

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1162, of Oct. 3, 1917, authorized July 3, 1918.

Published weekly by The Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., AUGUST 25, 1934
NUMBER 1063

\$1.00 a year in U. S. A.
Single copies, 2 cents

A Famous Entertainer Becomes a Faith Missionary

By Esther B. Harvey, Nawabganj, U. P., India

Jeevaratnam was born of Christian parents, Lutherans. He had real talent in drawing and took a position as drawing master in a mission school in India. Later he went to a drawing school and got his diploma. Some friends told him if he would go to England he would get more money. So he went to the hills for some months to see if he could stand the colder climate. While in the hills he gave an entertainment in the Viceroy's home at the marriage of his daughter, and some of the lords and ladies told him to go to England. So he finally decided to go.

By this time he was a genius at drawing and could draw with his finger nails, his ears, eyes, nose, toes, etc., while blindfolded. When he got to England some theater people got hold of him, and he signed a contract. He made good and continued to receive larger salaries. When he left India his father gave him a Bible, but when he got on the stage he kept his Bible locked up in his trunk and never looked at it. He learned to drink, smoke, and gamble and went in for the horse races. He made money easily and soon was receiving five thousand rupees (approximately \$1000.00) a month salary. He had been promised more money if he would go to America. He gave up his contract in England and was booked to sail for the United States.

He entered a contest at Oxford, competing with many great artists in England. The contest was to draw with the feet, so he was blindfolded and drew with his feet while the others were not blindfolded. He won the prize and was given a title from Oxford. Later he showed his drawings to the King and Queen.

The King asked him whether there was anything written in the Vedas or other sacred books about artists. He told him he did not know as he was a Christian.



Brother L. Jeevaratnam in the saffron robes of an Indian Sadu, similar to those worn by Sadu Sundar Singh, robes which attract the non-Christians and cause them to flock to hear him preach the gospel.

Hearing this the King arose and shook hands with him, telling him he was glad to hear he was a Christian. Although at that time Jeevaratnam was not a Christian at heart he was from a Christian family and believed in the Christian religion. He had many openings and gave his entertainments in the Y. M. C. A's and Y. W. C. A's, and received much money.

Two weeks before he was to sail for America he went out to mail a letter. It was a dull evening and not many people were out. He heard singing on the street corner and stopped to listen. The people he heard were preaching the full gospel, and many testified. The words which burned into his heart were, "Where will you spend eternity?" When he reached home he could not rest. He shook from head to foot and for three days and nights he could not rest or eat. He stayed in his room and cried to God for mercy. Finally peace came to his heart. He heard a voice saying, "Jeevaratnam, go preach the gospel." He thought someone was making fun of him as he knew nothing about preaching. He looked to see but there was no one in the room. He went on praying and again the same thing came to him in his native tongue. He knew there was no one about who knew his language, and he realized it was the Lord speaking to him.

He got out his Bible which had been kept in his trunk for two years. God had told him to preach, and although he did not know how, he decided to start out. He put on his dhoti and shirt which he had brought from India, and taking his Telugu Bible and song book, he

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THERE WILL BE NO EDITION OF THE EVANGEL NEXT WEEK

Is It Superstition?

Ernest S. Williams

Recently there was published in the press a syndicated article which said the officials of the Department of Agriculture are a bit concerned over the spread of the superstition that the disastrous drought which had gripped our land was God's way of punishing folks who had slaughtered 6,000,000 pigs and 250,000 mother pigs while there was hunger in the world. Then the article went on to say that this superstition started in the pulpits of Iowa.

Now superstition is a belief founded on irrational feelings, especially of fear. There is no doubt that sincere people are influenced by changes from the usual, and it is well that they be careful at such times lest they reach rash and hurried conclusions. At the same time it would be folly to blindly shut our eyes and refuse to inquire whether or not there may be back of present conditions a moral cause.

It is far from our purpose to lay blame on any one thing for this added national calamity, the drought. We believe those planning for our nation have the welfare of the people deeply at heart, and we sincerely pray that God may guide them in these perplexing days. It is strange, however, that when Russia turned Communist and sought to rid itself of religion as superstition, it was visited with perhaps the worst famine on record. And it seems strange that when our government adopted a policy believed by many to be patterned more or less after the dark land across the waters, we should be stricken with the most disastrous drought in the history of our land. Are these things mere accidents of an evolving nature, or are they the voice of God?

There is little doubt that we are living in the close of the age. The beginning of the end must upon us. None other than our Lord Jesus prewarned us, giving as signs of the end, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

The word "sorrows" here means "birth pangs" out of which shall come the new creation, spoken of by Jesus as "the regeneration," "the everlasting Kingdom of our Lord and Saviour Jesus Christ." The present unrest throughout the world, the upheavals of nature, the constant war talk, reports of earthquakes from far and near, the class bitterness and strife,

the uncertainty, and now the drought suffered not only in our land, but also in other parts of the world: what more is needed to awaken us to the fact that the age is ripening for its end? Men's hearts are failing them for fear, and for looking on the things that are coming on the world. This the Scriptures said should be. Such things have happened locally all through the age, but now they take place on a worldwide scale. Is it then only superstition if we look with alarm upon the things which we see?

The world has not been the same since 1914. It probably will not be the same again during the remainder of this age. We on the Western continent have been greatly blessed. While other parts of the world have suffered, we have been spared the direct ravages of war and our fields have yielded plenty. But with our blessings and prosperity we became proud and self-satisfied. Now God has touched our land a little to bring us to our knees. How grateful we ought to be should our drought be confined to only one year. It is all in the hands of the sovereign God.

Let us not be so foolish as to follow the worldly wise who know not God and for that reason may look upon wholesome fear and honest inquiry as but superstition. Rather may we turn to God, heeding His warning in nature, and seek His face and favor. For our present condition we blame nobody in particular, we blame all of us in general. Destruction of cattle and restriction of crops may have been a blunder; but we must look far deeper than to this alone if we would get to the bottom of our troubles. Our chiefest mischief as a nation is that we have departed from dependence upon and reverence for the living God.

If we are as far along toward the close of the age as many scriptures would indicate, we may not be able to hold back the march of wrong, and blinded rejection of God. But one thing is sure. All of us who will may prepare ourselves to meet our Lord Jesus Christ in His mercy and not in His wrath. Go to your Bibles. Turn to the fifth chapter of the Book of Revelation. Read of the Lamb's taking the book out of the right hand of Him who sits upon the throne. What is this book? It is the title right to government of the world, purchased in the redemption of Christ upon the cross. Then read the chapters which follow in this book and you will have a brief description of those things which shall come to pass as Jesus looses the seals and lays claim to

dominion of "the purchased possession."

There will be gigantic upheavals in nature, divine judgments, the coming into power of an earthly ruler energized by the devil, who will compel all to receive his mark without which they can neither buy nor sell. And when those times are come those who see in them the hand of God will be marked as fanatics and branded as followers of superstition. Do not present world events warn us that we are now in the days of preparation for these times of sorrows? Let no man deceive you by calling divine warnings superstition. Things are working out as they have been declared in the Scriptures and the Scriptures are divinely inspired, given to man to become his guide in faith and practice. Were there but one Scriptural sign being fulfilled and were events confined to some one section, we should not be so apprehensive. But when we see ourselves in the midst of all these world happenings we cannot but be concerned.

But before the upheavals and judgments spoken of in the Book of Revelation, we believe our Lord Jesus will return as Bridegroom for His Church, to gather those who are faithful to Him that they may escape those things which shall come to pass. This may take place at any time for "in such an hour as ye think not, the Son of man cometh." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape those things which shall come to pass, and to stand before the Son of man."

The time of tribulation, pictured in the Book of Revelation, covers the last week of Daniel's vision in Daniel 9:24-27. The Church is God's New Testament mystery which comes between the 69th and the 70th week of this vision. It is therefore the hope of the Church that it may be caught away to meet the Bridegroom before the seventieth week of Daniel's vision begins. It will be known when the seventieth week begins as it will be witnessed by the signing of a covenant between Israel and the Roman prince who is Antichrist. But it is unknown when our Lord Jesus will come for His Church and for this event we are exhorted, "Take ye heed, watch and pray: for ye know not when the time is." If you are not ready for the coming of Christ, you ought to be. If you have been forgetting God it is time to seek His mercy. If He shows you things which you ought to make right, make them right without delay, for, "except ye repent, ye shall all likewise perish."

No Evangel Next Week

The Evangel is published fifty times a year. We usually drop one copy in September (usually at the time of the General Council or the Interstate camp meeting) and one in December. There will be no paper dated September 1 this year.

"Aeneas, Jesus Christ Cures You"

(Acts 9:34, Weymouth)

Lilian B. Yeomans, M.D.

"Now Peter, as he went to town after town, came down also to God's people at Lud. There he found a man by the name of Aeneas, who for eight years had kept his bed, through being paralyzed. Peter said to him, Aeneas, Jesus Christ cures you. Rise and make your own bed. He at once rose to his feet. And all the people of Lud and Sharon saw him; and they turned to the Lord." Acts 9:32-35, Weymouth.

Here is a case of healing of hopeless chronic disease which took place after Christ's ascension, in the present, Holy Ghost dispensation.

If the eye of some sufferer from chronic disease is scanning this page let me lovingly entreat him to pray, before reading further, in the words of the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law. . . . Make me to understand the way of thy precepts: so shall I talk of thy wondrous works."

For in these brief verses *opened* eyes behold the truth, "and the truth shall make you free."

To such, "talking of His wondrous works" becomes the one purpose in life, and there is no power on earth, or in hell, that can shut their mouths once their eyes have been opened to see the Risen Christ as their life, physical as well as spiritual.

Can you not see in this scripture busy Peter hurrying from town to town, ministering everywhere in the "power of His resurrection," reaching Lydda (or Lud), and being lovingly greeted by the brethren there?

It is probably not long before some brother says to the apostle: "We have a very sad case here. A man by the name of Aeneas who has been absolutely bed-fast for eight long years. Could you visit him? He is a great sufferer."

And as the apostle stands by that bed of pain; those sad eyes, that have looked so long for deliverance in vain, are fixed upon his face.

What does Peter do? Nothing. He knows better than to try to do anything but fade out of the picture and let the One who has already done it all shine forth in all His power and glory—the One by whose stripes Aeneas was healed already if he would only believe it.

"Aeneas, Jesus Christ cures you."

The "messenger," delivers his message; the "interpreter, one among a thousand" brings the sufferer face to face with Jesus, anointed with the Holy Ghost and

with power: "Who went about doing good and healing all."

One look of faith to the Risen One and Aeneas' eyes, sad no longer, flash with superabundant vitality. He rises "immediately."

We can't blame him for being in something of a hurry to get up after eight years of helpless recumbency.

He makes his own bed as Peter told him to do. What a luxury after being hauled and mauled round by well-meaning, but oftentimes awkward people who ministered to his helplessness!

Only those who know by sad experience what it means to lie an inert mass of flesh at the mercy of others, can appreciate Aeneas' feelings on this joyful occasion.

How he enjoyed walking! And by merely walking about, and letting people see him do it, he is used to bring about a revival that sweeps all the people of Lydda and Sharon into the fountain of cleansing. "All that dwelt at Lydda and Saron saw him, and turned to the Lord." Acts 9:35.

Worth while wasn't it?

As I meditate over this account a question continually rises in my mind, viz.: If the Word of God says of Aeneas, "Jesus maketh thee *whole*," have we any right to be one half or even three quarters whole?

If Peter told Aeneas "Jesus Christ cures you," are we justified in remaining sick?

Or was this wonderful gift only for Aeneas, and some other special favorites?

I think we can find the answer to this query in the fourth chapter of Luke's Gospel, verses 16 to 30, inclusive.

Jesus has returned to His home town after going about all Galilee, teaching, preaching, and healing. His fame has gone forth and He well knows that His fellow townsmen will feel that they have a special claim upon Him. "Ye will surely say . . . Physician heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country."

Knowing their attitude He reads, when the roll is given Him, from the sixty first chapter of Isaiah where it is written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Then closing the book and sitting down, when all eyes are fastened upon Him, He says unto them, "This day is this scripture fulfilled in your ears." In other words He proclaimed salvation, healing, deliverance, the opening of blind eyes, physical and spiritual, for all who would accept it, then and there. Nobody in Nazareth needed to let the sun set upon their sin, sickness, affliction, or captivity that night. What a jubilee they might have celebrated! What a revival would inevitably have resulted!

What hindered? One thing only—their failure to acknowledge, accept, believe upon, and submit to the Word of God made flesh, who stood among them offering Himself freely to all,

"He sent His Word and healed them." But what if they will not take the medicine? "I would, . . . but ye would not."

Naaman humbled himself, believed the message in the mouth of a serving maid, obeyed God and was healed.

The widow of Sarepta believed so thoroughly that she took the bread from the mouth of her son who was threatened with death from famine, at God's command, and both she and her son, and her house, were saved from death.

If you really believe the promise you will obey the precept that accompanies it. "Aeneas, Jesus Christ cures you."

Put your name, whether James, John, Jacob, or whatever it may be, in place of "Aeneas" in this scripture, and *believe* it. Your disease will vanish—I say it on the authority of the Word of God—"I am the Lord that healeth thee," "I am the Lord I change not."

It matters not whether your ailment is acute or chronic, "He healeth *all* thy diseases."

And when you step forth you will find that your "Lydda and Saron" will turn to the Lord.

At Central Bible Institute

The 13th annual session of the Central Bible Institute will soon begin. Young people from every corner of the United States will be coming in and we are expecting a record attendance.

Brother Welch reports that he has recently purchased a new school bus with seats for 24 to be used in many of the school activities during the coming year.

The assembly at Dallas gave a great send-off to Brother Arthur H. Graves and his wife, and were certainly sorry to lose them from the work in this Texas metropolis. Their loss was Central Bible Institute's gain, and Brother and Sister Graves are heartily welcomed to the faculty at the school.

The question has been raised concerning day students and what the cost will be for them to attend. Registration fees and tuition and the necessary lesson sheets will amount to about \$60.00.

The Editor's Notebook



In Days of Drouth

It was a season of drouth. A widow was out gathering sticks to build a fire to bake her last morsel of provisions for her son and herself. At that moment there came on the scene a man who asked for some water and a morsel of bread. She told him of her plight, and he said to her, "Fear not . . . but make me thereof a little cake *first* . . . and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

Putting First Things First

There must have been quite a turmoil in that widow's spirit. Was this man's word true? Could the Word of the God of Israel be relied upon? Should she put Him first and make *first* a cake for His prophet? It was a test that sooner or later must come to all of us—to put the Lord and His revealed will *first*. In Matthew a greater prophet than Elijah pictures man's universal anxiety concerning food and clothing. But He tells us that if we seek *first* the kingdom of God and His righteousness, all these things shall be added. This widow won out in the test. She put the Lord *first*. Was she adequately compensated? Most assuredly. The Lord liberally rewards even the giving of a cup of cold water in His name. Every day there came into the widow's meal barrel and into her oil cruse a fresh hundred per cent repayment of her loan. But that was not all. The widow's dead son was given back to her through the prayer of faith of the prophet whom she was feeding. Did it pay this widow to put the Lord first?

A Work of Faith

Miss Amy Carmichael has a work in India to rescue children destined to a life of shame in the heathen temples. The Lord has provided from the beginning of the work when the monthly budget was \$27.00, and now never fails to supply the required \$3,500 per month to provide for the large and ever increasing family. Early in her life of faith the Lord took Miss Carmichael to John 6:1-14: "Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them *may take a little*. . . . And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes *as much as they would*. When they were

filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves *which remained over and above unto them that had eaten*." Her testimony after many years is that the Lord has supplied not just sufficient that everyone "*may take a little*," but that they have had "*as much as they would*," and on top of this they have had basketfuls "*over and above*."

In Years of Crisis

A very gracious work has been accomplished in this institution, and all because *the Lord has always been first*. In a work of this kind there is a danger of putting first the matter of food and raiment, and the finances required for these. But Miss Carmichael says: "We did not want to touch any money except what He meant us to use. The spending of money is a great responsibility. We did not wish to incur that responsibility unless He so commanded. Only so could we be sure of His guidance, and be fortified against the peril of building up what might show well on earth, but be of no value whatever to the kingdom of heaven. Also we did not want to divert anything from others." When the War came, many predicted that a large number of the children would have to be sent away because of curtailed donations. No children however were sent away, but many more were given, and in those days of War the Lord gave them additional property. The balance sheets for those four critical years show there were basketfuls "*over and above*."

"Me First"

In contrast to this "God first" policy we have in Luke 9 the "Me first" thoughts of man. "Lord, suffer *me first*. . . . I will follow thee, but let *me first*." There are plenty of people who can do inconsequential things, taking care of funeral arrangements, etc., but when the Lord says to thee, "Go thou and preach the gospel," then put Him and His revealed will *first*, and render to Him prompt, gladsome obedience. And even if He calls thee to give thyself wholly to prayer and to the Word of God, you can trust Him to provide those who can serve tables. On the other hand if His *first* business for you is to wash dishes, or to plow corn, or to mend automobiles, do that as unto Him. I heard Booker Washington tell of a colored man who was out hoeing in the cotton fields. He soliloquized, "Sun

am very hot, ground am very dry; I think the Lord done called me to preach." I fear that some preachers have had about as definite a call as this.

Giving Him Pre-eminence

We have to watch against this "Me first" spirit, not only in point of time, but also in the matter of pre-eminence. It looks as if John and James were carried away with this "Me first" spirit when they sought from the Lord the primary place in His kingdom—to be one at His right hand and the other on His left; and all the disciples seemed to be tainted with it when they disputed who should be the greatest. The Lord showed them that the man who took the lowest place would be given the highest. It is an eternal law of His kingdom that the first shall be last and the last first. The Lord Jesus always took the lowest place, and God has given Him the highest. And the Spirit of God says to us, "Let this mind be in you which was also in Christ Jesus."

The Mat

Henry Suso tells of a poor old monk who was greatly scorned and hated by his brethren. One day the Lord told him to look out of the window of his cell, and there he saw a hound with a mat, tearing it and tossing it and dragging it around the cloister. The Lord said to him, "Lo, the hound is like thy brethren," and he showed him that he was to be like the mat. "Meekly then went Father Henry, and the mat he bare to his little cell to store it as a jewel rare. Many a winter and a summer through those cloisters dim did he thenceforth walk rejoicing, and the Lord with him. And when bitter words would sting him, turned he to his cell, took his mat, and looked upon it, saying 'All is well. He who is the least and lowest needs but low to lie; Lord, I thank Thee and I praise Thee that the mat am I. On the cold and footworn pavement lies it still and flat, raves not if men trample on it, for it is a mat.' Then he wept, for in the stillness his Beloved spake, 'Thus was I the least and lowest, gladly, for thy sake. Lo, my face to shame and spitting did I turn for thee; if thou art the least and lowest, then remember Me.'"

Putting Him First

It is good to put the Lord first in everything. I fear that Martha, cumbered with her much serving, put the meals first. But Mary put the Master first. A missionary was telling me of a friend who is a Greek scholar, who enjoys delving into the early manuscripts of the New Testament who was struck with one version of Luke 10:42, which reads, "But *one dish* is needed." When God spreads a table it is always marked by simplicity: His manna in the wilderness; bread and meat for Elijah, served by raven couriers,

followed by a yet simpler diet in the home of the woman of Sarepta, and I warrant you Elijah never suffered with dyspepsia. Bread and fish for the five thousands—no pie a la mode! The Master characterized the last evil days as being like those of Noah and of Lot, and an outstanding thing about those days was: "They did eat, they drank." These things were first and foremost. To Mary, who sat at His feet, the eating and drinking was not the all important thing; with her *the Lord Himself was first*, and the gracious words that came from His lips were more to her than a ten course meal served up in most elegant style. It was Mary who got the revelation of Calvary and acted accordingly, anointing Him for His burial—an act immortalized by the Spirit of God. The Master warns us to take heed lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and the day of the Lord come upon us unawares.

First Love

Note those words of censure spoken to

The Passing and the Permanent

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

Palestine Education

It is reported that in the next school year 1934-1935 a new Technological Institute consisting of a mechanical and a chemical department is to be opened in Tel-Aviv at which European scientists, especially Jewish professors from Germany, will be appointed as teachers.

God's Day

One reason for the increasing number of nervous break-downs is suggested by Sir James Crichton Browne, a leading British physician: "We doctors are now constantly compelled in the treatment of nervous diseases to prescribe periods of absolute rest and complete seclusion. *Some periods are, I think, only Sundays in arrears.*"

Man may disregard divine laws, but God finally "collects"!

Jews and Agriculture

It is estimated that about 100,000 Jews in the United States today are deriving a full or partial livelihood from the soil. But according to Professor Selig Perlman of Wisconsin University, this response to the call of the soil is meager compared with opportunities in the agricultural field. The professor argues that since agriculture will in time come into its own, the present depression would seem to make this the strategic time for Jewish entry into that sphere. He exhorts young Jews to leave the overcrowded professions for agriculture.

the church at Ephesus: "Nevertheless, I have somewhat against thee, because thou hast left thy *first* love." They were still very orthodox, but that counted for little when their love for Christ cooled down. Said a preacher; who seems to have an abiding anointing, "I used to start to preach in the Spirit and end up in the flesh, but I am now learning to draw on the Lord for a *sustained* anointing of the Spirit." And do we not need to look to God that His love may be *continuously* shed abroad in our hearts by the Holy Ghost? I long that He may be able to commend us for our ardent ever-deeping love rather than to have to censure us as He did these saints at Ephesus. It is only this continuous inflow of heavenly love that will enable us not only to put Christ first, but to keep Him first, and keep us free from that abominable "me first" spirit. Surely the love that took Him to Calvary to set us free from sin, and the love that causes Him to ever live to intercede on our behalf, is worthy of the deepest response. *And should not His longing for us to always put first things first be met by our constant joyous acquiescence?*

Signs in the Heavens Above

Redemption Tidings quotes the following from an English paper:

"For fifteen minutes, on Sunday night, June 17th, 1934, a vision of Christ surrounded by seraphim, it is claimed, appeared in the sky and overed over Grimstad, a seaport near Arndal, Norway. All the adults in a population of 3,000 rushed out of doors, and fell on their knees in prayer. Grimstad has accepted the phenomenon as a sign that the Day of Judgment is at hand."

The Church and Finance

Said a writer in *Harper's Weekly*: "The church has become such a financial burden to itself that it must, without some change of heart and purpose, resort to every known business dodge to keep itself alive. . . ." Part of this says the writer "has been due to an unhealthy itch for opulence, a decision to build churches conspicuously better than the community could afford. By a worship of the goddess Success, and by much poor business judgment, the church has got itself so helplessly enmeshed in our present society that it must accept the methods of that society to save itself from institutional ruin."

To a church which said "I am rich, increased with goods, and have need of nothing" Christ said: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Rev. 3:17.

God's Way Best

Observes one writer: "We wanted high prices six months ago and to get them we destroyed millions of dollars of produce. We called it experimentation and rested our return to prosperity upon it. It was possible by human means to destroy, but it will be impossible by human means to grow a single stalk of wheat or shoot of cotton. It is nothing new. In the time of Diocletian the same situation faced the Roman people and the Emperor used the same methods to curtail production and increase prices. It was followed by a terrible drought from which thousands suffered the tortures of famine. It is God who gives and it is God who takes away."

Putting Hitler First

"False messiahship draws steadily nearer," says a writer in *Dawn*. "It is astounding to learn (*Times*, June 8, 1934) that there are 'evangelical' churches in Germany which have placed portraits of Adolph Hitler on the church altars.' As the Roman Catholic considers the Pope infallible," says General Goring, 'so do we believe with the same inner conviction that in all matters concerning the nation the Leader is simply infallible. It is something mystical, inexpressible, almost incomprehensible. From the first moment that I saw and heard him I belonged to him, body and soul' (*Morning Post*, Jan. 31, 1934). 'German children,' says Mr. Pembroke Stephens, who was expelled from Germany for comment too frank, 'worship Hitler.'"

"Utopia"

There are many new political movements these days, and one that is finding tens of thousands of followers in the West is known as "The Utopian Society." Those who join have to make many pledges and they are given assurances that when the plans of the Utopians go through there will be no more poverty in this country. It promises work for all until they reach the age of 45, when they will be retired on a quite large government pension.

This Society makes a statement that it stands for the following: "Hatred, jealousy, deceit, vulgarity, contempt and bribery will be supplanted by love, unselfishness, honesty, culture, consideration, righteous government, and a better life." But the trouble with this man-made millennium, that these Utopians desire to bring in, is that they make no provision for the elimination of that old serpent who disturbed and destroyed the first paradise. Personally, we prefer to await the coming of our precious Lord and the bringing in of His glorious kingdom. He will not overlook that serpent: "And I saw an angel come down from heaven . . . and he laid hold on the dragon that old serpent which is the devil and Satan, and bound him a thousand years."

A Three Minute Sermon

Pentecostal Power

A grain of radium can produce and cast off emanations for three thousand years. To make use of those radiations, a rag must be soaked in water then brought in contact with the radium, and then the rag is put upon the disease of an afflicted person. And as we come in contact with Him who is life, becomes saturated with the water of the Word and then come in contact with others, we can convey blessing to them.

You say that you feel like a rag. Keep feeling like it—a rag without starch—without bluing. It may be ironed. The main thing is to come into contact with Headquarters and then with individuals.

The rag has to be replenished. Disease absorbs and takes out. Continually resort to Headquarters. In proportion as you are filled, you can be a blessing. In proportion as you are emptied you can be refilled.

God calls us to be vessels, channels. See that the joints are sealed and that there are no leakages in the pipes of blessing. There were one hundred and twenty pipes, tubes, channels on the day of Pentecost. You say, "Peter only was a source of blessing on that day. Salvation came through his message." The one hundred and nineteen shared the blessing. The Spirit went through the one hundred and twenty, and Peter was the spokesman for the concentrated outpouring on the one hundred and twenty.

At the dedication of the temple one hundred and twenty trumpets were sounded—one sound from one hundred and twenty. They blew with their mouths and they gave a trumpet sound. The one hundred and twenty spoke in the upper room, but the Spirit gave the utterance. Breath—trumpet sound. They spake—the Spirit uttered. And the crowd cried, "What meaneth this?"

"Oh," you persist, "it was Peter's sermon that brought the blessing." A multitude were impressed before that; they were impressed, convicted, disturbed and cried, "What meaneth this?" Seek to get a disturbed, distressed audience. How? By show? No. By the fantastic? No. By wild fire? No. By the supernatural. The breaking up of that vast audience prepared the way for Peter's sermon. Men always put it down to Peter's sermon that three thousand were converted, but those women who magnified the Lord and spake in tongues, who had the cloven fire about them, had their part in bringing the consternation on the crowd. The ministry of the unknown is known only by Him who knows all.

Is there need today? Yes. The supernatural is needed to break up the natural.

The rank and file, the laymen and laywomen, need to be filled with the Spirit as well as the preacher if the crowd is to be converted. The one hundred and nineteen on the day of Pentecost had their part in causing the multitude to cry out, "What shall we do?"

Train the rank and file to seek and be filled with the supernatural. When Peter and John came from the priests and Pharisees to their own company, the company were filled again. Greater signs and greater wonders came right along. The world is in commotion. Seek a commotion in the supernatural world. Don't let it be all on one side. Distress of nations should be counteracted by activities in the heavens.

It is His Son's kingdom, its extension, its culmination, its victory, that God is interested in, and He will come forth Himself by His Spirit to bring the whole to completion—for the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

Questions and Answers

What is the meaning of "Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained"? John 20:23.

We believe this verse must be interpreted in the light of the verse which precedes it. Just before Jesus gave the promise about remitting or retaining sins He had breathed upon the disciples and said, "Receive ye the Holy Ghost." The promise relative to remitting or retaining sins would therefore be dependent upon the disciples acting in the Holy Spirit. Acting under this guidance Peter bound and delivered Ananias and Sapphira unto death (Acts 5); and Paul brought blindness on the wicked Bar-jesus. Acts 13:9-11. These are outstanding manifestations of this power, but it is also a manifested fact in every church which is properly conducted in the Spirit. An offending brother who will not listen to the church is to be regarded as "a heathen man and a publican." And this discipline is not only to be honored by the church congregation, but is honored in heaven. Matt. 18:17, 18. Discipline is a Divinely endorsed function of the Church, too much ignored.

What is the meaning of Matt. 19:28?

This means that in the millennium, spoken of here as the regeneration because things will be so greatly changed, the twelve apostles will have promotion from being poor, despised preachers, to spiritual headship in Israel. This will be similarly true of all who prove faithful, Jesus liking their reward to dominion over ten, five, or two cities according to the use they have made of their talents. Matt. 25:14-30.—E. S. W.

The Way of Salvation

The Free-Pardon Field

It was in 1798. A band of Irish insurgents were hiding in the mountains, and were robbing and murdering the peaceful farmers of the surrounding counties. From time to time some of them were captured and put to death. But the Viceroy, Lord Cornwallis, did not desire the death of these outlaws. He pitied them and determined to try to save them and make them good and useful citizens. So he bought a field at the foot of the Glen of Imale and promised that any rebel, no matter how blood-stained, who stepped into the field and laid down his weapons should receive a full pardon.

At first the men did not believe the good news. They thought it was a trap to catch them. But one of the worst resolved he would venture his life upon the Viceroy's promise. He entered the field, threw down his weapons, and with beating heart awaited the result. A military officer appeared, wrote the man's name upon a document and handed it to him. The man saw Lord Cornwallis' signature at the top, his own name at the bottom, and he gave a leap for joy, shouting, "I am pardoned!" He showed the pardon to his companions and urged them to trust themselves to the free-pardon field. They believed, went down, entered the field, surrendered, and were pardoned everyone. And these men of cruelty, robbery and blood became industrious farmers.

All men are rebels, and therefore guilty before God. Righteousness must judge evil. The judgment is death. God loves sinners. He is not willing that even one should perish. He therefore purchased a "pardon field" at the cost of the priceless life of His only begotten Son, whose atoning death satisfied and vindicated all the claims of righteousness against the sinner, and in Him—but only in Him—the vilest find an assured forgiveness. Those Irish rebels had nothing to do but accept the salvation promised. Not in a field of their own choosing, but of the government's choice. To choose another field would have been rebellion and not repentance, and would have ended in death. The sinner who truly repents accepts God's way of life, and does not choose a way of his own or another's provision.

Pin your faith to the King's pardon. The Word of God assures the believer in the Lord Jesus Christ that he is pardoned; and the believer needs no other, and asks for no other assurance.

DON'T FAIL TO READ THE ADVERTISEMENT ON PAGE SIXTEEN DESCRIBING THE NEW CHRISTIAN WORKERS' BIBLE.

Seed Thoughts

Gathered by Alice E. Rice

One of the important uses of *history* is that it teaches us what happened before we were born.

"All that generation were gathered unto their fathers; and there arose another generation after them which knew not the Lord, nor yet the works which He had done for Israel." Judges 2:10.

Our Pentecostal Movement is still young, and some of the veteran leaders are still with us, who saw the wonderful power and purity of its early days. But *they will not be here much longer.*

What about the new generation that is arising in their place? Young preachers, young evangelists, young teachers, fresh, enthusiastic leaders of Young People's work—what is to be their attitude toward the past history of the Movement?

Solomon remarks: "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Eccl. 6:10.

Does he mean by this that we are not to mind living on lower levels, but to calmly and quietly go on degenerating? No, a thousand times No!

Matthew Henry wisely comments: "Therein thou dost not enquire wisely, since thou inquirest into the reason of the thing before thou art sure that the thing itself is true."

The place to find out whether we are really moving upward or downward is in the *secret place of communion with God*. It is a matter for each individual to face; for our Movement can only move as all its members move.

Study the history of this Latter Rain Outpouring; and abide in the hidden place of repentance and contrition until the signs follow in thine own life and ministry. Mark 16:17-20.

Can we tolerate a new generation growing up who have never heard messages in tongues and interpretation (not to mention other Gifts of the Spirit) in the services, or joined in the Heavenly Choir, or seen people slain under the power of the Holy Ghost? Who are to blame if these manifestations are unknown to them?

If we older ones manifest the early *power and purity* in life and ministry, we shall never have to complain of the worldliness and fleshly manifestations that are prevalent today, but shall claim and receive the fulfillment of God's promises in Isa. 43:18, 19; John 14:12.

A Famous Entertainer Becomes a Faith Missionary

(Continued from Page One)

went out into the fish market to hold a meeting. The children seeing him in his native costume followed him. He sang a

song in his native tongue and soon had a crowd. He asked, "Do you know Jeevaratnam?" "Oh, yes, he is a very big man. Is he a relative of yours?" Then he told them how he had started out from India to make money, how the money had ruined him, but how God had saved him through the street meetings.

From that time he gave up his old life and money for the Lord. One day he read how the disciples gave up everything, selling their land, etc., to give to the Lord. He wanted to do something, but he had nothing now as he had given all his money for the work of the Lord. Then he thought of his great string of gold medals. The next Sunday he dropped half of them into the collection box. The next day there were great headlines in the paper that medals worth so much belonging to Jeevaratnam were put in the collection plate at such and such a church. He realized that was not the way to do it, so he took the rest of the medals to a goldsmith and got the money for them. This he gave to the Pentecostal church, through which he had found the Lord.

The time came when this man who had made thousands of dollars, who had had a big bank account, who could go out even then and get \$250 and more for a single entertainment had nothing. He rented a little room but had nothing to eat. But he would take a glass of water and pray, "God make this as Thy Blood, and give me strength from it to go out and work for You." He would drink it and receive strength from it to go out and witness for Jesus. For three days he had

nothing but water. Then someone sent him a loaf of bread. He cut the bread into four slices, and prayed, "Oh, dear Father, for the past three days I have been drinking Thy Blood and going in the strength of it, and now you have sent Your broken body. So please make this bread as Thy broken body so that I may feast on it and get strength for Thy work." By faith he ate it, and one slice each day. God was testing him and he stood the test.

His old friends thought he had gone mad, but he still stood true to the Lord in spite of their protests. The Pentecostal people found out about his needs, although he would tell no one, and often he would find money in his pockets, slipped in without his knowing it.

The Pentecostal people told him they felt led of the Lord to send him to Bible school. Then word came from India that his brother had died, and his father wanted him to come home. Then a letter came from his wife telling him that two of his sons were on their death bed. He did not know what to do. He had his passport to come to America and had been advertized as coming. Then he remembered that the Lord had healed people in former days; so he prayed, "Oh God, if it is Your will for me to go to Bible school, then please heal my children. If they are not healed then I will go to America to fulfill my contract." He soon got word that his children were better and going to school. So Jeevaratnam started to Bible school. When in Bible school they gave him sweeping to do. This would be a humiliating experience for any cultured Indian, but he did it as unto the Lord, praying God to sweep his heart as he swept the rooms.

After his Bible school training he went back to India as a faith missionary. He preaches constantly in no uncertain sound, "Ye must be born again." He dresses very simply and travels about wherever God opens a door, preaching the gospel. He has held big tent meetings in several places and thousands come to hear the Word and to be prayed for for healing. His special work is in Madras, but when he goes into another town and gets a number of people interested he has a little church established and asks for a Pentecostal missionary to take it over. He has had many marvelous cases of healing in the south of India. He hopes to open a healing home where people with incurable diseases may come and stay for teaching and prayer. One of the deaf and dumb girls at the mission station was stung by a huge black scorpion. The women prayed for her and she got some relief, but when Jeevaratnam came he anointed and prayed for her and she was fully delivered. This was a wonderful victory for her face was drawn with pain when she came. Ordinarily she would have suffered all night and perhaps several days.

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The Sunday School Lesson

Micah Champions the Oppressed

Lesson 10, Sept. 2: Micah 6:1-12

Some time in the reign of Hezekiah, when the Assyrian army was about to march through Judea, Micah went forth to prophesy the downfall of the nation for its many sins. The Lord's controversy with His people is not closed; Micah therefore summons the whole earth to hear the old indictment and the still unexecuted sentence.

I. THE PEOPLE CHALLENGED

(Micah 6:1-5)

"Hear now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people and he will plead with Israel. The God of Israel calls upon Nature to be witness in Jehovah's case against Israel and to listen to His debate with them. The mountains, stately emblems of power and stability, have long looked down upon the instability and wavering of Jehovah's people. "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." He then illustrates His faithfulness in Israel's history. God condescends to put Himself on trial (so to speak) and to demand an investigation into His dealings and to plead His cause as a man with his fellow-men.

Such a challenge is needed, for people are tempted to question the justice of God's dealings and utter bitter complaints against Him. For example, one great poet, on his dying bed, defied the Almighty in these words, "The final judgment will be on the day that God asks the forgiveness of men that He has created them." It is tragically humorous and pathetically inconsistent to hear atheists bitterly denounce a Being whom they say does not exist. And if there be a God (as we know there is) shall the creature criticize the Creator? But even to such cavaliers God's gracious invitation is, "Come, now, let us reason together."

Even believers may be tempted to become impatient with God. Job, despite his remarkable patience, imagined that the greatness of his sufferings justified his complaining concerning the apparent injustice of things, and God's indifference. In answer God showed him the immensities and complexities of Nature, indicated the intricate problems of the government of the men and then challenged Job to run the universe better than He was doing! Job 38:1 to 40:1-14.

II. THE PEOPLE CONVICTED

(Micah 6:6, 7)

The divine challenge has touched the people and moved them to penitence. Struck with consternation and alarm at the condition in which their transgressions have brought them they seek to appease the anger of a justly offended God by the most costly and abundant sacrifices. "Wherewith shall I come before the Lord, and bow before the most high God?" they ask. "Shall I come before

Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, and the fruit of my body for the sin of my soul? (that is, offer human sacrifices)."

These words express the desire, deeply implanted in man's soul, to approach God and to remove the sense of sin that makes such an approach an occasion of fear and trembling. The existence of temples, priests and altars from the very beginning of history and the age-long and universal institution of sacrifice testify to the fact that two questions of supreme importance have been, "How shall I approach and worship the Creator?" and, "How shall I get rid of the sin for which my conscience tells me He will punish me?"

This universal hunger for access to God and pardon of sin has been completely satisfied by the one perfect sacrifice of the Lord Jesus Christ. In relation to this Sacrifice, the Old Testament offerings were divine types, and the heathen offerings, blind gropings and longings.

III. THE PEOPLE INSTRUCTED

(Micah 6:8)

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" While the sacrifices of the law were divinely ordained, they were not intended to be a substitute for, but an outward expression of righteous and spiritual living. When the people attempted to use sacrifice as a means of bribing Him to pass over unconfessed sins, the Lord made it clear that ritual motions without righteous emotions were unacceptable devotions. "The sacrifice of the wicked is an abomination unto the Lord." Speaking through the prophet He declares that the fundamentals of acceptable religion are simple and reasonable, and consist of honesty, kindness and godliness.

Honesty. "To do justly" is an expression that describes fair and honest dealings in all the relationships of life. The least a Christian can do is to be honest. I was recently impressed with the following words written by General Robert E. Lee after the battle of Gettysburg: "I have been much exercised as to how to pay my taxes. I have looked for assessors and gatherers in vain. I have sent to find collectors in the counties where I have been, without success. I wish to pay the amount as a matter of right and conscience, and for the benefit of the State. . . . See if you can find some one that can enlighten me as to what I am to pay."

Kindness. To "do" justly is not enough; one must "LOVE mercy." Righteous dealing must be accompanied by tender compassion and sweet reasonableness, for it is possible to be "straight as a gun barrel and sour as a swill barrel."

Godliness. Godly humility must accompany righteousness lest, like the Pharisees of old we find ourselves living a "holier-than-thou"

life instead of a holy life. He who walks humbly with God will be under no illusions concerning his own bigness and righteousness.

IV. THE PEOPLE WARNED

(Micah 6:9-12)

The people need to repent for they have been acting the opposite of doing justly and loving mercy, and walking humbly with God. "Are there yet treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances and with the bag of deceitful weights? For the rich men thereof are full of violence." Thus does the prophet rebuke the commercial dishonesty of those days—and of our days, too. Says one writer, describing the situation that often confronts a young man in our commercial world: "As an employee he finds advancement delayed if he shows himself squeamish and unscrupulous about the methods that prevail in his organization. Young men in business, like young men in politics, are supposed not to assume a holier-than-thou attitude. 'Business is business' is the slogan in many a house, and the slogan covers a multitude of methods that would shock the pristine—pure conscience. He is taken aside and given what purports to be friendly advice: 'See here, young fellow, buckle down to the work, and forget the maxims you read in Poor Richard's Calendar. Benjamin Franklin is dead. Not only dead, but debunked, like a lot of other Pharisaical business men who having made their pile, turned in their old age to writing hypocritical mottoes for school boys.' And before long his conscience is bent, if not broken."

The following is a good text for all business men, who naturally think in terms of profit and loss: "What is a man profited if he gain the whole world, and lose his own soul?"—Myer Pearlman.

Hezekiah Leads His People Back to God

Lesson 11, Sept. 9: 2 Chron. 30:1-9.

The Needed Revival. After a godless reign, Ahaz king of Judah died. It would have been well for the nation if the evil effects of his administration had accompanied him to the grave, but as the passage of a cyclone leaves destruction in its wake, so this wicked king left behind him the evidences of spiritual ruin—idolatrous altars in all parts of Jerusalem, a closed and desecrated Temple, a neglected and scattered priesthood and a people harried by an unbroken series of disasters which rightly interpreted was the Divine judgment for Judah's sin. And as constructive forces arise to repair the damage done by a cyclone, so the righteous Hezekiah, Ahaz's son, was inspired of God to nullify as far as possible the evil effects of his father's reign. His first activity on coming to the throne was not to legislate (the people had all the laws they could break!) but to lead them back to God who legislates to the heart and conscience. Accordingly his first acts were the abolition of idolatry, the opening and reconsecration of the Temple, the restoration of the priesthood, and the observance of the Passover which had been long neglected. Hezekiah rightly saw that the nation's first and greatest need was God.

And if our own land is to escape spiritual, mor-

al and material ruin, God must be given the first place in national affairs, for at the root of lawlessness, low standards, moral laxity, increasing divorce and other evils, is the gradual loss of faith in a living God who will hold men to account for their conduct. Years ago evangelists could preach the Gospel in the confidence that, for a foundation for their preaching there was among people in general faith in a real God and in a future life. But today evangelists relate how difficult it is becoming to get the unconverted to attend meetings and come to the altar. One outstanding reason for this is that through the teachings in high school and colleges, through popular magazines, through books in our public libraries, through communistic propaganda—through these and other channels, evolution, modernism and unbelief are slowly seeping down to the masses and paralyzing their faith in a real God. And when faith in the living God is gone there is no longer any true foundation for spirituality, morality, and supernatural religion. Communistic leaders and philosophers know this; hence in order to destroy our present civilization and establish their own order, they are striving (they will not succeed) to destroy the very idea of God among the people.

Let us not become pessimistic however, for the Lord has warned us that these things must come to pass before His coming. (Matt. 24: 12; Luke 18:8; 2 Thess. 2:2, 3). "These things have I spoken unto you that ye should not be offended." Forewarned concerning the great apostasy is to be forearmed against it. Further, let us remember that, close as the end of the age appears to be, there is the possibility that the Breath of God may again sweep over our land in these perilous times "to make ready a people prepared for the Lord." Let us then, as the elect of God, continue to cry day and night unto Him, though He bear long with us. Luke 18:7.

The Important Invitation. "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel." One of the most important of the feasts was the Passover, instituted to commemorate Israel's supernatural deliverance from Egypt's bondage, and to mark their national birth as the people of Jehovah. Hezekiah rightly judged that the intensifying of the memories of their past redemption would be a powerful force in the moral regeneration of Israel. Hence his urgent decree that the entire nation should meet at the Holy City to commemorate the feast.

What the event commemorated by the Passover was to the Israelites Calvary is to us—the basis of redemption. Therefore every real revival of Christianity has been, and must be, based upon a fuller understanding, a deeper appreciation and a re-affirmation of the great redemptive act that brought salvation to the world. "Back to Christ and Calvary" must be the keynote of a truly Christian revival. As Hezekiah invited the people to the Passover of the Old Covenant, so we today can invite all to the Passover of the New covenant. "For even Christ our Passover is sacrificed for us."

The Grave Hindrance. The Passover was to be kept on the first month the month of

Israel's deliverance. The feast was so important that failure to observe it was punishable by excommunication. Num. 9:13. Therefore, if an Israelite was delayed in some way, or became defiled through any contact forbidden by the law, he was not excused from its observance but was permitted to keep the feast on the second month. Num. 9:6-12. Hezekiah availed himself of this provision, "for they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem." An unprepared ministry and a negligent people were the hindrances that held up for a while Hezekiah's revival. And the first-named was the greater of the two, for the spiritual life of a people cannot rise higher than that of their spiritual leaders. It is related that the Madras Y. M. C. A. building was held up for months after the site was chosen, the plans and the money provided, because two shanty-owners would not let go their hold on a little ground on the center of the plot. And very often the revival that God wants to send is delayed because of some tumble-down shack of human perverseness that we stubbornly refuse to move out of God's way.

The Generous Spirit. Hezekiah's invitation was addressed also to the remnant of the ten tribes after their brethren had been carried captive to Assyria. Instead of exulting over the misfortune of these tribes that had long been estranged from Judah, Hezekiah's heart swelled with brotherly sympathy. His attitude on this occasion was a splendid manifestation of the Christ-like, gentlemanly spirit, so well described in the following words of Robert E. Lee: "The manner in which an individual enjoys certain advantages over others is the test of a true gentleman. The power which the strong have over the weak, the magistrate over the citizen, the employer over the employed, the educated over the unlettered, the experienced over the confiding, even the clever over the silly—the forbearing or inoffensive use of all this power or authority, or a total abstinence from it when the case admits it, will show the gen-

tleman in the plain light. The gentleman does not needlessly or unnecessarily remind an offender of a wrong he may have committed against him. He can not only forgive, but forget; and he strives for that nobleness of self and mildness of character which impart sufficient strength to let the past be but the past. A true man of honor feels himself humbled when he cannot help humbling others."

The Earnest Exhortation. The center of Hezekiah's message was a call that must be the starting-point of any real revival—the call to repentance. "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel." Before that which is right can be built up, that which is wrong must be torn down. To change the figure: We cannot write on paper that is saturated with grease; neither can God write the record of pardon on the human heart as long as sin is cherished. As man repents and confesses God forgives. And upon this truth we can always depend: that at any time and in any place sincere repentance will open wide the gates of Divine mercy. For, said the good Hezekiah, "The Lord your God is gracious and merciful, and will not turn away his face from you, if you return unto him."—Myer Pearlman.

THE LORD WORKING IN JAVA

We have just received a letter from C. Groesback, telling of the wonderful working of God in Java in the Dutch East Indies. There was a faith mission work started there in 1921. This was the first Pentecostal work there and at first, he states, they had considerable opposition from the Dutch Reformed Church but God has wonderfully undertaken, and today there are more than 100 mission stations in Java alone, with 15,000 members and that the numbers are increasing as are the native workers.

SHERBURN, MINN.—J. E. Purdie, of Winnipeg, was with us for 2 weeks' Bible lecture course. Twelve accepted the Lord as their personal Saviour and some were healed. This is the only revival we have seen our way clear to have in the past 2 years, but during the past 10 months about 69 have sought the Lord for salvation; 50 have received Christian baptism; and 24 have come into the assembly. Roy K. Reed is pastor.—Earl H. Bruce, Secretary.

RIPLEY, TENN.—We closed our 3 weeks' revival Aug. 5, in Whitfield Tabernacle. About 27 were saved; 5 were baptized with the Holy Ghost and fire, according to Acts 2:4; 17 followed the Lord in baptism. We had with us Evangelists M. Dormier and T. O. Kvamme, assisting in preaching, singing, and playing. They are now open for calls and may be reached at 173 W. Church St., Ripley.—J. L. Westbrooks, Pastor.

WATERTOWN, S. DAK.—We accepted the call to the pastorate here May 4. God is blessing us spiritually and financially. We broadcast every Friday, 2:30 to 3 p. m., over KGCR. Would like to hear from some good spiritual evangelists with musical talent, as well as others, for campaigns in the future. We are also in the market for a good folding organ for street and other services.—P. B. Thompson, Pastor.



Stanley Howard Frodsham, Editor
Chas. E. Robinson, Myer Pearlman,
Associate Editors; Noel Perkin,
Missionary Editor

Subscription Rates. \$1.00 per year in U. S. A.; Canada, \$1.50; Great Britain and possessions, 6/6.

The Pentecostal Evangel is published 50 times each year, and is the official Organ of the Assemblies of God in U. S. A., E. S. Williams, Supt., J. R. Evans, Sec.

Send all subscriptions to the Gospel Publishing House, 336 W. Pacific St., Springfield, Mo., U. S. A.

The Gospel in Foreign Lands

BRIEF NOTES FROM FAR AND NEAR

Tenkodogo, French W. Africa

A short time ago there came three new converts—a man and two women—from a near-by village to ask prayer for deliverance from drink and the use of tobacco. They were dealt with and shown that they could be delivered immediately through faith in the Name which is above every name—Jesus.

They returned last Sunday and told us how the Lord has given victory over these old habits which they had been unable to break. Praise His Name, who is the same yesterday and today and forever. He gives deliverance to captives.—Cuba Hill.

Mukden, Manchuria

You will be happy to know that during the first five and one-half months of this year we have baptized forty-two dear souls in water. Another nice number will soon be ready to thus follow the Lord.—Martin Kvamme.

Chi Tien, S. W. China

We wish we could report many souls being saved here, but it seems to be the time for laying a foundation and helping the people to get an understanding of our mission here, trying to do away with their suspicions of us and to refute the tales that many eager lips are ready to invent about us. The accompanying picture shows a group of our believers, who gathered to rejoice in the Lord on Easter. This is only a part of our group of believers, but the others could not be with us on that day as they live too far away. The ones who are in the picture are those who understand the gospel best and are really born-again Christians.—Howard Osgood.

Tenkodogo, F. W. Africa

The Lord is still blessing in saving souls.

We are especially encouraged because the Lord is raising up young men in some of the villages who can assume the responsibility for the work. During the rainy season, which is upon us now, we are praying that these young men shall come in from their villages and receive further instruction that they in turn may further instruct the Christians in their own territory.—A. C. Weston.

MOUNTAIN TOWN HEARS GOSPEL

Mr. and Mrs. Leif Erickson, Peru

We have just returned from an interesting trip in-

to the mountains to visit an isolated town with the gospel. We had planned this visit for some time, and when the rainy season was past and the rivers due to be low, we started out with the car. After crossing



Mr. and Mrs. Leif Erickson and family, missionaries to Peru, South America

sixty-five miles of desert we came into the mountains.

The road took us through several small streams, but the main stream of the river was swift and deep. There was nothing to do, however, but to plunge into it, and so we did, plowing through water and boulders until the water came up and poured into the carburetor, stalling the motor. With the water in the car up to the cushions, we were stranded in the middle of the rushing torrent.

We carried the children to safety on the other shore, and just then three natives passed along, who helped get the car to shallow water, and we were off again.

Such a narrow scaly, steep mountain road I have never before traveled. As though one dip in the river was not enough, we

backed into a hole in three feet of water while trying to get a better run at a steep hill. This time with the use of the jack and some large rocks we got the car up so it would pull out and went on up the canyon.

As we came into our destination, a quaint little red-tile-roofed town nestled among the high Andes, the people gathered together as if to see a free circus. They filled the room where we stopped, watching us attentively, especially interested in the light-haired children and the white baby, which was the first they had ever seen.

The house was packed in the evening for the meeting, so the following night we held the service on the street. People came from all over town to hear the Word of life. A family who had been saved in the meetings at Trujillo had lived in this town for several months so that the gospel had already had a good introduction. Several testified to the saving grace of Jesus, including a number of children.

Please pray for the great multitudes that are still in darkness. The fields are surely ripe, the harvest is great but the laborers are few. We feel greatly the need of missionaries to help us in the work here. Please pray that God may open the way for young people who have consecrated all to Him to be thrust forth into this needy field.

Mr. and Mrs. Eric Johnson notify us that mail will reach them before sailing addressed to the S. S. Albert Ballin, Hamburg American Line, Pier 84, sailing August 30.

RAISED FROM DEATHBED BY PRAYER

Miss Cuba Hill, writing from French West Africa, tells of a marvelous answer to prayer when a man was raised from his deathbed. She relates the incident as follows: "Several weeks ago one of the native workers came in telling of a man who was very, very sick. After further inquiry, the worker was sent back to ask him if he would like to be prayed for. Knowing that the man was a Mohammedan, at least in name, we didn't know what the reply would be, but he was so near death that he was willing to try most anything and consented.

"When we entered his compound and saw what his condition was, seemingly a severe case of pneumonia, we knew that if God did not undertake, he could not live long. He was suffering most intensely. Fear took hold of his relatives and they



Part of the group of believers in Mukden, Manchuria. Mr. and Mrs. Howard Osgood and baby are seated in the second row.

thought he would surely die that day. We assured him that God would hear when we prayed in the Name of Jesus, and knelt and prayed for God to speedily undertake.

"That night he began to improve, and in a short time was up again. When we went back a few days later he met us with his face beaming, testifying to what God had done for him. He is now well and strong as before. Please pray for him that he will yield his heart to the One who spared his life. From the first it was the burden of my heart that God would heal him and that this would result in the salvation of his soul."

NOTES FROM L. O. MCKINNEY

From time to time we receive very encouraging letters from our Brother McKinney, telling of the blessing of the Lord upon the work in Hong Kong, China. We are sure his many friends, as well as all friends of missions will be interested in this news, and so we pass on to you a few quotations from some of his recent letters.

"God continues to bless in the meetings here. Sunday night three young men came for salvation. Our meetings are well attended on Sundays. We are sowing the seed and praying that it may bring forth fruit in souls being saved and believers filled with God's fullness. Three of our young men are leaving us soon to attend Bible school in North China. One of them has been playing for us for over two years, and is a fine musician. One of the others has been attending our mission for over six years. The other one has helped in the Sunday school. We shall miss them all greatly, but we are sure God is preparing them for a greater ministry.

"The group in the accompanying picture are the ones who were baptized this spring. They are all hungry for the gospel and attend all the services. Last week I held meetings in a Chinese home where about sixty people gathered each night to hear the Word. One can hardly imagine the condition of the spiritually darkened minds.

"The Lord is surely blessing us here, and we have had some fine meetings this last month. We had a young man from Shanghai for two meetings who gave us fine messages. The tabernacle was crowded out and many stood on the outside throughout the meetings. There were about a thousand at each meeting. On Sunday morning the people were so eager for the Word they came an hour before the service began. Mr. Wong, who is called the 'Moody of China,' spoke one night and again the place was filled and many came for prayer.

"This city is a place of wonderful opportunities—a great open door."

NEWS ITEMS

Sailing for Gold Coast

Mr. and Mrs. Eric M. Johnson and Miss Pauline Cox (Henry) are scheduled to sail for Gold Coast leaving New York on August 30 by the "S. S. Albert Ballin" of the Hamburg American Line. Steamer letters should be sent addressed to these missionaries in care of Hamburg American Line "S. S. Ballin" sailing August 30, Pier 84.

Congratulations

Mr. and Mrs. Finkenbinder report the arrival of a baby girl in their home in Aibonito, Porto Rico, July 17.

Mr. and Mrs. Leland Johnson of South

China are also rejoicing that God has sent a baby girl to their home. The little lady arrived August 8.



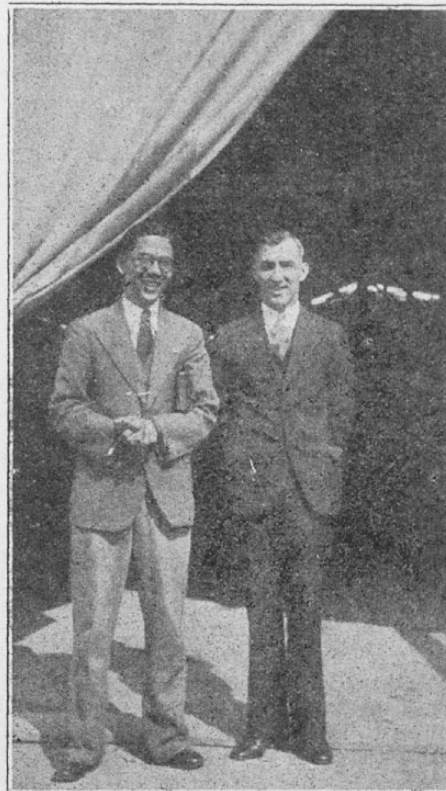
Group baptized by L. O. McKinney, rear, in Hong Kong, China.

Sailed for North China

Miss Eva Bloom and her sister were a little fearful that the strike on the west coast might hinder their sailing, but God graciously undertook so that they sailed for the field June 29 on the "S. S. Cleveland." These young ladies have stepped out in faith that God will supply their needs. We shall gladly forward any offerings that may be sent in for them or for any others of our missionary force.

Automobile Needed

It is true that the need of an automobile might be multiplied into many, many appeals,



L. O. McKinney, right, with pastor of the Hong Kong Assembly.

but we feel constrained to advise that Brother and Sister Jones are praying to God that they may have this convenience so as to more readily reach the many villages of Mossiland which as yet have known nothing or very little of the gospel message. Some money has already come in for this need and we will gladly forward to our Brother and Sister Jones any further contributions that may come in for this purpose. Brother Jones as well as his wife have not been in any too good health of late and this is partly due to their zeal in trying to get the gospel to the people of Africa.

CONGO WOMEN TOUCHED BY GOSPEL

Mrs. Mary Walker

Only those who know the Manvu women can realize just how much God has done for these poor souls, and see how "line upon line and precept upon precept," He is working in their hearts. Their earnestness in prayer and their attitude in general is much better than even a year ago. We are having meetings for them regularly and it is truly wonderful the way the Lord is working.

I want to tell you about Ugotoko and her husband Okali. Okali stepped out for Christ more than a year ago. It has been an uphill walk for him all the way, for there were many to scoff and ridicule him for every step he took away from his old life. You may be sure the persecution was not light when Okali began to give of his earnings to the Lord, but he felt God wanted him to do it and so he could not be moved.

At one of the women's prayer meetings God dealt with five about their souls, one of them being Ugotoko. When she left the prayer room she was indeed a new creature in Christ.

The following evening she told him that she too now believed, and wanted to confess to him something wrong that she had done some time before but had never told him about, and proceeded to tell him. True to native custom, Okali took a switch and gave Ugotoko a whipping for it.

The next morning there was a stir in the village. Okali had beaten his wife. The women who had been Ugotoko's friends began to shun her, scoff at her, refusing to sit on the same bench with her in school, but she would not return to the old life. Some are still scoffing, but Ugotoko is growing stronger for the Lord each day.

A few days I had some of the women up threshing rice for me. During their work they began to sing a village song, but Ugotoko would not sing. They laughed at her and then said, "Then show us a song to work by." In her weak way she tried to sing, but was stopped by loud laughter. This gave me an opportunity to step up and help her. Although both Ugotoko and I are hopeless at singing, we were hopeful in the Lord and finally taught them a real live chorus for them to sing as they worked.

We have real hopes that God will use Okali and Ugotoko to help spread the gospel among their own people. Please pray for them.

KOSOMA, OKLA.—About 42 have been saved; a large number have received the Baptism in the Spirit; and 23 have received Christian baptism. When we came here many were drunken in the streets but God has wrought many changes.—James W. Nelson.

In the Whiten'd Harvest Field

ROSWELL, N. MEX.—Our revival was held by Pastor E. C. Tobey, of Duncan, Okla. There were 48 saved and reclaimed; 12 received the Baptism; 20 united with the assembly; and the work was built up in every way.—Pastor H. M. Reeves.

TRINITY, TEXAS—We have just closed a 10 days meeting, with W. H. Schroeder, Madisonville, Texas, in charge. This is a new field, 11 miles west of Trinity. Many have been made hungry for the Lord.—Alma Currie.

PORTALES, N. MEX.—July 15 we began a 3 weeks' revival, in charge of Evangelist Francis G. Cline, Bucklin, Mo. The messages from the Word were a great uplift to the church. Eight were saved or reclaimed.—D. Z. Little, Pastor.

PAWNEE, OKLA.—A meeting closed here July 29, in charge of Evangelist W. A. Frazier, of Fairfax, and W. H. Olinghouse, of Glencoe. The church has been wonderfully blessed by the Word given; 6 found the Lord as their Saviour; and followed Him in baptism.—Flossie Butcher.

ANTON, TEXAS—I have just closed a meeting at Anton where 19 were saved and reclaimed; 2 received the Baptism with the Holy Ghost; and 6 received Christian baptism. I am now in the evangelistic field constantly. Address, Abernathy.—Paul Harrington.

NORTH LEWISBURG, O.—The work of the Master in this assembly has been in progress for the last 3 years. Pastor and Mrs. Wesley Wibley have charge. The children are rallying to help the cause since we started our missionary box plan.—Miss Darlynn Conrad, Superintendent.

WINSLOW, ARK.—We praise God for the way the Spirit has been convicting and saving lost souls in Blackburn District schoolhouse. About 29 have gotten through to the Lord. Council ministers passing this way will find a welcome. We will soon be open for calls. Address Winslow, c/o O. E. McGinnis.—Evangelist and Mrs. J. E. Talley.

EDNA, KANSAS—We just closed a 3 weeks' meeting in which 9 were saved and 1 was filled with the Spirit. The interest all through the meeting was good. Many saw their sins and made restitution. Brother Salvatore Noferi did the preaching. Council ministers passing this way will find a welcome.—R. G. Batson, Pastor.

COLUMBIA, S. C.—We have just closed a 3 weeks' meeting, in charge of Brother E. H. Brooks, Jacksonville, Fla. Three were saved and the church was edified. We invite all Assembly ministers passing through to stop with us. The church is on Hugar and Senate (Holy Evangelistic Church).—L. T. Buff, Secretary, 2226 Rembert.

SARDIS, OKLA.—Evangelist P. P. Parks, of Lutie, recently held a meeting in which 6 were saved and 3 received the Baptism in the Holy Ghost, as in Acts 2:4. About 40 united with the assembly. Much prejudice has also been swept away. Council brethren passing this way will be welcomed. We are in need of an able man to take up the work here.—Write Ed James, Sardis, Okla.

GREENVILLE, TEXAS—July 1 Sister G. G. Asher, of Fort Worth, began a 3 weeks' revival here. Nineteen were saved and reclaimed and 14 were filled with the Spirit. It has been wonderful to see men with their wives coming to the Lord and starting to serve Him. In our last 2 revivals there has been an unusual number of such cases.—Mrs. O. W. Edwards.

SPUR, TEXAS—We have just closed a meeting, Evangelist and Mrs. John Hart in charge. About 61 prayed through to victory, finding deliverance in the blood of Jesus; 55 received the Baptism according to Acts 2:4; 47 received Christian baptism; and 45 united with the assembly. Almost the entire town became interested and came out to hear the Word.—Charles E. Wilson, Pastor.

COY CITY, TEXAS—God has graciously blessed in a 2 weeks' revival held by Evangelist George Walker, of San Antonio. Several were saved; some were reclaimed; 5 received the Baptism with the Holy Ghost; and 6 received Christian baptism. Many who had before misunderstood the Pentecostal message came to realize it is God's message for today.—Jesse Van Winkle, Pastor.

MODENA, MO.—We have just closed a brush arbor meeting at the Norton school grounds, between Wilds Chapel and the Hamilton Church. Fourteen came seeking salvation; 2 received the Holy Ghost Baptism, as in Acts 2:4; 16 followed Christ in baptism; and large crowds attended. The entire neighborhood was stirred by the Word of God.—H. R. Law, Pastor, Millgrove, Route 3.

COLUMBUS, GA.—The Alabama-Georgia District Christ's Ambassadors met on July 16 for their annual business meeting. These officers were elected for the year following: president, Grover M. Langston; vice-president, Lewis Pullen; secretary-treasurer, C. D. Kennedy. Brother Langston will travel over the District, but anyone wishing his help may address him at 3817 First Ave.—G. M. L.

OBITUARY

We have just received word in our office of the homegoing of Sister Hubbard, the wife of Brother Otis B. Hubbard, one of our ordained ministers. We wish to express to our dear brother our heartfelt sympathy in this hour of bereavement, and trust that the Holy Spirit will truly be his Comforter and sustain him in this sad hour.

HEAVENER, OKLA.—About 20 were gloriously saved in a 4 weeks' revival; 14 were filled with the Holy Ghost; 16 received Christian baptism and the saints were bound together in greater love. We are now in Sayre. About 15 have already received the Baptism in the Spirit, and about that number have been saved. Among the latter is a man 84 years of age. The meeting is continuing and precious fellowship is felt among the saints.—Chas. and May Miller, Evangelists, 207 Redan, Houston, Texas.

JEANNETTE, PA.—The tent campaign is proving a wonderful blessing to the work and community. Evangelist and Mrs. Carl Hatch and their children were with us in July, and souls were saved in almost every meeting. A fine work was accomplished among the young people and the children. Many of the children came from the section near the tent. They enjoyed the "booster choir" into which they were organized.

The tent services will continue through August with Evangelist and Mrs. F. M. Boyd leading in a month of Bible and missionary conference. Missionaries passing this way this month will be welcomed at the tent.—David H. McDowell, Pastor.

MINOT, N. DAK.—We are in the third week of a revival upon which God has put His approval. Each night the crowds are filling the church. Souls are getting saved in almost every meeting. The young people and the pastor have a great interest awakened at Granville, a new field just east of Minot. We started to hold street meetings there on Saturday nights and had only been in our fourth meeting when a bunch of men came and offered to build us a platform and put in seats on a vacant lot just off Main St. There was a crowd of about 300 at the first meeting. We plan to start a revival there as soon as we close at Minot. Brother F. Pepper is the evangelist in charge.—C. A. Jones.

KANSAS CITY, MO.—Evangelist and Mrs. Watson Argue closed a 5 weeks' campaign here July 29. The entire meeting was a glorious season of refreshing from the presence of the Lord. There were 172 adults saved; 127 came into the church; 73 received Christian baptism; and several were baptized with the Holy Ghost. Our Sunday school made its highest mark, 766. Brother Argue's last sermon was on "The Unpardonable Sin," and at its close 35 rushed to the altar and were saved. Several came before the invitation was given. This was truly an apostolic revival in modern times. Large crowds attended week nights, and Sunday nights they packed our tent, 80x120 beyond capacity, many standing. This was one of Kansas City's greatest evangelistic stirs. Elwin Argue, Musician and Singer, assisted in these meetings during his vacation from college, and was a source of great blessing to everyone.—A. A. Wilson, Pastor.

NORTHERN CALIFORNIA CAMP

The first camp meeting of the Northern California and Nevada District is now a thing of the past. It has folded up its tents and gone on into eternity. It lives only in our memories, but O what precious memories they are. How shall we describe this glorious camp meeting, for it was a foretaste of the eternal camp meeting to be held in heaven. It will take the pen of a ready writer to do it justice, but however we shall try nevertheless.

The first week of the camp at Santa Rosa, which began on June 24th, was taken up with the business of the District Council. We were glad to have with us our General Superintendent, Brother E. S. Williams. His stirring messages, and "word of wisdom" were a great help to the Council. One afternoon a tenseness arose in the business meeting which bid fare to cause trouble. A closed meeting of delegates was therefore called for the next morning at the local church, and all went to their tents to pray. That night the power fell in the big tent meeting. The service was over, many had retired to their tents for the night, a few were still in the prayer room, and some musicians remained on the platform when suddenly, as at Pentecost nineteen hundred years ago, the power fell straight from heaven. Rapidly the thing was noised abroad, and from out of their tents the multitude streamed back into the big tent, the orchestra was rapidly augmented, and the singing and dancing in the Spirit began. There was no stopping it, and none wanted to. In the wee small hours of the night the power was still falling. Suffice it to say that on the next morning there was no tenseness in the business meeting, and the business was all run in oil. This was only a sample of how the entire camp was run. It goes without saying that our beloved District Superintendent, M. T. Draper was re-elected for another two years on the first ballot. This goes also for our Secy-Treas. J. Paul Thommen. We are proud of our district executives, and may God continue to anoint them for their difficult tasks.

A noteworthy thing about the camp is that it began in the midst of an infantile paralysis epidemic, and during the camp the general strike was precipitated in San Francisco, and Oakland, which caused a severe gas shortage, as well as a shortage in food stuffs, yet God's presence was so real in the camp that it seemed not to effect the attendance at all. How smoothly every thing ran, and how helpful everyone tried to be. The meals were excellent, and the management of the kitchen could not be excelled. Volunteer help was everywhere, which materially reduced the cost of operations.

During the general strike in San Francisco and Oakland a day of prayer and fasting was called at the camp. It was like heaven itself to pass up and down the tent streets and hear a word of prayer or a snatch of song coming from the tents as the people waited upon their God. Needless to say that in a short time the strike was called off. Then the people began to flock back to the camp for the last week, and the meeting closed on July 22d amidst a blaze of glory. We had been told that usually the camp meetings on the closing Sunday night dwindle down; such was not the case here. The last Sunday night was one of the best meetings

of them all. Every one was sorry to see the camp close.

But before the camp was finally closed steps were taken to organize a permanent camp. A committee was appointed looking to the choosing of a permanent site, and the organizing of a camp. Over 175 joined the camp meeting association, and more are coming in daily. Our people are thoroughly sold on the idea, and until Jesus comes and begins the camp meeting in heaven, this camp shall be an annual affair with us.

One of the blessed features of the camp was the missionary Sunday on July 8th. Addresses were had by different missionaries, as well as speakers from the home land. In the afternoon a call for volunteers was made, and over eighty young people responded. Of this number at least half were young men. Fifty seven of these signified their intention of entering Bible school this fall, to fit themselves for the field. After this a large cash offering was taken for the work of missions at home and abroad.

At one time during the camp there were three General Superintendents on the grounds, our own General Supt., Brother Williams, Brother Howard Carter, Gen. Supt. of Great Britain and Ireland, and Brother Greenwood, Gen. Supt. of Australia and New Zealand. One night a census was taken of the different nationalities present. Almost every country on the globe was represented by some native sons.

But all of the above would be useless if mention were not made of the splendid food from the Word that was served to us each day. Shall we ever forget Brother Carter, as he sat there on his stool, sipping his orange juice in true California style, and bringing out of his treasure things new and old. It was new to us to have one sit to teach, being used to seeing them all over the platform at once, but we were soon informed by Brother Carter that Jesus "sat to teach" and He stood to preach. How gentle and kind he was as we plied him with all manner of questions hour after hour, and how he did reach into the Word to answer these questions. On the fourth of July our English brother helped us celebrate by teaching and preaching for over five hours and then conducted a "waiting meeting" where twenty four received their Baptism. While with us our brother had a new experience, he flew to Los Angeles to keep his appointment there, and then flew back again to be with us during the last week of the camp.

And what shall we say of Sister Emma Taylor, and her evening evangelistic meetings? We have seen and heard many evangelists, but we have yet to see one we liked better. Nightly the big top was crowded and some times fully two thousand people were in and around the tent. What unction! What zeal! And with what power she did speak, as she poured out her very soul to the multitude. How they did respond too. Nightly the prayer room and altars were crowded with those seeking God. As a result of the entire camp fully 100 received their Baptism, while many others were saved.

Then too there was dear Brother Surface with his teachings on the tabernacle in the wilderness, an illuminated model of the same of his own construction, being used by him in his teaching. He made Christ more real

to us, as he explained the typical and prophetic meaning of this earthly pattern of things heavenly.

When one considers that the district had no equipment to begin with, and that this was our first venture, it is truly wonderful what God wrought. This camp meeting was initiated, and conducted without calling upon the district treasury for help. And yet without any prolonged or questionable begging the money came in easily. Every bill was paid weekly, the speakers were liberally rewarded for their services, the expenses of the local church and its pastor were provided for while it remained closed during the camp, and a considerable amount of money was placed in the camp meeting association treasury for a permanent camp. Hallelujah.—R. H. Moon, Camp Reporter.

SOUTH BEND, IND.—God wonderfully blessed in the 3 weeks' tent meeting where Brother Adolph Petersen is pastor. About 18 or 20 knelt at the altar for salvation. At times the altar was packed with those seeking God for the old time power which fell in a marvelous way.

From there I went to Waynesburg tabernacle meeting. God blessed the message sent forth, and on healing night His presence was especially manifest in our midst. Many were submerged under the power of the Lord as hands were laid on them, and there were a number of outstanding healings. I am now in the mining section of West Virginia, assisting Brother J. H. Stroud in a revival. Last night 3 women were seeking God. Those sending requests for prayer, kindly inclose postage for reply.—Beula O. Clark, Evangelist, 8748 Union Ave., Chicago, Ill.

WORLD MISSIONS CONTRIBUTIONS
August 1-8 inclusive

ALABAMA	
11.00	Crichton Assembly of God
2.85	Dothan Westover Assembly of God
1.00	Elba Wooten Chapel Assembly
2.00	Midland City Mt Zion Church
5.00	Warrior Assembly of God Church & S S
2.32	Whistler Emmanuel Assembly of God Church
\$ 24.17	Total reported
ARKANSAS	
2.00	Personal offerings
2.00	Eureka Springs Elk Street Assembly
2.22	Monette Assembly of God
2.10	Paris Assembly of God S S
2.00	Smackover Sandyland Assembly of God S S
1.00	Star City Star City Assembly of God
\$ 11.32	Total reported
CALIFORNIA	
116.27	Personal offerings
3.00	Arcata Y P Pentecostal Church
2.00	Bakersfield Gospel Gleaners Church C A's
3.55	Ceres Glad Tidings Church
18.00	Fellows Open Door Mission S S
5.00	Fresno Full Gospel Tabernacle
10.00	Glendale Bethel Chapel
4.00	Glendale Bethel Chapel C A
97.75	Huntington Park Full Gospel Assembly of Maywood and C A's
7.49	Imperial Glad Tidings Assembly
5.00	Lomita Calvary Evang Church
216.15	Los Angeles Bethel Temple
2.95	Palo Alto Full Gospel Assembly at Mayfield
25.00	Pasadena Southern California Bible School
16.00	Pasadena Pasadena Friends
2.00	Pomona Christ's Ambassadors
15.00	Pomona First Full Gospel Church
10.00	Sacramento Full Gospel Church
15.00	San Francisco Glad Tidings Temple P A C's
1.05	Selma "Go Getters" Intermediate S S Class
3.00	Taft Two Young Ladies' Classes-FourFold S S
7.50	Vallejo Full Gospel Assembly
3.75	Wildomar Sedco Assembly
589.46	Total reported
COLORADO	
24.20	Personal offerings
1.00	Brush Assembly of God
20.45	Denver Pent'l Assembly of God
3.00	Et Collins C A's
8.00	Greeley Assembly of God S S
19.57	Loveland Assembly of God
5.93	Proctor Sunny Slope Assembly of God
82.15	Total reported

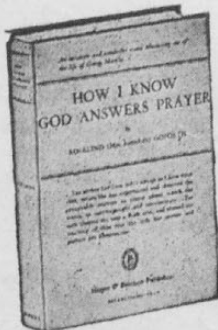
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DELAWARE		MISSOURI	
11.00	Personal offerings	565.60	Personal offerings
5.00	Wilmington First Pent'l Church	2.35	Atlanta Bear Creek Assembly
12.00	Wilmington, First Pent'l S S	14.00	Bismarck Sectional C A Rally
28.00	Total reported	5.72	Bismarck Assembly of God S S
DISTRICT OF COLUMBIA		6.75	Bismarck Pent'l Assembly
5.00	Washington Harrison Memorial Church	1.00	Brimson Junior S S Class
FLORIDA		10.00	Brookfield C A's Assembly of God
3.74	Personal offerings	2.94	Bucklin Assembly of God
1.00	Zephyrhills Assembly of God	8.75	Carthage Assembly of God S S
4.74	Total reported	3.00	Ewing Berean S S Class
GEORGIA		2.05	Elkland Assembly of God S S
3.75	Personal offerings	1.00	Frankford Assembly of God Mt Pleasant Church
IDAHO		7.00	Hannibal Assembly of God
5.00	Personal offerings	10.85	Illmo Assembly of God
10.54	American Falls Assembly of God Church	10.00	Kansas City Full Gospel Tab S S
15.54	Total reported	1.75	Knox City Assembly of God
ILLINOIS		5.00	Marionville Assembly of God
76.54	Personal offerings	2.00	Mokane Trinity Tabernacle
20.50	Alton Edwards Street Pent'l S S and Church	60.00	St Louis Bethel Temple
30.00	Chicago Assembly of God German Branch	4.18	Smithville Assembly of God
57.50	Chicago Bethel Temple	4.05	Springfield Faith Mission
35.00	Chicago Pent'l Young People's Fellowship Meetings	5.00	Springfield Fairview S S
1.43	Coffeen Assembly of God S S	4.88	Springfield Faith Mission
9.68	Freeport Full Gospel Temple of God	1.00	Warrensburg Young Peoples S S Class
2.00	Jacksonville Assembly of God Gospel Mission	738.87	Total reported
4.64	Jerseyville Assembly of God	MONTANA	
18.00	North Venice Assembly of God	11.00	Personal offerings
5.51	Pawnee Assembly of God S S	10.71	Roundup Gospel Tabernacle
2.75	Pearl Assembly of God S S	6.00	Sonnette Full Gospel Church
1.80	Reno Assembly of God	27.71	Total reported
11.48	Sorento Assembly of God	NEBRASKA	
8.91	West Point Assembly of God Church and S S	7.00	Personal offerings
285.74	Total reported	12.30	Bayard Nebraska Campmeeting S S
INDIANA		1.95	Halsey Assembly of God Tab
24.00	Personal offerings	10.15	Hershey Pent'l S S
1.39	Attica Assembly of God	13.50	Lincoln Gospel Tab
6.00	Bloomington South Side Church	3.30	Naper Full Gospel Assembly
25.00	Gary Gospel Tabernacle	1.50	Reno Assembly Missionary Band
40.00	Hammond Full Gospel Tabernacle	49.70	Total reported
6.20	Jasonville Assembly of God S S	NEVADA	
102.59	Total reported	11.00	Personal offerings
IOWA		NEW HAMPSHIRE	
43.67	Personal offerings	6.50	Personal offerings
5.00	Chariton Assembly of God	NEW JERSEY	
12.45	Fort Madison Pent'l Assembly of God Church	8.05	Personal offerings
11.50	Truesdale Assembly of God	10.00	Atco First Pent'l Church
72.62	Total reported	10.78	Elizabeth Trinity Pent'l Church
KANSAS		13.00	North Long Branch Pent'l Church
37.99	Personal offerings	6.39	Nutley Bethel Pent'l Assembly
10.00	Arkansas City Bethel Mission	48.20	Total reported
2.10	Attica Assembly of God S S	NEW MEXICO	
2.45	Cunningham Assembly of God S S	1.00	Personal offerings
4.38	Fredonia Assembly of God	5.00	Artesia Assembly of God Church
12.36	Greensburg Assembly of God S S	3.60	Clovis Assembly of God S S
1.64	Harper Assembly of God	9.60	Total reported
12.00	Jewell City Assembly of God	NEW YORK	
8.34	Kansas City C A's	98.10	Personal offerings
5.40	Kensington Assembly of God	41.03	Binghamton Faith Tab
23.33	Newton Assembly of God S S	15.00	Geneva Pent'l Assembly
2.08	Ogallah Cedar View Assembly	25.00	Syracuse Grace Tab
3.25	Parsons Assembly of God	20.19	Syracuse Grace Tab
5.00	Topeka Assembly of God	199.32	Total reported
2.50	Topeka Upper Room Mission	NORTH DAKOTA	
132.82	Total reported	10.00	Personal offerings
KENTUCKY		3.00	Bismarck Gospel Tab
12.00	Personal offerings	13.00	Total reported
LOUISIANA		OHIO	
1.00	Personal offerings	44.85	Personal offerings
10.40	Monroe Assembly of God S S	8.18	Akron Young Peoples Society
11.40	Total reported	65.00	Akron Bethel Assembly of God
MAINE		19.00	Akron Greek Assembly of God
2.00	Personal offerings	2.50	Cambridge Assembly of God
MARYLAND		61.65	Cincinnati Ohio State C A's
11.50	Personal offerings	23.37	Couneaut Pent'l Mission
9.00	Flintstone Green Ridge Assembly	38.46	Cuyahoga Falls Full Gospel Tab
2.25	Luke Westernport Assembly	3.34	Delphos Full Gospel Mission
8.42	Midlothian Trinity Pent'l Church	8.00	Eaton First Pent'l Assembly
31.17	Total reported	10.08	Johnsville Pent'l Assembly of God
MASSACHUSETTS		5.36	New Philadelphia Assembly of God
6.00	Personal offerings	5.10	North Lewisburg Full Gospel Assembly
MICHIGAN		25.00	Salineville Prayer Band
81.60	Personal offerings	3.00	Salineville Over-Abundance Measure Fund
2.00	Bad Axe State C A's	2.00	Springfield El Bethel Tab
12.00	Detroit Oakwood Assembly of God	13.34	Warren First Pent'l Church
2.80	Detroit Italian Assembly of God	12.75	Youngstown Highway Tab
2.00	Dearborn C A's	350.98	Total reported
10.00	Flint Assyrian Mission	OKLAHOMA	
2.50	Grand Rapids Home Acres C A & Junior C A	89.96	Personal offerings
7.00	Harbor Beach Assembly	1.85	Barnsdall Assembly of God
3.00	Lansing Hungarian Pent'l Assembly	1.28	Chickasha Assembly of God S S
5.00	Muskegon Full Gospel Mission	4.56	Cyril Assembly of God
4.77	Pontiac Assembly of God S S	.45	Davenport Sunday School
18.00	Saginaw Gospel Tab C A's & S S	1.00	Earlsboro Assembly of God
5.00	St Louis C A's Young People	3.40	Fairfax C A's
155.67	Total reported	2.91	Geary Pent'l Church
MINNESOTA		.91	Hitchita Assembly of God S S
23.90	Personal offerings	3.22	Lawton The Assembly of God Church
259.53	Minneapolis Gospel Tab	5.00	Pawhuska C A's Band
3.95	Pequot Dibble S S	1.40	Picher Assembly of God S S
3.00	Rochester Gospel Tabernacle	1.00	Sentinel Assembly of God C A
290.38	Total reported	6.38	Tulsa First Pent'l Assembly
MISSISSIPPI		123.32	Total reported
22.00	Personal offerings	OREGON	
16.50	Laurel Kingston Assembly & S S	1.25	Personal offerings
16.65	Meridian Full Gospel Tabernacle	13.00	Baker Pent'l Tab
55.15	Total reported	2.00	Enterprise Full Gospel Assembly
		10.00	Heppner Pent'l Tab

- 6.58 LaGrange Gospel Mission
- 10.00 Pendleton Bethel Pent'l Assembly
- 4.00 Tillamook Full Gospel Assembly of God Church & S S

46.83 Total reported

PENNSYLVANIA

- 318.90 Personal offerings
- 3.22 Beaver Falls First Pent'l Church
- 15.00 Bradford Evangel Tab
- 13.00 Columbia First Pent'l Church
- 14.50 Harrisburg Assembly of God
- 133.50 Lancaster First Pent'l Church S S & Y P S
- 2.00 Larimer Full Gospel Assembly
- 9.45 Lebanon First Pent Church Y P Society
- 10.00 Luzerne Gospel Mission
- 30.00 Moosic Pent'l Church
- 15.75 Mt Morris Assembly of God S S
- 12.50 New Castle C A's
- 3.00 Newville Assembly of God
- 105.00 Philadelphia Kensington Pent'l Church
- 2.00 Plainsville Maranatha Mission
- 4.90 Windber Full Gospel Mission S S

692.78 Total reported

SOUTH CAROLINA

- 11.50 Greenville Assembly of God
- 5.00 Meckling Gospel Tab

16.50 Total reported

SOUTH DAKOTA

- .25 Personal offerings
- 7.04 Dewey Assembly of God & S S

7.29 Total reported

TENNESSEE

- 1.00 Personal offerings
- 4.00 Columbia Full Gospel Assembly of God S S
- 2.00 Johnson City Assembly of God

7.00 Total reported

TEXAS

- 30.80 Personal offerings
- 1.21 Big Spring Assembly of God SS
- 2.40 Boyd Assembly of God
- 1.95 Caldwell Assembly of God
- 1.00 Carrizo Springs Childrens Church
- 5.00 Childress Assembly of God
- 1.00 Divine Beacon Light Pent'l Band
- 10.00 El Paso Full Gospel S S
- 1.75 Fairfield Pent'l Assembly
- 8.31 Galena Park Assembly of God
- 2.76 Galveston First Assembly of God
- 2.50 Grand Prairie Assembly of God S S
- 3.31 Harlingen Assembly of God
- 5.90 Highlands Assembly of God S S
- 4.50 Houston Six Cent Club Magnolia Park Assembly
- 5.00 Kilgore Assembly of God S S
- 2.50 Nacogdoches Pent'l S S
- 6.25 Pasadena Assembly of God
- 2.00 Pilot Point Junior S S Class
- 1.30 Tom Bean Assembly of God
- 5.00 Tyler Full Gospel S S
- 3.36 Wylie Pent'l Church & S S
- 1.93 Yoakum Assembly of God Church

109.73 Total reported

UTAH

- 4.00 Personal offerings

VIRGINIA

- 2.00 Bluefield First Pent'l Church
- 5.00 Newport News Gospel Tab S S
- 3.00 Petersburg First Pent'l Tab

10.00 Total reported

WASHINGTON

- 18.85 Personal offerings
- 10.00 Battle Ground "Fellow Workers"
- 16.26 Latah Pent'l Church
- 5.35 Toppenish Full Gospel Tab

50.46 Total reported

WEST VIRGINIA

- 10.00 Personal offerings
- 2.00 Fairmont Full Gospel Mission
- 3.40 Valley Grove Bethel Temple Assembly of God
- 1.50 Carolina Assembly of God

16.90 Total reported

WISCONSIN

- 29.00 Personal offerings
- 6.86 Ripon Gospel Tab
- 2.71 Stevens Point Gospel Tab

38.57 Total reported

WYOMING

- 1.00 Glenys Missionary Prayer Band
- 12.23 Osage Assembly of God

13.23 Total reported

FOREIGN

- 11.00 Personal offerings
- 18.00 Toronto Ont Canada Evangel Temple

29.00 Total reported	
Total amount reported	\$4,542.16
Home missions fund	\$137.33
Office expense fund	60.23
Deputation expense fund	9.25
Reported as given direct to missionaries	181.58
Reported as given direct to home missions	69.43
	457.82
Total amount received for foreign missions to date	\$4,084.34

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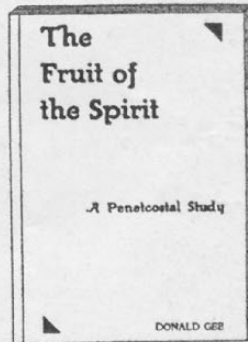
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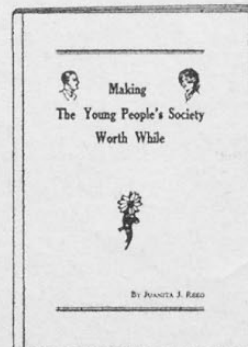
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Forthcoming Meetings

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

OKMULGEE, OKLA.—Aug. 26; J. P. Mason, Evangelist.—W. T. McMullan, Pastor.

ST. CLOUD, MINN.—Gospel Tabernacle, Sept. 2—; Christian Hild Evangelist.—Bert Webb, Pastor.

KALAMAZOO, MICH.—Masonic Temple, Aug. 19—; Willa Short and daughter Rosa Mae, Evangelists.—Asa F. Miller, 130 East North Street.

NEW CASTLE, PA.—Aug. 19-Sept. 9, at First Pentecostal Church; Mary Louise Paige, Evangelist.—John Kellner, Pastor.

WICHITA, KANS.—Lincoln and South Main Streets, Sept. 2-30, Otto J. Klink, Evangelist.—Chas. Sheall, Pastor.

PROVIDENCE, R. I.—Potters and Prairie Avenues, Sept. 2-30; Benjamin A. Baur, Evangelist.—Peter Jepsen, Pastor, 198 Broad St.

PARKSBURG, PA.—Crystal Springs Park, auspices First Pentecostal Assembly of Coatesville; speakers, Boston W. Turner, E. T. Quanabush, and Pastor Andrew Rahner.

BREMERTON, WASH.—Ninth and Veneta Streets, Sept. 2, for 3 weeks or longer; Meyer and Alice Tan Ditter, Evangelists—Karl Leonard, Pastor, 1231 10th St.

PRATT, KANS.—Sept. 2, for 3 weeks. Dedication of remodeled church, Sept. 2. Morning and afternoon services conducted by Fred Vogler, District Superintendent; revival services, Ralph Salzman, Evangelist.—Leonard Palmer, Pastor, 614 S. Ninescah.

DISTRICT MEETINGS

WESTERN NEBRASKA SECTIONAL CAMP
BAYARD, NEBR.—August 20-Sept. 2; Guy Shields, Evangelist. Write for cabins or tents.—A. M. Alber, District Superintendent.

APPALACHIAN DISTRICT COUNCIL
RACELAND, KY.—Sept. 4-6. All ministers in the District are urged to attend. Each assembly may send 2 delegates. Entertainment by local assembly.—M. B. Hampton, District Superintendent, Route 1; W. T. Millsaps, Secretary, 740 Fairview St., both at Bristol.

BRITISH COLUMBIA DISTRICT CONFERENCE
VANCOUVER, B. C.—The Sixth Avenue Tabernacle, Aug. 26-31; Fred Squire, of England, and A. G. Ward, Evangelists.—Address John E. Barnes, District Superintendent, or Pastor H. Earl Winburn, 3449 West Second Avenue.

TENNESSEE DISTRICT COUNCIL
MEMPHIS, TENN.—Sept. 4-6; ministers and delegates entertained free; licensed ministers bring papers for renewal or mail, if unable to attend, to W. A. Spain, Secretary, Route 4, Milan, Tenn.—I. A. Smith, District Superintendent.

NEW ENGLAND CAMP
EAST NATICK, MASS.—Wellesley Park; Evangelist and Mrs. Carl E. Hatch, Speakers and Musical Directors; Aug. 23-Sept. 3. Special program for Young People on Labor Day.—Alfred Wight, Superintendent, 93 Oak St.

WESTERN W. VA. DISTRICT CAMP
MT. HOPE, W. VA.—In tabernacle, Aug. 23-Sept. 2. P. C. Nelson, assisted by Mrs. Nelson and son, —W. P. Broyles, Oswald, W. Va., or S. W. Sublett, Montcalm.

OHIO STATE CHRIST'S AMBASSADORS LABOR DAY RALLIES
Bethel Temple, Dayton, Jack Bishop in charge. Ashland, Tent on West Main Street, 2 blocks from Post Office, Cecil Good in charge. Byesville, 283 W. Main, Bud Morgan in charge. Warren, tent, Dorothy Ellis in charge. Massillon, 407 Oak, Glenn M. Horst in charge. Pastors bring your young people, musical instruments and lunch baskets; 3 services.—Glenn M. Horst, President, 1810 E. 34th St., Lorain.

MEMPHIS, TENN.—Union tent revival sponsored by the two Council churches Third and Lucy St.; J. C. Leatherwood Speaker; other evangelists to follow; meeting to run nightly through the District Council, Sept. 4-6, when Ernest S. Williams, General Superintendent, will be with us.—Albert and William Pickthorn, Pastors, 946 S. Somerville.

WISCONSIN AND NORTH MICHIGAN DISTRICT CAMP
BYRON, WISC.—Ten miles south of Fond du Lac. Aug. 26-Sept. 4, Bible conference and camp meeting. Special speakers, J. N. Hoover, Wm. F. Gierke and Paul Peterson.—For information write D. M. Carlson, District Secretary, Shawano, Wisc.

INDIANA CHRIST'S AMBASSADORS' CONVENTION
MISHAWAKA, IND.—300 E. Third St., Sept. 1 (night) through Labor Day. G. F. Lewis, and other speakers will take part. Bring musical instruments. Write the pastor, Elizabeth Buckland, 1006 Lincolnway, E. Mishawaka.—Herman R. Rose, State President.

CHRIST'S AMBASSADORS' CONVENTION
FLINT, MICH.—Riverside Tabernacle, Sept. 1-3; Pastor Paul H. Ralstin speaker. Ministers' Fellowship meeting and Sunday school conference, Sept. 4. Rooms free as far as possible; meals at reasonable cost.—Write Pastor Chas. W. H. Scott, 1321 Mabel Ave., Flint, or D. G. Foote, President, 83 Cherry St., Battle Creek.

OPEN FOR CALLS

Pastoral
James W. Nelson, Kosoma, Okla. "My family, all musicians, accompany me."

Evangelistic
Billy Gay, c/o Pastor Bill Keller, McCamey, Texas.
Evangelist and Mrs. Guy Peacock, Kellyville, Okla. "We prefer calls in Wyoming and Idaho."

W. F. Herbig, Marionville, Mo., offers to give chart talks to near-by assemblies on prophetic subjects.

MISCELLANEOUS NOTICES

NOTICE—To assemblies and ministers Southeast Section Oklahoma District: All churches wishing to be set in order, and others requiring visit from presbyter, please write at once. I wish to make a tour of the section before District Council.—W. T. McMullan, Presbyter.

NOTICE—I am not open for evangelistic calls at present. I am pastoring the Oak Cliff Assembly, Dallas, Texas.—J. C. Hibbard.

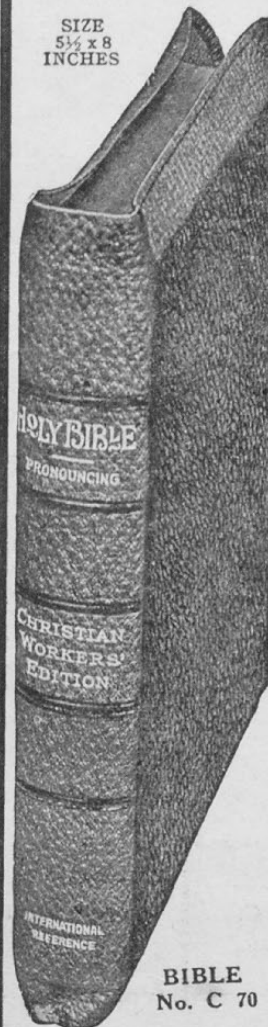
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a	Lu. 3, 23	the c
b	Ps. 132, 11	to Ch
	Isa. 11, 1	18 ¶
	ch. 22, 42	was o
	Acts 2, 30	er M.
	Pom. 1, 3	befor
c	Gal. 3, 16	
d	Ruth 4, 18	
	1 Chr. 2,	

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