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Behold the Fig Tree!

By Miss Eva E. Morton, of the Morton Sisters

THE LAND, THE PEOPLE, THE BOOK—
THEIR PAST, THEIR PRESENT, THEIR
FUTURE

"Now learn a parable of the fig tree; when her branch is *yet tender*, and putteth forth leaves, ye know that summer is near; so likewise ye, when ye see *these things* come to pass, know ye that the kingdom of God is nigh at hand." Matt. 24:32; Mark 13:28; Luke 21:29-31.

As we read Jotham's parable in the 9th chapter of Judges, the "Sign of the Figs" in the 24th chapter of Jeremiah, and the prophetic parable of Jesus, we see the Jewish nation represented—the *land*, the *people* and the *Book*. We go back 4,000 years and we view their *past*; we observe their *present* in the New Palestine, and we glimpse the *future* in the volume of the Book.

The Bible is essentially a Jewish book.

Behold the Fig Tree and all the Trees. As "beasts" represent nations in their ferocious character, so "trees" represent nations as bringing forth fruit for the blessing of the earth. The "fig tree," the "olive tree" and the "vine" are symbols of the covenant people. That Israel and "all the trees" are passing through the long, bleak winter, and that the "summer" season is nigh, is evident from the "fig tree putting forth her leaves." Over the horizon of the millennial day, *soon* shall arise the Sun of Righteousness with healing in His wings—healing for the people and for the land.

The Land

About 4,000 years ago God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee: and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. 12:1-3. "Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, and the *land* wherein thou art a stranger, and all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:5-8.

God promised the *land* from the river of Egypt on the south, to the Lebanon range on the north (Syria is to belong to Israel—probably the "why" of the present war in Syria); the borders are extended to the Euphrates and Tigris on the east (Trans-Jordania is being incorporated within the Palestine border), and to the west to "the sea where the sun goes down," the beautiful Mediterranean. This covers all of the Arabian Peninsula, or 300,000 square miles, and yet the borders are to be "enlarged" even to the Indian Ocean. Deut. 11:24.

The People

God's chosen people! Without a doubt the oldest, the most absorbingly interesting nation in the world to-day. They have seen the rise and fall of the great empires of ancient nations—Egypt, Babylon, Assyria, Persia, Greece and Rome. They have known oppression at the hand of the nations, but

they have survived their oppressors, and remain to-day a distinct people. They have not been assimilated, but like Jonah, are being cast on the Palestine shore—"whole" according to the promise.

The Jew is the miracle of history! The Jew is God's barometer! God's timepiece! How often we are reminded of the incident of Fredrick the Great asking the court preacher for unanswerable proof in one word of the inspiration of the Bible, when he replied, "The Jew, Your Majesty."

Some one has given a summary:

1. They had no righteousness, but were a stiff-necked people.
2. They had no splendid territory, but a strip of narrow, barren, illwatered land.
3. They had no grand genealogy—a Syrian ready to perish was their father.
4. They were not powerful enough of themselves even to conquer their own small land.
5. They were not united, Ephraim envied Judah, and Judah vexed Ephraim.
6. They were not free, but became the prey of nation after nation.
7. They were not a maritime people, for their strip of seacoast was mostly harborless, and not their own.
8. They had no commercial industry like Venice or Holland.
9. No art like Greece.
10. No arms like Rome.
11. No colonies like England.
12. No philosophy like Germany.

Yet no power has ever been able to crush them, nor persecution to destroy them. Scattered without a king, country, priest or temple. Yes, they have a *flag*, and it may be the oldest flag of history, but they have had no place to put their flag! Just suppose that we Americans had no place to put our glorious Stars and Stripes.

A part of God's promise to Israel was fulfilled in their early history of the Kings and Judges. In the prosperous years of David's and Solomon's reign the nation reached a great height of power and glory. But when Israel flirted with the world, and fell to apostasy and idols, the enemy took

(Continued of Page Four)

THE PILGRIM WAY

But once I pass this way
And then—no more,
But once—and then the silent door
Swings on its hinges—
Opens—closes—and no more
I pass this way.

So while I may
With all my might
I will essay
Sweet comfort and delight
To all I meet upon
The Pilgrim way.

For no man travels twice
The great Highway
That climbs through
Darkness up to light—
Through night
To day.

—Publisher Unknown.

The Pentecostal Movement Under Fire

Pastor Ernest S. Williams, Philadelphia, Pa.

The July issue of a Fundamentalist Magazine, published at Denver, Colo., has an article on "The History of the Tongues Movement." Were one to believe this article he would be forced to conclude that all who ever spoke in tongues—except the Apostles and those immediately associated with them—were persons of indecency and frenzy. But this author makes one confession, no doubt not realizing what he has done, that but few others opposed to the "Tongues Movement" have been willing to admit. After acknowledging that the disciples at Pentecost really did speak in other tongues, he comments on the recurrence of similar phenomena throughout the book of Acts saying, "There is no reference whatever in Acts to speaking in tongues as a gift, but it seems to be regarded more as an evidential sign."

I am sure we Pentecostal people ought to thank this learned teacher for this bit of information as it puts him quite in accord with us as to this. We too, believe the speaking in tongues in Acts is evidential rather than a gift, since we find throughout Acts that this same evidence came both to the Jews and the Gentiles who received the Holy Spirit. This evidence being so according to the teachings of Holy Writ, that "In the mouth of two or three witnesses shall every word be established," we have concluded that all who receive a similar experience will receive a similar evidence. We differ, however, with the author of the article who warns against these evidences because he believes the signs were removed from the Christian church even before the later epistles were written, while we are sure "these signs shall follow them that believe," even unto the end of the age. Nor are we able to find one verse of scripture which hints that the signs were to remain only temporarily.

But this faithful fundamentalist, so opposed to speaking in other tongues, proceeds to give us a "History of the Tongues Movement," and begins with a slander against one Montanus who, he informs us, in 157 A. D. claimed to be a prophet and spoke in strange tongues—frenzied speech, and that he, and his followers, received stern reproof from Chrysostom, the "Golden Mouth." He also tells us that the Montanists went into many fanatical extremes and much immorality. We thank this faithful writer for this wealth of information indeed; but what say some others capable of commenting on the same subject?

In the Pulpit Commentary, commenting on the fourteenth chapter of First Corinthians, we glean some of the thoughts of Dean F. W. Farrar. May I quote from him? "Probably it is this word (unknown), not found in the original, which has given rise to the perplexing,

unhistoric, and unwarranted theory that, 'the gift of tongues' was a power to speak in foreign languages, because, as a rule, no one understands anything that he says. The whole of this chapter proves in a most striking way the close analogy between 'the tongue' and the impassioned soliloquies of inarticulate utterance which were poured forth in tones of **thrilling power** among the Montanists, and, in modern times, among the Irvingites." "Montanus truly said that each human spirit is like a harp, which the Holy Spirit strikes with a 'pectrum' and which yields itself to the mighty hand by which the chords are swept. We have seen all along—and history has in various ages confirmed the impression, on every occasion when these phenomena have been reproduced in seasons of great spiritual revival—that the external symptoms may be imitated with most dangerous and objectionable results both to the speaker and to others. But when the expression is genuine, the fact that the tides of the Spirit can thus sweep through the narrow channels of individuality is in itself a sign that the spirit of man is alive and not dead; and thus is an evidence of God's power both to himself and to others. Those who have heard 'the tongue' have told me that its force, melody, and penetrative quality produced an impression not to be forgotten. When we see the stuffed and stopped-up hearts and lives of thousands of frivolous and worldly money-worshippers, we might well echo St. Paul's wish, i. e. 'I would that ye all spake with tongues!'" Those of us who have had the joy of being filled with the Holy Ghost and speaking in other tongues, know how

clearly and consistently is this exposition give by Dean Farrar.

From John Wesley's Journal we find his comment also on Montanus and his work. "Wednesday, August 15th, 1750: By reflecting in an odd book which I had read on this journey, The General Delusion of Christians with regard to Prophecy, I was fully convinced of what I had long suspected. (1) That the Montanists, in the second and third centuries, were real, scriptural Christians; and (2) That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost; but that dry, formal, orthodox men, began even then to ridicule whatever gifts they had not themselves; and to decry them all, as either madness or imposture." Vol. 1 Popular Edition condensed.

From Cyclopaedia of Religious Knowledge (Sanford) we learn that no less a defender than Tertullian became a champion of the cause of Montanus and his work. The statements made by the Denver magazine only show how orthodox men will, through prejudice, distort truth and slander a God-fearing people. We may also reasonably conclude, without taking the trouble to investigate from history, that this writer is no more correct when he denounces the "counterfeit tongues" of the Reformation period, the post-reformation period, and the present period.

But what is most to be feared for the Christian church is that too much of our present orthodox religion is rather historical and theoretical than spiritual, and the regrettable thing about it is that a manifestation of the personal Christ seems to be feared. If Jesus came with miracle and sign, and the Spirit after Him with similar workings of power, only to establish Christianity and give us the sacred Scriptures, with no further movings of Divine dynamite, then would His religion be as powerless as the ancient philosophies, and so it seems to be in many places. But quite to the contrary, He ever impressed the fact that those blessings which He came to bestow were to be personal and permanent. It was the personal revelation to the heart of Peter that enabled him to confess, "Thou art the Christ, the Son of the Living God," and receive the promise, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The rock was not impetuous Peter, but the revelation of the Lord Jesus Christ to his inmost soul. "For other foundation can no man lay than that is laid, which is Jesus Christ."

It was a personal gospel which our Saviour, risen from the dead, commanded His disciples to preach saying, "Go ye into all the world and preach the gospel to every creature." It was He who said, "And these signs shall follow them that believe, In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them." And it is He who said, "All power is given unto me in heaven and in earth and—lo, I am with you alway, even unto the end of the age." Who

The Pentecostal Evangel

An Evangelical and Missionary Paper, advocating Salvation, Holy Living, Divine Healing, the Soon Coming of our Lord Jesus Christ, and the Reception of the Holy Spirit as He was originally received on the Day of Pentecost (Acts 2:4).

Stanley H. Frodsham Editor
Chas. E. Robinson Associate Editor

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dare pitch his voice against the voice of the Lord and forbid God to repeat His signs to-day?

It is true that we do not look for another Sinai, Calvary, or Pentecost. But it is equally true that the blood of Christ still speaks as efficaciously as it did the day it was shed on the tree, and equally true that the Holy Spirit that answered to that blood, filling the hearts of the disciples at Pentecost, answers to it still, and in what better way could He answer than "according to the scriptures"? Can one imagine that the incoming of this dynamic power which shook the place at Pentecost, enabled the church to speak with other tongues, empower them to work signs and wonders in the name of the Holy Child Jesus, and to turn the world upside down, should now be imparted with never a ripple of energy or glory. Surely something is wrong when increasing form and lifelessness grips the church, and spirituality is a thing almost unknown. "It is the Spirit that quickeneth, the flesh profiteth nothing." The stored knowledge of the seminary, the theories about Christ, be they ever so orthodox, will never move the hearts of sinful men, neither will a learned argument convince the skeptic. Only the supernatural can do this, and this is being set aside.

But some fear excesses, and well they may, for there is no doubt that there may be some of such. Boiling water brings a loss of steam. Why do we not then cease boiling it? Because we know the benefits received much more than compensate the loss. Again the mere creation of steam is of little profit, but harnessed, it conquers both sea and land and lays at its feet other forces of nature. Even so, although some excesses may occur (although it is often the real workings of the Spirit that are rejected by those who like to carnally judge), as excesses always have, where earnest souls have given themselves up to the blessings which their faith has brought, yet where would the church be to-day were it not for its seasons of revival? Moreover, excesses are not encouraged, and it is not long before the happy redeemed learn that it is not the wasted, but the harnessed energy, that does the real work for God. We are to receive power that through us Christ may carry on His work to a world held by forces from which it can never, without the aid of God, be delivered.

The memory of the father of our country is sweet, but it took more than his memory when the great crisis of secession struck our land. The hour required one living at the moment, able to handle the cause in so dark an hour, and one there was. Even so, the church of Christ is to-day facing a mighty crisis, perhaps the most desperate since its Founder died, and what is its need? Not another gospel, but a fresh outpouring of the Holy Spirit from Him who is alive forevermore and has the keys of hell and of death. And for this hour He has made clear provision in the promise, "For the promise is . . . unto as many as the Lord our God shall call." A personal experience of Pentecostal blessing is in store for each be-

liever who will yield his all to Christ, seek the cleansing of His blood, and trust the Saviour's promise. Jesus Christ is the same yesterday, to-day, and forever. Amen.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of June 1927:

Ahalt, Cecil W., Toppenish, Wash.
 Archer, Mrs. Sybil M., Long Beach, Calif.
 Baker, Clarence H., Dallas, Texas.
 Baldrige, Ira F., Houston, Texas.
 Bax, Mabel L., San Diego, Calif.
 Carter, Jr., Thos. N., Oakdale, Calif.
 Cunningham, Will, Kenedy, Texas.
 Dake, Finis J., Amarillo, Texas.
 Dake, Dorothy D., Amarillo, Texas.
 Ford, Rupert E., Pilot Point, Texas.
 Froemming, John F., San Diego, Calif.
 Gilbert, Albert Hall, Demarest, N. J.
 Gillette, Mrs. Bertha, Portales, N. M.
 Gilroy, Mrs. Bessie, Breckenridge, Texas.
 Greene, William E., Portland, Ore.
 Harper, Joseph, San Juan Bautista, Calif.
 Harris, Augustus W., Lamesa, Texas.
 Hedin, Henry A., Akron, Ohio.
 Hixson, Melvin, G., Nampa, Idaho.
 Huddle, Enoch P., Phillipsburg, Ohio.
 Icenhour, Silva, Ashland, Ore.
 Jones, Walter B., Paso Robles, Calif.
 Kimball, Bert A., Ft. Worth, Texas.
 Koontz, George S., Van Buren, Ark.
 Lawrence, Edwin G., Siletz, Ore.
 Mason, Caroline, San Francisco, Calif.
 Miskell, T. J., Dallas, Texas.
 Mitchell, Mattie D., San Antonio, Texas.
 Mosier, C. Clayton, Ft. Worth, Texas.
 Musgrove, Corbet L., Houston, Texas.
 Newby, Joe, Ft. Worth, Texas.
 Newby, Rewel W., Shamrock, Texas.
 Nicholls, John D., Seattle, Wash.
 Osgood, Howard C., Carthage, S. D.
 Osterberg, Terry C., Los Angeles, Calif.
 Painter, Lee R., Grand Saline, Texas.
 Pearlman, Myer, Springfield, Mo.
 Poe, Vena C., Indio, Calif.
 Putnam, Edwin M., Ft. Worth, Texas.
 Radley, Fred, Tuolumne, Calif.
 Ray, Robert E., San Jose, Calif.
 Robertson, Price E., Selma, Calif.
 Staats, Loren B., Blue Rock, Ohio.
 Sequeira, Mariana, Richmond, Calif.
 Scott, George D., Redlands, Calif.
 Smith, Walter H., East San Gabriel, Calif.
 Soper, J. Kirk, Hanford, Calif.
 Speck, David R., Canton, Ohio.
 Tobey, E. C., Portales, N. M.
 Unruh, Garfield J., Santa Ana, Calif.
 Williams, Mrs. Sadie, Bell, Calif.
 Winqvist, Thomas, Seattle, Wash.
 Winqvist, Mrs. Jenny, Seattle, Wash.

The following names were removed from our ministerial list in the month of June 1927:

Burch, Wiley, Eureka Springs, Ark.
 Moore, George B., Eureka Springs, Ark.
 Wood, Washington L. (deceased), Los Angeles, Calif.

EN ROUTE TO CONGO

Brother and Sister Johnson have safely arrived in Sweden where they are stopping for a short period in the journey to the Congo.

Brother Johnson writes: "Many minis-

ters were on the steamer, besides about 1,500 other passengers. We held two meetings each day, which were crowded with people. Two were saved one afternoon after the meeting. There was one other preacher on board who had received the Baptism of the Spirit, and the people seemed to prefer our ministry to that of the other preachers, so we were able to prove what the world needs to-day." Brother Johnson also wishes to let the friends know that the prayers that were offered for his mother that she might be kept alive until his return, have been answered, and she has the joy of seeing her son once more.

CHILD HEALED OF TETANUS

S. E. May

I was recently called to pray for a child here in Columbo, Ceylon, critically ill with tetanus, and given up by the most eminent physicians of the place. She was obviously dying fast, but the arm of the Lord is not shortened, and to make the story short, the Lord gloriously delivered the child from the very gates of death. After a while the father of the child came to the mission, and asked for a thanksgiving service, for the wonderful healing of his child, so last Sunday, we had a very blessed time, in the presence of the Lord. We are happy to know that there are some who return to give thanks. Continue to pray for us.

HUANCAYO, PERU

F. G. Barker

You will be glad to learn that the Lord has blessedly helped us to buy land, consisting of about 7,000 square feet. It is centrally located, being only 2 blocks from the main street, and about the same distance from the market and the R. R. station.

Owing to the fact that the owner lives far in the interior and wanted to dispose of the land, we were able to purchase the same for \$1,650.00 which is only about one-fourth of its real value. Pray that the necessary funds may be forthcoming for the erecting of the buildings.

REMARKABLE HEALINGS

Evangelist Homer G. Wilson writes from Iberia, Mo.: "Revival services were begun May 2 in Crocker, Mo., where the Pentecostal saints had recently bought a church, and continued to June 26, Brethren C. C. Helvery, C. F. Bryant and L. E. King doing the preaching. Six received the Baptism as in Acts 2:4, 28 saved, 10 baptized in water. One woman had fallen on the ice last winter and had been unable to walk without crutches since. She laid her crutches down when prayed for and now walks just like other folks. Another woman 73 years old had an infirmity of the feet and had not worn shoes for 35 years. The next day after she was prayed for she bought a pair of shoes and now wears them as well as she did in her youthful days. The house was thronged the closing night and the altar was full. Many were convinced of Pentecost who before have been fighters."

Obedience springs from love of Christ in the heart.

Joyous Printed Evangelizing

EIGHTY-TWO BUT JOYOUSLY SELLING EVANGELS

In a letter in which dear Sister Skinner of Pasadena, Calif., says she can no longer be satisfied to sell the 15 Evangelists she has been selling weekly now for many weeks, and ordering 40 a week to be sent her hereafter she gives some of her experiences. She says:

"Having received my 15 papers in the morning I folded sufficient tracts and started out at 10:30. Sold them all and was back at home at 12:40, not nearly so weary as heretofore, and with joy and gladness in my soul, not only for the papers and tracts distributed but for the precious opportunities given to witness, and to talk of Jesus and His salvation to some who know Him not. One very sweet young lady came to the door and when I had said my little say about the Evangelist, she smiled at me and said, 'But we are Christian Scientists.' 'Oh,' I said, 'I am sorry to hear that,' and how the dear Lord did help me to talk to that dear child. She listened attentively and looked serious when I quoted some of Mrs. Eddy's flat contradictions of God's Word, its very fundamentals, and quoted the Word to her to prove it. I left her with, 'God bless you, dear, and open your eyes to the awful errors of Christian Science,' and she was not in the least offended. Please unite with me in prayer for her deliverance.

"Since that day it seems the Lord has been laying it on my heart to make a change in my activities and take up the Evangelist work in a larger way, which I can only do by giving up some other things that have occupied my time. This will leave the forenoon of nearly every day or at least four days in the week, clear for this work. I took occasion at our Wednesday night prayer and testimony meeting to tell them something of my Evangelist work and the opportunities this open door offers to witness for Jesus and talk of His salvation to needy souls. Two sisters have since talked to me about their taking up the work."

A FAMILY SAVED BY EVANGELISTS SOLD

Brother Ed Curd, who has been selling 72 Evangelists weekly in Ennis, Texas, for some months and who has been requested by Brother Hugh Cadwalder, District Chairman, to visit various assemblies to stir up an interest in the circulation of Evangelists writes as follows:

"I spent last week in Corsicana and sold some Evangelists in that town. I took one week's supply from the Ennis work to boost for a meeting that was going on in the 16th St. Assembly. It was a glorious meeting. And the power of God was present in some very remarkable healings. One broken arm and one dislocated shoulder were among those instantly healed.

"I tried out the possibilities of the Evangelist in Corsicana and found that I could sell about one dozen each hour in the business and about one dozen every two hours in the residential part of town. Wonderful possibilities there for a live salesman. There are two sisters trying to get started in that field but are making slow progress so far. To-day I worked in Ennis from two to six—four hours—and sold out the five dozen I received this morning. So you see there is not very much of a drop in the sales of the paper. I do find that there are a class of buyers that buy for a while just to pet you and themselves along by a show of generosity. But after they have read some of the papers they are offended at the full gospel and from then on pass you up with a curl of the lip. You will find some of them everywhere and that is likely to discourage a beginner. It was quite a discouragement to me for a while. I believe I could use as many as twelve or fifteen dozen Evangelists each week by dividing my time with Corsicana. Possibly the Lord will prosper me to that extent before long.

"I am just so happy doing this wonderful work of selling Evangelists. And come to think of it, He told us to take the message to them, didn't He? There are so many who will not come to church. It seems this is the only way to reach them. I can report one family brought to Christ by the sale of Evangelists in Ennis."

A PRINTED MISSIONARY

Brother Andrew W. Macon, 5310 Lind-sley Ave., Dallas, Texas, is holding cottage prayer meetings at which many are seeking the Baptism and some getting saved, and his Evangelist sales continue to mount. He says: "People love the Evangelist. It is a fine missionary. Last week some watched for me to come along and came out into the street to inquire if I was the man who sold Evangelists. I have 160 who have agreed to take it every week, 42 in unsaved homes and 31 in non-Pentecostal homes. I do thank God for this work. It gives me such a fine chance to talk about the Lord to many people."

BEHOLD THE FIG TREE!

(Continued from Page One)

their land carried away their youth in the Babylonian captivity and in the destruction of Jerusalem. And we believe that the "times of the Gentiles" began with Nebuchadnezzar's dream image. But the Father's love for a lost world returned a part of Israel to the land that they might give to the world its Redeemer, according to the Promise! Gen. 22:18; Mic. 5:2. And even though the city was rebuilt and the temple cleansed, as they came into an alliance with Rome, the last opportunity for the

Jews to become a nation was cut off when they rejected and crucified the Son of God.

There has never been a nation for whom God has so wonderfully wrought miracles, as He has wrought for Israel's deliverance and blessing!

For Israel God drove back the Red Sea and parted the Jordan. He fed and led one and a half million people in the wilderness, guided and sheltered them by the Pillar of Fire and Cloud. At the blowing of the rams' horns the walls of Jericho fell; and that Israel might have time to slay their enemies, God commanded the sun and moon to stand still. "There were more which died with hailstones than they whom the children of Israel slew with the sword." Joshua 10:11. "And the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before the Lord." The angel of the Lord encamped about them and 185,000 of the army of Assyria were slain for the deliverance of Israel.

What nation has given to the world such a collection of great men? Abraham—the man of faith—was a Jew. Such a leader and lawgiver as Moses—a Jew. The civilized nations of the world to-day trace some of their laws to Moses. Joseph, a Hebrew slave in Egypt, and Daniel, a Hebrew captive in Babylon, were statesmen used of God. David, the little ruddy complexioned shepherd boy, was called of God and anointed king; and to this day the world over, Jew and Gentile, Catholic and Protestant, sing the songs of "that sweet singer in Israel." And King Solomon, in his great wisdom gave to the world the *conclusion of the whole matter*: "Fear God and keep his commandments; for this is the whole duty of man." Then there were the Hebrew seers—major and minor prophets. Our "modern" speakers and writers of creeds, social reform, community uplift, politics, science, etc., are not in the class with those "holy men of God who spake as they were moved by the Holy Ghost." Isaiah, the Jewish preacher of 700 B. C., in thundering oratory, spoke more certainly of the future than any historian ever spoke of the past with all of his records before him. How we love the prophecy of Isaiah!

A noted rabbi has said, "If I could believe that Jesus is the Messiah!—I have found a wonderful word picture of Him in Isaiah 53:

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." No nation has given to the world such a man as that Man above all men—the Man of Galilee! Jesus, of the tribe of Judah, of the house and lineage of David, born in Bethlehem, the city of David. He, who was conceived of the Holy Ghost, born of a virgin, anointed with the Holy Ghost and with power, who went about to do good, to heal all who were oppressed of the devil, He who was crucified—the Lamb of God!—He who was in the grave three days and nights and arose triumphant over death, hell and the grave!—He who ascended to the Father and sits at His right hand in intercession for us, He who is coming again in the clouds with power and great glory, and with ten thousand of His

saints—the Messiah! He is Jesus, the King of the Jews.

"Behold, this child is set for the *fall* and *rising* again of many in Israel; and for a sign which shall be spoken against." Luke 2:34.

The twelve apostles were Jews! All of the New Testament writers were Jews! Paul, "a Hebrew of the Hebrews," was the first foreign missionary, making tents into the wee hours of the night to give the gospel to the Gentiles. How wonderfully God softened the heart of that "Saul of Tarsus" into a faithful "follower" of the lowly Nazarene.

In this time of the "Latter Rain," our prayers are for the returning remnant—that God may by the Holy Ghost give to many souls the "revelation" of Jesus Christ and change many "Sauls" to "Pauls."

The New Testament church was composed largely of Jews; and their blood was freely spilled to give the gospel "to the Jew first, and also to the Greek." Then to the Jews we owe a debt! As our beloved brother Paul wrote to the Romans, "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" (Read 9th, 10th and 11th chapters.)

Note the three "untils" of Israel's blessing:

1. "Blindness in part is happened to Israel, *until* the fullness of the Gentiles be come in." Romans 11:25-27.

2. Jesus said, "Ye shall not see me henceforth *till* ye shall say, Blessed is he that cometh in the name of the Lord." Matt 23:39.

3. And "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Luke 21:24.

At the last supper, Jesus said to His disciples, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God." Mark 14:25. And the following day when Jesus was brought before Pilate, who was seated on the Judgment seat, Pilate's wife sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

But the chief priests and elders persuaded the multitude that they should crucify Jesus.

Pilate said, "What evil hath he done? Behold the man!"

But the people cried, "Away with him! Crucify him!"

Pilate saith unto them, "Shall I crucify your King?"

They answered, "We have no king but Caesar."

The third time he said unto them, "Why, what hath he done? I find no fault in him?" When he saw that he could prevail nothing, for the voice of the chief priests prevailed, Pilate took water and washed his hands before the multitude and said, "I am innocent of the blood of this just person; see ye to it."

Then answered all the people mockingly, "His blood be on us, and on our children."

And when Pilate had scourged Jesus, he delivered him to be crucified, and wrote a superscription and put it on the cross, in letters of Greek, Latin and Hebrew:

"This is Jesus, the King of the Jews."

And no truer saying was ever written!

The Jews and the disciples had hoped that Jesus would restore the kingdom of Israel at that time. Acts 1:6. But His kingdom was not of this world. John 1:6.

From the cross Jesus prayed, "*Father, forgive them, for they know not what they do.*" (*Real Christianity* is the *spirit* of the lowly, the gentle, the forgiving Teacher of Galilee. Of a truth, we must be "born again" to know Jesus, the Christ, the Son of the living God.)

But Israel had committed a national sin. Jesus had wept over Jerusalem, "How *oft* would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, *your* house (before He had said, "My Father's house") is left unto you desolate. If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes, for the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." Luke 19:42-44.

The land once flowing with milk and honey became a desolate waste. "And I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it."

In the year 70 A. D., Titus and the Roman soldiers captured Jerusalem. The siege lasted months. Josephus relates that one million, one hundred thousand people perished during the siege, of famine, pestilence and the sword; and nearly one hundred thousand were carried away captive. Another writer says: "The history of the world knows not a greater catastrophe than the death struggle of the Jewish nation with the Roman world power." Titus totally destroyed the city and temple. Even in the generation in which Jesus was crucified, the city was trodden down.

In the Old Testament we read a like story. The story of Cain and Abel bringing their offerings to the Lord. Cain brought of the fruit of the ground; Abel brought a blood offering. The Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect. Cain was envious and slew his brother.

The Lord said unto Cain, "Where is Abel thy brother?"

And Cain answered, "I know not: am I my brother's keeper?"

God said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth." (Every time I read the story I am sorry for Cain.) And he cried, "My punishment is greater than I can bear, from thy face shall I be hid, and every one that findeth me shall slay me."

And the Lord said unto him, "Therefore whosoever slayeth Cain, vengeance shall be taken upon him sevenfold."

Later, God said to Abraham, "I will bless them that bless thee; and curse him that curseth thee." And this has been true of the nations from that day to this.

Jesus came unto His own and His own (brethren) received him not. Seeing the lax worship in the temple He said, "My Father's house shall be called an house of prayer."

Jesus brought the blood offering, and because of envy He was slain! The rejection of Him, who was, and is "the hope and the consolation of Israel," was a greater tragedy than was the destruction of their temple and city. But the Lamb of God, slain from the foundation of the world, arose from the dead to the salvation of the world; but to the judgment and perplexity of unbelieving Israel. Long ago Moses had prophesied that if Israel turned away from God they would be dispersed among the nations; "And among those nations thou shalt find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night and shall have no assurance of life." Deut. 29. And 1,600 years after Moses died his prophecy was literally fulfilled, and the Jew became a *proverb* and a *byword* among all the people to this day. 1 Kings 9:7.

"For the children of Israel shall abide many days without a king and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Hosea 3:4. (We do not believe "Anglo-Saxons" to be the "ten lost tribes" of Israel; for the tribes were to be *without* a king, as the Jews have been.)

"*Afterward* shall the children of Israel return, and shall seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the *latter days.*" Hosea 3:15. And their history has been famine, dispersion, oppression, ostracized from nations, and segregated from the rest of the people. Some one has said, "They who desire to follow the Jew through his years of dispersion will follow a trail of blood." Scattered like corn through a sieve, they have been persecuted, but not destroyed nor "forsaken" by the Father. As in Egypt of old, the more they were oppressed, the more they multiplied. It was in the Middle Ages that they suffered most: England, Germany, France, Portugal, Spain, Russia, Poland, etc., were at times pitiless in their treatment of the chosen people. In the year of the Spanish Inquisition, 1492 (when the Jews were driven from Spain), Columbus discovered America. God had saved the best for the last—an American Canaan; and a home has been given to every wanderer, where we all may worship God according to the dictates of our own conscience. (You remember that two hundred years back all of us—Scotch, Irish, Dutch, etc.,—were "foreigners.")

(To be Continued)

Anybody can love the lovely, but it takes the grace of God in the heart to love the unlovely.

God accepts obedience without emotion, but He cannot accept emotion without obedience.

A Remarkable Vision of Hell

By Flora Reid Coate

We are living in a day when hell is regarded not as a reality, but as the product of a diseased imagination. If, however, those who are trying to believe in the non-existence of a place of punishment for the wicked, had been in Olivet, Illinois, one evening, they would surely have been convinced that they are being duped by their soul's enemy.

Among those who sat in the gallery of the University chapel Tuesday evening (Nov. 30), while Brother Gaar, the pastor, brought a soul-stirring message, was a young woman about twenty years of age. For several years she has lived in Olivet and has studied in the institution. She has always been a young lady of greatest integrity and of the highest moral principles.

After the service on Tuesday evening this girl, with another whose heart was moved, went into the study-hall. They were followed by some of the workers, who encouraged them to seek the Lord. When urged to pray, the young woman previously referred to, replied, "It's too late. God will not hear me." In her eyes was a look of horror and bitter anguish, which seemed gradually to increase. Presently in a terrified voice, she cried, "Oh, they're coming! They're coming! Don't let them take me!" The whole room seemed permeated with an evil presence. One could feel the very breath of hell and the horrible, blighting influence of the prince of darkness. The despairing wails of the terrified girl were enough to curdle one's blood. She sat there with a look of horror on her face, occasionally wringing her hands and tearing her hair, thus giving evidence of the awful agony through which her soul was passing. From time to time she cried out sharply, and seemed to be struggling with an antagonist who was visible only to her. Over and over again she moaned, "I'm lost! I'm lost!" or shrieked in a voice shrill with terror, "I'm in hell! I hear them wailing! Oh, those wails! those flames!" When urged to pray, to call on God for mercy, she replied, "I can't pray! I can't even speak His name!"

She suddenly started up, and tried to get away from those who were trying to help her. They restrained her, even though she pleaded, "Let me go! Let me go home!" Finally she was prevailed upon to remain; an altar was improvised in the upper hall; and all those in the company about her who knew how to pray began calling on God in her behalf, while those who could not pray looked on the scene with feelings to which their faces were an easy index. Some of the latter found a place to kneel, and cried aloud to God for mercy.

For some time the girl continued in terrible agony of soul. Brother Gaar and others tried to speak to her of hope, but she replied, "There is no hope! It's too

late! I'm lost!" Then with eyes filled with terror she would cry out and cover her face with her hands to blot out the horrible sight which presented itself to her.

Meantime God put such tremendous burden on two of the students, that their cries and groans mingled with those of the wretched girl. A mighty volume of prayer went up in behalf of this lost soul, and the God of heaven hearkened and heard. Presently she began to gaze steadily upward; the awful look of misery and horror left her eyes, giving away to one of comparative peace. Then she said beseechingly, "Is there any hope?" Being assured that there was, she breathed a little prayer, "O God, come back to my heart!" The spell which had bound her was broken; the demon power was driven back; another soul was wonderfully delivered from the jaws of death. Truly our "God is pitiful and of tender mercy." Gradually there stole over her face a look of wondrous glory and peace—indeed, such a look as we have never before seen on human countenance. It glowed with a radiance not of earth, and spoke more eloquently than any words could have done of the change wrought by the mighty power of God.

Her Own Story

We have since learned from this young lady something of the experience through which she passed on that night and during the two preceding days.

On Sunday evening the Lord deeply convicted her of sin. She was so burdened with a sense of guilt that during the following night she could not rest. The next day she spent several hours alone feeling so wretched that she wished to avoid human companionship. Although she was conscious that her feet were in the way that leads to destruction, yet she made no great effort to change her course. Finally, in order to free herself from the conviction which was tormenting her, she defied the Holy Ghost. That instant He left her; the conviction was gone, but in its stead was a feeling of such utter misery that she longed for death. "Oh!" she said, as she told of the circumstance, "I do not know how any one can live when once the Holy Ghost has left them."

So great was her distress that she told the Lord if He would only come back to her heart again, she would gladly let Him in. Her wretchedness increased until, on Tuesday evening, it seemed more than she could bear. It was then that the Lord, for a brief time, slipped aside the veil and gave her a glimpse of the spirit-world. She stood on the brink of the pit and looked into its mirky depth, where the darkness was thick and heavy. Demons gathered about her and tried to push her down into the awful blackness; but they were restrained by an unseen power. The look of unspeakable anguish

in her eyes, the wails of despair which from time to time had broken from her lips, had been an indication of her terrific struggle with the emissaries of Satan, sent to drag her soul to perdition.

She tried to tell us something of the horror of the scene upon which she looked, but declared that she had no language with which to describe it, that it was beyond the power of words to express the misery of lost souls. She saw an innumerable company of them, weeping and wailing and gnashing their teeth, tearing their hair, and digging their faces with their nails until the blood ran. The unsaved soldiers who fought in the late war were still engaged in deadly conflict and fought and bled unceasingly. The misery of all was augmented by the torment of the demons, multitudes of whom thronged the pit, while hosts of others were driven out by the master-demon to bring in the souls of men. They were faithful in the discharge of this duty, and were constantly dragging in their shrieking, terrified victims, whom they threw down in the midst of that seething mass of wretchedness. The most vivid impression made upon the mind of the girl who viewed this horrible scene was that hell was enlarging its borders to make room for the throngs who were trending that way. Constantly was the prince of the devils urging his coworkers to greater activity, encouraging them to repeat, "The harvest will be great! The harvest will be great!" Lost souls were vainly trying to escape to give warning to their friends of the depths of misery which await them if they refuse the mercy of God.

This was not told to us as a continued story, but was related slowly, with frequent pauses, as the terrible scene once more presented itself to the mind of the young woman. Frequently she cried out in anguish, and covered her eyes with her hand as if to blot out her vision. "Oh!" she cried, "I cannot even think of it for a long time, lest it drive me crazy."

How merciful is our God who, even when the door of mercy seems forever closed, swings it wide to admit the penitent soul. Time after time it has opened to those who were standing on the very brink of destruction, and has permitted a ray of light from the glory-world to penetrate the blackness surrounding them. And so, on Tuesday evening, in response to the cry of a penitent heart and the prayers of God's people, the door of heaven was opened to the one who stood on the threshold of eternal death. She caught a glimpse of the place which Jesus almost two thousand years ago, went away to prepare for those who love Him; she saw the white light which glorified the faces of those who basked in its radiance; she saw missionaries and others who had, in the city slums, done faithful service for the King, each surrounded by a little group whom God had enabled her to win to Himself from some darkened corner of earth. She saw a missionary standing in the midst of a number of African children, whose little black faces were radiant with light and glory. It seemed that those who had suffered most for Jesus' sake, those who had "come

up out of great tribulation," were the ones whose faces shone with the most glorious and heavenly light.

The Practical Results of the Vision

Only in rare instances does God draw aside the veil and permit a human to look upon eternal things; but in this case He undoubtedly had a purpose, part of which is apparent. The young lady to whom He gave the vision had harbored doubts as to the truth of some of the things recorded in the Bible. These doubts have been forever dispelled. Her faith in God and in His Word is absolute. Her devotion to Him and her desire to do His will are consuming. She has the greatest horror of displeasing Him in any way, and has told us that she is praying God to let her die rather than permit her to live to disobey Him or to fail in doing His perfect will. She declares, "I would do anything, I would suffer anything rather than go to that horrid place." "Indeed," she adds, "I would, if necessary, go through the world on my hands

and knees rather than lose my soul."

A number, possibly all, of the students who witnessed the struggle through which her soul passed have since sought deliverance from sin and its terrible consequences. Still another effect has been that produced on those of us who have the assurance that our own souls are safe. As we watched this girl in the throes of despair, as we listened to her wails and screams of terror, we wondered what the judgment would be, when multitudes shall hear, "Depart, ye cursed. . . . I never knew you"; and in our hearts we purposed to do our very best to try to win souls to God and heaven. Every unit of energy which God has given us, every talent with which He has endowed us, must be engaged in behalf of the lost. What we do we must do quickly.

Let us by unremitting prayer, and by every other means which God has given us, seek to turn men and women from the path which terminates in darkness and death to the path which leads to light and life.—The Olivet Vision.

Jesus is the only true Saviour and I will worship Him only.

"They took hold of him and pitched him into the water. One of his relatives, however, could not quite see him drown; so he rushed into the water and picked the boy up again.

"When he was on the shore, and had got his breath once more, the first thing he said 'You have not succeeded. When I was in the water, I never prayed to the idols; I prayed only to Jesus.'

"A brave little boy, that!" wrote the missionary. "May you all be as brave—brave for God; brave for Jesus; brave for the missionary cause; brave for the salvation of souls. Such bravery will make you a great power for good."—Everyland.

GOD HELPS THE NEEDY

We were in a new vicinity but a very short time when our five-year-old child was stricken with the much-dreaded malady diphtheria. We were among strangers and people were afraid of the disease anyway. My sister and children lived near and relieved us of some of the loneliness which enveloped us as we with tearful eyes and torn hearts bent over the bed where lay our baby struggling and fighting for breath. The cold sweat of death was on her brow, and eyes sinking. We were almost to the point where we felt our prayers would not avail, but not being willing to give up and knowing that the prayer of faith would save the sick, seven of us (five being children who, without being told, realized that death was on the loved one) mingled our voices in a final mighty and earnest petition to God. The prayer of faith prevailed and God, who cannot lie, confirmed His blessed promise by suddenly raising up the sick one who extended her arms to one after another in quick succession until she gladly hugged each one who had prayed for her.—Viola Benson, Wills-point, Texas.

DIFFICULT TEETHING HEALED

When my baby was 7 months old she was very sick with high fever. We took her to a doctor and he said she had hard gums and would be sick much of the time until her teeth were all through. The next day we had her anointed and prayed for. She has never had fever from teething since then, neither did the gums have to be lanced. The teeth are all through now and we give God the praise for it all.—Mrs. S. C. Mercer, Rt. 2, Tulsa, Okla.

NEW OKLAHOMA ASSEMBLY

Pastor Elmer L. Cutsinger writes from Henryetta, Okla.: "Just closed a revival here in which 8 were saved, 1 reclaimed and 1 baptized in the Spirit. A number of the best citizens are interested and seeking the Baptism. There were also some remarkable healings. This assembly was set in order by District Secretary James Hutsell last March. The region has been infested with fanaticism and various false doctrines, which makes our having a church the more blessed."

Abraham walked by faith while Lot walked by sight.

Children's Corner

THE LOST CHILDREN PRAYED

When Dr. Robert Turnbull of Philadelphia was a little boy he lived in Scotland. It was while he was still a little boy in his Scottish home that this story happened.

One winter day Robert and his little sister strayed out from their home for a walk on the moor. As it drew dark, a driving snowstorm came on. Soon the children were blinded and dazed by the chilly storm. With no well-marked road over the moor, and with all landmarks shut out from sight, the children were soon puzzled. As they turned from side to side in search of the way, they quickly lost all knowledge of directions. They realized they were lost and were afraid to move in any direction. Yet these children had been taught that their Father in heaven could help them.

"Robbie, let us pray," said the sister; and they dropped together on their knees on the snowy moor as if they were in their bedroom at home. They knew only the Lord's Prayer, and they said that together. But God knew what they really meant in their hearts, that they were really asking Him to show them the way home, and He answered them.

As they rose from their knees and peered through the driving snow, the little sister called out gleefully, "There's Old Maggie, Robbie. She'll show us the way." They sprang toward her, calling out as they pressed on, "Maggie! Maggie!"

"Old Maggie" was a very poor neighbor whom the children's father and mother often were very kind to, giving her work and supplies. There she was just before them now in the driving snow,

breasting the storm, with her Scottish plaid about her. As they called to her she did not look back, but pressed on, while their tired little feet followed after as best they could, glad for her safe lead.

But suddenly Old Maggie disappeared. Bewildered again, the children stopped and looked about in the snow. To their wonder and delight, there just before them was their dear home which they were seeking. Maggie was gone. God had answered their prayer by sending an angel to lead them home. And more than that, God had let the angel look like Old Maggie so that the children would not be afraid to follow. Isn't God wonderful? There isn't anything too hard for Him to do. He says that the angels are ministering spirits sent forth to minister to them who shall be heirs of salvation. Don't be afraid to ask God to do hard things for you, and don't forget to thank Him when the answer comes.

A BRAVE CHINESE BOY

J. Mervin Hull

"A Chinese boy who had been to a Christian school made up his mind that he would worship idols no more. Some of his relatives were very angry because of this, and were determined to force him to worship the idols. They beat him, but it was of no use; he only became more determined he would never worship them again. One day they took him to the temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused.

"At last they threatened to throw him into the river which was flowing near by. 'Throw me in if you like,' he said, 'but I will never worship wood and stone again.

Effective Preaching

A Symposium

SUCCESSFUL PREACHING

The work of the minister is of paramount importance and of extraordinary difficulty. If one can preach a little better men who will not listen and heed with the preaching as it is, will turn and be saved. Is it any wonder that preachers are ever eager to find any way in which to improve their preaching? Here are some short warnings that may, by helping preachers to preach better, become the means of saving men from a bottomless, unending hell.

Don't be necessarily bound always to read a long story out of the Bible to your audience—announce your text—a key phrase in the account—then proceed to the delivery of your message.

It is the beginning and ending of our message we need to be careful about and the heart of the message will take care of itself.

Don't jump around so much that you are all out of breath—Try this for a change—"Stand still—and see the salvation of the Lord."

Either you are well above the situation and have control of your audience or else the situation heavily sits on you—that's the time you notice the babies cry, and count the folks that are going out. Don't resent it.

Most preachers don't know when to sit down.

Don't go on doggedly delivering a message that fails to grip to the hopeless exasperation of everyone present. Better stop and sit down. It may make you feel cheap! but it will make you realize your need—push you to your knees and kill your pride.

Don't deliver too much—People's minds are like cups—once full most of the extra runs off and even that which is already in is pushed out with the force of what is being poured in upon it.

Have you become such a preacher that you have discovered while preaching the little voice of an inward monitor that indicates the proper time to wind up your sermon?

Preacher, do you know that the sermon can never rise above the level of your life?

To convict is greater than to convince. Have you succeeded to impress, is not the question—Has the Holy Ghost convinced the people? What comes from the heart goes to the heart.

Do you prick folks as Peter did?—In the heart,—or have you only interested the head? (Acts 2:37).

People must not only hear your preaching, they must **feel your preaching**.

Nothing will be real to our congregation unless it is first made intensely real to us by the Holy Ghost. The Word of Jehovah is precious in these days; there is no widely spread vision—(See American Standard version of 1 Sam. 3:1).

The reality of both hell and heaven is preached by the preacher to his congregation, yet he may hardly succeed in moving them to reverence and tears, whilst the actor in the theater who represents imaginary things, to a nicety, rocks and moves his audience at will. Do you know why?—The Holy Spirit is able to make that which is distant and remote to us real and vivid. When we earnestly pray and seek God's face that is His opportunity. The emotions that Jesus felt for lost humanity are ours through the Holy Ghost and we are invited to share and to fellowship His sufferings.

Many certainly desire and yearn after knowing Christ better, especially in the power of His resurrection, yet they refuse to fellowship His sufferings and to be found conformable in His death. Of such it is true that they be the enemies of the Cross of Jesus Christ (Phil. 3:18).

The only way to bear fruit upward is to take root downward (Isa. 37:31).

God is always original—the Holy Ghost is never monotonous—nature is full of variety—everything is not green in color. When the Holy Spirit has his way, each meeting is different, full of surprises and new blessings.

The Germans have a Proverb that says: "Man is an animal of habit." Too many of us are stuck to a rut.

Be bound to no form—be slave to nothing that does not bring the Spirit of God down.

EFFECTIVE PREACHING

In his first revival after his evangelistic labors began, Mr. Finney in the first meeting could make no impression on his congregation. He then said, "Now I must know your mind, and I want that you who have made up your minds to become Christians, and will give your pledge to make your peace with God immediately, should rise up; but on the contrary, those of you who are resolved that you will not become Christians, and wish me to so understand, and wish Christ so to understand, should sit still." They all sat still. He pressed them still farther, when they got up angry and started for the door. He adds: "I intended to put them in a position, which upon reflection would make them tremble." And sure enough it did. It made them decide. The old-fashioned preaching brought men to the point of decision and it had corresponding results—a great revival followed. The same kind of preaching will have the same kind of results to-day.

The Gospel was never intended to amuse or entertain but to compel men to decision. Real Gospel preaching does it now. Thomas Fuller says of the faithful minister, "I would suspect his preaching had no salt in it, if no galled horse did wince."

It would be amusing to see a race of successful fishermen who put a hook in their bait succeeded by another race who left the hook out, and then hear the last class make the excuse that the fish were different and the waters of the ocean had changed.—Christian Witness.

The Lord not only provides to save us, but to keep us saved.

THE SERMON THAT FAILED

A layman visited a great city church in Ohio during a business trip. After the service he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman I'd discharge you. You got my attention by your appearance, voice, and manner; your prayer, reading and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

HAVE YOU TRIED TWENTY-ONE TIMES?

Dr. Chalmers visited a dying infidel in Glasgow twenty-one times, and was refused admission every time. But at the twenty-second visit the infidel invited him in because he wanted to see the man who could be refused twenty-one times and still keep coming. And then Dr. Chalmers had a chance to tell the dying man of Him who can save.—From Every Member Evangelism.

BABY HEALED

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Praise the name of the Lord! A few weeks ago our baby, twenty months old, turned over a can of paint in her face. Her eyes and lashes were filled and the paint ran into her mouth. I ran into the house with her to my oldest girl, the baby screaming all the time. We prayed earnestly. I was asking the Lord not to let it hurt her eyes or cause her to become blind. My faith wasn't strong enough to ask the Lord to remove the paint, all I could see was a blind baby; and all the time I was trying to remove the paint with a wet cloth. Now, any one knows you can't rub paint off with a cloth, and especially out of the eyes. While we were hunting for something to amuse her while we tried again to get it out of her eyes, praise God, the work was done, and when we looked at her face **not a trace of the paint could be found**. Her eyes were as clear and sparkling as before, not the least bit red, and her lashes were perfectly clean and the paint on her face had disappeared, too. What a mighty God we serve!—Mrs. L. A. Nodruft, Route 1 Box 188-B, San Jose, Calif.

PRAYER REQUESTED

Prayer is requested for the work in all our assemblies. Pray also for those who prepare the Evangel each week, and that the paper may be the means of blessing to many.

Opposition or persecution should not embitter us. Do we pray for our enemies?

A short cut to salvation. First, Jesus is able to save; second, He is willing to save; third, He will save to the uttermost; fourth, He will save you if you will let Him.—Bishop W. Taylor.

Marriage and Divorce

The gravest menace to the future of society that we see on the horizon to-day is the ever spreading plague of divorce. Just meditate for a while on these cold figures given out by the Department of Commerce: In 1922 there were 148,815 divorces granted in this country; in 1923 the number increased to 165,139; in 1924, to 170,952; in 1925, to 175,495. In addition to these there have been tens of thousands who have separated without resorting to the law courts.

In the February issue of the Ladies' Home Journal there is an article entitled, "A Divorce For Every Marriage," in which the writer states, "There will be one marriage dissolved for every marriage made in the United States during 1938 if divorce continues to increase at the present rate. Barring a check of the running tide by some moral, religious, or legal agency, not yet discovered, the annual matings and unmatings will equalize each other by or before then." This writer informs us that in Nevada, where divorces are easily obtained, there is a record even now of ten divorces for every nine marriages. He tells us further that during the past fifty years, 1,689,662 children have been deprived of the privilege of growth in a united family by the divorce of their parents. The breaking up of homes is the first step towards the breaking up of a commonwealth.

When human law is becoming increasingly slack let us look to the Word of God, which cannot be broken, and to what our Lord Jesus Christ has to say, for His is the lasting word on this subject as it is on every other subject. In the Sermon on the Mount He states: "I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Matt. 5:32. Note that the only ground He gives here as a legitimate cause for putting away is fornication.

In the days of Christ there was an increasing slackness concerning divorce, in spite of the tremendously strong warning through the mouth of the prophet Malachi: "For the Lord, the God of Israel, saith that he hateth putting away." Josephus shows us that the Jews believed divorce to be lawful on very trivial grounds. Thus the strong statement of Christ in the Sermon on the Mount was a direct challenge to them and is the background of the scene given in Matthew 19, where we see the Pharisees coming and "tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause?"

Note carefully the answer of the Master, who took them back to the institution of marriage before the fall. Incidentally we might state that the two institu-

tions, that of marriage and of the day of rest, given by God before the fall, are being expressly attacked by the devil in these last days. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put assunder."

At this statement the Pharisees caviled and said, "Why did Moses then command to give a writing of divorcement to put her away?" To fully understand the significance of this statement, let us look to the exact word of Moses upon which these Pharisees based their right to divorce. It is found in Deut. 24:1, "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found uncleanness in her, let him write a bill of divorcement and give it in her hand, and send her out of his house." Christ answered the Pharisees, "Moses because of the hardness of your heart suffered you to put away your wives: but from the beginning it was not so." This certainly suggests that if the husband's heart was tender and loving he could have forgiven the erring woman, and that from the beginning, before sin's blighting hand began to spoil things on the earth, it was not so planned of God for men to divorce their wives.

And then He who speaks with authority and not as the scribes, said—and here is the unalterable law of God spoken through His Son—"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

This was further confirmed later in the house with His disciples, given in Mark's account of this incident, and here we have Christ's lasting word to His disciples, "Whosoever shall put away his wife, and marrieth another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." A careful examination of the above will show quite clearly:

First, that God who instituted marriage hates putting away, and that it was not so at the beginning.

Second, that divorce was only permitted because of the hardness of people's hearts, and that if people did not have hard hearts divorce would not be necessary.

Third, that divorce can only be allowed on one ground, that of fornication. This is clearly inferred in Moses' law, and

clearly stated in the law of Christ. It will be seen from the words of Christ quoted above, that the only legitimate ground for divorce is fornication. Many have inferred that adultery is a proper ground for divorce, but it is not so stated here. There is a reason for this, since adultery was such a heinous sin in the sight of God that His word to Moses was that the adulterer and the adulteress were to be put to death. Lev. 20:10. In such case no divorce would be needed. There is however a basis for the inference that adultery is a legitimate ground for divorce in Jer. 3:8, in which Jehovah says, "When for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce." But there is clearly no ground for remarriage given in this scripture. God kept the door of repentance always open.

Fourth, That any one who puts away his wife, except for fornication and marries another, commits adultery; that whoever marries a woman that is put away commits adultery; that if any woman puts away her husband and marries another, she commits adultery.

What is the penalty of the sin of adultery? In the Old Testament under the law the death penalty had to be inflicted. In the New Testament the punishment is more severe—the adulterer is not allowed to inherit the kingdom of God. Gal. 5:19-21.

Is there no hope for the adulterer? Yes there is hope. While the Word of God declares that neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God, yet there is hope for those who separate themselves from these unrighteous things. For Paul, in writing to the Corinthians said, "Such were some of you (this plainly infers that they were no longer such), but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—S. H. F.

THE SECRET OF POWER

Edward Payson's memory is fragrant and strong. An exchange says:

"When I was in Portland, having an hour to spend, I sought out the sexton of the old church where Edward Payson preached, and said to him:

"Where is the house in which Mr. Payson died?"

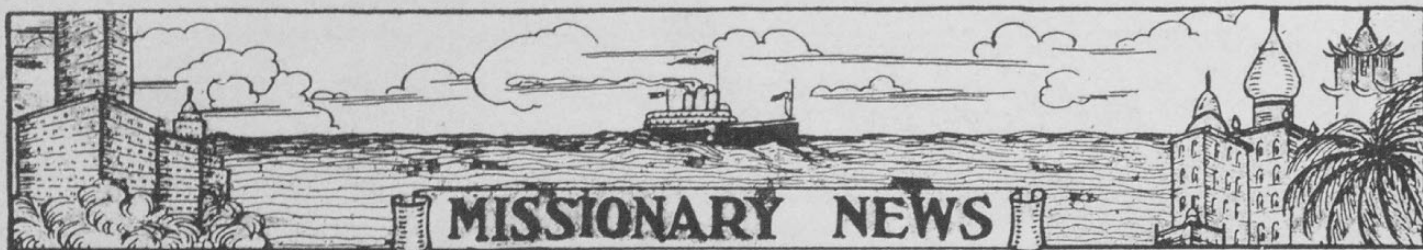
"There are the remains of it," he replied, pointing to a house partly torn down.

"Is it true," I asked, "that they found the boards in the floor beside his bed worn by his knees where he had prayed?"

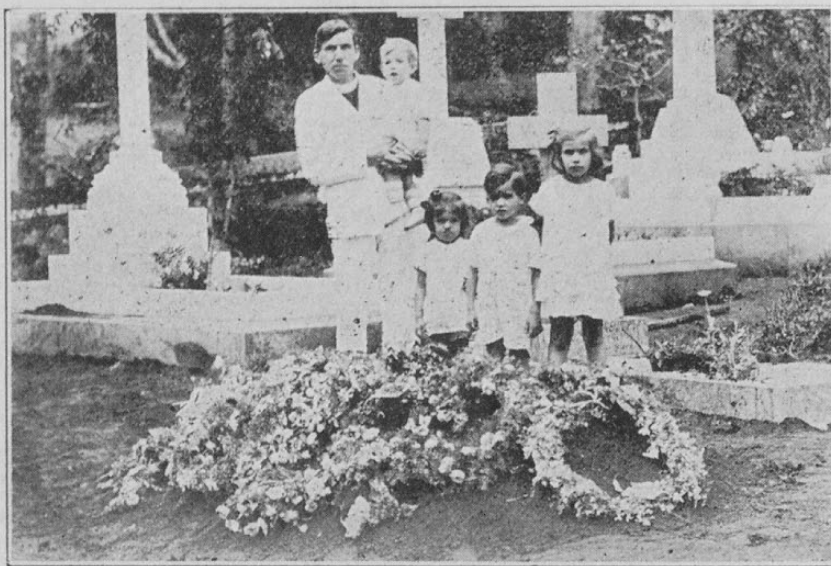
"The old sexton said, 'It is true.'"

"Morning and evening the man of God prayed there, so long that the very boards felt the impress of his knees. When Payson lived, and when Payson died, he shook the State of Maine, and he shook New England. There was no man in all New England that had the power over men that he had."—Selected.

Five reports were crowded out of this issue. Look for them next week.



All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.



A Wife and Mother's Grave
"WITH CHRIST"

The above is a picture taken of our Brother Clifford and his four little ones, at the grave of Sister Clifford.

He writes: "You will have received by cable the sad news of the homegoing of my beloved wife. Her going was totally unexpected, since she had been ill but a short time. On Thursday, May 19th, she passed into His presence to be with Him forevermore, leaving us heartbroken, alone with four motherless little ones. The future seems very dark, but thank God it is brightened by the blessed hope of the soon coming of our Lord Jesus." As Sister Clifford was passing away she was uttering the name of Jesus with what little strength she had. She was a true missionary, ever seeking souls and trying to lead them to Jesus in her own quiet way. "I am praying that I may have the mind of the Lord concerning the future for the little ones and myself. It may be necessary to take the children home. Do pray for us in this hour of trial and great need. I thank God for His sustaining grace."

Brother Clifford was unable to write this himself, but owing to his physical condition was obliged to dictate the letter to another to write for him. After this sad, sad funeral in far-away Ceylon, Queenie, the eldest of the four babies pictured in the cut, took sick and in a short time also passed away. Queenie was eight years of age when on June 23rd she left these inhospitable shores and went to be with her Lord and her sainted mother. Do not let us fail God in ceasing to pray for our brother at this time.

He has done a good work in Ceylon, and we are happy to report that the Lord has graciously arranged that the work may go on. Brother and Sister May are now occupying the station at Colombo, and will continue the work which Brother Clifford has been forced to lay down.

WHERE IS HONGKONG?

Geo. M. Kelley

The statement, "The Pentecostal missionaries are now in Hongkong," has little meaning for the most of us, for we are too much engrossed in our domestic affairs to enquire just where Hongkong is. The Psalm which declares, "Moab is my washpot," was read recently in our morning prayers, and Mrs. Kelley offered the suggestion that Hongkong was God's washpot for us at this time. This was forcibly impressed upon our boy Paul's mind and he desires now that the Scripture be read each morning "where God says Hongkong is my washpot."

Hongkong is an island, situated off the southeastern coast of China between latitude 22 degrees and 9 minutes and 22 degrees and 17 minutes N., and longitude 114 degrees and 5 minutes and 114 degrees and 18 minutes E. It is about eleven miles long and from two to five miles wide. It is about 27 miles around, and is separated from the mainland by a deep channel. Hongkong was ceded to Great Britain 86 years ago (1841) and this cession was confirmed by the Nanking treaty one year later. When the island was taken over it was only a fishing village infested with robbers, but Hongkong is now one of the most important commercial

centers of the world. Nineteen years after Hongkong was ceded to the British an agreement was reached whereby the peninsula four miles square, just opposite the island, was also ceded to that government. The census of 1924 gives the population under British control at 799,550. Splendid communications have been established with the interior, one railway being operated between here and Canton, the capital of our province. A telegraph system also connects the island with China. Harbor entrances and clearances of river craft totaled 9,438 for the year 1924.

Of the nearly eight hundred thousand population, 783,550 are Chinese. It is reported that there are only about 42 communicants to every ten thousand people, and there are about 60 pastors, evangelists and Bible women in the employ of the church here. What hope have we that these few workers will be able to meet the need of this field? Subtract the 2,347 communicants from the reported population and you have a total of 781,203 persons (Chinese) resident in Hongkong who do not know Christ. **What is my responsibility** to these people?

Besides these souls here, we have at present the opportunity of making periodical visits to the work in Canton. Last Sunday I was in Canton for baptismal service and the Lord's Supper. The Christians urged us not to return home saying, **"Whatever you do, don't you go home to America."** Pray for the Chinese church, for throughout China she is being deprived of the advice and help of the missionaries. One denomination, with 119 missionaries on their roll, has called out of the interior all but two.

PRAYER CHANGES THINGS

Ferdinand Ewald

We had an experience recently that proves the power of intercession. We made a trip to a village consisting of people who were spiritually dead, and wrapped up in their own self-righteousness. They were in that state wherein they think they have need of nothing. Every word we spoke seemed to pass right over their heads, and they did not seem to receive the message, although they came together in goodly numbers to hear what we had to say.

Before we left our station at Lodz, we had asked the people to pray for us, especially when they gathered for prayer.

The same day that they were gathered praying we held another meeting in this same village, and we noticed a change, in that the people were receiving the message, and in the evening the break came when a number cried to God for mercy.

This was the first series of evangelistic services that had ever been held there so they told us, and they didn't know how to seek the Lord for salvation, although they were so religious. Thank God, however, the light broke through, and many found Him who gives peace and joy without measure.

Later on we again visited this village, and found that persecution had already begun, but the new converts are standing firm in faith, and rejoicing in the Saviour's love. Their preacher told them, that when they died there would be no place for them to be buried, since the cemeteries belong to the church. But he came too late for the people had tasted of the joy of the Lord, and the matter of their funeral was not worrying them.

In Lodz we have a very good attendance, and people are becoming convinced that it is the old-time religion they need. Souls are getting saved, baptized in the Holy Spirit, and others are getting healed. The name of the Lord be praised.

THE OPEN DOOR OF TRANSJORDANIA

Laura Radford

Transjordan, with its cultivated hillsides and vast fields of waving grain and frequent streams of clear water, offers a pleasing contrast with the Judean Hills, barren and rocky and without one stream of water but with many dry, stony river beds. No wonder that the two and a half tribes of Israel asked to be located on that side of the Jordan. Even in the time of Christ that land was the granary for this part of the world, and to-day many of those fields of wheat vie in size and beauty with the fields to be seen in both Australia and America, and the vineyards around Salt are unequalled for quality of product in all the world. The occupants of the land, whether nominal Christian or Moslem, are a rugged, fearless people, nomadic both by instinct and from force of circumstances.

For a very long period before the land was placed with Palestine under the British Mandate there was no fixed form of government, and as a Palestinian quaintly said, "If a man was strong enough he could live in peace in Transjordan," and in the past years many strong men, grown weary of the oppression of the Turkish regime in Palestine, became settlers in Transjordan, where the tribal law held sway, and where even to-day many neighborhood quarrels are settled by the old law, "An eye for an eye and a tooth for a tooth." But law and order is slowly but surely being established and the name of Peake Basha, the English commandant of the Transjordanian forces, though remarkably young for such a command, stands for right and justice, and both his soldiers and the people in general have a wholesome respect for his stern methods of maintaining peace and justice throughout that land. There are also detachments of the Palestine gendarmerie on the frontier borders as a protection against the roaming bands of robbers from Arabia. Some of the young men from our Bible class in Jerusalem are now in the gendarmerie, and tell us of how each night those in the wireless force, though

out on the border of the Arabian Desert, can listen in to the concerts in London. If the songs sung in London are now heard even in those far away borders while they are being rendered, we can easily understand how those of us who are connected with the program of our coming Lord will all hear simultaneously the glad cry, "Behold, the Bridegroom cometh. Go ye out to meet Him." Transjordan seems to be the natural entrance way into Arabia and slowly but surely the Moslem people of Arabia, that land so long closed to the gospel, are being influenced for or against the gospel, by the form of Christianity now existent in Transjordan. About one third of the people are nominal Christians. The Latins are very strong in the Roman Catholic faith. The Protestants comprise those adherents of the C. M. S. (English), and the C. M. A. (American) missions, and that group of over 300 who came out from the Greek church a year ago and asked us to open a mission for them in Salt, which we did. The Greek church, which once was the dominant Christian influence in the land, is rapidly disintegrating because of an ignorant priesthood, but is more or less in sympathy with the Protestant missions. But to-day throughout Transjordan there is an open door for the gospel. The people are pleading for the Protestant schools, and the Protestant gospel hall may be filled nightly in almost every town and village with a crowd of men and women willing and usually eager to hear the gospel message. If the people of Transjordan become true Christians the gospel message will easily overflow into Arabia.

We did not personally seek an opening in Transjordan but the work was thrust upon us. In January of last year men representing a group of 365 persons in Salt came asking us to open a mission for them. After three months' deliberation government permission was granted us, and a year of effort amongst those people has brought us face to face with the great need of establishing gospel halls throughout the land, halls in which the gospel preaching and teaching can be given daily. There seems but little hope for the gospel taking root in Arabia in this generation unless Transjordan becomes truly evangelized. A living church there, will be an irresistible force in breaking down the ignorance and hatred of the people of Arabia who have never known the gospel, and whose Koran teaches them it is their duty to God to kill every one who turns from Islam to Christianity.

A DANGEROUS JOURNEY

Victor G. Plymire

Extract from a letter from Brother Plymire dated May 14th.

"If I am not hindered I expect to start on my long trip across northern Tibet. We were ordered to leave, and since the route is by no means safe we decided to go by way of Tibet. This will also enable me to do evangelistic work on the way. Many that I shall meet will hear the gospel for the first time. This may be the last chance that any one will have of reaching the people of the

region who are perishing for lack of the truth.

"If all goes well I hope to reach Leh about October with the help of the Lord Jesus. At the present time I am suffering with rheumatism, and my packing has been done with difficulty, but the Lord is helping me, and I hope to be completely delivered by the time I start. **Do not forget to ask God's people to pray for me.** The trip will be hard, and He alone can protect me. By the time this reaches you I shall be entering the most dangerous part of my journey. Mountains over 18,000 feet above sea level, will have to be crossed, and one of an altitude of 21,000 feet. Winter will overtake me before I can get through, but if I am followed by earnest prayer, I am sure the Lord will bless, and that some day there will be precious souls brought into the kingdom as a result of this trip."

Pray now for Brother Plymire.

CONDITIONS IN PALESTINE AND SYRIA

Am returning from Syria and Palestine. That the age is fast closing is more apparent than ever before. The world's horizon is very dark. Helpless, tottering clay faces one in every nation. The great dictator of Italy is speeding the hour of the Antichrist. In Italy the interests of the individual have no consideration before absolute autocracy. The spy system is astonishing.

In Palestine the economic crisis is severe. There are 158,000 Jews in Palestine (1927). There were 125,000 in 1924. Still the immigration into Palestine in January was but 181, Feb. 220. Emigration from Palestine in January was 536, Feb. 280. Figures tell in the face of all the glowing reports seen everywhere. There are those in starving condition and others going insane. Unemployment abounds. The fund for creation of a national revenue for the building up of the land has been slow in coming in—only a tenth part raised of the twenty-five million pounds sterling.

Conditions in Syria are as elsewhere. It seems there lies a smouldering volcano underneath. People rebel under French mandate. The Druzes are quiet now, but have not finished their rebellion.

It was surely a joy to meet with the Evangel everywhere. Praise God for this world messenger. May God enlarge the usefulness of the Evangel beyond all bounds of the past. To this end I enclose \$1.00 for the enlarging of the building. God bless you.—Miss Mary Milk.

"Don't get in debt. Starve and go to heaven—but don't borrow. Try first begging.—I don't mind, if it is really needed. But don't buy things you can't pay for! And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges, or in a sand-pit or coal-hole first?"—Ruskin.

The beauty of Christ will not save us; it takes His all-cleansing blood, applied to our hearts, to do the saving of our souls.

In the Whitened Harvest Fields

FINE LOUISIANA MEETING

A report received from Westover, La., tells of a fine revival there in which many were baptized as in Acts 2:4, 2 reclaimed and 29 baptized in water. "The pastor, W. L. Kinsey, of Biloxi, Miss., gave out the Word. We are planning to erect a new church as this one is too small."

MISSION MOVES

Secretary C. H. Martindale writes from Chester, Pa.: "The Open Door Mission, 421 Edgemont Ave., has moved to larger quarters in the Friends Chapel, 248 Market St., under the name Glad Tidings Christian Assembly of God, William Anderson, pastor. The Lord is wonderfully blessing."

ONE A DAY

Pastor Cinda Johnson writes from Heavener, Okla.: "Just closed an 8 days' meeting in which 7 were saved and 1 received the Baptism. The Lord also did some wonderful healing. A man dying of T. B. and his mother were saved and rejoiced together. Brother R. L. Brandon of Stigler did the preaching. Any Council ministers passing this way are invited to stop with us."

COFFEYVILLE NOTES

Pastor Benton H. Armes writes from Coffeyville, Kans.: "The Assembly of God saints here left the Goben Tabernacle about 18 months ago. We have bought two lots and a nice little frame church which we moved onto the lots. It seats about 175 and was dedicated free of debt last January by Brother Vogler. We have a growing Sunday school of over 100."

BLESSING THE DENOMINATIONS

Dr. and Mrs. B. G. Drake have just closed a successful revival in the United Brethren Church at Green Castle, Mo. They send a report of the meeting, which report is signed by the United Brethren pastor, L. B. Bell. It reads:

"We are rejoicing in the mighty visitation of the power of Christ in our church. We called Dr. and Mrs. B. G. Drake, consecrated young evangelists, to conduct a revival. Truly it was blessed to see so many slain under the power of God as they were in this meeting. Besides many wonderful healings 28 received the Baptism in the Holy Spirit, 32 were converted and 27 followed the Lord in baptism. Our United Brethren Church was re-organized under Brother Drake's guidance last Sunday with 33 names entered on the church roll, many of whom had been Methodists, United Brethren and Baptists. Dr. and Mrs. Drake go Tuesday night to the Presbyterian Church for a campaign. It is wonderful how our various churches are opening up to the truth."

A KANSAS REFRESHING

Pastor F. L. Doyle writes from Wichita, Kans.: "We have just closed a revival at the Market and Kellogg Streets church, Sister Lola Lichleyter of Sharon, Kans., bringing the messages the first week, and Sister Marion Harrison of Los Angeles, Calif., doing the preaching the second week. The last day of the revival at the Lord's Supper, the people were greatly blessed. In the afternoon we baptized about 14 in the river, one a lady of 70 and another a 7-year-old boy who was seeking the Baptism but felt he should be baptized in water first. The work is growing very rapidly here. About 55 have been baptized in the Spirit since the first of the year, many saved, and 32 added to the church roll. We have a fine class of Christ's Ambassadors, and a class of juniors as well, who are doing well."

TRINITY TABERNACLE, ST. LOUIS

Pastor Fred Lohmann writes from St. Louis, Mo.: "The Richey meeting was blessed of God in a wonderful way. Though not heavily advertised, it was attended by people from 15 states. Hundreds knelt at the altar and confessed their sins and their need of a Saviour. A great company of sick and afflicted were prayed for and anointed according to the Scriptures, and many wonderful testimonies to the healing power of Christ were given. Several most remarkable cases of healing were wrought by the Lord in this meeting, among them were the following.

"A Mr. Keener, of Beaumont, Texas, whose back had been broken and who was left in a very bad condition physically, came into the meeting all trussed up with braces in order to support his body and limbs while he dragged himself about. After prayer was offered for him he discarded all his paraphernalia, walking and praising God. He not only walked without his supports, but climbed up and down the platform steps, bent and twisted his body in various ways without harm.

"A world-war veteran, Mr. Cole, who lives in St. Louis, came into the meeting wearing a brace about his body for an injured spine; he was prayed for and immediately healed. He discarded his brace, which hangs by the pulpit to-day along with the braces discarded by the other brother.

"The wife of a Salvation Army officer from Hot Springs, Ark., who had been a sufferer for many years, came to the meeting accompanied by her family physician and his wife. The doctor had operated on this woman twice during the past few years, but still she suffered. After prayer was offered for her all pain and discomfort left her and she could ride the street cars or busses to and from the

meetings without pain. Her physician gave a public testimony as to her condition before and after she was prayed for. The doctor also was prayed for during the meeting. The Salvation Army officer, after receiving word from his wife concerning her healing, came to the meeting and gave a stirring message to the church, in which he related how God had given him the witness of his wife's healing before he received her message from St. Louis. Many other splendid testimonies were given during the meetings; ruptures, cancers, tumors, and various other ailments were brought before the Lord, but I mention these outstanding cases. In the regular Thursday evening service last night about 30 people gave definite testimony that they had been healed in the meeting.

"The most striking and remarkable thing about the meeting was that the unconverted were reached. Never in the past six years has there been in the local church, such a stir among the unsaved as there was during this meeting. The closing service will never be forgotten by those who were present. The great circular altar around the platform was overrun with weeping men and women, and the evangelist and several workers conducted an overflow altar service in the center aisle of the auditorium in the main doorway into the tabernacle."

TENT WANTED—Two poled about 40x60. Must be in good condition.—Elder A. H. Jamieson, 4 Avoca St., Newburgh, N. J.

WANTED TO BUY—A small home in town or village where there is an active Pentecostal assembly.—Mrs. Jean Allison, 201 Glebeholm Blvd., Toronto 6, Ont., Canada.

OPEN FOR CALLS—I am in full fellowship with the Council, have had years of experience as evangelist and pastor and am now open for calls as evangelist.—T. S. Winey, 93 E. Holland St., Portland, Ore.

Forthcoming Meetings

Spend your vacation at a Camp. Write ahead for tent and cot accommodations. Take bedding and toilet articles with you. Pray for all forthcoming meetings. Notices of meetings should be sent to the Gospel Publishing House three full weeks before the meeting starts.

GENERAL COUNCIL MEETING, Springfield, Mo., Sept. 16-22.

STIGLER, OKLA.—Camp meeting for 10 days or longer for near-by assemblies begins July 22. Bible lessons in daytime.—Pastor Ford Parks, 415 E. Main St., Stigler, Okla.

CALDWELL, KANS.—We announce that any General Council ministers passing this way will be gladly welcomed. Tuesdays and Thursdays, meeting nights.—Pastor R. E. Lister, 603 S. Main St.

CROSBY, N. DAK.—Revival begins July 27th to last 2 weeks or longer. Evangelist Edward J. Axup will do the preaching.—Clarence H. Jensen, pastor.

HAMMON, OKLA.—July 2-31, Evangelist C. G. Stailey of Sentinel, Okla., will conduct an old-fashioned Assembly of God revival. All preachers in full fellowship with the Council will be heartily welcomed and taken care of.—Mary B. Wyatt, Rt. 1, Box 23, Hammon, Okla.

ALTON, ILL.—Aimée Semple McPherson will conduct a midwestern revival campaign in Sportsman's Park, Alton, Ill., July 14-31. Committee will arrange for rooms and meals at reasonable rates.—Pastor A. W. Kortkamp, 2726 Hillcrest Ave.

WASHINGTON, D. C.—The A. Watson Argue meeting has been postponed to a date to be announced later.—Pastor Harry L. Collier.

MIZE, KY.—Twenty-two days' camp meeting beginning July 23, Lloyd A. Sappington and wife special workers. They are in full fellowship with General Council. All ministers and workers invited. For particulars write H. M. Hawley, Mize, Ky., Box 32.

CHICAGO, ILL. Evangelist Zelma Argue will begin an old-time Pentecostal revival meeting, at Full Gospel Tabernacle, 1665 Mozart St., on July 17.—H. C. McKinney, pastor.

EARL, ARK.—Evangelist W. E. Thurmond and party of Cairo, Ill., will conduct revival from July 30 through August or as long as the Lord leads.—Pastor S. B. Drew, Earl, Ark.

SALEM, ORE.—State-wide camp meeting July 17 to Sept. 17 at River Side Camp Grounds. Tents and cabins to be had on grounds. Several noted evangelists have been secured. For information write H. Hansen, 1809 Ferry St., Salem, Ore.

SEAGRAVES, TEXAS, CAMP MEETING.—At First Pentecostal church, July 29 to Aug. 16. Places provided for campers. Evangelist T. D. Thompson of Wichita Falls, Texas, in charge. For further information write Pastor W. E. Kimbell, Seagraves, Tex.

MINOT, N. D.—Evangelist Dawson MacCullough and wife and Evangelist Elmer T. Draper and wife will conduct a state wide revival convention, July 10 to July 31. For further information address Pastor F. G. Frank, 815 2nd Ave., N. W.

FLORENCE, COLO.—The Morton Trio, assisted by Miss Sibyl Day, pianist, and the Haire Twin Trumpeters, will conduct a 3 weeks' meeting in a big tent, July 10-31. Tents can be rented by the week with or without beds. For further information write R. W. Klock, 808 W. 5th St., Florence, Colo.

THACKERVILLE, OKLA.—Local camp meeting at Bethel Chapel assembly, 7 miles southeast of Wilson, Okla., July 15-30. Evangelist C. M. Riggs of Jenny Lind, Ark., will help. Good camping place, meals on grounds at reasonable rates. Visiting ministers cared for. For tents, write R. D. Alexander, Sec'y, Rt. 3, Wilson, Okla.

UHRICHSVILLE, OHIO.—Camp meeting beginning July 31, and on indefinitely. The Little Girl Evangelist Dolores Dudley and other evangelists will help. Lodging on freewill offering plan; meals on grounds. All council missionaries and ministers invited to participate. Please write me before coming. Take Highway No. 8 R. R. Penn Panhandle Division.—Delmar Johnson, pastor, Rt. 2, Davis St., Uhrichsville, Ohio.

SOUTHERN MISSOURI DISTRICT CAMP
The annual Camp Meeting will convene at Carthage, Mo., Aug. 4-14 in Greenwood Park, 5th and Fulton Sts., 3 blocks east of Square. The Spencer Evangelistic Party will have charge of evening services. Elder D. H. McDowell will be in charge of first five days' Bible teaching. Elder A. G. Ward for the following days. Tents and cots will be for rent; please order early. Meals served on free-will offering plan in screened dining room. For further particulars write the pastor, J. O. Highfill, 220 James St., or P. T. Huffman, Chaffee, Mo., Chairman Camp Committee.

FIRST ANNUAL CAMP MEETING. Bible conference and missionary convention of Central District Council will be held at the Fair Grounds, at Greenville, Ohio, July 31 to Aug. 14. Beautiful place for camping, also dormitories on the grounds. All accommodations at reasonable rates. Services held in auditorium seating 2500. Bible conferences each day conducted by some of our best Bible teachers. All of our pastors and licentiates are urged to be present. For further information write Elder O. E. McCleary, secy. of camp meeting, care West Park Gospel School, Findlay, Ohio, or Flem VanMeter, chairman, 131 S. Parke Ave., Jasonville, Ind.

WESTERN W. VA. CAMP MEETING will be held at Mt. Hope, Sept. 1-11. Evangelist Chas. A. Shreve and party of Washington, D. C., have been engaged as preacher and workers. There will be three services daily—10:30, 2:30 and 7. The services will be held under a big tent of 2,000 seating capacity. Camping tents, 10x12, will rent at \$5.50 and canvas cots at \$1.25. Orders for tents and cots may be sent to the secretary and must be received not later than Aug. 15. A dining tent will be on the ground at which meals will be served to the campers, and meal tickets for two meals a day for the entire camp will sell at \$5.00. For further information, write J. H. Stroud, 137 Court St., Charleston, W. Va., chairman or C. W. L. Payne, Box 592, Mt. Hope, W. Va., secretary.

CORSICANA, TEXAS.—Evangelist B. B. Bond and wife will begin a revival campaign at South Side mission, Aug. 7, to last indefinitely.—Mrs. Tennie Smith, pastor, 802 S. 16th St.

LONG BRANCH, N. J.—Full Gospel church tent campaign, Oceanport Rd. & Livingstone St., July 24 to Aug. 14, every night except Mondays. Evangelist Stanley Cooke will be with us the first two weeks.—Pastor Irving H. Meier, 318 Euclid Ave., Loch Arbour, Asbury Park, N. J.

OAKLAND, CAL.—Dr. W. K. Towner, accompanied by Mr. Ralph Wayne, Gospel tenor, will conduct an evangelistic campaign in the old Columbia Theater, 476-10th St., Oakland, Calif., beginning July 5th, and continuing throughout the month. Dr. Towner is one of the ablest evangelists on the Pacific coast and an outstanding pastor of the Baptist denomination. He received the Baptism in the Spirit several years ago and stresses the Pentecostal emphasis with no uncertain sound. This campaign is under the auspices of the new Assembly formed by the union of the Glad Tidings Revival Assembly and the Assembly of God.—J. Narver Gortner, Pastor.

SOUTHWEST VIRGINIA CAMP MEETING will be held at St. Paul, Va., Aug. 4-14. The preachers engaged are Brother Alexander Lindsay of Cleveland, Ohio, Bible teacher, and Sister Roxie Alford, Dallas, Texas, evangelist. Council missionaries are invited. Three services daily, 10:30, 2:30 and 8. Tents, 10x12, will rent at \$5.50, and cots at \$1.25. Orders for tents and cots may be sent to the secretary, and must be received not later than July 15th. Meal tickets for two meals a day for ten days, \$5.00. For circulars write either of the committee: Willie T. Millsaps, Chairman, St. Paul, Va.; A. F. Miller, Sec., Hamaker, Va.; H. H. Peek, Treas., North Tazewell, Va.

EASTERN DISTRICT CAMP-MEETING
Eastern End of District

The 8th annual camp-meeting will be held D. V. Aug. 10-28 at Emmanuel Grove, Wescosville, near Allentown, Pa. Readily accessible from all parts of the district, the grove (used for camp-meetings for several years) is equipped with some 95 wooden cottages, dry and commodious. Get information and arrange for accommodations soon as there is every indication that this will be one of the largest and best camps ever held in the District. Brother Chas. A. Shreve, formerly pastor of McKendree St. M. E. church, Washington, D. C., is to be the evangelist. Other well known ministers and evangelists will also take part. For further information address Harold H. Moss, 4741 Hudson Blvd., North Bergen, N. J. Joseph Tummore, chairman; Harold H. Moss, Secretary.

POTOMAC DISTRICT CAMP MEETING AND ANNUAL BUSINESS SESSION will convene July 17 to Aug. 7 at "The People's Park" just out of Cumberland, Md., on the National Highway, and the Baltimore and Ohio Railroad; the dates for the annual business session being July 27-29. Tents will be rented on the ground and meals will be served at the camp cafeteria. The General Council Chairman, Brother W. T. Gaston, and the Ass't Chairman, Brother D. H. McDowell, are expected to be with us as well as our local and visiting ministers and missionaries. Special meetings for the children and young people will be conducted by Miss Dorothy Buckingham of Washington, D. C. For further information write the district secretary, P. C. Duborg, 115 N. Fairfax Street, Alexandria, Va.

NEW ENGLAND DISTRICT CAMP
The annual camp meeting of the New England District Council will be held July 22-31, at the camp ground at Oak St., Wellesley Park, Mass. Restaurant on the grounds, and ample space for camping. A daily lecture given on the tabernacle and its furnishings from a complete model of the original structure by one who has made a special study of the subject. Daily services at 10:30, 2:30 and 7:30, beginning with a prayer meeting at 6 a. m. Children's meeting from 5 to 5:45 p. m. Take the Boston and Worcester Electric, get off at Oak Park St., Wellesley Park, East of the Natick Junction. Meals will be served in the dining room at reasonable rates. Also delicatessen will be available. For further information address Henry S. Randall, 6 Auburn St., Framingham, Mass.—R. H. Norton, Sec'y.

DISTRICT COUNCIL ANNOUNCEMENT
The fifteenth annual District Council of the Assemblies of God for Miss. and West Ala., will convene, D. V., Aug. 8, at Meridian, Miss., Cor. 13th St. and 46th Ave., at 10 a. m. Brother J. R. Evans of Springfield, will be with us, as well as other visiting ministers. Let all who desire ordination write the chairman for application blank. Let all the assemblies send duly elected delegates. There will be free entertainment provided for all ministers, delegates, and visitors. There will be a rally held on the opening night of the council by Christ's Ambassadors of the district. For further particulars write A. M. Carmichael, 4510 8th St., Meridian, or Chairman D. P. Holloway, Box 125, Laurel, Miss.

NEBRASKA STATE CAMP

Will be held at Scottsbluff, July 21-31. Evangelist Ben Hardin of Chicago will be the speaker. All who desire tents and cots have order in by July 1. Write Pastor E. W. White, 1601 6th Ave., Scottsbluff, Neb. A. R. Shaffer, Chm.

OLD-TIME CAMP MEETING. Fifteen days under brush arbor at Bethel Chapel assembly, 7 miles southeast of Wilson, Okla., begins July 15. Meals will be served at reasonable rates; 2 sessions daily. For further information write Pastor E. R. Winter, Box 265, Thackerville, Okla.

WOODWARD, OKLA.—The Oklahoma District Council will be held the last four days of the camp meeting to be held at Woodward, Aug. 2-12. Elder L. L. Riley will have charge of the night evangelistic services. Three meals a day on freewill offering plan.—Pastor E. M. Adams, Woodward, Okla.

ARTESIA, N. MEX.—State camp meeting July 15 to Aug. 2. Evangelist Jacob Miller and his son from Ft. Smith, Ark., will be the speakers. Sister Bertha Gillette of Caldwell, Kans., will be pianist and have charge of the young people's work. Meals on freewill offering plan. Bring musical instruments. For further information write E. C. Henderson, Artesia, N. Mex.

BYESVILLE, OHIO.—Seventh annual camp will be held at Byesville, Ohio, July 22 to Aug. 7. Evangelist A. N. Trotter and wife of Belmont, N. Y. will be with us the entire time. Evangelist Meyer Tan Ditter, the converted Jew, and his wife will be here July 26-28. Tents or furnished rooms \$3 a week. Address Mrs. J. C. Soules, Secy., 101 S. 7th St., Byesville, Ohio.

SECOND ANNUAL INTERSTATE CAMP MEETING at Eureka Springs, Ark., in the auditorium provided for it, August 18-28. The following speakers are announced: Elders W. T. Gaston, chairman of the General Council; David H. McDowell, assistant chairman; Pastor A. G. Ward, formerly of Toronto, Canada, but now of Springfield, Mo., and Evangelist Ben Hardin, nationally known evangelist, of Chicago, Ill.—E. J. Bruton, secretary, Eureka Springs, Ark.

KANSAS DISTRICT CAMP MEETINGS
ATTICA-SHARON.—July 21-31. The annual camp meeting for Northwestern Kansas will be held midway between Attica and Sharon on State Highway No. 12. Splendid shady grove. Plenty of good water, and other conveniences. Elder W. T. Gaston, Chairman of the General Council will be the main speaker. Other speakers will be present.

CHRIST'S AMBASSADORS RALLY. The young people will have charge of one service daily. For further information write Pastor A. R. Farley, Sharon, Kans., Pastor C. W. Safford, Attica, Kansas.

WOODSTON, Aug. 4-14. The annual camp meeting for Northwestern Kansas will be held at Woodston, Aug. 4-14. The camp ground is located 3 miles east of Woodston on U. S. Highway 40 N. The grounds are being improved and made larger. Evangelist Ben Hardin, of Chicago, Ill., will be the chief speaker and many other ministers will be present. The Hymes family orchestra will furnish music. The final rally of **Christ's Ambassadors** will be held during the Woodston camp. Young people will have charge of at least one service daily. Miss Sarah Garrett, Secretary for Sunday schools and young people's societies will be present in all the camps. For information write Pastor Orla Bray, Woodston, Kansas.—Fred Vogler, Chairman, Kansas District Council, Ottawa, Kansas.

NOTE: At all these camps tents will be for rent. Please order early. Meals served on the camp ground at reasonable prices, in screened tent.

FOREIGN MISSIONS CONTRIBUTIONS
July 1-7th inclusive

- All personal offerings amount to \$1170.87.
- 1.00 Assembly of God Church Fredonia Kans
- 1.17 Assembly of God S S Savanna Okla
- 1.29 Full Gospel Mission Weskan Kans
- 1.60 Assembly of God S S Paris Ill
- 1.85 Christ's Ambassadors S Ft Worth Texas
- 1.90 S S Lake City Ark
- 2.00 Full Gospel Assembly Longmont Colo
- 2.04 Pent'l S S Davenport Okla
- 2.06 Assembly Ilmo Mo
- 2.50 Assembly Camden Ill
- 2.53 Full Gospel Assembly Boswell Pa
- 2.53 S S Ilmo Mo
- 2.70 Bascom Assembly Tyler Texas
- 2.74 S S & Christ's Ambassadors Frankston Texas
- 3.00 Full Gospel S S Burbank Calif
- 3.00 Assembly of God S S Carthage Mo
- 3.00 Mayfield Assembly Cedardale Okla
- 3.25 Assembly of God Chickasha Okla
- 3.30 Assembly Afton Okla
- 3.50 First Assembly of God San Antonio Texas
- 4.00 S S Jester Texas
- 4.90 Assembly of God Madison Ill
- 5.00 Mexican Womens Missionary Council San Antonio Texas

Table of contributions from various churches and individuals, including Full Gospel Mission, Lady Missionary Workers, and others.

HOME MISSIONS CONTRIBUTIONS

Table of home missions contributions for July 1-7th inclusive, including Assembly of God Madison Ill.

DISTRIBUTION OF JUNE, 1927 MISSIONARY CONTRIBUTIONS

An asterisk (*) indicates entire amount has been designated. A dagger (†) indicates part of the amount has been designated...

AFRICA

Table of contributions for Africa, including J. A. Barney & family, Congo, and others.

Table of contributions for Africa (continued), including Ada Gollan, Liberia, and others.

CHINA

Table of contributions for China, including Gerda Adolfsen, Grace Agar, and others.

INDIA

Table of contributions for India, including Anna Anderson, Almyra Aston, and others.

Table of contributions for Japan, including Maynard Ketcham, Ethel M. King, and others.

JAPAN

Table of contributions for Japan (continued), including Gordon R. Bender, Harriett Dithridge, and others.

SOUTH AMERICA

Table of contributions for South America, including Forrest Barker, H. W. Cragin, and others.

MEXICAN MISSIONS

Table of contributions for Mexican Missions, including H. C. Ball, Geo. Blaisdell, and others.

MISCELLANEOUS

Table of miscellaneous contributions, including Anna Adams, Palestine, and others.

OFFERINGS FOR NON-COUNCIL MISSIONARIES

Table of offerings for non-council missionaries, including Cyril Chase, Spencer E. May, and others.

TOTAL AMOUNT DISBURSED FOR

Summary table showing total amount disbursed for May, including designated amounts and shortfalls.



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31 Jē'tur, Nā'phish, and Kōd'e-mah. These are the sons of Ish'ma-el.

32 Now the sons of Ke-tū'rah, A'bra-

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parabe against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that

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with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jē'sus' feet; and he healed them: 31 Inasmuch that the

CHAPTER 16

THE Phā'r-ees also with the Sād'dū-cess came, and tempting, desired him that he would show them a sign from



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11 Of Benjamin; A-bī'-dān the son of Gīd-ē-ē-nī.

12 Of Dan; A-hī-ē'-zēr the son of Am-mī-shād'-dān.

13 Of Asher; Pā'-gī-ēl the son of

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of a field which the LORD hath blessed:

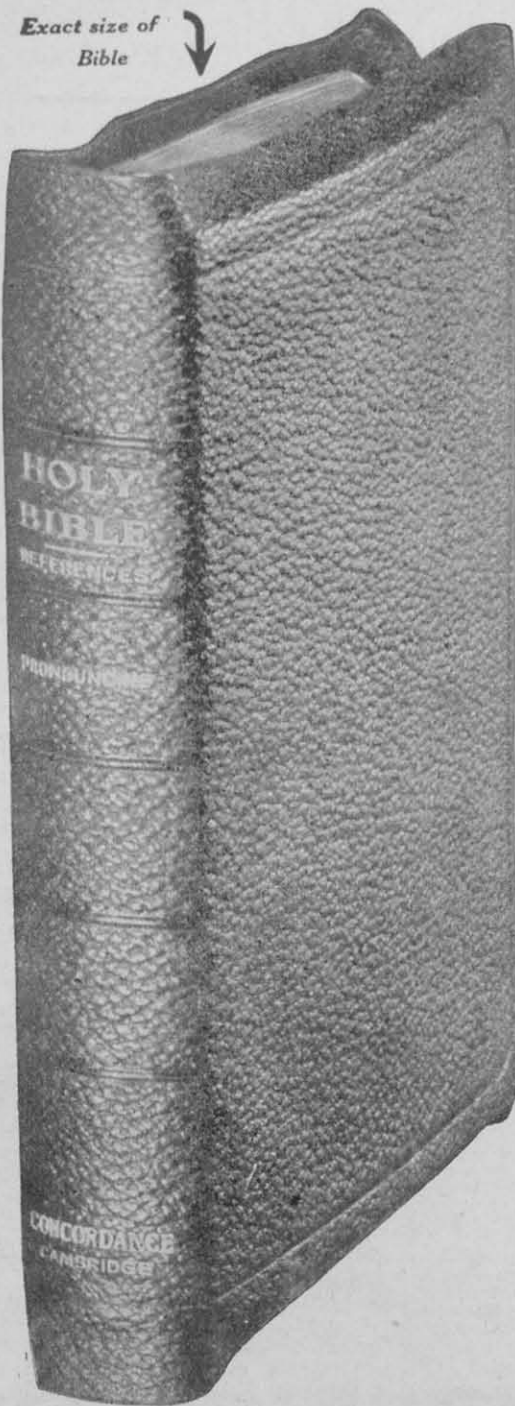
28 Therefore God give thee of the dew of heaven, and the fatness of the

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17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mām-rē, which is in Hé-brōn, and built there an altar unto the LORD.

CHAPTER 14

AND it came to pass in the days of Am-rā-phēl king

GENESIS 13, 14

same is Zō-ār; and they joined battle with them in the vale of Sid-dim;

9 With Chéd-ōr-lā-ō-mēr the king of E-lām, and with Tī-dāl king of nations, and Am-rā-phēl king of Shī-nār, and Ar-i-ōch king of El-lā-sār; four kings with five.

10 And the vale of Sid-dim was full of slimepits; and the kings of Sodom and Gō-mōr-rāh fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gō-mōr-rāh, and their victuals, and went their

they took Lot, Abram's son, who dwelt in his goods, and de-

there came one that I, and told Abram the or he dwelt in the lām-rē the Amorite, Esh-cōi, and brother and these were con- lth Abram.

when Abram heard other was taken cap- armed his 3trained orn in his own house, red and eighteen, and m unto Dan.

he divided himself am, he and his ser- night, and smote pursued them unto which is on the left amascus.

brought back all the also brought again Lot, and his goods, omen also, and the

And the king of Sodom out to meet him after his urn from the slaughter of r-lā-ō-mēr, and of the that were with him, at the valley of Shā-vēh, which is the

of Sodom, and the king of mōr-rāh, and the king of Ad-māh, and the king of Zē-bōi- im, and the king of Bē-lā (the

Heb. Gen. 14. 6 & 14. 13 & 18. 1. ch. 11. 3. ch. 19. 17. 30.

ver. 26, 27.

king's dale. 18. He. 7. 1.

18 And Mēl-ghiz'-ēd-ēk king

15

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