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## A Life of Constant Communion with God

"I will commune with thee from above the mercy-seat." Ex. 25:22.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1:3.

"And they said . . . Did not our hearts burn within us, while He talked with us by the way?"—Luke 24:32.

HOW to maintain unbroken communion with God is the great question in many hearts, for the new spiritual life given to us when we received the Lord Jesus (John 1:12), can only be sustained by constant fellowship with God who is its source, just as in the physical realm we need to breathe again, and again, and yet again, to continue to live.

There is much that the babe has to learn as it grows; but one thing above all others it must do—it must *breathe!* So with the Lord's little ones, they have much to learn, and He has much to do in training them, but—above all things, they, too, must *breathe*: breathe in new life day by day in communion with Him. They must, therefore, learn how to abide in this living union and communication with Him, and He will lead them on in other matters gently as they are able to endure.

### The Word "Communion."

The dictionary gives the meaning of the word communion as "converse, interchange of thought," and describes "communion" as the act of "consulting, conversing, or talking with another." This is what communion with God truly means—a ceaseless "consulting"

with Him; a blessed talking over of all the problems and difficulties that must come to us in this our pilgrimage.

The prophet Amos writes: "Shall two walk together except they have agreed?" (margin—made an appointment). Amos 3:3.

God makes an appointment to meet the sinner at the Cross of Calvary, and converse must begin there. By nature we are at enmity with God, but God was in Christ reconciling the world unto Himself, and peace was made by the blood of the Cross of Jesus. Col. 1:20.

Thus all is clear on God's side, and He issues an appeal to His enemies, and makes an appointment to meet them at Calvary—the place of reconciliation.

### The Place Called "Calvary."

It is there—in full sight of that wondrous sacrifice of the Son of God—(Heb. 9:26)—that He brings us into agreement with Himself. At first we are shown our sins nailed to the tree with His Son (1 Peter 2:24), but salvation includes much more than this. We should be spared years of struggle and failure if we learned at once—as the converts did in the days of Paul the Apostle—that we ourselves were put to death in the death of Christ. The past blotted out, the pardoned sinner accounted crucified with the crucified Lord, henceforth joined to Him, and sharing His life. This is salvation indeed! "Saved by sharing in His life." Rom. 5:10, Conybeare's translation.

### The Surrendered Will.

For this glorious salvation to be realized in all its depth of meaning, it is necessary that we yield wholly unto God. Rom. 6:13. How can we be set free from the bondage of self and

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## ▲ Feeding on Wind ▲

By W. E. Moody

Hosea 12:1. "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt."

John 6:57. "He that eateth me, even he shall live by me."

Ephraim is another name for Israel, and usually refers to the ten tribes who separated themselves from Judah and Benjamin, taking Jeroboam as their king and rejecting Rehoboam the son of Solomon. Hosea prophesied against the backslidden condition of Ephraim; and it is very touching to read in this book of Hosea of the anguish and grief that Ephraim brought to the heart of God. The words of my text contain one among the many expressions of disappointment and sorrow that were wrung from the heart of God because of their departure from Him.

Let us view this text however as it pictures conditions in the church today. "Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt."

1. "Ephraim feedeth on wind."

We cannot live on *air*. We must have *food*. Wind is intangible—cannot be touched or grasped.

In Prov. 30:4 Agur asks the question, "Who hath gathered the wind in his fists?"—a most remarkable figure of speech. God is holding the wind in his fists. One of these days He will open His hands and let loose world-wide devastation and destruction.

But no man, no animal, no bird, no fish, nor any creeping thing can live on wind.

But God said through the prophet, "Ephraim feedeth on wind." What did He mean? And has this charge a present-day application?

(1) To feed on wind is to feed on atmosphere—the *influence* of *others*. They get everything second-hand. They lean on and prop themselves on *others*—what *others* say, what *others* do, how *others* act.

They have not learned to deal with God direct—they feed on *others*. Hence they get nowhere spiritually; for they are leaning upon and trusting in a broken reed. Their power and usefulness are nullified.

Many such are quite "windy" and can

talk incessantly, and those who listen to their superficial talk are feeding on *wind*.

(2) To feed on wind or atmosphere is to live on *feelings, lively meetings, human stir*. Feelings are good, lively meetings are good (and the writer has been in hundreds of them since the day of his Baptism in the Holy Spirit January 2, 1907).

But when we feed on feelings and lively meetings—which oftentimes are purely in the soulish realm—and *human stir*, or what the mystics used to call "creaturely activity," we stunt our spiritual growth, and in both life and service we bring forth no fruit to perfection, and are moreover a disappointment to God and to hungry hearts.

(3) To feed on wind or atmosphere is to live on something *outside* of the *Word*. Jeremiah tells us, "The prophets shall become wind, and the Word is not in them."

No one can *give out* the Word unless he first *takes in* the Word. Many of God's dear children read many, many books, on all kinds of subjects, but there is only one book on which our spirits can really *feed*, and that is the Word of God.

For spiritual sustenance other books are good only so far as they contain or lead us to the Book of books. It is true intellectually that "reading makes a full man" in that it adds to our store of information on varied subjects, and is a help to us oftentimes in presenting the truths of His Word to others. But in the matter of *spiritual sustenance* the truth *alone* can impart *that*. It is the truth alone that can make us free (John 8:32), and it is the truth alone that can keep us free.

2. The second indictment made about Ephraim was, "He followeth after the east wind."

The east wind is a blighting wind. They used to tell us in England that "when the wind is in the east, it is good for neither man nor beast." The east wind has a blighting, withering effect.

In Pharaoh's dreams (Gen. 41:6) he saw "seven thin ears and blasted with the east wind."

Eliphaz the Temanite said in Job 15:2, "Should a wise man utter vain knowledge, and fill his belly with the east wind?" And in Ezekiel 19:12 we are told that "the east wind dried up her

fruit." It has a blighting, withering effect.

Such is *false doctrine*. False teaching has always been ruinous to spirituality.

In Eph. 4:14 we are warned to be "no more children (margin, infants), tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." And in Jude 12 we are warned that those who would lead us away from the pure word of God are "spots (margin, sunken rocks) in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."

Those who feed on wind and follow after the east wind, will become spiritually blighted and will find themselves under the anathema of Jer. 2:13: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

3. The third indictment against Ephraim was, "He daily increaseth lies and desolation."

The further we go along the wrong path the further we get away from the truth and the more our spiritual desolation increases.

Feeding upon *wind* instead of upon *Christ* and the *truth* will only lead us into the quagmire of doubt and desolation. What is not *truth* is a *lie*, and spiritual death is the result.

4. The fourth indictment against Ephraim, "They do make a covenant with the Assyrians."

The Assyrians were Israel's bitterest enemies and led them into captivity; and yet we find Ephraim making a covenant with them.

That is exactly what the Modernists are doing today. Having turned their back on God and on the vital truths of His Word, they find it easy to make affinity with the enemy and become one with them.

It is always dangerous to feed on that which fails to add to your spiritual fiber; and when one becomes spiritually weak it is easy to take the next step and link ourselves with the foe.

5. The fifth indictment against Ephraim, "Oil is carried into Egypt." Oil symbolizes the *Holy Spirit*. Egypt symbolizes the *world*. Departure from the truth easily leads to *sacrilege*, and the oil is carried into Egypt.

Feeding on wind instead of the pure Word of God will ultimate in our compromising with the world, and will end in treating lightly the sacred personality and work of the Holy Spirit.

That a fearful retribution awaits such is clear from Heb. 10:28, 29, "He that

despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" He that counts or treats the blood of the covenant as a common thing—a thing in which there is no efficacy—is by that very act doing despite to the Spirit of grace, and is carrying "oil into Egypt." Feeding on wind—anything outside of God's Word, makes it easy for us to have affinity with the world, and is carrying "oil into Egypt." (Read carefully 2 Corinthians 6:17, 18.)

Are we feeding on wind? Are we as God's children walking into that trap? Surely in view of this possibility we need to ponder carefully the words of Heb. 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Read also verses 13, 14.

Now let us turn to the words found in John 6:57, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

"He that eateth—or feedeth on—me, shall live by me." It was after Jesus spoke these words that many of His disciples said, "This is an hard saying; who can hear it?" and that many of them went back and walked no more with Him. John 6:60, 66.

Nevertheless it is true that these words of Jesus contain that kernel of truth which alone points out the secret of Christian living and spiritual growth: and the writer makes bold to say that those who are not thus feeding on *Christ* are feeding on wind.

"He that eateth (feedeth on) me . . . shall live by me." But how are we to feed upon Christ?

(1) By unbroken, uninterrupted communion with Him. Let nothing come between us and God.

"He that is joined unto the Lord is one spirit." 1 Cor. 6:17. It is "My Lord and I." Always recognize that Christ dwelleth in you, and that *daily, hourly, momentarily* you are living in Him and feeding on Him.

In Psalm 27:4 David says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." The deeper New Testament way of putting this thought and desire is in the words, "Abide in me, and I in you." John 15:4.

(2) To enjoy this unbroken communion we must feed on the Word—Christ, the Logos, and living Word, and the Holy Scriptures, the written Word, vitalized and illumined by the Holy Spirit.

In a very real sense we must be a man of "one book." Not that we may not read other books, but the Word of God must take the precedence, and no other books must be allowed to crowd out the Word of God.

Jeremiah made a remarkable statement when he said (Jer. 15:16), "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord of hosts."

Ezekiel was told (Ezek. 3:1) to "eat this roll, and go speak unto the house of Israel." And in John 6:63 Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." In other words, the words that the Spirit vitalizes to our minds and hearts are the words that become *food* to us through which alone our spiritual life can be strengthened.

(3) Another way in which we can feed upon Christ is by *meditation*. Meditation is largely a lost art. But we cannot become "fat and flourishing" (Psalm 92:14) without it. Literally meditation means "chewing the cud." What kind of milk would a cow produce if she did not chew the cud?

The reason why many Christians are crying, "O my leanness, my leanness!" is because they do not "take time" to meditate on the Word of God. In speaking of the godly man, Psalm 1:2, 3 tells us that "his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." God said to Joshua (Josh. 1:8), "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

And Paul wrote to Timothy (1 Tim. 4:15), "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

The reason why many preachers and teachers have no food to give to the people is because they do not "take time" to meditate on the good Word of God. Meditation takes *time*, but it is time well spent, for it is only thus that we can feed our own souls and the souls of others.

(4) We can feed upon Christ in worship.

It is when we worship the Lord in the beauty of holiness (margin, holy array) that we draw in large draughts of living water, and find our hungry hearts replenished.

Worship is the most unselfish act of which a child of God is capable. Prayer (petition) may have in it the element of selfishness or selfish desire—see James 4:3—but in worship our whole being is going out to God in adoration; and while God is being glorified we find that we ourselves are feeding on heavenly manna, in the strength of which we may go many days. Compare 1 Kings 19:8.

How often our souls have been thrilled by the call to worship of Psalm 45:10, 11! "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and *worship thou him.*"

And in John 4:23, 24 Jesus says, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

There are many excellent preachers, teachers and evangelists—and we thank God for them all—but there seems to be a scarcity of true *worshippers*; and it is for *such* that God is seeking. As we *worship* we *feed* upon Christ.

(5) Then it goes without saying that we feed upon Christ in every act of *obedience*. "To obey is better than sacrifice" (1 Sam. 15:22), better than *prayer, service, activity*, for these cannot take the place of *obedience*.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:21, 23.

"He that eateth—*continueth* to eat—me, even he shall live by me." Are we eating—feeding upon—*Christ*; or are we feeding on wind? That is a vital question; for our life—*physical, practical, spiritual*—depends on this. May the Holy Spirit Himself let us into this wonderful secret!

"The Holy Spirit cannot possibly lead us into the power and the blessing of God's word unless with our whole heart we hearken to His voice."

"The more my heart goes out to Jesus and lives in Him, the more He comes to live in me."

# The Sunday School Lesson

## The Council in Jerusalem

Lesson for September 13. Lesson Text: Acts 15:1-35; Galatians, chap. 2.

### I. LEGALISTIC CONFUSION

"Except." There came down to Antioch some unauthorized preachers who told the Gentile converts that they must be circumcised and observe the law of Moses in order to be saved. Paul and Barnabas resisted this message. They had been preaching Christ and Him crucified. They knew that the message of the cross of Christ alone was the power of God unto salvation to every one that believes. The whole of the epistle to the Galatians is Paul's protest against those who were preaching this message of circumcision and law. In summing up his letter to the church that had been "bewitched" by these wrong teachers the apostle declares: "All who desire to display their zeal for external observances try to compel you to receive circumcision, but their real object is simply to escape being persecuted for the cross of Christ. For these very men do not really keep the law of Moses, but they would have you receive circumcision in order that they may glory in your bodies. But as for me, God forbid that I should glory in anything except the cross of our Lord Jesus Christ, upon which the world is crucified to me, and I am crucified to the world. For neither circumcision nor uncircumcision is of any importance; but only a renewed nature." Gal. 6:12-15, Weymouth's translation.

*The power of the new life.* A constant message of Paul was that the indwelling Christ is all a believer needs. He is our righteousness, our holiness, our wisdom, our redemption, our all in all. He points out to us that the cross is the end of our old life, and a living Christ is the power of the new. Writing to the Galatians he makes this declaration very strongly, and this should be the declaration of every one of us: "I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God, who loved me and gave himself up to death on my behalf." Gal. 2:20, Weymouth. One has put it aptly this way, "Within me there is a cross and a throne. In the old life I was on the throne and Christ was on the cross. But in the new life it is I who am on the cross and Christ who is on the throne."

### II. GODLY CONSIDERATION

*The first General Council.* The church at Antioch knew the truth of that God-given principle, "In the multitude of counsellors there is safety" and "Where no counsel is, the people fall" (Prov. 11:14), and so it was decided that this matter be referred to the apostles and elders at Jerusalem. Paul and Barnabas were appointed delegates of the Antioch assembly to attend this first General Council. At this council a number of those who, before they believed, had belonged to the sect of the Pharisees, had much to say. Legalists are usually exceedingly zealous and excessively talkative. After they had had

their say, Peter arose and reminded the council of his first experience with the Gentiles. God did not demand that they first be circumcised, but even while Peter was preaching about Christ He caused the Holy Spirit to fall upon them, giving them a like gift as He had given the hundred and twenty on the day of Pentecost. Peter recognized that this was an act of grace and he pleaded that the council should not put a yoke upon these young disciples which "neither our fathers nor we were able to bear." Then Peter in one sentence summed up the essence of the gospel: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." As Paul puts it in Rom. 5:17, it is through the "abundance of grace and of the gift of righteousness" that we are enabled to reign in life "by one, Jesus Christ."

*What is grace?* Someone has aptly put it, "By the law is the knowledge of sin; by the gospel the knowledge of grace and of Christ. The law was to convince us of our misery, and the gospel to convince us of God's mercy." John tells us that "the law was given by Moses, but grace and truth came by Jesus Christ." It is His very nature to be merciful and gracious, and when He gives grace to help us in time of need He really imparts to us His own nature. "We are made partakers of Christ." There was a woman in New York named Sophie Burke. She came of criminal parents but she far surpassed her parents in her record of crime. She was "The Queen of Crooks." The police were always after her, and hunted her in every capital in Europe. The chief of police in New York City once prophesied that she would never reform. But the grace of God abounded towards her and one day Sophie was beautifully saved. For forty years she lived a clean useful life. She was clever and made a fortune, but gave most of it away in charity. The famous detective Pinkerton said, "I believe the good she has done since she reformed outweighs all her former crimes." But a preacher remarked, "Sophie has not merely been reformed, she has been reborn." Grace takes out the crooked nature and places within the very nature of Christ.

### III. SANCTIFIED COUNSEL

*The weight of the Word.* Paul and Barnabas were given an opportunity to tell what miracles and wonders God has wrought among the Gentiles by them. Then James, who seems to have been the chairman of the assembly, arose and gave his summary of what had been said. He then uttered the word of wisdom God had given him for the occasion. Peter, Paul and Barnabas had spoken of their experiences among the Gentiles, but James went to the authority of the Word. The Word of God must ever be our one guide for faith and conduct, and we must be led by the Word in matters of church government. The prophetic Scriptures show that God would take out of the Gentiles a people for His name, and "after this" the Lord would return and build up the tabernacle or house of David that had fallen down, restoring the Jewish kingdom. But they were not now to

seek to make Jews out of Gentiles and to teach them the law that God gave exclusively to the nation of Israel. And so James declared, "My sentence is, that we trouble not them, which from among the Gentiles are turned to God. But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Not a word concerning circumcision, nor sabbath keeping, nor abstaining from certain meats (Heb. 13:9), but a necessary counsel for them to keep from the most abominable things of the heathen world and to have respect for the one outstanding thing in Jewish law—the sacredness of blood.

*Brevity.* The minutes of that first council were not cumbersome. Brother A. P. Collins of Fort Worth, Texas, protested at the 1917 Council, "Brethren, we have taken the Bible as our guide, and that is all-sufficient; do not let us hamper ourselves therefore with great numbers of rules and regulations, for we shall find that they will restrict rather than help." The apostles inserted a wonderful preamble to that one resolution, in which they showed that the Judaizing teachers who would unsettle and upset the souls of the Gentiles were unauthorized from headquarters. They gave special words of indorsement to Paul and Barnabas, as "men that have hazarded their lives for the name of our Lord Jesus Christ." They recognized that the Holy Spirit had especially led them in their council, declaring, "It seemed good to the Holy Ghost, and to us." When we came together in council we must ever honor the Holy Spirit and recognize that only through Him can we come to know and recognize the will of God in matters pertaining to His kingdom.

*The value of counsel.* It is a solemn thing to disregard the counsel of the godly, for it is written, "The way of a fool is right in his own eyes, but he that hearkeneth unto counsel is wise." Prov. 12:15. On two different occasions in the General Council we have heard our elderly brethren speak tenderly and feelingly in giving counsel to younger brethren who were teaching interpretations of Scripture contrary to that of their brethren, and urging them not to do so; for if they did, such teaching would result in schism and division in the body. The writer watched the cases of two young men who like Rehoboam rejected the counsel of the old men (1 Kings 12:8); and just as had been predicted, they have left a trail of schism and division everywhere behind them. We are counselled of Paul to all speak the same thing and not be "heretics"—those who cause division—but to be constantly endeavoring to keep the unity of the Spirit.—S. H. F.

### THE CHURCH'S NEED

Dr. Charles Jefferson, nationally known church leader, made the following observation:

"The Church is curing a few headaches, reducing several fevers, and healing some lameness; it is serving coffee and sandwiches to the poor and suffering; but it is doing no mighty work. . . . Thinking of God as a glorified Rotarian will never create a disturbance in the human conscience. Until a man has come to an evangelic experience of the conviction of sin, all other doctrines are tinkling brass and sounding cymbals."

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# The Passing and the Permanent

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

## CRIME

*War Cry* reports that approximately one person in every one hundred in the United States committed a crime in 1935.

## THE CITIES OF CANAAN

There are today in Palestine four cities with a population of 100,000 persons each. The outstanding city is not Jerusalem but Haifa, announces the *Watchman-Examiner*.

## EXPENSIVE AMBITION

In a copyrighted despatch from *The Herald-Tribune* Bureau in Rome, the total cost of the Ethiopian campaign is estimated at about \$800,000,000. No estimate is given of the cost in human lives.

## TRAINING FOR PALESTINE

In the very midst of the Palestine riots the Jews of Germany decided to open an artisan's school in Palestine for the training of Jewish youths from Germany in trades and handicrafts. This decision shows how little the riots in Palestine have succeeded in frightening off the Jews.

## FACING CHAOS

Mr. Stanley Baldwin, English premier, is quoted as saying: "I believe that the perils of another modern war in Europe must lead to a revolt of all peoples against their rulers, and you might soon find Europe in a state of complete and barbarous anarchy from end to end."

## TEN MILLION GODS A YEAR

Miss Addie Cox, in *Home and Foreign Fields*, tells of a fair at one of the outstations near Kaifeng. The most popular stand was that at which the paper gods were sold. The god factories in a town near by sell annually more than 10,000,000 paper gods at this season of the year.

## GERMAN JEWS FOR LATIN-AMERICA

It is reported that the number of German Jews emigrating to Central and South America now equals the number leaving for Palestine. An average of 300 Jews a month are now being helped by the "Jewish Aid Society" in Germany to emigrate to South American countries.

## JEWS IN ABYSSINIA

According to *Alliance Weekly*, Rome is reported to be planning on a large scale the settlement of Jews in East Africa, particularly in Abyssinia. It is believed that such colonies will unite European Jews with the Falasha Jews now in Abyssinia, and improve the country.

## ANTI-SEMITISM

No rest for the wandering Jew! The following is from the *Jewish Chronicle*: "The Fascist menace to Anglo-Jewry has gone a stage further. The Director of Propaganda for Sir Oswald Mosley's British Union of Fascists declared at Stoke Newington on Monday: 'We pledge ourselves to rid this country of the Jews.' The Editor of the *Fascist*, published by the Imperial Fascist League, has gone so far as to publish the outrageous blood libel, the lie that at Passover Jews murder Christians and use their blood 'to mix in their ceremonial Passover bread.' This, in civilized England!"

## THE HOPE OF SECURITY

Commenting on the coming Jewish World Congress, one periodical observes: "It is good to know that important Jewish organizations in 26 lands have already endorsed the effort to secure collective security for the Jews in the face of the rapid deterioration of Jewish rights which threatens them in so many parts of the world."

The Jews of the world seek "security." Let us call it by the Bible name, "salvation," or "deliverance." Not till the Deliverer comes to Zion will they find peace.

## ARMIES FALLING FROM THE AIR

During recent Soviet maneuvers, 11,200 troops were safely landed by transport planes behind the lines of a hypothetical enemy. Of this number 3,000 descended by parachute, while the planes brought down 1,000 soldiers every 16 minutes. The troops landed were equipped with automatic rifles and light machine guns.

Comments *Elim Evangel*, "Mankind is destined to have some great surprises when the next great war breaks out. There will be little time for 'rumors of war.' Armed forces may drop out of the sky unannounced, taking an unprepared populace at a great disadvantage."

## Questions and Answers

*Will there be sinners in the millennium? Please explain Isa. 65:20.*

Isaiah 65:20 teaches that during the millennium life will be greatly prolonged, but it also shows the possibility of death. The fact that Jesus rules with a rod of iron would indicate that there will be sinners. Then Zechariah 14 mentions certain judgments which will fall upon the disobedient, and at the end of the millennium there will be a revolt against the kingdom of God in which Satan gathers a host of persons living at that time upon the earth. These will without doubt be unregenerated persons who will yield to his influence in open apostasy against God. Rev. 20:7-10.

*If the devil is bound during the millennium how then could people be tempted to sin? It says "a sinner being a hundred years old shall be accursed."*

Temptation during the millennium will come from man's own fallen nature. Of course temptation to evil will not then be so strong as at present when Satan is present to aggravate it.

*Please explain Rev. 14:18-20.*

These verses are generally interpreted as referring to what is often called the Battle of Armageddon. This battle is also spoken of as occurring in the valley of Jehoshaphat, which is just outside Jerusalem. Joel 3:2, 12. Some believe Armageddon will be the mustering place for the armies that take part in this great battle, the battle itself being fought at Jerusalem. (See Zech. 14:2.) Others believe the line of battle will likely extend from Armageddon to Jerusalem.—E. S. W.

"THE EARTH . . . SHALL WAX OLD"  
(Psalm 102:25, 26)

Referring to the widespread violation of the laws of nature the editor of the *Literary Digest* remarked: "It is seen that the whole of Western civilization is facing possible extinction. It is not due to some inherent biological weakness. It seems rather generally agreed that Western Civilization is committing suicide."

## "OUT OF THE MOUTHS OF BABES"

Dr. Bergen, Presbyterian, has been teaching the book of Revelation to a class of boys and girls whose ages average twelve years. After finishing the third chapter he asked, "And the church of today is most like which of the seven?" There was a long silence. Faces looked almost grave. Then a larger girl, crowned with long curls, lifted her hand and said timidly, "Laodicea."

## JEWSH MAJORITY

*Jewish Missionary Magazine* reports that "by the end of 1935 the Jews constituted a majority in the three principal cities of Palestine, based on figures compiled by the government.

"The government estimates that Haifa has a population of 43,000 Jews and 38,000 non-Jews. Jewish observers in Haifa believe, however, that the government figure does not include several thousand Arabs from other districts and neighboring territories who settled in Haifa in 1935."

## THE GATHERING OF THE TRIBES

Arrangements for the world Jewish Congress proceed with enthusiasm. Says one writer:

"More than 1000 delegates, representing ninety-nine communities in 32 states of the Union, the elected representatives of more than two million Jews, meeting in a two-day conference at the Hotel Willard in Washington last week-end, after considered deliberation in one of the most spirited, as it was the most representative, assemblage in the annals of the American Jewish community, came to a unanimous decision concerning the action to be taken to prevent the further deterioration of Jewish rights, and to bring about the rehabilitation of Jewish life and status throughout the world."

But Israel has yet to learn the lesson: "Not by might, nor by power but by my spirit, saith the Lord." Zech. 4:6.

## INFLATION

A significant comment on the trend of the times is the following extract from a business letter by Roger K. Babson, one of America's greatest statisticians. Writing under the heading "If Inflation Comes," he says: "By 'inflation' I mean the printing of currency to pay government debts, as is being advocated by a large minority in congress. Credit inflation is already with us although the effects of it are not yet evident. Thank God the Federal government has not yet begun to distribute counterfeit money! The chances, however, are four to six that the counterfeit money will be printed."

He proffers the following counsel: "Put your savings into tangible things—or companies which own such. Avoid large cities, as you would smallpox centers. Large cities have caused the downfall of every nation which has thus far collapsed. Only a spiritual awakening can prevent the large cities from falling into the hands of dictators."

# The Gospel in Foreign Lands

## AN AFRICAN BROTHER

Someebketa Wedrogo was born of heathen parents who had never seen a white man. When the news was proclaimed in the market that the white man was sending a man to get little boys for the government school Someebketa's mother quickly hid him in an unventilated mud granary until the danger was past. But as the boy grew to young manhood he longed to know more than his people had known. He found a young man who had gone to the French school and through much hard study he finally learned to read the only thing the young man had, a primer. Then he could learn no more, but his desire for it increased.

### Conversion

At this time a native convert came to his village preaching the strange news of the Son of God. Someebketa sat at the edge of the crowd that gathered, and as he listened something began to stir within and the desire to hear more led him to go to the town where the missionary lived. His parents and townspeople were very angry at him for this. He found work in the house of a mulatto doctor and with every chance he would slip away to the mission. Soon this fine looking young man gave his heart to Jesus. The enemy was not asleep and it seemed then there was never another opportunity to go to hear more of the joyful news. After some little time he lost his job and decided to go on to Ouagadougou to find work. He went and found outside work at the mission. He did not like such work and so did not work well, but he attended every service and every reading class and soon felt that the loss of his job with the doctor was only God's way of giving him the desire of his heart to know more of God.

### Baptism with the Holy Spirit

One evening in service we heard a thud and looking up saw that four young men, who had been sitting together, were all slain under the power of God. Someebketa was among the number and was soon filled with the Spirit. In the morning to our delight we saw he was hoeing with all his might, and from that time on he has been a most conscientious worker. This shows that salvation means as much to the native as it does to us, affecting even our manual labor.

### Intercession

Soon God began to use him in intercession for others. He would spend hours alone in the church under the anointing of the Spirit. One night when news came that Brother Jones was badly burned Someebketa sank down under a mighty burden and prayed in Scriptural fashion, "with groanings which cannot be uttered."

### Teaching and Witnessing

Someebketa showed such marked ability in imparting his knowledge to others that we gave him a class to teach, and he was splendid. He was always witnessing to the

power of Christ to save, to keep, and to help in every time of need.

### Call of God

He was among the number who entered the first year of Bible school, and although so new a Christian, he soon led his class. He was always pouring over the portions of Scripture at his disposal. The students all went to the villages in the evenings holding services. Someebketa's earnest, well-ordered messages soon led all to know that he was called of God to preach the gospel.

### Going Forth

The main Bible school was closed because of the lack of missionaries. The missionaries all did what they could on the different stations. So Someebketa returned to his home and attended the classes at Kaya. The students were encouraged to seek God's will for their lives, not expecting any support from the missionaries. So many hours were spent in the church on their knees. At night or along toward morning we would awaken and hear prayer ascending to the throne from the little village where the students lived. Needless to say God heard those prayers, and when school closed all knew their place of labor. The place Someebketa felt as God's will for him was about ten miles away—a very hard place to build because the water holes were all dried up and water must be carried a long, long way. But that did not turn him aside. He endured the hardness as a soldier of Jesus Christ and went to this strange place where he and his wife built their home and LIVED Christ before the heathen. He had a regular circuit of six villages which he visited weekly, preaching and teaching reading.

### Unselfishness

One day one of the Christians came, as is their custom, and showed a shirt that he had acquired. We, knowing his poverty, asked where he got it, and as Someebketa was standing by the native looked at him and smiled. Upon asking again Someebketa told us with much embarrassment, "Oh, I had two shirts and his only one was in rags so I gave him one of mine."

### Simple Trust

The following year he helped us in the Bible Schol teaching two subjects. He had to come from his pastorate ten miles away. When the rains began and the clouds were heavy it was very difficult to know when to start for his class. We felt especially led one day to give him an Ingersol watch. When he received it he was almost overcome with joy and praise to God. He told us that that certain day he had been so concerned about the time to start from home that he had looked up and asked the Lord to help him some way, and so he knew this was the answer.

### Where Is He Today?

Today he is in charge of all the work in the Kaya district in the absence of the missionaries. Every month he sends a neat, well-arranged report of the work in forty odd villages which are cared for by native

workers under him. He tells the number saved, the number of baptisms, and other things of special interest. The letters and reports are written in the native language in a neat way and are a great joy to us.

### Do Missions Pay?

We ask you that question? Six years ago Someebketa had never heard of Christ. Today he is winning others. Does it PAY? —A. E. Wilson.

## NEWS FROM FAR AND NEAR

**South America**—Walter Erickson writes, "We arrived safely in Caraz, August 4th, after a long and tiresome trip up the coast and into the mountains. The Caraz church has gone through deep water and many testings in our absence but I believe that by the help of the Lord we shall be able to get it back into shape. We have had good meetings since arriving and we are encouraged."

**North China**—"Recently we took a trip to Tang Shan and opened a work there using two rooms for a chapel. But now, praise God, the place is too small so that the Christians have taken the burden of renting a larger place, also keeping the first mission hall open so now we have two mission halls in that city, the rent on both places being paid for by the Christians there."—Fred Baltau.

**Central Africa**—Brother Alva Walker, who has been seriously ill with blackwater fever, is now much better. He writes, "I have been greatly blessed by seeing the interest and welcome given the little book 'Upon All Fesh.' I have distributed many among friends in some four or five different missionary societies here in Congo and the comments received back are most encouraging. One dear missionary wrote me after receiving a bundle of Evangelicals and other Pentecostal literature, 'Who told you I was seeking a deeper experience with God?' He then went on to say that he was longing to experience the deeper things of the Spirit of God and thanked me for sending him the papers. I knew very little about this dear brother and did not know he was hungry for more of God, but I did feel led to send the literature to him."

### Argentina

Our Bible school classes reopened this month with a good attendance and interest in the study of the Word. Praise the Lord! Another young woman was filled with the Holy Spirit at La Riestra Assembly during April. Praise God for this and for the many other encouragements in the work here. God still answers prayer.—Miss Alice C. Wood.

### Congratulations

We congratulate Mr. and Mrs. Leonard Bolton and give a hearty welcome to baby Ralph William, born August 12th. May God bless and keep this little boy. Brother Bolton and family expect to sail October 19th from San Francisco for their station in Yunnan Province, Southwest China.



Student Evangelists of the South China Bible School.

The above group were photographed at the closing exercises of our South China Bible School. School will commence on September 14th, so for the next two months these student-evangelists will be sent to the various out-stations for practical experience in putting into use the things learned while "studying book." The majority of these young men were saved in revival campaigns held in the past and have received the Baptism with the Holy Spirit as well, thus making them efficient soul winners. Their studies run for two years after which the students go out into the work for one year and then return for their final year of study before graduating. Therefore, the ministry of these student-evangelists is two-fold. First, they must be able to teach the new converts; and secondly they must carry the gospel of grace to the unsaved. We are encouraged to see the workings of God's Spirit in their lives and trust you will take them upon your heart in prayer. Soon some of these student-evangelists will be graduating and this will be an important advance in our work as "new blood" is infused into the Church and a sanctified, trained native ministry will perform the ordinances of baptism and the Lord's Supper.—John Perdue.

**VISITING THE BEDOUINS**

It was a hot Sunday afternoon, and in order to do some visiting before the service we had to leave quite early. A twenty minutes' ride brought me to the quarters of the Bedouins, settlers in Beirut from Hauran. I visited five families, each with from four to six members all living in one small room with few conveniences. Outside the strong rays of the sun streamed down and into one door or window. Most of these people are pitifully poor and misery prevails, yet it is amazing and encouraging in the midst of it all to see so many radiant and happy faces. It is nothing but the light of the gospel and the love of God shed abroad in their hearts by the Holy Spirit

that makes them so. While visiting together they talked about their troubles, sicknesses and other problems, and somehow with the little sympathy they received they seemed quite relieved.

When it came time for service we gathered in the little rented room, many also standing outside. The Bedouins sing heartily unto the Lord, though often entirely out of tune, and they gladly testify to the love and goodness of Jesus their Saviour. Some sick were brought forward for prayer. When the meeting had closed I asked if they could not manage the service themselves if I were not able to come the following Sunday. "Do come," they said. "We feel like

orphans when you don't; we are refreshed when you are with us." The evangelist who ministers regularly to them is in the mountains at the present time doing some work to help toward his expenses and is at the same time preaching the gospel in another needy district.

Traveling in extension work takes a good bit of money as it is usually done by hired car. Please pray that God may supply this need. We hope to open a mission in Damascus and request your prayers that sufficient funds may come in regularly.

**NEWS FROM FAR AND NEAR**

**South China**—Word has been received that our Brother Wade Ledbetter, who recently suffered a nervous breakdown, is a little improved so that with prayer and proper treatment he should soon be himself again.

**Southwest China**

I have just come back from Lisu country. We had a blessed Easter with them. My heart was thrilled as over 200 gathered together to worship God and sing His praises. Even the heavy rains did not keep them from coming. While I was away the British Consul sent word for his subjects to leave so I fear I will have to leave here soon. There is trouble everywhere.—Mrs. Mary E. Lewer.

**Home for Furlough**

Word has been received from Mr. and Mrs. H. C. Osgood that they arrived in Los Angeles, California, June 18 from their station in Southwest China. We are trusting with them that they shall be renewed in strength while in the homeland so that they may return to their work in due time. Mail will reach them at 629½ Rosemont Avenue, c/o Mrs. Ruth E. Guier, Los Angeles, California.

Send all offerings to Foreign Missionary Dept., 336 W. Pacific St., Springfield, Mo.



Sunday School children in South China after having received awards for memorizing Scripture

Tramp, tramp, tramp, the boys are marching. Lorries filled with British soldiers coming from Egypt! The King's Own Scottish Borderers from Malta! Armoured cars! Machine guns! Supplies of ammunition! The ghosts of war moving along! Clouds of dust following them as they go into the barracks, outside of one of Jerusalem's modern suburbs, thus increasing the troops in the country to four battalions!

#### *Guerrilla Warfare*

On August 2nd, 1935 when I arrived, the land was as quiet as the warm summer days. In May when I left transportation was moving under military escort, and the Holy Land had become the scene of guerrilla warfare. Picking up our morning newspapers, items such as these were presented to us: "Arab snipers fired on the Royal Tank Corps at Nablus last night"; "three separate attacks were made on omnibus convoys in the space of two hours between Jenin and Nablus"; "yesterday a Jaffa Arab had his hand blown off when a bomb which he was holding, exploded prematurely. He was arrested and found in possession of another bomb." Atrocities were daily taking place with suspects constantly being apprehended. To date 1284 Arabs have been arrested as contrasted to 165 Jews. Of these 713 Arabs were imprisoned and 42 Jews. Five hundred additional Jews have been enlisted for police duty, bringing their number in the Palestine police force up to 800.

#### *Knives, Nails, and Bombs*

I watched the police one morning arrest an Arab who had a curved knife with a blade at least 12 inches long. That blade had been sharpened to kill some unfortunate Jew. Coming down the Mamilla Road in Jerusalem on another occasion I was attracted by the noise of a large crowd of Arabs shouting and clapping their hands. Looking down the street I saw a score of soldiers with rifles fixed, holding the crowd in check while they arrested one of the leaders of the strike in Jerusalem. This leader in question had been largely responsible for nails being strewn over the streets in Jerusalem and roads in nearby sections of the city, causing many flat tires to Jewish cars and buses. Some of those nails are in my pocket as a souvenir of those eventful days. Non-Jews including a number of Christian Arabs not in sympathy with the Nationalist views, who refused to join the strike, were threatened in various ways. One photographer, whom I know, had his shop set on fire. Others had their windows smashed. I have been witness to the Moslems forcing shops to be closed within a stone's throw of a policeman. The keys were taken from the owners of the shops at times and deposited with the Supreme Moslem Council. Bombs were later used to intimidate the Jews who insisted on keeping open shop and on running their buses. And eventually even the railroad lines were being cut and bridges dynamited by those Arabs bent on changing the policy of Great Britain.

#### *Will England Listen?*

A subtle attack of some of the Arabs on the Jews was for the Arabs to first gather their grain, green, and then when Jewish grain ripened, it was set on fire. In this way 600 acres of Jewish wheat were destroyed. By having first harvested the Arabs thus protected themselves from reprisals. Wells have been destroyed. Forty thousand fruit trees have been uprooted or cut off. In the famous Balfour forest 1000 trees have been cut off by hostile Arabs. Pillage continued despite the resistance of British machine guns and armored cars. Nationalist leaders affirm they will strike until Jewish immigration, and the sale of land to them ceases. Will England listen? If she does God will cause another nation to bring about the fulfillment of His prophetic Word. "For lo, the days come, saith Jehovah, that I will turn again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. 30:3.\*

#### *Mistaken for a Jew*

Very often I have been mistaken by the Arabs for a Jew, addressing me as "Yehuda"—Jew. I must have been regarded as one that afternoon when with a young Christian Arab I went to Silwan in the Kidron valley just outside the walls of the old city. While skirting the walls I was suddenly stopped in my tracks by voices behind me, and then stones flying through the air. Yes, they were aimed at us. I had been mistaken for a Jew. My friend assured the Arabs I was not and reprimanded them for their action. And that ended what otherwise might have been a serious tragedy. Praise God for His protecting power during those perilous days of uncertainty and danger. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91:7.

#### *Immediate Causes for Disturbances*

Palestine! Why the disturbances? When Sir Arthur Grenfell Wauchope, Great Britain's High Commissioner, announced that in the next six months 12,000 Jews would be allowed to enter Palestine, Nationalist Arabs took up arms against England, arguing that there were already too many Jews in the land, and that since 1917 they had increased from 83,000 to 375,000 because of Great Britain's action in supporting the Jews through the Balfour Declaration. Propaganda against the Jews was aroused by the discovery of two dead Arabs near Tel-Aviv, believed by the Arabs to have been murdered by the Jews to avenge themselves of two Jews killed by Arab bandits some weeks earlier between Nablus and Jerusalem. As a result the Jaffa riot broke out on April 17th.

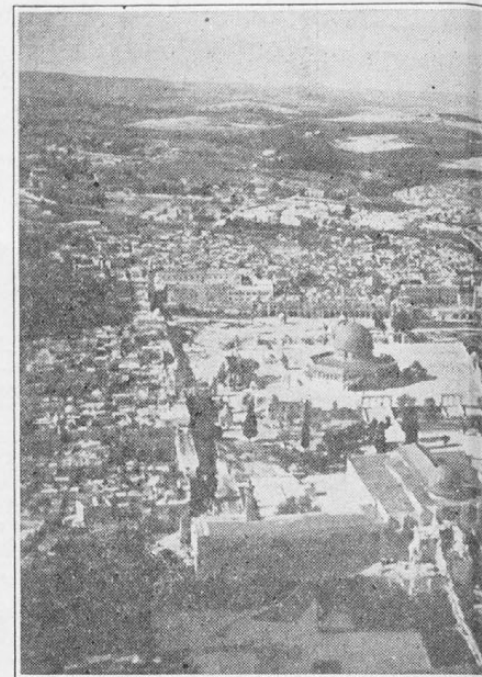
#### *Clashing of Two Nationalities*

The fundamental cause of the present disturbances is the same as that of the previous

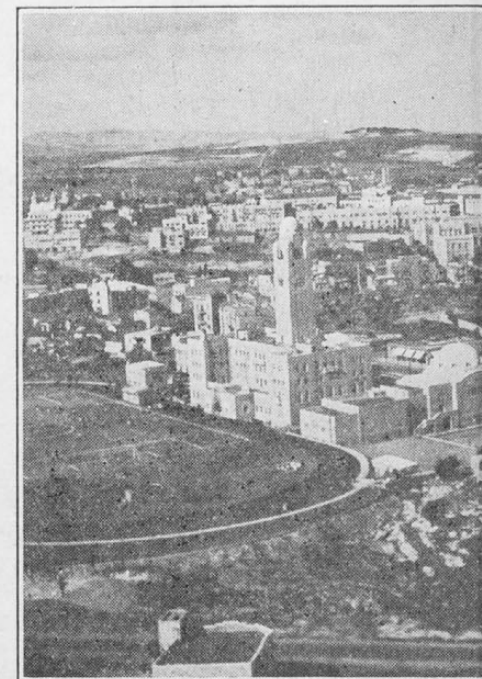
\*All Scripture references are from the American Standard Version.

## Palestine--Why t

By Evangelist W



The Mosque of Omar, built

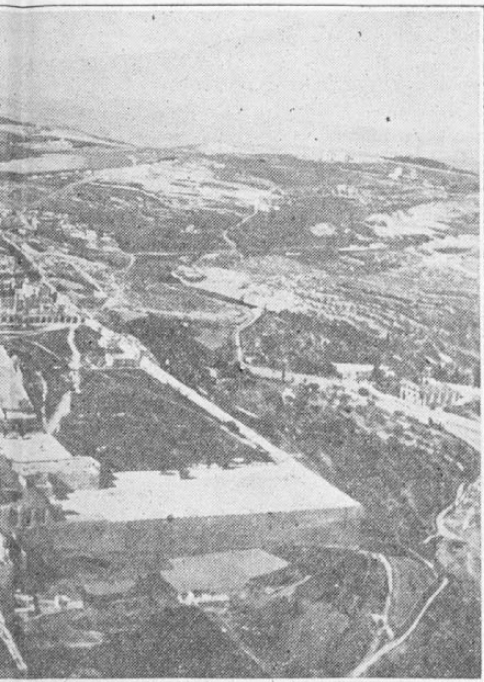


New buildings in Jerusalem. In the f  
it is the King



# the Disturbances?

William H. Nagel



ruilt on the site of the Temple



foreground is the Y. M. C. A. Behind  
g David Hotel

outbreaks in 1921 and 1929, namely, the clashing of Jewish with Arab Nationalism. I stood before the table, one day in Jerusalem at the Zionist Headquarters, at which Theodor Herzl, in 1896 in Paris, wrote the book entitled, "The Jewish State," in which he fore-saw Palestine as a Jewish land. This was the birth of Zionism, which is an international movement of Jews to establish a national home for a good proportion of their 18,000,000 constituents. This hope was energized by the Balfour Declaration of 1917.

During the war when the British were campaigning against the Turks in the Near East, they promised many of the Arabs self-rule in return for their help in defeating the Turkish forces. As a result Transjordan and Iraq were made autonomous Arab countries. Now Palestinian Arabs are requesting that they also rule themselves. Great Britain consequently finds herself in much the same position as that in which Abraham found himself when domestic difficulties arose between Sarah and Hagar. "And Sarah saw the son of Hagar the Egyptian, whom she had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this handmaid and her son: for the son of this handmaid shall not be heir with my son, even with Isaac." Gen. 21:9, 10. Now the tide has reversed and the sons of Hagar are crying, "Throw out the Jews." "We need a Hitler here." Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Matt. 12:25. The Arabs must either be reconciled to the Jews or deposed.

One Arab journalist suggested to me, "The Jews and the Arabs should intermarry and unite socially." This is impossible for the religious and national differences are too many. And besides Israel is destined of God to retain her individuality.

### Reaction to Jewish Indiscretion

Of course, some of the Jews have erred, having a zeal without discretion. For example, when Zionism was first being launched it was described as a "Movement of a people without a land to a land without a people." This was not true. Arab comment on this is: "They are stealing the land from us," and, "They are crowding us out." It was a Moslem who keeps the key of the Holy Sepulchre Church in Jerusalem, and whose family has had possession of the key since the days of Saladin, who told me one morning while we were walking toward the Damascus Gate, that the Jews were stealing the land from them. I said to him, "Do they pay you for it?" "Yes," he answered. "Well, why do you sell it to them?" I enquired. "They offer us much money," he added. "Yes," I suggested "more than the land is worth. The Jews are paying you more for rocks here than they would pay for the best farm land in America. You sell it to them and then accuse them of stealing it!" "Do they force you to sell?" I asked. "No," was his answer. Then I unfolded the

Scriptures to him concerning the return of Israel to the land of their Fathers.

Regarding the complaint that the land is too crowded, one has only to realize that in the days of Roman rule in Palestine there were twice as many inhabitants as there are at the present time.

Dr. Eder, former Acting Chairman of the Zionist Commission in Palestine, at an enquiry following the 1921 riots, said: "There can be only one national home in Palestine, and that a Jewish one, and no equality in the partnership between Jews and Arabs, but a Jewish predominance as soon as the numbers of that race are sufficiently increased." This will eventually come to pass. "Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel." Ezek. 11:17. But was it wise for a Jew in his present circumstances to flaunt such a statement in the teeth of the Arabs? In reply the Arab says, "We will make this not a Jewish National Home but a Jewish National Cemetery." Another retorts, "Take the American dollars and the British soldiers out and there won't be a Jew left here." But God says, "He will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:12.

### Arabs Fear Suppression of Culture

A Hebrew lady at the Zionist Headquarters told me one day, "We want a place to live in free from interference, to develop our own culture and life." It is just this that most Arabs oppose. They fear that their culture, of which they are exceedingly proud, will be suppressed. "Before that happens," said an Arab, "everyone of our fellow Moslems in the surrounding countries will rise up to defend us here in Palestine." What does that mean? There are 238,000,000 Moslems in the world, most of whom are in the Near East and India. It will not only be the Moslems who will gather themselves against Jerusalem, but, "Behold a day of Jehovah cometh, when thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." But what a wonderful deliverance will follow. Hallelujah. "Then shall Jehovah go forth, and fight against these nations, as when he fought in the day of battle." Zech. 14:1-3.

### "Eretz Israel"

I was in Palestine when the first and only broadcasting station was opened. At that first broadcast the High Commissioner announced, "This is Jerusalem calling." The announcement was made in English, Arabic, and Hebrew. Later on the Jewish broadcaster referred to Palestine as "Eretz Israel" (land  
(Continued on Page Twelve)

# In the Whiten'd Harvest Field

COLUMBUS, GA.—The revival conducted at the East Highland Assembly by Evangelist and Mrs. I. J. Bolton was a great blessing. About 12 received the Holy Ghost, and several were saved or reclaimed. People from several States attended these meetings.—S. W. Noles, Pastor.

DEPEW, OKLA.—At a 3 weeks' meeting held here, 20 were saved, 8 received the Holy Spirit, 12 were baptized in water, and God blessed. The meeting was in charge of Pastor James Lawson, of Kellyville, and Evangelists Gladys Fetterhoff and Juanita Marshall, of Turley, Okla.

MILLVILLE, FLA.—During 2 successful years here, God has given us 42 new members, and they are people to be appreciated. A large number have received the Holy Ghost. I have given up the pastorate to take charge of the Oak Street Assembly, Biloxi, Miss. Council ministers welcome.—Pastor M. W. Wilson, 321 Hoxie St., Biloxi, Miss.

(Near) FAIRFIELD, TEXAS—God is blessing in a brush arbor meeting 8 miles north of Fairfield, at Young. This is the first time the Pentecostal message has been preached in this part of the country. Souls have been stirred, saved, and filled, and many have been healed in answer to prayer. Jane Collins and Elizabeth Galley of Dallas are here helping with the young people's work. Robert Hankins of Dallas is the evangelist. Mrs. Florine Ayers has charge of the Booster Band which numbers over 50. I have charge of the singing and have been helped by the saints from the Fairfield assembly.—Evangelist H. W. Ayers.

CROWLEY, LA.—Upon my arrival here I found that the saints had got their eyes upon one another, and were fast losing their first love. I took it to the Lord in prayer, and He spoke to my soul, saying, "Their first love is waning." Before my eyes appeared the words, "Watch, pray, and tarry." So we started an old-fashioned watch, prayer, and tarrying meeting. We meet each night. There is nothing formal or regular about these meetings, no method, but just as the Spirit moves. We pray silently, loudly, weep, rejoice in the Lord, wait patiently on the Lord, rest in Him, just as the Spirit leads us. It is a meeting where there is freedom in the Spirit. About 35 are attending regularly, and in the past ten days 9 have been saved and have received the Baptism in the Holy Ghost according to Acts 2:4. The greatest blessing a church can receive is ours. The first love is once more burning in the hearts of men. We meet our brethren with a holy kiss. Not an unkind word is spoken one of another, but they are magnifying the good they find in each other, and are singing praises unto God. The Lord has launched a real revival in our church. It is not unusual to tarry until past twelve o'clock at night.—Jos. L. Armon, Pastor.

AUSTIN, TEXAS—We just closed a 2½ weeks' revival conducted by R. E. Gilliam, Little Rock, Ark. The Lord blessed from the very first night. Several were saved, and 12 received the Baptism in the Holy Ghost. We also had a Sunday School drive for the month of August, and our Sunday School attendance reached its highest peak in the history of the church. There were 316 present. We have outgrown our present quarters and are looking to God for a larger place in which to take care of our fast growing Sunday School.—E. M. Putman, Pastor.

ALLEN, ALA.—Brother and Sister Troy B. Helms began a revival at the Magnolia Assembly, July 21, which continued until Aug. 2. God graciously blessed. The altar was filled from time to time. Several were saved, and 3 received the precious infilling of the Holy Spirit. The Word went forth from night to night under the anointing of the Spirit. Catherine L. Cook of Whistler began where Brother Helms left off, and in 4 nights several have been saved and one received the Baptism in the Holy Ghost. The work has taken on new life in general and is growing in every respect.—B. R. Kendrick, Pastor.

MULBERRY, ARK.—The Lord has been with us in a 3½ weeks' meeting, Oattie Gaugh, Broken Arrow, Okla., Evangelist. Fifty were converted, and 15 received the Baptism in the Holy Ghost according to Acts 2:4. The last Sunday of the meeting 36 followed the Lord in water baptism, and that night 27 presented their names to be put on the assembly roll. The saints are much encouraged. Brother Johnny Ming is our pastor. Our Sunday School was organized in October, 1932, with only about 6 enrolled. The attendance has grown to 187, and one Sunday we had 209 present.—Ruth Hoyle, Secretary-Treasurer.

## MISSISSIPPI DISTRICT CAMP AND COUNCIL MEETING

The annual Mississippi District Camp and Council meeting was held in Oakdale Park, Jackson, Mississippi's capital city. The camp began August 4th and continued through the 13th. The Council session was held from the 11th to the 13th.

General Superintendent Ernest S. Williams and Evangelist William F. McPherson, Sanford, Fla., were the special speakers. God blessed and souls were saved and filled with the Spirit. It is said by many that this council session was the most constructive in a decade. There was a blessed spirit of unity and co-operation throughout.

The new officers elected are H. M. Sandlin, Superintendent, W. L. Kensey, Assistant Superintendent, and James E. Hamill, Secretary-Treasurer. The General Presbyters are: Frank H. Beard and W. L. Kinsey, and the District Presbytery consists of T. H. Spence, R. W. Ballard, J. W. McMasters, and H. E. McCoy.

It was decided by the brethren to construct a permanent camp ground and a committee was appointed to go forward with plans for such a camp.—James E. Hamill, P. O. Box 983, Hattiesburg, Miss.

ALBUQUERQUE, N. M.—Aug. 12 we began a 10-day revival here, A. C. Bates, Evangelist. Six were saved. The camp meeting began with Clyde C. Goree as the main speaker, and the power of God began to fall in a greater way than ever. It seemed that Brother Bates just got the ground ploughed up and everything ready for the later rain to fall. During the 10 days' camp 24 were saved, 18 received the Baptism in the Holy Ghost, and there were some wonderful healings. On the last day of the camp, 15 were baptized in water. W. A. Gilbert preached a week for us after the camp, and one received the Baptism in the Holy Ghost. Saturday we had another baptismal service, 7 were baptized, and the power of God came down. As we came out of the water there was a sinner weeping. We asked her to kneel down and give her heart to Jesus, which she did and said she wanted to be baptized, so I baptized her. The grand total is 31 saved, 19 received the Holy Ghost, and 23 baptized in water. It has been said by old timers that this was the greatest Holy Ghost revival that Albuquerque has ever had, and our hearts are encouraged to press forward.—W. A. Vanzant, Pastor and Presbyter of Northwest Section of New Mexico.

## WITH THE LORD

Thomas Cook, a licensed minister of the Southern Missouri District, went to be with the Lord on July 18, after several months of serious illness. Brother Cook had pastored several churches in Illinois and at the time of his death was pastor at Winfield, Mo., where under his leadership they were building a church. Pray for his wife and family.—E. L. Phillips, Alton, Ill.

Not By Might, nor By Power  
By My Spirit, saith the Lord

## The Pentecostal Evangel

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ASSOCIATE EDITORS

NOEL PERKIN  
MISSIONARY EDITOR

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**J. R. FLOWER, ASST. SUPT. AND SECRETARY**

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## A LIFE OF CONSTANT COMMUNION WITH GOD

(Continued from Page One)

sin, if we hold back anything for self? How can the Lord Jesus dwell in us, and manifest His own life through us, if we will not entirely give Him the throne?

Our *will* is all that we really have to give our beloved Lord. He does all the work, if we will but let Him have absolute right of way. We can neither save nor deliver ourselves from our sins, nor from self in any form. He has redeemed us upon the Cross of Calvary, and He will do the work in us, if we give Him entire control. He simply asks us decisively to take sides with Him against all in us and in our lives, from which He must set us free (see 2 Cor. 6:14-18).

In short, we must give ourselves by a deed and act that can never be set aside into His hands, for Him to make of us what He pleases; by His grace we must resolve to say, "Yes, Lord," no matter what may be His will.

### *The Indwelling Spirit of Christ.*

As we yield to Him our whole being, the Holy Spirit takes possession, cleanses the heart from its old desires (Acts 15:9), and reveals the living Christ as the Indweller of the surrendered one, dwelling in the spirit of the redeemed child of God by His Spirit, so that He can henceforth count upon "the supply of the Spirit of Jesus" (Phil. 1:19) for all he needs.

The walk in happy converse has begun. The Father Himself loveth us, because we have loved His Son (John 16:27), and He communes with His child, whispering: "I will dwell in them and walk in them." 2 Cor. 6:16.

The most important point in this blessed walk with Jesus is that there should be no "gaps in the communion."

After the first "agreement" with God there is much to learn, and we must not be discouraged or faint-hearted if we do not understand all at once how to walk with Him faithfully.

### *Condition of Communion.*

Let us see some of the conditions of maintained communion.

#### I. WE MUST TAKE CARE TO GIVE THE LORD THE VERY FIRST MOMENTS OF THE DAY FOR CONSULTATION OVER OUR LIVES.

The Lord needs time to breathe His life into us, and to talk with us of His purposes for us as revealed in His Word. Let the first half-hour of the day, or hour if this can be obtained be one of real heart fellowship.

Let us enter into His presence, and sit at our Father's footstool as little children, drawing nigh to Him with true hearts in full assurance of faith; for we may count upon immediate access through the precious blood of Jesus (see Heb. 10:19-20), having "boldness to enter into the holiest" through Him.

Having entered the Father's presence by faith, open the written Word, and ask your Father to speak to you through it. Turn to your portion for the day and read it, not so much to *study* it, as to listen to what God the Lord shall speak to you through it.

Talk to your Father about it, ask Him to unveil what its meaning is, what warning it has for you. What *rebuke*? What *command*? What *comfort*? As you read His letter, respond to Him by telling Him you will obey as far as you know how; you will trust Him to watch over you; to guard you in the day

that is beginning. Then tell Him your heart's longing, your deep desire to know Him better, and to be His obedient child.

#### II. WE MUST FEED UPON THE HEAVENLY FOOD PROVIDED FOR US IN THE WORD OF GOD.

There is a vast difference between spiritually feeding upon the Word of God (Jer. 15:16), and studying it with our intellect. Many spend all their time in seeking to understand all the "things hard to be understood" (2 Peter 3:16), or in feeding their curious minds with all the problems they can find, so that their souls are actually starved in the midst of plenty. In the morning hour we must learn to take our spiritual breakfast. Job 23:12.

Remember the Holy Spirit is the Author of the Book, so before you read, recognize the presence of the Author, speak to Him, and ask Him to open your eyes to see wondrous things in His law.

We may think of the Bible as a storehouse of food laid up for the child of God enough to last all his life.

Let us look for God in His Word, rather than for knowledge about Him, and He will reveal Himself to us more and more. He will teach us how to study His Word so we can know it well, but, in the main, what is really ours is only what we are able to feed and live upon in daily life.

#### III. WE MUST LEARN TO LIVE MOMENT BY MOMENT.

As we have already seen, communion with God is very much like breathing, it can only be maintained just one moment at a time. We must refuse to look back, or to look forward, however much the enemy may tempt us to do so. Vain regrets over the past, and vague fears for the future will worry us enough to break our fellowship with God.

The mind cannot be taken up with two matters at one time, so we need to trust our Lord to keep us abiding, even unconsciously, while we give our attention fully to our duty in "doing the next thing." Col. 3:23.

*But supposing we know we have made mistakes, ought we not to put them right?*

"Communing" means consulting with the Lord. Do this at once! Take all the actual, and even apparent "mistakes" *at once to Him*. As you spread your cause before Him, ask Him to show you anything He wishes you to do, anything He would have you undo.

If He shows you where you have done wrong concerning another, His Word is clear, "Confess your faults one to the other." James 5:16; also Matt. 5:23; Matt. 18:15.

To have unbroken communion we must have a clear conscience toward man as well as God. Acts 24:16. If no special light is given, leave the whole matter with your Lord; He promises that "His glory (Presence) shall be your reward." Isa. 58:8. He can gather up and straighten all that lies behind you as well as the crooked things before you. Past and future are under His control. To walk in communion with God:

#### IV. WE MUST TAKE PAINS TO HAVE NO GAPS IN COMMUNION.

If we are in earnest in walking with God, we shall find the blessed Spirit making us increasingly quick to notice any break in that holy friendship. When we are conscious of actual failure, we should instantly fly to the throne of grace, and cast ourselves by faith into the presence of our Father-God (see Heb.

10:19, 20), being assured of access on account of the precious blood of Jesus. Oh, to understand more and more that we have come to *Jesus the Mediator*, and to the blood of sprinkling speaking evermore for us in heaven (Heb. 12:22, 24); His blood alone gives us entry into the Father's Presence, not our experience, not our obedience, nothing, *nothing* but the precious blood.

#### V. WE MUST DEAL QUICKLY WITH "FAILURE."

It is not easy to go at once to God when conscious of failure. In fact, the battle often turns upon this point; once we go we are saved in the very going! The devil, our conscience, our shame, and our regret, all combine to keep us away. We have a sort of feeling that we ought to be "miserable" for a few hours first! It looks like "making light of sin," to run to God at once—and yet—if we delay, we know one fall is but the precursor of many. The sin will be the same hideous thing—and worse—three hours hence.

The way of victory in the hour of defeat is to arise at once and go to the Father, saying: "Father, I have sinned," knowing that it is written: "I said after she had done all these things, Turn thou unto Me . . . only . . . acknowledge . . ." Jer. 3:7, 13.

It is frankly confessing to God that the devil seeks to keep us from, and as we do not know our Father well in the early days, too often he succeeds, and we stay away from God, until in bitter sorrow we are driven back.

See that little child! It has fallen in the mud and its apron is soiled. Supposing it sat down in the mud, and said: "It is of no use, I shall never walk and keep my clothes clean."

No, child of God, being discouraged only increases your sin; get up and go back to your Father, pleading the precious blood:

"While he was afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." Luke 15:20.

#### VI. WE MUST NOT EXPECT TO SIN.

We must not expect to fall again and again over the same sin, for the living Lord (Heb. 7:25) is able to guard us from stumbling. Jude 24. To sin shows that one is out of the keeping power of God, and when he has been to the Lord for restoration he should ask to know the cause of the transgression. In the path of His will God undertakes to keep.

It is written: "If we walk in the light, as He is in the light . . . the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Apart from definite confession when we are conscious of definite failure, we need the continual application of the precious blood to keep the communion clear with God (see 1 Peter 1:2) and we may count upon this if we walk in the light. This is explained in John 3:21. "He that doeth the truth cometh to the light, that his works may be made manifest that they are wrought in God." (See also Eph. 5:13).

The blood of Jesus cleanseth (Gr. lit., "keeps cleansing") if we ceaselessly live under the searchlight of God, earnestly desiring Him to test (1 Thess. 2:4) our lives to see whether all we do is wrought by Him, for His glory.

*But supposing we are conscious of a cloud, and do not know the cause?*

Our remedy is to consult the Lord. Go at once to the throne of grace, and ask the Faithful Witness (Rev. 3:14) to show if aught is

wrong. Trust the blessed Spirit to apply the blood of sprinkling, and as you wait, if nothing specific is brought to your mind, leave it all with God, and go on in quiet trust and rest under the cleansing blood. Take heed that you do not morbidly get occupied with yourself. If you look much on yourself you will lose fellowship with the Lord.

Someone may say: "Yes, I do go back at once to God when I know I have failed, and I do confess, but peace, and communion are not given me right away."

It may be:

(a) We do not fully know the power of the precious blood to bring us the assurance of peace. It is even possible that we may, unconsciously, be depending more upon our confession than upon the operation of God by the Holy Spirit.

It is not the confession, but the application by the Holy Spirit of the cleansing blood that immediately restores the broken fellowship with God. The confession of sin is the necessary condition for God to fulfill His part of pardon and cleansing.

(b) When we have sinned against the Lord, and we come to Him for forgiveness, we must humbly leave ourselves in His hand to deal with as He sees fit.

He knows our character, and to some of us it might appear that sin is not so exceeding sinful if He quickly restored the joy of our salvation. See Psalm 51:12. It may even be possible that we confess our failure, being sorry for the loss of joy, rather than over the pain to Him.

He must teach His children how sinful a thing sin is, and make them understand how grieved He is (Eph. 4:30), even though the precious blood has cleansed, and we are again in communion with Him (see Mic. 7:7, 8, 9).

#### VII. WE MUST WALK IN OBEDIENCE RIGHT UP TO LIGHT.

If we are to walk in communion with the Lord, it is reasonable that He should expect us to obey all the light He gives us, and we may take from Him the spirit of obedience to enable us to obey. Ezek. 36:27. "Ye are my friends, if ye do the things I command you," He said to His disciples, and friendship with Jesus must mean that we rejoice to fulfill His every wish.

If we obey fully so far as we know we may certainly trust the faithful Lord to check us the moment we are about to take a wrong step. Isa. 30:21. It may be said, as a rule, that the mark of walking in the path of God's will, is deep heart-rest.

It is well never to act when in any restless or hurried condition of mind, therefore we need to be quiet and recollect the Presence of the Spirit of our unseen Friend.

#### VIII. WE MUST REMEMBER THAT TEMPTATION IS NOT SIN.

The adversary makes it his business to cut communication between the soul and the Lord. He harasses sensitive souls by seeking to keep them in constant condemnation (see his reason in 1 John 3:21, 22) over mere imaginary disobedience or lack of surrender. If some step of obedience is suggested, and the soul shrinks back, the devil at once says: "not surrendered."

The remedy for this is again the same—*consultation with the Lord.*

Meet all accusations of "lack of surrender" by definite surrender to the Lord on the particular point in question. Tell Him that He

knows you will obey if you can be quite sure of His will, and you may then rest in the faithfulness of your Father-God to make clear to you the path. He does not expect His child to obey without clear knowledge of the Father's mind. Whenever there is a doubt it is always well to commit the matter to God and wait, assured that He undertakes.

*Temptation* is not sin. Someone has helpfully defined sin as the "yes" of the will to temptation. If the will at once rejects any evil suggestion the tempter has been foiled in his attack, though even then it is safest at once to look to the Holy Spirit for the application of the Blood of Christ—so delicate is the fellowship with God.

It is of the greatest importance that we learn to live in the will, and not in the realm of our feelings. The will is the real person—and it is through the central power of the will that God controls us.

In every attack of temptation, however sudden or sharp, *keep calm.* Even though crowds of terrible thoughts may be pouring through your mind, turn at once to your Lord, and quietly settle before Him your attitude to all these things. "Do I choose or refuse?" "I refuse"—then, praise God, it is victory; the enemy is put to flight.

Finally, let us not dishonor our Lord by thinking that every unpleasant thing must be His will. If we are truly surrendered to Him, seeking to do His will, and walking with Him in fellowship and obedience as far as we know, has He not said: "It is God which worketh in you to will . . ." (Phil. 2:13), "I will put My laws into their hearts and in their minds will I write them" (Heb. 10:16).

So long as in the *will* we are steadfastly purposed to obey Him, and we rely upon Him moment by moment to keep us from self-seeking and self-indulgence in every form, we may trust Him to "Incline our hearts to keep His law."

Thus we shall truly prove that His commandments are not grievous, and find that His yoke is easy, and His burden is light.

#### PALESTINE—WHY THE DISTURBANCES?

(Continued from Page Nine)

of Israel). This resulted in the Arab section of the station resigning, and a new Jewish Broadcaster being installed. Little things like these assume large proportions in Palestine where the Nationalistic spirits of Jews and Arabs are constantly clashing. The Arab rebels when the Jew refers to the land as his own, or speaks of it as "Our country," as I have heard mentioned by the *Halutzim* (young Jews). "But," we tell them, "the land was given to Abraham, Isaac, and Jacob and then to the sons of Israel." "Yes," answers the Arab, "but the Jews have been put out by the Romans just as the Americans dispossessed the Indians. Now the Jews have no more right to the land than the Indians to New York." "You do not know, however," we answer, "that God promised concerning the Jews: 'Again shalt thou plant vineyards upon the mountains of Samaria.' Jer. 31:5, 'And I will bring back the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land,

and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God!" Amos 9:14, 15. They do not believe this for their eyes are closed to the truths of prophecy.

#### The Temple Area

When pious Jews timidly speak of rebuilding the Temple, the Arab is thrown into hysterics, for the Moslem world regards the Temple Area of Jerusalem as second in importance to the Tomb of the Prophet Mohammed in Mecca. "We will fight before we permit this," says an Arab. One day while visiting the Temple Area I argued with the doorman at the "Dome of the Rock" about the price of sandals, which one must put over his shoes before entering the Mosque. Seeing an Arab policeman near by, I appealed to him. He gave me no satisfaction. I had to pay or stay out. Turning to the doorman and two sheiks who were sitting there I said, "The day will come when you will no longer outrage us tourists, for the Jews are going to get every inch of this Temple Area." I then walked in. Thank God I was in a country under British rule! Had I said that in some Moslem lands I would have been killed in the doorway.

#### Economic Reasons

Another reason why ruling Arabs resent the Jews, is because they are losing their grip over the *fellahin* (poor Arabs). The standard of living of the *fellahin* has been improved by the inflow of Jewish capital, which makes them sympathetic toward the Jews. Naturally this weakens the cause of Arab Nationalism. While there I learned that one third of the labor employed on Jewish citrus groves is Arab. The Arab business is also threatened by Jewish capital. The Arab cannot compete with the Jew who comes with a world-wide knowledge and experience, aggressiveness and energy, and a Western method of doing business. Speaking about this fact to an Armenian shopkeeper in Palestine, who refused to close shop in the strike, he told me, "I know the Jews are affecting my business. But I dare not oppose them, for they must return. God has ordained it so." This man knew his Scriptures. Praise the Lord! God has ordained it so. "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, keep not back; bring my sons from afar, and my daughters from the end of the earth." Isa. 43:5. Then he added, "Can I fight God? If I fight the return of the Jews I shall be fighting God." More Christians are needed like this man to let their light shine in Palestine today.

#### When Will Peace Come?

There will be more disturbances and more Jews returning. Last year 61,541 entered the land. Of these 1638 came from our United States. The Bible says, "Hear the word of Jehovah, O ye nations, and declare it in the isles afar off; and say, He that scattered Israel will gather him; and keep him, as a shepherd doth his flock." Jer. 31:10. But when will these disturbances cease? Only when Jesus, the Prince of Peace, shall return to be crowned Saviour and King of the Jews as well as of the Gentiles. One of these days we shall be startled with a shout from the heavens that will thrill our souls. The voice of the archangel will sound in our ears. The trump of God will call us forth and the rapture of the saints will have become an

experience. Then shall follow indescribable tribulation in Palestine, especially. This is known as, "The time of Jacob's trouble." In their desperation the Jews will call on their rejected King, and He shall appear. "Behold He cometh in clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him." Rev. 1:7. What a glorious redemptive event that will be! O let us pray for His soon return. Let us pray for the peace of Jerusalem. Let us pray that He will keep us true to the end.

"Come, Lord Jesus."

## Forthcoming Meetings

GROOM, TEXAS—Aug. 30—; J. T. Davis of Dallas, Evangelist.—J. B. Essary, Pastor.

McCAMEY, TEXAS—Full Gospel Church; Sept. 2—; A. C. Valdez, Evangelist.—Bill Keller, Pastor.

TRINIDAD, COLO.—Assembly of God; Sept. 6—; Stanley P. McPherson, Evangelist; S. E. Williams, Pastor.

PASADENA, TEXAS—Sept. 6, for 3 weeks or longer; Clyde C. Goree, Evangelist.—R. G. Cockerell, Pastor.

HOISINGTON, KANSAS—Dedication of new church, Sept. 13; Elder Fred Vogler in charge. All-day services; basket dinner. Neighboring assemblies welcome.—Mrs. Chas. Spotts, Pastor.

ATCHISON, KANSAS—Tent on St. Louis College Grounds, 8th and Kansas Ave.; Aug. 30—; Ralph L. Salzman, Evangelist. Near-by assemblies please co-operate as this is a new field.—C. Merrill Johnson, Pastor, 1004 Kansas Ave.

### FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

McALESTER, OKLA.—All-day Fellowship Meeting, Sept. 8, beginning 10:30. Young and old invited. Night service will be given to the C. A.'s.—L. H. Arnold, Pastor.

BROOKLYN, N. Y.—Ministers' Fellowship Meeting at Ebenezer Tabernacle, 415 53rd St., Sept. 8, 10:30 A. M. Stanley Cooke, Pastor, District Superintendent Flem Van Meter is expected. Bring basket lunch; dinner served at night.—Irving H. Meier, Secretary, 5th and Ridge Ave., Neptune, N. J.

BETHALTO, ILL.—All-day C. A. Rally, Sept. 7, Bethalto Assembly. Everyone invited; bring your instruments and lunch. Special speakers and music. Services begin 10:00. A. Robinson, Pastor.—Ivan Belmer, Sectional Vice President Metropolitan District.

SPRINGFIELD, O.—Ohio State C. A. Rally; Full Gospel Assembly, 402 N. Belmont St.; Sept. 5-7; 3 services daily, 10:00, 2:30, and 7:30; no business meeting; whole rally will be inspirational; special speakers and singing. Rooms and breakfast free. For reservations write George Stubblefield, 341 Bolander Ave., Dayton, O.—Thelma Brawn, C. A. Secretary.

GREENBURG, KANSAS—C. A. Rally; Sept. 11, all day; bring basket dinner.—L. D. Doss, Sectional Secretary.

SALEM, N. J.—All-day Meeting, Sept. 7, at Salem Pentecostal Church, 192 Grant St. Wesley Steelburg, Pastor of Highway Mission Tabernacle will speak at the 10:30 and 7:30 services. Baptismal service, 3:00. Victory Orchestra from Philadelphia will furnish music. All near-by assemblies heartily invited; bring basket lunch.—Thomas H. P. Cairns, Pastor.

INDIANAPOLIS, IND.—C. A. Convention; Woodworth Etter Tabernacle, 2114 Miller St.; Sept. 5-7; meals on free-will basis. Write Pastor Thomas Paine for room reservation. Evangelist Clyde C. Goree, Amarillo, Texas, Evening Speaker. Pastor and 4 members from each assembly allowed to vote.—Herman R. Rose, C. A. State President.

LANSING, MICH.—C. A. Convention; Sept. 5-7; Pentecostal Assembly of God, 902 N. Cedar St. Speakers: G. F. Lewis, Superintendent Central District, Alvin L. Branch, and Mrs. Clifford Morrison, Missionary from China. Rooms free as far as possible; meals at reasonable rates. J. P. Kolenda, Pastor.—Emma L. Rook, Secretary, 37 Stayman St., Battle Creek.

HAMBURG, IOWA—All-day C. A. Rally, Sept. 7. This service will mark the opening of another new church in our fellowship. Pastor and Mrs. Charles Peters, Washington, D. C., under auspices of the West Central District, pioneered this new church. Roy Scott, District Superintendent, will deliver the dedicatory message at 2:30. Brother Peters will be the evening speaker. Meals will be served basket lunch style. Write Ben Compton, Presbyter, 1108 W. Lowell Ave., Shenandoah, Iowa.

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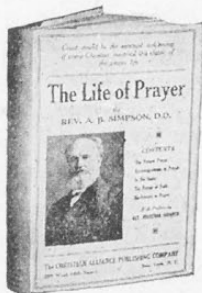
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McALESTER, OKLA.—Sept. 6, for 2 weeks or longer; R. M. Hargis, Evangelist.—L. H. Arnold, Pastor.

DALLAS, TEXAS—Old Camp Meeting Revival, Sunset and Tyler Sts.; Aug. 30-Sept. 6; George Hayes, Evangelist; Sept. 13-27; J. N. Hoover of California, Speaker.—Albert Ott, Pastor.

NORTH LEWISBURG, OHIO—Sept. 6—; Wm. Emenegger of Findlay, Evangelist, assisted by Brother Hicks.—Wesley C. Wibley, Pastor.

WHITING, IND.—1916 N. Y. Ave.; Sept. 6, for 2 weeks or longer; Louis Draper, Poplar Bluff, Mo., Evangelist.—R. L. Bayles, Pastor.

TOPEKA, KANSAS—Assembly of God, 610 Lime St.; Aug. 25-Sept. 20; Watson Argue, Evangelist.—Claude J. Utley, Pastor.

MIDVALE, N. J.—Gospel Assembly, Cross St. and Ringwood Ave.; Sept. 18—Oct. 4; I. J. Bolton, Tampa, Fla., Evangelist. C. A. Rally, Oct. 3.—Frederick D. Pettet, Pastor.

NOTICE—Opening date of Southeastern Bible Institute (formerly Alabama Shield of Faith Institute) is Sept. 21 instead of Sept. 14, as formerly announced.—Edgar W. Bethany, Secretary-Treasurer, Box 120, New Brockton, Ala.

CONNEAUT, O.—Assembly of God; Aug. 30, for 3 weeks; J. D. Saunders, Evangelist.—E. E. Bond, Pastor.

EL RENO, OKLA.—Full Gospel Tabernacle; Sept. 2—; Evangelist Bob Ashby and Party.—D. B. Jaggers, Pastor.

NORRISTOWN, PA.—Calvary Gospel Tabernacle, Dekalb and Marshall Sts.; Sept. 6-20; Anna Dickson, Evangelist.—Wilbert D. Schock, Pastor.

PORT ANGELES, WASH.—Assembly of God, West 7th and C St.; Sept. 6—; George E. Koontz, Evangelist.—Winston B. Nelson, Pastor, 830 W. 8th St.

SUPERIOR, WIS.—Central Gospel Tabernacle, 14th and John; Sept. 6, for 3 weeks; Anna C. Berg, Evangelist. Neighboring assemblies invited.—Irvin E. Ade, Pastor.

BOONVILLE, CALIF.—Lake-Mendocino Counties' Fellowship Meeting, Pentecostal Church, Sept. 7. Services, 2:30 and 7:30. Delmar Moon and Martin Jensen, Pastors.—R. J. Renfro, Presbyter.

NORTH BONNEVILLE, WASH.—On Highway 830, Main Street; to continue indefinitely; Evangelist A. Knudsen and Party. A new field for Pentecost at this great Government dam project; co-operation of all Council assemblies requested.—A. Knudsen.

CORDELL, OKLA.—Full Gospel Assembly; Sept. 8-20, or longer; Jack and Esther Martz, Reading, Pa., Singing Evangelists. For further information write Pastor Bessie Hartwell, 306 N. College St., Cordell, Okla.

KANSAS SUNDAY SCHOOL MEETINGS  
Kingman, Sept. 2-3; Wellington, Sept. 7-8; Augusta, Sept. 9-10; Liberal, Sept. 15-17; Pike, Sept. 21-22; Coldwater, Sept. 23-27; Winfield, Sept. 28-29; Cedarvale, Sept. 30-Oct. 1; Piedmont, Oct. 5-6; Severy, Oct. 7-8; St. John, Oct. 12-13; Newton, Oct. 14-15; Kensington, Oct. 18—; C. E. McCarrell, State S. S. Secretary, Medicine Lodge, Kansas.

TENNESSEE DISTRICT COUNCIL AND CAMP MEETING

DYER, TENN.—District Council, Sept. 1-3; camp meeting, Sept. 4-13. E. S. Williams, General Superintendent, Main Speaker. Free housing provided as far as possible. Meals on free-will offering basis. For further information write W. A. Spain, District Secretary, Route 4, Milan, Tenn.—L. A. Smith, District Superintendent, 1405 Aste St., Memphis, Tenn.

ALL-STATE CAMP MEETING

WEST MONROE, LA.—Crosley Street Assembly; Sept. 6-13. Authorized and sponsored by Executive Presbytery of the Arkansas-Louisiana District Council. Able ministers have been secured for Bible teaching, prayer conferences, and evangelistic services. Free camp ground, free sleeping rooms. Everybody bring bedding, linens, and groceries.—David Burris, District Superintendent, Box 310, Russellville, Ark.; E. L. Tanner, Pastor, 305 Crosley St., West Monroe, La.

GEORGIA-SOUTH CAROLINA DISTRICT COUNCIL

COLUMBUS, GA.—North Highland Assembly, 3611 3rd Ave.; Oct. 20-23. E. S. Williams, General Superintendent, expected to be the main speaker. Evangelists Justus and Oliver will serve on evangelistic program. First session of License and Ordination committee, Monday, 5:00 p. m. C. A. Convention, Thursday, 2:00 p. m., Thursday night given over to the young people, Etta McCaskill, president, in charge. Rooms free; meals reasonable rates. Write T. C. Anderson, 3611 3rd Ave., or S. W. Noles, District Superintendent, 1347 20th St.—W. W. Hurston, Secretary-Treasurer.

OPEN FOR CALLS  
Evangelistic or Pastoral

W. E. Pope, New Haven, Mo. "Ten years in the ministry."

Franklin Cory, Lancaster, Minn. "I have resigned the pastorate of Fleece Gospel Tabernacle, Bowmont, N. D. Am a graduate of N. C. B. L., Minneapolis."

NOTICE—I have been Superintendent of the Northern California and Nevada District for the past 10 years. Am now leaving the office that I might give my full time to the ministry of the Word. I am open for a pastorate or for evangelistic campaigns, anywhere the door may open.—M. T. Draper, 2420 T Street, Sacramento, Calif.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 312, Electra, Texas. "I have accepted the pastorate here."—E. R. Winter.

NEW ADDRESS—1233 Troupe St., Lagrange, Ga.—W. A. Robinson.

NEW ADDRESS—450 South Avenue 64, Pasadena, Calif. "Will be on the west coast for the rest of this year."—Meyer and Alice Tan Ditter, Evangelists.

NEW ADDRESS—After September 10, my permanent address will be Shield of Faith Bible Institute, 2115 Belle Ave., Ft. Worth, Texas.—Royden D. Zook.

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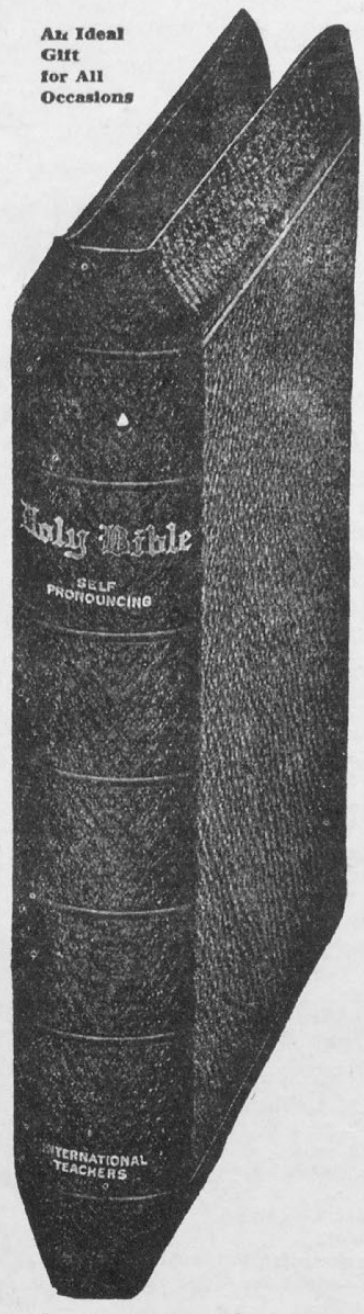
<p>THE book of the generation of Jē'sus Christ, the son of Dā- vid, the son of Ā'brā-hām. 2 Ā'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū-</p>	a Lu. 3, 23
	b Ps. 132, 11
	Isa. 11, 1
	ch. 22, 42
	Acts 2, 30
	Fom. 1, 3
	c Gal. 3, 16
	d Ruth 4, 18

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Reported as given direct for Home Missions	152.67
Reported as given direct to Missionaries	231.11
	824.54
Amount received for Foreign Missions	6,225.32
Amount previously reported	8,841.22
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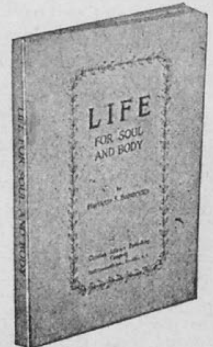
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