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"The Merry Heart"



By Donald Gee

"A merry heart maketh a cheerful countenance." Prov. 15:13.

"A merry heart hath a continual feast." Prov. 15:15.

"A merry heart doeth good like a medicine." Prov. 17:22.

The word "merry" seems to have fallen upon evil days as far as spiritual associations are concerned. Nowadays it is used almost exclusively for entirely worldly, and even coarse, enjoyment. "Eat, drink, and be merry" exemplifies its usual companionship, and carnal pleasures probably fill most people's minds even when they wish each other "A Merry Christmas."

But the genuinely spiritual content possible in the word is amply illustrated by the use of it in the parable of the prodigal son (Luke 15:23, 24, 32). It is the Father Himself Who says, when the wanderer returns, "Let us eat and be merry"; and defends the festivities before the fault-finding elder brother by saying "It was meet that we should make merry." There is a sweet suggestiveness of eternity in the phrase, "They BEGAN to be merry." THIS holy merriment never ends!

The epistle of James gives instructions for the proper expression of spiritual merriment (chap. 5:13—though here the Greek word is different), "Let him sing psalms."

Of course the "merry heart" of the Bible simply means a "joyful or glad" heart, a "good or cheerful" heart (Newberry); and implies, for us, a heart overflowing with the Pentecostal fruit of the Spirit which is JOY. What joy, what feasting, what

"merriment divine," comes into the heart with the fullness of the Spirit! The first 120 were intoxicated; and ever since the Church has, when enjoying her Pentecostal heritage, come "singing down the ages." And if dried-up "elder brothers" ever complain, it is the voice of the Father Himself that gently says "It is meet that we should make merry"—"in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."



Shall I Pray On?

"For years I've prayed, and yet I see no change.
The mountain stands exactly where it stood;
The shadows that it casts are just as deep;
The pathway to its summit e'en more steep.
Shall I pray on?"

"Shall I pray on with ne'er a hopeful sign?
Not only does the mountain still remain,
But while I watch to see it disappear,
Becomes the more appalling year by year.
Shall I pray on?"

"I will pray on. Though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way.
But whether near or far, yes, I shall pray—
I will pray on."

A Cheerful Countenance.

A happy face is a winsome thing. Beauty may be pleasant to the eyes, but cheerfulness is better to live with. Those of us who could never win a prize at a Beauty Contest, may all have a "cheerful countenance" that provides a light in the eye, and readiness to smile about the lips, that brightens the dullest corner and enlivens the most uninteresting occupation. And cheerfulness IS true beauty. It is not for naught that the photographer always says "Smile, please."

Here are true Pentecostal cosmetics. God always works from the *inside*; the world tries to put it on *outside*. The Divine recipe for a cheerful face is a merry heart; "righteousness and peace and joy in the Holy Ghost." The prophecies of our Lord as a "Man of sorrows" have probably been greatly mis-

interpreted by many artists and preachers. Little children would never have been attracted to a Friend whose face was repellant: and even when the agony of the garden was closing upon His soul He could pray, "That they might have My joy."

A happy face is a constant, unspoken, testimony to the saving and satisfying power of the Lord Jesus Christ. I remember a pastor who used to say to his young people whenever they went out to an open-air meeting: "If you can't speak, and you can't sing, you can always SMILE for the Lord." And the smiling faces of that happy band provided a testimony for the reality of "Pentecost" that impressed a whole town.

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The Secret of an Abiding Pentecost

By Leonard Gittings

In the matter of spiritual experiences have we not missed our way somewhat? We have become occupied with things that lie on the surface, rather than with the things that are of deeper note. We are contented to delight ourselves with those outward manifestations of the spiritual life, which should hold a second place, and are paying too little heed to the inward life. Success must not be judged by the number of conversions, by the excitement produced, and by the ecstatic experiences on record. Revivals, sensational and accompanied by immediate effects, even though these are temporary are depended upon too largely. Our religious experience is spasmodic, given to sudden health and sudden sickness.

God's dealings with the soul cannot always be judged by what is seen outwardly, nor can they be enclosed within the limits of the religious "experiences" common to so many, around which a theological creed has been built. All men have not the same temperament, or the same point of view that environment and training produce. It is unwise to lay down any set of rules to circumscribe spiritual experience. God has His own ways of leading men, which are far wiser than ours. Hence, he that winneth souls is wise; that is, the more wisdom he receives through getting to know the heart of God, the more effective will he be as a soul winner.

We cannot deny a man's claim to spiritual life because he has not arrived at it by way of the "altar," or because we cannot trace definitely the steps of repentance, faith, and regeneration. Andrew did not enter the kingdom of God in the same way as Saul of Tarsus. John Wesley's experience was not that of John Bunyan. The outward show of things was entirely different, though the spiritual laws underlying them were the same. And it is these laws, these divine truths that underlie all experience, that we need to discern and lay hold of, for they are the foundations of reality. We do not say that these outward manifestations are unnecessary—they will continue as long as man is what he is—but we must understand that they are secondary to those principles of life from which they spring. *God is concerned in the first place with our dwelling in Him and He in us.*

Now this is just where many have gone wrong. They have placed a premium upon "experiences," have coveted the gift for its own sake, and tend to put the Giver a little in the background. And, mark you, they do this with every protes-

tation of devotion and spirituality. This is one of the causes of objection to what we call "tarrying meetings," as they are commonly conducted. We think that it would be productive of good to change both the name and the method of these meetings. People come, often with the definite purpose of seeking an "experience," partly because they have been taught to come, and partly because they wish to have what others have. We are not discountenancing meetings for seeking more of God, but pleading for a right attitude of soul towards Him, which will rid us of that mean begging for what we have set ourselves to obtain. *Let us first of all seek to immerse our souls in God, the Source of all true spiritual experience.*

It is when we fail to recognize Him as we ought that we resort to artificial and harmful methods. It is a very sad thing to see people trying to "work up" an experience, urged on by those who should know better. They do not get any nearer to God by a lot of human shouting and shaking, and nothing seems to us more objectionable than to see people thoughtlessly laying hands on others, and crying out such injunctions as, "Yield to God," "Let your members go free," "Begin in the natural and finish in the spiritual," and other sayings even more stupid than these. Such methods cannot but produce spurious imitations of spiritual experiences, and it is surely time that a loud voice of protest were raised against the whole system, regardless of whoever may adopt it. They are a blot upon our testimony, and to refuse to deal with them under the pretence of fearing to quench the Spirit displays lack of moral courage, and of spiritual discernment. The exhortation to quench not the Spirit seems to refer more to our own individual experience, for we do not see how we can do so in the life of another, if God is at work.

All spiritual gifts and ministries are the outworkings of a rich experience of God, and we are unsafe in trusting that which springs not from such a source.

Seeing that our deep experiences are the product of the soul's union with God, they are dependent upon a spiritual force to operate them. Contact with the divine produces in us a state of ecstasy, which overflows in outward gushings such as tongues, prophesings, etc., the inspirational evidences of God in the soul. So that to attempt the "forcing" of such experiences is to miss the purpose of God. They are divine in their origin, and all we have to do is to bring ourselves to the place where God can meet us. Seek God,

know God, and the consciousness of the supernatural in your soul will follow as a natural consequence. This is to be discovered by reading the biography of any man of spiritual power that the world has ever seen. This union with God can become the most natural of things, as we see in the simple, balanced, yet powerful life of the Son of God.

It does not seem correct to speak of the filling of the Holy Spirit as a past, unique experience alone, much as one describes a man who dives into a river and clambers out again. The filling which was received ought to abide in us. Is the baptism or the filling of the Holy Ghost, not one continuous experience, and our first "filling" *only the commencing of that continuous experience?* Any other view seems to belittle the fact that spiritual experiences are *the union of the soul with God.* "Be filled with the Spirit," says the Scripture, not "Get filled by a series of spasmodic experiences." If supernatural manifestations accompany the Baptism in the Spirit, should not these be ours continually? Should we not be similar to the great cable charged with electric power, throbbing with latent energy, ready to turn it into service according to the demand? Is not this the way Christ and the apostles lived? Surely this is the meaning of Pentecost.

The man who has learned to make God his home lives constantly in the knowledge and assurance of indwelling spiritual power. What he is, what he does is a manifestation of God, for the divine revelation that is in him flows out through him.

CONGO BELGE, AFRICA

A Word from the Editor on Vacation

I have just had the pleasure of sitting under the ministry of Brother Howard Carter, chairman of the Assemblies of God of Great Britain, and his ministry has been such a blessing to my soul that I want to urge others, especially our ministers to secure to themselves the advantages of hearing his messages while he is in this country.

Brother Carter leaves for Australia in September; but he is to be at the Eureka Springs, Ark., Camp Meeting from August 16 to 26. I am confident our ministers will be well repaid for any sacrifices they may make to get there. Many are receiving the Baptism under our Brother's ministry.—S. H. F.

Tithing was practiced long before the law, Gen. 14:20; 28:22; was endorsed by Jesus, Matt. 23:23; was encouraged by Paul, 1 Cor. 16:2 for the least they could lay by in store "as God had prospered" was the tithe. Therefore one may tithe and not be under the law.

Bolshevism Battling Against Christianity

G. Herbert Schmidt

PART III

To illustrate the unspeakable sorrow which comes to saints in Soviet Russia, let us consider a little of what transpires when an arrest takes place. Suddenly the police break in and command the father to follow. It is a sad good-by, very likely it is the last time he will ever see his wife and children. Oh yes, there is much weeping at home—unceasing tears there, on the way to the prison exile, somewhere thousands of miles away. When they are taken from the house they are brought to the police station, driven to a railroad junction, crowded into a box car, forty to sixty people occupying one of these, in which there is not enough room to sit or to lie down for sleep. Often these box cars are not opened for forty-eight hours or more. Perhaps you can picture what that means, men and women crowded into such a place where there are no windows or any ventilation. Dreadful diseases break out and many die en route, but the train creeps on into a dark future.

On arrival in the exile camp, a life of sorrow, trouble and shame awaits them. I cannot mention everything that happens but let the following suffice. A routine of heavy work of many hours a day begins. The food is very poor and insufficient—one pound of bread daily. The exile divides this piece of bread into three, one of which he eats in the morning with his "Soviet tea" which consists of hot water poured over dried carrots and beets, without sugar, for his breakfast. At noon he receives soup which is a mixture of vegetable, a few potatoes, or grass, and the second piece of bread. The last piece of bread he eats in the evening with some more "Soviet tea." Can one realize what this means, working many hours a day with such food? No wonder that the exile's strength and energy ebbs away until one morning he cannot get up as usual. His brow is hot with fever, no hospital, no care is offered. They want them to perish, they bring them into these places for that very purpose. The average life of an exile in the camp is from three to four years. When they die they are buried without any ceremony, without their loved ones being notified. They are forgotten, *yet not forgotten*. This is a part of the picture of life in exile. What spiritual uplift does he have in such a Concentration Camp? The Bible is taken away from him at the time of his arrest. He lives month by month without hearing a kind word, no meeting, no fellowship is possible, yet there is *Someone beside him* in that dreary camp.

It is Jesus Christ and He comforts Him!

The saint in exile tells others about salvation. As he walks side by side with one who is without Christ and in despair, he whispers words of comfort to him. Perhaps the other asks him, "How can I find God?" He answers, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Somewhere in the dark night a lonely figure falls on his knees and in his despair lifts his hands towards heaven and with a muffled voice cries, "Oh God, give me the same peace and hope which that one has who spoke to me about Thee." An unseen hand rests upon the weary figure and a finger points to Calvary: "Him that cometh to me I will in no wise cast out." God reveals Himself and peace like a river steals into that lonely heart. A precious child of God in like suffering is instrumental in the salvation of a soul, a new citizen of heaven is born.

The Bolsheviks usually select the most heartless guards. Anyone who shows a humane spirit soon disappears from his post, for they will not permit them to show any kindness or consideration to the exile. One of these heartless guards found that a brother often quietly slipped into the near-by woods in the evenings. One day he followed, found him on his knees praying with his face turned upwards, lifting his hands towards heaven. He beat him and chased him back into the camp, yet he found him again stealing away to pray. He became curious and wondered what that man was praying about, it seemed so ridiculous to him. He decided to secretly follow him and listen.

Soon he heard that precious man of God, amid many tears, praying for his tormentors, for him, the cruel guard, and he could not understand it. Ashamed and puzzled he sneaked away but could not forget this prayer. He became restless, convicted. One day as he saw the brother going into the woods again, he followed, went up to him and said, "What makes you pray as you do? I have been mean to you so often, have done so many bad things to you, how can you pray for me and still love me?" Then the Russian brother began to testify, saying, "Why, Jesus Christ died for every sinner. He died for me and for you. *He loves you and why shouldn't I love you?*"

The guard was disturbed and asked, "Do you think I could experience the same peace and joy which you have?" The brother assured him that he could. Yet the guard was too proud to pray then, but one day he too went quietly into the

woods, fell down on his knees and with many tears surrendered to Jesus Christ and a wonderful joy came into his heart. He hunted up the brother, fell upon his neck and said, "I have found the Saviour, I am happy too." Soon that guard disappeared, he too had to die for his faith in Christ but will rejoice in all eternity, praise God forever!

Thus we see how wonderfully God is gaining the victory in Russia, even through the dying saints. Bolsheviks can destroy religious organizations, can burn Bibles, but they can *never* destroy the eternal life which Jesus Christ imparts: that can never be rooted out. The Bolsheviks have decreed that by May 1, 1937 every meeting place and every house of worship is to be destroyed, yea even the conception of or term *God*, according to that plan, will have been wiped out in Russia. Yet *we know* the Bolsheviks will be disappointed in this. A Bolshevik leader recently said, "There is only one formidable obstacle in our way, and that is Christianity; therefore we must destroy it, we must destroy the Bible." I answered, "When Bolshevism is long forgotten, the Name of Jesus will still be the most glorious in heaven and on earth." Real Christians in Russia are dying for their faith in Christ but are faithful to Him, therefore we know that the Bolsheviks will never be able to destroy Christianity.

In order to depict how desperately the Bolsheviks try to destroy faith in God, we must also consider another of their plans and practices. It is the collective farming system. Agriculture has a most important place in Russian economic life because eighty per cent of the population live in villages occupied with farming, therefore any change made in this connection, must include the millions of peasants. The little home is the haven of a peasant or any persecuted child of God. There in his home he gathers new strength from God and consequently the Bolsheviks want to destroy the home and rob him of his privacy. The most convenient way to effect this is by means of collective farming. The Government require the peasants to surrender their land to them without making them any remuneration. They become government-controlled agricultural workers, men and women included. A mother who is compelled to work eight hours a day certainly cannot take care of her children, consequently she is compelled to place them in the care of government nurses. The individual houses are torn down and large community buildings are erected in which men and women sleep, eat, and live together, thereby destroying all their privacy.

Under this diabolic plan, the Bolsheviks deprive millions and millions of their last chance of meeting in a little secret

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Spoiled Christians



E. F. M. Staudt

Can a Christian be spoiled? Yes! The clay was marred in the hands of the Potter. Jer. 18:3. It did not respond to His touch. There may have been grit in it, or it may have been too hard or too soft to mold. It is a sad spectacle to see so many marred, spoiled Christians today.

The Galatians were spoiled by going back under law, being circumcised, observing the Jewish holy days. Gal. 3:1-3; 5:4, 7. They fell from grace and Christ did not profit them. We fall into the same error when we try to add our own works to the finished work of Calvary. We stand in grace alone by faith. The Blood alone can save and justify the sinner before God.

The Colossians were spoiled by false philosophy, an ultra-mysticism and vain deceit. Col. 2:18-23. We have the modern counterpart in Modernism, Christian Science, Theosophy, and superstition of various kinds. Oh, how many good people have been spoiled by these false systems.

The Ephesian Church was spoiled by lack of love (Rev. 2:4-5). It was orthodox and zealous, but lacked the great essential, without which all else is of no avail. How many individuals and assemblies have been spoiled in the same way. Loveless saints, loveless assemblies. They become cold, heartless and cruel toward each other and thus hinder not only their own growth but also that of the whole body.

Hymenaeus and Philetus (2 Tim. 2:17) were spoiled by the false doctrine, teaching that the resurrection is past already. The error of Post-Millennialism and the method of spiritualizing other great truths of the Gospel has done much to unsettle the people. "If the plain sense makes good sense seek no other sense" is a safe method in Bible interpretation. Does it matter what a man believes, if his character is good? We believe a man will be no better than his creed, if he really believes what he professes. What you take into your mind is as important as the food you eat. Many are poisoned mentally and it is well-nigh impossible to correct and restore them. False doctrine eats like a cancer in the soul.

Spoiled by spiritual pride. 1 Tim. 3:6. The exaltation to church-office of an unstable person will inflate him with spiritual pride and a sense of self-importance. This is the sin that caused the downfall of Satan and many have fallen into it since. Some are proud of spiritual gifts, not realizing they have nothing that they have not received. Some of their Chris-

tian experience, a remarkable conversion, some great blessing. Some are even proud of their ignorance, have gotten beyond Bible study, or taking counsel from Pastors and older Christians, and fall an easy prey to the devil.

Burnt by false fire. Lev. 10. Nadab and Abihu offered strange fire before the Lord and perished in the sanctuary. Emotional excitement is not power but mere fleshly effervescence, and people born and bred in this atmosphere, rarely ever rise any higher or go any deeper in God. True worship is "in spirit and in truth" and God ever seeketh such to worship Him. What kind of fire do we offer?

Contentious People. Phil. 1:15-16; 1 Tim. 4:4-6. Some people will stir up strife and contention in an assembly if they are not the "queen-bee" or the "King-fish" and make it miserable for everybody. If they had no special part, "it was no meeting"; everything and everybody is wrong. The fact is, they are wrong themselves, have a contentious spirit, and will not be harnessed or directed by those who are over them in the Lord. A letter of dismissal may be the best cure for such, for these roots of bitterness defile many. Heb. 12:15.

Worldly Christians. "Demas hath forsaken me having loved this present world." 2 Tim. 4:10. "If any man love the world, the love of the Father is not in him." 1 John 2:15. This Delilah has shorn the locks of spiritual power from a great many, who are not willing to bear the cross, forsake all and follow Him. "A man's power over the world is measured by his distance from it." The love of gold, pleasure and fame has caused the fall of many once spiritual believers. We have to choose between the temporal and eternal, which shall it be?

Is there any cure for spoiled Christians? Return to the simplicity of the Gospel. 2 Cor. 11:3. The Gospel is the purest reason, the greatest consolation, the sublimest hope, the most effective power in the world today. "He made it again another vessel, as seemed good to the Potter to make it."

Broadcasting

Here is a suggestion to those pastors who broadcast one or more of their regular services:

Let them induce the young people who have zeal for the Lord but are not capable of preaching to go into the suburbs of cities where the broadcasting is done

and into the country round about, in search for godly people who have receiving sets, and who would be willing to open their homes for service. Having arranged for the service to be held regularly in the home thus found, the workers should thoroughly advertise the fact throughout the community seeking to induce people to come to the meeting.

Such a meeting having been arranged one of the workers could be selected as leader. He would continually advertise the meetings; provide the people who came with song books like those used by the church broadcasting; have the people find the numbers and sing with the radio. When prayer was offered at the church he would have the people listening in assume attitudes of prayer, participating in the service as if actually present in the church. When the broadcast ceases the leader could induce people to seek the Lord for salvation or the Baptism, as the situation might make proper. A zealous worker, even without preaching ability, by the blessing of God might in this way be able to do a great deal of good, and possibly even build up and organize an assembly.

Another thing: people who are in places where there are no Pentecostal services could discover some Pentecostal broadcasting that reaches that community, maybe from hundreds of miles away, and organize a group of people to meet at some home that would be available, to listen to the distant broadcast, conducting the service just as is above outlined.

Leaders of such meetings should also apply for an *Evangel* box from which people attending could buy an *Evangel* by putting 2c in the slot. Thus an energetic, consecrated person who cannot preach could do much toward forming a new assembly. Assemblies that have no pastor, with a proper display of energy, might be able to borrow a radio receiving set week after week and put it in their place, of worship, so having a fine service for those who come, received through the loud-speaker. A person who cannot preach, but who has the wisdom that God will give, should be able to successfully carry on a pastorless assembly in this way, until such time as it could be built up strong enough to have a pastor.

In many communities there are vacant church houses. Energetic, consecrated persons could get permission to use such houses, clean them up nicely, arrange for installing a receiving set and borrow such a set to place in the vacant church building at the hour of broadcasting. So the vacant church would find itself again packed with people who would eagerly listen to the fine broadcasted service coming over the air from some distant preacher. An *Evangel* box in such a church house, if properly advertised from

time to time should soon fill the community with *Evangels* and consequently soon bring about a revival of old time godliness.

A woman could do the things above mentioned, and so have it said of her in that great day, "She hath done what she could."

Chas. E. Robinson

Opportunity for Bible Training

To those who have hitherto been unable to get the Bible training they so much need and long for because of insufficient financial support, the following announcement will be of great interest. Central Bible Institute has reduced its fees so that the cost of a year in school is now *one hundred dollars less* than formerly! This will mean that many more young people can enter training this fall than were able to do so last year.

This reduction is in price only. The standard is not being lowered in any way. The faculty has already been arranged for, and there is to be no letting down in the curriculum. The purpose of cutting the cost is to make it possible for more young people to receive the benefits of Bible training. It is a step of faith on the part of the Directors of the school in a serious effort to enlarge its scope of service.

Central Bible Institute is now the cheapest school, all things considered, in the Pentecostal movement. All expenses for one student for a year can be met with approximately \$185. Think of it! Think what it means to be able to spend eight months in school under the instruction of the best of teachers at a cost of less than two hundred dollars! There is a special rate of \$160 for those who pay for the whole year in advance.

Pastors and officials are urged to impress on the minds of young people the value of Bible school training and help them in their efforts to get it. Those who have money to invest for the Lord can use it in no better way than by helping some worthy young person through Bible school. This is an investment that goes on paying dividends down through the years in increasing measure because of the increased efficiency of workers who thus learned how to study their Bibles.

All who are interested in the school are invited to write for a copy of the free catalog and an application blank. Address Central Bible Institute, Route 5, Box 42, Springfield, Mo.

Palestine's Population

Dr. Weizman in his report on the German-Jewish situation stresses the great opportunity presented in Palestine for Jewish youth. "We know that there exists definite opportunities whereby the population of Palestine might be doubled within four or five years."

The Passing and the Permanent

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

A Jewish-Christian Appeal

The Hebrew-Christian Alliance has sent an appeal to Jewry. After referring to the deplorable condition of the Jews in many parts of the world, and to the failure of their hopes, the appeal says: "Yet there is one who can help us attain our high aspirations and be just what God desires us to be—a priestly nation; a people that is righteous and does righteousness! This one is no other than our estranged Brother, Jesus! He is the only one who can deliver us from the present chaos and help us bring into reality the hopes and expectations of our holy prophets. With Him as our King we shall be conquerors! In Him alone is our salvation! With Him is closely bound up the lot of every individual Jew, as well as the lot of the whole nation. In Him alone is there a future, and what a glorious future, for our people!

"Brethren: We, the members of the Hebrew Christian Alliance, are the pioneers, who seek to bring back our King to His throne. Join the pioneer-ranks and together let us labor until He, the despised, shall be the crowned."

A Nation With a Stigma

Writes Johann Smertenko in *Harper's Magazine*: "In the United States prejudice against the Jew has been markedly noticeable for the last twenty-five years. It is no secret that Jews have difficulty in gaining admission to the institutions of higher learning and that their opportunities for legal and medical training are limited. It is equally well known that the professions of banking, engineering and teaching are closed to all but a few and that quasi-public service corporations rigorously exclude them. According to records compiled from 27,000 cases by a Christian placement specialist, 90 out of every 100 Jewish applicants to the employment agencies are disqualified by their Jewishness without regard to other qualifications."

This reproach, which is a part of the curse of the law upon a disobedient nation (Deut. 28:37), will one day be removed by the Lord Himself. 36:15.

The Coming World State

An English Member of Parliament, R. Bernays, has recently returned from Germany and writes in the *Contemporary Review* of November, "My most poignant memory is of the terror on the faces of so many of the Jews with whom we talked—in some cases unreasonable, but horribly real to them all the same—decent, kindly folk,

staring at sounds, afraid to talk, suspecting their nearest neighbors: there they sit, waiting, in horrible silence, while the State is elevated into a monster crushing everything that is standing in its path."

Commenting on this the Editor of *Dawn* says, "This last clause is a striking fulfillment of the World State at the end (Dan. 7:7)—'A beast, terrible and powerful, and strong exceedingly, devoured and brake in pieces, and stamped the residue (helpless minorities) with his feet.'"

The Message of the Hour

Even among the ritualistic Anglo-Catholics of England there is a re-awakened interest in the Second Coming of Christ, we learn from the *Morning Star*. Said one of their preachers: "These words of my text, 'Men's hearts failing them for fear, and for looking after those things which are coming on the earth' can be applied with literal exactitude to the state of Europe today."

The Situation of German Jews

Dr. Goebbels, one of Hitler's right-hand men, is reported to have said: "German Jews will be left alone by us if they will quietly and modestly retire within their own four walls and if they will refrain from putting forth a claim to equal worth with and equal rights with Germans. If they do not, they will have to blame themselves for the consequences."

This means that the Jews of Germany have been degraded from their position of equality with other German citizens. Such was predicted by Moses. Israel obedient to God should be honored by the Gentiles (Deut. 2:13); but if Israel should prove disobedient to God, "he (the Gentiles) shall be the head, and thou shalt be the tail." Verse 44.

Anti-Semitism

The leader of British Fascism, Sir Oswald Mosley, at first declared that British Fascism was not anti-Jewish. But lately he has declared that the Jews of Britain are not loyal to British nationalism. Until recently Italian Fascism has been free from anti-Semitism, but we learn from the *New Statesman* that "the 67 Fascist daily papers which compose the whole press have all published a very violent anti-Semitic article."

Thus, in fulfillment of prophecy, two world movements run parallel and connected—a movement toward dictatorship and a movement against the Jew. The two go together, for nationalistic "one hundred per cent" movements naturally turn against the Jew who is considered "different," a member of an alien race.



Time-Tested Healings



An Eye Healed

In 1930 I was working in a zinc plant in Kellogg, Idaho. I received a splash of zinc dust cut with sulphuric acid in my eye, which badly burned the eyeball. When the surgeon washed the zinc dust out he termed it a bad burn. It was extremely painful. That same evening as I was going to the mission I came to the saints on the street holding a street meeting. I told the crowd on the street about the burned eye, and invited them to come to the mission where I would have it prayed for. I asked them to look at the eye before prayer was offered and then look at it afterwards, and see what God had done. In much pain I sat during the meeting. When the preacher had finished and the time when I could be prayed for came, I again invited all to come close and look at my eye both before prayer and after. As I sat being prayed for the power of God came on me and my feet began to dance. My eye popped open and I could look with it wide open without pain or discomfort. We praised the Lord that He is an eye-opener. I went home and slept till morning, when I went to work—no more pain. Glory!—Nathaniel M. Lamont, 829 29th Avenue, Minneapolis, Minn.

Healed of Tuberculosis

I praise the Lord for this privilege of sending my testimony, telling what God has done for me. I give God all the glory.

I was converted and joined the Baptist Church at the age of thirteen. I later married, and when my son was two years of age he was very ill with stomach trouble. I knew God could save, and if He could save, I knew He could heal. When I realized that he was so near death's door, and after everything else had failed, I prayed the prayer of faith, and our baby was instantly healed.

In 1917, when my son was five years old, three physicians, specialists in Missouri and Arkansas, told me that I had tuberculosis of the lungs and that there was no hope of my recovering. I wanted to live to raise my boy, so I prayed earnestly that I might live to see him just one year older. God kept prolonging my life till the boy finished high school at the age of fifteen.

I was getting worse all the time, and finally was in the last stages of tuberculosis. In May, 1928 God led us to Tulsa, where we located. In October of the same year I was invited to visit

the Full Gospel Tabernacle at Fifth and Peoria, where I was anointed with oil in the name of the Lord by the elders of that assembly, according to James 5:14. As they prayed the prayer of faith I was instantly healed.

The next morning while praying with two other Pentecostal sisters I received the Baptism in the Holy Spirit.

It has now been five years since the Lord so graciously healed me, and I have had no symptoms of tuberculosis since that time. Praise God.—Mrs. Jewell Webb, Tulsa, Oklahoma.

Baby Healed of Eczema

In November, 1929 our little daughter fourteen months old had a severe case of eczema following chicken pox. Pustules covered large areas of her little body, and the itching and burning were so intense and constant that she had very little restful sleep day or night. We had, as we believed, the best baby doctor in the city; but under his care the baby grew worse. (The name of the doctor will be given upon request.) Her face became a solid mass of sores horrible to behold. She had no appetite, constantly lost flesh, and we feared we were about to lose our baby.

At this time we heard of a group of people who pray for the sick and afflicted in the Scriptural way. Praise God! When we came to Him who "took our infirmities and bare our sicknesses," He touched the little one with his healing hand. She was prayed for June 9, and at once began to amend. The pustules dried up, the scabs disappeared, and in a few weeks all trace of the terrible affliction was gone. Now

after more than six months there is no return of the trouble whatever.—W. Scott Clark, 328 Quincy Street, Waterloo, Iowa.

Ed. note. The above testimony was published by Cassius H. Wood, the pastor under whose ministry the healing took place, in 1930. Responding to an inquiry from us the father of the child wrote us on July 2, 1934, "Little Mary received a real touch from the Lord which has lasted. She had a light case of some sort of irritation on her elbows, when she was healed. This returned several times; but the dear Lord has healed her entirely of this, and there has been no return of it for two years." The reality and enduring nature of the healing is also vouched for by Pastor Wood in a letter dated June 23, 1934.

Boil It Down

*If you've got a thought that's happy,
Boil it down;
Make it short, and crisp and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.
Take out every surplus letter—
Boil it down;
Fewer syllables the better—
Boil it down.
Make your meaning plain—express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.
Skim it well, then skim the skimmings,
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence in two,
Send it on, and we'll begin to
Boil it down.*

—The American Friend

Bolshevism Battling Against Christianity

(Continued from Page Three)

corner and bowing their knees in prayer to God. They think in this way faith in God will be wiped out and although unspeakable sorrow and heartache is brought into the lives of the saints, thank God the Bolshevists will not succeed.

However, it is a grave signal of danger for the whole world, because Communism does not confine itself within its own borders, but is desperately active all over the world in order to bring about the same overthrow in other countries. Indeed it cannot be taken lightly. Here in the States I heard someone say, "Thank God, ours is a free country, I am thousands of miles away from Communism, I have my own troubles, and won't bother about Russia." Yet Communism is a system that does not recognize international boundaries. Satan is mobilizing for



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the last battle of this age. He has indeed established his headquarters in Moscow and from there is sending forth his emissaries into every corner of this old world to poison the minds of the people. Communism's advance guard is Atheism and his battle cry is "Away with Christ, dethrone Him." Communism does not only promote Atheism but is in itself Atheism. The Atheist societies are desperately active, also in our beloved country. In Germany, upon which country the Bolsheviks place their fondest hopes, there are nearly three million Atheists, solidly controlled by evil men who are subject to Moscow, and if God does not intervene, the country will be drawn into a league of wickedness against the whole civilized world.

"The Merry Heart"

(Continued from Page One)

There was an assembly in Scotland where the elders solemnly asserted their right to sit on the platform on Sunday evenings. The pastor knew his men, and agreed only on one condition—that they sat there with smiling faces! All who sit on platforms might remember the same rule.

A good story is told of a Mission in the slums of London, in which the whole secret of success was in a lady who could neither speak nor sing in the meetings. When questioned as to her obviously vital part in the prosperity of the work she replied: "Oh, I just smile them in, and I smile them out again at the close." All doorkeepers should take due note. Souls can be won for Christ by a smile at the door; and driven away by lack of it. There are two places in every assembly where a cheerful countenance is essential—on the platform, and at the door. If the space in between is also filled up with smiling faces, so much the better. But it requires "merry hearts."

A Continual Feast.

All real enjoyment of life comes from a condition of heart. A merry heart finds a feast in all sorts of unlikely places, and extracts the very best out of life at every turn: while the "miserable or depressed" heart (Newberry for "afflicted" in same verse) fails to get an ounce of joy out of a ton of luxury. The succeeding verses are worth quoting: "Better is little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

Circumstances are either our servants or our masters, and it is the condition of our heart that decides the question. Habakkuk visualized circumstances about as bad as they could be; but he said "YET will I rejoice in the Lord." Paul and Silas found something to feast about in prison, with backs bleeding through unmerited beating.

One essential element in the merry heart that has a continual feast is a simple, unwavering FAITH in the promises of God. Hannah, the weeping woman in "bitterness of soul," believed the promise given to her in the house of God that she should have a son: and she "went her way, and did eat, and her countenance was no more sad." (1 Sam. 1:18) Elkanah's choicest delicacies could not tempt her appetite before; now every simple meal was a feast. She believed God.

Pentecost is a continual feast. No wonder the Holy Spirit appropriately fell on one of the old Jewish feast-days. "The harvest festival," I think Weymouth translates it. How divinely fitting! "They did eat their meat with gladness" (Acts 2:46). It is to be a CONTINUAL feast; for the Comforter has come to abide, and has brought with Him the secret of a sanctified "merry heart" for ever. Our finest feasting here is only an earnest, a foretaste, of the feasting that awaits us yonder, where hearts made merry by redeeming love shall sing eternally in the halls of Zion.

A Good Medicine.

So a merry heart is one of heaven's prescriptions for sicknesses of mind and body. Blessed means of healing! Its taste is certainly sweeter than some of those old remedies we found in bottles.

Embedded in this word of wisdom is the plain fact that conditions of heart and mind DO affect the body also. Just because false systems of mental healing, and "science falsely so-called," have exploited this truth to conceal error, there is no reason why we should foolishly neglect or reject it.

A happy heart, and a care-free mind, are a tremendous aid to physical health and healing. We suggest that PART of the connection between mutually confessed faults and physical healing contained in James 5:16, is the mental relief that often accompanies confession. Of course, this is not all, for the true peace that makes a merry heart can only grow out of a sense of divine forgiveness, based on the atonement. But the mind DOES affect the body; and there is absolutely no treachery to Divine Healing in recognizing the instinctively healing properties of cheerfulness.

Spirit-filled messengers with merry hearts can take this holy "medicine" to others in sickness or sorrow. Moffatt's translation of the last sentence of Rom. 12:8, is illuminating: "The sick visitor must be cheerful." A. S. Way gives the charming paraphrase, "If you come with sympathy to sorrow, bring God's sunlight on your face." Such an one must have been Onesiphorus, for he "oft refreshed" Paul in prison (2 Tim. 1:16). It goes without saying that those whose work is to visit the sick and afflicted should have the gift of diffusing a sympathetic cheer-

fulness wherever they enter. This is no work for the pessimistic and despondent. Some visitations can have a positively harmful effect.

There are circumstances when it is justifiable to compel an outward cheerfulness; but the power of the Spirit in healing balm will only flow from a truly "merry heart," made so because it is filled with the grace of God. It is said that John Wesley diffused an atmosphere of cheerfulness into every room he entered; his whole personality was throbbing with the joy of doing God's will. The Master has room for many more in this most noble order of the merry hearts, that shall carry the "healing of His seamless dress" to many a bed of pain, and witness wherever they go to this heavenly "medicine" with which He binds up the broken in heart and gives the garment of praise for the spirit of heaviness.

Seed Thoughts

Gathered by Alice E. Lyce

"The true worker's world is the unit. Recognize the personal glory and dignity of the unit as an agent. Work with units, but above all work at units. But the capacity of acting upon individuals is now almost a lost art." (Drummond). Study John's Gospel as an illustration of how Jesus worked with individuals. It is a priceless manual for the personal worker. "Out in the freshness where things grow silently he was taught the worth of noiseless work, seeing to it that he never mistook clamor for force." (Cowman). The Spirit of God wants to teach us all this lesson.

There is joy in heaven over one sinner that repents. Someone has said, "While you aim at great things for the Lord, yet keep in view the arithmetic of heaven's exultant joy."

To our appreciation of the value of each individual let us add a sense of the power in co-operation. "Sympathy is two hearts tugging at the same load." See Deut. 32:30.

"Influence is something which distills from every life. It cannot be weighed, photographed, or measured, yet it is the most real thing about a man. It gathers unto itself all that belongs to the life." (Cowman).

"There is a certain compulsory impressiveness of character which attaches to profound spirituality, and which is commandingly present in those who walk in the fellowship of the Holy Ghost." (Jowett).

"Though the life in which God has prevailed is profoundly humble, it is yet conscious that God's almighty belongs to it, and moves upon its mission as though the destinies of earth depended upon its effort, as they do."

Questions and Answers

When one speaks in an unknown tongue is it the Spirit speaking or is it the person?

Correctly speaking, all speaking in tongues is done by the person. "They began to speak with other tongues as the Spirit gave them utterance." The Spirit prompted the utterance, but the people gave forth the voice.

When one speaks under Divine quickening there is spiritual utterance. Should one speak without Divine quickening it would be human utterance, which might be possible where one has a language imparted as a gift from the Lord.

Is it Scriptural to expect an invisible-to-the-world return of Jesus for His saints prior to the tribulation and a visible return with the saints after the tribulation?

Jesus must come for the saints before He can come with them. It seems that the church age is that period between the 69th and 70th week of Dan. 9:24-27, during which the New Testament mystery, the Church, is being outcalled. Eph. 3:5, 6. The 69 weeks have been fulfilled. The 70th week will begin with a covenant between Israel and the Roman Prince, whom we believe to be the Antichrist, which covenant will be broken in the midst of the week (of years) which will result in the Great Tribulation mentioned in Matt. 24:21. Before Jesus comes as King of kings to end the 70th week by destroying Antichrist, the marriage supper will have taken place, therefore the saints must have already been caught away to meet the Lord. Revelation 19. Jesus taught His disciples to pray that they might escape the things which shall come to pass, referring to the time of trouble that is coming (Luke 21:36), and has promised His faithful ones that they will be kept from the time of temptation, or trial, which shall come on all the world. Rev. 3:10.—E. S. W.

A Three Minute Sermon

The Fruit of the Spirit—Love!

"But now abide faith, hope, love, these three, and the greatest of these is love." 1 Cor. 13:13.

Let us lay emphasis on the word *fruit*, as contrasted with the works of the law. In work there is effort, strain, the sweat of the brow, and straining of the muscles; but fruit comes easily and naturally by the overflow of the sap rising from the root to bough and bud. So our Christian life should be the exuberance of the heart in which Christ dwells. The apostle Paul prayed that Christ might dwell in

the heart of his converts, that they might be rooted and grounded in love. It is only when the Holy Spirit fills us to the overflow that we shall abound in love to all men.

We must distinguish between *love* and *the emotion of love*. The former is always possible, though not always and immediately the latter. Our Lord, repeating the ancient words of the Pentateuch, taught us that we may love God with our mind and strength as well as with our hearts. We all know that the mind and strength are governed not by our emotions, but by our wills. We can love, therefore, by determining to put our thought and energies at the service of another for the sake of God; and we shall find our emotions kindling into a sacred glow of conscious affection.

In the chapter from which our text is taken, St. Paul distinguishes between the gifts of the Church and Love. After passing them in review he comes to the conclusion that all of them, without love as their heart and inspiration, are worth nothing.

The greatest word in the world is the unfathomable statement, "God is love." You can no more define the essence of love than you can define the essence of God, but you can describe its effects and fruits. I give Dr. Weymouth's translation: "Love is patient and kind, knows neither envy nor jealousy; is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out in passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent; she is full of trust, full of hope, full of patient endurance."

We ought to take each of these clauses, and ponder whether our lives are realizing these high ideals. God send us a baptism of such love!—F. B. Meyer.

DENISON, TEXAS—A little more than a year ago we began work for the advancement of the cause of Christ in Denison, and God has blessed every effort. We thank Him for the steady growth of the church and for the good revival just closed under the ministry of Joe Newby. About 33 were saved and 13 received the Baptism with the Holy Ghost. We launch a tent revival soon.—R. W. Newby, Pastor.

WESTWOOD, CALIF.—Charles J. Kendall, of Susanville, has just closed a 4 weeks' revival in the Community Church with remarkable results. For some 20 years the town has been closed to the full gospel, but the Lord poured out His Spirit in soul saving and baptizing power. There were between 30 and 45 definite conversions: 5 were baptized, in the Holy Spirit, according to Acts 2:4; and 32 received Christian baptism. Other good accomplished cannot be estimated. All have been blessed and inspired by the fervency of spirit which accompanied this ministry.—Everett C. Hancock.

The Way of Salvation

Conviction

"In the Chicago Avenue Church," says Dr. R. A. Torrey, "I saw sitting just to my left in the front seat underneath the gallery, one of my deacons, and sitting beside him, a flashily-dressed and hard-looking man. I at once concluded that he was a sporting man and I said to myself, 'Deacon Young has been fishing today.' (See Mark 1:17.) Every little while as I was preaching, I would turn around and look at that man. His eyes were riveted upon me. He was paying the closest attention. Evidently the whole scene was strange to him, and some power, mysterious to him, had taken hold of him. When we went to the prayer room below, Deacon Young brought him along, and said, 'Come over here and talk to a man that I have.' It was this big sporting man. He was shaking and groaning with emotion. 'Oh,' he groaned, 'I don't know what is the matter with me. I never felt like this before in all my life. I never was in a place like this before,' he continued. 'My mother keeps a gambling house in Omaha, and we are Roman Catholics, but this afternoon as I was going down the street over here, I saw some of your men holding an open-air meeting. As I passed, one of them rose to speak. I had known him before when he was leading a wild life, and out of curiosity I stopped to listen. I listened until he was done speaking and then continued on my way, intending to pass the afternoon gambling. But I had not gone two blocks before some strange power took hold of me and brought me back to the meeting. When the meeting broke up, this man (pointing to Deacon Young) brought me to your church to hear you preach. 'Oh,' he groaned again, 'I don't know what is the matter with me. I feel awful. I never felt this way before in all my life.' 'I will tell you what is the matter with you,' I said. 'You are under conviction of sin. The Spirit of God is dealing with you. Will you take Christ as your Saviour?' The huge man fell on his knees and he left the building rejoicing in Christ."

Our Father sends the Holy Spirit to convict men of sin. And because He convicts of sin He has the remedy if you will bring your sin to Him. The blood of Jesus Christ cleanses from all sin. Bring your sin to Him, trust Him for cleansing, and go on your way rejoicing in Christ.—*Wonderful Word*.

SLOCOMB, ALA.—Evangelists William O. Dean and J. Howard Lee have just closed a revival. About 31 were saved, and 7 received the Holy Ghost Baptism. All of God's people were greatly encouraged.—H. P. Trawick.

The Sunday School Lesson

Amos Pleads for Justice

Lesson 7, August 12: Amos 5:1, 10-15, 21-24.

I. THE PROPHET

The Influence. The prophets of Israel were inspired evangelists whom the Lord raised up in times of crisis to lead Israel out of their difficulties and back to righteousness. In the day when the nation was surrounded with heathen influences, the prophets fought the spirit of idolatry, compromise and every force that threatened to efface the lines of Israel's separation and destroy their character as God's consecrated nation. In times of apostasy they preached boldly, and would not let the people forget the demands of God's holy law. Had it not been for Amos and other inspired prophets Israel would have drowned in a sea of paganism. A noted Jewish rationalistic writer acknowledges that it was the prophets who kept Israel separate. "Judah's small neighbors drowned in the vortex of the Orient. But miraculously Judah cheated that fate. It was harried and butchered, conquered and deported, but of all ancient peoples, it alone was never destroyed. Even though one can explain that circumstance, it still remains a miracle, for the explanation itself can hardly be explained. Ever though one can say that Judah's survival was due entirely to the might of her faith, and that the might of her faith was due entirely to the prophets, how is one to account for the prophets?" Our answer to the last question is, "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The Period. After a time of national decay the northern kingdom (Israel) reached a high point of prosperity under the reign of Jeroboam II. There ensued a revival of enthusiasm in the religion of Jehovah. The sanctuaries were crowded, offerings poured in, the feasts were observed with great pomp and ceremony. But, as we shall see, this fervor was a thin veneer covering much wickedness in personal and social life.

The Call. Amos 7:10-14. One day farmer Amos, who no doubt had been brooding over Israel's condition, was tending his sheep. Suddenly there sounded in his soul that heavenly clarion call that sent all the prophets into action: "Go, prophesy unto my people Israel." Like some humble fishermen hundreds of years later, Amos heard an authoritative call; like them he left his occupation to follow the Lord.

II. THE MESSAGE

The Call for Attention. "Hear ye this word which I take up against you, even a lamentation, O house of Israel." These words fell like a thunderbolt upon the people who had just rocked themselves to sleep in the cradle of carnal security. Living so far removed from those days, we often fail to sense the force of the prophetic messages. But in those days the words of Amos, enflamed and impelled by the Spirit of Jehovah, shot like streams of liquid fire through Israel's religious, social and personal life. "The land is not able to bear all his words," complained the high priest.

Ahab's words to Elijah well illustrate Is-

rael's reaction to the words of Amos and the other prophets: "Art thou he that troubleth Israel?" 1 Kings 18:17. "There is not peace to the wicked" was literally true when one of these "troublers of Israel" was around! "They abhor him that speaketh uprightly," said Amos (Verse 10). He who would apply the whole counsel of God to men's consciences must give up all hope of being liked by EVERYONE. "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26.

The Call for Social Justice. Verse 11, "Your treading is upon the poor, and ye take from him burdens of wheat." Thus Amos denounces the avaricious rich of his day who were piling up lands and wealth while the poor were becoming poorer. This old social evil, like human nature, is still with us. In many quarters it seems that wealth is being accumulated in the hands of the few and that multitudes have no fair opportunity of making a comfortable living. The fact that side by side with abundant supplies of everything exist multiplied thousands of needy indicates a defective system of distribution. The atheistic Russian government asserts that it has solved the problem through the communistic system, where all are placed on the same level, working not for individual profit, but for the benefit of the State. While rejecting the Russian solution to the problem of life's inequalities, we must face the fact that there should be a more equitable sharing of the wealth of the world. Yet, while the Christian workman may use all peaceful and lawful means to better his conditions, he will remember that human wisdom can provide no perfect or lasting solution. Looking toward the last days James denounced the wicked and oppressive rich: "Go to now, ye rich men (capitalists) for your miseries that shall come upon you;" but he also said, "Be patient, brethren, unto the coming of the Lord." Lycurgus, the Spartan legislator, discovered that the disorders in the land arose from the gross inequality of property and from the covetousness and avarice of the rich. He promptly removed the cause by a redistribution of the entire territory. When our great Lawgiver comes "they shall sit every man under his vine and under his fig tree, and none shall make them afraid." Micah 4:4.

The Call for Righteous Judgment. "They afflict the just, they take a bribe, and they turn aside the poor in the gate (where law was administered) from their right," said the prophet as he beheld dishonest men occupying the judicial bench. We know that a Christian preacher who deals mainly with social questions (the so-called "Social Gospel") has missed the New Testament emphasis, which is on the salvation of the INDIVIDUAL. Why then do the prophets of Israel deal with social questions? The answer is found in Israel's peculiar status. Their form of government was a theocracy (God-ocracy), that is, a state governed directly by God, who gave them their laws—moral, civil, and ceremonial. Israel, God's people of the Old Testament, differed from the church, God's people of the New Testa-

ment, in that there was a national side to their religious life. In other words, Israel was a church in the form of a nation, or a nation in the form of a church. In scriptural language, "a holy people." Now, since their national and social laws were given by Jehovah, they were called to account for violations of the same. Therefore the Old Testament prophet necessarily preached on social questions. Of course, the Christian preacher has a right to comment on national conditions as he preaches on the "signs of the times."

A Call to Repentance. "Seek good and not evil, that ye may live. . . . Hate evil and love the good." Our land, and other lands, need the same simple remedy for national troubles. Sometime ago a Sunday School Times cartoon pictured Uncle Sam kneeling at a "mourner's bench" and shedding tears of repentance. "Where He Belongs" was the title. And it is a fact that many of our editors, politicians and publicists acknowledge many of our troubles are due to the crumbling spiritual and moral foundations of our country. A New Revival A-men is what we need.

A Call for Reality. "I hate, I despise, your feast days, and I will not smell (accept sacrifices) in your solemn assemblies. Though ye offer me burnt offering and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols." Was Jehovah repudiating His own ritual? No; He was objecting to three abuses: first, exalting of these sacrifices above purity, justice and kindness; second, bringing these sacrifices with a heart stained with wickedness; third, offering the ceremonial as a substitute for righteousness. His call is not, "Give up your sacrifices," but "Give up your evil-doing." God wants reality. "But let judgment run down as waters, and righteousness as a mighty stream." In the measure that we are real with God God will be real with us.—Myer Pearlman.

WISCONSIN AND NORTHERN MICHIGAN DISTRICT COUNCIL

A new District Council consisting of Wisconsin and the upper peninsula of Michigan was formed at the Wisconsin state convention May 1-3. The action of the brethren in this section was ratified by the North Central District Council in session at Lake Geneva Camp, Alexandria, Minn., June 19-23. It was named, "The Wisconsin and Northern Michigan District Council of the Assemblies of God." There are approximately 65 ministers and gospel workers in this territory and the brethren felt that the full gospel work has developed sufficiently to organize a new District.

R. L. Scharnick, of Oshkosh, was elected District Superintendent; J. P. Wannemacher, of Milwaukee, Assistant Superintendent; D. M. Carlson, of Shawano, Secretary-Treasurer; Robert Spencer, of Nelma, and John Westman, of Wisconsin Rapids, District Presbyters.

The new District is functioning properly, and has already arranged for a camp meeting Aug. 26-Sept. 4. A fine Methodist camp ground at Byron, Wis., 10 miles south of Fond du Lac, has been rented for the occasion. J. N. Hoover will be one of the principal speakers.—D. M. Carlson, Secretary.

The Gospel in Foreign Lands

FIJI VILLAGES HEAR GOSPEL

Mr. A. M. Heetebry, in charge of the Suva station, writes of his recent evangelistic trip through the island villages: "An elderly chief and myself made an evangelistic tour of some of the villages along the Wainibuka River recently where we found many souls who had never heard of the coming of the Lord. Most of them were filled with awe as they heard the message for the first time, and listened earnestly. We managed to visit at least one village each day and in many instances more, and in each place we were welcomed heartily. In each village we left tracts and Testaments, and picture cards for the children.

"We returned to Suva very tired, but happy, feeling that something had been accomplished that would count for eternity. One of our own workers left us recently with a few supplies to open a new work in the town where he was moving. We have received most encouraging news from him. In his first service the Lord saved a young man, thereby setting His seal upon his efforts. Pray the Lord will continue to bless and add to the little meetings he has begun. This worker supports himself and is very zealous for God."

EL SALVADOR MOVED BY POWER OF THE GOSPEL

The Republic of El Salvador lies on the Pacific coast in Central America and, although only about one fourth the size of the other Central American countries, has a population of over a million and a half. The language of the country is Spanish and the predominating religion Roman Catholic. Most of the people are engaged in agricultural pursuits, of which coffee raising is the principal one, and most important source of revenue. El Salvador has a tropical climate with only two seasons in the year, very distinctly marked—six months wet and six months dry.

Native Christians Spread the Gospel

We have had only one missionary couple, Mr. and Mrs. Ralph Williams, to start the work in El Salvador, but it is reported that there are about twenty-six assemblies which have been opened by the native brethren, themselves, and now being carried on by them, which are largely self-supporting. Brother Williams writes: "It is wonderful to see what the Lord is doing in raising up the natives to bear almost the entire re-

sponsibility of the work, which is growing in a most encouraging way. Truly He has confirmed the Word with signs following, not only in visible manifestations of the power of God, but also in enduing the brethren with the necessary executive ability for the establishing of the church.

Miracle of Deliverance

"Brother Fernando Monroy, one of the workers, tells of being saved in a grass hut where the believers were gathered in prayer with the power of God mightily manifested. Looking out, he saw a group of his fellow workmen and companions under the influence of drink, making their way toward the hut with their big knives, intent on annihilating the believers. Suddenly they were confused by

he turned to the kneeling brother and, shaking him, asked him if he had done it. Brother Monroy knew what had happened but affirmed that he did not do it. Then the drunk, somewhat sobered by this time, said, 'Then God knocked me down to save you from harm.'

"Brother Monroy soon got a Bible and, though for some time he could do little more than give a simple testimony, he was constantly storing the Word of God away in his soul. He became a faithful tither and carried it out so consistently that when, through jealousy he was thrown out of employment on the coffee plantation where he had worked for a long time, the Lord so prospered him that he had enough money to buy a small plantation of his own.

"Believing that God would have him build a church on his property, he dedicated a portion of it to Him, and now there stands a finished building and a growing church of more than thirty members. Just before we left the country he sold all his movable possessions and, with his wife, was itinerating and preaching in new and old fields the matchless grace and glory of God his Saviour.

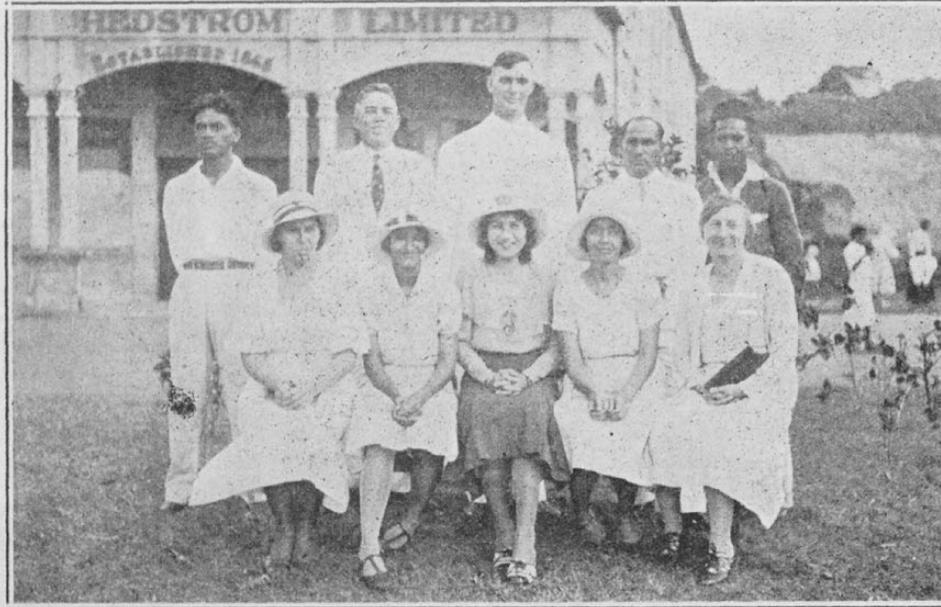
"What wondrous grace that can take a vile, drinking, adulterous, fighting, gambling sinner, always armed with pistol and knife, ready for any emergency, and tame him, humble him, save him, and fill his heart with

truth and grace and make him an apostle of the cross of Christ! We could repeat scores of instances where God has lifted up even the basest things of earth and shown forth the power of His love in saving, healing, baptizing, and endowing with spiritual gifts for the establishing of His church in holiness and unity.

"We have seen wonderful growth in the work during the last four years, but our hearts still ache for the millions of souls who are still in darkness, waiting for the light of the gospel. There are still literally thousands of towns and villages with no gospel witness. One missionary couple cannot do it all. Pray with us for Central America, and if God speaks to your heart, do what He tells you to do."

THIRTY-FIVE BAPTIZED

Mr. Dewey Crabb writes from Sierra Leone that another baptismal service has been held at which time thirty-five new believers were baptized.



Mr. and Mrs. Heetebry with some of their Sunday school teachers and workers in Suva, Fiji

God and set one against the other as the Assyrians of old. Quarreling, shooting, and fighting among themselves, some being killed and others badly mutilated, they ran in the other direction, unable to molest the Christians.

"Later he went to a similar prayer meeting where, without any invitation, he got up and told the brethren that he wanted to be one of them. He said he meant business with the Lord and trusted Him to cleanse his heart from sin. One night, arriving la'e at the gathering place, he found it so full that he knelt down at the doorway. In a short time some drunks came around bent on mischief. One of them drew his knife and lunged at Brother Monroy, when to his surprise he was suddenly knocked over backward. Again he attempted to stab him and again was hurled backward. Returning his knife to its sheath, he turned to his pals and demanded of them why they had knocked him down. They denied having done it so

NEWS FROM SHARANNAGAR MISSION

Mrs. Esther Harvey writes from India: "The village work is very encouraging at present, but we long to see souls take a definite stand for the Lord. A young woman from Miss Flint's Bible school is here at present helping with the work in the villages. She is so anxious to get to the villages that she goes out at six in the morning and stays out in the noon day heat longer than she should. She was a high caste woman and when she became a Christian was tortured to the extent of having her nose cut off because she would not turn back to her idols and deny Jesus Christ. Because of her experience and the power of God to take her through such persecution and suffering, her testimony is very valuable in the village work and has real weight with the people.

"There was a very definite case of healing in one of the villages about eight miles from here recently. When the evangelists went to the village they found a little child at death's door. He was a living skeleton and seemed to be dying with fever. They prayed for him and left him in the hands of the Lord. Two days later when they went back to the village they found the child playing about with other children. Praise God for answered prayer. The people who knew of the case listened earnestly as the workers gave out the gospel message.

"We wish you would stand with us in prayer for the matron of our Women's home. She is very frail in body but is trusting God to heal her. Will you also stand with us in prayer for two new tents and new sides for another one. When the cool season comes on we want to be ready to launch out for souls and our old tents are beyond further use."

MIZPAH MISSIONARY HOME

Miss Lillian E. Kraeger

Some years ago as we were drawn very close to the Lord one night in prayer, we seemed to hold in our hands streamers that went to all parts of the earth, and God seemed to show us that He would bring us in contact with missionaries from all over the world. This has literally been fulfilled in the opening and carrying on of the work of the Mizpah Missionary Home at 1003 Summit Avenue, New York City.

In spite of the fact that depression has been stalking in the land and the whole world seemed to be in its grip, we are glad to send the report through the pages of the Evangel to all our missionary friends that the home in less than four years has been cleared of a mortgage, amounting to \$8,500 and we have been granted tax exemption by the city. This is nothing short of a miracle, and only because Jesus Christ is the same yesterday and today and forever. Besides clearing the mortgage, and having enlargements and repairs made on our building, we gave in a little over four years almost four thousand dollars to needy saints and foreign missionaries. So today, because of His marvelous kindness, we have working for us in Japan a native couple, and a single native worker in Zululand, Africa, besides sending regularly every month toward the support of two missionaries in India and one in Liberia. We are also supporting a boy in India and a girl in China. We send this report only for the glory of God, for in spite of depression our God still lives.

Many have been the answers to prayer granted to us in Mizpah. Daily He loadeth us with benefits, for all of which we have been very grateful. We thank all those who have helped in this cause. The furniture, quilts, curtains, groceries and gifts of money have all been appreciated. And you, who have sacrificed to make Mizpah possible, will in that day receive your due recompense of reward. How we praise God for the Mercy Seat and for the invitation to come boldly and ask largely, for it is only prayer that has accomplished all of the above, and as we watch and wait for the breaking of the morning, we expect Him to help us to carry on for our beloved missionaries who have come through Mizpah and also those who are yet to come.

NEWS ITEMS

Thomas Stoddart in Need of Prayer

We regret to report that our brother Thomas Stoddart of South India has been suffering in his body for a number of months and is in real need of prayer that God may deliver him. His sickness has been accompanied with a number of terrible boils which have broken out in his body.

Announcement of Sailing



Miss Pauline Cox

Everything seems now to be in order to announce the sailing of Sister Pauline Cox (known by many as Mrs. Henry) and Brother and Sister Eric M. Johnson who are scheduled to leave New York August 30 on the "M. S. Ballin" of the Hamburg American Line en route for the

Gold Coast. Brother and Sister Johnson are taking this step in faith trusting that God may send in what they need before that date. Sister Pauline Cox has been waiting patiently for several years looking forward to the time when she would receive her missionary appointment and we are glad that the way is now opening up for her to reach the place to which she feels God has called her. Sister Cox graduated from the Peniel Bible School in 1931 and since that time she has been largely occupied in missionary work in Kentucky. Her home address is 693 E. Akron Sta., Akron, Ohio, and the assemblies of the Central District are taking responsibility for almost her entire support with the exception of a few contributions from friends she has made in other territory. May God richly bless this young woman as she sets sail for the encouraging yet needy field of Gold Coast, West Africa.

Miss Josephine Planter's Address

Although Miss Planter is not working under appointment of the General Council we have been asked to announce to her friends that much of the mail that has been sent to her has gone astray owing to the dishonesty of some who handle the mail in the country where she is located. Those who write her or send remittances will therefore direct mail to her in the usual manner but inclose the letter in another envelope addressed to the United States Consulate, Tunis, Africa.

Tenkodogo, French West Africa

We and the native Christians have visited a number of new places during the past month and hundreds of souls have been reached with the gospel.—Cuba Hill.

Lakhimpur, Kheri, India

I have been going out every afternoon to the zenanas to talk to the women, since they are not allowed to come out. They listen very attentively and seem to enjoy the meetings. The men have gone from our station this week into the jungle to camp and preach the gospel, where, so far as we know, no one has ever before gone with the message.—Amy Sugar.

Congratulations

We wish to congratulate Brother and Sister Ralph D. Williams (who are now home on furlough from El Salvador) in that God has blessed their home by the arrival of little Byron Leigh Williams born July 4.

Missionary Giving Helps Church Finances

Brother A. W. Erickson pastor of the Assembly at Maywood, Calif., writes: "We are glad to report that we feel that our regular monthly missionary program has greatly helped our church finances. At the end of each month one tenth has been taken of all the regular church offerings, which has been added to the regular missionary offering. It is remarkable how this system has encouraged giving, not only for missions, but for other purposes also. It seems as though this method has brought God's special blessing upon the finances of the church as well as upon the givers."

We are glad for this good report.

HAMILTON, MO.—The 4 weeks' revival conducted by Wm. Andrews of Brookfield, closed July 1. At the last service the altars were filled with seekers. All felt that the revival had just begun; but it was decided to close for a time, until the weather cools. Eighteen came to the altar for salvation, or to be reclaimed, and a number of these received a real experience of sins forgiven. A good attendance and interest continued throughout and much prejudice was broken down. Delegations from St. Joseph, Trenton, Brookfield, Brimson and Breckenridge helped wonderfully. This is a new field and we are working to establish an assembly soon.—N. Verna Sigman, Secretary.

EMBRYFIELD, TEXAS—A wonderful 2 weeks' meeting has just closed, conducted by Elizabeth Brandt, of Bedias, and Sam Barre't of Roark Prairie. God's power was present to save. Seven were brought to the Lord; 6 were reclaimed; and 6 were baptized with the Holy Ghost, as in Acts 2:4. The church was greatly revived and all are more determined to follow on in the footsteps of our Lord. God manifested His healing power also. One man was stricken with appendicitis after he came to church. He looked as if he were at death's door. He asked for prayer and the Lord instantly touched him. He said he was at perfect ease. He had had other attacks before which forced him to keep his bed for weeks. The next morning after prayer was offered he said he felt fine. We had workers with us from Trinity, Riverside, Grimes County, and Goose Creek.—Sallie Durdin.

In the Whiten'd Harvest Field

SIGNET, OKLA.—We have just closed a 3 weeks' meeting, Sister Lawson conducting it the first week, and the writer the last 2 weeks. The blessing of the Lord came down; hungry souls sought His pardon; 17 were blessedly saved; 17 were baptized with the Holy Ghost; and 19 received Christian baptism.—L. L. Shafer, Evangelist.

LITTLEFIELD, TEXAS—During our 7 weeks of meeting the Lord has graciously blessed and refreshed the hearers. Services the first 3 weeks were conducted by Clyde Henson and Joe Yearly, and the latter part of the meeting by D. E. McGinnis. We were blessed with a mighty outpouring of the Holy Spirit. About 18 were saved and baptized with the Holy Ghost; 15 received Christian baptism; and several were restored to the favor of God. Some were also wonderfully healed. Meetings closed with all-day services, baptism, communion and other special features.

L. Fortenberry is pastor. He began here with one member to stand by him. Later the church was set in order with 16 charter members, and we now have 27 on the roll.—Mrs. Clara Young.

DAILY VACATION BIBLE SCHOOL

June 11 we opened a daily vacation Bible school in Brimson, Mo., a town of 143 people. Twenty-eight boys and girls from 5 to 15 years of age had already been enrolled, but this number soon increased to 48, and at last to 57. We had to do some advertising at the outset, but after a child came once it was hard to keep him away. So eager were the children for the school that mothers said it was difficult to get them to take time for any breakfast. Some walked from 2½ miles in the country, and yet the average attendance through all weather was above 93%.

Stories, songs, handwork, Bible memory work, etc., were resorted to to interest the pupils, and in each of these they manifested a remarkable interest to the end.

We had planned many surprises for the children, but on the closing day the children and parents gave the faculty a pleasant surprise. When the school was dismissed at 11:30 we were invited to come down to the church. There on the lawn a number of cakes and 5 or 6 gallons of ice cream were waiting to be served.

That evening was devoted to commencement exercises. The church, seating 250, was well filled. The processional began at 8 o'clock. And was followed by the worship period, flag salutes, missionary offerings, class demonstrations, etc. A freewill offering was taken which more than met all expenses, and a vote of thanks was tendered by the parents and people of the community.

All day letters of appreciation had been coming in and that night many came personally to tell us the great good this school had done their children. We are grateful most of all the warm place for the full gospel program which it created in their hearts.—Ida Hamilton, Principal.

CAMBRIDGE, MINN.—May 29 we began a revival for Pastor August A. Anderson. A number of souls sought the Lord for salvation. The interest was good and the attendance ran up to several hundred people. God is blessing the ministry of Brother Anderson, both at Grandy and Cambridge. We conducted a brief campaign at Excelsior.—Clarence H. Jensen.

ROSEBURG, ORE.—Evangelists Thomas Jackson and Ed Holmes have just been with us in a series of special meetings. The power and presence of the Lord were manifested from the first night. We have been with the church in Roseburg for two years and God is working among the lost to bring them to Himself. We praise God for the precious revival spirit among His people here.—Pastor and Mrs. C. C. Catledge.

BEDFORD, IOWA—We have been in a precious tent revival. Brother Renfro carried it on for 2 weeks followed by an evangelistic party from Aurora, Nebraska. The Christ's Ambassadors rally of this section was held July 4. A basket lunch was spread in Bibbins' Park. In the afternoon several sermons were delivered by visiting ministers. At night Brother Renfro preached on "The Inevitable Crash." All wonderfully enjoyed these precious messages. Council ministers passing this way are cordially invited to stop.—L. L. Hull, Pastor, Warren Hull, Sectional Presbyter, Garland Byington, Secretary.

WILLOW SPRINGS, MO.—The fellowship meeting at Birch Tree, July 10, was a time of blessing and fellowship in the Spirit. L. H. Arnold, in charge of Alton and Wiser Chapel brought the morning message. After a bountiful dinner the writer spoke at the afternoon service, during which time the spirit of praise continued. At the evening service special song numbers were given by the visiting churches. There will be no fellowship meeting in this section in August because of the camp meeting, but matters of interest to the Central Ozarks group will be discussed there.—M. Frank Hamilton.

LITTLE ROCK, ARK.—We are praising the Lord for the wonderful blessing that has been bestowed upon us during the past year. July 7, 1933, Roy E. Gilliam started a revival on the highway just outside the city, under a tree, with nothing but His Bible and a determination to go on. Things looked very gloomy but he did not give up. As a result God has given us an assembly with a good sized membership, a growing Sunday school and Young People's class. On July 7 we celebrated our first anniversary, a large crowd attending. Several ministers from other assemblies were present. David Burris, our District superintendent delivered an encouraging message on "The Foundation of Pentecost." Brother Gilliam has accepted the pastorate for another year.—Miss Lola McCrea, Secretary.

ROSEVILLE, ARK.—We have just closed a 3 weeks' revival, conducted by Coy Johnson. We had a wonderful time in the Lord. About 22 were saved; 24 were baptized with the Holy Ghost; 10 followed Christ in baptism; and 21 were added to the assembly.—Titus Phillips, Pastor.

NORTH TAZEWELL, VA.—Assisted by Chas. F. Vaden, Raleigh, N. C., the writer has just conducted a 3 weeks' revival with Pastor Earls, and assembly. God was present to bless every receptive heart. More than 20 sought the Lord for salvation; 3 were baptized in the Holy Spirit; and a goodly number testified to having been healed by the power of God. The church seemed to be encouraged.—James E. Hamill, Big Stone Gap.

PERCY, ILL.—We have just closed a 16 days' revival, conducted by Flora Gomer, St. Louis, Mo., her daughter Opal, and Mary Ruth Rainbolt, of East St. Louis assisting with music. Five received the Baptism with the Holy Spirit and 15 bowed at the altar for salvation. Some testified to having been healed. Our crowds outgrew our building, so we moved to the opera house, which was almost filled every night.—Chas. Leming, Pastor.

SAN JON, N. MEX.—We have just closed a revival 8 miles north of San Jon, where about 47 went their way through to God; 29 received the glorious Baptism in the Holy Ghost; and 18 received Christian Baptism. W. A. Gilbert, Sectional Presbyter, set our church in order with a very good membership. We have a number of Christ's Ambassadors. We have raised money for a church and are now busily working on it.—Mr. and Mrs. Roy H. Stewart.

GRAND JUNCTION, COLO.—We just closed our Western Slope Camp Meeting. The attendance was far greater than we had anticipated. Our 60x90 tent was more than filled and at several meetings many were standing. At the night services many flocked to the altars for salvation, and others sought the fullness of the Spirit. The exact number saved is not known. Floyd C. Woodworth, of Denver, was the evening speaker. O. L. Mabry taught the morning Bible class, and local brethren spoke in the afternoons.—J. E. Austell, Pastor.

SANTA PAULA, CALIF.—We have just closed a remarkable 3 weeks' campaign with Evangelist Johnny Lawrence in charge. Several nights we could not accommodate the crowds and many were turned away. The townspeople were prejudiced against people who believe in the full gospel, but much of this feeling has been swept away. Several were saved, and many are hungry for the Baptism. Our Sunday school which had an attendance of about 48 May 1, later increased to 75, and is still growing. The revival spirit continues.—Gerald R. Furman, Pastor.

VIVIAN, TEXAS—We have just closed a 3½ weeks' revival in charge of J. F. Walls, in which the Lord wonderfully blessed. Eight were saved; 7 were baptized with the Holy Ghost; and 8 followed the Lord in baptism.—Warren Everson.

DRUMRIGHT, OKLA.—July 8 marked the close of a blessed 6 weeks' revival with Opal Selph in charge. God wonderfully met our needs with His Word. The saints were drawn into fellowship with Christ and one another. Two were reclaimed and one received the Baptism with the Spirit. Lawrence Selvey is pastor.—Sister Selph, Secretary.

BELEN, N. MEX.—The first Sectional Fellowship meeting ever held here was conducted by District Superintendent A. C. Bates, June 25-26. It was spiritually uplifting to the little band of saints as well as an eye-opener to the town. Immediately following this convention Ernest Matthews, from Shield of Faith Bible School, Amarillo, Texas, with an evangelistic party of five held a 12 days' meeting. Four were saved and the assembly was greatly blessed.—M. Stanley Files, Pastor.

OKLAHOMA CITY, OKLA.—We have had a precious 2 weeks' meeting at 1230 S. E. 29th Street. The power fell in the old time way. Some nights we did not get to bring a message. About 24 were saved; 12 received the Baptism; and 12 were immersed. An aged man and woman who had never been saved, found the Lord. My little brother, ten years old, was saved and baptized in the Spirit. He preached a sermon that brought tears to the eyes of many. Orva Hunt assisted the writer in this meeting. Brother Mussengale is pastor.—Mrs. Edra Kessinger, Evangelist.

The Missionary's Triumph

Samuel Stokes, an American missionary, walked through the Punjab carrying only a water-bottle and blanket, trusting wholly to native hospitality. In one village he was given a particularly hostile reception. The headmen of the village sat in chairs in a circle, smoking, leaving him the whole evening sitting on the floor. When he asked if he might nurse their sick and teach them, they hurled horrible insults at him; but he made no reply. Then they gave him stale crusts in a filthy bowl. He thanked them courteously, and ate. For two days this lasted. On the third day the headman laid his turban at Stokes' feet as a token of respect. He explained that they had heard that Jesus' disciples were commanded to love their enemies, and had decided to put him to the test. The result had amazed them. Now they brought him their choicest food, and were eager to hear his teaching. If he had lost his temper, he would have lost his chance.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. **1 John 3:14.**

Christ's Fool

When Paul stated in his Epistle, "We are fools for Christ's sake," he expressed what many of his successors in every part of the world have felt in their daily lives. Kagawa of Japan recently gave vent to his feelings in the following meditation:

"Christ's fool! a public laughing-stock! Truly that is myself. Forty years, half of my allotted life, I have passed as Christ's fool. The world's so-called pleasures have all slipped by me. I have not leisurely witnessed even one cinematograph display. Tied up to society's rubbish-heap I have passed half my days.

"I have been summoned from the scenes of lust, caused to stand at the foot of the Cross, and numbered among those who are labelled hypocrites, heathen, and anti-nationalists.

"But these things move me not. I am Christ's captive! A slave of the Cross! The world's fool! I am determined to abandon everything that bears the mark of this world, and, naked, sally forth along the road which leads upwards to the state of the sanctified."

Praying for Rain

During our August, 1933 revival the drought which had continued for many months, assumed threatening proportions. Although crops and gardens had been thoroughly cultivated, complete ruin seemed imminent. The saints decided that it was as much within their province to pray for rain, as to ask for any other good gift. Consequently fervent prayer was made and the answer was forthcoming. Within ten days rain fell twice of such abundance that not only were gardens and field crops revived, but corn within two miles of the place of prayer yielded at husking time three times as many bushels per acre as was gathered from fields twelve miles away.

The general drought continued through the winter and spring and in many parts of our country is still endangering crops. It has been so dry here that pasture grass was drying up, and alfalfa and small grains were being ruined by green bugs and grasshoppers, so, during recent days we have again looked unto the Lord from whence cometh our help. At our first united prayer rain came before morning. The next Wednesday evening brought further showers from heaven and within twenty-four hours an inch and a half of moisture had changed all field conditions for the better. To God we give sincere praise.—C. B. Hole, Assembly Secretary, Muscotah, Kansas.

Ed. note. That God will send rain if His people will forsake their sins and call unitedly upon Him is a truism. Its practical certainty is not to be denied or argued about. Howbeit, as God answered the cries of His people in the desert

for "meat for their lust" by sending quails which brought about a plague, so it may be in regard to those who pray for rain. Instances have been known when God answered prayers for rain by sending it in such quantities as to make floods which completed the destruction the drought had begun. We warn people that before they unitedly pray for rain they have a heart-searching time and get their sins all under the blood; then ask for rain, not that they may thus satisfy their carnal lusts, but for the glory of God.

Life-Like Images

"A camera that makes a replica of the person photographed is the latest mechanical development," we learn from *Wonderful Word*. "The subject poses for four seconds while the turn-table upon which his chair is placed makes one revolution. A movie camera takes the picture. The result is 454 separate light traces on a strip of film. These are enlarged. The print is placed upon a sheet of metal. The pieces are cut out with a jig saw. When assembled they form an 'image' of the person. Paraffin is poured over the surface to fill the spaces between the metal strips. The image is retouched and the result is a life-like statue.

"Upon the heels of this recent development comes the announcement of Norman B. Krim's 'Thinking Machine.' It has mechanical eyes which can distinguish color. It has mechanical ears which can distinguish sound.

"With a mechanical man that can see, hear, smell, and speak, how much farther do we have to go to develop an image such as is described in Rev. 13:15?"

SELF-EXAMINATION

A Russian Jew came to the back door of a Christian woman's home not long ago, asking to buy old papers. As they made the sale she talked with him about how long he had been in the town, and how he liked it. When he told her that he had only been in this country two years, she was surprised at the way in which he spoke English, and he explained that he had been buying papers and magazines ever since he came and had tried to study them. Then he told her of finding a little book sometime ago that had interested him, but which he did not understand; and he pulled from his pocket a little New Testament. The lady told him that she knew the book; and then, as they talked about it, he said very wistfully: "Tell me, lady, are there any people who really do the things which Jesus says to do?"

Salt saves by contact, not by magic at a distance; and "the salt of the earth" saves by the contact of love, not by exclusive aloofness.

If sadness ended with being sad, it would not be such a dreadfully sad thing to be sad, but sadness does not end with being sad—sadness robs us of power, victory, blessing,

healing, courage, and inspiration, and leaves us weak and helpless on the battle field, an easy prey for the enemy of our soul.—A. G. Ward.

Forthcoming Meetings

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

ABERDEEN, S. DAK.—Tent, July 29; Clarence H. Jensen, Evangelist. New Field.—Harold James, Pastor.

HUGO, OKLA.—Aug. 1—; Barney Flanagan, Evangelist.—Thomas M. Gray, Pastor.

FARGO, N. DAK.—Gospel Tabernacle, Aug. 12-Sept. 2. Wm. F. A. Gierke, Evangelist.—Luther Sberlund, Pastor.

DALLAS, TEXAS—Tent, Seventh and Fleming, Aug. 5—; C. C. Helvey, Evangelist.—Pastor and Mrs. Stanley McPherson, 213 N. Montclair.

EATON, O.—Tent, July 22-Aug. 19; Evangelist and Mrs. Floyd E. Hoole and John E. Hoole.—F. R. Earhart, Pastor.

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

BUFFALO, N. Y.—Midsummer campaign, Riverside Tabernacle, July 29—; J. N. Hoover, Evangelist.—Gordon Bender, Pastor.

PAYETTE, IDAHO—Camp, Aug. 1-12. Kelley Campbell in charge. Ministers of District will assist. Meals on freewill offering plan.—John Curtis, Pastor.

OAKLAND, CALIF.—Elim Tabernacle, Aug. 3—; Cecil and Mollie Perks, Evangelists; J. K. Hubbard, Pastor, 2932 76th Ave.—Cecil Perks.

BAY CITY, MICH.—Glad Tidings Tabernacle, July 25-Aug. 12; Estella Maffett, Evangelist.—P. L. Kolenda, Pastor.

MENOMINEE, MICH.—Tent campaign July and August. Evangelist and Mrs. Paul Middleton.—E. G. Block, Pastor, 523 Carney Blvd., Marinette, Wisc.

PAYETTE, IDAHO—Camp, Aug. 1-10; meals on freewill offering plan; Kelley Campbell and other ministers of the District will assist.—John S. Curtis, Pastor.

PITTSBURGH, PA.—Tent, auspices Bethel Tabernacle, corner Carrick and Brownsville Road, June 24-Aug. 31; Nimrod Park, Evangelist for July; Stanley Cooke, Evangelist for August.—H. L. Fore, Secretary.

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

DISTRICT MEETINGS

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

ARBOR MEETINGS

Nine miles northeast of Ozark, Ark., near CCC Highway to Camp Taft, June 24-July 12, Warnock Springs, 5 miles north of Ozark, July 15-Aug. 1; Mountainburg, Aug. 5-27. H. D. Stanley, Main Speaker, W. F. Snow assisting.—W. F. S.

EASTERN DISTRICT CAMP
GREEN LANE, PA.—Maranatha Park, July 20-Aug. 19. Dr. Chas. S. Price, Principal Speaker; assisted by pastors, teachers, and evangelists of Eastern and neighboring Districts.—E. C. Sikes, Secretary, P. O. Box 113

MISSISSIPPI DISTRICT COUNCIL
HATTIESBURG, MISS.—Aug. 14-17; free entertainment as far as possible. All assemblies urged to send their quota for entertainment expense as soon as possible. Address J. L. Roseberry, Box 314.—H. M. Sandlin, Secretary.

SOUTHWEST VIRGINIA CAMP
BRISTOL, VA.—Southwest Virginia Camp, Appalachian District. Between Massachusetts and Rhode Island Streets, Aug. 9-19. Ernest S. Williams, General Superintendent, special speaker.—James Earla, West Graham, Chairman Camp Committee.

ROCKY MOUNTAIN DISTRICT CONVENTION
FORT MORGAN, COLO.—17th annual camp of Eastern Slope, August 9-19. Three services daily. Meals served on grounds. Tents reasonable. Write for reservations. Guy Shields, main speaker.—Pastor C. L. Walker.

POTOMAC DISTRICT CAMP
FALLING WATERS, W. VA.—July 27-Aug. 19. Harry E. Bowley, Evangelist; Dean W. I. Evans, Springfield, Mo., Bible Teacher; Carl W. and Mrs. Hatch, Music Directors. If coming write H. V. Schaeffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

JACKSBORO, TEX.—Brush arbor annual camp meeting on Wichita Highway, Aug. 1-10; special speakers, H. M. Reeves, F. D. Davis; E. L. Stewart, Music Director; Evangelist Guy Shields, Promoter; other speakers and musicians. Meals in dining room, freewill offering plan. Tents \$3.00 for 10 days or bring yours.—Guy Shields, 901 N. Pierce St., Amarillo.

TEXICO DISTRICT CAMP
LUBBOCK, TEXAS—Fair Grounds Park, Aug. 17-26; E. B. Crump, Secretary Texico District, will bring the evangelistic messages and give Bible lessons daily. Other ministers and many musicians will participate. Particulars from Pastor C. R. Love, 1957 Texas Ave., Lubbock; or District Superintendent A. C. Bates, Box 48, Clovis, N. Mex.

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

DATE CHANGED
SOUTHERN MISSOURI DISTRICT CAMP
WILLOW SPRINGS, MO.—Annual District Camp meeting, Aug. 3-12. Aug. 8, 9 given to Christ's Ambassadors. Fellowship certificates renewed. Those desiring license or ordination meet Credentials Committee. Ministers from Springfield expected; rooms and beds free; meals on freewill offering plan. Write S. L. Johnson, District Superintendent, Dexter, or F. Hamilton, Pastor, Willow Springs.

WEST CENTRAL DISTRICT CAMP
TRENTON, MO.—Moberly Park, Aug. 2-12; P. C. Nelson, Enid, Okla., Bible Teacher; other speakers will be present. Meals as usual. Bring your own tents. No other small tents available. The Christ's Ambassadors are expected to be present and assist in every service, also a day will be devoted to their interests.—Roy E. Scott, District Superintendent, Mercer; Glenn McClure, Pastor, Trenton.

INTERSTATE CAMP MEETING
EUREKA SPRINGS, ARK.—Municipal Auditorium, Aug. 16-26. Modern tourist camps, cottages, apartments, rooms, etc. Free camp grounds. Bring your tent. Howard Carter, Otto J. Klink, Evangelists; Carl W. Barnes, Choir Director; and his family of singers, and Fred Henry Blind Pianist, and family. For posters, or other advertising matter or information address Secretary E. J. Bruton, Box 300, Pine Bluff.

OPEN FOR CALLS Pastoral

L. C. Ramsey, Versailles, Mo. "Have resigned as pastor at Excelsior; have had 7 years' experience; play trombone and guitar. Reference, S. L. Johnson, Dexter, Mo."

James W. Nelson Evangelistic Party, Rattan, Okla. "We would accept a work in the west part of state. We play 4 musical instruments."

John B. Jones, Route 3, Box 747J, Indianapolis, Ind. "Prefer work in high climate. Just Mrs. Jones and myself. We have a car. Good references."

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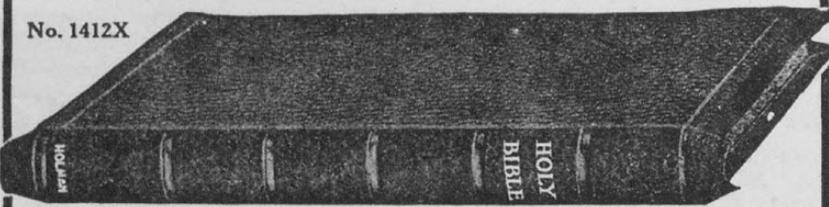
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Specimen of the print

<i>Christ is tempted. He beginneth to preach.</i>	ST. MATTHEW, 4, 5.
13 ¶ Then cometh Jē'sus ¶ from Gāl'lee to Jōr'dan unto Jōhn, to be baptized of him.	A. D. 28.
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?	CHAP. 2. v. ch. 2. 22.
15 And Jē'sus answering said unto him, Suffer it to be so now: for thus	Dan. 9. 24. Mark 1. 10.
13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-īm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-īm:	13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-īm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-īm:
14 That it might be fulfilled which was spoken by E-sā'ias the prophet, saying,	14 That it might be fulfilled which was spoken by E-sā'ias the prophet, saying,
15 The ¶ land of Zāb'u-lon, and the	15 The ¶ land of Zāb'u-lon, and the



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Robert Ridener, Mayfield, Okla.—“Can give references.”

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G. A. Brewer, Merritt, Ill. “I have been in the ministry 13 years. Can give best of references.”

George E. H. Samuelson, 23 Caroline St., Dayton, O. “References, Pastor A. B. Cox, Bethel Temple, Dayton, Evangelist Loren B. Staats, Blue Rock.”

Evangelist-Pastor and Mrs. T. L. Ward, 961 James St., Memphis, Tenn. “Have spent 15 years in evangelistic work in Baptist church; but received the Baptism with the Spirit years ago. Reference, District Superintendent I. A. Smith, this city.”

Pastor and Mrs. Chas. F. Parker, Monette, Ark. “In Pentecost 16 years; both preach; daughter assists with music; reference, David Burris, District Superintendent, Russellville.”

W. O. McDonald, 416 E. Chickasaw, McAlester, Okla. “I am resigning the pastorate here. Have had 17 years’ experience in pastoral and evangelistic work. I wish to get settled before school begins. Mrs. McDonald and children sing and play well.”

Evangelistic

Ernest M. Adams, P. O. Box 143, Ponca City, Okla. “Will go to any field; will consider a pastorate Oct. 1.”

MISCELLANEOUS NOTICES

NEW ADDRESS—Sapulpa, Okla. “I have accepted the pastorate here.”—James A. Rogers.

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NOTICE—While visiting Chicago make Bethel Temple your church home. It is at 1901 Washington Blvd., near the “Loop.”—O. R. Keener, Pastor. Call Mansfield 6932.

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- All personal offerings amounted to \$1,063.09
- .42 Assembly of God Leedcy Okla
- .54 Pent'l S S McArthur Calif
- .55 Holiness Church Lithia Fla
- .95 Assembly of God Panhandle Texas
- 1.00 Assembly of God Egg Harbor City N J
- 1.00 Assembly of God Grant Mich
- 1.00 Pent'l Church Stillwater Okla
- 1.00 Assembly of God San Angelo Texas
- 1.01 Glad Tidings Missionary Band Bay City Mich
- 1.00 “Fellow Workers,” Battle Ground Wash
- 1.01 Piney Grove Assembly Newton Ala
- 1.00 Assembly of God Melcher Ia
- 1.00 Clarissa Gospel Tab Clarissa Minn
- 1.01 Weeks Assembly of God Coffee Springs Ala
- 1.11 Assembly of God Dueweg Mo
- 1.14 Assembly of God Coffeen Ill
- 1.16 Assembly of God Quitaque Texas
- 1.21 Assembly of God Wheeler Texas
- 1.25 Assembly of God S S Picher Okla
- 1.28 Assembly of God Globe Ariz
- 1.30 Barton's Chapel S S Murchison Texas
- 1.30 C A's Sentinel Okla
- 1.31 Merrimac Springs S S St James Mo
- 1.35 Pent'l Assembly of God Arvin Calif
- 1.35 Assembly of God Paducah Texas
- 1.37 Assembly of God Church Yoakum Texas
- 1.40 Full Gospel Church Marysville and Yuba City Calif
- 1.41 Excel Assembly of God Repton Ala
- 1.47 Gregory Gospel Tab Gregory S D
- 1.50 Assembly of God Seymour Tex
- 1.50 Gospel Gleamers Bakersfield Calif
- 1.50 Assembly of God Caroli a W Va
- 1.60 Pent'l S S Wilburto Okla
- 1.60 Herkimer Pent'l S S Mohawk N Y
- 1.72 Pent'l Assembly Munford Tenn
- 1.80 Assembly of God Graham Tex
- 1.83 Junior Church Assembly of God Springfield Mo
- 1.88 Assembly of God Zephyrhills Fla
- 1.90 Assembly of God S S Detroit Tex
- 1.90 Assembly of God Prichard Ala
- 1.97 Assembly of God Plainview Texas
- 2.00 Upper Room Mission Topeka Kans
- 2.00 Full Gospel Mission Frankfurt Ind
- 2.00 Passover Prayer League Chicago Ill
- 2.00 C A's Bridgeport Conn
- 2.00 Assembly of God S S Festus Mo
- 2.00 Assembly of God Kellyville Okla
- 2.00 Pent'l Assembly Moville Iowa
- 2.00 Pinedale Assembly Clinton Ala
- 2.08 Assembly of God Flat River Mo
- 2.11 Assembly of God Megargel Ala
- 2.15 Assembly of God S S Trubune Kans
- 2.17 Daily Vacation Bible School Pine Bluff Ark
- 2.30 Full Gospel S S Exeter Calif
- 2.31 Old Republican Union City Tenn
- 2.50 Assembly of God and S S Deer Park Wash
- 2.50 East Center Pent'l S S Arapahoe Nebr
- 2.51 Mountain View Assembly of God Gillette Wyo
- 2.53 Pent'l Church Penville Mo
- 2.63 Full Gospel Assembly Butte Mont
- 2.65 Southwest Missouri Sectional C A Rally Springfield Mo
- 2.70 Pent'l S S Denison Texas
- 2.75 Full Gospel Church Colusa Calif
- 2.75 C A's Polytechnic Assembly of God Fort Worth Tex
- 2.80 Daily Vacation Bible School Fordyce Ark

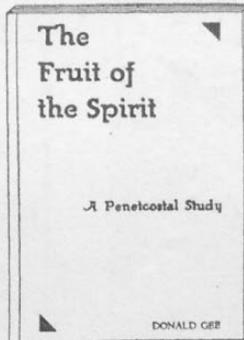
- 2.86 Assembly of God Cache Okla
- 2.87 Belleview S S near Springfield Mo
- 2.95 South Side Assembly of God Springfield Mo
- 3.00 Assembly of God S S Farmington N Mex
- 3.00 Assembly of God C A Seminole Okla
- 3.00 Gresham Full Gospel Tab Chicago Ill
- 3.00 Assembly of God Arnettville W Va
- 3.00 First Pent'l Church Petersburg Va
- 3.00 C A's Kansas City Kans
- 3.00 Oakwood Assembly of God S S Detroit Mich
- 3.00 Assembly of God S S Holdrege Nebr
- 3.00 Assembly of God Shamrock Texas
- 3.05 S Knoxville Church of God Knoxville Tenn
- 3.09 Bay Street Assembly Tampa Fla
- 3.10 Glad Tidings Tab Shepherd Mich
- 3.11 Gospel Tab S S Lucas S D
- 3.14 Full Gospel Tab Crosby N D
- 3.17 Assembly of God S S Campbell Mo
- 3.25 Assembly of God Thurston Nebr
- 3.30 Assembly of God North Highlands Colo
- 3.35 Sharon Chapel Assembly Beaverton Ala
- 3.41 Pent'l Mission Riverbank Calif
- 3.45 Assembly of God Church and S S Steelville Mo
- 3.48 Little Miss Helpers and Gideon S S Classes Maywood Calif
- 3.50 Assembly of God Myrtle Point Ore
- 3.60 Full Gospel Church Half Moon Bay Calif
- 3.65 Ladies Missionary Council Velasco Tex
- 3.74 Assembly of God Church Pine Bluff Ark
- 3.75 Dameron Assembly Jackshoro Texas
- 3.78 Gospel Tab Muskegon Mich
- 3.85 Assembly of God Oroville Calif
- 3.91 Full Gospel Church Del Norte Colo
- 4.00 Pent'l Assembly Modesto Calif
- 4.00 Full Gospel Church Weed Patch Calif
- 4.00 Sedco Assembly Wildomar Calif

- 4.00 Assembly of God S S 11th and Garfield Phoenix Ariz
- 4.10 Assembly of God Nelsonville Mo
- 4.10 Dad's Corner Holiday Texas
- 4.23 Mocking Gospel Tab Meckling S D
- 4.25 Assembly of God Loveland Colo
- 4.26 Assembly of God Lockey Texas
- 4.30 Full Gospel Assembly Morganton N C
- 4.30 Assembly of God Indian Valley Idaho
- 4.32 Sherman S S Kane Ill
- 4.35 Gospel Tab Helena Mont
- 4.37 Fruner Pent'l Assembly of God S S Tulsa Okla
- 4.40 Arab Full Gospel S S Arab Mo
- 4.43 First Pent'l Church Dinuba Calif
- 4.45 Assembly of God Willow Springs Mo
- 4.50 North Side Assembly of God Missoula Mont
- 4.50 Assembly of God North Little Rock Ark
- 4.55 Assembly of God Alva Okla
- 4.55 Sunday School Classes St Charles Mo
- 4.66 Assembly of God Edinburg Texas
- 4.86 South Side Assembly of God Springfield Mo
- 4.98 Denver Assembly of God Houston Texas
- 5.00 Pent'l Mission Grand Rapids Mich
- 5.00 Pent'l Mission S S Grand Rapids Mich
- 5.00 Magnolia Park Woman's Missionary Council Houston Tex
- 5.00 Assembly of God Malvern Ark
- 5.00 Assembly of God Pensacola Fla
- 5.00 Full Gospel S S Tyler Texas
- 5.00 Pent'l Assembly of God Westport Ore
- 5.00 Glad Tidings Assembly Weed Calif
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- 5.26 Pent'l Mission Campbell Calif
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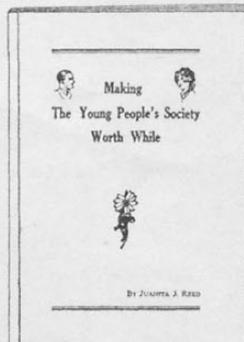


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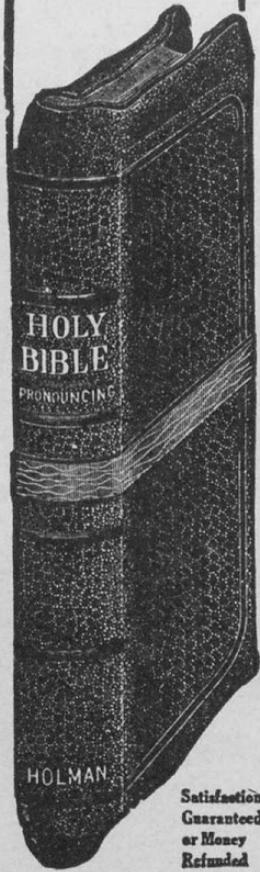
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