

Not By Might, nor By Power

# The Pentecostal Evangel

By My Spirit saith the Lord

The Whole Gospel to the Whole World



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## Guidance by the Holy Spirit

Donald Gee

"The Spirit said unto Philip, 'Go near, and join thyself to this chariot.'" Acts 8:29.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

I shall never forget my first journey into a foreign country. How thankful I was that I had a guide in the person of the friend who took me as his companion. Incidentally he paid all expenses; but in addition to that he knew the language, had traveled there before, and could make my journey care-free, profitable and enjoyable. Crowning all was the delightful fellowship with himself as we enjoyed everything in each other's company.

How much better it all was in every way than if I had simply received a few instructions, and a guidebook, before I left home, and had then been left to manage as best I could.

### The Personal Guide

Now this is exactly what the Holy Spirit is intended to be in the life of the Christian. The love of Christ has planned that we should receive something far better than mere "guidance": He has provided a personal Guide.

The theological doctrine of the personality of the Third Person in the Godhead glows with life and beauty when we taste the personal guidance that He gives, and know the Comforter as a Friend to lead and direct all through life's pathway. And nothing less than this should be every believer's experience. The splendid Old Testament type is found in the pillar of cloud by day, and of fire by night, that was upon the tabernacle in the sight of the Israelites

throughout all their journeys, to guide them right home to the Promised Land. Num. 9:15-23.

Such an experience demands, however, an intimate and friendly relationship between the Guide and the guided. "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14), and they are so led just because they are sons. Moreover, to enjoy continual guidance by the Spirit the true attitude of a

son must be maintained experimentally by a delight in the Father's will, as well as by a fundamental spiritual relationship founded upon the new birth.

Enjoyment of the Holy Spirit as the Guide is based upon perfect mutual confidence and unbroken fellowship. The Spirit grieved (Eph. 4:30), or the Spirit quenched (1 Thess. 5:19), will quickly cloud guidance, and ultimately hinder it altogether.

But where the conditions are fulfilled, the personal guidance of the Holy Spirit can become wonderfully real. The New Testament uses some very simple and direct language to express it—"The Spirit said." Acts 8:29; 10:19; 13:2. The phrase reveals an intimacy and actuality of the Holy Spirit in the life of the early Christians that may well make our hearts hungry for a parallel experience today. We believe it is possible.

"The Holy Spirit said . . ."

There are at least four passages in the New Testament where the direct voice and guidance of the Holy Spirit are explicitly stated to have been given, viz. Acts 8:29; 10:19-20; 13:2; and 16:6-7. We may safely presume that these instances stand out from a background of fairly common experience.

In analyzing the revelation which they contain we notice three things:

#### (a) The personal background.

The Holy Spirit spoke to men of willing obedience (Philip), of prayerful character (Peter), and of devotion to the gospel (Paul). In the collective instance of the assembly (Antioch) He spoke during a time of waiting upon God in priestly service and fasting. All of which

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### Guidance

#### (1) HOW?

1. By His voice. John 10:27.
2. With His eye. Psalm 32:8.
3. With His counsel. Psa. 73:24.
4. By His presence. John 10:4.

#### (2) WHERE?

1. Into the paths of peace. Luke 1:79.
2. Into all truth. John 16:13.

#### (3) HOW LONG?

1. Continually. Isa. 5:8-11.
2. Unto death. Psa. 48:11.

#### (4) THE CONDITIONS.

1. Grateful acknowledgment of past and present guidance. Prov. 3:6.
2. Committing the way unto Him. Psa. 87:5.



OR precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

We find in the text before us a statement or declaration of the method which God uses in the manifold display of His workmanship or in the revelation of His character to His people. When we consider this as a working method, we find at once that it implies four characteristic marks, 1. Purpose, 2. Time, 3. Exactness, 4. Carefulness.

When we look at the marvelous workings of God in nature or watch Him in the delicate and mystical work of redeeming and transforming a human heart—it matters not into what realm of His work we may move, we see these marks stand out in striking evidence.

The *purpose* of God in all He may do is indeed food for contemplation. If we think of Him in the dim beginning, in the eternity before time, we cannot think of Him as an unintelligent Being. He must have purposed before He created. There was design backed by infinite knowledge and wisdom long before the foundation of the world. The purpose of God covers not only the vast unfolding of His will concerning the great issues of life, but the same characteristic mark is found upon the simplest and most unnoticed detail of His work. Not only is there sublime purpose in creation and redemption, but in the falling of an autumn leaf, which in itself is an epitome of life. There is no loss in God's work, "for every purpose of the Lord shall stand."

The purposes of God in regard to man are arranged in a program according to *time*—be it in ages, dispensations, centuries or even seconds as they flit by. God is never in a hurry so that He is ahead, nor is He slow that He misses an appointment. He is always exactly on time. How very evident is this fact when we consider the heavenlies. The very stars and planets are all moving in the most exact time and order. The scheduled movement of a planet may be computed to the fraction of a second, so perfect is time in God's system and plan. Prophecy itself is marvelously fulfilled to a day and hour.

God's wisdom and purposes always find expression in most exact measures. If there is choice to be made or a line of demarcation to be drawn it is done with concise and amazing exactness.

"Though the mills of God grind slowly, yet they grind exceeding small; though with patience He stands waiting, with exactness grinds He all."

The fulfillment of His law is to the very jot and tittle.

How astonishing it is to note the *carefulness* displayed in His work in nature or upon the human heart. The omnipo-

## The Threefold Revelation of God

By John Wright Follette

tent hand which holds in perfect control the unseen forces at work in the universe—hanging the world upon nothing and guiding even to a hair's breadth the fiery comets and thousands of stars in unerring flight, must move also in opposite extreme. He also touches with exquisite delicacy the common dandelion and powders the many stamens with fairy gold-dust or paints a filmy bloom upon the grapes.

If we were quiet enough and yielded enough our hearts would be ravished with wonder, awe and adoration as we traced these four characteristic marks in nature and redemption. Let us praise Him that He is our God and that we are His people, even His little children.

Now I would like to take the words of the text and see how perfectly they portray God's method in His revelation to mankind. This may be considered threefold. First, we have God's revelation in nature. Second, we have that given in His Word. Third, we have the personal revelation given to the human heart. Our God is a seeking God. He has since the beginning sought the fellowship of man in order that He might share in His thoughts and purposes. So in His approach to man He has made and continues to make disclosures of Himself.

To give this study a background let us use the 19th Psalm. This I consider to be one of the clearest pictures in the Bible of this revelation. It covers the ground perfectly from nature through the Word and ends, as God always desires it should, in the human heart. The Psalm may be divided into three parts. The first three verses show us the revelation of God in nature. Verses 7, 8, 9, and 10 show us the continuation in the Word, and verses 11, 12, 13, and 14 carry it to the individual and in a very personal way.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is

nothing hid from the heat thereof."

The first and most ancient manifestation is that in nature. It is the most simple, most easily discerned, and yet to many perfectly unintelligible. In these verses we hear the inspired minstrel (directed by God) sing out his heart in bold declaration. He is telling us to look up into the heav-

ens if we seek a discovery of God. If one doubts the personality of a Supreme Being, look upon His superb manifestation of power and glory stretched through unknown spaces across the firmament. Behold the testimony of earth in the varied phenomena of nature before whose wisdom, power, and mystery we stand dumb. Are we too stupid to recognize personality and intelligence back of it all?

"There is no speech or language where their voice is not heard." Much of the beauty and force of this verse is lost by the interpolation of the word, *WHERE*—printed in italics—showing that it is not in the original. By leaving it out and adhering to the literal translation of the Hebrew (see R. V.), the whole meaning is altered, and we have not only truth but most significant poetry. "There is no speech nor language; their voice is not heard." How true! The universe of visible things has no faculty of speech—no articulate language and yet it has the power of declaring the glory of God, and proclaiming the message to every age, country, and people. It is the silent witness appealing to the mind of man in a way not less—but, when understood, even more forcible than an audible voice. It is really a picture and sign language. Think of the centuries that this unique picture book of God has been unfolding page by page in the celestial regions and also upon the face of the whole earth. Each page and picture in perfect order proclaims His secrets; impart His solemn lessons; and minister in song the music of divinity. I am convinced in my own heart that there is a peculiar and sacred ministry in nature, mystical and highly spiritual. Could we but see, could we but hear, our hearts would be mightily moved by the impressive lessons if some of her commonplace manifestations were interpreted to us. Paul tells us that "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:20.

The translation given by Weymouth is even clearer. "For from the very creation of the world His invisible perfections—namely, His eternal power and divine nature—have been perceptible and clearly visible by His works, so that they are without excuse."

The faith and religious life of the American Indian show this in a very significant way. His very instinct and intelligent observation of nature over and about him brought forth a faith and belief in a Supreme Being whom he called the Great Spirit. He also recognized by the movement of the seasons in perfect cycle and the many picture-lessons taught by nature that he was dependent upon and subject to God. Being ignorant of correct terms or technicalities, he called God, the Great Spirit, and to Him he prayed, gave thanks, and rendered obedience. In ceremonies picturesque and poetical, he gave expression to his religious emotions.

"Lo the poor Indian! whose untutored mind  
Sees God in the clouds, or hears Him in  
the wind;  
His soul proud Science never taught to stray  
Far as the solar walk or milky way."  
—Pope

Now let us note how this revelation in nature comes. Is it in one specific or local realm? Does it shine forth in one single gleam? Never! The method He adopts in this revelation is given in the text, "precept upon precept, line upon line, here a little, there a little." Look with the Psalmist into the heavens. There are stars and stars, myriads and myriads of them. They are scattered like dust; they are grouped in perfect clusters; they are massed in superb order, gleaming, twinkling, dancing, quivering, and sparkling. They are infinite in number, color, and magnitude; yet "He calleth them all by name."

Look at His manifestation in nature. Is it confined to one tree or mountain? Not at all. The same rule is again applied, "Precept upon precept, line upon line, here a little there a little." Even in the formation of the crust of the earth we have layer upon layer and stratum upon stratum. There are the mountains rising in solemn and majestic grandeur thundering their message of strength and stability, while at their feet flows a *broken* singing brook. Both enter into the parts designed by God to make the revelation complete. It is star upon star, rock upon rock, wave upon wave, and thus when perfectly massed we have a perfect manifestation.

But God is not satisfied to make one revelation and confine it to the natural creation. He has also given us one in His Word, the Bible. In it we read that Christ "who is the image of God" is also the Word. So in the Word we have a perfect revelation of God the Father. Let us look at the Psalm again. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of

the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightning the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

These verses give us a comprehensive grasp or idea of the power, effect, and value of the Word. This shows us God as He appeals to us through Christ by way of the Bible. This is indeed a marvelous and sacred revelation. This blessed Book contains all the light and instruction needed to bring a man from sin into a new creation, and fit him for heaven. The doctrines, so precious to our hearts, are all found between the two covers. Someone may ask, "Where is there a systematic and orderly statement of truth about such and such a doctrine?" We confess (and gladly) that God did not intend that the Bible should be written in style like that of a systematic theology book. Had the Spirit made a series of definitions, arranged them in logical order and with perfect system of thought, man would certainly say the Bible is man-made. But the very style the Spirit uses is quite proof of the spiritual inspiration and divine origin. The doctrines are all there, but marvelously strewn from cover to cover. Hardly a book but yields a verse or chapter bearing upon one or more of the fundamental doctrines of the Christian faith. We have the New Testament composed of 27 books of which more than 20 are epistles. Each was written under different conditions, to different people and for different purposes. The Old Testament covers a period of over 4,000 years and was written by more than a score of different writers. Yet by a careful selection of verses bearing upon the doctrine in hand, gleaning them from book to book, both from the Old and the New Testament, we get our material in hand. Then by thorough analysis and careful synthesis we are able to deduct a systematic, orderly, and truthful statement of the doctrine. Of what other group of books or single book upon earth could this be true? Some have asked, "Where do you find the doctrine of the Bride? Show me the chapter and verse." To those who have anointed eyes and are able to read, such a question is amusing. The teaching of the Bride is not confined to one chapter or verse or even book. It is like the doctrine of sin, salvation, or the second coming, it runs from Genesis to Revelation and is found in nearly every book. We all know that any or all of the Christian doctrines are founded and built up by the application of the same rule, "precept upon precept, line upon line, here a little, there a little."

Now let us turn to the last four verses of the Psalm.

"Moreover by them is thy servant warned: and in the keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Here we find the revelation of God to the individual—the personal touch. This is the ultimate purpose of God and the desired result of the preceding manifestations. This was His thought even in the beginning when the morning stars sang together and the whole realm of nature was started out upon its ministry of preaching, declaring, admonishing, and singing with a grandeur and eloquence which defy human art. In these verses we find personality introduced by way of the word, "servant." In the first six verses we find the revelation is universal in scope. Also in the next group (concerning the Word) it is still general in character for mankind. But here we find He touches the individual. Through this revelation man is made to see his sin (need), and also to find a remedy (by the prayer of penitence). The coming of God by way of the Holy Spirit into the human heart is a wonderful triumph. He accomplishes what the Bible of nature could not do; neither the letter of the Word. They both have their ministry and are to lead to God. So the Holy Spirit is needed to *interpret* the first (nature) and to *quicken* the second (the Word).

He now seeks to manifest Himself in and through His people. This is His final purpose now in the process of development. We are made partakers of the divine nature and are to show forth the character of Christ and to manifest the fruit of the Spirit. This is indeed a mystery. How can such a revelation be made? The Holy Spirit is put in charge of the work and by a constant, unreserved yieldedness on our part, He is able to reproduce in us as much of the Christ life as we truly desire. Is the revelation made in one day? We are not so foolish as to think that such a transformation could be experimentally realized at once. The Lord uses the whole Christian life time to accomplish this. The revelation of Christ and the glorious possibilities of the Christian life may flash across the heart in *one moment* of time, but the outworking of the same will take many a day. What was His rule or method of revelation in nature and in the Word? Was it not, "precept upon precept, line upon line, here a little there a little"?

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# The Editor's Notebook



## Encouragement to the Weary

It is written, "In quietness and confidence shall be your strength. In returning and rest shall ye be saved." The prophet Elijah was utterly discouraged as he sat under the juniper tree. Everything seemed wrong. He was in danger of being personally destroyed by a wicked woman. What was the use anyway? All Israel had backslidden and he alone was left! The angel of the Lord came to the agitated prophet and prepared a meal for him to nourish his weary body, then let him go to sleep to forget his many troubles and his utter discouragement. And the angel of the Lord came to him again to prepare him another meal; then he was led to the Mount of Horeb where he could be quiet with the Lord, away from the din, the turmoil, and all that spoke of apostasy in Israel. And in Horeb he saw some remarkable things—a mighty wind, a great earthquake, a great fire. But God was not in these. Then there came to him a still small voice, the voice of God. In that quiet hour the Lord put in his heart a new confidence—a confidence that the Lord was still reigning; that he was not alone in his loyalty to his God; seven thousand others had been reserved, who had not bowed the knee to Baal.

## The Lord Reigneth

There was no need to fear concerning the reigning house of Ahab and all their sins. God had chosen another to be king in Israel—one who would destroy the wicked Jezebel and her ungodly seed, and the seed of the ungodly Ahab. God was still reigning in all the affairs of men, watching not only over Israel, but over Syria. Another was to be anointed to be king over Syria, for God putteth down one and raiseth up another, and He ruleth in the affairs of men of earth. The glorious ministry of the prophetic was still to be continued. Though He would take Elijah to glory, Elisha was to be anointed to be prophet in his room. In the quiet of that hour, all the confidence that had been lost under the juniper tree was restored. In quietness and in confidence the prophet rested in the word of Jehovah, who rules both in heaven and in earth, who personally takes an interest in the creatures He has made, and is working all things after the counsel of His own perfect will.

## Resting in God

In the days of King Asa a great host of Ethiopians, with many chariots, came against Judah. What hope was there for the few of Judah against the many of

Ethiopia? But the king had set his heart to seek God, and to put away the idolatries that were in the land, and as he sought the Lord his heart rested. Before the battle he prayed, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord, our God; for we rest on Thee." No fear. No agitation. No panic. No counting up the few of Judah and contrasting them with the many of Ethiopia. No, he just rested in his Lord. He had returned with all his heart to God, and he could rest, believing that He who was the mighty Creator, who made the stars, who brought confusion to the hosts of Egypt when they dared to follow Israel through the sea, could bring confusion to these Ethiopians who had dared to cross from Africa's soil to this land, to destroy the people of God. He rested in confidence that the Lord, to whom he appealed, would undertake. And it is written, "The Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled." And Judah carried away very much spoil from the battle.

## A Relapse to Unbelief

But at a later day Baasha, the king of Israel, came against Judah, and instead of resting in the Lord and trusting in Him, Asa took the silver and gold out of the house of the Lord and sent to Benhadad, the king of Syria, appealing to him to help. Hanani, the seer, came to the king and said, "Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." Then the king was wroth with the prophet, who brought him this message from the Lord, and put him in prison.

## A Maintained Rest

It is good to enter into rest, to rest in the Lord; but this must be an attitude continually maintained. The Lord Jesus invites all those who have turned everyone to his own way and who in consequence are weary and heavy laden, to return to Himself, and says to them, "Come unto Me, and I will give you rest." He

brings rest to those who return to Him. But it must be a rest continually maintained. He says, "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." A maintained rest, a continued reliance, a confidence continually renewed as we learn of Him. Trust not in thine own wisdom, trust not in the arm of flesh; rely wholly upon Him. A heart that relies wholly upon Him will be made perfect, and He will show Himself strong on behalf of those whose hearts are thus perfected towards Him, for His eyes are ever upon them.

## A Greater than Elijah

Dost thou want a strong confidence? Come to thy Lord. It is written, "The Lord shall be thy confidence." Take Him to be thy confidence, providing thee all the faith thou requirest. Thou wast crucified with Him and thou dost live no longer. But rely on the fact that He liveth in thee, and the life that thou dost live in the flesh thou livest by His confidence, His faith, His strength. Learn to be quiet and still before Him. Be still and know that He is indeed God, that He will be exalted. Thou shalt not be agitated, nor disturbed, nor disquieted by things around. But as thou art separated unto Him, thou shalt hear His still small voice in the glorious assurance that He hath many who have not bowed the knee to Baal, who are trusting Him. Those He sees in the secret closet seeking His face. Thou canst be assured that there is a King who shall reign, who shall destroy all the wicked of earth. Thou shalt be assured that there is a Prophet like unto Moses, but a greater than Moses, who shall exercise the prophetic office, and who shall do greater works than Elijah, greater works than all the prophets, for He doth know His God, and He is strong and He shall do exploits. Thou canst rely on the Prophet that God anointed with the Holy Ghost and power.

## The Heavens Do Rule

Be assured that He shall reign over all the kingdoms of earth. He shall be King of kings the Lord of lords—not merely in Israel, not merely in Syria, but His domain shall be from shore to shore, and from the river unto the ends of the earth. He, the meek, and lowly One, shall not fail as did Asa. He shall ever rely upon His Father. He shall not seek, and shall not need to seek, alliance with any of the great of earth, for He hath back of Him all the hosts of heaven, and He shall come with ten thousand of His saints to execute judgment. The eyes of His God are ever upon Him, for His heart is perfect towards His God. And thou shalt see the coming forth of the arm of Jehovah to be strong on behalf of Him who is perfect and ever will be perfect, who is coming forth in His own perfect time to do a perfect work in His own perfect way. Thou canst be quiet

and confident. Be still in the glorious assurance of this—His perfect will shall be wrought out and His will shall be done on earth as in heaven, and His glorious kingdom shall come.

### Entering Now

Today He doth invite thee to rest in Him and wait patiently for the fulfilling of all His gracious purposes and promises, for He purposes to remove all that defiles and hurts and harms, and to bring in that which is good, so that there shall nothing hurt nor destroy in all His holy mountain. All the earth shall be filled with the knowledge of His glory, even as the waters cover the sea. Dost thou ask, "When can I enter into this rest?" He

doth say, "Today, if ye will hear His voice." He who spoke in the still small voice to Elijah when he came aside and separated himself wholly unto his God, will still speak to His own when they withdraw themselves from the world. Today thou canst hear His voice, and this day thou canst enter into His rest. He doth say, "Learn of Me, and ye shall find rest." As thou dost incline thine ear to hear the words which He hath spoken, which are recorded in the Scriptures of truth, thou shalt enter into rest. Thou shalt abide in Him who is Himself thy land of rest, who is Himself thy peaceable habitation, thy quiet resting place. He Himself is thy refuge, and the resting place of all His own for time and for eternity.

## The Passing and the Permanent

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

### Palestine Chemicals

It is reported that a new company, Palestine Chemical Industries, has been registered in Jerusalem with a capital of \$500,000.

### Record Tourist Month for Palestine

The *Jewish Chronicle* reports that the greatest number of Jewish visitors to Palestine ever recorded in a single month was reached in March when 7,077 Jewish tourists were admitted of whom 277 received permission to remain.

### A Gruesome Harvest

*Evangelical Christian* reports that many bodies of British soldiers killed during the World War are still being found on the battlefields of France and Flanders. Last year no fewer than 1,246 were found. And yet men today are preparing for another carnage. But we can rejoice in the assurance of the blessing Christ will bring when He returns, "Neither shall they learn war any more." Isa. 2:4.

### Abolishing Sunday Schools

The *Evangelical Christian* states, "We are not surprised to learn that two denominations in the United States have decided to abolish their Sunday schools in the next five years, and conduct what is called 'the unified church program for all ages.'" This paper protests and says, "There never was a time in the history of Sunday School work when its ministry through consecrated teachers was so needed as today. All the forces of evil seem bent on destroying the spiritual life of the young people of this and other lands. The Sunday School is the power house of the church, and the devil knows that if the influence of the former be destroyed the power of the latter will soon go. This is no time to abolish the Sunday School."

### A Dangerous Calm

Said a writer in the *American Scandinavian Review*: "The age is restless, but unfortunately there is a calm of death where the great restlessness ought to be, namely in our conscience, which should keep us awake and fighting." A Holy Ghost revival will produce that wholesome restlessness. "He shall convince the world of sin," said Jesus of the Spirit.

### The Modern Jonah

Like Jonah his type, the modern Jew is indigestible. He cannot lose his identity even if he so desired. Many writers have suggested assimilation as a solution for the Jewish problem. But a Jewish paper points out that in Rumania Jews are forbidden to assimilate with the people. "The non-Jewish world has never shown any great desire for absorbing the Jewish people."

### The Modern "Bird of the Air" (Eccl. 10:20)

It is reported that the new Anglo-Japanese radio-telephone service was officially opened this morning when Sir Kingsley Wood, British Postmaster-General, greeted the Japanese Minister of Communications in Tokyo. Sir John Simon, British Foreign Secretary, spoke with the Japanese Minister for Foreign Affairs.

### The Editor's Mistake

In our last issue there appeared in this column a paragraph under the heading of *A Friendly Word*. This extract was placed on the Editor's desk to call his attention to a criticism of our movement. By mistake he picked it up with some other copy and sent it to the printer, and was later horrified to see that it had been set up and printed. He greatly regrets this error and bespeaks for himself the kindly forbearance of the reader.

### God's Real Estate Laws

When real estate operators approached Miss Mattie Devarnia Brice with an offer to buy land she owned in Palestine, she refused to sell. The previous day Miss Brice, a Gentile, had found the following passage in Leviticus: "The land shall not be sold forever, for the land is mine." Whereupon Miss Brice donated the two plots she owned in Migdal, near Tiberias, to the Jewish National Fund.

### Bolshevistic Mexico

Christianity is practically outlawed in Mexico by the following article of its Constitution: "Groups of citizens called churches have no corporate status under the law."

The Mexican government is as communistic as the Russian; and considering the nearness of Mexico to us, the fact should become a matter of grave concern and much prayer. A few years ago Mexican Christians little dreamed that Christianity would be practically outlawed, many churches closed and, in some states the number of ministers restricted to a handful to so many thousands of people. But such is the case today.

### More Beer Means Less Milk

The following has been quoted from *Heart and Life Magazine*: "After beer was legalized in 1933, sales of milk and ice cream decreased at the rate of \$333,000 per month in one large company (Beatrice Creamery Co.). This is the equivalent of 750,000 gallons of milk per month decrease in one company. (Report of president.)"

*Wesleyan Methodist* quotes Luther's words: "Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that He would destroy the whole brewing industry. I have often pronounced a curse on the brewer. Many could live on the barley that is spoiled and turned into a curse by the brewer."

### Falasha Jews

Falashas, the dispersed, are so-called because they live separated from the Christians and are despised by them. Widely scattered over Abyssinia, they are found in small groups here and there, as weavers, blacksmiths, and artisans. They live in very poor conditions, in almost inaccessible places, but are very willing to listen to the gospel message. They continue to observe much of the Mosaic ritual, writes a missionary in *Church Missionary Intelligence*, (quoted in *Alliance Weekly*) but they have mixed up with it heathen practices. They still offer sacrifices to honor Jehovah, but they also offer to Sanbatitu, the goddess of heaven, the one against whom Jeremiah testified. This missionary reports that about 10,000 of these Falasha Jews have accepted the gospel.

# Why Some Are Not Healed

By Mrs. Frances Kies

"Is any among you afflicted? Let him pray." Pray? Yes, "men ought always to pray and not to faint." Luke 18:1. But is prayer alone sufficient to bring victory? God was speaking to His own elect. Men on the titanic prayed until the waves covered them, but were their prayers sufficient for deliverance? God said to Moses, His chosen prophet, with whom He talked as to no other man, face to face, "Wherefore criest thou unto Me? Speak to the children of Israel that they go forward." Ex. 14:15. Praying was not sufficient to turn back the waves, but faith that manifested itself as obedience to the Lord's command to go forward caused them to pass through the Red Sea as by dry land.

"Why callest thou Me, Lord, Lord, and do not the things that I say?" When the woman at the well of Samaria asked the Lord Jesus for the living water of which He had told her, she only thought of quenching her own thirst, and of the long distance that she had to carry the water; but when she found that He knew all the dreadful secrets of her sinful life, she went forth as a voice in the wilderness proclaiming His deity, and her obedience brought a great revival because she did not cover her sins, but confessed and forsook them. Then she went to call all the men with whom she had acquaintance. She forgot her water pot. We read that many believed on Christ because of the saying of this woman.

Now, we quote James 5:13-15 as our sure word of promise for healing, but what about the whole written book of the Apostle James? Did he divide it into chapters? No, that was done by others. In the same connection with the verses mentioned above we read that we should not grudge one against another lest we be condemned. Condemned prisoners standing before the judge are not inclined to ask for any special favors. James also speaks of humbling ourselves under the mighty hand of God that He may exalt us in due season, and also of confessing our faults one to another, and "if (ye) have committed sins, they shall be forgiven (you)."

In these days do we hear of anyone confessing their faults or sins one to another? We have no right to claim healing by calling for the elders unless we have wiped the slate clean, and then we can ask in faith, nothing wavering. Are our tongues a fire, set on fire of hell? Are we speaking evil one of another, and then asking for an anointing? It is the prayer of faith that saves the sick, and we must also have faith if we are to of-

fer the effectual fervent prayer of the righteous. Blessings are not forced upon us, and if we are not in harmony with the elders whom we have called to pray for us, we are not doers of the Word, but hearers only.

"Whatsoever He saith unto you, do it." At the marriage of Cana in Galilee, the mother of Jesus said to the servants, "Whatsoever He saith unto you, do it." If they had refused to fill the water pots because in the natural it might seem foolish and unreasonable, there would have no miracle occurred. How many miracles of healing may have been hindered because there has been no obedience to the word concerning the confessing of faults (sins, marginal), one to another?

## The Threefold Revelation of God

(Continued from Page Three)

Think you He has a new rule for this revelation? No, my friends, it is lesson upon lesson, trial upon trial, blessing upon blessing, and thus through manifold operations of the Holy Spirit, until the image of the Son of God shines forth in grace and beauty. We are in the school of the Holy Ghost, and we are here to *learn*. Learning implies time, application, and perseverance.

Listen to Paul in Phil. 4:11, "I have *learned* in whatsoever state . . . to be content." This came not by sudden revelation, neither was it a gift bestowed upon him. He passed through numbers of hard places before he reached this place of grace. Think of this strange statement concerning the Lord: "Though He were a son, yet learned He obedience by the things which he suffered." Heb. 5:8. Another translation reads, "He learned to hearken by the things He experienced." Can you imagine such depths of humiliation?

We all desire to be like Christ in every department of our nature. We long that a fuller manifestation of His heavenly character might find expression through us. Then let us *learn* by the rule He has given us, "precept upon precept, line upon line, here a little, there a little." Do you not remember your early school days? To how many did the ability to read come as special gift or revelation? Did we not all have to learn our A B C's? Then we moved on from words of one syllable through lesson and book to the last reader. Our teachers may have loved us dearly and may have devoted hours of attention to our needs, but that alone could not make us readers. We had to learn personally by application and patient study. The teacher's love could not

impart ability. Do you think it is otherwise in the spiritual life? God's love even though it cannot be measured, cannot in one moment transform us into full grown sons, neither can He put a babe in Christ upon a throne to reign—even though He loves us tenderly. The babe must grow, develop and let the Holy Spirit give him the needed training required to make possible such a position. His purpose now is to transform us and to make this revelation of Christ in us. Do we need to learn patience, love, obedience, or humility? Then let us yield to His order of working and again to this sin-sick, weary, worn, dying world there will be made a fresh revelation of God even in His people.

## Enroll Now!

Over one half of the capacity (250 students) of the enlarged Central Bible Institute dormitory has already been engaged for the 1935-36 school term. This is *fair warning* to all those who intend to enter school here this fall to ENROLL NOW. A warm spiritual environment, full educational opportunities, an unusual practical work department, and every material convenience and comfort, are provided at this school for practically no more than what it costs to live at home. *You can afford* to come to Central Bible Institute to train for service. You are young once. You will devote three years to study and preparation for ministry ONLY ONCE. Be fair to yourself and the kingdom and come to Central Bible Institute. Send NOW for catalog and application blank and hasten to secure a room in the commodious new dormitory building. Address, The Central Bible Institute, Springfield, Mo.

## Questions and Answers

*What does Romans 8:9 mean where it says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his"?*

This means that as Christians we cease after the flesh when the Spirit of God comes to dwell in our hearts, That, instead of living carnally, we live spiritually. That the flesh and the Spirit are in direct opposition to each other is shown in Gal. 5:17, 18, and in verses 19-21 the works of the flesh are described while in verses 22, 23 the fruit of the Spirit is shown. Instead of manifesting the works of the flesh the Spirit-filled believer is to show forth the fruit of the Spirit.—E. S. W.

One great characteristic of holiness is never to be exacting—never to complain.—Jeremy Taylor.

## The Way of Salvation

### Victory Over the Lion

The following is a testimony taken of an African Christian native given at the chapel at Mwanza, and is taken from the *Congo Evangelistic Mission Report*.

You all know how the lion terrorized our villages about Kilumba. There was hardly a household that was not mourning. In the villages the wailing for the dead did not cease night or day. We all went to the gardens or along the paths through the forests with spears in our hands, or arrows constantly fitted to our bow-strings. In spite of it all however, scarcely a day passed without somebody being killed, while often there were several victims in a single day. Even in the villages they were not safe, for the lion would stalk into the main street, and carry off a man or woman in broad daylight. Everyone seemed too paralyzed with fright to resist.

"You know the pool where the cane grows. Nobody dared to go there for that was where we heard roaring and growling all through the night. At last my father said 'I cannot listen to this wailing. It is breaking my heart. I am going to kill that lion over at the pool where the cane grows.' 'Don't go. Don't go,' pleaded his brothers. 'You will never come home again.' But Father took his bow and poisoned arrows, and he called back, 'I will not come home again till I have killed that lion. If he does not kill me, then I will kill him.'

"Father did not have long to search, for as he approached the pool, there was the lion, snarling and crouched ready to spring. Father sent an arrow in between his shoulders, and as the animal leaped, Father dodged and turning, shot a second arrow into the lion's flanks. It did not charge again, but went off staggering. He sat for a while, that the poisoned arrows might have time to work, and then, following the spoor, he found the lion already stiff and dead.

"On approaching the village he heard his brothers wailing for him. They had made up their minds that already he must have been devoured. As he stood in the doorway, with his two blood-stained arrows in his hand, they set up a shout of joy. 'Our brother has come back from the dead,' they cried. 'He has slain our enemy and delivered our children from the lion's paws.'

"All the village went out to see the dead lion, and to bring in the carcase as tribute to our Chief. Now even the little children went forth to the pool where the cane grows. They were not afraid. That afternoon all the people of the villages around came to look at Father. They put him in the middle of the circle, and hiccoughed with amazement as they

said, 'That is the man who slew the lion which brought us death and destruction. Oh what a man. Let us compose songs about him.' Today Father can have what he wants. Nobody would think of refusing the man who slew the lion. Even we, his children, share in his triumph, for whenever I pass through the Kilumba villages they point to me and say, 'That is the son of the man who killed our enemy.' They want to shake hands with me and cook me a meal. They say, 'You shall never want, for your father risked his life for us.'

"Beloved! Another has been going about for a very long time, as a roaring lion, seeking whom he may devour. There are many who are mourning today on his account, and there is scarcely a home in which he has not had his victims. I know a river of water, clear as crystal, and those who drink will never thirst again, but this, our enemy, has barred the way to the waters, so that many who would quench their thirst are afraid.

"Thank God that One, however, was not afraid to lay down His life that we might be delivered. He went forth to the combat alone, for his disciples forsook Him and fled. They mourned saying, 'We shall never see Him again,' but oh, what rejoicing there was when He appeared once more in their midst. All those whom He has set free will one day gather around Him. They will say, 'This is the One who delivered us. Unto Him who loved and washed us from our sins in His blood be glory and honor, dominion and power.' They delight to compose songs about Him. Even His sons come in for their part in the praise, for we shall share His glory and sit on His throne. We suffer with Him now but one day we shall be glorified with Him.

"Would you spurn the One who laid down is life for you? Would you make light of His sacrifice? Never such dark ingratitude! Join rather with us today and let us sound His praise throughout eternity who delivered us at the cost of his own life's blood. The time is fast approaching when all Creation will gather about His feet, sing His praise and acknowledge Him as Lord of all. In that day nobody will dare refuse His lightest request, and even the condemned in Hell will bow their knees to Him and acknowledge Him as Lord, who delivered us from the lion's paw."

### Jew Baiting

"In Munich, hideous posters reviling the Jews have appeared," says Agnes Scott Kent in *Evangelical Christian*. "One typical poster reads: 'Jews are as necessary to all lands as are rats in a granary.'" That is the outlook of the world but let no saint allow any bitterness or hatred in his heart against this people who are "beloved for the fathers' sake." Rom. 11:28.

## Seed Thoughts

Gathered by Alice E. Luce

The mules work busily on the site of the great Union Station in Los Angeles drawing carts for excavating, filling in, leveling, etc.

I wonder whether one of those mules will boast some day: "I built the Los Angeles Union Station." What are you laying claim to, as a worker for God?

"I have planted, Apollos watered; but God gave the increase." 1 Cor. 3:6-10. Paul knew better than to be presumptuous about what the Lord had done through him.

We may have done some of the plowing, the excavating, the filling in (see Isa. 40:4), the building, the painting, or the polishing in this glorious work for souls—but all our efforts would amount to *nothing* without God.

This is the most glorious cooperation in all the universe—to be *labourers together with God*. There are two metaphors used here: "God's tilled land and God's building." R. V.

Every worker will receive his own reward according to his own labor, and crowns are laid up for all who are *faithful* even in the humblest work, like that of the mules.

Yet lest any should boast, let us keep ever before us the unchangeable truth that "neither is he that planteth anything, neither he that watereth; BUT GOD that giveth the increase."

### Paying Debts

We heartily endorse the following statement made by E. E. Shellhamer: "It is alarming how some people (including ministers) can shout and profess big things, and at the same time be careless, yea, tricky about keeping promises and paying what they owe. They must receive several statements, and sometimes a threat, before they will pay. They can buy new clothes, cars and radios, and at the same time neglect to pay a cent on old accounts, such as groceries, rents, pledges, books, and even Bibles. What is the trouble? Are they stupid, ignorant, or dishonest? It would seem, if they were at all sincere, they would put forth an effort to diminish their old debts, if only a small amount per week. In so doing their creditors would soon be inclined to reduce or cancel the debt. When we borrow money from a banker we put forth every effort to be there on the dot, lest the sheriff come after us, but when we borrow money from a good old brother or sister, we take advantage of his or her leniency and let them wait for days, months, or years before paying even the interest. Now this is plainly unrighteous, and no one can do so and be consistent with a high profession."

# The Gospel in Foreign Lands

## SOUTH INDIA CONFERENCE

C. S. Eady, Secretary

The seventh annual conference of the South India and Ceylon District was held at Kotagiri from April 10 to 13. The conference was preceded by days of waiting upon God and we all very much enjoyed the fellowship of our dear missionaries, which is a rare privilege, for ours is a large district and our missionaries are very widely separated as to locality, though not in spirit. The agenda of this conference was the largest we have ever had and represented difficulties and problems hard to solve; but it was amazing how one item after another was disposed of with comparative ease. The fellowship and unity of this conference, we believe, has exceeded that of any previous one. Praise ascended to God as the station reports were given, and we rejoiced together over the victories of the past year. When the conference closed the general feeling was, "What hath God wrought!"

The officers elected are: John H. Burgess, Superintendent; Walter H. Clifford, Assistant Superintendent; Miss C. S. Eady, Secretary-Treasurer; Thomas Stoddart and Carl F. Graves, Committee Members; Mrs. Burgess and Mrs. Graves, Trustees.

God has done great things in our district and we have a growing Indian and Ceylonese church. However, our missionaries are very few in number. Doors are opening everywhere in our great district but laborers are so few that numberless doors remain unentered. We are attacking the citadel of Satan and we rejoice and praise God that the outer portals are giving way; but we need, oh, we wish you could see how much we need reinforcements. With reinforcements we shall be able to storm the enemy's battlements to great victory. Will not our great constituency in the homeland stand with us in earnest prayer for this great and needy field and especially for more workers?

## ANNUAL SURVEY OF SOUTH INDIA

The following accounts of the progress and blessing of the Lord in the Assemblies of God work in South India and Ceylon are the reports which were presented from each station at the Seventh Annual Conference of the district in April. These reports have been sent in by our missionary, Miss Constance S. Eady (standing at right in picture) Secretary-Treasurer of the District.

### New Station Opened

Galle, Ceylon—Brother Graves reported that after the last conference he continued on in Colombo until October of last year.

As it neared time for the return of Brother and Sister Clifford and family, the people of Colombo rallied and had the place nicely prepared to welcome their former missionaries back.

Brother and Sister Graves then went to Galle, one of the most difficult places on the island of Ceylon and filled with heathenism and worldliness. They began with services in a private home. The Sunday school opened with about 15, but now after six months, it ranges between 30 and 40, and fine young people's meetings are going on. One family offered a piece of land near to where the services were being held for a church building to be erected, and a rock quarry in the rear was opened to them, from which they could obtain stone for the building free of charge.



A group of our South India and Ceylon missionaries. J. H. Burgess, newly elected superintendent of the field in the center of the picture.

The open air meetings are the most joyous part of their work because large numbers of Muslims attend the services. These meetings are conducted in three languages.

Sister Graves' labors have been unsparing in house visitation, sometimes visiting as many as 25 homes in a single day.

### Warm Welcome as Missionaries Return

Colombo, Ceylon—Brother Clifford reported that they were happy to be again on the field. There had been many tears, many strivings, but God had made the impossible to be possible, and they were glad to be back in our midst.

They arrived in Colombo September 30 where a warm welcome was prepared by Brother and Sister Graves and the people of the congregation. They expressed their gratitude to Brother and Sister Graves and to the Lord for the splendid work which had been done during their absence. The Lord is still blessing, and Brother Clifford has had the joy of praying with 46 people who came to the altar for blessing. Many have definitely experienced salvation, three have received the Baptism in the Holy Spir-

it, and three have been immersed in water. Services are now being held in English, Singhalese, and Tamil.

God is blessing in the Sunday school and the attendance ranges from 70 to 80. A fine young people's work has been started and they hope to soon organize the Christ's Ambassadors. The young people are leading their own meetings and are speaking and bringing good messages. There are sometimes as many as 30 at the meetings.

The Singhalese services which were started at Moratua are still being continued. A convention was recently held there when ten came out for salvation and a Buddhist woman was baptized. The preaching services at Gampaha are held every other week and interest is very good. Brother Clifford would appreciate prayer for a real break at Gampaha.

Mrs. Clifford is busily engaged in the work, accompanying her husband in all visitation work, playing for all the services, directing the singing, helping the young people in their work and superintending the Sunday school.

### Souls Saved. Some Baptized

Ashtamoudi and Nellikunnam—Mrs. Mary Lindberg has gone to Ashtamoudi by motor boat every Sunday to speak. During the past year the work in Ashtamoudi has progressed and souls have been saved. Two have been baptized in water. She also was able to speak to many people and give out tracts to many on the boat each week.

At Nellikunnam she held special meetings. The people came from far and near and God wonderfully met their hungry hearts. There were two outstanding conversions during these meetings—one of a young woman, who heard the voice of the Lord, calling to her to open her heart unto Him. This she did and was gloriously saved. A few days later her husband also gave his heart to the Lord. He had been a very wicked man, but now the people of the village are talking of the wonderful change there is in him. After the meeting each night the people stayed for the tarrying meeting and the Lord mightily blessed these waiting services. The gospel was also preached in the market places at this time and many homes were visited.

Sister Lindberg also held meetings in a number of the other stations where she found great interest manifested.

### Fifty-five Baptized

Mavelikara—Sister Burgess praised the Lord for His help and strength throughout the past year, removing all fear of opposition and giving courage and boldness to give out the gospel. She reported that a great deal of visiting had been done during the past year. God's blessing continues upon



the various Sunday schools, and they are now printing quarterlies in Malayalam so as to make the teaching more effective. She also told of blessing in the women's meetings.

Brother Burgess reported about 55 immersed and numbers waiting for baptism. He told of a long tour of South Travancore with Mrs. Burgess and Miss Ginn after the close of the Bible school. Eleven were baptized during this tour and the missionary party were blessed in spite of the great heat and weariness. Two of the conventions were held in new church buildings, which were erected by the sacrifice of the people. One woman 72 years of age walked 25 miles in one day through the intense heat to attend our meetings. Many Hindus are showing increasing interest and are really seeking the truth. We were then told of a low caste member of Buthanoor church who is paralyzed. He has not a thing in this world to call his own, but he lies on his mat on the floor of the mud hut with shining face, praising the Lord. At Koniyoora a woman was prayed for, whose case, humanly speaking, was hopeless, but the Lord put forth His mighty hand and delivered her. This is just one of numerous cases they witnessed.

In January Brother and Sister Burgess held a convention for Miss Kucera in Trivandrum, where there is a fine group of people, some of whom were saved from the lowest depths of sin.

#### Praises God for Help

Quilon—Miss Mildred Ginn praised God for the wonderful way in which He had helped her. She said she was very tired after her language examination and two weeks later Bible school began. Realizing her own insufficiency for the work, she cast herself upon the Lord and praised Him for His faithfulness. She also expressed her appreciation for the faithful ministry of Mrs. Lindberg in Quilon which had enabled her to teach in the Bible school.

Sister Ginn had made a number of trips to Ashtamoudi and Nellikunnam and Quilon. One man in Ashtamoudi, for whom they had long prayed, was saved; also one young woman and two girls. The Sunday school work is going on well, and the two Indian pastors are faithfully ministering the Word of God.

At the close of the Bible school term, Sister Ginn enjoyed going with Brother and Sister Burgess to South Travancore for special meetings in a number of the stations there. Following these meetings she helped in a convention in Miss Kucera's stations, Oollor and Trivandrum.

#### Dedicate New Chapel

Trivandrum and Annara—As Miss Kucera, who has charge of these two places, was home on furlough, Miss Ginn reported on the work near Trivandrum. Both the work in this station and the work in the new station opened at Annara are going on well. Last December there was a precious outpouring of the Spirit and a number of the members were baptized in the Holy Ghost. Following this the work passed through a very severe testing, but the Lord triumphed, and they were going on strengthened in God.

During the convention in January two believers were baptized in water. The purpose of the convention was largely for the spiritual upbuilding of the believers, while the way of salvation was made clear to all

who attended. The Lord has blessed and much praise is due to His Name for the work He has wrought among these people the past year. The first night of the convention a new building for worship was dedicated to the Lord. May the Lord strengthen Brother Samuel, the pastor in charge, and continue to build up the work during the absence of Sister Kucera.

#### NEW MEMBER OF MISSIONS COMMITTEE

It is a real pleasure for us to announce that Mrs. Eleanor Bowie, who is now resident in Springfield and serving in the capacity of matron of our Central Bible Institute, has kindly consented to act as an associate member of our Missions Committee in order to assist with her counsel and advice in many matters where a woman's counsel is really needed. We are sure that our lady missionaries will be particularly interested to know of this addition to our Missions Committee.

Mrs. Bowie has had experience in missionary work in Africa and also has served in an important place in pastoral work in this country, so that she is well qualified to fill the need which we have long felt in our Missions Committee. It is really an additional sacrifice that Mrs. Bowie has to make in order to give time for other work since she has a very busy life in taking care of her school duties. We, therefore, are greatly appreciative of her willingness to cooperate for the furtherance of our missionary enterprise.

#### MISSIONARIES REPORTED SAFE

A letter from V. G. Plymire a few days ago informs us that the danger from invasion by the "reds" into Kansu is probably passed so that he with Mrs. Plymire and their little boy and Mr. and Mrs. George Wood with their baby are returning to their station at Hwangyuan.

They asked that we pass a word on to their many friends, telling them that they have received all offerings but have been unable to acknowledge any because of having to travel. They will, however, be writing as soon as they can get settled again.

Brother Plymire mentions the fact that their flight for safety necessitated their breaking into the fund which they had for their summer's evangelistic work and travel, so that they will be greatly handicapped unless additional funds come in to reimburse this fund. We are trusting the Lord together to meet this need.

#### URGENT NEED OF PRAYER

J. H. Burgess of South India asks that we stand with them in prayer for many of their people, especially in South Travancore, who are afflicted with malaria and cholera due to the extreme drought and wells drying up. Brother Burgess says the situation is very critical and only God can help.

#### SACRIFICE

"Measure thy life by loss and not by gain;  
Not by the wine drunk, but the wine poured  
forth;  
For love's strength standeth in love's sacrifice,  
And he who suffers most has most to give."

#### COMING HOME ON FURLOUGH



Mrs. Mary Lindberg

England June 3, and that she would be coming on to America shortly. Sister Lindberg's address while in the homeland will be 437 East Broad Street, Quakertown, Pennsylvania. We are sure that our sister will appreciate our prayers in her behalf, that the Lord might strengthen her and prepare her for her next term of service in India.

Mrs. Mary Lindberg, one of our missionaries, who has been laboring faithfully in South India for the last six years is expected to arrive in the United States soon for a few months of rest. Her last letter, written from India, stated that she was to reach

#### SUPPORT OF MISSIONS DEPARTMENT

There are some of our readers who perhaps do not realize that the support of our Missions Department is dependent upon the voluntary contributions of our friends, inasmuch as we do not use any funds designated for missions or for the missionaries for any other purpose. All money is used exactly as designated. The only funds therefore that we can use in helping to defray our office expense is money that is sent to us designated for "Expenses of Missions Department." This provides for the support of the office staff and also to defray expense of office supplies, postage, cables, etc. During one month it was determined that through the efforts of the Missions Department offerings were increased some \$7,000.00 for missions, so that we believe the Department is filling a valuable place in the missionary enterprise and we appreciate any help sent us for this part of our work. Many of our missionaries have kindly helped in sending us regular offerings for the office and we believe that if others of our friends knew of the need, we would have this part of the work more fully provided for. Just a little occasionally from each of our contributors will help lift the burden.

#### CONGRATULATIONS

Congratulations, Brother and Sister Weston! We wish to extend our greetings, and welcome little Marilyn Joanne into this world, which she will soon conclude is largely made up of black people. Word has just been received that Marilyn Joanne arrived in the A. C. Weston family at Ouagadougou, French West Africa, April 29.

#### GETTING ACQUAINTED

When Mark Twain was in Berlin he received an invitation asking him to call upon the Kaiser. "Why, papa," exclaimed his little daughter, after contemplating the missive for a moment in speechless awe, "if it keeps on this way there won't be anybody left for you to get acquainted with but God." An amusing remark, but, in saddest seriousness, how many there are who have a wide circle of acquaintances and yet have never come to Him whom to know is life eternal!

## Guidance by the Holy Spirit

(Continued from Page One)

teaches us that hearing the voice of the Spirit demands spiritual qualifications in both individuals and assemblies.

### (b) The method employed.

It is a striking fact that this is never definitely stated. In the cases of Philip and Peter those who heard the Spirit's voice were entirely alone at the time. In the case at Antioch there is a probability that He spoke through one of the "certain prophets" (chap. 13:1), though this is not stated. There is some possibility that He may have spoken through Silas, a "prophet" (see chap. 15:32), when "forbidding" Paul to preach in Asia. The subsequent vision of the man of Macedonia came directly to Paul personally however (chap. 16:10), and it is safer, and more in accord with New Testament principles, to believe that the previous hindrances from the Holy Spirit had also been conveyed to the leader of the missionary band directly and personally.

The question of the method which the Spirit used when speaking is intensely interesting, and not unimportant, though left open. There seems no reason for ruling out an audible voice as one possible method in the cases of Philip and Peter. Perhaps even more probable is the suggestion of a strong compelling inward urge and "witness" that became so unmistakable that it took on all the definite qualities of a "voice." This seems especially likely in the restraining authority of the Spirit which Paul knew when assaying to preach in Asia and Bithynia.

Multitudes of spiritual believers know something of this inward leading of the Holy Spirit today. It is accompanied by a deep peace in the soul when walking in obedience to the mind of the Spirit, and by a condition of spiritual restlessness when out of the will of God. With the Holy Spirit dwelling *within* the believer it is logical to expect that His voice will be thus heard within rather than from without.

When speaking to the *assembly* at Antioch the Holy Spirit very likely used prophetic utterances. We hope to make the subject of guidance through spiritual gifts a separate study.

### (c) The objective.

In every case this had something to do with the furtherance of the gospel. Philip to the Ethiopian eunuch; Peter to Cornelius and the Gentiles; Antioch to send out the first missionaries; Paul to take the good news to Macedonia and Europe. The significance of this should be carefully noted. The Holy Spirit is one with the Spirit of Christ, and the Spirit of the Father, and His voice will always speak in unison with the great purposes of divine love in the Godhead for the redemption of a world of sinners and their reconciliation to God. Presumed guid-

ance from the Holy Spirit that is purely selfish or utterly trivial lacks the Calvary mark of authenticity.

### Our Safeguards

This brings us to consider safeguards; for, unhappily, there has been so much fanaticism cloaked under the phrase "The Lord told me," that sane believers everywhere are frankly suspicious of the whole subject of presumed guidance by the Holy Spirit, especially by His voice.

Our safeguards, gleaned from these four illuminating concrete instances in the book of Acts, are also threefold:

#### (a) The character of the recipients.

They were believers of honest report, full of the Holy Ghost and wisdom, prayerful, obedient, and on fire with a sanctified zeal for the salvation of others. Also they were men of sound reputation among the churches.

We are always justified in examining the credentials of those who claim that the Spirit has spoken to them, or through



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them. Are they the type that the Scriptures lead us to expect the Spirit to so guide? It is wise to look with great suspicion on presumed guidance from the Holy Spirit if those who profess to have it do not fulfill the necessary qualifications as to Christian character and standing.

#### (b) The agreement of the body.

The genuine guidance of the Holy Spirit will commend itself to all who are walking in the Spirit, and they will either share in its impartation, or find themselves heartily in agreement with it. This is strikingly evidenced at Antioch, where the whole assembly promptly and unanimately acted upon the words the Spirit had spoken in their midst (chap. 13:3). Paul's traveling companions also very clearly agreed with the guidance he received that culminated in their all crossing over into Macedonia; (note "We endeavoured to go . . . assuredly gathering that the Lord had called us." chapter 16:10).

Presumed guidance from the Spirit which other believers who are walking in the Spirit find hard to believe and accept

should always be viewed with just suspicion.

#### (c) The results of the guidance.

Where the genuine voice of the Spirit has been heard and obeyed we should look for definite results from the guidance, on the line of fruitfulness in the gospel. They occurred in all these instances—the Ethiopian was converted, the Gentiles received the Holy Ghost, Barnabas and Paul had a fruitful missionary tour, and Paul and his party successfully planted the church in Europe.

When presumed guidance has proved to be barren of good results, or of any definite fulfillment of predictions given, even after a considerable and reasonable time has elapsed, then we are justified in questioning if it ever came from the Holy Spirit. Where the results have been definitely injurious we are doubly justified in doubting its authenticity. We shall also be wise in accepting any further presumed guidance through the same channel with extreme reserve.

### Our Deep Need Today

With the above safeguards in view, we must have the moral and spiritual courage to seek to enter more fully into a vital experience of being truly led by the Spirit of God today. To hold back is to take exactly the same position as that taken by the ten spies. Numbers 14.

In our personal lives nothing can be more precious, not to say necessary, than an experimental knowledge of the guidance of the Comforter. The occasions when we have definitely tasted something of this have become some of the most treasured possessions of the soul. They have made the Holy Spirit so very *real*. Their finest fruit has not only been in the helpfulness of the guidance given, or the results arising therefrom, but in that deepened fellowship with God which is the heart and essence of eternal life.

In the collective life of the Church nothing is more desperately needed today than a revival of practical experience of the definite guidance of the Holy Spirit. Wasted resources of both men and money, foolish overlapping, failure to make speedier progress both on what we call the Home and the Foreign fields, all prove how destitute we are of the guidance of the great Divine Leader whom Christ sent to take His place on earth.

Our modern Joshuas urgently need to meet once again that Divine Presence who comes, not merely to be "for us," but as "Captain of the host of the Lord." Josh. 5:13-15. For the Holy Spirit has not been given to help further *our* plans, but to command the whole plan of campaign.

Only as His leadership becomes real and active in the whole Church can we hope to ever successfully overtake our great task and heavenly commission of world-wide evangelization before Jesus comes.

# The Sunday School Lesson

## Liberty Under Law

June 30: Romans 14:13-21; 1 Cor. 8:9-13.

In the 14th chapter of Romans the apostle is dealing with the questions about which the saints were disputing, and uppermost of these was the question of Sabbath keeping and that of eating meats sacrificed to idols. The principle that is to govern the saints in these matters is not so much their own personal liberty as that of loving consideration of others. He crystallized his teaching on this subject in that wonderful statement: "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

### I. OUR ESTIMATION OF OTHERS

**Right Judgment.** The apostle says, "Let us not therefore judge one another any more." We are each to esteem others better than ourselves. When we do this, we shall not be expending so much energy in removing the mote from our brother's eye, for we shall be more concerned with that big beam that is in our own eye. A schoolmaster was taking a number of boys to the movies, and one boy refused to go with the others. The master said with a sneer, "Ugh! you think yourself so much better than others." "No, sir," replied the lad, "I know I am so much weaker than others, and I am sure the temptations that I would be subjected to at the movies would be far too strong for me." There is no good thing in any of us in our flesh. We are just a bundle of frailties, and we must remember that the other fellow, too, is also a bundle of frailties, and the question is "How can I help him?" I shall help him more by my self-denial than by my self-indulgence. A number of ministers were sitting down to a dinner; the host, who noticed one of them indulging very heartily, said with approval, "That is right. Take care of yourself, that is the first law of nature." An old minister sitting near quietly remarked, "Yes, sir, but to deny self is the first law of grace."

**The question of foods.** Many are much occupied with the question of what they should eat and drink. Evidently in the early church there were many divers and strange doctrines concerning these things. In Hebrews Paul sets down the principle: "It is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." There is no merit in being a food faddist. "Every creature is good and nothing to be refused, if it be received with thanksgiving." Christian progress depends not on diet but on dynamic—the dynamic power of the Holy Ghost. The Spirit of God will enable us to keep our bodies under.

### II. OUR EDIFICATION OF OTHERS

**Follow after peace.** The kingdom of God is not a mere matter of meat and drink, but of righteousness, peace, and joy in the Holy Ghost. We need to get a right estimate of life, and not be always occupied with the small, infinitesimal things, but with the things that are great and blessed. The questions of meat and drink are after all the minor matters, but the great matter is be-

ing filled with the Spirit. It is through the blessed Spirit indwelling us that we are enabled to mortify the deeds of the body. It is through the power of the Spirit that we are able to live lives of righteousness. It is being filled with the dove of peace which will enable us to live at peace with all men, and to follow after that peace and holiness without which no man can see the Lord. It is through drinking continually of the wine of the Spirit that we shall be filled with the joy unspeakable and full of glory, and if we are filled with the joy of God we will recommend the gospel. Said a preacher to the writer, "In our city we had had the best of preaching from the different pulpits in town, but the sinners were unmoved. But when they came along to our meetings and saw people filled with the Holy Ghost and bubbling over with joy, they said, 'That is the kind of religion we want.' They flocked to the altar, and were soon saved and filled with the Spirit and overflowing with the same joy themselves."

**Considering the weak.** We are exhorted to "follow after the . . . things wherewith we may edify one another." Knowledge puffeth up, but love buildeth up. The attitude of the loving heart to others is always this, "How can I help?" In the 34th chapter of Ezekiel we have God's indictment of the false shepherds who were only concerned with feeding and clothing themselves, and had no consideration for the flock. Christ came as the Good Shepherd and He had so much consideration for the sheep that He laid down His life for them. This same principle should govern our lives—we ought to lay down our lives for the brethren. We must not only feed His lambs and tend His sheep, but do everything we can to strengthen them, especially the weak. We are not our own. We belong to the Chief Shepherd, and He shows us that we are to help, to build up, to feed His sheep.

### III. OUR EXAMPLE TO OTHERS

**Watch your step.** No man lives to himself. There are always some following after. In 1 Corinthians 8 Paul shows that men might be perfectly free concerning eating meats offered to idols, but the problem comes when others see them eating in an idol's temple and follow their example. These others might perish as a result. In consideration of others we must keep off the devil's territory. Do not ever go to a theater. It is the devil's territory. "Oh," say some, "it is all right to go to a good movie." If you are a child of God, it is all wrong. You are setting an example to others who will follow you. The movies are undoubtedly the devil's temples, the devil's pulpits, and they ensnare and trap and damn the unwary. In view of our influence to the young, we must refrain from even patronizing what they call their "good plays," all of which are filled with the world, the flesh, and the devil. Let us ever remember that principle, "Friendship with the world is enmity against God." I prefer to be an enemy of the world, and to be separated as far away from it as the East is from the West.

**Giving no offence.** An offence is that which causes others to stumble. I knew a man who made a big profession of religion, but who, when he had an opportunity of selling liquors, seized it. He excused himself by saying, "Oh, it is not what I do that counts; it is what Christ has done; and I am resting in that." But that man did not live unto himself. He had a son, who indulged very freely in the liquors his father sold, and that son died a drunkard. He was damned by the covetousness that made his father sell liquor. My father lived in the same town. He had his glass of beer but never drank to excess. One day he realized that he had sons, who following his example might also drink beer, but might not be able to be moderate as he was. He signed a pledge against taking intoxicating liquors, and from that day refrained. His six boys followed his example. One of my brothers said to me, "The best sermon I have ever heard in my life is father's life." Someone asked a lad, "Under whose preaching were you saved?" He answered, "Under nobody's. I got saved under mother's practicing."

**"A Sin Against Christ."** If we cause weak saints to stumble by our wrong example, we sin not merely against them but against the Lord Jesus Christ Himself. He says, "Inasmuch as ye did it unto the least of these, ye did it unto Me." A Sunday school superintendent wrote to us a short while back, "I have delighted in football playing, and I always attended the best games. Well, I have ceased to go. The atmosphere at those games was such that I knew it was no place for a Christian. The very air was filled with profanity. I didn't want any of the young lads in the Sunday school to follow me and hear that awful, foul language. They might have a good excuse if they see me going."

**Examples.** A minister should always be an example to his flock. The Irish preacher, William Pennyfather was so holy that one day as he was walking down the street a maid, who was looking at him through a window, seemed to sense the presence of God in the man. She immediately cried to God that she might be holy and pure and full of the Spirit as this man was. It was the means of her conversion. Finney in his "Lectures on Revival" tells of going into a factory. His very presence and the seriousness of his demeanor brought conviction. One frivolous girl, seeing him, burst into tears, and the conviction that came to her spread throughout the factory. The mill was stopped and there was a revival meeting and many were saved. On the other hand if we become light and frivolous and full of jesting, we may dissipate the conviction that is upon people. A sister said to us after hearing a remarkable sermon by a certain preacher, "I was deeply impressed, but all the impression for good left me when I had dinner later with the preacher and heard all his light and frivolous talk." Let us remember that everything we do has its effect on others, and so let us do all in the name, in the nature, in the disposition of our Lord and Saviour Jesus Christ.—S. H. F.

The Holy Spirit calls me to do something, however little for my Master; He appeals to me by the immensity of the debt I owe to Him and by the shortness of time.—Alex. Smellie.

# In the Whitenened Harvest Field

TULSA, OKLA.—Evangelist and Mrs. Bert Webb have just closed a very successful three weeks' meeting in Faith Tabernacle. About 50 were saved and 5 received the Baptism. A large number of those saved were young people and children, among whom Mrs. Webb did a very good work, having children's church each Friday night, and a large chorus of children singing at the Sunday morning broadcast. God made this ministry a great blessing to the young people, and through it they were led into a deeper consecration.—W. F. Garvin, Pastor.

BRADFORD, PA.—The Christ's Ambassadors of western New York gathered on May 30 for their rally. Reports were given of how God is blessing and the forward move that is developing in our midst. I. G. Shakley, West Africa, gave a stirring report of the young people's work in the section where God has used him. The blessing of the Lord was mightily felt, causing us to realize the nearness of the coming of the Lord. We could hear them sing and shout the praises of the Lord as the cars pulled away.—G. R. Bender, Sectional Vice President.

TAYLORSVILLE, KY.—We have just closed a 3 weeks' revival which proved to be the best we have had since the beginning of our work here, 3 years ago. William Emenegger, Evangelist and L. E. Hicks, Soloist and musician, were in charge. The Lord blessed wonderfully, definitely saving 13 and filling 5 with the Holy Ghost. On the last day of the meeting we dedicated 6 babies, and 41, the largest number in the history of the assembly, took communion with us. Sixteen followed the Lord in baptism in the afternoon service, and 17 united with the assembly in the evening service. The last service closed with the prayer rooms overcrowded with hungry souls seeking God.—C. E. Jones, Pastor.

SYRACUSE, N. Y.—Upon returning to Syracuse 8 months ago we found the tabernacle in a sadly run-down condition. There were only a few members left, but they knew how to pray and God undertook. Now the building is in good condition with a new concrete wall around 2 sides of it; the basement, remodeled into a large Sunday school room; the building, rewired with new lights installed; and a large furnace, all in answer to prayer. Our fellowship has more than doubled and the Sunday school has jumped from 1 class to 6 in the past 6 months. For 4 weeks we have had special services with Mae Eleanor Frey, Evangelist. In spite of rain during 3 weeks of the 4, the Lord made it the most profitable campaign we have had here. Numbers were saved, several received the baptism in the Holy Spirit, and a great deal of prejudice in this district was broken down. The saints have been inspired to live a more victorious life, and to a new zeal in winning souls.—David M. Wellard, Pastor.

LOUISVILLE, KY.—Just closed a 7 weeks' revival with Mr. and Mrs. W. O. Singletery, Galena, Kan., assisted by Virgil Nations, Picher, Okla., with special music. Several were saved and the saints were greatly revived. Our Sunday school is larger than it has been in years and is still growing. We covet the prayers of God's people.—S. T. Sappington, Pastor.

HARLINGEN, TEXAS—Brother and Sister Finch of Bryan held a 3 weeks' revival here beginning April 21. Six were saved or reclaimed at the altar; 2 prayed through at home; 2 received the Holy Spirit. Upon my resignation, at the close of these services, Brother Finch was called to fill my place. The church is in good condition spiritually and financially.—Miss Gracie Kirkland.

NEWARK, N. J.—Since April 18th, we have been having a bit of heaven on earth. Hattie Hammond came to us for a two weeks' campaign, but the Lord was with us in such a marvelous way that we found it impossible to close until the 26th of May. From the first the presence of God settled down on the congregation and for almost six weeks now it has not once lifted. There have been times when the atmosphere was so permeated with the sweet presence of the Spirit of God, that one was almost afraid to open or close a door, or to walk through the church, lest His sacred presence be disturbed. Several testified to having even smelled the perfume of His presence at different times during the meetings. There were other times when the glory of the Lord came down upon us and the entire congregation broke forth in long seasons of praise and worship until the place was literally charged with the power of God. Sinners were converted in almost every meeting; some sitting back in their seats during the altar services sent word up to the workers to come and tell them how they might be saved. The revival struck the Sunday school on the second Sunday of the meetings when about forty of the children sought the Lord for salvation, and from that time on the Holy Spirit began to fall upon them. Twenty-nine children have been gloriously filled with the Spirit since that time.

The Lord began to baptize believers in the Holy Spirit a short time before these meetings started, five having received up until that time. Then from the first meeting and not a single day of the meetings passed for over five and a half weeks without some one being baptized with the blessed Holy Ghost. Seventy-nine were baptized in the Spirit during that time making a total of eighty-four up to date, with the altar still well filled with hungry seekers. Many were given visions of heaven and several of the children saw Jesus coming to them, taking them by the hand, and walking with them while they were under the power of God. Both young and old had revelations of Calvary. Cloven tongues of fire were seen all around the altar

by one brother as he arose from the floor after receiving his Baptism. Many on several occasions, all through the church, saw a light above any brightness they had ever known. A man who had been saved the night before, ran from the church in great excitement calling one of the deacons to follow him. He declared that he had seen a fire come out of one of the prayer rooms, cross the platform and go down one aisle of the church and back up the other. He requested that the pastor be informed that there was fire in the church, but was assured that it must have been the Lord walking among His people and that he had nothing to fear.

The Lord was also present to heal the sick and to cast out demons. Without any special emphasis being placed upon the doctrine of healing, many testify to having received a healing touch. A woman and her son who had been afflicted for years with epileptic fits, having at least two severe fits a week, were prayed for and have been completely delivered ever since. A woman who had felt for years some hindering spirit in her life was convinced that it was demon power and came requesting that it be cast out. She has since testified that the place that had once been occupied in her heart by a black person is now filled with one who is wonderfully white.

Many have been coming in from surrounding cities and numbers of these have gone home with the Baptism. In one instance several from a neighboring church received the Holy Ghost and the fire began to burn in the home church where a real revival has broken out and still going on. Several have received this glorious outpouring in that place since.

Sister Hammond's ministry has been wonderfully anointed and directed by the Spirit. Every message seems to have been made to order for the particular need of the time. The sweet presence of God still rests upon us and we are expecting almost anything to happen. The Lord alone knows the extent of the work that has been done. I cannot think of a single family in the whole church where the revival has not entered. Many of the older people say it is the greatest they have ever seen in Bethel.—R. S. Armstrong, Pastor.

## Forthcoming Meetings

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

ERIE, PA.—For 2 weeks, beginning June 16; J. E. Jaeger, Evangelist, Minneapolis, Minn.—N. T. Spong, Pastor.

SPRINGFIELD, MO.—Lighthouse Mission, 1700 W. Chestnut St.; June 25-July 15; R. E. Gilliam, Little Rock, Ark., Evangelist.—W. O. Cox, Pastor.

LEWISTOWN, IDAHO—Assembly of God Church, 1611 Prospect Ave.; June 23; Wm. F. A. Gierke, Los Angeles, Calif.—J. E. Shackelford, Pastor, Box 94.

TULSA, OKLA.—Carbondale Assembly; June 2—; The Caudle Evangelistic Party.—B. H. Caudle.

SPRINGFIELD, ILL.—Full Gospel Church, First and Adams St.; June 11-30; Guy Phillips, Evangelist. E. C. Sumrall, Pastor, 2200 S. Eleventh St.

TEXARKANA, ARK.—June 9, for 30 days, at least; Doreen Justus and Lorraine Oliver, Evangelists.—Loyce O. Waldon, 1316 Pearl St.

FELLOWSHIP MEETING  
MUNFORD, TENN.—June 28-30; free entertainment, everybody welcome.—I. A. Smith, District Superintendent.

C. A. RALLY  
GARDEN CITY, KANSAS—June 28, all day; basket dinner.—L. D. Doss, Coldwater, Kansas, Sectional Secretary.

DENVER, COLO.—Pentecostal Tabernacle, 22nd and California Sts.; June 23-July 21; Evangelist and Mrs. L. A. Sheets.—D. L. Cooper, Pastor, 2209 California St.

ENGLEWOOD (suburb of Denver), COLO.—4200 S. Acoma St.; June 23, for 3 weeks or longer; Gilbert B. Cunningham, Evangelist.—Rufus Cooper, Route 3, Box 53, Littleton, Colo.

FELLOWSHIP MEETING  
IDABEL, OKLA.—June 30; basket lunch. Welcome to all in or out of section.—R. H. Graham, Pastor.

BLYTHEVILLE, ARK.—June 26; Mr. and Mrs. Paul Copeland, California; July 28, H. T. Owen, Tulsa, Okla.; Sept. 11, Meyer Tan Ditter, converted Jew and Singing Evangelist.—N. H. Rhodes, Pastor.

OKLAHOMA CITY, OKLA.—First Assembly of God, 1813 N. W. 2nd St.; June 21-23; W. I. Evans, dean Central Bible Inst., Springfield, Mo., and Evangelistic Party.—W. E. Brannon, Pastor.

NORWICH, N. Y.—Corner Silver and Waite Sts.; June 10—; every night except Saturday; Mae Eleanor Frey, Evangelist.—Vena Curtiss, Pastor.

FELLOWSHIP MEETING  
CEDAR SPRINGS, GA.—June 30; speaker for morning service, S. W. Noles or wife.—P. Z. Smith, Pastor.

SECTIONAL CAMP MEETING  
CRANE, TEXAS—July 2—; R. E. Gilliam, Main Speaker; other ministers will speak at day services; meals free; bring bedding.—Wm. Panos, Pastor.

LANCASTER, PENNA.—Tent meeting, Fourth St. between Ruby and Pearl; June 30-July 28; Evangelist and Mrs. Watson Argue.—Walter I. Palmer, Pastor, 133 Atkins Ave.

NORTH LITTLE ROCK, ARK.—First Assembly of God, 22nd and Francis Sts.; June 30, for 3 weeks or longer; H. T. and Grover T. Owens, Evangelists.—T. J. Gotcher, 2411 Francis St.

SECTIONAL CAMP MEETING  
LAMESA, TEXAS—July 25-Aug. 4; bring bedding; Irvin Smith, Pastor.—A. W. Harris, Sectional Presbyter.

SECTIONAL CAMP MEETING  
TUCUMCARI, N. MEX.—June 19-30; District Superintendent A. C. Bates, Evangelist.—Earl Vanzant, Box 653.

WYOMING CAMP MEETING  
NEW CASTLE, WYO.—July 11-21; three services daily; meals served; tents rented on the grounds; evening Speaker, Floyd C. Woodworth.—L. E. Lamphear, Pastor.

SOUTHWEST VIRGINIA CAMP  
TAZEWELL, VA.—August 8-18; four services daily; W. M. McPherson, Special Speaker; meals, tents, rooms available; for information write James Earles, North Tazewell, Va.

TENT MEETING  
NEW KENSINGTON, PA.—McCandles St., and Ridge Ave.; June 2, through entire month; Evangelist and Mrs. Floyd R. Hoole.—A. W. Buckley, Pastor, 1230 Leishman Ave.

JAMAICA, N. Y.—Gospel tent located where Jamaica, Richmond Hill and S. Ozone Park meet at Van Wyck Blvd., between 111 Ave. and Linden Blvd., June 2-July 7; every night except Saturday, 8 p. m.; Sunday, 3 and 7:30; Wm. C. Morton, Evangelist.—Vernon G. Gortner, Pastor, Box 109, Jamaica, N. Y.

WATERTOWN, WIS.—Tent campaign now in progress; E. Bartlett Peterson, Evangelist.—R. A. Rieben, Pastor.

YOUNG PEOPLES' RALLY  
The Western N. Y. C. A.'s will meet at Pentecostal Camp Meeting, Ebenezer, N. Y. on July 4th; all-day services; Scripture verse contest; for further information write G. A. Bender, 688 Towanda St., Buffalo, N. Y.

ALBUQUERQUE, N. M.—Tent meeting, corner 2nd and Mt. Road; July 1-31; Mrs. C. H. Eckles, Evangelist, Haskel, Texas; church is located at 1120 N. 2nd St.—W. A. Vanzant, Pastor.

MIDWESTERN CAMP MEETING  
MISSOULA, MONT.—July 16-28; morning speaker, C. A. Jones, Minot, N. D.; evening speaker, Chas. Butterfield, Everett, Wash.; meals on free will offering plan; for further information write L. M. Powell, 601 N. 4th St., Missoula, Mont.

CAMP MEETING  
WELLESLEY, MASS.—July 4-21; meetings every day; special speakers, Mr. and Mrs. Alfred Trotter, pastors at Miami, Fla.; good meals and rooms at very low cost; for particulars write—Alfred Wight, 63 Oak St., East Natick, Mass.

CAMP MEETING  
EBENEZER, N. Y.—Evangelical Park; July 3-14; Evangelist, J. D. Saunders; Bible Teacher, J. Roswell Flower; Christ's Ambassadors' Rally Speakers, Mr. and Mrs. Carl Hatch.—Evangelist, Marie Wilson.

ALABAMA DISTRICT C. A. CONVENTION  
OPP, ALA.—June 29-30; Guy Shields and Sadie L. Johnson, principal speakers; business session opens Saturday. Make reservations at once. Visitors welcome.—O. C. Hickman, Pastor, Grover M. Langston, President, 3817 First Ave.

SUGAR GROVE, ARK.—Rural County Line Assembly; July 1-15; Florence Elliot and Elsie Torrence, Evangelists; daily vacation Bible school taught each morning by members of neighboring assemblies.—James M. Fouts, Pastor, Booneville, Ark., Route 2, Box 97.

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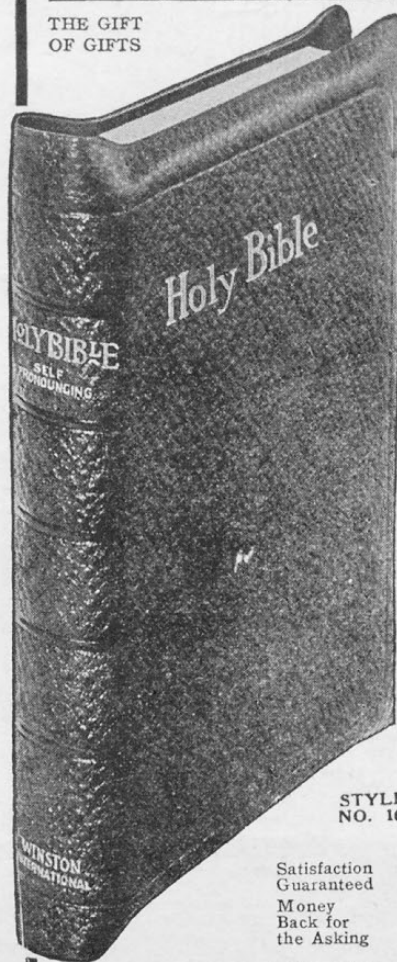
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AVON, N. C.—June 20—; Clyde C. Goree, Amarillo, Texas.—T. A. Wells, Pastor.

BATTLE CREEK, MICH.—Four Fold Gospel Church, 303 Capitol Ave., N. E.; June 23-Aug. 14, or longer; Edith Mae Pennington, Evangelist.—S. Raymond Postekew, Pastor.

**ALABAMA CAMP MEETING**

(Near) OPP, ALA.—Opine Assembly, 4 miles north of Opp; July 1-14; Guy Shields, Speaker, assisted by others; bring camp equipment; information address Edgar W. Bethany, District Secretary and Pastor, Greenwood.—J. C. Thames, District Superintendent, Elba, Ala., Route 4.

**FELLOWSHIP MEETING**

BIRMINGHAM, ALA.—Fifth Sunday fellowship meeting for Northern Alabama; Assembly of God, 6514 First Ave., North; June 30; J. R. Evans, General Secretary, chief speaker; auditorium seating 2000; near-by assemblies asked to co-operate.—A. T. Hickman, 4801 First Ave. N., Pastor.

**OKLAHOMA DISTRICT CAMP MEETING**

ANADARKO, OKLA.—City Pavilion, in City Park, seating 2000. Bring camping equipment; sanitary accommodations furnished for those wishing to cook on grounds; day Bible Study, David Burris, District Superintendent; Evening Services, A. C. Bates, Superintendent of Texico District. For further particulars write R. L. Steger, Anadarko or R. H. Hoyer, secretary, Enid.—James Hutsell, District Supt.

**ROCKY MOUNTAIN CAMP MEETING**

LOVELAND, COLO.—August 1-11; under large tent on Loveland Lake, tents rented and meals served; three services daily; Christ's Ambassadors' and Sunday school rally, 9th and 10th; Paul L. Ferguson, 509 Baker, Longmont, Colo., President; Main Speaker, Dr. J. N. Hoover; District Superintendent, F. C. Woodworth, 2648 S. Lincoln, Denver.—C. L. Walke, Pastor.

**N. W. DISTRICT CAMP MEETING**

CENTRALIA, WASH.—Southwest Washington Fair Grounds, Pacific Highway; June 16-30. Dr. Chas. S. Price will be there for the entire meeting. E. S. Williams, General Superintendent, will be present first week. Other ministers will assist. Camping facilities available.—T. A. Sandall, 418 N. 60th St., Seattle, Wash.

**TRI-STATE CAMP MEETING**

**CHANGE OF DATE**

MIAMI, OKLA.—City Park; July 22-Aug. 4; Jack Neville, Evening Speaker; meals on freewill offering plan; rooms and tents reasonable. Information address: S. K. Biffle, President, 2221 Sergeant St., Joplin, Mo., W. J. Higgins, 409 A St., S. E., Miami Okla., or V. Lenzy Hertweck, 115 Joplin St., Galena, Kans.

**NEW ENGLAND DISTRICT CAMP**

PALMER, MASS.—Camp ground on Route 20; July 19-28; Ernest S. Williams, General Superintendent, Principal Speaker; rooms and meals on grounds; inspirational evangelistic Bible study; children's and Young People's services daily; camp sites, free.—Raymond G. Gordon, District Secretary, Fitchburg, Mass., 217 Westminister Hill Road.

**WEST FLORIDA DISTRICT CAMP AND BIBLE SCHOOL**

BAKER, FLA.—Golan Assembly; June 26-July 7; W. I. Evans, Main Speaker and Bible Teacher. We urge all ministers of the District to come and bring as many as possible. A hearty welcome to neighboring Districts.—W. J. Hurst, District Secretary.

**WESTERN NEW YORK CAMP MEETING**

EBENEZER, N. Y.—Eight miles southeast of Buffalo, Evangelical Park; July 3-14; Jack D. Saunders, Bible Teacher, J. Roswell Flower, Superintendent Eastern District, and local ministers, Speakers; July 4, Sunday school and C. A. Rally; July 7, Missionary Day; information address, Gordon R. Bender, 688 Tonawanda St., Buffalo, N. Y.

**ILLINOIS DISTRICT COUNCIL AND ANNUAL CAMP MEETING**

LINCOLN, ILL.—Hautauqua Grounds, Brainerd Park; July 2-11; tabernacle seats 4000; 90 cottages available for campers; Charles S. Price, Main Speaker.—Arthur Bell, District Superintendent, Box 133 Belleville, Ill., W. E. Wood, Secretary, Box 50, Peoria, Ill.

**ROCKY MOUNTAIN DISTRICT CAMP**

GRAND JUNCTION, COLO.—East Grand Ave.; June 21-30; meals on freewill offering plan; tents rented on the grounds; three services daily; Guy Shields, Main Speaker; J. E. Austell, Pastor, 330 White Ave.—F. C. Woodworth, 2648 S. Lincoln, Denver.

**NORTHERN CALIFORNIA AND NEVADA CAMP**

ST. HELENA, CALIF.—Auto Park; June 23-July 14; District Council convenes first week; Elder E. S. Williams, National Superintendent, will speak; Pastor J. Narver Gortner, Bible Teacher; Pastor C. A. Ellenwood, studies on the gifts of the Spirit; Missionary Day, July 15; Bernice Mast, of Morgan Hill, in charge of Children's Services. For Circular send to M. T. Draper, 2420 T St., Sacramento, Calif.

WALNUT RIDGE, ARK.—June 30—; Elton and Marie Noland, Evangelists; J. D. Phiifer, Pastor.—Elton E. Noland.

CHELTENHAM, MD.—Gospel Tabernacle; June 30—July 31; Evangelist Clyde C. Goree, Amarillo, Texas.—Homer Peterson, Pastor.

EAST TAWAS, MICH.—Tabernacle; July 2—; A. A. Anderson, Evangelist.—Reynold B. Warner, Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly, 1800 W. Atlantic, June 30—; J. P. Mason, Evangelist.—Gipsy L. Johnson, Pastor.

DICKSON CITY, PA.—Tent; June 16—July 14; Evangelist and Mrs. Chas. Shuss.—Stanley Pugh, pastor, 520 Morgan St.

MORRISTOWN, PA.—DeKalb and Marshall Sts.; June 9-30; C. S. Tubby, Evangelist.—Wilbert D. Schock, Pastor.

TABLEQUAH, OKLA.—June 9-30, or longer; Miss Hildreth Ethridge, Evangelist.—Fred Carrington, Pastor.

**SECTIONAL FELLOWSHIP MEETING**

ARDEN, ARK.—June 28-30; old time brush arbor meeting, with basket dinner, Sunday; P. F. Ramsey in charge. Revival continuing 3 weeks longer; Ruth Clem, Evangelist. Bring your music; everybody welcome.—G. P. Harp, Jr., Pastor, General Delivery, Arden, Ark.

**SECTIONAL CAMP MEETING**

ELECTRA, TEX.—July 19-28; bring bedding, prepared to camp; rooms furnished; meals on freewill offering plan; Evangelist S. G. Shields, night speaker; all other visiting ministers will be given places in the other three daily services. Every one will be welcomed. For further information write T. D. Thompson, Box 206, Vernon, or E. B. Crump, Electra.

**BRAESIDE PENTECOSTAL CAMP MEETING**

PARIS, ONT.—July 28-August 11; Main Speakers, A. H. and Zeima Argue, Wilmipeg, Asa Miller, Kalamazoo, Mich. We have purchased a beautiful tract of 23 acres as a permanent camp grounds, an ideal situation for the District, overlooking Grand River. All visitors welcome and treated with the greatest courtesy. Entire Camp, except the dining hall under canvas.—J. H. Blair, District Superintendent.

**KANSAS STATE CAMP MEETINGS**

Muscotah, June 27-July 7. This new camp will be known as the Northeastern Kansas Camp. W. E. Long, and Otto J. Klink main speakers. Other ministers will speak. Pittsburg, July 11-21, in Lincoln Park, Woodston—Alton, July 25-Aug. 4, on U. S. 40 N. Site has been purchased, improvements being made. Attica—Sharon, Aug. 8-18, in Harrel's Grove, 6 miles west of Attica and 5 east of Sharon, on U. S. 160. Otto J. Klink, Evangelist and Bible Teacher. Fred Henry and family, Muscia's and Singers, will be at the last 3 camps. Special C. A. meetings in all camps, led by Silas Rexroat, President.—Fred Vogler, 1017 S. Market St., Wichita, Kans.

**OPEN FOR CALLS**

**Evangelistic**

Have resigned the pastorate at Lebanon after 3 years and 4 months. Have been in fellowship with the Council 5 years. For further information write J. R. Flower, District Superintendent, Litzitz, Pa.—S. R. McComsey, 819 Pranglely Ave., Lancaster, Pa.

**Pastoral**

Am resigning here as pastor after 5 years; have been in ministry 13 years; ordained 9 years. Reference, Walter Long, District Superintendent, Mount Morris, Pa.—Albert R. Ark, Middletown, Md.

**MISCELLANEOUS NOTICES**

NEW ADDRESS—M. H. Bohnet, 426 Lincoln Ave., Sunnyvale, California.

Miss Gracie Kirkland will continue to receive mail at Box 97, Harlingen, Texas.

CHANGE OF ADDRESS—I have changed my address from 1030 N. Spruce, Kingman, Kansas to 4844 S. 32nd West Ave., Tulsa, Okla.—B. H. Caudle.

CHANGE OF ADDRESS—I have resigned the pastorate at Deming, N. M., and have accepted the pastorate at Bethel Assembly, Phoenix, Ariz.—M. Stanley Files, Apt. 11, 1110 N. 16th St.

**WORLD MISSIONS CONTRIBUTIONS**

**May 31**

ALABAMA. Wooten Chapel Assembly	\$ 2.00
ARIZONA. Christ Ambassadors	.51
ARKANSAS. Personal Offerings	1.35
Appleton Tompson School	.50
CALIFORNIA. Personal Offerings	5.00
Fresno Full Gospel Tabernacle	5.00
Kingsburg Full Gospel Assembly & S S	12.50
COLORADO. Personal Offerings	22.26
Del Norte Assembly of God	2.78
Keenesburg Assembly of God	81.00
Pueblo Assembly of God	5.25
Trinidad Assembly of God	4.85

FLORIDA. Leesburg Assembly of God	2.00
IDAHO. Gooding Assembly of God Y People	3.11
Idaho Falls Glad Tidings Assembly	11.15
ILLINOIS. Personal Offerings	2.00
Alton Edwards Street Pent'l Church	12.90
Zion Christian Assembly	180.00
INDIANA. Hammond Full Gospel Tabernacle	63.68
Indianapolis Laurel St Apostolic Ch Y P	5.00
Indianapolis Woodworth-Etter Tab S S	10.00
IOWA. Personal Offerings	6.00
Perry Assembly of God	5.00
KANSAS. Personal Offerings	75.00
Bird City Assembly of God S S	4.20
Harper Pent'l Sunday School	1.37
Medicine Lodge Assembly of God	3.69
KENTUCKY. Personal Offerings	17.00
Newport Full Gospel Tab Prayer League	.53
LOUISIANA. Hornbeck Christ Ambassadors	5.00
MARYLAND. Westport Assembly of God	11.24
MICHIGAN. Personal Offerings	1.00
Lansing Hungarian Assembly C A's	5.25
Michigan Christ Ambassadors	53.00
MINNESOTA. Personal Offerings	2.00
MISSOURI. Personal Offerings	24.50
Ewing Assembly of God Church	9.85
Hannibal Christ Ambassadors	2.25
Springfield Assembly of God Jr Church	1.00
Springfield A of G Sunday School	139.00
NEW JERSEY. Personal Offerings	6.50
NEW YORK. Personal Offerings	6.50
Buffalo Pent'l Tabernacle	70.11
Corona Free Gospel Ch Young People	3.00
New York City Apostolic Faith Mission	10.00
Rochester Elim Tabernacle	142.60
NORTH DAKOTA. Cavalier Full Gospel Tab	15.30
North Dakota Fellowship Meeting	11.25
OHIO. Personal Offerings	3.00
Cleveland Immanuel Pent'l Church	36.47
Cleveland Pent'l Church	402.50
New Philadelphia Assembly of God	6.82
Springfield El Bethel Tabernacle	11.50
OKLAHOMA. Collinsville Assembly of God	1.00
Woodward Assembly of God S S	2.00
OREGON. Myrtle Creek Buck Fork S S	4.00
PENNSYLVANIA. Harrisburg C A's	68.00
Jeannette Pent'l Church	4.00
Lebanon Glad Tidings Tabernacle C A's	30.00
Peckville Pent'l Tabernacle	.75
SOUTH DAKOTA. Personal Offerings	7.00
TEXAS. Personal Offerings	10.00
El Paso Full Gospel Sunday School	19.75
Goose Creek Trinity Tabernacle S S	5.00
Highlands Women's Missionary Council	6.38
Longview Little Beaumont A of G S S	4.60
Mirando City Assembly of God	6.85
San Antonio Glad Tidings Church	2.06
WASHINGTON. Auburn Pent'l S S	2.76
WISCONSIN. Kaukauna Gospel Tab	2.00
Milwaukee Assembly of God	13.68
Watertown Gospel Tabernacle	

Total amount reported	\$1,718.70
Home Mission Fund	15.64
Office Expense Fund	11.26
Deputational Expense Fund	1.22
Reported as given direct for Home Missions	56.79
Reported as given direct to Missionaries	130.89 215.80

Amount received for Foreign Missions	\$1,502.90
Amount previously reported	18,545.69

Total amount received for Foreign Mission to date	\$20,048.59
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**WORLD MISSIONS CONTRIBUTIONS**

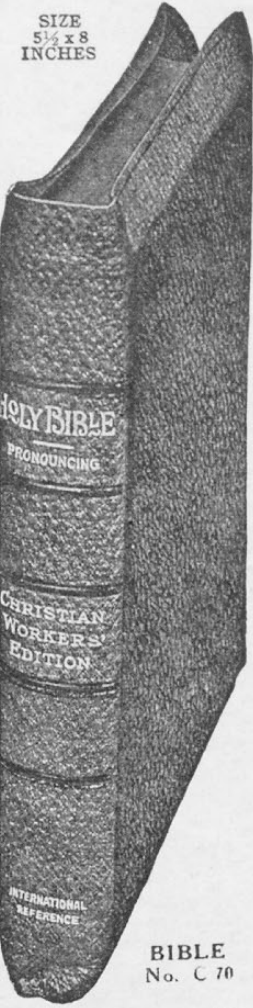
**June 1-15 Inclusive**

ALABAMA. Arton Bethel Assembly	\$ 1.00
Crichton Assembly of God S S	7.75
Opp Opine Assembly	3.60
ARIZONA. Phoenix Bethel Assembly	4.39
ARKANSAS. Personal Offerings	2.00
Arden Assembly of God S S	2.27
Bayou Meto Assembly	1.75
Blytheville Assembly of God	4.70
Camden First Assembly of God	2.45
N Little Rock Assembly of God	5.00
Paris Assembly of God S S	3.00
Parkin Assembly of God	3.35
Pine Bluff Assembly of God Church & C A's	2.05
CALIFORNIA. Personal Offerings	299.42
Chico Assembly of God & P A C	15.08
Coalinga Pent'l Full Gospel Mission	5.00
El Centro Assembly of God	4.62
Glendale Bethel Chapel & C A's	12.00
Pomona First Full Gospel Church	17.00
Riverside Assembly of God	10.00
San Juan Bautista Congregational Ch (F Gos)	8.29
Santa Monica Highland Temple	4.00
Vallejo Full Gospel Assembly	25.54
Watsonville Bethel Tab P A C & S S	24.62
COLORADO. Personal Offerings	7.00
Towner Pent'l Memorial Church	1.36
DISTRICT COLUMBIA. Full Gospel Assembly	45.00
FLORIDA. Personal Offerings	5.00
Jacksonville First Assembly of God	10.00
St Petersburg First Pent'l Tabernacle	16.32
Tampa Glad Tidings Tabernacle	5.20
Tampa N Bay Street Pent'l Church	1.40
IDAHO. Personal Offerings	82.27
ILLINOIS. Personal Offerings	27.00
Chicago Assembly of God, German Branch	20.00
Chicago Christ Covenant Church	30.00
Easton Pent'l Sunday School	3.76
Galesburg Calvary Church S S & C A's	31.00
Harvey Gospel Tabernacle S S	16.50
Mascoutah Full Gospel Mission	7.01
Pawnee Assembly of God S S	5.03

Sorento Assembly of God & S S	7.47
INDIANA. Personal Offerings	8.75
Covington Full Gospel Tabernacle	2.04
Jasonville Assembly of God S S	3.75
Kokomo Assembly of God	3.45
IOWA. Personal Offerings	25.00
Chariton Assembly of God	4.30
Creston Assembly of God	2.93
Davenport Bible Study Class	5.00
Ft Madison Pent'l Assembly of God	11.00
Grinnell Assembly of God Church & S S	2.10
KANSAS. Personal Offerings	36.00
Arkansas City Bethel Mission	10.00
Attica Assembly of God S S	3.25
Humboldt Assembly of God	10.50
Kensington Assembly of God	4.56
Osborne Christ Ambassadors	1.85
Oswego Assembly of God Busy Bee Band	1.25
Overland Park Full Gospel Sunday School	3.00
Parsons Assembly of God	8.00
Parsons Christ Ambassadors	1.00
Topeka A of G Church & S S	75.45
MARYLAND. Personal Offerings	10.00
Baltimore Full Gospel Church	76.00
Pokomoke Glad Tidings Tab S S	2.50
MASSACHUSETTS. Personal Offerings	3.00
MICHIGAN. Personal Offerings	10.00
Lansing Pent'l Tabernacle & S S	45.55
Pontiac Assembly of God S S	28.90
Trent Poplar Valley Sunday School	3.24
MINNESOTA. Dodge Center Gospel Tab	4.00
Maple Grove Full Gos Tab & S S	11.64
Marshall Full Gospel Mission	7.46
Mentor Gospel Tabernacle	3.65
St Cloud Gospel Tabernacle	23.01
Willmar Gospel Tabernacle	30.15
MISSISSIPPI. Personal Offerings	2.87
Laurel Assembly of God & S S	22.00
Laurel West Laurel Assembly S S	1.41
MISSOURI. Personal Offerings	331.75
Atlanta Bear Creek Church	1.31
Bismarck Assembly of God S S	6.73
Brookfield Assembly of God C A's	10.00
Carthage Assembly of God S S	12.75
Ellsinore Assembly of God	1.00
Kennett Assembly of God	11.15
Malden Assembly of God S S	1.23
Mercer Assembly of God	4.00
Pleasant Hill Assembly of God S S	1.25
Springfield A of G Children's Church	1.00
St Louis Glad Tidings Tab	8.25
Sullivan Assembly of God S S	19.52
Trenton Assembly of God	19.18
Webb City Assembly of God	7.40
West Eminence Assembly of God	2.05
MONTANA. Personal Offerings	45.00
Livingston Gospel Tabernacle	10.00
Miles City Full Gospel Tabernacle	12.36
Sonnette Full Gospel Church	6.90
NEBRASKA. Mullen Tabernacle	3.00
Norfolk Full Gospel Assembly	10.00
Whitney Assembly of God	11.39
Winnebago Highway Mission	2.75
NEW JERSEY. Personal Offerings	267.22
Long Branch Pent'l Church and S S	10.00
NEW MEXICO. Personal Offerings	1.00
Albuquerque Assembly of God	1.26
Logan Assembly of God	1.00
NEW YORK. Personal Offerings	163.35
Brooklyn Lighthouse Church	17.95
Buffalo Riverside Full Gos Tab C A's	5.00
Buffalo Riverside Tabernacle	140.00
Cortland Bethel Pent'l Assembly	10.05
Fredonia Pent'l Church	23.00
NORTH DAKOTA. Personal Offerings	4.28
Egeland Pent'l Assembly Memorial Day M'ting	6.50
OHIO. Personal Offerings	20.00
Akron Bethel Assembly of God	67.00
Cleveland Pent'l Church	767.37
Cuyahoga Falls Full Gospel Tab	27.70
Dayton Full Gospel Mission	3.20
Harrison Christian Assembly	13.00
Massillon Peniel Chapel	46.25
Maumee Holland Assembly of God	3.00
Stone Station Mission Ch A of G	3.28
Warren First Pent'l Church	42.81
Warren First Pent'l Church C A's	5.83
Warren First Pent'l Junior Church	3.00
OKLAHOMA. Personal Offerings	7.50
Anadarko Assembly of God S S	1.95
Broken Arrow Assembly of God S S	17.00
Broken Arrow Christ Ambassadors	5.00
Carbondale First Pent'l Assembly	7.70
Colony Assembly of God	2.00
Cyril Assembly of God	2.25
Longdale Pent'l Sunday School	2.00
Maud Assembly of God	6.00
Norman Assembly of God	2.50
Oklahoma C A's State Convention	14.87
Oklahoma Fellowship Meeting	2.39
Picher Assembly of God S S	1.27
Ralston Children's Church	.75
Rush Springs Assembly of God S S	1.51
Snomac Assembly of God S S	4.00
Stillwater Assembly of God	2.05
Tulsa Home Gardens A of G S S & C A's	4.67
Tulsa N Peoria & Haskel Assembly	16.00
Tulsa West Bowen Assembly of God	7.00
Yale Assembly of God	2.50
OREGON. Personal Offerings	15.00
Ashland Full Gospel Temple	6.85
Heppner Pent'l Tabernacle	7.41
Lookingglass Reston Assembly of God	10.00
PENNSYLVANIA. Personal Offerings	11.00
Ashland Calvary Tabernacle	10.00
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THE book of the generation of Jēsus Christ, the son of Dāvid, the son of Ābrāhām. 2 Ābrāhām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jūdas and his brethren;

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

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Munford Pent'l Assembly	2.92	Total amount reported	\$3,897.61
TEXAS. Personal Offerings	13.00	Home Mission Fund	\$ 89.22
Abilene Full Gospel Tabernacle	2.50	Office Expense Fund	27.95
Borger Christ Ambassadors	3.25	Deputational Expense Fund	11.69
Childress Assembly of God S S	4.00	Reported as given direct for Home Missions	39.85
Greenville Assembly of God	3.69	Reported as given direct to Missionaries	583.81 752.52
Highlands Assembly of God S S	4.63	Amount received for Foreign Missions	\$3,145.09
Tester Sunday School	2.62		
VIRGINIA. Ashland Cottage Prayer Circle	3.00		
WASHINGTON. Personal Offerings	7.50		
Marysville Pent'l Assembly & S S	3.29		

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# LIGHT OF THE WORLD

HOW GREAT IS OUR LIGHT?

## DO WE SHINE FOR HIM?

HOMES STEEPED IN SIN AND DARKNESS!  
GODLESS FATHERS AND MOTHERS—NO VISION

PRECIOUS BOYS AND GIRLS—PRECIOUS SOULS,  
Dwarfed, Warped, Cheated—Yes Robbed of all that is HIGH  
and HOLY

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AND HOW GREAT IS THAT DARKNESS?

AWAKE, THOU THAT SLEEPEST, AND ARISE FROM THE DEAD AND—SHINE FOR HIM.

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