

Not By Might, nor By Power

# The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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## Why Did Jesus Leave Heaven and Come Into the World?

William A. Coxe, Spearman, Texas

HERE must always be an important reason why any one should leave a place where all is serene and beautiful, where one has a home, fellowship and comfort, for a place where there are troubles and trials, cares and worries—sin, sickness and misery. There must have been an urgent call for Jesus to leave Heaven and come into this world of woe and iniquity. I am not able in words to describe Heaven. I wish I could draw for you a word picture of God's home. Yet I have some idea within my heart as to what Heaven is. I believe that Peter, on the Mount of Transfiguration, got a glimpse of Heaven when the glory overshadowed the mountain. He was so moved that he wanted to stay there. We read in Luke 9:33, "And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." John gives us in Rev. 21:22 such a vivid description of our future home, that I am sure when I get there I will not want to come back. Then why did Jesus leave Heaven and come into this world?

First, He came to fulfill the law. Matt. 5:17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Every type and shadow of the law pointed to Jesus. Every symbol and precept of the law spoke about Jesus. Every sacrifice of the

law pictured Jesus. The Lamb of the sacrifice tells of the Lamb of God slain from before the foundation of the world! The ox of the brazen altar speaks of Jesus the patient burden bearer; the in-



### All You Need

*Sweet is Thy Word to me,  
Thy love is sure,  
And on Thy promises  
I rest secure.*

*Naught can make void Thy Word,  
Great God of all!  
Thou only art the Lord;  
On Thee I call.*

*And Thou wilt answer me  
From heaven above,  
For none can help but Thee,  
And Thou art love.*

*God's promise unto you  
Still steadfast stands;  
And all you lack shall come  
From His own hands.*

—Mabel Chandler Hart  
Flourtown, Pa.

*My God, on Thee I call,  
My cry Thou'lt heed,  
And gladly give me all,  
Yes, all I need.*

*Do you need something, too,  
Poor doubting heart?  
And do you think God wills  
You lack a part?*

*No! God will give to you  
All, all you need!  
Look up, and ask of Him;  
You, too, He'll heed.*

offensive doves of the sacrifice testify of the meek and lowly Jesus who quietly and meekly without resentment stood all the scourging, jeers, and howlings of the mob without saying a word. When He was reviled He reviled not again. He did not annul the law; He did not set aside the law; He did not destroy the law, but He was the law's fulfillment. "The law was our school master to bring us to Christ." When we found Christ we found grace, love, mercy and salvation.

Second, He came not to condemn the world. John 3:17 reads: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." It would seem as if the very presence of such a pure, holy and righteous one as Jesus, God's Son,

would be condemnation. And yet God sent not His Son into the world to condemn the world. The reason is that the world was condemned already; the world was already judged. Four thousand years before Immanuel was born in Bethlehem of Judea, God condemned the world. He said to Adam, "In the day thou eatest thereof thou shalt surely die." Adam ate and died, spiritually, and later physically, and but for God's provision as

shown in coats of skin, which undoubtedly involved sacrifice he would have died eternally. In dying by disobedience Adam, our natural father, brought condemnation on the whole family of man-  
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## Practical Christianity



Otto J. Klink, Miami, Florida

Practical Christianity begins with an operation. Our stony hearts must be taken out and we must receive a new heart of flesh. Ezek. 11:19. The old heart was cold and hard and dead. The new heart is warm and soft and living. What is practical Christianity? Our Lord Jesus Christ answered this question in His parable of the good Samaritan recorded in Luke 10:30-37. Let us study this most wonderful story.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Luke 10:30. The poor fellow is in a bad fix. He will bleed to death if help does not arrive soon, or he will pine away or freeze to death in the cold of the night. But behold, there cometh help. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." The priest saw him lying there. Perhaps he had all kinds of warm emotions. Perhaps he thought sympathizingly, "The poor fellow, how they have mistreated him. How unsafe the roads are nowadays. I must hasten to the next city and notify the police. They may have a chance yet to catch the murderer. I am sorry that I am not able to give him any assistance." Some so-called stony hearts have compassionate emotions and feelings, but they pass by every need. They do not perform real help.

Listen! Someone else is coming. "And likewise a Levite, when he was at the place came and looked on him, and passed by on the other side." The Levite, too, doubtless had all kinds of feelings of pity. Perhaps he thought, "How terrible! If I could only help him. But unfortunately I don't know such things. I will hasten to the next place and call the hospital. They will send a doctor and the ambulance. Perhaps they can help, and if not, he will at least get a decent burial." Gone!

But hark! doesn't this sound like the tramp of a horse's feet? Let's hope he will get help now. But no! Our hopes are shattered. The newcomer is a Samaritan. We can see it by his garb. Never will he help a Jew, for Jews have no dealings with the Samaritans. What does the record say? "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him

to an inn, and took care of him." A Samaritan! If the Jew, who was lying there half dead, had once met him he would have spit out, "A Samaritan!" A descendant of the mixed tribe of Assyrian colonists and the Jewish inhabitants of the land. A Samaritan—not a hundred per cent Jew. And he had mercy? Yes, he had mercy. And Jesus places him before us as an example and says, "Go, and do thou likewise."

Let us study this story, so we can go and do likewise. The first thing I want you to do is to put a ring around the little word "saw." The others that went by saw him, too. But the Samaritan saw with different eyes than the priest and Levite. He saw, "Here is an opportunity where I can and must help." He saw, "The man will bleed to death if I don't assist him." He felt a personal responsibility. He had merciful eyes. Practical Christianity starts the same way. We must see the opportunities God gives us. We need not make opportunities. We need only to see them and use them. Many look for great deeds they want to do, and pass by the small opportunities God gives them. We can help anywhere. "Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

The next few words I want you to emphasize are, "he had compassion." He had a *heart* that perceived this misery. Let us read Col. 3:12 (I am quoting the Revised Version), "Put on therefore, as God's elect, holy and beloved, a *heart of compassion*, kindness, lowliness, meekness, longsuffering." We need all five pieces that Paul mentions here. But the first and most important is a heart of compassion. Not without reason does he say "heart of compassion" (heartfelt mercy, literal translation), for some have only verbal compassion or a mouthful of mercy; pious, empty words in the mouth, but the heart knows nothing of it. What the poor lost world needs is a heartfelt mercy. We must show them that we have a heart for them. If you go to a drunkard and say to him, "How dare you be so drunk in broad daylight?" you would effect nothing. You would probably only hear a flood of invectives. Show him your heart. Put your arms around him and say, "I'll take you home." That will make an impression sooner. A heart! It takes a heart. What do all the arrangements of charity amount to when the heart is absent? "For as he thinketh in his heart, so is he." Prov. 23:7.

But the Samaritan had more than that. He had *feet*. He "went to him." Salvation that doesn't go in the shoe leather doesn't amount to much. The Samaritan left the road and went where the misery was. If we wait till misery comes to us we may have to wait a long time. We have to go and see it. Certainly it costs some efforts. Your room is so nice and comfortable and warm. You could spend a quiet evening at home. Outside it is raining. The streets are bad. And should we go and visit the lost? What do we read about the good Samaritan? He "went to him," and Jesus says, "Go, and do thou likewise." That settles it for me. In the service of mercy we need the feet too. "How beautiful upon the mountains are the feet of him that bringeth good tidings." Isa. 52:7.

And yet it takes more than that. It takes the *hands* also. He "bound up his wounds, pouring in oil and wine." The good Samaritan used his hands. If he had learned practical nursing, I know not, but he acted like an experienced nurse. He washed the wounds with wine and poured in oil. Then he put a bandage around him. Beautiful words don't help much. Pious emotions are of no value if you don't stretch out your hands. Just take the broom and sweep, or the mop and wipe up and then you may talk to the sick person about Jesus. Let your hands preach before your mouth preaches. The preaching of your mouth will be much more effective when it is preceded by the preaching of your hands. "Whatever thy *hand* findeth to do, do it with thy might." Eccles. 9:10.

But we aren't through with the story yet. He "set him on his own beast, and brought him to an inn, and took care of him." What good did his compassion bring him? Only trouble. He would have made much more progress if he had gone on alone. But instead of that he put the unconscious man on his beast. How troublesome that was. What slow progress he would make as he walked close by and supported the poor man so that he wouldn't fall off. I am sure he carried him half way with his shoulder. But he didn't mind the trouble. A life was at stake. It may be a burden, but it is a blessed burden to see souls saved, to soothe misery, to dry tears. The Samaritan interrupted his journey and "on the morrow . . . he departed." He didn't give him just a piece of change or a tract. He gave him something more valuable. He gave him his time. How many times have I noticed that if the saints of God had spent a little more time at the altar with the seekers more would have gotten saved and more would have received the blessed Baptism in the Holy Spirit. "Walk in wisdom toward them that are without, *redeeming the time*."

One more point. The service of the



Samaritan cost him *money*. Yes, money belongs to practical Christianity. How often we fail there. As soon as it costs some money so many drop out. It gets real disagreeable to them. How is it with you? Is your money at God's disposal or not? Why are so many church treasuries empty? Why have we not sufficient funds for our foreign missionary work? Because so many hold back. How many times does my heart ache when I see so many coppers in the collection plate. Some even, and I relate what I have seen, change a nickel. When one thinks of the stinginess of the professing church today—the orthodox church of this land does not average one dollar per member for foreign missions—it is no wonder that the church is weakened and worldly and has so little power. If we would get from God we must give to others.

## The Shout, the Voice and the Trump of God

Arthur W. Frodsham, Manhattan Beach, Calif.

1 Thess. 4:16, 17. Marvelous scripture! The Lord Himself, in His own Person, Himself, accompanied by a threefold mysterious manifestation. The shout! There is no revelation in the Word as to the nature of this shout. The voice of the archangel! The trump of God! God heralding His own Son's exodus from the glory. The threefold heralds of the Great Personage Himself! What does all this mean? Doubtless something so sublimely, divinely glorious that we are incapable of even imagining it. These three mysterious sounds awe and bewilder us. What will the revelation be?

The Lord Himself! The creator of the suns, of the stars, of the angelic hosts, and of the spirits of just men made perfect! When you have a drop of attar of roses, or of essential oil of violets, you have the essence of vast fields of roses, or vales, valleys of violets, concentrated in that one drop; so the glory of His whole creation, in the earth, and in the heaven, will be epitomized and concentrated as it accompanies the Lord Jesus Christ when He comes forth from His Father's throne.

Who is He? Jesus, the Son of God, and Son of man, coming from the throne, from His Father. Where? On what journey? What is He heralding? What is His message? For what specific purpose? We read in John 1:11, "He came unto His own and His own received Him not." Here He comes to His own and His own will receive Him. His own, the dead in Christ and the living, shall be caught up to meet Him in the air. And we shall see Him! Wonder of wonders!

I have read somewhere that a big nose is a good thing. It is a sign of intellectuality. A big mouth is a sign of character; a big chin is a sign of courage, and big ears are a sign of generosity. Some pastors should use a little ear fertilizer. "He which soweth sparingly shall reap also sparingly." 2 Cor. 9:6. "The love of money is the root of all evil." 1 Tim. 6:10.

Now what is practical Christianity according to the teachings of the Lord Jesus Christ? To practical Christianity belong *eyes* that see opportunities, a *heart* that feels other people's misery, *feet* that don't mind going a long way, *hands* that are willing to do a work of love. Practical Christianity minds *no burden*, sacrifices *time* and gives *money*. All this we find combined in the good Samaritan, and Jesus said, "Go, and do thou likewise."

This marvelous glorified Personage, Himself, with the attributes of Godhead in its fullness, His humanity glorified to its perfection, is coming to take from the dust the dead in Christ, and also those clothed with living dust, those who will not be ashamed to meet Him. The Word says we shall see *Him*, this glorious, marvelous Being, Himself, the great I AM. And mystery of mysteries, condescension of condescensions, grace upon grace, we shall be forever *with the Lord*. Like meeting like, residing with like, fellowshiping with like, one with the other.

When is this to be? As soon as the number of the elect is made up, and as soon as the preliminary, preparatory work is finished in the individuals who compose the elect. "We shall be like Him," (1 John 3:2) therefore He must come for us. There must not be a transportation by angels as Lazarus was transported to Abraham's bosom. Neither shall we be taken by a whirlwind as Elijah was. But for those of His who have tasted death, and for those who by grace are alive at His appearing, He will come *Himself*. He does not send a chariot to take us.

Wherefore he that hath this hope in him purifieth himself, even as He is pure. A vision of what we shall be should give us a vision of what we are, and how far we fall short of what we ought to be, and what we shall be. Therefore the purifying process should be continually going on as the vision is unfolded, as the hope gets brighter, as the detachment increases. All plans for His kingdom and its advancement must be tentative, must be held

lightly. You must not be so engrossed with His work that you are not wholly engrossed with Himself. Someone says, "Do we not have to pray for a revival?" Are we not taught to pray, "Thy kingdom come"? Yes; but He also said, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things, and to stand before the Son of man." Luke 21:36.

Stand ready for the revelation, ready for translation, and be sure that the downward pull of things of time and sense are not strong enough to hold you down when He comes.

The Lord Himself! The apostle John saw Him in a vision and fell at His feet as one dead. A hand was put upon him, and the spiritual nature imparted so that he could perceive and understand the spiritual revelation. John came back to earth again to suffer and go through imprisonment. But when we see the Lord we shall be *forever with Him*. The Shout, the Voice, and the Trump of God will have settled the natural for all eternity. We shall be caught up to be forever with the Lord. Even so, *come Lord Jesus. Amen!*

### Where Most Evangel's Go

We are now sending out 45,050 copies of the *Evangel* weekly and they are distributed as follows: Calif., 4,510; Texas, 3,256; Pa., 2,722; Wash., 2,506; Okla., 2,448; Ill., 2,167; Ohio, 2,062; Mo., 1,829; N. Y., 1,773; Kans., 1,645; Mich., 1,471; Ore., 1,302; Canada, 1,173; Ark., 1,085; Iowa, 1,032; Minn., 929; N. J., 960; Colo., 885; Neb., 846; Fla., 806; Wis., 786; Foreign, 700; Ind., 676; Mass., 568; Mont., 546; Ala., 540; N. Dak., 527; Md., 496; S. Dak., 408; Ida., 383; Va., 370; W. Va., 324; Tenn., 298; La., 286; Me., 277; Miss., 272; N. Mex., 255; all other states, less than 250.

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When we put away our own righteousness then and only then are we blessed by hungering and thirsting for the righteousness of God.—R. A. Torrey.

### FIRST PINK WRAPPER NOTICE

If the *Evangel* comes in a pink wrapper this week, it means that your *Evangel* subscription expires with the next issue of the *Evangel*. Please send in your renewal at once. We do not want to lose you from our *Evangel* fellowship.

# The Editor's Notebook



## *The Substance of Faith*

It is written, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." What is faith? It is here defined as substance, as the substance of things hoped for. We are inclined to think of faith as a very insubstantial thing; but no, it is the things around us which we consider substantial that are really insubstantial. The city of Martinique was considered very substantial with its modern massive buildings. Its inhabitants were of the type described in the 73rd Psalm, prospering in the world, increasing in riches, having more than heart could wish.

## *The Insubstantial Overthrown*

And like the men of Psalm 73, the inhabitants of Martinique "set their mouth against the heavens." They rejected the message of the gospel, and one day crucified a hog—as a thing of equal value with the peerless sacrifice of the Son of God at Calvary. The following day Mt. Pelee, a volcano they considered extinct, began to smoke. Suddenly there came from this smoking mountain what looked like a gigantic fan. It came down upon that wicked city and in a few moments all was demolished. And everyone of its inhabitants save one poor wretch in a cell was ushered into eternity. All the so-called substantial buildings were destroyed, and the heavy steel girders that supported its skyscrapers were twisted round and round as you would twist a tiny piece of wire around your fingers.

## *The Whole World Aflame*

A day is coming when all the things that are considered substantial in the earth will be destroyed, when "the cloud-capp'd towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherits, shall dissolve, and an insubstantial fabric of a dream leave not a wrack behind." Peter warns us that the day of the Lord will come as a thief in the night, when the heavens shall pass away as a scroll; the earth also and the works that are therein shall be burned up. And he says to us, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

## *Faith's Title Deeds*

The Master put the question, "When the Son of man cometh shall he find faith in the earth?" At that hour faith in God will apparently be a rare substance. All things seen are temporal and all doomed to perish, but the man who has faith has

that which is substance. He has the evidence (literally, the title deeds) of things not seen (which things are eternal)—the title deeds of an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven. In the 11th chapter of Hebrews we have examples and illustrations of what this substance of faith is. The first illustration shows us the faith of God in operation. I believe that the third verse of Hebrews 11 could be freely translated, "We understand that it was by faith that the worlds (the word translated worlds Alford points out means 'all that exists under the conditions of time and space') were made to be by the word of God." God had faith in Himself, and so He spake. And as a result all the things seen came into being, not made from things that appear, but created out of nothing by the all-powerful word of our God. We can look up at the starry heavens at night and know that all those myriads of shining suns that we call stars came into being by just a word of faith from our God. A God who can make a universe with a word is surely worthy of our fullest confidence.

## *The Sacrifice of Faith*

The story of Abel takes us to a sacrifice offered in faith—a sacrifice that looked forward, as every sacrifice did, to the sacrifice of the Lamb of God upon the cross of Calvary. As we look ahead to the things "hoped for," to that glorious city that hath foundations, whose Builder and Maker is God, we may well tremble with a sense of our own unworthiness, of our own depravity, of our own sinfulness. We may well ask ourselves, "How can beings so prone to err, so unrighteous, so unholy, have part or lot in that holy city inhabited by a holy God, and all His holy angels?" But as we look back to that sacrifice of God's Lamb at Calvary we can take heart, for we learn that on that cruel cross the Christ of God bore the iniquity of us all. The record tells us that if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, so making us fit to inhabit that holy city. Faith looks up to Him who died at Calvary, the just for the unjust, and accepts the pardon He provides. Faith in that sacrifice makes us worthy to inhabit that holy city.

## *The Prophet's Faith*

The next illustration we have of faith in action is that of Enoch. Enoch lived in the days of an evil generation, and he prophesied of the coming of the Lord

with ten thousand of His saints to execute judgment upon all. It was a word he received from God and he had faith that it was true. But he was doubtless mocked and scoffed at by his own generation. I can see some worldly wise professor accosting him, "Say, Enoch, I thought you said the Lord was coming! That was ten years ago and He has not come yet, and things continue just as they were. Do you want my opinion of you? I consider you a consummate liar and a false prophet." But Enoch believed his God and walked with Him. And one morning Enoch was missing. The Lord had taken him home to Himself. And one of these days those who have faith in God and His Word, those who do not reject the word that the prophet Enoch left us, will also be missing. Someone has said, "Faith opens the door and God walks in," but in this case God will open the door in the heavens and the men and women of faith will fly in.

## *Coming Judgment*

Noah illustrates the wholesome fear that faith in God brings. Noah believed the word God gave that a great flood of destruction was coming, and he acted accordingly, making an ark for the salvation of himself and family. And the Son of God has given us a warning of that which is coming, that which will be worse than the flood—the days of vengeance when "all things which are written shall be fulfilled." Luke 21:22. He warns us of a day when the heavenly Judge shall utter sentence, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." God has prepared an ark for safety in the Person of His Beloved Son, but woe be to the man who has rejected the provision that this ark affords on that day when God's judgments again are poured forth. We need a wholesome fear these days, a fear not of man, but of our God, for He warns us that for those who wilfully sin after they have received the knowledge of truth there is a certain fearful looking for of judgment and fiery indignation, and that it is a fearful thing to fall into the hands of the living God. Heb. 10:27, 31.

## *The Obedience of Faith*

A man of faith not only believes what God says, but is obedient to what He says. When God told Abraham to go from his old home in Ur of the Chaldees, he not only accepted the word but obeyed it. He did not look back with regret at that beautiful city he had left, containing as it did, as excavators tell us, almost everything we enjoy in our modern civilization—even to beauty parlors that Sarah and her maids could have used. Abraham was quite content to live in a tent and move from place to place, for he had the forward view, and saw ahead the heavenly city that God has prepared for the peo-



ple of faith. He learned the truth that "here we have no continuing city." He sought one to come. How foolish the men of earth are to make such substantial nests down here on the earth as if they were never going to leave them. Abraham and his heirs, Isaac and Jacob, built no great mansions on the earth. The record tells us they were looking for a better country, that is, an heavenly, and they will be more than satisfied with their heavenly inheritance.

### The Heavenly Vision

It is a serious thing to lose the heavenly vision and to be all occupied with the things of earth. I have in mind a certain man who a few years ago was a preacher of the gospel, occupied with the winning of souls. But there was not enough money in the ministry! Alas, the love of filthy lucre leads so many to forsake the blessed pathway of the will of God. This man is now in business and seems to have just one ambition at the moment, to build a home for himself. His wife longs to get back to the work of helping souls to God, and is willing for the hardships which she knows such a course entails. She says, "We did not lack in the ministry in the past, and the

Lord will see to it that we shall not lack in days to come." But the man's eyes are glued on that house he wants to build, and he has turned his back on the ministry to which God has called him.

### "One Thing I Do"

The saddest thing I know of in life is the missing of the will of God, to see people all occupied with an earthly mess of pottage and having no thought of the heavenly heritage and the heavenly home. This was not the view of Paul. He was not much concerned with building an earthly home for himself. There was often the shelter of a jail in Rome and other cities for him, with bread and water included, and what more did he want on earth? But he gives us the vision of his heart when he tells us, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He adds, "Let us therefore . . . be thus minded." That is the vision of the people of faith. For as Paul tells us, "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

### The Inescapable Reproach

From the *Jewish Chronicle* we learn that Mr. Victor Rothschild was refused a meal at a fashionable club on the ground that he was a Jew. Thus, in twentieth century, liberal-minded, cultured England the "proverb and by-word" curse follows the Jew. Only He who laid it upon them can remove it.

### Drunkenness

Drunkenness is increasing in America. The following figures have been issued by a reliable source. New York city is reported as having had 55.5 per cent more drunkenness during given months of 1934, as against 1933; Los Angeles, 95.5 per cent; Boston, 21.4 per cent; Denver, 116.6 per cent; Portland, Ore., 116.8 per cent.

### Soul-Sickness

Speaking in the Psychopathic Hospital, Worcester, Mass., Dr. Charles R. Zahniser declared that "half the hospital beds in America are occupied with persons suffering from mental disturbances, and crime is on the increase because so many have not the moral stamina to withstand the strain of our increasing complex social life."

Christ alone can heal the sick souls of this land. Pray for revival!

### The Mark

Steadily the Mark (Rev. 13:16) draws nearer, says *Dawn*. A "young Italian" writes in the *Contemporary Review* (June, 1934):—"There is no possibility of any career for young Italians who refuse to bow before the Dictator; for nobody in Italy can live above the general level unless he possesses the Fascist  *tessera*. (membership card). If men are not possessed of independent means they are reduced to starvation, for Fascism means bread for its partisans and hunger for its enemies. The barrister who has not joined the party receives no briefs, the anti-Fascist doctor has no patients, the engineer no jobs; no one is eligible for State employment unless he is a Fascist."

### A Sinister Threat

Clarence Darrow, noted infidel, and recently member of an N. R. A. board, is reported to have made the following statement (quoted by Keith L. Brooks in *Prophecy*): "You may think religious persecution is over, but it is not. . . . We must diminish the power of the preachers. We've got to get rid of the churches that have impeded the progress of the human race. The preachers have impeded every step in the progress of the human race."

These words are expressive of a growing sentiment in this country, and are a sign of the approach of the conflict of the Ages—God and Anti-God, Christ and Antichrist. Thank God we are on the winning side!

## The Passing and the Permanent

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

### Refuge for German Jews

"Guatemala has offered to settle some thousands of German Jews," we learn from *Alliance Weekly*, "and has 5,000 acres of free land in the Province of Galapa for the first families to arrive under the plan. The immigrant families, however, must farm the land, and must not engage in such non-productive activities as trading and peddling, and must each have a minimum capital of \$1,000. President Ubico, of Guatemala, expressed himself as emphatically opposed to Nazi activities in his country, and welcomed Jewish colonization."

### Starvation in Russia

Brother G. Herbert Schmidt, writing in *Gospel Call* reports an interview with a Baptist family who had left Russia. "We were able to learn considerable from these people, and once again we received confirmation of the news that awful want prevails not only in the towns and cities, but also in the country. The man describes conditions, telling how last winter open wagons drove through their village daily to collect the bodies of those who had starved to death. He said that everywhere one could see people whose faces and bodies were swollen, a sign of starvation."

Destitution is bad, but it is worse when God is left out, as He is in Russia.

### Jewish Population

"Jacob Leschinsky, a distinguished Jewish journalist and a student of Jewish social problems, in his efforts to estimate the present Jewish population everywhere, finds that the Jews have within the last fifty years more than doubled their numbers," writes Keith L. Brooks, in *Prophecy*. "They have increased more than five times within the span of a century. In 1825 there were about 3,280,000 Jews in the world. Leschinsky estimates that today there are about 15,800,000 all over the world."

"I will increase them with men like a flock." Ezek. 36:37.

### The Reproach of Judah

"The Superior Council of Saxony is reported to have decided upon the abolition of Christian missions to the Jews," writes Ernest Gordon in the *Sunday School Times*. "Collections made for that purpose are henceforth to be applied to missions to Moslems. This is perhaps the last word of hatred and contempt."

There is something so unusual about the sufferings of the Jews that a special word has been chosen to describe it—*Judenschmerz* (German for "Jewish pain"). But the "*Judenschmerz*" is the fulfillment of prophecy; and alas, more is to culminate in "Jacob's trouble."

# The High Priest of Our Profession

A Sermon Outline by Pastor J. Narver Gortner

Text: Heb. 4:14-16. All the way through the Epistle to the Hebrews the emphasis is laid upon the importance of our maintaining and avowing faith in Jesus Christ. To fail to do so is to apostatize, and the result of apostasy is sad indeed to contemplate.

We are encouraged in the text to "hold fast our profession" by being reminded concerning our High Priest—

## I. OF HIS DIGNITY AND POSITION.

1. He is a *great* High Priest. The high priest in the days of the old dispensation was regarded as great, but the greatness of the greatest high priest in the days of that dispensation pales into insignificance when compared with the greatness of Christ. The greatness of our great High Priest is seen in—

- (1) The purity of His nature.
- (2) The efficacy of His sacrifice.
- (3) The power of His intercession.
- (4) The magnitude of His inheritance.
- (5) The perpetuity of His office.

2. He has passed through the heavens. See R. V. Once a year the Jewish high priest passed through the blue veil that separated the Most Holy Place from the Holy Place that there he might make intercession for the people; our Christ, having offered Himself as a sacrifice upon the cross, and, having risen from the dead, passed up through the blue heavens into heaven itself—into the immediate presence of God, there to intercede on behalf of the people for whom He had died.

3. He is a Saviour. Jesus means Saviour. "Thou shalt call His name Jesus," etc. Jesus is His human name. He was human.

4. He is the Son of God. "Jesus, the Son of God," not the son of Mary. In His humanity He was the son of Mary, but as divine He is the Son of God. On the Rock of His deity He is building His Church.

## II. OF HIS SYMPATHY AND SINLESSNESS. "We have not a high priest which cannot," etc.

1. Our great High Priest is sympathetic in His attitude toward us and in His dealings with us.

2. Our great High Priest, although tempted in all points like as we are, was and is sinless. He met the enemy and defeated him. He therefore knows how to teach us to defeat the adversary. He who has done something himself knows how to teach others to do it.

## III. OF HIS ACCESSIBILITY AND WILLINGNESS TO HELP IN TIME OF NEED. "Let us therefore come boldly," etc.

1. To what we should come. The throne of grace. "By grace ye are saved, through faith," etc. "My grace is sufficient for thee," etc. God is the God of all grace.

2. How we should come. "Boldly." Not thoughtlessly, not irreverently, not without a consciousness of our unworthiness and our littleness and God's greatness and God's majesty, but, confidently, or with confidence, since we have been invited to come and provision has been made whereby we can come. The word rendered "boldly" signifies liberty without restraint. You can use freedom of speech; you have liberty to speak out all your heart, to tell God all about your ailments, your doubts, your trials, your fears.

3. Why we should come. "That we may obtain mercy and find grace to help in time of need." It is mercy that we need if we are sinners; it is grace that we need if God has saved us. Every day is a day of need, and God has provided

## Questions and Answers

*What is meant by "but thy life will I give unto thee for a prey in all places whither thou goest?" Jer. 45:5.*

This promise was given by Jeremiah to Baruch after Baruch had written the pronouncement of judgment against Judah. Although the people should be punished and dispersed Baruch should be preserved.

*What form of the gospel is being preached now, the gospel of the grace of God, or the gospel of the kingdom?*

It is surely the gospel of the grace of God. Acts 20:24. And is it not also the gospel of the kingdom? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. God's people are at present "the children of the kingdom." Matt. 13:38. The Kingdom at present is "righteousness and peace and joy in the Holy Ghost," Rom. 14:17, which is the "earnest of our inheritance until the redemption of the purchased possession," Eph. 1:14. When our Lord Jesus comes as "King of kings and Lord of lords" then shall we enter into the everlasting aspect of the kingdom, 2 Peter 1:11.—E. S. W.

help for every emergency that man can conceive of.

Conclusion: Alexandra was a Danish princess, the daughter of Christian IX of Denmark. When she married Edward, Prince of Wales, in 1863 and was brought by her husband to live in England the vessel arrived at Portsmouth too late in the evening for the passengers to land. She was wondering what reception would be accorded her. She was a foreigner. Would the people receive her? Her heart was throbbing with many bewildering emotions. She could not sleep. She went out on deck and looked toward the shore. She saw on every masthead in letters of light, "Welcome! Welcome! Welcome to Alexandra! A thousand welcomes to our princess!" The eyes of the princess filled with tears; all her fears vanished. There was no further doubt as to the reception she was to receive.

You are approaching the throne of grace. Are you approaching it timidly? A thousand invitations and exhortations beckon you to come and to come "boldly" "If any man thirst let him come." "Whosoever will let him come." "Him that cometh unto Me I will in no wise cast out."

## Why Did Jesus Leave Heaven and Come Into the World?

(Continued from Page One)

kind. But, hallelujah, "As in Adam all die, even so in Christ shall all be made alive," 1 Cor. 15:22. That is, God sent Jesus into the world to save it, not to condemn it. He came to reverse the Father's judgment, and to provide for us an atonement which would justify God in saving us.

Third, He came not to be ministered unto. Mark 10:45 says, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." It is remarkable that Jesus came into a sick, weary world not to receive its ministrations, but to serve in the capacity of a servant. He came to be our physician, our nurse; He came with the "balm of Gilead" to pour into our open wounds, to heal them and cure our sores, to bear away our aches and pains. He came to feed those who were hungry and clothe those who were naked. I see Him on the Jericho road, opening the blind man's eyes; I see Him in Simon's house healing Peter's wife's mother's fever; I see Him talking to the Roman Centurion, and speaking the word of authority which heals this officer's servant. Again I see Him out in the desert causing five small loaves and two tiny fishes to feed five thousand men as well as women and children. Yet again I see Him on the Mount of Olives agonizing in prayer all night and then in that compassionate, heart-breaking desire when He looked down over the confines of His beloved city and people and said, "Oh



Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her brood and ye would not." I could go on citing times, places, incidents and people where Jesus ministered unto their need. Let me repeat the words of Jesus, "I came not to be ministered unto, but to minister."

*Fourth, He came not to do His own will.* John 5:30 says: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me." John 5:38: "For I came down from heaven, not to do mine own will, but the will of Him that sent me." It is quite evident that the Father and Jesus had an understanding in which the Father's will was revealed before Jesus left Heaven, before the blessed virgin was separated by the Holy Spirit and became the bearer to this world of the child Jesus. He is the Lamb slain from before the foundation of the world. It is equally evident that this will of the Father's was pre-eminent with Jesus all through His earthly ministry. Jesus, knowing that it was the Father's will that He should save the world by way of the cross, completely laid aside His own will and submitted to His Father's will. He said to Peter, who would persuade him from going to the cross, "Get thee behind me, Satan."

He accepted the worship and praise of the people, but when they would make Him King by force, He quietly slipped out of their midst. Neither friends nor enemies could make Him forget His ministry or His Father's will. From the manger to Golgotha one thing loomed up in front of Jesus and that one thing was the cross of Calvary. He knew the ignominy of the Cross. He knew the pain of the thorns; the bitterness of the gall; the taunts and tirades of His tormentors. He knew the humiliation of being forsaken by those who loved Him. "Though He were a Son, yet learned He obedience by the things which He suffered." Yes, the Cross was the Father's will for Jesus the Son; therefore the Cross was the will of Jesus because the Son's will was completely yielded to the Father's will.

And the Apostle Paul says to us, "Let this mind be in you, which was also in Christ Jesus: who, made Himself of no reputation, and took upon Him the form of a servant . . . and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:5-11. The shadow of the Cross is on our pathway, but not the Cross of suffering and shame to us, but the Cross where we lay our sins and our burdens; where we are born again and come away saved, free, happy and rejoicing in the knowledge of salvation.

*Fifth, He came to seek and save the*

*lost.* Luke 19:10 reads, "For the Son of man is come to seek and to save that which was lost." On that Jericho road that day Jesus had one thing in mind, namely, the lost. It is true that He was followed by the multitude, a very large crowd. Some of them He had healed, some of them He had fed; some of them He had rebuked, others He had warned. But the one that Jesus actually saw on the Jericho road was the man who made every effort to see Him. Zaccheus was so small he must needs run ahead and climb a tree. However, when Jesus came to the place He immediately called him from the tree, saying, "Make haste and come down, for this day I must abide at thy house, for the Son of man is come to seek and to save that which was lost." Oh, glory to God for His wonderful Son who looked down from heaven and saw on the Jericho road the lost of this world. Not only looked down and saw the lost, but came down from heaven to the Jericho road, seeking and saving the lost. Yes, the Son of man is come to seek and to save that which was lost. He sought and saved Zaccheus; He sought and saved me; He will seek and save you if you are on the Jericho road.

*Sixth, He came to give us life.* John 10:10, "I am come that they might have life, and that they might have it more abundantly." Life is the one thing to which we cling. We are loath to give up this life at any time. Life is what Jesus came to give us. "I am come that they might have life." The judgment of the Father had been death, eternal death. The proclamation of the Son is life, eternal life. He came a life giver, not mere physical life but eternal life. "He that believeth on the Son hath everlasting life." What a wonder ray of light and hope shining through the

clouds of darkness, sin and despair of this world, where all is in decay and dying. "Life, life, eternal life, Jesus alone is the Giver; life, life, abundant life, glory to Jesus forever." Jesus the life giver came into the world especially to give us life, "Eternal Life."

*Seventh, He came to give abundant life.* John 10:10, "I am come that they might have life, and that they might have it more abundantly." Jesus also came to give us abundant life. I believe this means that along with eternal life, Jesus gives us physical life. He heals our sicknesses, bears our aches and pains. He breathes into our sick bodies His divine life, and we are healed. We are made alive by His abundant life. The woman with the issue of blood, who said, "If I may touch the hem of His garment, I shall be made whole," is not the only one Jesus heals. No, He heals you and He heals me. "Jesus Christ, the same yesterday and today and forever." Heb. 13:8. Dear soul, if you need everlasting life, take it from Jesus, who came to give you life. Dear child of God, if you need life for your body, take it from Jesus, who came that we might have abundant life.

### Healed of Eczema

For many years Jennie Skee has suffered from Eczema. She had been prayed for many times but was no better. On Sunday, July 15, she was so ill she could not leave the house. Her mother had two handkerchiefs anointed and prayed over by Brother Howard Carter and Brother Louis Turnbull. These handkerchiefs Jennie placed on her face as the disease had attacked her there so that she could not sleep for the intense itching. On Monday, July 16, there seemed to be no improvement, but on Tuesday, July 17, she was completely healed and looks like a different girl both in appearance and in spirits.—Mrs. Helen C. Jamieson, Manhattan Beach, Calif.

### Notice for District Councils

At the last General Council it was agreed that there should be two General Presbyters elected from each District who, together with the District Superintendent of each District, should compose the General Presbytery. A resolution was passed that "Nominations for General Presbyters shall be made at the District Council meetings held prior to the convening of the General Council. Nominees for the General Presbytery shall be elected by a majority vote."

At each District Council held during the coming year nominations should be made for those deemed most desirable to serve as General Presbyters.

Send 25 cents for sample packet of tracts.



Stanley Howard Frodsham, Editor  
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## A Three Minute Sermon

### Revelation and Intercession

Great wrath is determined against the nations, but in the suffering of God it has been held back. There is a *limit* to God's mercy and His grace. Sodom and Gomorrah were destroyed; and as it was in the days of Lot so shall it be in the days of the Son of man.

When will these things be? The Pharisees were warned and rebuked because they could discern a sign concerning the weather but could not discern other signs pertaining to the times in which they lived. Do not let us be like the Pharisees, but let us seek to discern spiritual signs.

The Lord says, "Ye are the salt of the earth." But if the salt loses its savor corruption breaks forth. Nominal Christians are losing the little savor they had, and it behooves those who have *some* savor to get more; for those who have much savor can savor those who have little. In prayer meetings the saints get re-savored. The world is absorbing a lot of the savor. Get re-savored from the Rock, Christ Jesus.

The dam of God's wrath is almost breaking and the sluices have been removed in a measure. Great wrath is determined against the people, sweeping here and sweeping there. Christ wept over Jerusalem in the days of His flesh. He is now past the weeping stage. He has been weeping for long, but the time of the gathering of His own is about to take place. Can He weep now? No, He will shout. It is the voice of the Victor, the trumpet sound that shall be heard in the day of the gladness of His heart. He is soon to see the day of His espousal.

There is commotion down here below. There is activity above in the heavens also. The one synchronizes with the other. God's judgments have been restrained through His mercy, through His longsuffering, and by the intercession of His people, but there is a limit fixed. There is a limit to His forbearance and there is a limit to the insults that He can endure.

The world is living in a fool's paradise, but the Lord does not want His saints to live there, crying, "Where is the promise of His coming?" Don't ask the question "Where?" but invite Him back, showing that you believe the promise. Though He tarry He will surely come. The Lord Jesus *must* come for His Word's sake, for the sake of a despairing and despondent church, almost overwhelmed by infidelity, modernism, worldliness, and lust.

Abraham was left alone when Lot departed, but Lot's trouble called for intercession. The saint needs to pray for

the backsliders, for the backsliding church, and for those who have gone into Modernism, that a remnant may be saved; for this modern Sodom and this modern Gomorrah is bound to be destroyed. The Lots will be taken out with loss; but God wants the Abrahams to go out wealthy. If you are living in Lot's place you will get poorer and poorer. If you are living in Abraham's place you will get richer and richer in revelations of God's plans; for He is going to reveal them to the Abrahams. What is the requisite? "Abraham *believed* God." It is just faith—simple believing. God will speak to the believing ear, the understanding heart, and give the illumination of the Spirit.

## Seed Thoughts

Gathered by Alice E. Lyce

"The eternal silence of these illimitable spaces terrifies me" (Pascal). And well it may for the vastness of the starry heavens can be compared to nothing known on this little earth.

But to the humble child of God there is not and never will be any terrors; for those immense spaces are just part of *his Father's House*.

The sense of vastness and eternity as we contemplate the works of our Father's hands should lift our hearts to the great Creator and help us to know HIM better.

Every fresh meditation on the glories of nature should cause us to cry with Milton: "These be Thy wondrous works. . . . *Thyself how wondrous then!*"

In which do we see *more* of His greatness: in the motions of the heavenly bodies, or in the delicate tracery of a butterfly's wing?

Which is the more precious to you: the fact that your Father made your body, or the fact that He noted that your cupboard was bare this morning and sent some ravens to carry you a meal?

If we acknowledge His hand in big things, let us *expect* Him to take notice of the little things of our life.

The day may come when we shall need Elijah's faith to obtain the supply of our daily meals without having a cupboard at all.

Sometimes I think that if Elijah had not eaten the whole of his morning meal but saved some towards a possible famine at night, the supply would have been cut off.

Let us learn to *live looking up* to our Father who watches the sparrow's fall, counts the very hairs on our heads, and will never allow one trusting child of His to go hungry.

## The Way of Salvation

### The Mysterious Malady

To Dr. Forbes Winslow, an eminent pathologist in disease of the mind, there came a young Frenchman, bringing letters of recommendation from many eminent men in France, among them one from Napoleon III. Dr. Winslow read the letters and said, "What is your trouble?"

He said, "I don't know."

"Have you lost money?"

"No, not lately."

"Have you suffered in honor or reputation?"

"No, not so far as I know."

"Have you lost friends?"

"No, not recently."

"Then what is it that keeps you awake?"

"Well, my trouble is I am an infidel, and my father was an infidel before me. But strangely enough, every night when I lie down to sleep this question arises before me, 'Eternity, and where shall I spend it?' During the night I can think of but that one thing, and I can't sleep."

Dr. Winslow said, "I can't help you, but I can tell you of a Physician who can." He took his Bible from a table and read from Isaiah 53:5, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

There was a curl of scorn upon the Frenchman's lip. He said, "Dr. Winslow, do you mean to tell me that a man in your eminent scientific position believes that effete superstition of Christianity?"

"Yes," said Dr. Forbes Winslow, "I believe in Jesus Christ, and I believe in the Bible; and believing in Christ and the Bible has saved me from becoming what you are."

The man dropped his head for a moment. Then he said, "If I am an honest man I ought at least to be willing to consider it, ought I not? Will you teach me?"

Dr. Winslow consented, and four days later the young man returned to France a disciple of Christ. And the same Christ who was wounded for the transgressions of Dr. Winslow and this Frenchman was wounded for *your* transgressions. He was bruised for *your* iniquities. Are you tired of life? Are you longing to be free from your burden of sin? Come to the Lord Jesus Christ, just as you are, and accept the offer of pardon which He extends to you. He paid the full price for your redemption. Will you accept it now?

Subscribe for the *Evangel* to go to a friend—25 cents to end of year.



# The Sunday School Lesson

## Review; God in Hebrew History

Lesson 14, Sept. 30.

**The God of History.** When we refer to God in history we naturally imply that the Almighty has revealed Himself to men. That is the fundamental position of the inspired writers. Nowhere in the Scripture do we encounter the idea of men reaching the knowledge of God and Truth through searching, philosophizing, theorizing or study. Moses and the prophets are nowhere represented as thoughtful minds reflecting on the unseen, forming conclusions concerning it, or mounting the ladder of thought to higher conceptions of the Deity. No; from beginning to end of the Bible God is revealed to man. God speaks and appears; man listens and beholds. He enters into covenant relations with man, and man agrees and responds; He approaches, and man draws nigh. He commands; man obeys.

For this reason the inspired writers do not attempt to formally prove the existence of God, or the fact that He may be known. How should men think of arguing that God could be known when they were persuaded that they knew Him, when they knew that they were in fellowship with Him, when their whole consciousness was aglow with His presence, and when His Spirit moved and enlightened them? And what applies to the question of His existence applies also to His Word. Said a professor to a devout Bible student: "But you don't believe that book, do you?" "Oh, yes," was the reply, "I happen to have a personal acquaintance with the Author." And that would have been the reply of the Old Testament saints.

**God's Use of History.** The title of the review lesson well describes the historical portion of the Old Testament, for it should be remembered that Bible history is not like ordinary history, a mere compilation of historical records; rather Bible revelation is a record of God in history—God manifesting Himself through the history of one nation, and using their land, Canaan, as the stage for the manifestation of Himself to the world. That is one reason why the Bible does not present a complete, detailed account of every historical event; its purpose is not simply to satisfy our desire for knowledge by the supplying of historical information, but to satisfy our spiritual hunger for a knowledge of God. If God had provided us with a complete history, then instead of possessing a Bible that can be easily carried and frequently read through, we should probably have a set of volumes as numerous and bulky as those of the Encyclopedia Britannica! But God is economical and practical; He has revealed us sufficient for the meeting of every spiritual need. The inspired apostle had this thought in mind when he wrote, "And there are also many other things which Jesus did, the which, if they were written everyone, I suppose that even the world itself could not contain the books that should be written." But he adds in another place, "But these things are written that ye might believe." John 21:25; 20:31.

**God in Israel's History.** The events of Israel's history are a revelation of God. Whatever happened to them, whether good or evil, was connected in some way with their relationship to God, and revealed Him in some fashion. Their deliverance from Egypt revealed His grace and power to save, their receiving of the Law revealed His righteous character, their settlement and prosperity in Canaan discloses His faithfulness to His promises, their invasions, captivities, dispersion were manifestations of His judgments upon unrighteousness. From beginning to end Israel's history is ever His-Story.

Mr. S. D. Gordon finely illustrates this truth by describing Israel's history as a divinely made photograph; for a photograph is a picture made by light. The Israelites were the ones to be photographed; the light shining upon them was God's revelation; the ones who held the camera were the inspired leaders and writers; and the result is the history of Israel—an inspired picture illustrating how God works in history. Here is a reason why the Jews today are a living testimony to the truth of the Bible: there is a mystery in their sufferings, dispersion, survival and preservation that can only be explained by the Bible, and by the fact that they are a nation with whom God has dealt, is dealing and will deal. Remove the divine element from their history and they constitute an enigma without a solution; open the Bible and say, "God is in their history," and all becomes clear. Therefore if a Jew should ask for a demonstration of the truth of the Bible tell him to look in a mirror!

**God in Current History.** The world today is in confusion. The nations may be compared to a great, intricate knot that cannot untie itself; and of course the statesmen and other leaders cannot help matters—they are part of the knot! Only a great hand above and outside of us can unravel the knotty problems of mankind. In due time the God who still controls history will interfere in the world's affairs. And it cannot be long, for the present world confusion is a sure indication of the breaking up of the old order of things and consequently a preparation for a new order. And we may be sure that the event is "at the door" when (of all people!) a Catholic preacher is stirred to tell 4,000 people in St. Patrick's Cathedral, New York City, "Whether we know it or not the Bible lines are forming for Armageddon. The rotting kingdom of the world is fast being divided into two camps, extreme Communism, anti-human and anti-God, and the Church of Christ."

We who are in spiritual touch with Him who is now behind the scenes of history's stage may sometimes wish that He would hasten matters more. God does make haste, but He makes haste slowly and works according to Heavenly Standard Time. Let us adjust our faith accordingly, remembering that while some lines of Divine prophecy seem to be held up, they will surely arrive in the Union Depot of History—"On time." In the meanwhile we can "endure as seeing Him that is invisible."

"Careless seems the great Avenger; history's pages but record  
One death grapple in the darkness 'twixt old systems and the Word;  
Truth forever on the scaffold, Wrong forever on the throne—  
Yet that scaffold sways the future, and behind the dim unknown,  
Standeth God within the shadow, keeping watch above His own."

## OUR SUNDAY SCHOOL QUARTERLIES

Mrs. Sarah E. Foulkes, Mount Washington, Kansas City, Mo., writes: "I wish to praise God for the quarterlies put out by the Gospel Publishing House. Both the Adult Teachers' Quarterly and the Intermediate Teachers' Quarterly are wonderfully edited. I consider the Adult Teachers' Quarterly, edited by Myer Pearlman, as pure gold in its ability to interpret the Scripture with sound logic and its authoritative statements of truth. Everyone ought to possess this quarterly whether they attend Sunday school or not."

The Adult Teachers' Quarterly, written by Myer Pearlman, may be had for 20 cents per copy; 3 or more copies to one address, 15 cents each.

The Intermediate-Junior Teachers' Quarterly, written by Alice E. Luce, is 15 cents per copy; or 3 or more copies to one address, 10 cents per copy.

The Adult Quarterly, written by Chas. E. Robinson; the Intermediate Quarterly, written by Helen C. Boyd; and the Junior Quarterly, written by Alta V. Wetmore, are 5 cents per copy, each.

The Primary-Beginners Teachers' Quarterly, written by Zella M. Lindsey and Clara M. Brooks, is 10 cents per copy.

NEWPORT, TEXAS—We have just closed a 2 weeks' revival at the Truce Assembly, where Evangelist and Mrs. Elmer Medley are in charge. About 24 were saved, 9 received the Baptism with the Holy Ghost, and 14 members united with the assembly. Seven were baptized in water. The church was uplifted spiritually. Council ministers passing this way are asked to stop with us.—H. O. Abshier.

WARREN, O.—For the past 3 weeks Evangelists A. H. and Miss Zelma Argue have been with us in special meetings under our large gospel tent, which is located in the heart of the city. Large crowds attended and scores knelt at the altar. In some cases whole families came forward to be saved. Remarkable interest centered in the after-services each night. More than 30 received the Baptism. Many others were submerged by the power of the Lord. Many of those baptized with the Spirit were men of our own assembly who are now making real workers. A great stir broke out among the Roumanian Baptists and quite a number of them were saved and baptized in the Spirit. This all-summer evangelistic campaign under this large gospel tent has afforded us a remarkable opportunity to witness for Christ, as our gospel songs and instrumental music have been heard for blocks throughout the down town section. During this special effort our Sunday school has reached 286. We have outgrown our present building, and are praying for a larger church home.—Marvin L. Smith, Pastor.

# The Gospel in Foreign Lands

## PROGRESS OF WORK IN HONG KONG

Letter Received from L. O. McKinney

Greetings in Jesus' Name!

It is nearly two years now since the temporary Gospel Tabernacle was erected here in this city. Previously to that time two tent meetings had been held here in the falls of 1931 and 1932 which were greatly blessed of the Lord when hundreds came to hear the gospel message. People came from all over the city, some from the best families, to hear the Word of Life.

The meeting of 1932 was so blessed of God that it was felt by all the missionaries that it would not be wise to take the tent down and return to the little mission halls, which would be to lose much of that which had been gained. The little mission halls that we had used up to that time would seat only about one hundred people and many of the better classes would not go into them. Therefore the Committee here on the field had the temporary tabernacle erected for six months in order to conserve the work for the Lord.

When we were asked to take over the work it was with the objective of building up a work that would be a praise to the great truths for which we stand. We have worked with that end in view and the Lord has continued to bless. Many souls have been saved, some seeking Christ at nearly every Sunday service. There is great interest

in all the work and on Sunday mornings the place is well packed. Last month 13 were baptized in water.

Now, after nearly two years of work in the temporary tabernacle which was planned to serve the purpose for six months, if you could see its present condition, you would say that it is not suitable to carry on the work in any longer. The canvas looks bad and it is not strong enough now to withstand the terrific typhoons that come this way, while during the winter it is very cold and in the wet season is not at all adequate. The location, while fine, is not permanent since it is government land, set apart for government buildings, and we may have to give it up any time. Also being not permanent is a great hindrance with the Chinese.

The Chinese talk to us, expressing their desire to see a permanent tabernacle erected which they can feel is their own place of worship. God is surely able to meet this need. Shall we move forward or retreat? His Word is "Go forward!" Will you take this need now before God in prayer. There are I am sure, some of God's children who will

hear His voice and respond to this need. This is an investment for God which would be for time and eternity—a lighthouse for God in a great city where thousands could hear the Word of Life and live. Ask God what He would have you do in regard to this need.

All gifts for this work should be sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for the new Gospel Tabernacle, Kowloon City, Hong Kong, China.

## BLESSINGS IN SOUTH INDIA

Miss C. S. Eady

The Lord has opened a door of opportunity for us in the big jail here. Four of the women

Lord is blessing the children. It is blessed to hear them sing our Christian choruses in Malayalam, and I feel this is one of the ways in which the gospel gets into these Hindu homes. All around us are villages where the gospel has never been preached and one of our greatest needs is for more evangelists and Bible women. There is one man in our mission who is part of the first-fruits of our work here, and he now spends all of his spare time in going out with our evangelist. We are longing to send him to our Bible school in Mavelikara and then take him on as an evangelist here. Maybe someone in the homeland would like to take him as a representative on this west coast of India. All offerings should be sent to Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

## MISSIONARY SAVED FROM BEING BURNED OUT SECOND TIME

Mr. and Mrs. J. C. Morrison, our missionaries in Southwest China who lost everything last October by fire, have written saying that an attempt has been made to burn them out again. We believe it was the hand of God that protected them from again being left homeless and without supplies.

Their letter reads as follows: "Since last writing you, both our Lisu Christians and ourselves have been receiving

bitter persecution from the Chinese people and new officials here in Shang Pa, which has resulted in two attempts to burn us out.

"One dark night about ten o'clock they succeeded in setting fire to the home of our evangelist, Paul, which was only a short distance from our house and granary. Paul was awake at the time and heard the prowler climb up the side of his house, but thinking that he was a thief, Paul prepared to catch him when he should land in the room. As he waited, however, he suddenly heard the crackling of the straw of his roof and saw the glare from the flames, which told him immediately that the enemy had set fire to his house.

"At almost the same time we saw the glare of the fire through our matting walls and ran out to hear Paul call loudly for help. The Lisu Christians who were sleeping near by all hastened to help Paul and his wife get their goods out of the burning building as it is an impossibility to save these mat sheds when they start burning. Needless to say, their house burned to the ground but they



Some of the Sunday school children and teachers of the Kowloon City Gospel Tabernacle, Hong Kong, China

of the jailers' families have given their hearts to Jesus. One of them was an old woman, and about two weeks after she was saved the Lord took her home to glory. She was so happy in Jesus and her home going was precious. Two of the others are now hungry for the Baptism in the Holy Spirit. I would be glad for definite prayer for them.

A few days ago a blind woman gave her heart to the Lord. It is wonderful to see these dear people and the joy that comes into their dark hearts when they turn from darkness to light and from the power of Satan unto God.

We are praising the Lord for the wonderful conversion of a married couple. The man was a terrible drunkard. One night he came home drunk and then turned very ill. His mother-in-law used witchcraft and the man became worse. Our evangelist, Brother Roberts, and another member of our congregation went to see the man and prayed for him. He was perfectly delivered and now both he and his wife are rejoicing in Jesus and happy in a changed home.

We have two Sunday schools and the



saved most of their goods with the exception of their grain supply.

"In the meantime I was left to get our four children out of the house and to a place of safety, fearing that at any moment our house would catch fire from the falling sparks. Arousing the children, who were all sleeping soundly, half dragging and half carrying them to the door, I finally succeeded in getting them all to a place of safety. Clad only in night apparel and barefooted we stood shivering in the cold night air, sure that, unless God performed a miracle, we would soon be homeless again. Some of the workers carried our bedding and clothing out to a place of safety, but could not get all our goods out. Lisu were stationed on the roof with buckets of water, but this was little comfort, for we knew that if the sparks came thick and fast, the straw would catch fire in spite of all we could do.

#### Deliverance and Victory

"Just as the flames were leaping the highest, lighting up the blackness of the night, and it seemed that in spite of every effort our all would be lost, Mr. Morrison, who was down at Paul's house, and I, who was in the garden with the children, both prayed and in the name of Jesus rebuked the angry flames from touching another building. The air became still, not a breeze stirred, and instantly the matting walls fell inward, causing the fire to die down. Thanks be to God, He performed the miracle and all the rest of our buildings were saved.

#### Plotters Returned

"But this is not all. We knew that when these workers of evil saw that their plan to burn all the buildings had failed they would return and try to complete the work. We gave Paul and Esther a place to sleep in a room above the granary and at about three o'clock in the morning Paul saw a light through the matting walls. The plotters had returned! But Paul's loud cry for help frightened them away before the spark ignited the grass roof, and again they were foiled.

"There were many nights after the incident when we had very little sleep. Mr. Morrison and some of the Lisu boys sat up to watch while a number of our Lisu Christians came to guard our house, sleeping out in the open under the trees in suitable places for watching. It was amusing to see how they came armed for any emergency, carrying bows and arrows, long spears (which must have been used in the early ages) and long knives. They also had their bodies padded with extra clothing in order to protect themselves from arrows from the enemy. While we do not approve of such war-like methods, somehow it sent a thrill to our hearts to see the loyalty of our dear Christians who were so ready to protect our lives at the risk of their own.

"We have had all of our clothing and extra bedding done up in bundles and supplies packed in boxes in a convenient place, so that in case of emergency they could be easily thrown out to safety. Well, such is pioneer life in the Salween Valley. Surely we are pilgrims and strangers, traveling through this land. But 'if God be for us, who can be against us?' Just preceding the fire our best watch dog was poisoned and died; so we know that the plot was well planned.

"There are many enemies against the gospel of Jesus Christ among the Chinese in

Shang Pah, for they are jealous of the way in which hundreds of the Lisu people have turned to the Lord in this valley. Their whiskey trade has been badly crippled, since hundreds of these people have been converted who formerly were their customers. Surely God has been working in our midst, and some two hundred have turned to the Lord this winter, while many villages to the north of us have thrown wide open their doors to us and are turning to the Lord. Our evangelists, Joseph and his wife, are now in this north country preaching and teaching in their villages."

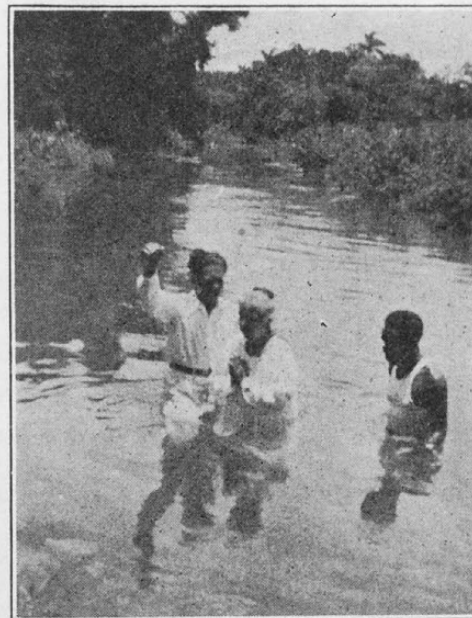
#### A HAPPY RETURN TO CHINA

Miss Eva Louise Bloom of Inglewood, California after serving for one term in North China was recommended to the Missions Department for missionary appointment under the General Council by the North China District Council. Sister Bloom was associated with Miss Nettie D. Nicholls during



Eva Louise Bloom

her first term and has just returned to the field to continue her ministry in the same work. In view of the fact that Miss Bloom had so definitely proved her missionary call in faithful and efficient service on the field and also since she has learned how to trust God with no definite support in view, the Missions Committee were happy to grant her appointment although she is still without any definite support provided other than what some of her friends have faithfully contributed from time to time. This time she took back with her her own sister who also feels a call to the work in China. A letter from Sister Bloom just received gives a graphic picture of her arrival back in China. We would like to share the entire letter with



Baptism scene in beautiful River Almendares, Cuba. F. Rodriguez, native pastor, officiating.

our Evangel readers but shall have to quote just a part of the same.

She writes: "Friday, July 20, we arrived in Shanghai. Early in the morning I arose and peeked out the porthole and saw that I was sailing up the river to Shanghai. The mud and straw huts along both sides of the river, the Chinese junks with their patched and tattered sails, the little san-pans, in which large families are born, reared and die, never knowing anything but the filth and uncleanness of the river boats, is the familiar scene which met my eye.

"As the S. S. Cleveland docked at the Dollar Wharf, at least a dozen little boats with their families drew up along side of our boat with a queer net sticking out the rear of the san-pan. What do you think they were? Well, they were nets fastened to long sticks, stretching up toward us to receive money. It was a pathetic sight to look down into the faces of those dirty, ragged children, holding the poles with the nets on the ends as high as they possibly could, calling out the only English word they knew—"Money! Money!"

"Several of the missionaries were at the dock to meet us. From there we took the smaller boat for Ningpo and home. Next morning as the boat neared the pier we could see the white handkerchiefs waving in the breeze and knew that the dear Christians were there to greet us. As we drew near we could hear the sweet strains of a Chinese chorus, T'sing kwa-loh (I am so happy). Our native pastor and his wife, together with a group of the workers and some of the older girls and boys from the orphanage were there to meet us. What a meeting! Tears of joy mingled with praise and thanksgiving for His keeping power. As we neared the front gate of the orphanage the little children were waving and calling. How good it was to see the little ones again, but those who were babies when I left are now five or six years old.

"The work has grown considerably since I left, and many new faces made me to know that although I had been away, the Lord had stayed there to continue His blessed work. The church gave us a lovely reception and a sweet spirit of fellowship prevailed."

#### NINE BAPTIZED IN CUBA

A recent letter from our Brother Rodriguez of Habana, Cuba, tells of the blessing of the Lord and the progress of the work there in spite of severe persecution. He says that a short time ago while he was preaching to a group in a home, someone tried to stone them. The house was quickly closed and locked so that no one was hurt.

Brother Rodriguez mentions that the regular place of meeting is too small, and asks that we pray that they may be able to obtain a larger hall, more centrally located. There is a fine group of believers and six filled with the Holy Spirit. In July a baptismal service was held when nine were ready to be baptized.

#### CONGRATULATIONS

We wish to congratulate Mr. and Mrs. L. McKinney of South China on the arrival of little Marguerite Ann who arrived in their home August 8.

# In the Whiten'd Harvest Field

JEFFERSON, IOWA—Evangelist and Mrs. T. W. Stark have just closed a meeting in the Union Church, near Alfordville, Ind. Large crowds attended, 11 were converted, 4 were baptized in the Holy Ghost, and many others are seeking His fullness. This is a new field. Brother Biggs from Vincennes has charge of the work now, and is planning to organize soon.—Denver Baker.

OKLAHOMA CITY, OKLA.—We just closed a far-reaching revival of 30 days with Evangelist E. A. Davis, of Gracemont, in charge. About 22 were saved or reclaimed, 6 received the Holy Ghost Baptism, 17 received Christian baptism, and 8 were added to our assembly. During the meeting the church was wonderfully blessed and is now in a good condition spiritually to carry on the work of the Lord.—Wm. F. Hurley.

WOODVILLE, OKLA.—We have just closed a 3 weeks' revival, Evangelist E. L. Newby, Jr., speaking, assisted by Isaac Newby conducting the singing. The Lord has greatly blessed our efforts for Him. About 65 have been gloriously saved, and 11 have received the Baptism with the Holy Ghost, according to Acts 2:4. Around 1000 people attended the service at Red River where 28 were baptized. The entire town was stirred. Large crowds and splendid interest were in evidence from the beginning. We have some open dates through the fall and winter months and will consider calls in Texas and Oklahoma.—E. L. Newby, Jr., 816 W. Munson St., Denison, Tex.

RUSSELLVILLE, ARK.—We have just closed our revival at Oak Mission. God wonderfully blessed in our services. Sister Hattie Jordan of Russellville preached the first week, and Brother Harvey Gray concluded the revival. About 12 prayed through to victory, 12 received Christian baptism, and 12 united with the assembly. Brother S. B. Collins of Russellville did the baptizing. We have 40 on the assembly roll. We also held a 10 days' meeting at Centerville, a new place. The Lord's blessing was upon every service and 2 were saved. We are now in Harkey Valley in a revival. People are becoming interested and we are encouraged to toil on for the Master.—Mrs. Connie Vann, Pastor.

LITHIA, FLA.—Evangelist Mayme E. Williams recently closed a 5 weeks' campaign here. She was assisted by Mildred Holler, of Springfield, Mo., and Gladys Williams, of Tampa. The entire meeting was marked by a glorious manifestation of God's great power, and His great love for sinners. There were 53 who united with the assembly, 9 were baptized in the Spirit, 30 received Christian baptism, and 18 children were dedicated to the Lord. Many were saved. The revival continues without an evangelist and many are finding that joy and peace that only Jesus can give. We are placing 15 *Evangels* a week in our congregation through the *Evangel* box method.—Pastor and Mrs. N. A. Bell.

LEBANON, PA.—We had a glorious baptismal service at Lebanon, Pa., Aug. 26, with a large crowd present. Eleven were baptized. Brother Jenkins from New York gave the message in the afternoon, and also at the church in the evening. Two received their Baptism in the evening service, and many hearts were stirred by the power of the Lord. Many were present from other towns, including Columbia and Lancaster. We have received 24 letters in the past 3 weeks containing handkerchiefs to be prayed over and returned to those seeking healing.—S. R. McComsey, 819 Prangley Ave., Lancaster, Pa.

APPLETON, WISC.—For the past 4 months we have held some victorious meetings in Minnesota and Wisconsin. In May we were with Brother S. E. Oliver, at Walker, Minn., where about 12 knelt at the altar for pardon. From there we were called to supply the pulpit for Brother Ivan Miller at Brainerd, and during the regular services souls sought the Lord. We started our first campaign in Wisconsin with Brother D. M. Carlson at Shawano in a large tent. God's glory was revealed to many hearts and the meeting was pronounced a success both spiritually and financially. We are now in a meeting at Appleton, with the blessings of the Lord much in evidence each night.—Evangelist and Mrs. Paul Middleton, Des Moines, Ia.

COLUMBUS, GA.—A few months ago the Sunday school was organized in East Highlands, Columbus. God has continued to add new souls to our number. We started a drive to reach the new field in Georgia, beginning first in Lagrange with Brother J. H. Harper in charge. About 50 have been saved and quite a number have received the Baptism in the Spirit. We have just organized the assembly. Miss Etta McCaskill is the evangelist at this time. Souls continue to be saved and filled. Another work has been started at Groutville, with Brother Earl Crawford in charge. About 35 have been saved. We expect soon to organize the church there. These meetings are being carried on under the auspices of the East Highland church. We are planning by God's grace to reach other new places soon. A meeting is also in progress conducted by Brother Cavender and other workers at Fort Benning. The soldiers are attending in throngs and some of them are finding Christ. Each week our church broadcasts the gospel message.—Pastor and Mrs. S. W. Noles.

ELECTRA, TEXAS—We praise the Lord for the way He has blessed in our ministry this summer. We conducted a revival at Riverland, Okla., where about 28 were saved and 4 or 5 received the Holy Ghost Baptism, according to Acts 2:4. From there we went to Deep Red Community for a week's revival, where 7 were saved. Mrs. Donie Elliot is continuing this meeting.—Melba Carnes.

## EASTERN DISTRICT CAMP MEETING A SUCCESS

The Eastern District camp meeting this year was undoubtedly the greatest of all. For 15 years the camp meetings of the District have been growing in size, spirituality, and influence. For 4 years the camp has been located on its permanent grounds, Maranatha Park, near Green Lane, Pa. The camp equipment now consists of two tabernacles, dining hall and dormitory building, over fifty cabins and about sixty-five private cottages, two hundred tents of various sizes, lunch stands, etc. The attendance varied from 1500 to 2500 persons. Seating in the new 100x190 foot tabernacle was provided for 3200 persons and week-ends saw the tabernacle pretty well filled. This year the camp ran for an entire month, with five meetings each day.

Dr. Chas. S. Price returned for his third consecutive year of ministry and no mistake was made for his messages were decidedly Pentecostal in their inspiration and influence. The prayer room in the rear of the tabernacle 25x100 feet in size, was filled to overflowing constantly. No accurate count was kept of those coming through to the Baptism in the Spirit, but on one night, eleven were counted. The total for the month must have run up into the hundreds.

Three special divine healing services were held by Dr. Price. The power of God fell on many who were prayed for and they fell all over the platform. Some fell before they were even touched. One woman fell in the sawdust in front of the platform before she got anywhere near enough for the laying on of hands. Some of these were not only healed, but came through to wonderful Baptisms in the Holy Spirit, speaking in other tongues and glorifying God. Expectancy was seen on many faces as they came forward for prayer and they were not disappointed.

While many stopped on the grounds for the entire month, the audience was constantly changing; some came for a week-end, others for a few days, others for their vacation period of a week or ten days or more. There is no way of telling how many were affected by the glory and power that rested upon the camp this year.

The building program is still going forward. A new well yielding thirty gallons of water per minute was sunk this summer. More cottages are in course of construction. Should the Lord tarry, we expect Maranatha Park to be a modern Pentecostal Keswick for the Eastern part of our country.—J. Roswell Flower, Superintendent.

### Notice!

Our new 1934-35 General Catalog is now ready for distribution. Anyone desiring a copy may have it upon request.



INTERSTATE CAMP MEETING

This year's Interstate Camp Meeting, which was held at Eureka Springs, Arkansas, under the auspices of the District Councils of Arkansas-Louisiana, Texas, Oklahoma, Kansas and Missouri, was possibly the very best such meeting ever held in this Section.

Twenty one states were represented at the Camp Meeting with the number of 1,485 registered guests. Oklahoma was first with 476 people from that District. Arkansas, outside of the City of Eureka Springs, had a registered number of 440, with Kansas following third with 278, and Missouri being represented by 250 of its people. The other states represented by smaller numbers were Texas, Illinois, Iowa, Louisiana, California, Minnesota, Tennessee, Mississippi, Kentucky, Florida, Oregon, Nebraska, Washington, Michigan, Ohio, Colorado and Alabama.

The spiritual tide of the meeting was high from the very beginning, even in the opening service of Thursday evening, August 16, when Evangelist Otto J. Klink, of Winter Haven, Florida, the night speaker for the entire meeting, preached the opening sermon.

Elder Howard Carter, of London, England, taught both morning and afternoon during the entire period of the ten days' meeting, with the exception of the special Missionary Rallies held each Sunday afternoon, when Brother Noel Perkin, our Missionary Secretary, had charge. Also some extra services were added on different days when Brother Carter spoke at one o'clock p. m. to ministers only in the Auditorium of the First Baptist Church.

The days were very full, beginning with a 7:30 o'clock Prayer meeting. Three other services in the Auditorium, the one conducted some days for ministers only and a Musical Program conducted each afternoon at 4 o'clock in the City Park, in the center of the City.

Elder Carter's teaching, which was deeply spiritual, was thoroughly enjoyed by the congregation which seemed so eager to learn of the deeper things of God as taught in His Word. The statement of one well-versed, deeply spiritual leader of the movement was that "he sat for the ten days of the Meeting finding out that he knew so little."

The evening Evangelistic Service was marvelous as scores and hundreds sought the Lord in the Altars for Salvation and for the Baptism in the Holy Ghost. The Altars were crowded every evening service throughout the period of the meeting with eager seekers crying out to God, possibly as many as one hundred such seekers were seen in the Altar at a time. While there was no way to tell just how many people found God, it was determined that many were saved and many were filled with the Holy Ghost.

Both Elders Carter and Klink were given a unanimous invitation by the congregation to return as speakers for the 1936 meeting, should the Lord tarry.

The special workers, singers and musicians, the Barnes and Henrys families were a great blessing to the meeting. It was said by many that surely better singing was never heard than that offered by the great congregation being directed by Carl Barnes with Fred Henry at the Piano.

Camp Meeting Committee Chairman, Elder Fred Vogler, of Wichita Kansas, was re-elected to that position, as was the Secretary, E. J. Bruton, of Pine Bluff, Arkansas. The

other committeemen elected were, Stanley H. Frodsham, Editor of the Pentecostal Evangel, of Springfield, Missouri, P. C. Nelson, President of the Southwest Bible School of Enid, Oklahoma, and E. L. Newby, Chairman of the Texas District Council, of Fort Worth, Texas.

Despite the drought, and despite the depression, the attendance at the camp was greater, and the expense of the meeting was met more readily than at any such meeting previously. And the spiritual tide of the meeting was evidently much higher than ever before.—E. J. Bruton, Secretary.

FORTHCOMING MEETINGS

ST. PAUL, MINN.—Holly and Mackubin Streets; Oct. 7-17; J. N. Hoover, Evangelist.—F. J. Lindquist.

PAMPA, TEXAS—Full Gospel Temple, Sept. 23—; S. G. Shields, Evangelist.—H. E. Comstock, Pastor.

GRAND FORKS, N. DAK.—Sept. 23, for 3 weeks or longer; Philip H. Howtin, Evangelist.—Maurice H. Ness, Pastor, 905 Oak St.

BURWELL, NEBR.—Full Gospel Tabernacle, Sept. 9—; Evangelist and Mrs. Paul Copeland.—G. A. Reed, Pastor.

PROPHETIC EVANGELISTIC CONFERENCE  
TOLEDO, O.—Upton Ave. at Oakwood, Sept. 11-30; Harold C. McKinney, Evangelist.—D. G. Scott, Pastor.

CHICAGO, ILL.—Bethel Temple, 1901 Washington Blvd. Oct. 7—; Otto J. Klink, Evangelist.—O. R. Keener, Pastor.

BATTLE CREEK, MICH.—Evangelist and Mrs. Watson Argue; Sept. 16-Oct. 7.—A. N. Trotter, Pastor, 26 Chestnut St.

ANNIVERSARY CAMPAIGN  
TRAFFORD CITY, PA.—Full Gospel Church; Sept. 23-Oct. 7; Minna Seaholm, Evangelist.—L. T. Culp, Pastor.

SUNDAY SCHOOL RALLY SOUTHEAST DISTRICT  
POTEAU, OKLA.—Sept. 30; all day; fellowship meeting for ministers after noon. Bring baskets well filled.—M. W. Johnson, Pastor, Route 2, Spiro.

MINNEAPOLIS, MINN.—Sept. 23-Oct. 3; morning lecture daily to students at North Central Bible Institute; evangelistic services at night; J. N. Hoover, Evangelist.—F. J. Lindquist, President.

SAN FRANCISCO, CALIF.—Glad Tidings Tabernacle, Sept. 16-Oct. 14. Fall campaign and opening of Bible school Sept. 22; Emma Taylor, Evangelist.—Robert Craig, 1441 Ellis St.

DISTRICT MEETINGS

FELLOWSHIP MEETING  
HANNA, OKLA.—All day service Sept. 30; free lunch served.—Alice Masengale, Secretary.

FELLOWSHIP MEETING  
WARRIOR, ALA.—Sept. 30; all day; basket dinner.—R. B. McKenzie, Church Clerk.

SECTIONAL FELLOWSHIP MEETING ILLINOIS-INDIANA

DANVILLE, ILL.—Oct. 1; all day; basket dinner.—Bert Talcott, Pastor, 205 Cunningham Ave.—W. J. Haas.

FELLOWSHIP MEETING  
WILLMAR, MINN.—Gospel Tabernacle, A. M. service, Sept. 17; at 2:30 and 7:45 in Masonic Temple; everyone heartily invited; basket lunch; coffee served to out-of-town guests.—E. Elsworth Krogstad, Pastor.

NORTH DAKOTA STATE CONVENTION  
HETTINGER, N. DAK.—Sept. 18-20; 3 services daily; business sessions forenoons. Every minister is urged to come, and each assembly to send one delegate. Write Pastor C. E. Oster for reservations; entertainment free to workers.—Herman G. Johnson, State Presbyter.

FLORIDA DISTRICT CAMP  
DURANT, FLA.—Pleasant Grove Camp Ground; Oct. 11-21; Chas. A. Shreve, Speaker, assisted by other ministers; rooms in dormitory free. Make reservations early. Bring blankets. Restaurant on ground; meals reasonable; some cottages available. Write Jessie Pearce, Route 3, Plant City, or N. A. Bell, Camp Secretary, 1907 N. B. St., Tampa.

WEST FLORIDA DISTRICT COUNCIL  
GRACEVILLE, FLA.—All ministers and one delegate from each assembly in District expected. Five dollars is asked from each church to care for Council. Free entertainment to ministers and delegates. Meet Credentials Committee Oct. 1, when the Christ's Ambassadors also meet. Regular Council session opens Oct. 2.—K. D. Johns, District Superintendent.

EASTERN DISTRICT PRAYER CONFERENCE  
TRAFFORD, CITY, PA.—Third and Cavitt Avenue; Oct. 9-11; credentials committee meet first two mornings to interview candidates for license or ordination.—L. T. Culp, Pastor, 407 Gilmore Ave.

TRI-STATE PENTECOSTAL RALLY  
JOPLIN, MO.—Eighteenth and Byers, Oct. 1-4. Otto J. Klink, principal Speaker. About 25 churches in the Tri-state District will participate. Rooms free to ministers, meals reasonable.—S. K. Biffle, Pastor.

OKLAHOMA DISTRICT COUNCIL  
TULSA, OKLA.—510 S. Peoria, Oct. 9-12. First business session 9:00 A. M., Tuesday. Those wishing license or ordination please apply in person satisfactorily recommended. Rooms furnished to ministers and delegates as far as possible. Elder E. S. Williams will speak each night. Write H. T. Owens, above address, or David C. Plake, 715 N. Columbia St.—James S. Hutsell, District Superintendent.

TEXAS SECTIONAL CONVENTIONS  
Wichita Falls Section, Haskel Church October 2-3. San Angelo Section, Santa Anna Church, Oct. 4-5. Waco Section, Corsicana Church, Oct. 9-10. Greenville Section, Greenville Church, Oct. 11-12. Dalworth Section, Oak Cliff Assembly, at Thomas Hill, in Dallas, Oct. 16-17. Conventions open at 10:00 A. M.—E. L. Newby, District Superintendent, 2621 W. 26th St., Fort Worth.

ALABAMA-GEORGIA DISTRICT COUNCIL  
COLUMBUS, GA.—Oct. 9-11; all committees meet Oct. 8, 10 A. M. All desiring credentials should appear before committee then. E. S. Williams and Guy Shields expected as principal speakers. Each assembly is urged to send pastor and one delegate. Bed free; meals reasonable at Assembly mess hall, 22nd Street and 12th Avenue.—Write S. W. Noles, 3208 13th Ave., Columbus.—J. C. Thames, District Superintendent, Elba, Ala.

WORLD MISSIONS CONTRIBUTIONS

August 23-31 Inclusive	
ALABAMA. Andalusia Assembly of God	\$ 5.50
Ariton Bethel Assembly of God	1.35
Black Pine Ridge Assembly of God	1.00
Opine Assembly of God	3.75
Opp Union Grove Assembly of God	1.00
ARIZONA. Personal Offerings	2.00
ARKANSAS. Personal Offerings	11.50
Camden First Assembly of God	2.01
Eureka Springs Interstate Camp Meeting	182.70
Flippin Assembly of God S S	1.00
Monticello Assembly of God	8.10
Paris Christ Ambassadors	1.60
CALIFORNIA. Personal Offerings	126.85
Campbell Pentecostal Mission	12.67
Ceres Glad Tidings Mission	4.60
Coalinga Pentecostal Full Gospel Mission, Inc.	2.93
Chula Vista Pentecostal Full Gospel	14.00
Dixon Full Gospel Church	6.00
El Sereno Gospel Tabernacle	3.25
Escalon Glad Tidings Assembly of God	20.28
Fresno Full Gospel Tabernacle	5.00
Graham Church of the Full Gospel	6.00
Kingsburg Full Gospel Assembly and S S	12.50
Kingsburg Christ's Ambassadors	10.00
Lindsay Full Gospel Tabernacle	8.00
Lomita Calvary Missionary Society	10.00
Los Angeles Berean Assembly of God	35.00
Los Banos Full Gospel Church & S S	6.89
Morgan Hill Full Gospel Church	14.30
Ocean Beach Elm Pent'l Tabernacle	6.00
Reedley Full Gospel Tabernacle	22.50
Reseda Full Gospel Bible Class	2.18
Richmond Full Gospel Assembly	14.38
Sacramento Full Gospel Tabernacle	84.00
San Bernardino First Pent'l Church	30.93
San Diego Pent'l Full Gospel C A	5.00
San Diego Pent'l Full Gospel S S	20.00
San Diego Pent'l Full Gospel Tabernacle	74.27
San Jose Upper Room Pentecostal Mission	24.83
Santa Cruz Glad Tidings Tabernacle	44.80
Selma Young Married People Class	3.00
Glendora Southern California Bible School	25.00
Stirling City Full Gospel Mission	3.40
Sunnyvale Highway Pent'l Assembly	20.72
Watsonville Bethel Tabernacle & S S	28.79
Whittier Assembly of God S S	14.75
Yreka Full Gospel S S	1.50
COLORADO. Personal Offerings	31.75
Fort Morgan Gospel Tabernacle	11.00
Proctor Sunny Slope Assembly of God	2.12
Rocky Mountain District Council	25.80
Rocky Mountain District C A Rally	12.00
Rocky Mountain S S at Camp Meeting	8.86
CONNECTICUT. Personal Offerings	2.00
Bridgeport United Pent'l Church	24.00
Milford Assembly of God Church	2.00
Naugatuck Full Gospel Tabernacle	5.61
DELAWARE. Wilmington Calvary Pent'l Church	143.02
Wilmington First Pent'l S S	12.00
Wilmington First Pent'l Tabernacle	39.00
FLORIDA. Personal Offerings	13.00
Durant Pleasant Grove C A's	5.00
Orlando First Pent'l Assembly of God	5.00
Pensacola Assembly of God	5.00
Plant City Mt Zion Assembly	4.00
GEORGIA. Personal Offerings	1.00
Cedar Springs Providence Assembly	2.00
ILLINOIS. Personal Offerings	92.80
Alton Gospel Tabernacle S S	20.00
Belleville Junior C A's	1.00
Chicago Christ Covenant Church	10.00
Decatur Assembly of God S S	1.70
Hartford Assembly of God S S	2.49

Harvey Gospel Tabernacle S S	36.31	South Cumberland Assembly of God	10.95
Rock Island Bethel Church Assembly of God	5.00	MASSACHUSETTS. Personal Offerings	4.00
Zion Christian Assembly	126.72	MICHIGAN. Personal Offerings	25.50
INDIANA. Personal Offerings	16.00	Bad Axe State C A's	2.00
Gary Gospel Tabernacle	30.00	Clio Christ Ambassadors	1.50
Hammond Full Gospel Tabernacle	40.00	Detroit Oakwood Hungarian Assembly of God	5.00
Indiana Christ Ambassadors	7.00	Detroit Berea Tabernacle	60.00
IOWA. Personal Offerings	49.30	Grand Rapids C A's of Home Acres A of G	2.50
Davenport Glad Tidings Mission	5.00	Harbor Beach Pent'l Assembly	5.00
Mt. Ayr Pleasant Hill Assembly	3.50	MINNESOTA. Personal Offerings	126.91
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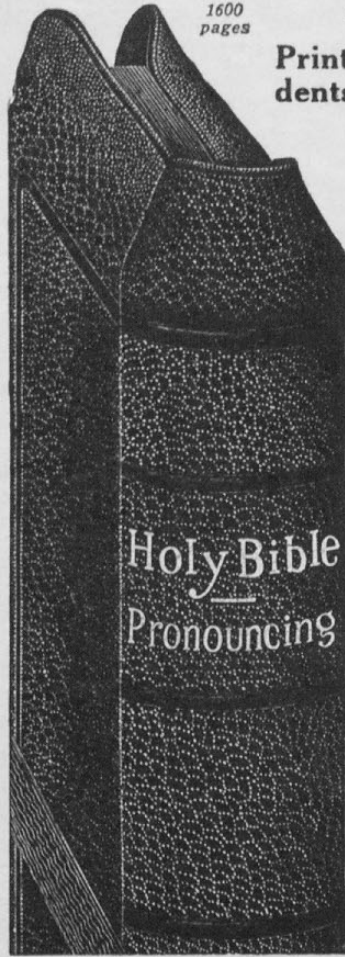
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**2** I thought it good to shew the signs and wonders <sup>b</sup>that the high God hath wrought toward me.

B. C. 570.

g ch. 3. 4; 6. 25.

2 Chald. It was seemly before me. b ch. 3. 25.

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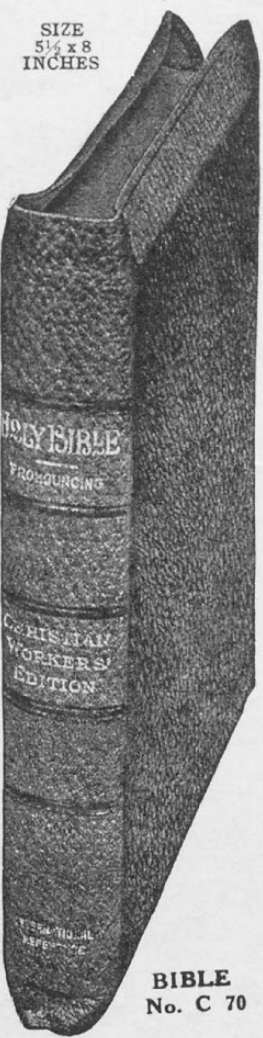
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a Lu. 3, 28	the c
b Ps. 132, 11	to C
Isa. 11, 1	18 ¶
ch. 22, 42	was o
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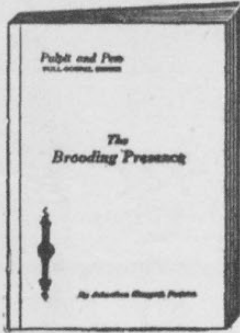
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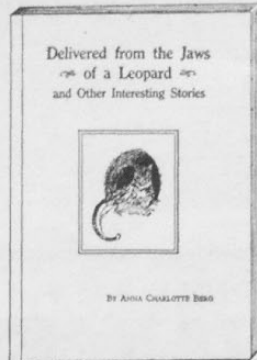
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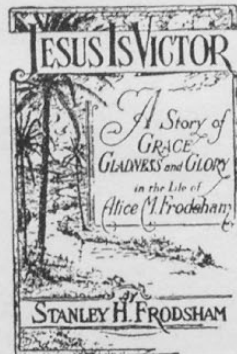


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