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Is the Pentecostal Movement Scriptural?

Otto J. Klink at the Springfield Assembly

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3:15.

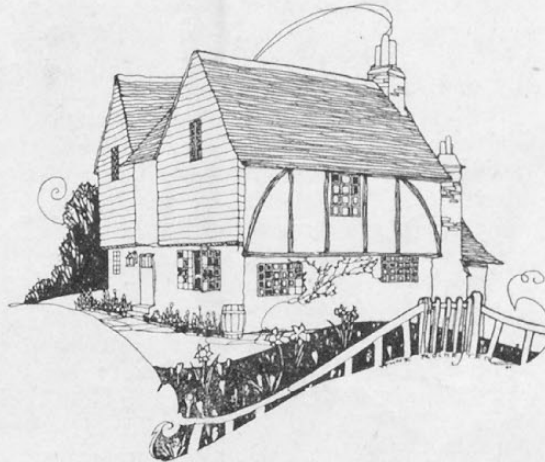
We are a misunderstood people for the simple reason that folks have not taken time to investigate the claims of Pentecost. They have taken the words of teachers, of preachers, of evangelists, but they have not taken time to investigate the words of God. They read *about* the Bible, but they don't read *the* Bible. So I shall give you a few Scripture verses to prove that the manifestations of the Holy Spirit, and the Pentecostal movement are Scriptural.

People tell us that we as Pentecostal people are too noisy. I was in the Middle West during the political conventions and I tuned in on them, and of all the racket I heard coming over the air from Chicago during the days of the Democratic and Republican conventions. At a baseball game they can make more racket than a regiment of boys. In South Florida they have dog races, and the doctors, lawyers, and philosophers will bet on their favorite dog; and then shout their collars down and their tongues out. They make a lot of noise! I was in Washington the last night of the lame duck congress. After services we went to the congress; that was the day before the inauguration of the new president. Of all the nonsense they put on, and the shouting and clapping of hands! Some of those lame ducks behaved like geese. But when we shout and make a noise for the Lord Jesus Christ, people say we are unscriptural, beside ourselves.

How about this noise in the

Pentecostal movement? Is it Scriptural? "Make a joyful noise unto the Lord, all ye lands." Psa. 100:1. That includes Asia, Europe, and the U. S. A. as well. That includes you! It includes me; and whenever I feel the joy of the Lord bubbling up in my soul I have a right to rejoice in the Lord, to make a joyful noise unto the Lord. The modern church reminds me of Isa. 16:10, "Gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting." God said that about Moab, but it can be applied to the modern church.

There are people who call themselves



Teach Me to Pray

Frances Holmstrom

*Teach me to pray, Father, teach me to pray!
Crumble the walls of my hardness away,
For my heart is Thy heart, and Thy heart is my heart.
Teach me, oh teach me, my Father, to pray!*

*Teach me to pray! Let me look on Thy face!
Melt all my shadow in light of Thy grace!
Make me the viol whereon Thou shalt play:
Teach me to pray, Father, teach me to pray!*

Christian, who don't know anything about the joy of salvation. They look as if they were born in crabapple time and put up in vinegar. "With joy shall ye draw water out of the wells of salvation." Now turn to Zeph. 3:14, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem." Shout, O church of God, for your Bridegroom is coming back very soon with a shout; we are shouting a little bit down here just getting tuned up.

Turn to Psalm 47:1, "O clap your hands, ye Pentecostal people? Ye Methodist people? Ye Lutheran people?" Oh, no. "All ye people." Pentecostal, Nazarene, Lutheran, Methodist, Episcopalian, all ye people! "Clap your hands, all ye people; shout unto God with the voice of triumph." Has God given you the victory over sin? You have a perfect right to clap your hands and shout unto God with a voice of triumph. As Paul said (2 Cor. 2:14), "Thanks be unto God, which always causeth us to triumph in Christ." So our little noise and our shouting is in Scriptural order.

Then some people ask, "Why do you people praise the Lord?" Well, because we have so much to praise the Lord for. "Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven." Psalm 148:13. If God has been good to you, you are under command to praise the name of the Lord for "His name alone is excellent; his glory is above the earth and heaven." But there is a wonderful verse about this glory (Psalm 29:9 [R. V.]), "In his temple (that is, in the temple of (Continued on Page Eight)



Substance and Evidence



A Study on Faith
John Wright Follette

The Biblical writers do not aim to provide an exhaustive idea of the inherent nature of faith, but there is one suggestive passage, the familiar beginning of the eleventh chapter of Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." In other words we might say, faith makes the unseen thing for which we hope, certain to the soul. Where faith is mature, the unseen world is more real and certain than the visible world.

Concerning faith we must always remember three things, which are true in any case where faith is to be exercised. *First*, the object of faith must be beyond the seizure of the senses and beyond the field of natural or human achievement. Were it not so faith would be quite unnecessary, for sight or nature would accomplish the desired end. *Second*, the unseen object of faith must be hoped for. That is, the object of faith is a desire, ideal, or objective which calls out the heart. And *third*, there must be the personal conviction which leads to the venture or move on the part of the individual. He is convinced that the object is not a vagary, but as real as any object seen.

In this message I want to consider two words which have sometimes caused confusion and made faith a bugbear when it should be the natural breath of a Christian.

The word "substance" is misleading because we think it means the natural essence of an object. We say the substance of this book is paper, ink, leather, thread, etc. In other words the substance of the book is the book itself—its very material evidence. Yes, that is what we mean by the use of the word substance. But that is *not* the meaning of the word as used here in the text. The Greek is *hupostasis*. It is made of two words, *hupo*, under, and *histemi*, stand. It is that which stands under. It is *not* the object hoped for, but that which stands under and supports that object in bringing it into material manifestation. If it were the object, we should need no faith for we should have the desire. "For what a man seeth, why doth he yet hope for?" Rom. 8:24. Faith cannot mean the material substance for that would be a contradiction and utter foolishness.

Faith is like my arm which reaches out and supports or stands under the book or object I am bringing down from the shelf. My arm is not the substance or the

object, but is the stand-under which supports the object in bringing it down. Here is a definition of faith by Vaughn which I like very much because it gives the true conception or meaning of the word.

"Faith is the principle, that exercise of mind and soul, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their pressure—in other words, is assured of, confides in and relies on them."

This should be a word of comfort and encouragement to those who are trying to fool themselves into believing they *have* the object of their faith when they have only the faith for it. I have seen many of God's children struggling to make themselves believe what God does not ask nor faith demand. They think that if they had faith they would have the very object and material substance of the thing. You cannot have both. Faith comes first and that brings you the material substance. They think they have no faith and so go down in a bog of unbelief and doubt and fear. God does not want you to say you have the material thing when you haven't it. He does like us to declare our faith and say we have *hupostasis* or the stand-under which brings the object to materialization. So do not try any more to make faith mean something which it does not: but know that all God wants of us is to exercise our *hupostasis* which is bringing to pass the things hoped for. We stand and praise God while *hupostasis* brings the things to pass. Faith is not a struggle, it is a rest and a support—it stands under.

As an illustration I like to think of Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Rom. 4:20. The word "stagger" is what unbelief and fear make us do—we stagger. But faith, *hupostasis*, supports and holds the conditions up for us. Why didn't he stagger? Because he had faith—not the material thing as yet. That is what we mean when we say, "We have it by faith." I know this term is abused and often made an excuse for unbelief, however there is a truth in it. We mean that faith is operative and though the material manifestation is not yet seen, the thing is moving on to its material accomplishment. So it is as good as done and we can "call those things which be not as

though they were." Faith is like a check to be cashed at a bank where the actual money is. The check is not the actual currency or gold, but it is equal to it and stands under until you get the money in your hand. Then the check is not needed—the money is all we need.

Now let us consider the word, *evidence*. The R. V. puts it, the proving or testing. Many seem to think because faith has to do with the unseen and immaterial things of life that there is no such thing as evidence in the matter. They seem to think faith has to do with some uncertain element in the universe. Here is where they are mistaken. The very foundation upon which the assurance and conviction rest is the Word of God. When we have faith, we take God at His word and believe what He says. Faith is not belief without evidence. It is belief on the very best and surest of evidence, the Word of God, who cannot lie. As normal and rational beings we should ask for no other evidence than this which is sufficient.

As an illustration of having faith in His Word, let us consider Peter walking upon the water. In Matt. 14:22 to 33 we have the record. In passing note by way of suggestion verse 22: "And straightway Jesus constrained His disciples to get into a ship, and to go before Him." They are in divine order and acting in obedience. However a storm comes upon them. Trouble or opposition may not truly indicate one is out of order, backslidden or in disobedience. Very often we find a severe test may prove one is in divine order for the sake of discipline, development of faith, and spiritual culture.

Verse 27—When Jesus finds them in trouble, He does not rebuke them, but gives them a word of cheer and comfort.

Verse 28—Note the reaction on the part of Peter. "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water."

This is so artless, unstudied, spontaneous, and refreshing—just like Peter. This venturesome spirit seems to please the Master. He does not say, "Why Peter, what good would that do?" He sees more than Peter's desire to be near Him. He sees an occasion to prove faith and develop Peter.

In verse 29 we have *evidence* needed. The word, "Come" spoken by Jesus is the key to the situation.

"And when Peter was come down out of the ship, he walked on the water—Upon what did Peter walk? All will answer, "upon the water." Yes, true as far as the physical was concerned. But also He walked upon "Come." That word from Jesus was all he needed. He in faith laid hold of "Come," and he had all the evidence needed. He was safe and could dare to boldly venture out upon the eternal Word—nothing could be safer.

In verse 30 we find the effect of recognizing natural conditions in the realm of the spiritual and region of faith. Fear enters and disorganizes the whole scene—he begins to sink.

In verse 31 note the exquisite grace and tact of Jesus in dealing with Peter. "Immediately Jesus stretched forth His hand." Help comes first, the rebuke later. As He holds Peter, He rebukes him. The safe place for a rebuke is in the arms of the Lord; He can hold while He rebukes or corrects. I think were it not so, some of us might run away from Him in greater fear.

In verse 33 note results of this incident. Peter actually walked on the water (a miracle for Peter), he learned a lesson in faith, and the Lord received worship. Many might think this was an unwise and uncalled for display, but when two such beautiful features are forthcoming I am glad Peter ventured.

Now another word as to evidence. The evidence, remember, is His Word. But this does not mean we have a right to pick here and there the promises which suit our desire and try thus to make faith bring things to pass. Note that Peter did not venture until he had a word from the Lord—"Come." He did not just venture out thinking because Jesus was there all would be well. He got his word first.

In Matt. 8:23 we have the story of another storm and the disciples in a boat. But there is a difference. "And when He was entered into a ship, His disciples followed Him." I wonder sometimes if we do not enter into realms or enter into conditions for which we have no spiritual capacity or equipment and often find the situation too great in its demands for our limited faith and experience? Let us tread softly—not fearfully, nor yet in a spirit of presumption and credulity—rather with faith based upon His Word.

Many Christians are upset in their faith because they venture out upon a word or promise from the Bible thinking they have a right to risk all upon it—when in truth the verse or promise may have no application at all to their situation. Then because God does not answer, they are thrown into confusion and doubt. Many times the human heart is governed by motives and desires not in line with God's purpose or plan, and so one needs to be careful to let Him search the heart in this regard.

One may be moved by personal desires, a set of spirit, a desire to defend God's glory, maintain His honor, or stand for healing, and be so determined to have what he calls victory that he battles in faith until exhausted. But that does not mean that God has guaranteed or is bound by any oath to answer prayer. The human heart is subtle and deceitful and the motives prompting prayer should be suggested "by the Spirit," born of God, and faith then can and does lay hold to victory.

Do not venture upon the water without a divine, "Come," under your feet. Do not on the other hand, get into bondage and not venture at all. But do please His heart by listening to His word to you and then act upon it. There are plenty of His words for us to venture upon and as we do so we grow in faith and please His heart.

These are testing days and an age of mechanical, industrial, and material encroachment, but we look not at the things seen but away unto Jesus the author and finisher of our faith.

Seed Thoughts

Gathered by Alice E. Luce

A story is told of an oriental monarch who was very discontented and who called a philosopher to ask how he could be made happy. The sage told him to find the most contented man in his kingdom and wear his shirt. After months of searching, the king found the most contented man; but he had no shirt. An illustration of Luke 12:15.

"True biography was never nor can be written. There is a subtle, evasive savor and flavor about character which escapes both tongue and pen." When a life is really poured out at the feet of Jesus, that subtle fragrance fills the whole house. John 12:3.

"Like Elijah, the best men hide themselves with God before they show themselves to men." The hidden, secret life of consecration and intercession is the secret of the success of the outward ministry. No tree is stronger than its roots.

"Nobility of character is a perpetual bequest, living from age to age, and constantly tending to reproduce its like." (Smiles). Trace the noblest traits of

Abraham's character as they came out in his descendants. What are the characteristics of your spiritual children?

An old English proverb states that "God oft hath a large share in a little house." Lay every new member of your family on the altar, and keep them all there, training them not as your own, but His. Who can measure the influence one godly family can exert in the world?

"The mill stream that turns the world rises in solitary places." Not in the noise of the earthquake, cyclone, or storm is found true power; but rather in the silence alone with God, where the "still, small voice" of the Spirit is heard and obeyed.

"God loves to laugh at human pomp and pride, and set at naught our calculations, and bring the unexpected to pass." This is the glory of our heavenly Father, that He is the God of the impossible.

Blessing Through Evangel

From a Los Angeles correspondent we received the following: "It may interest you and the Pentecostal family to know what the *Pentecostal Evangel* has done for one family. The oldest son of this family was reclaimed and baptized with the Holy Ghost. Through him the father was reclaimed and baptized. His mother has been baptized with the Spirit. The younger brother has been born again and filled. When I last heard from this young brother in Christ his sweetheart (a Catholic girl) has been born again, and I pray by this time filled. Now he is working with and praying for his sister and brother-in-law."

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Editor Absent

The editor is expecting to be away from his desk for a month. He is expecting to write a book while he is away and would appreciate the prayers of *Evangel* readers for the blessing of the Lord on his task. Please send all manuscripts to the Associate Editor, Chas. E. Robinson.

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The Editor's Notebook



The Word of the King

"Art thou a king?" asked the astonished Pilate of Christ. "To this end was I born," was the reply of the King. His kingdom differed, however, from that of Cæsar's. It was not one of unrighteousness, war, and resultant misery, but of righteousness, peace, and joy in the Holy Ghost. The principles of this heavenly kingdom are given to us in the Sermon on the Mount, and also a solemn word of warning, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Disobedience to the revealed will of the King will bring catastrophe, for it is written, "Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The Tax Problem

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," is a word that covers alike our duty to earthly government and to the heavenly. The Spirit of God enlarges on this subject in the 13th of Romans, reminding us that the powers that be are ordained of God: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The problem of the many is, "How can we raise the money to meet the tribute in these days of ever-increasing taxation?" The Lord of glory left the heavenly realm to come down to earth. For our sakes He became poor, so very poor that when the tax was due for Himself and Peter, He did not have the wherewithal. But He had faith in His Father, and faith is always better than funds. Said a Spanish evangelist, blessed with twelve children, "Me don't ask God for money, me don't ask God for food, me don't ask God for clothes, me don't ask God for houses; me ask God for faith and if me have faith everything comes my way." And faith sent Peter a-fishing, and the fish had the coin that was to be rendered to Cæsar. Our God is a God of the supernatural and He has fish a-plenty and resources infinite from which to provide His own with the amount necessary for Cæsar's dues.

God Honors Obedience

But the word that follows, "Owe no man anything," is that to be obeyed? God

did not put this precept into the Book to be ignored. When George Muller built his five huge orphan homes and fed his ten thousand orphans, he kept clear of debt. He found it paid to await God's time for things, and that God was never behind time in sending all that was needed. Hudson Taylor, who was God's instrument in founding the China Inland Mission, the largest Missionary Society in the world, kept his work likewise on a strictly cash basis. The principle, "Owe no man anything," has been fundamental in this work. God honored this stand and during the days of depression when the Methodist Episcopal Church had to withdraw 1000 of their 1600 missionaries, the China Inland Mission has enlarged its work by sending out 200 new missionaries, and their income last year was the largest in their history.

Down the Scale

"But," someone will object, "obedience to this precept will mean our going without a lot of things." Precisely, and that is excellent discipline. In Rom. 12:16 we read, "Mind not high things, but condescend to men of low estate," or as the marginal reading of this last phrase gives it, "*Be content with mean things.*" Be content with the old clothes, the old car, the old furniture, the old home. Say to the Lord, "By thy grace, Lord, I am perfectly content to be shabby, wearing this old suit of mine seven days a week, even though it is getting decidedly shiny, until Thou dost provide me with another. Lord, I will not dishonor Thee by disobeying this word of Thine and going into debt." One of the curses of our day is the credit system. Many saints are snared into buying many things on long terms. Something unforeseen occurs, the payments cannot be met, and then what worry and trouble follow! All this could be spared by obedience to this word of the King.

The Dishonest Borrower

It is written, "The wicked borroweth and payeth not again." I have known some who professed to be saints who do this. One day a young man who made a big profession borrowed some money of me to go to Chicago—he would get work there and return the sum immediately. I did not hear from him, but I received a letter from a party in Chicago telling me that this man was going around to the various assemblies and borrowing money from the saints, and not attempting to repay them. Beware of these borrowing beggars when they visit your assembly. It happened that some years later I was in Chicago looking for a helper to fill

a certain excellent position—a permanent position for the right person, and this man was introduced to me as a likely candidate. As tenderly and as kindly as I could I told him that he could not be put in this responsible position, for he had shown himself to be a thief, and that by deliberately borrowing and making no attempt to repay he was just as bad in the sight of the Lord as that man who went into the store and took money out of the cash register. A day will come when the King will call to account and bring to judgment those who have borrowed and made no attempt to repay.

Our Debt of Love

"Owe no man anything," is the negative side of this command of the King, but the positive side is, "But to love one another." As the writer was saying good-bye to a friend who had been very kind to him he said, "I can never, never repay you for your kindness." To which the friend replied, "Well, just pass it on to the other fellow." There are hundreds of ways of passing it on to the other fellow. Let me illustrate this with a true story. Two men met, one a Spirit-filled saint and the other a poor, nervous wreck who was full to his neck with doubts and fears, one like to Bunyan's character, Mr. Ready-to-Halt. "How are you?" asked Mr. Business Man. "Terrible!" said Mr. Ready-to-Halt bursting into tears. And then he told of having spent much on one particular physician and not being a bit better, and the worst of it was there was a big bill from this M. D. that was yet unpaid. Mr. Business Man spoke as kindly and consolingly as he could, and they separated. On his way to his office Mr. Business Man noticed on a plate the name of the physician Mr. Ready-to-Halt had mentioned.

Practical Kindness

Obedying a sudden impulse he walked in the physician's office. "Doctor," he began, "I have just met a patient of yours (mentioning the man's name), and he is in a bad shape. How much does he owe you?" The doctor named the sum and it was large. "Say, doctor, will you allow me a discount if I settle that account in cash?" questioned Mr. Business Man. The doctor protested. "All right," said Mr. Business Man, "the next thing likely to happen is that that poor fellow will commit suicide, and then you won't get a penny. I have just seen him and I know his plight. Now it is nothing to me, but I have a notion that if that man had a receipted bill for his account he would feel a lot better, for I can see that the debt is worrying him to death." The doctor agreed to accept a certain amount in settlement of the bill. A check was given and that day the mail brought to Mr. Ready-to-Halt a receipted in full account from his physician.

Transformed by Love

Here was the kind of practical love that was new to Mr. Ready-to-Halt, and it affected him much. It happened that Mr. Business Man was going to a certain Pentecostal convention a short while after this, and Mr. Ready-to-Halt, evidently thinking there must be something in the sort of religion he had, tagged along too. In the home in which they stayed Mr. Ready-to-Halt received so much love that he was almost overcome with it. Up to this time he had had no real full assurance of salvation. At that convention the Lord became blessedly real to him and one day he was given a vision of Jesus. The Lord put His hand on his shoulders and looked, oh, so lovingly into his eyes, and said to him, "You're my brother." In the *Pilgrim's Progress* we find that Christian's burden was on his back, but it fell off as he saw the Cross. I think Mr. Ready-to-Halt's burden of fears and doubt was on his chest, but anyhow it fell off at the sight of the Christ of the Cross. That sight did him more good than a million gallons of doctor's physic. In fact I think that if Mr. Bunyan had been there he would have had to change his name from Mr. Ready-to-Halt to Mr. Eager-to-Shout. He went back to his home a transformed man. This simple story began with Mr. Business Man becoming a 20th century good Samaritan. When the Master told the story of the good Samaritan in the first century he said, "Go and do thou

likewise." You may not be able to pay off a sick person's physician's bill, but you can give a cup of cold water in the name of the Lord, and any act of love done in His name will receive adequate compensation from the God of love.

"The Day is at Hand"

In giving this practical counsel in the Epistle of Romans Paul encourages us with a vision of the coming day, a day when the Lord Himself is coming, bringing with Him His reward for His faithful ones. "But, Lord, I fear I am not ready," says some fearful soul. Faint-hearted, there is a word of encouragement and cheer for thee here. At the close of the 13th chapter of Romans the apostle gives us a picture of the daybreak in camp. The soldiers cast off the clothes they have worn in the long hours of darkness, and put on the glittering armor prepared by their king. The first glimmers of a glorious daybreak are appearing and we, too, are to cast off all garments of the long night of fearing and failing and floundering. Our King, too, has provided the best of armor. What do we put on? Listen! "*Put ye on the Lord Jesus Christ.*" Take full advantage of this wonderful provision. All that you need or ever will need is in Christ. In Him dwells all the fullness of the Godhead bodily. And He whispers to you, "All things are yours." It is His will that we become partakers of His heavenly nature, His kingly nature, and we can sum up that nature in one word—*love*.

the crowded centers. Planes will be able to fly so high, far, and fast, that there will be small chance of adequate protection against a surprise attack. The next war will be one of extermination." Compare Isaiah 24:1, 6, "Behold the Lord maketh the earth empty . . . and few men left."

Legislation or Regeneration?

Said the late President Coolidge, "I remember a sentence by an old writer, 'that Jesus Christ never sat in the lobby of the Cæsars.' In other words, He did not depend upon legislation for the advancement of his principles."

Communism and the Home

According to the *New York Times*, the Russian government has decreed that wives under the age of 56 will be deprived of the cards which entitles them to purchase sugar and bread in government stores, and thereafter they will have to earn those commodities by working in factories and offices. The object apparently of this new order, claims the writer, is to bring more women into the industrial occupations with a view to *ultimate abolition of the home as the unit of family life* (italics ours). The Russians are attempting to abolish God from their country; but they have set up another god—the State, and upon the altar of that god they are sacrificing the individual, the home, religion, and morality. This is the doctrine of Antichrist, who will teach that the supreme authority is the State, which must be obeyed and worshipped in the person of its leader. See Rev. 13:16, 17; 2 Thess. 2:3, 4.

Soviet Cruelty

Here is an extract from a letter sent to the secretary of the Union of Slavonic churches in this country (quoted in *Moody Monthly*):

"I spent two years at hard labor in exile and saw with my own eyes the following atrocities:

"In one case the bolsheviks tied four weights weighing sixteen pounds each around the belt of a man, and then pumped air into his body until he burst, thus bringing a horrible death.

"In another case an old woman was made to suffer in an underground cellar. At night many rats were turned loose in the cellar and began to attack the woman, scratching and eating her flesh until she was near death.

"As you come into the Island of S. there hangs a chain made of human fingers and hands. These are a part of the bodies of those exiles who refused to work, and are hung as a warning to all new exiles."

"The dark places of the earth are full of the habitations of cruelty." Psalms 74:20.

The Passing and the Permanent

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

Hebrew Names

According to *Palestine Post* the Jews of Palestine are being urged to drop their borrowed "Dispersion" names and substitute Hebrew family names. This is a further advance in the revival of the Hebrew nation. Hitherto the tendency has been for a Jew to "Gentilize" his name.

Rowing to Palestine

"So eager to get to Palestine were Mr. Grossman and his wife, persecuted Jews from Germany, that they floated out of Germany in a small boat by way of the Danube," writes Keith L. Brooks in *Prophecy*. "Following the Black Sea, the Dardanelles, the Ægean Sea and the Mediterranean, they arrived safely in Tel Aviv in Palestine." In the last days God will provide better transportation than that for His people! Isa. 60:8, 9.

Religion Without a God

According to one of our dailies, predictions concerning the future of religion were made by forty educators and re-

ligious leaders. These leaders concluded that the religion of the future will need neither churches nor a God. They might just as well attempt to run an automobile without its motor as launch a vital religion without God. Lecompte, a French scientist, made a similar attempt to found a "secular" religion; but nothing is heard about it today.

Death from the Air

Colonel Rickenbacker, American Ace of the World War, predicts the terrible nature of the next war. "The next war will be a plane war. Every housetop will be a battle front. There will be no such thing as non-combatants; no neutral ground; no no-man's land. Death hurled from the air will take no account of whom it strikes. Civilians will be no safer than soldiers; women and children will be no safer than men. There is a gas developed which will destroy the produce and fertility of the soil. But gas will not be the only agency used. There will be bombs and the chances are that the planes will sow deadly bacteria in

I Am the Lord that Healeth Thee

Healed of Diphtheria

November 7, 1932 my boy, Joe, was sent home from school with sore throat, and the request that we have him examined. We took him to the specialist who had removed his tonsils long before, when we did not know to trust the Lord. He took a culture from Joe's throat and asked us to come back the next day. We didn't say that we would. That night at prayer we put out a fleece before the Lord, saying, "If You will take the soreness and swelling out of Joe's throat we will not go back to the specialist." Next morning about six o'clock, Joe woke and said, "Mother your fleece is answered."

We praised the Lord and Joe went about his duties. In the afternoon he went out. Late in the evening the specialist came and wanted to know why we didn't bring the boy back. Joe spoke up and told the doctor what he had been doing. I told the specialist that there was nothing the matter with my boy, as the Lord had healed him. The specialist asked if Joe would go with him to confirm our report. The doctor took him to one of the largest sanitoriums in Waco. Another doctor took the cultures and when he put it under the microscope, he said, "Why Doctor, every one of these bugs is dead!" So he was healed and the doctors had to admit it. Mrs. J. W. Mitchell, 711 South 5th Street, Waco, Texas.

Crushed and Broken Bones Healed

In October, 1927, my father, J. R. Davis, 902 E. Henderson St., Cleburne, Texas, then seventy-eight years old, was struck by an automobile. An eye witness of the accident said that when the car hit my father he was hurled upward and fell on the paved street. He was brought into the house suffering intensely. An ambulance was called and my mother, who was then the only member of the family who belonged to the Assembly of God, was sent for at the church where she then was. She had prayer offered for father.

We at home knew nothing of this but in a short time he became perfectly easy, and on the way to the hospital and during the taking of the X-rays, he talked and joked with the doctors. Every bone in his right leg was broken, the kneecap being crushed as one might crush an egg shell. One doctor refused to do anything more than give him something for temporary relief. One though, put his leg in a temporary case, and a few days later put it in a plaster cast.

They fixed him medicine but he, although a sinner, refused to take it. He would call for mother to lay her hands on him and pray, whereupon he would

fall asleep. Two months later he sat in a wheel-chair and ate dinner. In February, four months later the doctor released the leg from the cast and was astonished to find that father could use his toes and move his ankle and knee. He agreed that Jesus had performed a miracle. Six months after the accident he was walking with two sawed-off broom sticks for help. In another month he was walking unaided. Up to this date, January 11, 1933, he is still walking, although growing a little more feeble because of his advanced age.

Will Christians who read this pray that he will fully surrender to Jesus. Mrs. W. R. Rylander, 7925 Capitol Avenue, Houston, Texas.

GENERAL COUNCIL MEETING

The fifteenth General Council of the Assemblies of God will convene at Highway Tabernacle, 19th and Green Streets, Philadelphia, Pa., September 14 to 20. Plan to attend and begin to pray for God's richest blessing to rest on this General Council meeting.

Broken Bone Miraculously Healed

In January, 1930 I had my arm broken in a car wreck. The doctors put my arm in a cast which, after five weeks they removed only to find that the bone was not knitted at all. They rearranged the cast and gave me an appointment to return the next day when they planned to place a silver plate around the unknitted bone. However that night I went to the Full Gospel Tabernacle in Waco and was reclaimed. They anointed me with oil according to James 5:14 and prayed the prayer of faith. That very moment I felt the touch of the divine hand on that bone. It was a very strange sensation that I had never felt before. I could tell that the parts of the bone were coming together and knitting. It was very wonderful.

I kept my appointment with the Colgin Hospital doctors the next day; but when they reopened the cast they were astonished beyond measure at what had happened. We told them that Jesus had done it. Their reply was: "Well, it is done."

It has now been two years since I was healed and I have never had the least bit

of trouble with that arm. (Mrs.) Ila Fay Palmer, Reagen, Texas.

Ed. note. Pastor A. C. Lane, 1423 Morrow Avenue, Waco, Texas, in sending in the above testimony says:

"In regard to Mrs. Ila Fay Palmer, medical authorities say that this is a double miracle, because nature grows a gristle over the ends of a broken bone which fails to knit, and the bone never can knit unless the bone ends are scraped. This the doctors in the hospital were planning to do. An X-ray photograph showed that the parts of this bone stood over an eighth of an inch apart the day she was healed. Mrs. Palmer is in excellent health today and happily serving the Lord.

An Injured Eye Healed

In 1928, in Coeur d' Alene, Idaho, my oldest boy broke his slate, and accidentally struck my two-year-old girl in the eye with the sharp corner of it where it had been broken, puncturing the eye ball and the eye water began running out. We took the little girl to a doctor to have him extract what seemed to be a part of the slate still in the eye. He said there was nothing in the eye but that an immediate operation was imperative to save the eye and perhaps the life of the child. We decided however to trust the Lord and would not allow the doctor to do anything. We took her to the church and had her anointed and prayed for. She was healed and has had no bother with the eye from that day to this, more than five years.—Mrs. and Mrs. G. W. Baldwin, Route 1, Cataldo, Idaho.

In June 1933 Oakley M. Biddle, Route 1, Cataldo, Idaho, wrote concerning the above testimony: "The little girl is my niece. Her eye was punctured and healed as stated in the testimony of G. W. Baldwin, my brother-in-law. The scar on the eye ball can still be seen. God also wonderfully healed me when very sick of the flu."

Influence of Movies

Worldly people have long resented the assertion that the movies exercise an evil influence upon youth. But this view has been corroborated by a group of twenty psychologists and sociologists who have just completed a four-year study under the auspices of the Motion Picture Research Council. The following is a summary of their conclusions. What children see at the movies they retain in memory to an entirely unexpected degree. A large part of the current films conflict with the teachings of the home, the school and the church. The chances are four out of five that the child will see a picture dealing with the themes of love, crime, sex, war, and mystery. The investigators found that the films have profound influence on youthful conduct leading to juvenile delinquency.

The Successful Revival

Chas. E. Robinson

This meditation considers only the human side of things essential to having a successful revival; but the absence of the things herein set down has been the cause of the failure of many revival efforts. As a result of these failures many who, if these things had not been absent in the revival, would have been saved and been taken to heaven, have sunk down to their long home in the pit.

Like anything in which men work together, if there is to be success in a revival effort, there must be co-operation between the laity and the minister carrying on the services.

Co-operation by the laymen with the minister consists in

(a) Seeing to it that the minister's physical needs are supplied, including:

1. His having sufficient and proper food at right times.

2. His having ample opportunities to get alone with God.

3. His having shelter and opportunity for sufficient sleep.

4. His being supplied with necessary transportation.

5. His being supplied with sufficient money to properly keep up his equipment, including clothing, toilet accessories, and reading matter.

(b) Living a life before the world in harmony with the minister's announced standards.

(c) Standing with the minister in prayer for the meeting.

(d) Standing with the minister in what he says and does to cleanse the church and put it in condition for the Spirit to work in it.

Men fail to co-operate with the minister in these things because

(a) Their selfish thoughtlessness makes them unwilling to lay out the necessary money.

(b) Their excessive care for their own selves prevents their giving the necessary thought and care to the minister's physical needs.

(c) Their self-love is so lively and unrestrained that they thoughtlessly prefer living according to their own carnal pleasure, to living as God wills.

(d) Their care for their own selfish and worldly interests is so great that thoughtlessly they are unwilling to give the necessary time and effort that it takes to stand with the minister in prayer for the meeting.

(e) They care so much more for pleasing men than for pleasing God that they are unwilling to stand with the minister in his efforts to cleanse the church.

(f) They do not realize the bearing

upon their own lives of the fact that their Lord came not to be ministered unto but to minister; and so they do not follow their Lord in ministering.

Thus we see that the reasons for the laity's not co-operating with the minister, and so the reason for the failure or comparative failure of many a revival, is based in the fact that self-love is dominant in the lives of the laity.

It is hoped that this fearful, true charge laid against the laity, only needs to be brought to their attention to induce them to make the necessary changes in their lives, so that they will be helpers rather than hinderers of God's work where they are.

A Bible Test

Can you answer these questions without looking up the Bible references? Try it.

1. In what respect was John the Baptist different from all other men? (Luke 1:15)

2. Who preached the first gospel sermon? (Luke 2:8-14)

3. Was John's baptism the same as Christian baptism? (Acts 19:1-6)

4. Whom did John the Baptist resemble in appearance? (2 Kings 1:8)

5. How did John recognize Jesus as the Christ? (John 1:32, 33)

6. Was Jesus really weary when He sat down on the well and asked the Samaritan woman for a drink of water? (John 4:6)

7. Where and when was Jesus anointed with the Spirit? (Matt. 3:16, 17)

8. How was His anointing different from ours? (John 3:34)

9. Did Jesus make any claims to Deity? (John 5:20-43)

10. Why were *twelve* disciples chosen? (Matt. 19:28)

11. What, according to Christ's law, is murder? (Matt. 5:21, 22; 1 John 3:15)

12. Is it scriptural to seek for the Holy Spirit? (Luke 11:11-13)

13. What did Jesus say was the first condition of discipleship? (Luke 14:26)

14. Did God reject the Jews because they rejected Christ or because they rejected the Gospel as preached in the power of the Spirit after Christ had risen? (Acts 13:46)

15. What was the great proof of Jesus' deity? (Romans 1:4)

Now read the scripture references and see how many questions you have answered correctly.

Is not this an interesting method of

studying the Bible? These questions have been selected from a correspondence course on the Life of Christ, by Myer Pearlman, an instructor in the Central Bible Institute.

This course in presenting Christ and His teachings deals with the central truths of Christianity. Every Christian should study the life of Christ, the real Christ of the Bible, for Jesus Himself is the sum of everything that has any right to call itself Christianity. There is a wide difference between the Christ that the Bible so fully describes and the Christ of many modern poets and romancers, and even the Christ of many supposedly evangelical preachers and theologians. To know the *true* Christ and the only true God who sent Him is to have life eternal. The purpose of the course on the life of Christ is to discover and understand as fully as possible the true Christ that we may believe in and love and obey and worship Him.

You may enroll in this course during the remainder of July for only \$5.25. (Regular price \$6.00.) Turn to the advertising section of this paper and see the special prices on courses without instruction. Supply yourself with the lesson material for several courses while the special offer lasts. Enroll for instruction later if you wish.

Secret War Preparations

According to a Washington despatch the French are threatening to publish the report of an investigation of Germany's illegal armaments. The Versailles treaty provided that Germany shall have a maximum of 84 pieces of 10.5 heavy artillery; Germany possesses 170 pieces. She was limited to 204 pieces of 7.7 artillery; she now has 400 pieces. Instead of the 1926 machine guns specified by the treaty, Germany has 4,100. She was allowed about 102,000 military rifles; she has more than 2,000,000, etc.

The clang from the munitions factories is so loud these days that we can't hear what the peace delegates are saying!

The Atonement

Martin Luther preached the doctrine of atoning blood to slumbering Europe, and Europe awoke from the dead. Amid all his defences of the Divine sovereignty Calvin never ignored or belittled the atonement. Cowper sang of it among the water lilies of the Ouse. Spurgeon thundered this glorious doctrine of Christ crucified into the ears of peer and peasant with a voice like the sound of many waters. John Bunyan made the Cross the starting-point to the celestial city. Moody's bells all chimed to the keynote of Calvary. Every true preacher of the Gospel strings all his pearls on the red cord of the atonement.

Worship

By Zelma Argue

"I worship Thee, sweet Son of God,
And all Thy ways adore,
And every day I live it seems
I love Thee more and more."

We need to worship God!
We need to sense the holy awe and
wonder that worship brings.

We need its sweetness, its consolation,
its rapture, its communion.

God's children need joy, lest some faint
by the way. Worship brings joy, and ex-
altation of spirit.

Worship places us in our right relation-
ship to God and to one another:—*we*,
frail, little, and unworthy; but *He*, high,
uplifted, and worthy.

Worship is actively obeying the first
commandment, declared by Christ to be
the greatest. That is, loving God with all
the strength and ardor of our being. In-
dividually we are like the spokes of a
wheel, coming from various directions
and viewpoints, but as the spokes draw
near together in approaching the hub, so
we in worshiping the Lord draw near to
Him, and to each other, in fellowship in-
expressible and heavenly.

God dwells in worship. He inhabits,
we are told, the praises of His people.
To worship God is to withdraw from the
manifold distractions about us and enter
the true home of the soul.

Worship is the employment of heaven.
Isaiah glimpsed that holy place, and be-
held seraphic beings veiling their faces
with their wings, crying, "Holy, holy,
holy is the Lord of hosts." At the sound
of their worship, he records, the posts of
the door moved, and the house was filled
with smoke.

Ezekiel, by the river Chebar, beheld
the glory, and beholding it, fell upon his
face.

John on Patmos beheld the ransomed
hosts above. "Worthy is the Lamb," was
their cry, and ranged with angelic hosts
they stood ascribing greatness to our God.
"*Blessing and glory, wisdom and thanks-
giving, honor and power and might, be
unto our God for ever and ever!*" Like
the sound of many waters their worship
arose, and like mighty thunders.

These are glimpses of heaven.

But we too can worship, and thus taste
of heaven's rapture here.

Faith, hope, and love abide, we are told,
yet the greatest of these is love. Faith
may be sorely tested here, and on the other
shore faith may be lost in sight. Hope
here may be deferred, and in glory hope
may be lost in realization. But exercising
our heart in the love, the adoration, the
worship of God is the true home of the
soul, now and through eternity, where the
weariest heart finds rest. Worshipping

God is our secret source of strength now,
and will abide our rapturous employment
in ages to come.

Is the Pentecostal Movement Scriptural?

(Continued from Page One)

God) everything saith, Glory." So you
see whenever you hear me say, "Glory;
Praise the Lord; Hallelujah," I am in
Scriptural order, for I am His temple.

Some have said, "Well, that sounds
foolish to me." Of course, it does sound
foolish unto those who know nothing
about spiritual things. That is just what
Paul told the Corinthians (2 Cor. 12:11),
after he had gloried in infirmities, in re-
proaches, in necessities, in persecutions,
and in distresses, he said "I am become
a fool in glorying." Men and women tell
us we are acting foolishly when we do
exactly as Paul did.

After Solomon had finished his temple,
and they brought back the ark of the cove-
nant into the most holy place (2 Chron.
5:13, 14), "it came even to pass, as the
trumpeters and singers were as one, to
make one sound to be heard in praising
and thanking the Lord; and when they
lifted up their voice with the trumpets and
cymbals and instruments of music, and
praised the Lord." They all had come to-
gether, the musicians, the singers, the
whole congregation, and they lifted up
their voices as one and they praised the
Lord. And the glory of the Lord came
down and the priests could not minister
unto the people. I like to be shouted
down once in a while. Every Pentecostal
preacher does. It is wonderfully re-
freshing.

In a certain city, we had a great group
of Jews out one night when I was speak-
ing on the Jew. I displayed the Jewish
flag, the Magon-Dovid. When they saw
it some of them got so excited that they
clapped their hands, and some Jewish
women got up and came running down
the aisle and threw kisses at the flag. I
had to stop preaching two or three min-
utes for the Jews to sit down again. Jews
shouting down a Protestant minister be-
cause they saw a flag they will see again
during the millennium! And we who
know the glory and the power of God
have a perfect right to praise God with a
loud voice.

You remember the day when Jesus
Christ made His triumphal entry into
Jerusalem, how they shouted. "And when
he was come nigh, even now at the descent
of the mount of Olives, the whole mul-
titude of the disciples began to rejoice
and praise God with a loud voice . . .
and some of the Pharisees from among

the multitude said unto him, Master, re-
buke thy disciples. And he answered and
said unto them, I tell you that, if these
should hold their peace, the stones would
immediately cry out." Now they praised
God because Jesus entered into Jerusalem,
but the Lord Jesus Christ has entered in-
to my heart and I have a greater right
to shout and praise the Lord than they
had when Jesus entered Jerusalem.

Some folks say, "Well, I praise God in
my heart." That is wonderful if you do,
but Jesus said, "Out of the abundance
of the heart the *mouth speaketh*." If your
heart is filled with salvation, with the
glory of God, you cannot help but have a
spell of celebrating. It will break out just
like the measles, for "out of the abund-
ance of the heart the mouth speaketh."
I don't believe in this quiet Christianity
that says, "Now don't say anything about
it." I believe in saying it is a great
honor to be a follower of the Lord Jesus
Christ. I'll shout it from Dan to Beer-
sheba that I am a Pentecostal Christian
and on my way to heaven. Get your
heart filled with the glory of God and you
will praise Him with your lips also. "Be-
cause thy lovingkindness is better than
life, my *lips* shall praise thee. My soul
shall be satisfied as with marrow and fat-
ness; and my *mouth* shall praise thee with
joyful *lips*." Psalm 63:3, 5. You folks
who say we are not Scriptural don't know
your Bibles. Go home and read your
Bibles.

Some people say they don't feel like
praising the Lord, and maybe they don't.
Then you have to do something else. Turn
to Heb. 15:13, "By him therefore let us
offer the *sacrifice of praise* to God con-
tinually, that is, the fruit of our lips giv-
ing thanks to his name." If you don't
feel like praising the Lord just offer a
sacrifice of praise, and after a while you'll
feel like praising the Lord.

People say, "I don't understand why
you raise your hands." Turn to Psalm
63:4, "Thus will I bless thee while I live:
I will lift up my hands in thy name."
"Oh," you say, "but that's in the Old
Testament. Give me something from the
New Testament." All right, turn to 1
Tim. 2:8, "I will therefore that men pray
every where, lifting up holy hands, with-
out wrath and doubting."

Some people are offended to hear us
all pray together. They say, "God can't
hear us all praying together." Over in
Acts 4, after John and Peter had been
arrested and brought before the General
Council of the Jewish synagogue, they
were told to go home and not to preach
any more. Then they had a prayer meet-
ing. "They lifted up their voices to God
with one accord." They all prayed to-
gether in Acts 4, and we can do it too.

Some people say they cannot under-
stand about the quivering lips they see
when people pray. In Habakkuk 3:16 we
read the prayer of the prophet, "When I

heard my belly trembled; my lips quivered." When he was praying God answered from heaven, and his body trembled and his lips quivered at the voice of God. Have you ever heard the voice of God? Are you living in such vital connection with Christ Jesus your Saviour that He can speak to you from heaven? Let me tell you, whenever you hear the voice of God the Father, Son, and Holy Spirit, your body will tremble also, and your lips will begin to quiver.

And that gets us to the shaking of bodies you see sometimes in Pentecostal meetings. Over in Psalm 119:120 we read, "My flesh trembleth for fear of thee; and I am afraid of thy judgments." My sinner brother, and I call you my brother for I am only a sinner myself saved by grace, I don't think I am any better than you, not at all, but one thing I do say, I am happier than you are and I want you to be just as happy as I am; but whenever you receive a real picture of the awfulness of sin, and the fearful consequences of sin in hell, your body will tremble also, and you will come trembling to the altar asking God to forgive your sins. Hebrews 12:21 makes reference to an experience that Moses had, and when Moses had that experience it says, "And so terrible was the sight, that Moses said, I exceedingly fear and quake." Whenever you receive a deep experience in God you'll likely tremble also.

Turn over to Haggai 2:6, 7, "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations." Here the prophet tells us something about the shaking that God is going to do. It is explained over in Heb. 12:26, 27, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." That is just what God has done with many of us who have received this glorious Pentecostal experience. He picked us up, and He shook us till the things that could be shaken dropped out and the things that could not be shaken remained. Over in Psalm 29:8 we read, "The Lord shaketh the wilderness of Kadesh." Kadesh means holiness or self-righteousness. God will pick you up and shake the wilderness of your own holiness and your own self-righteousness till all of it drops out and you become an empty vessel unto God, and then He can fill you with His might and His glory. It's all in the Scriptures. It is all the doings of the Lord.

Jer. 23:9 tells us, "All my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of the words of his

holiness." That sounds like Pentecost!

Now the question you have been waiting for. Why do we speak in tongues? The Holy Spirit is not just an influence or a power or a blessing. The Holy Spirit is a Person. Now a blessing cannot speak, and neither can a power or an influence, but a Person can speak; and when that Person comes into your body and makes you His temple He is able to speak for Himself.

1 Cor. 14:22, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." So when an unsaved person hears someone speaking in tongues, it is a sign unto them that God is and that He is a rewarder of them that diligently seek Him. In Humboldt, Kansas, while we were holding a tent meeting, every once in a while Sister Klink would sing in tongues. The fourth time she did it a Bohemian came up to her after meeting and addressed her in his native tongue. Sister Klink said, "My dear boy, if you want me to understand you you'll have to talk American. I cannot understand your language." "Well," he said, "that's queer. I have been hearing you for the last three or four nights singing a beautiful song in the Bohemian language, 'Jesus Lover of my Soul.'" Then Sister Klink said, "Speaking or singing in tongues is a sign not to them that believe, but unto them that believe not. You had better come to the altar and get saved." That boy did get saved and later received his Baptism.

1 Cor. 14:4, "He that speaketh in an unknown tongue edifieth himself." People say, "What's the use of speaking in tongues?" Well, it will do you good; it will build you up. Let me tell you that the best tonic in all the world is the speaking in tongues.

1 Cor. 14:2, "For he that speaketh in an unknown tongue *speaketh not unto men, but unto God*: for no man understandeth him; howbeit in the spirit he speaketh mysteries." In a campaign in Florida a number of people received the Baptism in the Spirit. There was a critic, a skeptic in the audience. He shook his head and didn't know how to figure it all out. He singled out one man who was speaking in tongues, then he came up to me and said, "Brother Klink, what's that fellow talking about anyhow? I can't understand a word he says." I said, "Brother, it's none of your business what he is talking about." He said, "Oh, how do you get that way?" I said, "You just read 1 Cor. 14:2 and you will find out that that fellow is talking to God. He isn't talking to you. He is speaking to God and not unto man!"

Is Pentecost Scriptural? Yes, a thousand times yes! It is the best thing that God has for this lost and undone, hell-bound world, this marvelous endowment with power from on high, and all the manifestations that go with the Spirit of

God—not with the flesh—but with the *Spirit of God*. In Jesus' name we beseech you to become partakers of the divine nature, and drink at the wells of free salvation, and receive the thing God has provided for you.

Where Are the Dead?

J. N. Hoover

To the thief on the cross Jesus said, "Today shalt thou be with me in paradise," but this cannot mean heaven, as we understand heaven, for Jesus did not ascend to heaven until forty days later. All souls went to Hades or Sheol or down before the resurrection of Christ and it is also true of Christ, "for his soul was not left in hell, neither did his flesh see corruption." Hell in the Hebrew is *Sheol* and in the Greek, *Hades*, which with few exceptions, refer to the abode of the departed spirits.

According to Eph. 4:9, the going of Christ from the cross into the bowels of the earth was a part of His work of redemption. He must descend before He could bring those who were His by faith out of death's prison. After the resurrection of Christ, paradise is known as Abraham's bosom. According to the sixteenth chapter of Luke, the soul of Lazarus or the soul of the rich man was not dead nor asleep as we understand death and sleep. A physical wreck is no evidence of a spiritual death. Since the resurrection of Christ is a fact, the resurrection of the body is inevitable. Since death is an incident and not an interruption of life, the manner in which it may come is not vital. In the light of incorruptibility, immortality and eternal life, death loses its terror. Life has no end. The grave is not the terminal. Where are the dead? Read Luke 16:19-31. A dead body is like an empty house, the one who lived in it has moved out. If this is true, then where is the spirit of the redeemed soul? The answer you will find in 2 Cor. 5:6. It is clear, emphatic and final. "To be absent from the body is to be present with the Lord." Then rest in peace. O troubled heart, the night of sorrow will soon be gone, already the clouds flame with the light of God's eternal day.

The Secret of National Prosperity

Said Daniel Webster, "If we abide by the principles taught in the Bible, our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." After surveying the increasing lawlessness and religious indifference in our land we sometimes wonder whether we shall soon see the handwriting on the wall. Pray for revival!

The Gospel in Foreign Lands

Corner Stone Laid in South China

Brother Williamson reports splendid progress in the work in Canton and also the blessing of the Lord upon the gospel message in the surrounding country. Just recently he was privileged to lay the corner stone of a church which is being built by a Pentecostal Christian Chinese in Canton.

This man was saved several years ago and since then the Lord has blessed him and prospered him in his business. He has a restaurant near the mission and besides looking after his business, he has also helped preach the gospel. He has always endeavored to lead his helpers to the Lord, also. He always gives a meal to the poor at Chinese New Year's time and one Christmas announced that all the Christians were invited to come to his restaurant for a meal. He voiced the truth when he said, "Some of you never know what it is to sit down to a meal and come away with your hunger satisfied."

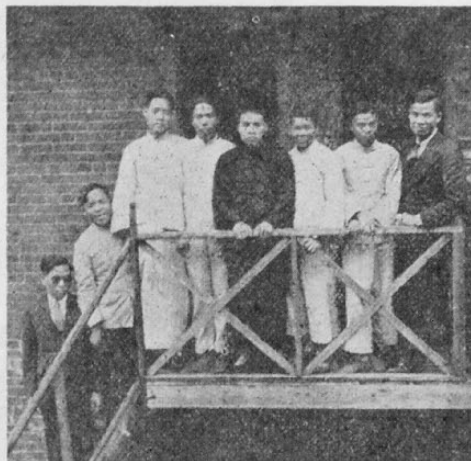
This brother, whose name is Yau Cheung Yan, told Brother Williamson at the time of the laying of the corner stone, that God spoke to him at the time he was baptized, and told him to build a church in Canton, and after all these years, God has enabled him to do it. The salvation of China's millions must come through her own Christians' feeling the burden for the lost.

Sister Williamson reports marvelous blessing in the tent meeting which has been conducted in Fat Shan. She reports that there must have been a thousand people crowded into the tent. The presence of the Lord seemed very real in their midst, and hands went up all over the tent asking for prayer that they might know the truth and be able to step out to follow Jesus.

God graciously met with the missionaries, also, as they drew aside for a few days of refreshing in the Lord, in what they called their "Easter Retreat." At this time Sister Williamson was wonderfully touched by the Lord and was raised up from what seemed to be a very serious illness.

Healed in Answer to Prayer

Brother Percy Bristow, writing from Peiping, China, tells of two outstanding cases of healing in answer to prayer. One was a woman, in a hospital in Shanghai, whose fever could not be broken. She



Some of the students of the South China Bible School standing in front of their prayer tower, back of the main building.

sent a letter requesting prayer that Jesus would touch her. After the Christians prayed in Peiping, a letter came saying that she was completely healed, much to the astonishment of the nurses and doctors. Praise the Lord!

The other was a sister who had eye infection and was under the care of an eye specialist. The pastor told her that when she went down into the waters of baptism, she would be healed. They had

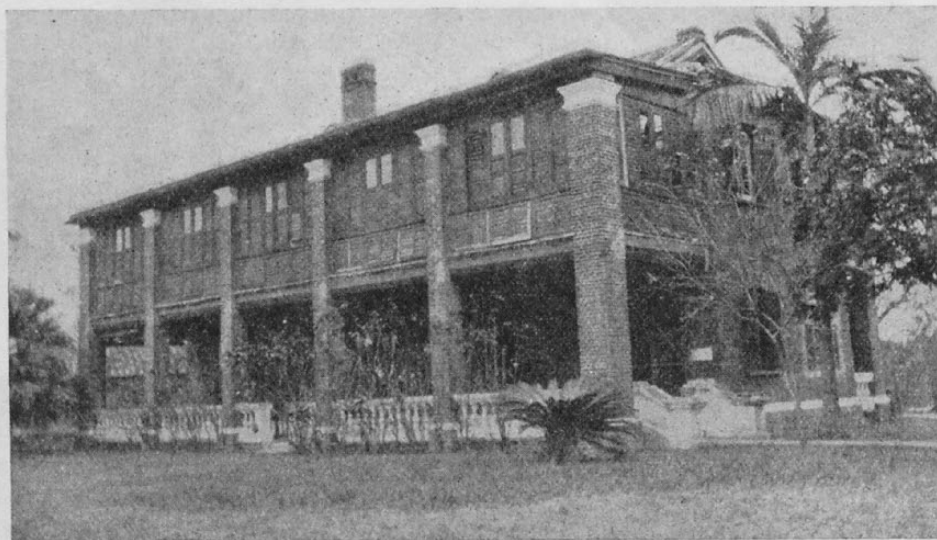
special prayer for her and a few days after she was baptized, both she and her husband testified that her eyes were made perfectly well.

Rejoicing in Opening of Boulsa, French West Africa, to Gospel

A report of the splendid progress which is being made in French West Africa comes to us from our missionaries located in Kaya. A part of the letter follows:

"God has set His seal upon the work in Boulsa in a marked way by saving souls. We were there not long ago and as I sat in the evening service and looked upon the hundreds of people gathered, many of them sitting in the yard, and many leaning over the low wall around the concession, listening to the gospel, and as I heard the testimonies from those so recently saved from heathen darkness telling how they no longer trusted in medicine men and no longer made sacrifices, but how God had saved them and given them something real, my heart rejoiced and thanked God. Please pray for this new work and especially for the native evangelist as the responsibility of leading these new converts on in the Lord, teaching them to read, and the care of the work in general will not be small. Pray that the power of Christ may rest upon him, and that he may be kept humble and be used mightily.

"Some weeks ago we took two of our native workers and drove out to a village about fifteen miles from here in response to one plea after another from the people there. We left the car at the roadside, took a winding path and after a little while came to the little village hidden away behind the hill. We had a wonderful reception and as we visited with the people and talked about the Lord, they seemed so eager to hear and would often interrupt us, saying, 'That is just what we want'; 'That is good news'; and other similar remarks. One woman surprised us by saying, 'That news makes one so happy, one could get up and dance!' That was her way of expressing her joy as she listened to the gospel. That night our native



South China Bible School Building. Picture sent in by Brother W. R. Williamson, Superintendent of the South China District.

workers preached to an eager audience of about three hundred people. They begged us to come back soon.

"Recently, we made another visit to that village and fifteen souls sought the Lord for salvation after again hearing the story of Jesus. Some of these were old men. A few days later, they gathered their medicine and charms together and made a fire of them in the presence of many witnesses. Their joy knew no bounds as they gave this public testimony to their village people, showing them that they no longer trusted in these things. We think there must have been rejoicing in heaven too.

"Souls from surrounding villages are being saved too, and we praise God for what He is doing. However, Satan is not asleep, but Christ is Victor."

Altar Filled with Seekers in South Africa

Sister Anna Richards Scoble, writing from Johannesburg, says: "Recently we have been having some very blessed services. The altar has been filled with seeking souls at almost every meeting. Last Sunday there was a real crying out to God all over the house while we were still speaking. Seven came out to the front crying aloud to God while the others knelt where they were. It was a most melting time.

"At one of the mine compounds, where we minister, there are a number of heathen who have just arrived from their far away country homes. Because of the awful heathen darkness, the native workers will need special power from God to labor among them. It has been the custom of our native workers to go out in the early morning on Sunday for open air meetings. However, for the last three weeks, they have spent the time in prayer and have gone out later in the day. We have surely felt the difference and God is answering prayer, meeting the believers, and filling them more with His presence."

News from Lakhimpur, India

Sister Lydia Vaux writes, "I am glad to say the Lord has been very good to me for which I praise Him. These past months, since being free from language study, certainly have been happy and busy months as I have entered into the work with heart and soul for I have learned to love every part of it. Just this morning as a group of village women were before me who had come for help—some for prayer for their eyes, and others with various difficulties, I praised the Lord for His help in the language study so that I could speak to them of Jesus, and tell them the good old story of His love. Do pray with us that God will awaken these precious souls around us."

God's Loving Care for an Outcaste

The following article, sent in by Sister Grace Walther, Bettiah, India, testifying to the faithfulness of God in caring for a poor outcaste woman is, indeed, refreshing, as we see her unshaken faith in her Saviour to provide for her.

"Sometimes the Lord uses the lowliest to give us a lesson in faith. How often my heart has been encouraged by going to see our little outcaste lady, though poor and lowly in the eyes of the world, yet great in faith. Our hearts may be heavy and weary as we cross the little brick bridge into the outcaste district, the dirt and filth so unspeakable on every side more repulsive than ever, but as we go to talk and encourage dear Tursani, who some years ago came in touch with the great Changer-of-hearts, and loves her Lord so dearly, many times we find



Brother and Sister Fred Merian, Lydia Vaux, and some of their workers. In the background their tents and car may be seen.

ourselves to be the ones who become encouraged.

"So it was not long ago, when we stopped to see her on our way home from the bazar meeting. She had been ill, and unable to weave the baskets which they sell to make a living. There was nothing in the house to eat, but she knew how to pray, so in simplicity of faith she prayed, and sent her sister to the bazar to see if someone would let them have some rice and a few vegetables for their evening meal, yet with no money. She somehow knew the Lord would not fail them, and so her simple faith was rewarded, and how she praised God for His goodness, when her sister returned with rice and vegetables. It did not seem less than a direct miracle, that as she was going to the bazar, right along the roadside in the busiest place she found a four anna bit, (about ten cents)—not so much to many in the homeland, but enough to keep them from starving that day.

"The next day again in a wonderful way they were able to sell a few fans they had made, which before had been unsalable, and each day until she was well enough again to weave she proved the Lord wonderfully faithful. It is just a simple outcaste's testimony, but given with such glowing confidence in a wonderful Saviour, who loves the outcastes. I can see her yet as she sat in her tiny grass hut on the mud floor, covered with a grass mat, saying, 'O Misahib, the Lord loves me so, and is so good to me that even my house is dear to Him, for when storms have come and the houses all around have been damaged, mine has been protected by His overshadowing presence, and no harm has come,' and she looked around the shadowy room, for the only window was the door! To her it was wonderful because it was hallowed by His presence."

Persia

The following report of the work in Tabriz, and outstations came in recently from our Brother Samuel Kamber: "Here in the city of Tabriz God has given us dear souls, and hearts hungry for the blessed Holy Spirit. We are looking for the spiritual rain to come in showers of blessing upon them.

"In one of the outstations six have been saved and one has been filled with the Holy Spirit. In another outstation six came to Jesus and four of them were baptized with the Holy Spirit. Another has two filled with the Holy Spirit. In our hardest field of work, God has shown His mighty power by baptizing fifty-six precious souls. In Ada there are twenty baptized according to Acts 2:4."

Change in Louis Otero's Plans

In view of a need arising in Nicaragua for missionary help, Brother Otero of Porto Rico has offered his services for that field, instead of Colombia where he originally planned to go. Brother Otero received his Bible training in the United States and has done splendid work in Porto Rico since that time. Inasmuch as he is a Latin-American by birth he has a splendid command of the Spanish language and we feel will be a real asset to any Latin-American field. If some of our readers would like to have a part in this young man's support we should be glad to hear from you. Write to the Missionary Secretary, 336 W. Pacific St., Springfield, Mo.

Leon, Nicaragua

The work in this place is progressing nicely. The Lord baptized two in the Holy Spirit at a recent meeting. We have also had to enlarge our quarters and make more benches in order to accommodate the people who are coming to the meetings.—Jose Ibarra H.

In the Whiten'd Harvest Field

SIGNAL BLESSINGS IN MONTAGUE

L. Brown and E. Pearson, Montague, Calif.: "Evangelist L. W. Jaeger has just been with us in a 2½ weeks' meeting. His interest in the altar services meant much to the meetings, and God blessed these seasons in a special way. Souls were saved, backsliders reclaimed, and believers filled with the precious Holy Spirit. The last night of the campaign more than half the audience were still here after 11:30, and during the entire evening God was dealing with souls and people came through to a real experience with Him. The Sunday morning services were signally blessed of God, when He poured out His Spirit in a wonderful way."

LIFTING UP HIS NAME

Pastor Jess W. Gunder, Yuba City, Calif.: "We recently had a 4 weeks' meeting with Evangelist L. W. Jaeger in charge. God worked in a wonderful way among the children. Eight were saved and received Christian baptism. Some of the older people were reclaimed and refilled. One received the Holy Ghost. Our regular meetings are encouraging. One or two are at the altar for salvation almost every Sunday night. Each week night our young people are busy with rescue mission work, and each Sunday afternoon with jail work. In both these branches of the work souls are being saved. Recently two criminals gave their hearts to God. We plan to reach out into further evangelization during the summer months."

GOD'S BLESSING IN THE HILLS

H. H. Blumenthal, Sturgis, S. Dak.: "Assisted by Brother Kendall, we have had a precious meeting here at Hereford. A number have been saved and the saints have been drawn closer to God. We had a fellowship meeting June 24, which was a day of feasting with God. The power fell at the first service and continued throughout the day. About 12 were buried in baptism. This has been a hard field, but God has answered prayer. Only those present can possibly know the joy we shared as the saints were of one accord worshipping God. Two were prayed for for healing. One of these had a goiter and was unable to sing. After prayer she arose and sang with us. Florence Burnison is pastor at Hereford."

SPIRIT OUTPOURED IN HOUSTON

R. A. Bryan, Church Secretary, Houston, Tex.: "We have had a wonderful outpouring of the Spirit at the Denver assembly, where a revival was in progress June 11-25, Fred G. Eiting, Pastor West End, conducting the services. Many were deeply convicted of sin, a number sought pardon and were saved, and a goodly number of others were baptized with the Holy Ghost. Many were also healed. The entire church was strengthened and now feel ready for an effectual summer's work. This church is about one year old, has 75 members enrolled, and last Sunday we had 106 in Sunday school, and a good corps of officers and teachers. We also have a church building, and God meets with us. Brethren passing this way are invited to stop with us."

J. A. Davis, Carlsbad, N. Mex.: "We are praising God for the miraculous way in which He has helped us to erect a church building here since we came in April. There are many who are hungry for God and seeking His fullness. Brother Jacob Miller will begin a revival July 9 to continue 4 or 5 weeks."

VISIONS OF THINGS ETERNAL

Herma Peifer, Secretary Glad Tidings Tabernacle, Reading, Pa.: "Evangelist C. S. Tubby, held a 2 weeks' campaign, June 4-18. His soul-stirring messages on prophecy and signs of the times aroused great interest. Sinners were awakened from their slumber and Christians were revived, receiving a new vision of eternal things and with a greater determination to 'press toward the mark.'"

INTEREST NEW AND GRIPPING

Pastor Marvin L. Smith, Warren, O.: "We thank God for the way in which He met us in the 3 weeks' revival conducted at the First Pentecostal Church by L. F. Stewart, of Kitzmiller, Md. At almost every service sinners were at the altar weeping their way through to God. Mighty waves of conviction swept over the congregation as prophetic and evangelistic messages were given under the anointing of the Holy Spirit. The church was awakened and all have been gripped by a new interest, and we are trusting for a continuous harvest of souls. Sister Stewart was with us the last week of the campaign. On the last Sunday afternoon 15 followed the Lord in baptism."

OKLAHOMA AMBASSADORS MEET

D. Cranston Smith, Chickasha, Okla.: "More than 500 visitors and delegates from the different assemblies of the state attended the recent state convention of Christ's Ambassadors here. The auditorium of the senior high school, where the convention met, was well filled the first night, and many others from a distance arrived later. Wallace Bragg, of Okmulgee, State President, addressed the convention both Friday and Saturday nights. Noel Perkin, General Missionary Secretary, of Springfield, Mo., spoke on Sunday morning. Fred Henry, blind pianist and radio gospel singer, of Tulsa, assisted by his wife and daughter, sang and played. District Superintendent James Hutsell, of Slick; Mrs. Margaret Welker Holleman, former State C. A. Secretary; Dessie Knight, of Rush Springs, formerly a missionary to India; Earl Davis, of Gracemont; Jack Ireland, of Mutual; and many others were present, besides Pastor and Mrs. Oscar Jones, local overseers. Brother Perkin and Lois Shelton, returned missionary from Liberia, West Africa, spoke Sunday afternoon. The night service was in charge of Mr. and Mrs. Holleman, of Tulsa. Many talented singers and musicians played and sang beautiful numbers for the glory of their King, and God was present in power and blessing throughout the entire convention. Wallace Bragg was re-elected state president; Earl Davis, of Gracemont, vice president; Albert Ogle, of Cache, secretary-treasurer. A number of sectional secretaries were also elected."

EARLY MORN REFRESHINGS

Pastor E. P. Cooper, Tippecanoe City, O.: "Just a report of how God is working here. We closed a campaign Sunday, June 18, conducted by Mr. and Mrs. F. G. Maurer, singing evangelists, of Wakarusa, Ind. At a Sunday morning service the power fell and all were refreshed. On Sunday afternoon in the Miami River 11 were baptized, about 500 witnessing the scene. We closed Sunday night with communion service and 2 came to the altar for salvation. All day Sunday God was with us in mighty power. These evangelists may be reached from this assembly, 231 S. 2nd St."

WORKINGS OF HIS WORD

Florence Schafer, Vigo Park, Tex.: "We began a tent revival May 15, with A. H. Simmons and other workers, of Canyon, Tex., assisting. Deep conviction fell upon the unsaved; one was saved, one was reclaimed, and 4 received the Holy Ghost, according to Acts 2:4. One woman was healed of a disease of long standing. From among those who received the Holy Ghost one young man is now preaching the gospel. The saints were greatly encouraged in the Lord. The meeting was well attended and closed with good interest. One has since received the Baptism. B. C. Wesley is pastor."

SCORES SAVED AT PAWHUSKA

Pastor and Mrs. Ted Vassar, Pawhuska, Okla.: "Since we took charge of this work last October, God has saved between 70 and 80 souls, and around 40 have been filled with the Holy Ghost. A good number have followed Christ in baptism, and 31 new members have united with the assembly. The Sunday School has more than doubled. Jacob Miller was with us for 3 weeks in January. At this time 19 were filled with the Holy Ghost and the church was edified. Pastor Orval Woods, of Fairfax, was with us for 4 weeks, several were saved and many others were benefited. A number were saved in the regular services. We have accepted the pastorate for another year."

REFRESHING GLORY BREEZES

Pastor W. H. Sproule, Madison, Wis.: "We have recently had one of the best revival meetings that Madison has seen in many years. Evangelist and Mrs. Watson Argue were scheduled for 3 weeks at Madison Gospel Tabernacle, but the blessing of the Lord so rested on the services that we ran into the sixth week. Scores sought the Lord at the altar, and the healing touch of the Master was felt by many. Financially, not only were the expenses of the campaign met, but nearly \$1300 extra was raised for our building fund. The sweet spirit of co-operation manifested by the evangelists was a benediction to the pastor and all the people. The Sunshine Choir, of 150 children's voices, led by Mrs. Argue, created much enthusiasm, and the results, we feel, will stand for eternity. Mrs. Argue's messages were also a great blessing. The crowds throughout the campaign were exceptional, and the refreshing breezes from glory filled our hearts continually."

The Sunday School Lesson

Isaiah Denounces Drunkenness and Other Sins

Lesson for July 23: Isaiah 5:8-12, 18-24.

One difference between the prophet of the Old Testament and the prophet of the New Testament is that of emphasis. The former dealt mainly with *national* sins, *national* issues and *national* destiny; while the latter emphasizes the sin, salvation, and destiny of the *individual*. Of course this does not mean that the Old Testament prophet had no message for the individual; nor does it mean that the New Testament preacher is to ignore the social evils of his day. Our lesson text gives us an example of the prophetic message, in the form of a six-fold denunciation of the social evils of Isaiah's day and a six fold woe upon the following enemies of public welfare:

Covetous Monopolists. "Woe to them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Isaiah condemns the accumulating of wealth in the hands of the few, and the selfish withdrawal of its possessors from the life of the community. In an agricultural country like Judah this cornering of the wealth took the form of land grabbing, and the eviction of small tenants. We see this same abuse on a much larger scale in our own land where big men often become big by crushing out the little ones, seeking to evade responsibility to the community in proportion to the increase of their wealth. Witness for example, the attempt of some financiers to avoid payment of the income tax. The late Theodore Roosevelt saw the menace of this state of affairs when he adopted as one of his slogans, "Bust the trusts." Keen observers of our own times have warned us that wherever wealth is accumulated in the hands of a few, who ignore the obligations imposed upon them by such wealth, seeds are sown which some day will spring up in disorder and revolution. The end of selfish capitalism is an overturning of things in which, as the prophet says, "many houses shall be desolate" and many fields barren.

Drunken Revellers. "Woe to them that rise up early in the morning that they may follow strong drink; that continue until night until wine inflame them." These verses seem to describe the ancient counterpart of our modern night clubs and "jazz parties"—those hectic gatherings where men and women act and speak as they are moved by the demon of drink. We describe drink as a demon, for from Isaiah's days to ours it is true that, "No other vice has done so much to impair the intellect, sear the conscience, blur the beauty of manhood and womanhood, paralyze the nerve centers which control the conduct of life, wreck the character, and damn the soul." Isaiah mentions two effects of alcoholic indulgence: (1) It perverts that which in itself is right and beautiful; music that was intended to elevate the senses and the emotions, is used to "give a false air of æstheticism to pure animalism." (2) It blinds the eyes to the operations of God's laws and to the inevitableness of judgment. One of the curses that trails the drunkard is his indifference to the effects of his vice, seen in the lives of others. He dimly realizes that it means shat-

tered health, ruined prospects, and broken hearts, but a weakened will and stupified senses prevents his perceiving the reality of coming disaster.

Scornful Skeptics. "Woe to them . . . that say, Let him make speed and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." Infidelity and skepticism are nothing new; a study of the Old Testament will indicate the presence of such a class, described in the book of Proverbs as "scorners." In fact it seems that there was an infidel society in those days, for the godly Israelite is warned against sitting in "the seat of the scornful." Psalm 1:1. In the above verses the skeptics in Isaiah's days are seen challenging God to "do something." The same thing has happened in our own days. Why has God ignored these challenges? When Bob Ingersoll was lecturing in this country he took out his watch and said, "I will give God five minutes to strike me dead for the things that I have said." When this incident reached the ears of Dr. Joseph Parker, that great English preacher said, "And did the gentleman think that he could exhaust the patience of the eternal God in five minutes!" God has a good reason for His patience; He is longsuffering, not willing that any should perish. For example, if He had struck Saul of Tarsus dead for his persecutions and blasphemies against Christianity, the church would have lost its greatest master builder and an inspired apostle!

Perversers of the Moral Standard. "Woe to them that call evil good and good evil." We are living in days when the validity of the Bible moral standard is being questioned. For example, Bertrand Russell, considered the keenest thinker in the Western world, tells us frankly that marriage should not exclude outside "affairs," that self-indulgence among young people should not be branded as wicked, that students should be permitted to contract temporary matrimonial unions during their course, etc. This is an example of calling evil good. Others call good evil. For example, the living of a clean life is despised as "Puritanism"; confession of sin is described as "morbidity"; belief in the fundamentals of Christianity is scornfully rejected as "narrow-mindedness"; manifestations of the power of God are dismissed as "Holy-rollerism" or "fanaticism." Compare Matt. 12:24, 33. Such juggling with moral values generally springs from bad living seeking to shelter itself. Vicious principles are laid down in order to justify vicious practices.

Self-appointed Wise Men. "Woe to them that are wise in their own eyes!" These words refer particularly to the Jerusalem politicians who thought they were too clever to need the advice of "that preacher Isaiah." What had made these leaders so conceited? Perhaps they had "put something across" and had been flattered and congratulated. There is a certain fish known as the blowfish or toadfish, which has no particular value to fishermen. It is unattractive, with a great mouth and a mottled, wrinkled body that looks like worn-out leather. But turn it over and tickle it a little and the flabby creature will puff up until it is swollen to the appearance of a globe. The Christian will al-

ways remember that love vaunteth not itself, is not puffed up."

Corrupt Judges. "Woe to them . . . that justify the wicked for reward." If Isaiah the prophet were present today would he have anything to say about some aspects of our judicial system? The answer is found in the following incident described in the *Baltimore Sun*. "When Arthur Tain, one time assistant District Attorney, was prosecuting a homicide case in Manhattan, the lawyer for the defense said to him, 'My young feller, do you think I care what this jury does? Not one mite. I got a nice little error into the case the first day—and I've set back ever since. S'pose we are convicted. I'll get Jim here (the prisoner) out on a certificate and it'll be two years before the Court of Appeals will get around to the case. Jim'll be out makin' money to pay my fee—won't you, Jim? Then your witnesses will be gone and nobody'll remember what it's all about. You'll be down in Wall Street practicing real law yourself and the indictment will kick around the office for a year or so, all covered with dust, and some day I'll get a friend of mine to come in quietly and move to dismiss. . . . Why, a thousand other murders will have been committed in this country by that time. . . . It's a fact. . . . I've been doin' it for forty years. You'll see."

Has the consideration of these six "woes" been rather depressing? Then, in contrast, let us read the nine "Blessed's" pronounced by our Lord upon a certain class of people, and then let us pray that we belong to that class and so be worthy of His benediction.—Myer Pearlman.

8 JOIN NEW SONG OF PEACE

Evangelist Con Gumm, and helper, Louis Martin: "We have just closed a 3 weeks' revival at Van Wert, Ia., where 8 were saved and 4 received Christian baptism. Crowds intensely interested gathered to hear the Word. Sister Edith Rex, of Leon, assisted with music and singing. At this writing we are in a revival in Des Moines."

Forthcoming Meetings

Pray for all forthcoming meetings. Notice of meetings should be received by us three full weeks before the meeting is to start.

GENERAL COUNCIL—Philadelphia, Pa.—Highway Tabernacle, Sept. 14-20.

SAND FLAT, MO.—Revival meetings beginning July 9. Prayer meetings every night, July 9-15. Regular evangelistic services beginning the 16th, every night except Mondays. Gay Benson, Philadelphia, Pa., Evangelist.—G. W. Burkhardt, Pastor.

CLANTON, ALA.—An old-time Pentecostal revival will begin July 16 at Bethel Temple, to run 3 weeks or longer. Services in charge of Evangelist W. E. Thurmond, of Laurel, Miss. Neighboring assemblies are asked to co-operate.—Pastor W. P. Mims.

DUNCAN, OKLA.—Camp Meeting fourteen miles east of Duncan, on Highway 22, to begin Aug 5, in charge of Sister Ethel Musick, to continue as long as the Lord leads. Bring your camping outfit, prepared to care for self. Plenty of wood.—H. W. Wiseman, Pastor.

TRENTON, N. J.—July 9-Aug. 13, Evangelist Louise Nankevil, of Chicago, will conduct tent meetings at Prospect and Pennington Aves., each evening except Saturdays, at 8:00. Co-operation of near-by assemblies will be greatly appreciated.—E. T. Quambush, Pastor.

PUEBLO, COLO.—Beginning July 16, J. N. Hoover and party will conduct a Bible and prophetic campaign at the State Fair Grounds, to continue 2 weeks or longer. Free camping. Surrounding assemblies invited to co-operate. Special invitation to tourists.—C. F. Ferguson, Pastor, 1135 Palmer Ave.

ABBEVILLE, ALA.—Georgia-Alabama Christ's Ambassadors rally July 30. Sadie L. Johnson, of Andalusia, is president. Crover M. Langston, of Columbus, will be the speaker.—G. M. Langston, 104 38th St.

PROVIDENCE, R. I.—A 2 months' evangelistic campaign will be in progress in tent, corner Broad and Oxford Streets, beginning July 4 and continuing nightly at 7:45 except Mondays. Different evangelists will speak.—Roy Smuland, Pastor, 198 Broad St.

NEBRASKA CITY, NEBR.—Evangelists Pete and Verna Saleskey, of Westernport, Md., will conduct an evangelistic campaign in Gospel Tabernacle 1417 Central Ave., beginning July 30, continuing indefinitely. Neighboring assemblies please co-operate.—Inez Ferrier, Pastor-Evangelist, 1417 Central Ave.

PRATT, KANS.—Prophetic full gospel tent revival campaign beginning July 16 continuing 3 weeks or longer. Services daily at 2:30 and 7:30, conducted by Evangelist Wm. F. A. Gierke, of Los Angeles, Calif. Near-by assemblies, please co-operate.—Leona Palmer, Pastor, 524 S. Pine St.

ILLINOIS DISTRICT COUNCIL

ROBINSON, ILL.—Illinois District Camp, July 21-31. Myer Pearlman, Bible teacher, Virgil R. Jackson, night evangelist. Noel Perkin will be in charge of missionary activities. The Christ's Ambassadors annual meeting will convene at this time. Write Theodore Kessel, C. A. President, Ava; or Arthur Bell, District Superintendent, 2212 W. A. St., Belleville.

BLOOMINGTON, ILL.—Full-gospel tent meeting, started June 25, at 519 E. Grove St., and will continue indefinitely. Tent location, 5 blocks south of city hall, and 5 blocks east of Main Street. Meetings every night except Saturdays, at 7:45, conducted by the writer. Near-by assemblies please assist. Bring your musical instruments.—Andrew Crawford, from Bethel Temple, Chicago.

MUSCOTAHA, KANS.—Beginning July 12 and continuing into August, the Steidle Sisters, musical evangelists and singers of Dorrance, will conduct revival meetings here in a tent furnished by the District Council. All northeast Kansas is cordially invited, especially residents of Jefferson, Jackson, Brown, and Atchison counties.—C. B. Hole, Assembly Secretary.

MOOSIC, PA.—Evangelist Joseph Terlizzi of Columbus, O., will be with us in a tent campaign July 18-Aug. 13. Services on the main Street across from the high school nightly except Saturday nights. Sundays, 11:30 and 7:30. All day fellowship meeting of Lackawanna and Wyoming Valleys on July 19. Surrounding Assemblies please co-operate.—John E. Jenkins, Pastor.

POTOMAC PARK CAMP

July 16-Aug. 6. Dr. Chas. Price and party in full charge. Many other missionaries, ministers, and workers. All subscribers are urged to do their best in paying pledges, so necessary improvements may be made as soon as possible. Plan now for your vacation and make engagements ahead.—Harry V. Schaeffer, Chairman, 2620 4th St., N. E., Washington, D. C.

ROCKY MOUNTAIN DISTRICT CAMP

FT. COLLINS, COLO.—Seventeenth Annual Camp Meeting of the Rocky Mountain District, Aug. 3-13, at municipal camp grounds. Three services daily. Tents at reasonable rates. Meals on freewill offering plan; free to ministers. Ben Hardin will be the main speaker. Write now for reservations. R. A. McClure, Pastor, 424 Stover; Floyd C. Woodworth, District Superintendent, 1220 Orman, Pueblo.

BILOXI, MISS.—District Superintendent J. D. Courtney, of McComb, Miss., will begin a tent revival July 18 with the Oak and Lee Street Assemblies, to continue for 10 days. Pastor E. L. Tanner, of West Monroe, La., will continue the revival until the District Council convenes, Aug. 8-11. Tent location, Maple Street and Howard Avenue.—Write Pastor O. J. Neighbors, 1424 Third St.; or Pastor L. D. Wells, 609 Maple St.

APPLACHIAN DISTRICT COUNCIL

ST. PAUL, VA.—In conjunction with the Southwest Virginia Camp Meeting the first 3 days of camp, Aug. 10-12. Rooms at reasonable rates. Meals without charge to ministers in fellowship with the District Council. Each assembly set in order may send 3 delegates. All ministers, either ordained or licensed, are urged to attend.—Write S. W. Sublett, District Superintendent, Montcalm, W. Va.; or W. T. Millsaps, Secretary-Treasurer, Box 103, St. Paul, Va.

AVON PARK, GIRARD, O.—Six miles from Youngstown (U. S. Highway 422), July 4-30. Dr. Chas. S. Price and party in charge, July 4-12; L. B. Staats, July 12-30. W. I. Evans, Den of the Central Bible Institute, will conduct Bible studies daily during the entire camp. Many other ministers, missionaries and workers. Plan now for your vacation and make engagements ahead. Address L. A. Hill, Chairman, 109 West Dewey Ave., Youngstown, or G. F. Lewis, District Superintendent, 2914 Third St. N. W., Canton.

SAN JOSE, CALIF.—Earl Winburn, of Winnipeg, Can., will conduct a revival campaign in Evangelistic Tabernacle, 20 N. 3d St., July 9-30, or longer.—Willard C. Pierce, Pastor.

JACKSBORO, TEX.—Second annual old-fashioned brush-arbor camp meeting at camp ground 9 miles northwest of Jacksboro, on Archer City road, Aug. 10-20. Guy Shields who will speak each evening, will be in charge. Morning services conducted by Doyle Davis, of Ft. Worth. Chas. Stewart, of Olney, in charge of song and musical program. District Superintendent E. L. Newby, and various other ministers expected to take part in the program. Come prepared to camp. Meals on freewill offering plan.—S. G. Shields, 900 N. Pierce, Amarillo.

OKLAHOMA DISTRICT CAMP

ANADARKO, OKLA.—The Annual District Camp, Aug. 3-13. The Chamber of Commerce has given us the use of the city pavilion seating about 3,000, located in the city park. Park to be used for camping. Large sanitary place for those camping to serve their own meals. Elder L. L. Riley of Russellville, Ark., will have charge of the night services; William B. McCafferty, of Ft. Worth, Tex., of the day Bible study. Anadarko is located in the southwest part of the State, on Highways U. S. 62 and State Highway No. 8. Write James Hutsell, District Superintendent, Slick; or Roy Steger, Pastor, Anadarko.

WESSON, ARK.—Revival beginning July 10 under the tabernacle shed to continue to July 30, when the Southwestern District will meet for 5th Sunday fellowship meeting. This will be a joint meeting with Pastor D. V. Robinson, of Bethel Church, and other pastors and assemblies. H. E. Sims, Asst. Supt. Ark.-La. District, will be with us June 26-30, giving Bible lessons at 10 and 2 each day. P. F. Ramsey, Malvern, Ark., District Presbyterian, will be in charge of District fellowship meeting, July 27-30. We urge all ministers of Southwestern District to be present. All others welcome.—T. T. Carmical, Pastor, Box 135.

BEAUMONT, TEX.—Evangelist George Hayes will begin a revival in Full Gospel Tabernacle, 905 N. Pearl St., July 2. We desire co-operation from those within reach.—Mrs. Natalie F. Dawson, Pastor.

WEST CENTRAL DISTRICT CAMP

CHARITON, IA.—Annual camp meeting of West Central District, July 27-Aug. 6. Stanley Cooke will be with us for the entire meeting. Entertainment as usual.—Roy E. Scott, District Superintendent, Mercer, Mo.

FLIPPIN, ARK.—Ozark Sectional, Fellowship and Camp Meeting. Fifth Sunday fellowship services open Friday night, July 28, and a ten days' camp meeting will begin July 31. District Superintendent David Burris and other speakers will be with us. Sister Stokes will speak in behalf of the Sunday school and Christ's Ambassadors work. Kitchen and dining room service on grounds. Flippin is on U. S. Highway No. 6, between Harrison and Cotter, near White River. Free entertainment as far as possible. Let all the churches in this section co-operate.—Elder Chas. Pepper, Presbyterian; Chas. F. Parker, Pastor, Box 63, Flippin, Ark.

EASTERN DISTRICT SUMMER SCHEDULE

Maranatha Park, Green Lane, Pa., Camp, Aug. 3-27. Dr. Chas. S. Price and party, and many other ministers and missionaries. This is the 14th annual camp for this District. Address E. C. Sikes, Secretary, Box 115, Green Lane, Pa.

Summer Bible School, Maranatha Park, Green Lane, Pa., began June 1 to continue until Aug 1. Visitors and short term students welcomed. A good place to spend your vacation and improve your knowledge of the Word of God. For information address Mrs. J. R. Flower, Box 113, Green Lane, Pa.

SOUTHWEST VIRGINIA CAMP

ST. PAUL, VA.—The 10th annual camp meeting for the Southwest Virginia section of the Appalachian District, Aug. 10-20. Harry J. Steil will be the evangelist and Bible teacher. Morning services: devotional, 7:00; children's, 9:00; Bible lesson, 10:30. Afternoon:

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Course No. 3, Prophecy	3.75
Course No. 4, New Testament	3.15
Course No. 5, Epistles of Paul	3.00
Course No. 6, Life of Christ	2.25
Course No. 7, Personal Work	1.50
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missionary, 2:30; young people, 6:00; evangelistic, 8:00. Two meals daily, 8 a. m. and 4 p. m., at 15 cents a meal. No charge for meals to ministers in fellowship with the District Council. Furnished rooms will rent at \$5.00 for entire meeting period. For reservations and information write W. T. Millsaps, Chairman Camp Meeting Committee, Box 103.

MISSISSIPPI DISTRICT COUNCIL

BILOXI, MISS.—Twentieth annual session of the Mississippi District Council, Aug. 8-11, with the Oak and the Lee Street Assemblies. J. R. Evans, General Secretary, of Springfield, Mo., will be the principal speaker. All ministers and delegates from the District are urged to attend. Free entertainment as far as possible. Each church in the District is asked to send in your minimum amount, \$5.00, and those in the rural districts are asked to co-operate with their farm produce. Ministers expecting to receive license, new or renewal, are expected to come with a recommendation from their local assemblies. Write Pastor C. J. Neighbors, Biloxi, Miss., or J. D. Courtney, District Superintendent, McComb.

SOUTHERN MISSOURI DISTRICT CAMP

FLAT RIVER, MO.—Southern Missouri District Council and Camp Meeting, July 21-30. Flat River is 68 miles south of St. Louis on Highway 61. July 24-25 will be given to the Christ's Ambassadors; 26-29 to the Council session. Fellowship certificates renewed at this time. Those desiring license or ordination should meet the Credentials Committee at this meeting. We are expecting J. W. Welch, President of Central Bible Institute, Springfield, Mo.; J. R. Evans, General Secretary of the Council; Noel Perkin, Missionary Secretary; Ralph M. Riggs, Pastor, Springfield. Rooms and beds free, meals on freewill offering plan. Write S. L. Johnson, District Superintendent, Dexter, Mo.; or K. H. Lawson, Pastor, Flat River.

CHILIWACK, B. C.—British Columbia conference and camp-meeting, July 9-23 at Chiliwack, seventy miles southeast of Vancouver, a beautiful Canadian city in the heart of the Fraser valley. Donald Gee, J. N. Hoover, Mollie and Cecil Perks, and A. G. Ward will be the workers in charge. During the morning sessions of the camp members of the camp-meeting association will have the privilege of attending the training classes in Christian work conducted by these workers. For membership certificates and additional information write C. M. Ward, 1318 Broad St., Victoria, B. C., Canada. Americans will have the advantage of the Canadian exchange on the American dollar while spending their vacation in B. C.

CENTRAL DISTRICT CONVENTIONS

W. I. Evans, Dean of Central Bible Institute, Springfield, Mo., will conduct short Bible conventions in the following cities during the month of August: Ohio—Canton, Aug. 1; New Philadelphia, 2; Mansfield, 3; Dayton, 4-6; Cincinnati, 8-10. Indiana—Bloomington, 11-12; Indianapolis, 13; Gary, 14-15; South Bend, 16-17. Michigan—Battle Creek, 18-20; Lansing, 21; Saginaw, 22-23; Flint, 24-25; Detroit, 27. Ohio—Toledo, 28-29; Akron, 30-31. Brother Evans will be accompanied by the District Superintendent, and the meetings will be held in the interest of C. B. I. All pastors are urged to co-operate in the meetings held in their section of the District.—G. F. Lewis, District Superintendent.

KANSAS DISTRICT CAMP MEETINGS

CHANUTE—Annual camp for Eastern Kansas in Katy Park, July 20-30. Write R. Lee Bennett, Humboldt; or Victor Greisen, 916 Spring St., Coffeyville.

WOODSTON-ALTON—The annual camp for North Central Kansas, 3 miles east of Woodston and 6 miles west of Alton, on U. S. Highway No. 40, Aug. 3-13. Avi Gaddis, Pastor, Woodston.

ATTICA-SHARON—Annual camp for South Central Kansas, in Harrel's Grove, 5 miles west of Attica, and 6 east of Sharon on U. S. Highway 160, Aug. 17-27. Orta Bray, Pastor, Attica.

Otto J. Klink will be the main speaker at all the above camps. Evangelist and Mrs. Carl Hatch will have charge of the music at Woodston and Attica. Tents for rent at all camps. Meals served at cost. All active ministers entertained free.—Fred Vogler, 1017 S. Market St., Wichita.

OPEN FOR CALLS

Pastoral

Fred and Gladys Morris, 2112 N. 14th St., St. Louis, Mo.: "Eight years in ministry. Will correspond with any assembly in need of pastor. In fellowship with General Council. Reference, S. L. Johnson, District Superintendent, Dexter, Mo."

Pastoral or Evangelistic

Axel Theorine, Box 300, Evans, Colo.: "In fellowship with the Council; can answer immediately.—References."

MISCELLANEOUS NOTICES

WANTED—An evangelist for revival. Have a nice school building rented for church and Sunday school. Have six rooms, and large hall well equipped. Would be an ideal place for a Bible school. If interested write J. L. Buttram, J. L. Terry, J. T. Terry, Deacons, Checotah, Okla.

WANTED—Old copies of Evangel, Sunday school literature, Bibles and Testaments, tracts, and any full gospel literature for free distribution in needy

place.—Mrs. Annie Woodruff, Route 1, Box 130, Barnesville, Ga.

NOTICE—I plan to attend the General Council this year. I will have room for 3 passengers, round trip, leaving Meridian, Miss., Sept. 4, (Mon.) A. M. Those interested write me at 14 North J. St., Pensacola, Fla.—B. R. Kendrick.

NOTICE—To any friends or full gospel people who may be passing through Chicago, we should be glad to rent rooms to help defray expenses of starting a tent work in a new section of the city.—Earl W. Clark, 8748 S. Union Ave.

WORLD MISSIONS CONTRIBUTIONS

June 23 to 30 Inclusive

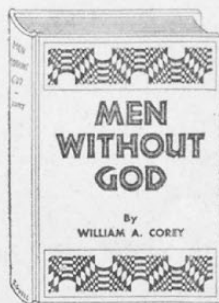
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- .80 Happy Corner Assembly Leachville Ark
- .85 Assembly of God Church Webb City Okla

- 1.00 Children's Church Gridley Calif
- 1.00 Assembly of God Kingsport Tenn
- 1.00 Assembly of God Newark Mo
- 1.00 Pentecostal Sunday School Hershey Neb
- 1.00 Assembly of God S S Boynton Okla
- 1.00 El Bethel Assembly Crown Point-Dayton O
- 1.00 Junior Christ's Ambassadors of Home Acres Full Gospel Assembly Grand Rapids Mich
- 1.00 Assembly of God Anadarko Okla
- 1.11 Full Gospel Revival Mission S S Anaconda Mont
- 1.21 Assembly of God S S Koshkonong Mo
- 1.25 Assembly of God S S Eakly Okla
- 1.25 Assembly of God Gran Quivera N Mex
- 1.40 Junior Church Assembly of God Springfield Mo
- 1.50 Assembly of God Cambridge Ohio
- 1.55 First Pentecostal Church Hollywood Fla
- 1.59 Assembly of God Sand Springs, Okla
- 1.62 Assembly of God S S Skellytown Tex
- 1.70 Christ's Ambassadors Memphis Tenn

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- 2.30 Assembly of God Church & S S McAlester Okla
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- 2.41 Assembly of God S S Perry Ia
- 2.77 Assembly of God Myrtle Ore
- 2.83 Pentecostal Church & S S Wylie Tex
- 2.90 Assembly of God Greenville Tex
- 3.00 The Pentecostal Church Medina Ohio
- 3.00 Full Gospel Mission Frankfort Ind
- 3.00 Pentecostal S S Auburn Wash
- 3.09 Brockton S S Wolf Point Mont
- 3.35 Pentecostal Assembly of God S S Guthrie Okla
- 3.50 First Pentecostal Church Young People's Society Lebanon Pa
- 3.51 Fairview S S Springfield Mo
- 4.00 Pleasant View S S Willmar Minn
- 4.00 Mounds Assembly of God Mounds Ill
- 4.06 Bethel Full Gospel Church Hayward Calif
- 4.10 Trinity Full Gospel Mission (Branch), E St Louis Ill
- 4.10 Assembly of God Barnesboro Pa
- 4.14 Assembly of God S S Eureka Springs Ark
- 4.22 Pentecostal Church Anita Pa
- 4.57 Lighthouse Mission Springfield Mo
- 4.75 Pentecostal Assembly & S S Marysville Wash
- 5.00 Sunday School Class Irvington Pentecostal Church Newark N J
- 5.00 Full Gospel Church Redwood City Calif
- 5.00 First Pentecostal Tabernacle S S Petersburg Va
- 5.00 Calvary Gospel Church Freeland Pa
- 5.00 Full Gospel Mission & Rest Home Lakewood N J
- 5.00 Full Gospel Assembly S S Chicago Ill
- 5.00 Pentecostal S S Ava Ill
- 5.00 Assembly of God S S Miami Okla
- 5.00 Pentecostal Church Arvin Calif
- 5.00 Pentecostal S S Oxford Pa
- 5.00 Assembly of God Church Macomb Ill
- 5.00 Sunday School Renault Ill

- 5.00 Assembly of God S S & Church Garden City Kans
- 5.00 Assembly of God Church Bayard Nebr
- 5.00 Full Gospel Tabernacle S S Carthage N Y
- 5.00 Junior Christ's Ambassadors Grand Junction Colo
- 5.00 Calvary Tabernacle Waynesboro Pa
- 5.11 Sand Flat S S McHenry Md
- 5.20 Assembly of God Kensington Kans
- 5.20 Assembly of God Alton Kans
- 5.85 Glad Tidings Tabernacle St Petersburg Fla
- 6.21 Hyndman Pentecostal Church Hyndman Pa
- 6.30 Women's Miss Council Full Gospel Tabernacle Waco Tex
- 6.65 Assembly of God Mt Vernon Mo
- 6.76 Full Gospel S S Enumclaw Wash
- 6.85 Pentecostal Prayer Band Bangor Pa
- 7.00 Assembly of God Shidler Okla
- 7.00 Assembly of God S S McComb Miss
- 7.00 Christ's Ambassadors Bakersfield Calif
- 7.16 Full Gospel Tabernacle Selma Calif
- 7.36 Assembly of God Des Arc Mo
- 7.68 Busy Bee Miss Band Grace Pentecostal Church Ebensburg Pa
- 7.79 Assembly of God Dinuba Calif
- 8.00 Assembly of God South Haven Mich
- 8.55 South Side Church Bloomington Ind
- 9.00 Highway Pentecostal Assembly Sunnyvale Calif
- 9.00 Pentecostal Mission & S S 11th & Westmoreland St Philadelphia Pa
- 9.56 Assembly of God Tabernacle Muskogee Okla
- 10.00 Assembly of God S S Kansas City Kans
- 10.00 Full Gospel Church Sacramento Calif
- 10.00 The Old North Church Canfield Ohio
- 10.00 Christ's Ambassadors Enid Okla
- 10.00 Bethel Mission Arkansas City Kans
- 10.00 Community Gospel Tabernacle S S Milwaukee Wis
- 10.00 Full Gospel Mission Windber Pa
- 10.00 Calvary Tabernacle S S Centralia Wash
- 10.00 Benston Assembly of God Graham Wash
- 10.35 Pentecostal Assembly Bremerton Wash
- 12.00 Full Gospel S S Morgan Hill Calif
- 12.00 United Pentecostal Church Bridgeport Conn
- 12.00 Wildhorse Assembly of God Hominy Okla
- 13.00 Pentecostal Assembly Grenora N Dak
- 13.54 Assembly of God Church & S S Wood River Ill
- 13.78 Gospel Tabernacle Gary Ind
- 13.88 Full Gospel S S & C A Tulare Calif
- 14.00 First Pentecostal S S Wilmington Del
- 14.00 Medicine Lodge Assembly of God Medicine Lodge Kans

- 14.30 Assembly of God Joplin Mo
 - 14.75 Upper Room Pentecostal Mission San Jose Calif
 - 16.60 Assembly of God Olympia Wash
 - 17.76 Glad Tidings Assembly Escalon Calif
 - 18.61 Full Gospel Assembly Dayton Ore
 - 20.00 Full Gospel Crusaders of Trinity Tabernacle St Louis Mo
 - 20.00 Gospel Tabernacle S S Alton Ill
 - 20.00 Christian Assembly Wausau Wis
 - 20.56 First Baptist Church Egg Harbor N J
 - 22.72 Bethel Tabernacle Watsonville Calif
 - 22.72 Full Gospel Tabernacle Miles City Mont
 - 23.97 First Pentecostal Church San Bernardino Calif
 - 25.00 Edwards St Pentecostal S S & Church Alton Ill
 - 25.00 Grace Pentecostal Church Atlantic City N J
 - 25.16 Full Gospel Church Hamilton Mont
 - 25.42 Fremont Pentecostal Tabernacle Seattle Wash
 - 25.64 Assembly of God S S Russellville Ark
 - 26.00 Pentecostal Assemblies of Canada London Ont
 - 28.25 Bethany Temple Everett Wash
 - 31.65 Full Gospel Church & S S Neptune N J
 - 35.00 Pentecostal Prayer Band Assembly of God Allentown Pa
 - 35.00 Pentecostal Tabernacle Buffalo N Y
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 - 40.00 River Rouge Assembly of God River Rouge Mich
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 - 43.95 Bethel Tabernacle Canton Ohio
 - 163.76 Assembly of God & S S Springfield Mo
 - 182.16 Pentecostal Tabernacle & S S Tacoma Wash
 - 216.00 Bethel Tabernacle Milwaukee Wis
 - 317.25 Bethel Temple Los Angeles Calif
 - 515.00 Pentecostal Church Cleveland Ohio
 - 1266.00 Glad Tidings Tabernacle New York N Y
- | | |
|--|-------------|
| Total amount reported | \$4,977.96 |
| Home missions fund | \$ 39.91 |
| Office expense fund | 20.76 |
| Deputational expense fund | 6.22 |
| Reported as given direct to mission-
aries | 157.30 |
| Reported as given direct to home mis-
sions | 64.15 |
| | 288.34 |
| | |
| Total amount for foreign missions | \$ 4,689.62 |
| Amount previously reported | 10,795.52 |
| | |
| Total amount for June | \$15,485.14 |

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