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Deliverance to the Captives

By Carrie Judd Montgomery

HE cast out the spirits with His Word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias, the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. 8:16, 17.

If we really believe this truth, that Christ "Himself took our infirmities and bare our sicknesses," why are we not ready to claim freedom from them in His name? Why do we consider it necessary to bear what our Saviour has already borne for us? In seeking physical health from the "Great Physician," we are apt to make the mistake of looking for some future work to be accomplished instead of realizing that the work was finished on Calvary, and that we have only to appropriate, individually, the benefits of that finished work.

As far as we appreciate and understand the fullness of Christ's redemptive work for both soul and body, so far shall we be able to appropriate, by faith, the benefits which He hath by His precious blood-shedding obtained for us.

I have found, in my own experience, that I must claim the blessing, by faith, before I see any signs of having it. The ground upon which we claim forgiveness of our sins is that Christ bare them, "in His own body on the tree" (1 Peter 2:24), and we must believe this truth before our hearts feel any different. This same principle holds good in claiming physical healing from the "Great Physician." We must believe that we are well, because He took our sickness upon Himself, and "by His stripes we are healed."

If we cling to the one grand truth,

instead of looking at our feelings, we shall surely receive according to our faith. It has helped me many times to say, in simple trust, "I am made 'every whit whole,' because Jesus Himself bare my sins and my sicknesses long ago. I believe Jesus' word, not my feelings, and therefore I am entirely well."

Then, after taking this stand, will come the test of acting faith. "If I am well it can only be consistent for me to act as a well person should," and so, venturing upon the new health and life which I have claimed in Jesus' name, I proceed



Omnipotence

"We know that all things work together for good to them that love God."

Say not my soul, "From whence can God relieve my care?"

Remember that Omnipotence has servants everywhere.

His method is sublime, His heart profoundly kind,

God never is before His time, and never is behind.

to do what I have hitherto been unable to do, and as I thus step out on the promises, I receive according to my faith.

*"The steps of faith
Fall on the seeming void, but find
The Rock beneath."*

But when we are thus showing forth our faith by our works, there must be no fearful watching of our feelings, no disposition to give up if our faith should be tested by sudden pain or weakness. Our healing is based on the unchangeable truth of Christ's finished work, not on our own fallible feelings. We read that the trial of our faith is more precious than of gold that perisheth, and if we continue trusting, meeting every temptation in the name of Jesus, we shall indeed know that "He is faithful that promised." No words can describe the wondrous victory which the soul experiences after it has passed through a test of faith in which it could only cling to the unchangeable word of God, without regard to human appearances. God's rule for us, "According to thy faith," because we can only have as much of Christ's perfect work as we will appropriate by faith. But it seems as though many were saying by their unbelieving course, "According to my feelings my faith shall be!"

Some are afraid to act faith lest there might be some failure in their trust, and they might thereby dishonor God. But we need not be afraid to take Jesus at His word, leaving the result with Him. He knows how to care for His own glory, and will look to the honor of His great Name. But we must not make the mistake of looking at our own faith. True faith looks

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If you really have the gift of faith you will possibly enter into the danger that sickness produces, but God will deliver you. There was a woman in the city where I was born who had a remarkable gift of faith. She had a dreadful case of cancer. The cancer was so fearful that it was objectionable to go into the room. Her body was decomposing while she was alive. Her screams were terrible. She was getting worse and worse, and the doctor who was attending her decided to give her a mixture that would carry her out of her pain and misery into the realm beyond. It was against the law but he decided to do it anyway, for he knew she couldn't live much longer. So he gave her the medicine saying it would take away all her pain, and she drank the medicine. But she was a woman of great faith and her faith was in God. You ask, "How could it be in God when she took the medicine?" Faith in God can prevail in any circumstances and under any conditions.

In the middle of the night her dark room lit up with a wonderful light, and for a time it was blinding. She saw in the middle of the light the Lord Jesus. He came to her bedside and said, "Daughter, arise." She said, "Lord, I can't arise. I haven't gotten out of this bed for a long time. I can't move." He said, "Daughter, arise." "Oh," she said, "Lord if You command me to arise, I'll arise." And He stretched out His hand and she stretched out hers, and when they met He gently lifted her up. She got out of bed and went toward Him. He stepped backward and as she walked nearer Him He vanished, and she found herself at the other side of the room. The light of His presence was gone. She found a match and lit the gas. She looked to find where the cancer had been and it was rapidly disappearing. She praised the Lord that night and could hardly sleep for joy. In the morning she looked again and where the cancer had been there was some new flesh, like the flesh of a child.

The doctor called that morning to pronounce her dead. When he knocked the woman went to open the door. She said, "Good morning, doctor," but the doctor didn't speak. She said, "Will you come in, doctor?" The doctor went in. She said, "Doctor, aren't you well?" and the doctor uttered an oath under his breath. She said, "Doctor, what's the matter?" The poor doctor couldn't get his voice for some time. Then he said, "What's the matter? What's happened?" The woman said, "Why, doctor, that was good medicine you gave me last night. I went to sleep at once. You never gave me anything as good as that." "My good woman," said the doctor, "that wasn't medicine at all. It was poison I gave you

to take you out of your misery. What happened?" So she gave him her experience. He said, "Well, I don't know anything about that, but something has taken place that is beyond me. Let me examine you." And there as an evidence to the doctor was new flesh right in the place of that filthy cancer. The doctor said, "I have never seen anything like this in my life." That woman at a moment of extreme danger had faith given to her by God to go through the danger. The danger on that occasion

The Gift of Faith

Howard Carter at Eureka Springs Camp

(Concluded from last Evangel)

happened to be sickness. The woman did nothing, and nobody else did anything except the doctor and he only made matters worse. But faith goes through the worst kind of danger, and the woman came through the danger and was delivered.

You say, "But that seems to confuse the gift of faith with the gifts of healing." Oh, no. Gifts of healing are the manifestation of the power of God through you to remove physical disease and infirmity in others, but the gift of faith is you doing nothing and God delivering you from imminent danger. I believe in a good many cases if we would be prepared to face the danger like Daniel faced those lions that at the last moment something marvelous would happen. "I can't explain it; nobody can explain it, but my wife suddenly got better." Then I shall explain it. It was the gift of faith. She had faith given her at that extreme moment to trust God in that fearful danger and God just delivered her.

There was a little woman named Ann, Holy Ann, who had the gift of faith, and the gift of faith functions in different directions. Ann had a very bad leg. She was housekeeper to a doctor, and the doctor said the bone would have to be scraped, and in those days you had the bone scraped as you were sitting there. There was no anæsthetic. She had the bone scraped and she was a long time getting over it. The doctor said, "Ann, you need an egg a day. It will be very good for you." But the doctor forgot, or did not think, that it was winter time and eggs were very scarce. But Ann was a woman who knew God and she had the gift of faith. So she prayed, "Lord, send me an egg a day." The next day the door was left open and she saw a hen walk in. The Lord said, "Your egg has come. Pick the hen up and put it on the first step of the stairs." So Ann got

along as best she could with her bad leg and put the hen on the first step, and the hen walked up the stairs. Ann prayed, "Don't let that hen cackle because I don't want to be like Peggy Casey who keeps hens in her house." All was quiet. That hen must have been filled with the Spirit for people who are filled with the Spirit don't cackle over the things they do. Down came the hen and went out, and the Lord said, "Your egg is upstairs." Ann had great difficulty in getting upstairs, but she finally did by sitting on the first step and raising herself with her hands, step after step, until she reached the top. There she found a newly laid egg. The next day the hen came again, and the next day, and the next until the doctor said one day, "Ann you are getting on very well. You won't need any more eggs," and that very day the hen was shooed away by a young lady and it never came again to that house.

I engaged a building for a church some years ago at the beginning of my ministry, and there was a lot of money needed to keep it going. We put in fifty panes of glass before we could keep the cold weather out, and we put some brown paper over the cracked ones to keep them from falling out. We didn't have many people because it was right at the commencement of the movement. The money that was coming in (we didn't take any offerings, but had a box at the door) was not sufficient. I knew I was in for trouble with the rent, and a good many of Job's comforters had been to see me and told me I would fail; that other people had failed in the same building and I would too. Week nights we met in a side room, so that we did not need to use the large auditorium. I always came early for I was not only the preacher but the doorkeeper as well. I used to walk up and down in the twilight in the large auditorium with my hands raised praising the Lord all alone. One night as I was alone a thought came to me. Why shouldn't I trust God to put some money into the box before church time in order that we might meet the needs of the building. I prayed, "Oh, Lord, I should be pleased if you would provide some money. Thank you." Faith must be operative. If you ask for something you must go and get it. Having prayed I decided to go down and take the money out of the box. I knew there had not been a meeting in the hall since Sunday, and this was in the week. But the nearer I got to the box the less faith I had until when I got to the box I knew there would be nothing in it, so I did not open it. I walked around and the further I got from the box the more faith I had. I got so strong in faith that I decided to go to the box again. But again the same thing happened. The nearer I got the less faith I had until when I got to the

box I did not open it. The third time was the same. I reasoned with myself. "Don't be foolish. Don't stand trembling before a box. Open it or don't, but leave the matter if you are not." I dressed myself down a little and then I went to the box and believe me, I was trembling with unbelief. But there was a bit of faith there because when I opened the box there was a one pound (\$5.00) note inside.

I picked it up and walked around the church waving the money, and the devil got at me. He said, "Oh, that's a coincidence." I didn't want to tell people I had faith if it was a coincidence. So I decided to try the thing again. I prayed and had a very similar experience. I went to the box and did not open it. At last I did and there was another one pound note in the box. "Oh," said the devil, "it might work twice, but it won't work a third time." The devil has always got something to say. I decided to come down and try again, and I got another one pound note out. This time I was getting strong in faith. After I got the fourth one out I did not trouble to pray. you need not pray a lot if you have faith. So I used to go down to the hall regularly and get the one pound notes out of the box. I do not know how long that went on, but one day it failed, and I was much concerned. "Oh, God, have I been presumptuous? Have I got out of Thy will? Have I backslidden? What is it?" As I was going home from meeting that night something seemed to say to me, "Count up all those notes," and I did when I got home. When I counted them I found that I had just enough for the next quarter's rent. I didn't need another one. God had provided me with exactly enough, not one over, and not one under for my next liability.

It must have been a remarkable experience that Philip had when he went into the desert to find the eunuch. He had been having a revival in Samaria and there was great joy in the city. The sick were healed, demons were cast out, and marvelous things took place. And God led him from that remarkable revival to speak to one individual. God has an interest in ones, especially when they are important ones like this one. The eunuch was a man of great authority. As he was going back to his country the Spirit of the Lord led Philip to go into the wilderness. How was he to find the eunuch in the wilderness? He needed a word of knowledge, so God gave it to him. The fact that he was told to go proves that he had a word of wisdom, for the word of wisdom gives the mind of God, and the mind of God for Philip was that he was to preach to one person. Philip might have waited saving he wanted another big revival. But there is something better than a big revival, and that is the will of God. Why

did not God send an angel to speak to the eunuch? Because angels cannot preach the gospel. Many times we have heard a statement like this, "Oh, Lord, Thou couldst spread the gospel far better by using angels in heaven, but Thou hast deigned to use us." I do not believe it. If God could extend His kingdom better by using angels I believe He would use angels, because He is a God of wisdom and wisdom requires that things shall be done in the best way by the best people. An angel is not a saved being. Therefore angels cannot preach the gospel. Who can preach the gospel? A saved person—the elect. Angels have not known a fall like the human family. You notice that when Cornelius desired to know the way of salvation an angel appeared to him and told him to send for Peter who should give him words whereby he might be saved. Why didn't the angel do that?

Philip had to go all the way into the wilderness to talk to a man about salvation. When he got there he found the eunuch reading the very best part of the Old Testament from the standpoint of salvation, Isaiah 53. But the eunuch didn't get saved by reading the Bible, so two things are not a means of salvation—angelic ministry and the Word of God—for the eunuch was reading Isaiah 53 and was not getting saved. What did he need? He needed a preacher. If people could all get saved by reading the Bible I should be a printer, not a preacher. Philip sat with the eunuch and preached unto him Jesus, and he preached so well that the eunuch said, "Here is water; what doth hinder me to be baptized?" Nothing hindered, so Philip and the eunuch went down into the water and the eunuch was baptized. Now for the gift of faith. Philip was in the wilderness far from home. I don't suppose he knew where he was because he had been carried along as he had been preaching the gospel to the eunuch. What could Philip do? He couldn't say to the eunuch, "Would you drive me all the way back again?" God had a better way, and as soon as the work for which Philip had been sent was done the Spirit of the Lord caught away Philip that the eunuch saw him no more, and where was Philip after that? At Azotus. How did he get there? I do not know; I only know he went in the Spirit.

There is a story of a certain man in England who had to preach the gospel in a certain town some distance away. I do not know the man, but the story is told as being authentic. Through a little mishap the time had gone and he could see he would miss his appointment. The thought came to him, "Is it possible for God to do for me what He did for Philip?" He went to a passage between two houses and knelt down and said, "Oh, Lord, I shall miss the preaching

appointment tonight in that city unless something takes place. Oh, Lord, do something," and he felt a glorious unction of the Spirit and he went on praying. When he had been praying long enough he thought he would open his eyes, and he found himself in the city where he wanted to go. I do not know that person. I should like to. I would ask him for more details because that is a good story. You say, "Is it true?" I do not know; I am only giving the report. Philip's case was true. Any other case can be true for the God of Philip still lives though our unbelief would slay Him at times. If it is not true, it could be true if anybody had the faith to believe it. What a wonderful experience our Christian lives would be if we only believed God.

I was in Bournemouth for a short time, and it was very important that I see a certain man. I did not know where his place of business was, and my train was due to leave in one hour. "Oh, Lord," I prayed, "I must see that man. I have an hour to spare. Wherever that man is, kindly bring him to me here." So I stood looking in a shop window, and so conscious was I that something was going to happen that I pulled out my watch and noted the time. Faith is full of expectation while unbelief says, "It cannot take place." In twelve minutes' time the man walked along. He said, "Hello, what are you doing here?" I said, "Waiting for you." "I didn't know you were in the city." "I didn't know that you were for certain, but I did ask the Lord to bring you here and I have waited twelve minutes for you to come." What a wonderful magnetic power there is in the Spirit to draw two people together. I believe that is what heaven is going to be like. I don't believe I shall have to go hunting around a half million miles to find someone I wish to see. He will come floating across to me. Heaven is going to be a wonderful place. Why do I think like that? Because it says we now have the earnest of the Spirit, and if these wonderful things take place while we have but a foretaste of the Spirit, what will it be like to have the fullness of the Spirit?

There is no doubt that George Muller of Bristol had the gift of faith. He used to call it the grace of faith, but I can find no grace of faith in the Bible, but I do find the gift of faith. George Muller had the gift of faith because he dared to trust God for all those orphans without relying on man. Many times the tables were prepared with no food on them, and just at the last minute as they sat down at the table a knock would come and there would be the food. George Muller's testimony is that all the years he had that orphanage he never asked any human being for a penny and not

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The Editor's Notebook



Keeping the Eternal Inheritance in View

God chose a people for Himself. Not the cultured and wise, the learned of Egypt, but a race of slaves, mistreated, in dire bondage. He looked down in compassion upon them and said, "I know their sorrows." For His unseen presence was in their midst, and in all their afflictions He was afflicted. He knows every trial of His saints. His heart is full of compassion. And as He relieved the condition of His people in Israel so will He relieve the condition of those who trust Him, who call upon Him, for He comes to be a helper. We may boldly say, "The Lord is my helper." He will help us in our low estate, and vouchsafe the strength that all His children need.

He saw His people's sorrows and He had a word for the tyrant who was causing their sorrows. He saw what was back of that tyrant—evil spirits, the gods of Egypt—and upon them and those who served them He prepared to meet out judgment. Jehovah got to Himself an ambassador who went to the court of the tyrant and expressed the word of Jehovah, "Let my people go." But the tyrant said, "Who is Jehovah? I know not Jehovah." Though he knew not Jehovah he was about to know the judgments of Jehovah, for Jehovah stretched out His hand upon Egypt, and the people who were oppressing His people were oppressed with dire judgments. For be it known unto all men that it is an inevitable law that what a man sows that shall he reap. Those who treat His people with evil shall themselves be treated with a full cup of evil.

Jehovah's hand was stretched out over the land and there came judgment after judgment upon those who brought His people into cruel bondage. Nine judgments had passed, and then came the day of the final judgment. And the night of that judgment was a night much to be remembered; yea, it was to be the beginning of days for His own people, for they were to change their calendar and begin anew, and this month of judgment was to be the first of the months.

What was the nature of His people? Were they a perfect people? No. If there was one word which would characterize them it was this—unrighteous. They were a people filled with fear. And subsequent history shows they were filled with envy. They were murmurers, who tempted God, they were a people who went into idolatry, they were a people who were

ensnared into fornication. It was not that they were a people of great merit. But God is a God of mercy, merciful and gracious, longsuffering, abundant in goodness and truth, keeping mercy for thousands. He had made promise to Abraham concerning his seed, and He was not unmindful of His promises, for God ever fulfills His word. Years before, He had shown to Abraham that his seed would be afflicted in Egypt, but He would take them out with a mighty hand. He had not forgotten His promise. Know this, that thy God never forgets His promises. The earth is corrupt now as Egypt was corrupt in years gone by. But He has a people that He will take for Himself, and there shall be sore judgments in the earth. But He will preserve those who trust Him.

The night came, that night much to be remembered. The instructions had been given by His ambassador that every man was to take a lamb. An innocent lamb was to be taken and preserved for four days. Then this innocent lamb was to be slain and its blood was to be preserved. That blood was to be sprinkled upon the side posts and upon the lintel; and that night they were to eat that lamb roast with fire. For seven days they were to eat unleavened bread. Judgment was coming upon Egypt and there was no house to be exempt from judgment. But Jehovah had promised, "When I see the blood I will pass over you." Judgment had come upon the lamb, the innocent lamb; and those who had the blood of the innocent lamb upon their houses were exempt from judgment, provided they stayed under the shelter of that blood and obeyed the conditions set down by Jehovah.

Know thou that God has provided a Lamb, a Lamb of His own choice, a Lamb without spot or blemish. And the blood of that Lamb was poured forth at Calvary. For whom? For the wise, the cultured, the noble, the rich? No, He came not for those who are satisfied with their own righteousness. He came for a people and died for a people on whom the label could be put—UNRIGHTEOUS. He died, the Righteous One, for the unrighteous, that He might bring them, the unrighteous ones, the unjust ones, to God.

As God brought judgment in the days of Noah and in the days of Lot, so will He send judgment again. But when He sends His judgments on the earth, those who shelter under that efficacious blood of His Son shall be preserved. Those who partake of the Lamb and eat of Him,

by simple faith partaking of His broken body and of His spiled blood, shall be preserved; for now as of old it can be said, "When I see the blood I will pass over you." But remember, in Egypt there was to be no leaven in those homes. They were to search with a candle and see that there was no leaven. And when He who is the Lamb of God came He warned His own, saying, "Beware of the leaven of the Pharisees, beware of the leaven of the Sadducees." He showed them to beware of the doctrine, the teaching of the religious leaders of His day, men who opposed the work of the Spirit. And those who shelter under the precious blood of God's Son, those who partake of Him must see to it that all leaven, evil doctrine, wrong doctrine, and all leaven of malice and evil, shall be put away. Jehovah said in Israel that those who partook of leaven should be cut off from Israel. And know thou, *there must be a cleansing from all leaven in the house of those who shelter under the precious Blood.*

That was a night much to be remembered in Egypt, for the night Israel partook of the passover they left Egypt. It was a night of separation, of liberation. It was a night when they came forth to start their journey to the land of promise. They were to go forth as pilgrims and strangers. They were to eat in haste, with their shoes upon their feet, with their loins girded and their staff in their hand. For that night they were to be a separate people and they were to start on a journey for a far country which Jehovah had prepared for them.

And knowest thou, thou who trustest in the blood of Christ, who partakest of the Lamb, that thou art a pilgrim, a stranger on earth, thou shouldst have no part nor lot in that which is doomed to destruction, that upon which God has already spoken His word of judgment? For everything thou seest is doomed to judgment of fire, it is polluted, it is evil. God would have thee separated from this present evil world. He hath a land prepared for His own, an inheritance, undefiled, where nothing fades. And it is reserved for His own in the glory. But thou must keep thyself unspotted from that which is in the world. Thou who dost partake of the Lamb without a spot or blemish, He would have thee become without spot or blemish, and He would have thee beware of the leaven of Pharisees and Sadducees, He would have thee beware of the leaven of malice, envy, evil speaking, and He would have thee live upon the sincere, unleavened, pure bread of the Word of God. Have thy shoes upon thy feet, the preparation of the gospel of peace. Have thy staff in thy hand. Keep thou girded about with truth. Yea, have a sword in thy hand—the Word of God. And He would have thee equipped with the shield of faith,

and thou shalt start on thy journey ever having in view that land of promise.

Many of those who set forth fell in the wilderness. Why? It is written, "They despised the pleasant land." What God had promised they counted a thing of little value. But despise thou not the inheritance which He hath prepared. The Son of God said, "I go to prepare a place for you." And He has prepared that place, a worthy place for those He purchased with His own blood. Despise thou not this inheritance. Live thou with that land in view. Caleb and Joshua did. God brought them into the land. But many, alas, live for the present only. They become entangled with all the things that are of no value, and they lose sight of that heavenly inheritance which He has reserved for His own.

But thou shalt not be discouraged, for God hath made all provision for His own. For those who trust in the precious blood, those who partake of the Lamb, He provided in the camp of His own a cloud by day and a fire by night to lead them step by step in the way. And He hath provided His Spirit to be with thee day and night, to lead thee on, to take thee through to that land of promise. Trust thou the Spirit of thy God. He will not forsake thee. Grieve Him not. Quench not the Spirit. Appreciate this great gift which God giveth thee. And know that Jehovah Himself will be with thee. Father, Son, and Holy Ghost will dwell in thee, and they will preserve thee (as thou dost look to them and trust them wholly,) unto that heavenly kingdom to which they have called thee.

The Passing and the Permanent

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

Bibles

The British and Foreign Bible Society published last year 10,970,600 Bibles in 692 languages.

World Peace

Mussolini states: "All attempts to establish world peace will fail." But, thank God, the sure Word of prophecy tells of the coming of One who "maketh wars to cease unto the end of the earth." Psalm 46:9.

The Preacher's Business

We take the following from *Moody Monthly*: "There is the greatest peril in the Protestant church of losing sight of the true gospel of Christ by a blind devotion to some passing economic theory." He is a wise minister who follows the apostolic example and gives himself continually to prayer and to the ministry of the Word. And he is a very foolish one who neglects the Word and prayer and devotes himself to world politics.

Religion Triumphs in Russia

The following information received from a former Soviet Commissar, and quoted in *World Dominion*, will be an encouragement to those who have been praying for Russia. "The strain of fighting against religion began seriously to affect my health. This is not my fate alone, others too, thousands of leaders in Russia are feeling the same. We have lost our case. There are some leaders who are not prepared to admit defeat, but this is the truth. It overwhelms me to think of all our wasted efforts in propaganda and of all the lives lost in our war against religion! Both the Soviet and Communism will perish in the grip of religious fervour."

Hebrew Christians Suffering

"We would rather die from starvation than betray our Lord and Master." These words were actually spoken recently to Sir Leon Levison by a number of German Hebrew Christians. Sir Leon writes in the *Life of Faith*, "These fellow disciples of Jesus are literally suffering martyrdom, and enduring it with truly Christian fortitude. If they were willing to deny their Lord, they would be free at once from the state of absolute penury to which they have been reduced, and be able to find new ways of earning a livelihood for themselves and their families. But, praise God, they are not faltering." These Hebrew Christians surely need our prayers.

An All-Jewish City

"New and interesting statistics regarding this city have just been issued," says a writer in *New Palestine*. "Their accuracy can be guaranteed only for the moment, for so rapidly does Tel Aviv grow that the latest statistics become outdated with the passage of but one hour.

"Population, 115,000; number of streets, 350; number of electric power houses, 16; number of residential dwellings, 9,800; barracks residences, 1,000; educational institutions, 110; school enrollment, 18,000; number of teachers, 800; libraries, 14; theaters, 4; museum, 1; book publishers, 7; daily newspapers, 5; weekly periodicals, 11; monthly periodicals, 21; industrial enterprises, 1,726; trade enterprises, 5,000; banks, 40; insurance agencies, 19; hotels and pensions, 97; coffee houses and restaurants, 178; bus companies, 13; physicians, 400; dentists, 165; veterinarians, 9; druggists, 60; taxpayers, 18,000; yearly budget of city (1934-1935) \$1,576,425."

The March of Irreligion

One of the things which "must" come to pass, according to the New Testament, is an outpouring of the spirit of the "lawless one." The Postmaster General said in the English House of Commons: "According to an official document issued by the Mexican Post Office which has just come to hand, postal packets of which the contents are considered to be in the nature of propaganda on behalf of any religious doctrine are now prohibited from transmission by post in Mexico; and any such packets originating in other countries which may be observed in the mail in Mexico are due to be returned to the country of origin."

The Ignorance of the Wise

The Bible is the telescope through which the believer peers into heaven and learns what his reason cannot tell him. The mind of the greatest genius will never penetrate a millionth of the truth concerning the material universe, let alone the spiritual world. Comments Arthur Brisbane: "Professor Einstein is one of the greatest mathematical intellects that ever lived, but undertaking to limit the universe, even by the most ingenious space-time combinations, is dangerous. A small crab standing on the edge of the Pacific could form no clear idea of that ocean and the land beyond it. And a human being, even with his 200-inch reflector and his marvelous higher mathematics, can hardly hope to measure this universe or answer satisfactorily the question."

Carnal Weapons

Roman Catholics have often denied that leaders of their church plotted the murder of Queen Elizabeth of England. Writes Ernest Gordon in the *Sunday School Times*: "Now it appears to be settled for good. A Dominican monk, Father McNabb, was, with two supporters, invited to the Public Records Office in London by members of the Protestant Truth Society, to examine a series of documents which the Deputy Master of Rolls has arranged for inspection in a private room. The *English Churchman* states the results: 'The Ely-Campion-Parsons plot, transcripts of Nov. 14 and December 12, 1580, in which Pope Gregory sanctioned the murder of Queen Elizabeth, was exhibited. Father McNabb accepted the authenticity of it after critically comparing the two transcripts.'"

What is the lesson for us? This, that when any church organizes itself after the manner of an earthly kingdom—as was the case with the Roman church—it will employ carnal weapons. And carnal weapons cannot accomplish spiritual results. The self-styled successors of Peter should have remembered the Lord's warning to Peter, "All they that take the sword shall perish by the sword."

A Criminal at Sunday School

Or, the Crime of the Stationary, Stunted, Stagnant Sunday School

Ralph M. Riggs

The Crime of disobeying the specific command of the Lord Jesus, "Go into all the world and preach the Gospel to every creature," is laid at the door of the church and Sunday School workers who do not bring the Gospel to all the children of their own fellowship and to the many homes that would be open to them if they first won the children of those homes.

The Crime of ignoring the mute cry of the lost little children and young people that swarm around our feet (two outside of Sunday School for every one that is in) is likewise one of which the heads of complacent churches and Sunday Schools are accused. "Is it nothing to you, oh ye that pass by?"

The Crime of shirking the responsibility for the youth of our homes, our churches, and our land, which parenthood and citizenship thrust upon the men and women of today is laid seriously against Christian adults, especially the members of comparatively spiritual churches.

The Crime of flouting the commands, "Feed the flock of God" and "Feed my lambs," is charged against the responsible leaders of the church that do not take care to "teach" the Word in a systematic way and thus provide spiritual food adapted to the spiritual needs of the children, young people, and every age in its constituency.

The Crime of being "slothful in business" and "doing the work of the Lord negligently" is chargeable to those Christian workers who neglect to take advantage of the wonderful opportunities for the developing of a church which are contained in Sunday School work.

"The Lord of those servants cometh and reckoneth with them." "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have" done the things which I commanded thee.

"Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?"

"Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

"Now, when they heard this, they were pricked in their heart and said, Men and brethren, what shall we do?"

The first thing to do is repent. Crimes and sins must be repented of before restitution or reformation is attempted. There will be no better beginning toward a successful, spiritual Sunday School than genuine heart repentance on the part of those who have been responsible for the stunted, stationary Sunday School of the past. When our hearts get right, other things come right easily.

Then, being forgiven for the past, we determine that the future shall not be its repetition. Consecration to right living should follow repentance for wrong living. A deep, holy resolve before God to obey His commands, to be moved by the cries of the lost, to measure up to all the responsibilities, and to take advantage of all the opportunities which are involved in Sunday School work should be made with the utmost sincerity and intensity.

The first men to confer together are the pastor and the Sunday School superintendent. Let them acknowledge the situation together and together set out to improve it. Thorough examination should be made of every phase of the present school. The character and efficiency of the teachers, the effectiveness of the methods which are used in teaching and in conducting the opening and closing exercises, the general order and behavior of the children and the attitude of the superintendent and teachers toward this problem, the organization of the school into proper classes and departments, the existence and operation of a cradle roll and home department, the accommodation for the classes and departments, the equipment of class and assembly-rooms, and the possibility of accommodating and teaching twice as many scholars as are now provided for. All this will require a careful study of conditions and of records and is the next step in making a stationary Sunday School into a successful one.

Then, call all the teachers together and lay before them the plans for obedience and advance. Enlist their enthusiastic support and co-operation. This is the "home" where your "charity" is to begin. Teachers are the backbone of a Sunday School and there is not much use trying to build a body without a good backbone to support it. With your teachers sympathetic and determined with you to go forward, nothing will be able to stop you.

Before making any effort to enlarge the attendance of the school, be sure that

the quality of it is what it should be. Teachers must be above reproach in their Christian characters and experience. They ought to be efficient and capable in their teaching. The conduct of the children ought to be such that all who come have undisturbed opportunity to hear and learn. Classes should be arranged according to the recognized age limits of beginners, primaries, juniors, intermediates, etc., and made the right size for most effective teaching purposes. Lay a good foundation before you begin to build.

Compare your Sunday School membership list with the membership roll of your church. You will find who and how many are not in Sunday School who ought to be there. Let the pastor set the right example in the matter, at whatever cost to him, and then appeal for followers. Letters could be sent these delinquent members stirring them into action. Pulpit announcements and appeals and whole sermons to the point are forms of pressure which it is good to bring to bear upon a crusty situation. Set out to win and do not stop till you do. Watch your records, give them full publicity. Be grieved (publicly) at their remaining stationary, and rejoice (also publicly) at their moving up. If the pastor will pull and push hard enough the school will come out of the rut and will roll along in a steady increase in efficiency and in numbers.

Success is like riches, one never seems to get enough. After your own church members are all out to Sunday School and are all happy in its blessing to them, then pastor and people will look round about them for more worlds to conquer. And they will not have to look long for the fields are "white already to harvest." Now for obedience to the command, "Go Ye." Advertising is the most modern way of telling abroad. House to house canvass and neighborhood census-taking will then follow, and returns will begin to come in. Souls are waiting, new Sunday School scholars are waiting, for some one to come after them. They call (even though silently), Jesus calls (through the Word and by His Spirit). Will we not hear and respond?

But let no one think that success is cheap or that it comes easily. Every good thing and every worth-while thing in this world or the world to come costs something. And usually the more valuable a thing is, the more it costs. So, a spiritual, successful Sunday School is going to cost work, and application, and consecration, and effort, and patience, and more work. But it is worth it a thousand fold in the satisfaction and delight it gives in the accomplishment now and in the "Well done, thou good and faithful servant" with which the Lord will greet the faithful worker when He comes.

The Way of Salvation

An Evangelist's Conversion

I never was bothered with self-righteousness. God always made me honest enough to know the blackness of my heart, and that if my sin had not hatched out, the eggs were all there. I was big enough and old enough to do what we call in Scotland "join the Church," but I know I had not the great qualification for joining the Church. I knew my Bible well, and the Shorter Catechism; I could say it in my sleep—can say it yet. I knew all the questions by heart, and the proof texts; but I was as blind as a bat to them all—I had no light and no peace. I wanted to get into the light, but I never could have stayed to an after-meeting, so I can sympathize with the people who, when a second meeting is mentioned, just bolt as if the police were after them.

I was then staying all through the week in the old town of Greenock. Every Saturday night I walked to our quiet village to spend the Sabbath at home with father and mother and the rest of them. I could never have spoken about my soul to the minister. But the minister's son and I were great chums. Although I was only a quarryman's son, my father belonged to the spiritual aristocracy, and it was no degradation for the minister's son and the quarryman's son to "hunt in couples." We used to talk together about a lot of things, and among others how we could become true Christians. We agreed we would try to find out, and I wrote one evening to my minister.

I said something like this: "I cannot say I am greatly anxious, but I feel that I ought to decide. If I do not decide for Christ, the world won't allow me to be half-hearted. Here is a text which says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Acts 16:31. I believe in Jesus Christ. I am no atheist nor blasphemer. I believe all about Him, but I do not feel one bit the better for it." Two or three days passed, when the mailman came round and gave me a letter. I looked at the postmark, and saw it was from the minister. I knew his handwriting.

I will never forget reading that letter. The letter read: "You will never know, unless you should become a minister yourself, how glad I am to get such a frank, open, honest letter from you about your spiritual condition, even although evidently you are all in the dark. I am glad you have taken Acts 16:31 as a challenge text. It is a good one, and I join controversy with you there. You say you believe all about Jesus Christ, but you do not feel a bit the better. Now, I want to know what I am to believe

about you." I was checking all God's Word by my feelings, and reducing all God's Word, no matter what it said, to the level of my feelings, and I did not see that was no faith at all. And the minister clinched it when he said. "You quote the text, Acts 16:31, as if it read, 'Believe on the Lord Jesus Christ, and you will feel better,' instead of 'Believe on the Lord Jesus Christ, and thou shalt be saved.' God says it. Never mind your feelings."

It was like the lifting of a curtain for me, and I saw the whole spiritual regions stand in an outline bold and clear. No great feeling even then. It was a case of believing Jesus, no matter what I felt, or didn't feel. I saw I was saved, but I didn't shout. Presbyterians don't shout. I took a walk to the station, along to the far end of the platform. I remember that morning saying to myself, "Has the station been whitewashed?" The very dingy brick wall, all covered with smoke and soot from the engines, looked whiter. It was not the wall—it was my mind that was brightened. Because now, in the scriptural sense, I knew the Lord as mine.

I came back and sold the tickets, and didn't say anything. And the next morning, when I awoke, my heart was just like a fire you had left to burn out overnight, and I was as cold as could be. The Devil said, "It's all a hoax." But I got grace to fight that battle. The minister said I was not to consult my feelings, and I rallied myself. "Has God's Word altered through the night?" "No!" "Has Acts 16:31 altered?" "No!" "Has the value of the blood of Jesus to blot out my sins altered?" "No!" "Then nothing has altered that I am resting on—nothing by my feelings." And you don't need to rest on your feelings. You are saved by trusting the Lord Jesus Christ. Trust in Him with all your heart and salvation is yours right now.—John McNeill (who later preached the Gospel all over the world.)

Deliverance to the Captives

(Continued from Page One)

upward at Jesus, not downward at self. Faith keeps in mind God's power and mercy, not human weakness.

One dear sister wrote me, "I can never see that I am a believer. I can only commune with Jesus, not look at self at all. I attempt to open a little my spiritual state. How futile it seems! for it is hidden from myself. I just rest, moment by moment, in a degree of assurance of His pardoning love and the countless 'blessings of immunity.'"

Oh, the blessedness of thus casting upon God even the care of believing—not trying to hold on to Him, but rejoicing in the thought that He is holding on to us.

Imagine a little infant trying to remain in its mother's embrace by some

effort of its own! And yet this may be used as an illustration of our attempt to cling to God when all the while the "everlasting arms" are holding us close, and all we need to do is to sink into their infinite rest.

Jesus is our all, and is He not sufficient? Let us say, when we are tempted to doubt, "Jesus is my faith, and therefore my faith is victorious." And again, "Jesus is my righteousness." "Jesus is my health," "My strength," "My hope," "My peace," "My joy."

Oh, beloved, do not let us for an instant think that we can be or do anything without Jesus. In Him we have all things, and He is sufficient for all. "Abide in Me," He says, "for without Me ye can do nothing." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Alone With God

Silence and solitude are as needful to the soul as sleep is to the body. If we would do much for God, we must be much with God. In the lives of all the mighty men of God you will notice that they spent much time in secret communion with God, they waited upon God and renewed their strength.

Moses must go away to the desert for forty years that God may train and discipline him for the great work of leading Israel. David, the anointed, must fly as an outlaw in daily peril, that he may develop the hardy courage and brave trust that would fit him to be Judah's king. The Baptist must be in the solitude of the wilderness until the day of his showing to Israel. Paul must tarry three years in Arabia, in silence, before he goes forth to proclaim the unsearchable riches of Christ. John must go away to rocky Patmos to behold the glory of the Lamb and the vision of a new heaven and a new earth. Luther is hidden in the fortress of Wartburg, but was able while there to forge a mightier weapon and strike a deadlier blow for the truth than all else he ever said or did—for there he prepared his German New Testament. Bunyan lies in Bedford prison, with no sound but the lapping of the sluggish river against the stone walls, that his splendid dream be all unbroken, and that he may give the world the book which next to the Bible has done most to help men heavenward. For us, too, each one of us, in our smaller sphere and commoner toil, the same solitude is needful.

An old woman was listening to the reasons that the neighbors were giving for their minister's success. They spoke of his gifts, of his style, of his manner. "Nay," said she, "I tell you what it is. Yon man is very thick with the Almighty."

Half pound assorted tracts—25 cents.

The Gospel in Foreign Lands

VIEW OF EASTERN COUNTRIES

For a number of months Mr. John G. Warton, missionary to Persia, has been making a survey of the work in some of the eastern countries as well as visiting and encouraging the assemblies and groups of believers along the way. From Baghdad, Iraq, he writes:

"Greetings from ancient Mesopotamia! The Lord has been blessing all along the way. When in Beirut, the capital of Lebanon, Syria, I called on Miss Malick, who has a splendid work there. We had a few blessed services with the Christians and then went on to Palestine.

"When on my way to Persia in 1924 I was in Palestine, but what a great change has taken place in this country since that time! The Jews are pouring into this country from every part of the world. Not long ago I was up on Mt. Carmel, overlooking the new, growing harbor city of Haifa. As I gazed down upon the Mediterranean Sea I counted 27 ships, which had come from America, England, France, Italy, Germany, Greece, Holland, Bulgaria, and many other countries, bringing Jews and the wealth of the nations with them.

"Many new Jewish colonies are being established and almost everywhere they are colonizing rapidly, planting forests upon barren mountains, and water is being piped everywhere. Places which at one time (only ten years ago) were barren are now turning green. Indeed the desert is getting ready to blossom as the rose! The city of Jerusalem is growing rapidly, and hundreds of mansion-like homes are being erected on every side. The way things are changing and being beautified would have been impossible if the hand of God were not in it. Surely it must be the breaking of the day!

"In spite of all this new development, Christ is not much known yet. Thousands of Jews and Mohammedans are still in spiritual darkness. The missionaries are doing their best and they need the prayers of God's people.

"At present I am in Baghdad. This is a large city situated on the banks of the Tigris River in the land of Nebuchadnezzar and close to the old city of Babylon. Eleven years ago we started the work here, the Lord graciously blessed and many were saved. A native preacher soon took the work, and after a little persecution victory came so that in a short time more than 130 were saved and nearly 90 among the Armenians and Assyrians were filled with the Holy Spirit. During our absence they have been without a leader but, thank God, some are still standing in the faith. It is very warm here, and sometimes I think that Nebuchadnezzar's furnace is still burning, but still the hungry souls are flocking from far and near to hear the Word of God. Many towns are open for the gospel in this country and people are hungry. We are looking for a real awakening and harvest of souls. Please pray for us."

CRY FROM AFRICA

Mrs. Margaret Jones

This afternoon as I sit at my desk, sweltering in the intense heat, my thoughts are not of external temperatures, but there is a longing within my soul that there might be a rekindling

of internal fire. That old song which we love to sing concerning the "fire that fell at Pentecost" is our hearts' cry for our women here.

God has been saving souls here in Mossi Land but, oh, how those who have found Him as their Saviour need the "fire"; how they need a quickening, a cleansing and purifying that only the "fire" can bring. The fire of God will touch the timid lips of these women who have been taught from childhood that their opinion amounts to nothing, giving courage and power to speak for Christ. As it enters their darkened intellects they will be illuminated and all thought of darkness will be burnt up and they will have the ability to think upon the things of God.

Months ago when our health broke, we were at first tempted to become discouraged. Then we went to God and in our anguish we cried out to Him that in some way He would call the women. We could no longer go to the villages and preach; we could no longer ride the bicycle to the near-by towns to invite them in.

For a long time we just had an average attendance of about five at the women's meetings, but through it all we had a quiet confidence that God would undertake. Naturally speaking, it takes visiting to get the African women interested in the gospel, but God has done the unusual and begun to call them from all the surrounding towns. In our last Bible class we had forty-one, to God be all the praise! We have just stood back and prayed; the Holy Spirit in His inimitable way has called.

Yes, God has called them and they have come. Now we are calling to you to pray for them that the fire of God will fall upon each in a



John Warton under the oak tree at Hebron in the Plains of Mamre, where Abraham communed with God.

mighty torrent, cleansing, baptizing, and empowering them for efficient service.

BRIEF NOTES

New Station on Tibetan Border

Friends of Brother George Wood will be interested to learn that our brother and his wife have opened a new station near the Tibetan border. Their new address is Loshaerh, Tsinghai, China. May God bless these young people and help them to win many souls for the Master in that difficult field.

Southwest China

We can hardly realize that it was just about a year ago when we broke up our home and sailed for China. We are very happy here in our home of bamboo matting, for we know that we are where He wants us to be. We are studying the language and can talk a little Chinese now.—Miss Elsie D. Reese and Miss Sylvie M. Ward.

Persia

We have a note of praise to offer to the Lord, who hears and answers prayer. Last week two of our Christians came to our door at night, asking that we go with them to pray for a dear sister who was very ill. We went and found her near death's door, but as we looked to God in prayer, He touched and healed her completely. She is now up and telling all that it was the Lord who healed her.—Samuel J. Kamber.

Sailing for Congo

Mr. and Mrs. A. J. Princic wish us to announce to their many friends that they are being transferred to the Belgian Congo from Liberia. Their address in the Congo will be Gombari, Kibali, Ituri, Congo Belge, Africa.

For a number of years Brother and Sister Princic have felt the call to work for the Lord in the Congo, but because of a great need at Cape Palmas, Liberia, at the time of their sailing, they agreed to fill in the gap there. It is hoped now, however, that Mr. and Mrs. E. H. Simmons of the Northwest District will shortly be sailing for Liberia, thus releasing Brother and Sister Princic to go on to the Congo. They expect to sail from Liberia early in July.

Missionary Chorus

In a meeting of the Central District when the Spirit of God was graciously overshadowing the congregation one of our ministering brethren, formerly a student at Central Bible Institute stepped to the piano and played the following chorus which God seemed to have given him.

"Have I done my best for Missions,
When the Lord has blessed me so,
Have I felt the urge of giving,
When I oft have been so slow?
Once again I say, 'Lord, help me,
Till Thy blessed will be done;
That the heathen may be gathered,
To Thy glorious, heavenly home.'"

—Clifford Miller.

Time that can be used, chorus of "When It's Springtime in the Rockies."

NEWS ITEMS



Mr. and Mrs. James Modder, new missionaries for India

We are glad to announce that Mr. and Mrs. James Modder have received the approval of the Missions Department for missionary service in India. Both of these young people are graduates of our Central Bible Institute, Springfield, Missouri, and will be largely supported by the offerings of the North Michigan and Wisconsin District. They are however still in need of some additional help in the way of funds for their fares and support, but in faith are preparing to sail in the month of October.

James Modder, whose home is in Kenosha, Wisconsin, has felt the call of the Lord for missionary work for the past seven years. He entered Central Bible Institute in 1930, and after graduating in 1933 has been active in the work of the ministry. Mrs. Modder formerly Grace Schoonmaker is the daughter of Mrs. Violette Schoonmaker of Chapra, India. Her father has already laid down his life on the mission field, but we are sure if he could know of things transpiring in this world he would be greatly rejoiced to see his oldest daughter offering her life for service in the same field which God had previously laid on his heart and on the heart of his wife. Mrs. Modder graduated from Central Bible Institute in 1931 and since that time has been active in preparing herself for missionary service by taking special training as well as getting experience in the work of the ministry.

New Missionary Reports Blessing

Miss Mary Carl who sailed for Egypt about one year ago, reports that God is encouraging her heart in the work. She has seen some souls come to the Lord in her meetings which always brings joy to the heart of any true Christian, so that we also rejoice with our sister. Miss Carl is busily occupied in the work of the mission at Cairo and is also studiously striving to acquire the difficult Arabic language.

Arrived Home

Several missionaries have reached the homeland on furlough recently. Mrs. Mary Lindberg who is from S. India arrived on the "S. S. Majestic" June 11th and was accorded a very blessed reception by the people of her home assembly at Allentown, Pa., of which Brother Conrad is pastor. It brought real joy to our sister to see such love and fellowship manifested. Our sister's home address is 434 E. Broad St., Quakertown, Pa.

Miss Martha Kucera also returned to the United States recently after visiting some of her friends in Europe. Sister Kucera is from South India, her station being located in Tranvancore State. Her address in the United States will be 402 S. Lexington Ave., White Plains, N. Y.

South India

Praise God for the conversion of a Hindu woman in the hospital. She had a real assurance of salvation and sins forgiven. She is now with Jesus.—Miss Constance S. Eady.

North China

Village work to the north of Pu Tsih has been going on and a man dying with consumption has been healed there and God is using the testimony to interest others.—Miss Grace P. Nicholson.

En Route to the Field

Mr. and Mrs. W. F. Dunbar are already en route to South America. They will be located on their arrival with Miss Alice C. Wood, Estacion 25 de Mayo, F. C. S., Argentina, S. America.

Berger Knutsen Funds

We wish to announce that funds collected by Brother and Sister Berger Knutsen at a time when they felt God might be calling them to the foreign field, have been released by them for the needs of other foreign missionaries now in service.

Tibetan Border

At the last fair in Loshaerh, where we are opening our new station, some of the workers and I sold 700 Gospel portions, besides giving away many tracts, posters and Gospels. We also were able to hold many meetings each day for six days among the crowd.—George Wood.

Central China

Nineteen followed their Lord in baptism Easter Sunday. One of the candidates was a dear old lady of seventy-six years, who had been a devout Buddhist for years. Now her face shines with the glory of the Lord.

This past week four have received the Pentecostal Baptism and others are pressing on to receive according to the blessed Word. There is also a fine spirit of victory among the Bible school students.—Miss Eva Louise Bloom.

South India

A large union Christian convention was again held in Mavelikara, when thousands attended to hear the gospel message. It was the privilege of our Assembly of God missionaries to speak at many of the meetings. Mrs. Burgess and Mrs. Lindberg conducted all the women's meetings.

Our evangelist, Brother A. J. John, has been to Cochin State for a convention. He reports that the meetings were wonderfully attended by people from all walks of life, and they are now requesting us to open a permanent assembly there. This is one of many open doors. It hurts us not to enter these, but if we should accept many of these offers, we should not be able to effectively care for the stations we now have.—Mr. and Mrs. J. H. Burgess.

Providence hath one thousand keys to open one thousand sundry doors for the deliverance of His own, when it is even come to a desperate case.—Samuel Rutherford.

Establishing the Native Church

We were interested in a letter received from Mr. and Mrs. L. Gittings telling of their methods of evangelizing the people of the Congo where they are located. They write, "We have twelve evangelists who go out doing pioneer evangelistic work. We give them their food-money, but that is all. Then we have a large number of young men who receive nothing at all who are doing a splendid work in their own villages. The evangelists after they have established a work in a village, leave it in the hands of some local young man who is a more or less established Christian and then they move on to other places. We have received a good number of believers this past year, and also baptized a good few. We do not baptize people unless we feel they are really converted. These new assemblies that are established in the different villages are visited quite regularly, which means that Brother Gittings is away almost constantly visiting the new assemblies and new districts. We are now reaching hitherto untouched areas. Please pray for us in our efforts to build the native church as a self-supporting, self-governing body."

RETURN FROM MOSSI LAND

We are glad to welcome to the United States for furlough Mr. and Mrs. John Hall, missionaries to French West Africa. Mrs. Hall will be remembered by her many friends as Miss Cuba Hill. Mrs. Hall has spent four years among the Mossi Tribe in successful ministry, having the joy of seeing many black hearts washed white through the Blood of Christ. Mr. Hall, before their marriage last year, labored under the mission board of another denomination, but hopes to return to Africa under regular appointment of the General Council after their furlough period.

Mr. and Mrs. Hall are at present in the East, their address being, Route 2, Bridgeton, New Jersey. They expect to leave shortly for the west coast, where they may be addressed at 118 South Orange Avenue, care of B. N. Hill, Brea, California.



Mr. and Mrs. John Hall, missionaries to the Mossi Tribe, West Africa

Seed Thoughts

Gathered by Alice E. Luce

"Lo, these many years I have *served thee as a slave.*" Luke 15:29 (Spanish Ver.). The elder brother had the spirit of those who think they have to *earn* their salvation.

This spirit of slavery characterized the Jews under the Law—children of Hagar, typified by Mount Sinai in Arabia, *bearing children unto bondage.* Gal. 4:21-31.

The New Jerusalem, coming down from above, typifies a full and free salvation, God's *gift.*

The prodigal son could plead no merits of his own. He had nothing by which to earn his welcome home, but could only cry, "I am not worthy."

Have you been trying to earn your salvation, or to give up some bad habits and reform yourself up to the point where you think you would be worth saving?

That is working like a slave under a hard taskmaster with an impossible task. Give it up, and take instead God's plan of salvation that is *all of grace.*

We who are the children of *promise,* says Paul, rely on God's Word alone. We *hear* it, we *believe* it, and by simple faith we are saved.

Then we realize that we are free—Hallelujah! Free from condemnation, free from bad habits, free from desires to sin, free from self, free from sickness, free to serve God with grateful hearts.

Thus "the desolate (like the prodigal son who had *nothing*) hath many more children than she which hath an husband"—like the elder brother who knew everything and could do everything, but never gave his father any *love.*

Simon the Pharisee loved Jesus little because he was serving like a slave. The poor sinner loved Him much because she had been forgiven freely and was saved by *faith.* Luke 7:36-50.

The "many more children" represent the fruit of good works in the lives of those whose *faith* worketh by *love.* Gal. 5:6.

A Few Words

A man was given a tract by the roadside. Simply glancing at it he stuck the tract into a hedge along the road. But it was too late. His eyes had caught a few words of the tract which led to his conversion. He afterwards became a preacher, and years later, in a meeting he was holding, he related this incident. At the close of the meeting one came to him and said, "I am the man that was on the other side of the hedge. I saw the tract sticking there, read it, and was saved through its message."

Do you want to win souls? Distribute

tracts. We have just printed fifty new tracts. Get a number of these and give them out with a prayer. God will bless. One pound costs only forty cents, three pounds one dollar, ten pounds three dollars, eighteen pounds five dollars, and thirty-seven pounds ten dollars. Send today to the Gospel Publishing House for one or more pounds.

The Gift of Faith

(Continued from Page Three)

a child missed a meal, for God always provided.

What a wonderful gift the gift of faith really is! We have misunderstood it. We haven't seen clearly through it. We have had all kinds of suggestions made about it, but I am convinced for myself that the gift of faith is that trust in God that produces in the face of danger either a supernatural protection or a supernatural provision for those who possess it.

Christ Within

What a comfort is it to think that the Lamb of God, Son of the Father, Light of the world, who is the glory of heaven and the joy of angels, is as near to us, as truly in the midst of us, as He is in the midst of heaven. And that not a thought, look, and desire of our heart, that presses towards Him, longing to catch, as it were, one small spark of His heavenly nature, but is in as sure a way of finding Him, touching Him, and drawing virtue from Him, as the woman who was healed by longing to touch the border of His garment.—Wm. Law.

GENERAL COUNCIL DALLAS, TEXAS

Special Notice to Pastors

It will not be long before the General Council will convene in the city of Dallas, Tex., and at that time we are not only expecting a splendid gathering of ministers from all over the United States, but also around forty missionaries are expected to be present from various foreign fields. Since the General Council is fundamentally a missionary body we are suggesting that it would be a real inspiration to have the different pastors who expect to be present at that meeting to estimate carefully how much they feel their respective assemblies will be able to raise for Missions during the ensuing year and then come prepared to make a pledge on behalf of the assemblies represented. Also pastors who are unable to attend in person could write in to the General Council when in session at Dallas or if they prefer advice could be sent ahead to our Missions Dept., letting us know how much their assemblies will try to raise for Missions this coming year, and we will add that amount to what is pledged in the convention. Let us take some forward steps in the Name of the Lord!

Questions and Answers

Does the word "prophesy" in every instance mean to foretell through the Spirit things to come? If it does where is there any place for women to preach the Word as it says "they shall prophesy"? Acts 2:18.

Prophecy includes not only foretelling things in the future, but also speaking unto men "unto edification, exhortation, and comfort." 1 Cor. 14:3, 4. He that prophesieth "edifieth the church." v. 4. Prophecy is a distinctly supernatural gift of the Spirit given for this purpose.

Please give the meanings of the names of God.

Perhaps we may not here give all, but some of the names are:

El, the mighty one. Gen 14:18.

Elah, God an object of worship. Ezra. 4:24.

Elohim, the plural name of *El*, or *Elah*, the mighty One to be worshipped. Gen. 1:1.

Theos, God, an object of worship. Matt. 3:9.

Kurios, God, Lord or Master. Acts 19:20.

Shaddai, all sufficient. Gen. 17:1.

Jehovah-Jireh, The Lord will see or provide. Gen. 22:13, 14.

Jehovah-Rapha, The Lord that healeth. Exod. 15:26.

Jehovah-Nissi, The Lord our Banner. Exod. 17:8-15.

Jehovah-Shalom, the Lord our peace. Judges 6:24.

Jehovah-Ra-ah, The Lord my Shepherd. Psalm 23:1.

Jehovah-Tsidkenu, The Lord our righteousness. Jer. 23:6.

Jehovah-Shammah, The Lord is present. Ezek. 48:35.

LORD, *Jehovah*, the existing One. This is the incommunicable name of the God of Israel. Exod. 6:3.

Lord, *Adon*, or *Adonai*, meaning Master, sir. It is applied to Christ in Psalm 110:1.—E. S. W.

Speed

Writes Pantou in *Sunday School Times*: "Daniel in one striking phrase gives two spectacular symptoms which will characterize the world at the end-time. 'Many shall run to and fro,'—*speed*—'and knowledge shall be increased' (Dan. 12:4)—*science.* The enormous mass of accumulated knowledge which we call science needs no emphasis; and speed develops almost hourly. The auto record stands at 276 miles an hour; the steam locomotive (with a train) at 108 miles an hour; the airplane record at 314 miles, and the seaplane at 441; and even the military tank now travels at 40 miles an hour, and the submarine at 40 knots."

The Sunday School Lesson

Amos

Lesson 4, July 28. Amos, chapters 4 and 7.

To fully understand this present lesson the whole of Amos should be read, together with the 13th and 14th chapter of 1 Kings, and the 14th chapter of 2 Kings.

Solomon's reign was one of great magnificence, but that magnificence involved tremendous taxation. At the close of his reign, when his son Rehoboam came to the throne, the men of Israel came to the young king and demanded an easing of their burdens. The young king, after consulting with his foolish companions, promised them heavier burdens—with the result that ten of the tribes of Israel revolted and became a separate kingdom with Jeroboam as their king. The tribe of Judah remained loyal to the house of David, and the Levites also.

I. A DEPARTURE FROM THE RIGHT WAY

Jeroboam knew that his greatest problem was a religious one, for if the people did what God required—if they would go up to do sacrifice in the house of the Lord at Jerusalem—their hearts would be turned towards the kingdom of Judah. He made two calves of gold and declared, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel." He set one of these at Bethel and the other in Dan. He made priests of the lowest of the people, which were not of the sons of Levi, and he ordained certain feasts which were entirely his own invention as rival feasts to the three great feasts which God had ordained at Jerusalem.

God sent a prophet down to Bethel at a time when Jeroboam stood at his altar to burn incense, and God's judgment was declared against this false altar: "O altar, altar, thus saith the Lord: Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." This was a prophecy fulfilled 350 years later. He pronounced immediate judgment upon the altar, "Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." Jeroboam tried to stop the prophet, but as a result his hand, which he put forth against him, was dried up. The altar was rent and the ashes poured out. Jeroboam appealed to the prophet to pray for him, and God restored Jeroboam in response to prayer. Unfortunately Jeroboam did not repent of having made these false altars. The altar of Bethel was repaired, and the people continued to sin by going to these false altars and keeping these man-invented feasts instead of the ones that God had ordained.

In the days of Amos another Jeroboam had come to the throne of Israel, and his reign of forty-one years was a very successful one. The Lord saw the affliction of Israel, that it was very bitter, and because He did not want the name of Israel to be blotted out, He saved them by the hand of Jeroboam. Encouraged by the words of Jonah, the prophet, there had been a restoration of the coast of Israel that had been lost. But Jeroboam did evil in the

sight of the Lord, and departed not from the sins of the former Jeroboam in worshiping at the false altars that had been set up in rivalry to God's ordained altar at Jerusalem.

The prophet Amos went down to Bethel to prophesy against the great apostasy of the northern kingdom. He must have arrested his hearers from the beginning by first bringing the message of judgment against the nations around about, against the Syrians at Damascus, against the Philistines at Gaza, against the people of Tyre, against the Edomites, against the Ammonites, and the people of Moab. Amos showed forth God's judgments against Judah for despising His law. When the people were all moved by the vision of His impending judgments upon the nations around, Amos turned on the people of the northern kingdom and spoke to them the word of the Lord given to him, "For three transgressions of Israel, and for four, I will not turn away the punishment thereof."

II. A CALL TO REPENTANCE

God had sent His various judgments upon them, that of hunger, of drouth, of blasting and mildew, of pestilence, and the judgment like to that which overthrew Sodom and Gomorrah, and yet for all that they had not returned unto God. He pleads with them through His prophet not to seek the false altars at Bethel and Gilgal, for as the prophet said, "Bethel (with its false altars) shall come to naught." He appeals to them, "Seek ye Me, and ye shall live." He calls them to bring forth fruits meet for repentance, "Seek good and not evil, that ye may live . . . hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." The Lord told this northern kingdom what He thought of all these feasts that they were keeping contrary to those ordained by Himself, "I hate, I despise your feast days." And because they refused to believe Him He declared this judgment, "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord."

Amos was given a vision of the Lord with a plumbline in His hand. Everything that was not straight and in line with the Word of God must be pulled down and destroyed. Judgment was pronounced against these high places and sanctuaries of Israel; they were to be laid waste, for the Lord said, "I will rise against the house of Jeroboam with a sword." We are reminded of the word spoken of the church of Pergamos, "These things saith he which hath the sharp sword with two edges . . . repent, or else I will come unto thee quickly, and will fight against them (those who are not walking straight, according to His Word) with the sword of my mouth."

Amaziah, the priest of Bethel, who was not a priest ordained of God, for he was not a Levite, did not like this prophesying of Amos. Men do not like the words of judgment being pronounced upon them. They say, "Prophecy unto us smooth things," things akin to the serpent. God's Word is a hammer, but they want His prophets to put pads on the hammer. Amaziah told Amos to flee away to the land of Judah and prophesy there against them, but not to prophesy any more at Bethel. But Amos declared that he was there through the Word of

God, and he would "prophesy unto my people Israel." And Amos under the power of the Spirit pronounced God's judgment against the priest who was rejecting the Word of the Lord through his mouth.

"All Scripture is given by inspiration of God." "Holy men spake as they were moved by the Holy Ghost," and woe to the man who rejects or refuses what God has to say through His prophets. "Believe in the Lord your God . . . believe His prophets, so shall ye prosper." Amaziah the priest was doubtless speaking not merely for himself but for the people who were rejecting the Word of the Lord through His prophet, and so the Word of the Lord came through the prophet, "I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve . . . all the sinners of my people shall die by the sword." How literally this has been fulfilled, and for more than twenty-five hundred years Israel has been an outcast among the nations.

III. A VISION OF RESTORATION

However, before Amos finished his message he had a glorious word of gospel for the people. This northern kingdom had revolted from the kingdom of David, but he showed them that after their time of sifting that God would once more raise up the tabernacle of David that had fallen down. Thank God, David's greater Son, the Lord Jesus Christ, will be King over not merely Judah but over all Israel, and more than that, over all the world. When He returns to earth He will turn away ungodliness from Jacob. And Amos was able to bring this word of hope from the Lord, "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them . . . and I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them, saith the Lord thy God."

We are living in similar days to those of Amos, when men have departed from the standards of God's Word. Especially is this so in the matter of worship. God has ordained one way of worshiping and only one, "They that worship him must worship him in Spirit and in truth." Just as Jeroboam invented his own form of worship, so men have invented forms of worship today that are far removed from the apostolic pattern. Only through the fullness of the Spirit can we worship God aright. Only through the blessed manifestation of the Spirit can there be real profit. In the early church they were filled with the Holy Ghost, and the evidence of their filling was the speaking with other tongues as the Spirit gave utterance. They had blessed manifestations of the Spirit, the word of wisdom, the word of knowledge, faith, working of miracles, gifts of healing, discerning of spirits, prophecy, tongues, and interpretation. These are in the pattern. We dare not ignore God's pattern. Let us seek not the forms which men can give us, but let us seek the Lord and then we shall surely live, and live in the fullness of the power of the Holy Ghost. To Him belongeth strength, and to Him belongeth power, and He will give these to His seeking people.—S. H. F.

"When we rely upon organization we get what organization can do: when we rely upon education we get what education can do; when we rely upon eloquence, we get what eloquence can do. But when we rely upon prayer we get what God can do."—A. C. Dixon.

In the Whiten'd Harvest Field

LIBERAL, KAN.—We have just closed a 3 weeks' revival, in which the Lord graciously met us. About 15 were saved, and 13 followed the Lord in water baptism. One Spanish lady received the Baptism, while in the water her daughter receiving 2 days later. Our Sunday school has an attendance of 70 or more. We welcome all ministers passing this way.—Elmer Stump, Pastor.

PARSONS, KAN.—During the 5 weeks' revival, recently held by Evangelist Maude Malcom, over 20 were saved and reclaimed. Since our pastor, Brother Morrison, came in the early spring, more than 40 have been saved, and at least 20 have received the Baptism. We are in the midst of building to increase our present church. The building fund was over subscribed by 16 dollars. Our Christ's Ambassadors group is also growing.—Joe Ledbetter, Reporter.

PENNVILLE, MO.—In our recent 3 weeks' revival, God graciously blessed, saving 5 people. The work here was in a run-down condition, without Sunday school or preaching services. We have started Sunday school, Christ's Ambassadors and children's services, and prayer meetings, besides our regular services on Saturday and Sunday evenings. The revival spirit, kindled in the hearts of our people is still with us. Council ministers, passing this way will find a welcome.—Louis and Gladys Martin.

WEBB CITY, MO.—May 15 we opened a 5 weeks' meeting, during which the Spirit of the Lord was poured out in a gracious manner. There were times when preaching was impossible, the people flocking to the altar for prayer. There were a number of instantaneous healings. As it was impossible for me to remain, Mildred Holler and Buelah Vaile continued with the services. Up to date, 41 have received the Baptism and 37 have been saved. My address for the summer will be, care of Mrs. Clara Brooks, at Headquarters, Springfield, Mo.—Evangelist Mayme E. Williams.

CORTLAND, N. Y.—March 31 we began a 3 weeks' meeting at Batavia, where numbers were saved; others reclaimed; and one received the Baptism. The saints were encouraged and refreshed, and one received a call to missionary service. Following that, we were in Alton for eleven nights, where people came from forty miles around to attend the services. When the meeting closed, the altar was full of hungry seekers. Two days later, we began a 3 weeks' revival in Bradford, Pa., in which a Christian worker and preacher received the Baptism; 2 backsliders were reclaimed, and the saints were encouraged and built up. We are at present in the midst of a revival here.—Evangelists L. W. and Eunice Martin.

Why not have a tract ministry? We have just published fifty new tracts. Send today for a pound—forty cents—and begin distributing them.

WITH JESUS

Pastor Ira E. Baker of LaRue, Ark., was called to be with the Lord on June 22nd. We extend our loving sympathy to the loved ones left behind.

WITH CHRIST

Brother Rufus T. Kell of Black Rock, Ark., formerly pastor at Saffell, Ark., went home to Jesus on June 11. We extend our deepest sympathy to the loved ones left behind.

KENTUCKY MOUNTAIN MISSIONARY CONFERENCE

June 19th and 20th we held our fifth Missionary Conference at Compton, Ky. We were granted the use of the local church in this County Seat and had arrangements for restaurant service. There were present 56 missionaries, 17 visitors from points outside the State and many local people.

The presence and power of God was in our midst from the first. The time was truly profitably spent encouraging one another's hearts to press forward, counseling together concerning the extension of the work and, best of all, the melting of our hearts together as one in Christ. Oh! what blessed fellowship! Each missionary gave a short report of his work which was very encouraging. In many of these reports a note was sounded concerning what God was doing not only in the hearts of the people but in the hearts and lives of the missionaries as well. One could literally feel the brokenness of spirit and the meltedness of hearts. Representatives of the Mountain people themselves came from several of the communities. Thirty-three converts from one community rendered several special musical selections. We give you two testimonies from their number. First, a man who has truly been a friend to the missionaries and saved under their ministry, testified saying,

"Jesus Christ is my Saviour and He led me out of darkness into light. The Pentecostal Church brought me through. I didn't know anything about it until the missionaries came on our Creek. There was so much false doctrine preached that I would rather hide in the woods than go to church. Now I would rather go to church than any place else. I do love the Lord and I feel that Jesus' coming is nearer than ever before." This brother has also been filled with the Holy Ghost. Another man from another Station rose and said, "I thank the Lord this morning that I am a child of the King. I was born and raised in this part of the country. Everybody knows me. I am standing as a rock in the building, and I want to press the battle. When I was a young man my folks told me there was no harm in doing this, that or the other but my heart was sad and wanted peace and joy. Now I have that joy and peace and I want to be ready to go whenever God calls me, whether I am in the field or any other place."

There were many things to gladden our hearts, among them the testimony of a nine year old Mountain boy who has helped one of our missionary men to open a new Station this year. He worked with the missionary every day cutting the logs for the cabin, helping to fit them and put them together, driving his father's team, doing the hauling, etc. His mother sat in the audience with tears streaming down her face, because of the joy of having had an opportunity of doing something for the cause of Christ. There had never been a Sunday school in this part of the Mountains but now we have two.

We have 35 Sunday schools in operation, the largest of which has an enrollment of 200. All the others are in a healthy condition and good in comparison. There are at the present time 61 active missionaries and we are expecting to place several more in the near future. There is, however, need of additional workers because of doors that have opened to us and must be occupied. We are now building the sixth church. These buildings are just ordinary structures but are the first churches to be built in their particular communities. Pray for us.

O. E. Nash, Supervisor, 2525 Gilbert Ave., Cincinnati, Ohio.



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

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GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of June, 1935.

Barham, Wendell S., Dallas, Tex.
Biggam, Noble K., Fairfield, Tex.
Blackburn, Robert P., Bruni, Tex.
Blakeney, Alfred A., Dehra Dun, U. P., India.
Burdine, Mrs. G. C., Portales, N. Mex.
Butler, Farrell G., Bruni, Tex.
Calhoun, Mrs. E. F., Angleton, Tex.
Chamless, Paul V., Houston, Tex.
Clement, George W., Batavia, N. Y.
Cockerell, Roy G., Weatherford, Tex.
Conner, Jasper D., Brady, Tex.
Cox, Cary B., Santa Anna, Tex.
Cupps, William, Pelly, Tex.
Davis, Albert S., Orangefield, Tex.

Dawson, Mrs. Nataline F., Beaumont, Tex.
 Fellers, Jack, Aransas Pass, Tex.
 Follette, John Wright, New Paltz, N. Y.
 Franks, Mrs. Mary V., Shamrock, Tex.
 Givens, Benjamin H., Skellytown, Tex.
 Grant, Ulysses S., Corsicana, Tex.
 Hetfield, Kenneth B., Amarillo, Tex.
 Hilton, James R., Houston, Tex.
 Hoy, Albert L., Dallas, Tex.
 Hunter, Hoke D., Daisetta, Tex.
 Jackson, William O., Mansfield, Tex.
 Johnson, Mrs. J. L., Splendora, Tex.
 Keller, W. E., McCamey, Tex.
 King, Ferman P., Dallas, Tex.
 Kliphouse, Garrett, Hawthorne, N. J.
 Lewis, L. B., Plainview, Tex.
 Lisciandrello, Dominick, Brooklyn, N. Y.
 Love, Pete, Lockney, Tex.
 Lowrie, Warren W., Gonzales, Tex.
 Lowry, Hubert A., Murchison, Tex.
 Neal, Thomas H., Houston, Tex.
 McCann, William A., Amarillo, Tex.
 McCown, Nathan G., Conroe, Tex.
 McLamore, Leonard R., Houston, Tex.
 Mann, Mrs. Helen L., Amarillo, Tex.
 Norris, W. H., Fort Worth, Tex.
 Parsons, Albert L., Jackson, Miss.
 Polk, John H., Woodville, Tex.
 Quanabush, Ensley P. T., Trenton, N. J.
 Rice, Samuel A., Nacogdoches, Tex.
 Richey, Eli N., Houston, Tex.
 Robertson, Mrs. M. B., Houston, Tex.
 Schmidt, Robert E., Amarillo, Tex.
 Schmiech, Henry, Houston, Tex.
 Soper, Ray R., Dallas, Tex.
 Splawn, Grover C., Boyd, Tex.
 Stafford, J. W., Goose Creek, Tex.
 Stalter, Frank J., Greenfield, Mass.
 Stewart, Roy H., San Jon, New Mex.
 Stewart, Mrs. Roy H., San Jon, New Mex.
 Suter, William L., Houston, Tex.
 Taylor, Reginald R., Temple, Tex.
 Van Dam, William, Newburgh, N. Y.
 Wallace, Robert, Attleboro, Mass.
 Webb, Neil W., Winters, Tex.
 Weigel, Clyde L., Jackson, Miss.
 Wells, James L., Gran Quivera, N. Mex.
 Whitehead, Fratus O., Milford, Tex.
 Wigley, Clara, Jewett, Tex.
 Williams, A. J., Lockney, Tex.

to Doctor Jasper. Finally Doctor Jasper said he could do no more. Then Brother Grover L. Coleman opened a revival in Astoria, and we took the child to him. He prayed for her, and when we got home three of the five awful sores filled with proud flesh had healed over with a thin skin. Later the other two healed over. This was a year ago, and her back is well.—Mrs. Lena Boyle, Warrenton, Oregon.

Editor's note.—Attached to this testimony is a corroborative letter signed by Pastor and Mrs. E. Wm. Anderson, Pastors, 1717 Franklin Avenue, Astoria, Oregon. They say, "This mother showed us the girl's healed back. We

saw no sores, only scars. The healing which took place a year ago still holds good." We also have a letter from Miss Rilla Mae Sanders, Pastor Highway Church, Garibaldi, Oregon, vouching for the truth of the testimony.

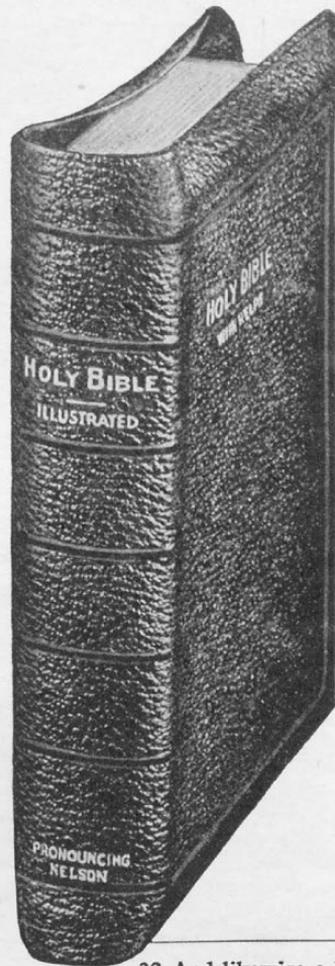
OBEYING GOD'S WORD

A decent and honest old woman, who had for more than forty years earned a livelihood by taking in washing, was asked how it was she was so well liked by those who came in contact with her. She replied: "I make it a practice never to say in one house what I hear in another."—"Thou shalt not go up and down as a talebearer among thy people."

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32 And likewise a Lē'vite, when he was at the place, came and looked on him, and passed by on the other side.
 33 But a certain Sā-mār'ī-tan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
 34 And went to him, and bound up temptation; but deliver us from evil.
 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
 6 For a friend of mine in his journey is come to me, and I have noth-

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MALIGNANT OPEN SORES HEALED

My little girl, Lois was born with a very unsightly birthmark on her face. I was induced to take her to a hospital in Portland where they took skin from her back to graft on her face. They expected to have the task done in a few weeks but they kept her nine months and sent her home with her back in a pitiful condition, as a result of the twelve or fourteen skin graftings they had performed, taking the skin each time from her back. I took her to different doctors to see what could be done. When we took her to Doctor Jasper the sight was so horrible that he refused at first to see it all. He went to see an attorney, saying he would not allow a dog to be treated as this child had been. We took her back to the hospital to see what they would do. They said they would have to graft skin on her back, taking it from her legs. We refused and returned

Forthcoming Meetings

ABERDEEN, S. D.—Gospel Tabernacle; July 14—; Evangelist Boyles.—Harold E. James, Pastor.

RUSSELLVILLE, ARK.—Aug. 4, for 5 weeks; Bert Webb Evangelistic Trio.—L. L. Riley, Pastor.

MADISON, WIS.—July 7-28; Christian Hild, Evangelist.—W. H. Sproule, Pastor, 2902 Lakeland Ave.

CLARKS SUMMIT, PA.—July 2-31; Nimrod Park, Evangelist.—John R. Hardt, Pastor, Route 1, Box 215.

CAIRO, ILL.—Elm and 37th Sts.; Aug. 4—; rooms and meals reasonable, close by.—W. E. Thurmond, Pastor.

LINCOLN, NEB.—Tent at 16th and North St.; July 7-28; Evangelist W. T. McMullen.—Glenn Millard, Pastor.

BAILEYBOW, TEXAS—Longview Community Church; July 24, for 3 weeks; J. Milton Tucker, Evangelist; Willie Bates, Pastor.—By Evangelist.

GLENNIE, MICH.—Berea Gospel Tabernacle; July 16, for 2 weeks; A. A. Anderson, Evangelist.—Paul F. Soberay, Pastor.

GENEVA, N. Y.—Masonic Temple; July 2, for one month; Mae Eleanor Frey, Evangelist.—Ralph C. Bramer, Pastor, 47 Gorham St., Canandaigua, N. Y.

SAN FRANCISCO, CALIF.—Glad Tidings Temple; July 23-Aug. 25; Evangelists Emma Van Dalen Jones and George Jones.—R. J. Craig, Pastor.

ROARING SPRINGS, PA.—The Peoples' Tabernacle; July 4-29; Harvey McAlister, Evangelist.—D. M. Nissley, Pastor.

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

MOOSIC, PA.—Tent, Corner of Moosic Ave. and Dupont St.; July 7-28; Charles Shaffer, Jr., Evangelist.—J. E. Jenkins, Pastor, 529 Minooka Ave.

FORT SMITH, ARK.—Bethel Assembly North 8th and T Sts.; July 18-Aug. 18; Charles Pepper, Evangelist.—G. W. Hardcastle, Pastor, 2022 N. 12th Street.

LITTLE ROCK, ARK.—July 20—; Central Full Gospel Church; open air, Seventh and Railroad; pastor preaching at the start; other preachers to follow.—Roy E. Gilliam, Pastor.

ALAMEDA, CALIF.—Glad Tidings Church, 1516 Grand St.; July 19-August 11; Evangelists Roxy and H. E. Alford from Glad Tidings Bible School.—Charles Kerner, Pastor.

ST. CLOUD, MINN.—Gospel Tabernacle, 4th Ave. and 2nd St. So.; July 14, for three weeks; Evangelist and Mrs. Arne Vick of California.—Luther Sherlund, 1007 4th Ave. So.

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.

ATLANTA, GA.—Tent, corner Pryor and Fair Sts.; July 2 for 4 weeks; Evangelist and Mrs. L. J. Bolton, Tampa, Fla.—Ralph Byrd, Pastor, 607 Silvey Building.

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

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

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.

WELLSVILLE, PA.—Tent at Rossville, auspices of Full Gospel church of Warrington Township; June 28, for 6 weeks; E. W. Winand, Evangelist until July 4, J. Earl Douglas, continuing.—Charles N. Crone, Pastor.

SHERMAN, TEXAS—Full Gospel Church, 203 E. Houston St.; Aug. 18, for 2 weeks or longer; Burnett and Boyd Jones, Evangelists, and the Jones Evangelistic Party from Kansas City, Mo.—Earl J. Rogers, Pastor.

MEMPHIS, TENN.—Tent, 960 S. 3rd St.; July 14-28; J. N. Hoover, Evangelist.—Wm. Pickthorn, Pastor.

CAMP MEETINGS

SECTIONAL CAMP MEETING

LAMESA, TEXAS—July 25-Aug. 4; George Hayes, Speaker; bring bedding.—Irvin Smith, Pastor.

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.

YELLOWSTONE NATIONAL CAMP MEETING

LIVINGSTON, MONT.—Park County Fair Grounds; August 15-25; dormitories for men and women; free camp grounds; rooms available in the city; speakers to be announced later.—Pastor D. R. Miller, 420 N. 5th St.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL AND CAMP MEETING

BYRON, WIS.—August 4-14; Loren Staats and W. I. Evans, principal speakers; four services daily. D. M. Carlson, District Secretary.

GENERAL COUNCIL MEETING

The sixteenth General Council of the Assemblies of God will convene, God willing, at the Full Gospel Tabernacle, Peak & Garland Sts., Dallas, Texas, September 12-19.

Plan to attend and begin to pray for God's richest blessing to rest on this General Council meeting.

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.

NEBRASKA DISTRICT CAMP

HASTINGS, NEB.—Prospect Park; August 1-11; Main Speaker, W. T. McMullen, Okmulgee, Okla.; Aug. 6-9, Ralph M. Riggs, Springfield, Mo., will be with us. For details write A. A. Aiber, 634 S. Denver.

WEST CENTRAL DISTRICT CAMP

STORM LAKE, IOWA—July 14-28; Dr. Chas. S. Price will speak twice daily; Ralph M. Riggs, Bible Teacher; tents and a few cottages on grounds; rooms 3 miles away; meals in restaurant on grounds.—Roy E. Scott, District Superintendent.

JOHNSTOWN, PA.—Lorain Steel Park; Aug. 2-18; B. E. Mahan, Evening Speaker; David H. McDowell Joseph Tunmore, and others will minister in day services; Missionary Day, Aug. 11, afternoon.—Information, Chas. Eyer, 17 Jefferson St.

DISTRICT COUNCIL AND CAMP

UNION CITY, TENN.—Aug. 15-29; Dr. Chas. O. Neece, Evangelist. Entertainment on freewill offering plan. We urge that every church send one delegate to represent them. District Council, Aug. 27-29. Minister's and delegates entertained free; A. H. Mitchell, Pastor.—I. A. Smith, District Superintendent.

EASTERN DISTRICT CAMP MEETING

MARANATHA PARK, GREEN LANE, PA.—July 19-Aug. 18; evening Speakers: Robt. A. Brown, Ernest S. Williams, Ruth Cox, Mrs. R. A. Brown, Joseph Tunmore, David McDowell, W. K. Bouton, Allan A. Swift, J. Roswell Flower. Address all correspondence to Maranatha Park, Box 113, Green Lane, Pa.—Walter I. Palmer, Secretary.

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 Zeina Argue, Winnipeg, 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.

MISSISSIPPI DISTRICT CAMP MEETING

PRICHARD, ALA.—July 14-31; Council meeting, 29-30; with others, W. I. Evans, of Central Bible Institute, will be in charge of evening services; rooms free as far as possible; meals available on the grounds. Write W. H. Sumrall, Box 72.—M. T. Hayes, Superintendent.

SOUTHERN MISSOURI DISTRICT CAMP

ELVINS, MO.—Southern Missouri District Camp meeting; July 26—August 4; meals on freewill offering plan; rooms furnished free; acceptable speakers will be arranged for; for information write J. O. Highfill, Pastor or S. L. Johnson, District Superintendent, Dexter, Mo.

ROCKY MOUNTAIN CAMP MEETING

(Location changed)
FORT COLLINS, COLO.—Aug. 1-11; under tent; tents rented and meals served; 3 services daily; Christ's Ambassadors' and Sunday school Rally, Aug. 9-10; Paul L. Ferguson, President; Main Speaker, J. N. Hoover; District Superintendent, F. C. Woodworth.—R. A. McClure, Pastor, 424 Stover St.

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.

OKLAHOMA DISTRICT CAMP MEETING

ANADARKO, OKLA.—City Pavilion, in City Park, seating 2000; Aug. 6-15. 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.

TRI-STATE CAMP MEETING

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.

POTOMAC PARK—On Route 11, between Martinsburg, W. Va., and Hagerstown, Md.; July 26-Aug. 18; Night Evangelist, D. P. Holloway; Bible Teacher, Myer Pearlman; Children's services, Mrs. Robert Beisel and Dorothy Beisel; Mr. and Mrs. Carl W. Hatch in charge of music. Improvements are being made for greatest camp ever held in District. Broadcast hour announced later. Booklet ready for mailing about June 15. For information, write, enclosing stamp.—Harry V. Schaeffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

SOUTHERN CALIF. DISTRICT MEETING

(Near) SAN BERNARDINO, CALIF.—Southern California and Arizona District Annual Session; Pine Knot Camp Grounds, near Big Bear Lake; July 24, 10 a. m., when the credentials committee will meet all candidates for licenses; C. A. Annual Meeting, July 26; first day of Camp, July 28; prominent speakers and Bible teachers; cabins, tents and camping space available; meals served; groceries at city prices. By train, nearest city is San Bernardino. For reservations write District Superintendent A. G. Osterberg, 2638 So. Bedford St., Los Angeles, Calif.—Arthur V. Huntly, District Secretary.

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 Harrell'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, Musicians 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

C. C. Comer, Ardmore, Okla. "I am leaving these parts. Would be glad to hear from anyone desiring a meeting."

Laurence Hooker, 405 Helen Ave., Chaffee, Mo. "Will hold meetings out of doors in school houses, or anywhere. Good references."

Pastoral

Paul Copeland, 600 N. 5th St., Blytheville, Ark. "Have had both pastoral and evangelistic experience. Reference, A. M. Alber, 634 Denver Ave., Hastings, Nebr."

Con Gumm, Winnebago, Nebr. "We shall be in evangelistic meetings until Sept. 1. Both of us play musical instruments. Reference, Roy E. Scott, Mercer, Mo."

Albert R. Ark, Midlothian, Md. "Am resigning my pastorate of 5 years here; 13 years experience; an ordained minister. Reference, Walter Long, Mount Morris, Pa., District Superintendent."

MISCELLANEOUS NOTICES

NOTICE—The report that has been circulating concerning the death of Mary Louise Paige is erroneous. She is at present holding evangelistic meetings.

NOTICE—Mrs. Patricia Bozarth, in care of Chas. E. Robinson, The Gospel Publishing House, Springfield, Mo., wants position with lady evangelist as maid, secretary, altar worker, and secret-prayer helper. Experienced, qualified.

WORLD MISSIONS CONTRIBUTIONS

June 27-29 Inclusive

ALABAMA. McIntosh Hillspring Ch A of G...	\$ 1.87
Opp Opine Assembly	4.30
ARIZONA. Personal Offerings	10.00
ARKANSAS. Personal Offerings	2.00
Appleton Tompson School	.57
Gentry Assembly of God S S	1.00
CALIFORNIA. Personal Offerings	47.12
Atwater-Winton Assembly	5.03
Corcoran Full Gospel Mission S S	17.00
El Centro Assembly of God	5.80
Fullerton Christ Ambassadors	1.00
Ocean Beach Elim Pent'l Tab	4.00
Pacific Grove First Pent'l Church	3.15
Sacramento Full Gospel Tabernacle	116.24
Walteria Community Church	7.46
Wilmington Full Gospel Assembly	35.00
COLORADO. Personal Offerings	28.90
Keenesburg Assembly of God	5.00
La Junta Church	15.00
DELAWARE. Wilmington Calvary Ch S S	28.15
FLORIDA. Personal Offerings	20.00
Sanford Full Gos Tab Jr Children's Group	3.50
IDAHO. Gooding First Local A of G	19.64
ILLINOIS. Personal Offerings	15.00
Alton Gospel Tabernacle S S	14.70
Reevesville Assembly of God S S	3.00
INDIANA. Personal Offerings	21.00
Columbus Green Valley A of G	3.00
IOWA. Personal Offerings	6.10
Sioux City Full Gospel Tabernacle	38.50
KANSAS. Personal Offerings	4.44
Ft. Scott Pent'l Assembly S S	3.30
Honeywell Assembly of God	10.00
Topeka Christ Ambassadors	6.00
MARYLAND. Personal Offerings	1.00
MASSACHUSETTS. Personal Offerings	5.75
Chelsea First Pent'l Church	35.00
South Dennis Full Gospel Church	10.00
MICHIGAN. Personal Offerings	8.00
Gladwin Pent'l Church	2.00
MINNESOTA. Personal Offerings	4.83
MISSOURI. Personal Offerings	23.50
Ewing Assembly of God	10.59
Lees Summit Assembly of God Tab	5.30
Springfield Assembly of God	65.47
Springfield Assembly of God S S	132.00
Springfield Assembly of God C A's	10.00
Springfield Assembly of God D V B S	7.62
Springfield Assembly of God Jr Church	.85
Springfield Faith Mission	3.00
MONTANA. Personal Offerings	5.00
Deer Lodge Full Gospel Mission S S	9.50
Livingston Gospel Tabernacle	10.00
NEBRASKA. Scottsbluff A of G Church	4.34
NEVADA. Personal Offerings	5.00
NEW JERSEY. Personal Offerings	5.30
Elizabeth Trinity Pent'l Church	18.00
Vineland Full Gospel Assembly C A's	18.00
NEW YORK. Personal Offerings	9.70
Buffalo Pent'l Tabernacle	72.83
Corning Bethel Temple	7.90
New York Glad Tidings Tabernacle	994.00
NORTH CAROLINA. Buxton A of G	4.20
OHIO. Personal Offerings	8.00
Cincinnati Christian Assembly	300.00
Wadsworth Full Gospel Church	5.82
OKLAHOMA. Personal Offerings	10.00
Sand Springs Assembly of God	16.67
Sapulpa Assembly of God S S	6.00
Seminole Assembly of God W M C	3.00
Stecker Assembly of God S S	5.62
OREGON. Personal Offerings	20.00
PENNSYLVANIA. Personal Offerings	2.00
Allentown A of G Pent'l Prayer Band	30.00
Auburn Gospel Tabernacle	3.17
Bangor Pent'l Church	13.00
Beaver Falls First Pent'l Church	4.00

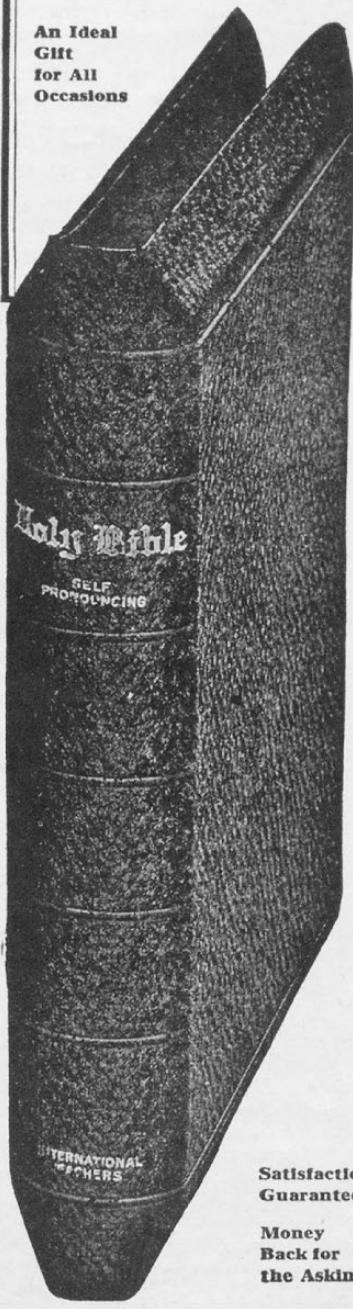
Trafford Full Gospel Church	35.00	Collfax Full Gospel Assembly	28.40
Waynesboro Calvary Tabernacle	5.00	Tacoma Pent'l Tabernacle & S S	276.34
RHODE ISLAND. Personal Offerings	7.00	WISCONSIN. Personal Offerings	2.00
SOUTH CAROLINA. Personal Offerings	2.00	Menominee Gospel Assembly S S	2.00
SOUTH DAKOTA. Rapid City C A's	4.89	Milwaukee Bethel Tabernacle—German Branch	208.00
Sioux Falls Gospel Tabernacle	45.00	WYOMING. Personal Offerings	2.00
TEXAS. Personal Offerings	91.30	CANADA. Personal Offerings	2.20
Denison Assembly of God S S	2.00		
Galena Park Assembly of God	3.93	Total amount reported	\$3,295.13
Goose Creek Trinity Tabernacle S S	11.96	Home Mission Fund	\$ 39.83
Grand Prairie W M C Prayer Band	1.65	Office Expense Fund	46.18
Nacogdoches Assembly of God S S & C A's	4.07	Deputation Expense Fund	4.37
N Ft Worth Rosen Heights A of G	12.00	Reported given direct for Home Mis-	
Shamrock Assembly of God S S	1.55	sions	22.44
Van Assembly of God	2.71	Reported given direct to Missionaries	310.16 422.98
Wellington Church Penny March	8.36		
Wichita Falls Women's Bible Class	1.25	Amount received for Foreign Missions	\$ 2,872.15
Windsboro Pent'l Assembly of God	4.17	Amount previously reported	16,645.59
VIRGINIA. Cedar Bluff Bandy Assembly	2.15		
Petersburg First Pent'l Tab	2.00	Total amount received for Foreign Missions	
WASHINGTON. Personal Offerings	41.00	to date	\$19,517.74
Bremerton Assembly of God	62.47		

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THE book of the "generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām. 2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'-

a Lu. 3, 23
b Ps. 132, 11
Isa. 11, 1
ch. 22, 42
Acts 2, 30
Pom. 1, 3
c Gal. 3, 16
d Ruth 4, 18

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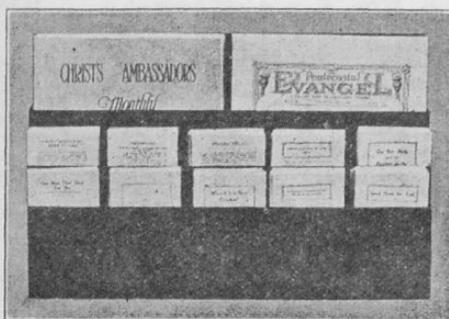
The Only Passport

Stanley H. Frodsham

Henry Moorhouse used to tell of an episode he witnessed many years ago at the London Zoo. There was a competition to see how many rats a dog could kill in a given time. One man made a bet that his terrier could kill twenty-five rats in a single minute. His bet was taken. His dog was thrown into a pit where there were twenty-five savage rats. All these attacked the terrier at once, and though he killed a number of them, he was bitten so badly that in a minute the dog was on the point of fainting. The man who had lost his bet managed to get him out of the pit, and was so mad at the dog that he beat it, kicked it unmercifully, and then threw it into the cage of a lion, hoping that it would be immediately torn to pieces. The lion looked at the poor wounded terrier, went up to it, licked it, fondled it, and then stood over to protect it, growling fiercely at the brutal man who had thrown it into his cage.

After awhile the keeper came along and wanted to know who had thrown the dog into the lion's cage. The owner admitted he had "got a little excited" and had done so. He asked to have his dog given back to him. The keeper walked on and took no notice of the request. Then the man angrily demanded the return of his dog. The keeper said, "All right, I will open the cage and you can go in and get him." Moorhouse said, "When I was beaten and kicked and well nigh destroyed by the devil, the Lion of the Tribe of Judah found me, bruised and bleeding as I was, took me into His care, healed me of all my wounds, and now He stands over me protecting me from my merciless enemy. I am saved and I am satisfied."

When John was caught up into heaven and saw the wonderful visions he gives us in the Revelation, how thrilled he must have been when he knew he was about to see the Lion of the Tribe of Judah, the only Being in heaven or in earth or under the earth who could prevail to open the seals of the book which was in the right hand of Him who sat on the throne. He had doubtless often seen the mystic symbol of the Lion on Judah's standard. Now he was to see the reality. He tells us, "And I beheld, and lo, in the midst of the throne . . . stood a Lamb as it had been slain!" O wondrous revelation—the Lion is none



Special for This Sale

We have in stock some steel Literature Boxes which sell regularly for \$3.00. With an order for 37 pounds of tracts, the price of which is \$10.00, we will send you one of these boxes FREE!

This box is made of 26 gauge auto steel and finished in rich dark brown enamel. Attractive in appearance and substantial in construction, it embodies many improvements over other boxes.

Remember, this offer is good only for this million tracts sale.

Following are the prices for these tracts.

1 pound	\$.40
3 pounds	1.00
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37 pounds	10.00

Each pound contains a certain number of each of the fifty different tracts. These pound sets cannot be broken without additional cost.

other than the Lamb! John Baptist had pointed out Jesus to his disciples, declaring, "Behold the Lamb of God!" Jesus is the Lion-Lamb! The Lamb that bore away our sins, the Lion that protects and preserves us from our enemies! Always bear in mind, however, that the pre-eminent place is given to Him as the Lamb. In the Revelation He is revealed once as the Lion, but twenty-eight times as the Lamb—the Lamb whose precious blood makes white the robe of sinners. Rev. 7:14.

I used to live three doors from a man who had been a judge. In his last days he devoted all his time, talents, and income

Sowing and Reaping

P. C. Nelson

Drummond wrote, "Natural laws extend to the spiritual life." The fields, the seeds, the flowers, the reapers, the true wheat, and the spurious, "the darnel," all preached to Jesus; and He gave forth the messages these objects whispered to Him.

The whole Bible is a commentary and a book of illustrations of the four laws I wish to mention. The same is true of all human history. Our dailies abound in illustrations of these four laws. Human society could not exist without these laws. Agriculture would be impossible were it not for these laws. There would be no incentive to work and strive to do good if these laws were eliminated. Hence I call them basic. And while they are so obvious, millions, who are otherwise intelligent, live and die in ignorance of them. Here they are:

1. We must reap as well as sow. "Whoever a man soweth, that shall he also reap." Gal. 6:7. This applies with equal force to the one who sows bad seeds and the one who sows good—"For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." v. 8.

2. We shall reap just what we sow. You cannot sow "wild oats" and reap a harvest of eternal joy and peace and happiness in Gloryland. If only our young men realized that a day of reaping is coming, and that they must reap just what they sow, they would be more wary of yielding to evil propensities and to the enticements of wicked men and women.

3. We shall reap more than we sow. No farmer would ever plant or sow again if there were no increase. All plant and animal life would soon disappear from the earth if this law were annulled. You sow a thought and reap a deed; sow an act and reap a habit, sow a habit and reap a destiny.

4. We shall reap what we sow here and hereafter, and others will help us reap the harvest. "To the third and fourth generation." By your own sinful life it is possible to fasten on unborn innocents, appetites and cravings, and evil propensities, and predispositions to diseases which may cause them to bear the marks of your sins and dissipation as long as they live. Those whom you love most may have to reap