

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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"The Pentecostal Church"

By Mrs. H. R. Pannabecker, Toronto, Canada

HERE are so many today who have a wrong conception of what a real true Pentecostal church consists of. A building with a steeple, a pulpit, a fine pipe organ, grand furnishings and eloquent orators, classic music, does not constitute a Church. Observance of baptism, and the Lord's supper and the forms of public worship do not in themselves constitute a church any more than a boy playing at war constitutes an army.

The Scriptural marks of Christ's true Church are such that the simplest saint, with open Bible and open eyes may see the difference between the genuine and the counterfeit. Let us look at a few of the characteristics of the genuine New Testament Pentecostal Church:

1. *It is a converted church.* The Epistles addressed the churches as being "in Christ" and in "God the Father." The first Pentecostal church was composed of the hundred and twenty who gathered at the upper chamber for the express purpose of receiving the Holy Ghost. They were not disappointed but received Him and were transformed into such enthusiastic, demonstrative, world-forsaking, sin-destroying dynamite for God, as would be unwelcome in the proud, aristocratic churches of our day. These and the multitude converted under their ministry constituted the first Pentecostal church. What a rebuke to apostate preachers, who substitute church joining and rites, for regeneration! Yes, the true Church is composed of genuinely converted members.

2. *It is a church separated from the world.* It has renounced the world and



Withdrawn

*The Master was standing beside me
As I wearily com'd my task,
And I had no answer to give Him
To the questions that He might ask;
But my heart-throbs were still'd in a moment
By the tender look on His face,
As He whisper'd—"My child, move lower;
Let another one take thy place."*

*"Not out of the class, dear Master,
Not away from my work and Thee?"
He smiled as He tenderly answer'd—
"Thou'lt be nearer, My child, to Me:
Thou hast stood awhile with the teachers,
Thou hast tried the truth to impart;
My child, there are deeper lessons;
Come and learn them with Me apart."*

*So the hum of the distant voices
No longer falls on my ear,
But the words that drop from the Master
I am bending my soul to hear;
And I care not although another
Is filling my vacant place,
For my heart is hush'd and quiet
As I gaze on the Master's face.*

*"'Tis a lower place"—yes, but only
As low as the Master's feet;
And few are the books that are needed,
But the lessons are strangely sweet:
So, loving, and trusting, and hoping,
I am learning to do His will,
For the Master's most wonderful lesson
Is ever "to wait and be still."*

—Lillie D. Nuttall.

all its ways and works. "Know ye not that the friendship of the world is enmity with God?" It does not resort to worldly means to entertain and hold its young people, or worldly means of raising money.

3. *It is a faithful church.* It is a church where every member is found in his or her place at the appointed time of service; when given a duty to perform is right there to do it and do his best for God; not forgetting that if he is faithful unto death he will receive the crown of life.

4. *It is an obedient church.* Christ commanded them to tarry at Jerusalem until they were filled with the Holy Ghost and power, and though on the very ground where human hyenas were still howling against them and their Leader, yet they tarried until the promised power came, and it became the storm center for a great salvation cyclone which transformed sinners into saints and whose sin-exposing, fraud-detecting lightnings have been the terror of the Judases, Caiaphases and Ananias of all the ages.

5. *Its officers should be baptized with the Holy Spirit.* "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3. Here we get a hint that the temporalities of the church should be in the hands of laymen whom God especially qualifies for the work and that they should be holy men. A holy ministry and officary is God's design for the church. When the church places an unsaved man on the Board because he is shrewd or

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THERE WILL BE NO ISSUE OF EVANGEL NEXT WEEK.

I BEING in the way, the Lord led me." Gen. 24:27.

"And her hap was to light on a part of the field belonging to Boaz." Ruth 2:3.

"He must needs go through Samaria. . . . There cometh a woman of Samaria to draw water." John 4:4, 7.

By "unconscious guidance" we mean guidance unrecognized as such at the time. One of the many compensations for advancing years in life, and distinctively of the Christian life, is the ability to look backward over a goodly stretch of experience, and to note with gratitude and adoring wonder all the way which the Lord our God has led us.

Some of the most critical turning points in life are passed without any consciousness of their importance at the time. A casual meeting with some individual; the reading of a book or a tract; a service attended in some strange mission hall when on holiday; a chance sentence overheard at an open-air meeting; an unexpected business journey: all these, and many similar trivial incidents, can afterwards be seen as the true crises of a lifetime.

It is a fallacy to conclude that guidance from God *must* be spectacular, direct, and vivid; or to demand that life shall be full of controlling voices, visions and messages; and that Divine direction can only come to us through Gethsemanes of agonizing intercession, or Sinais of thunderous "revelation."

Although there are times when a necessary decision seems to almost demand some unmistakable special form of guidance, yet there are many stretches of our pathway that call for quiet faith that God IS guiding, though there seem no open indications either through the Word, the Spirit, or circumstances. At such times it is positively dangerous to strain after "conscious" guidance, when the Lord is calling us to "blind" trust. Such straining may easily produce counterfeits of the Spirit's operations, that merely come from our own restless minds. True victory is found when we are willing to sing:

So on I go not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light:
I'd rather walk by faith with Him
Than go alone by sight.

* * * *

Essential Conditions.

The other night I traveled in a sleeper from the North of England to London. How many junctions we crossed on the way! Yet I was quite unconscious of the setting of those points that determined whether I found myself in the morning in the great Metropolis, or in

some place far removed. But I was careful to get into the right coach before I retired to rest. And a sleepless engineer had been carefully watching all the signals as we sped through the night.

The illustration enforces one bedrock principle for a restful faith in unconscious guidance—"I was careful to get into the right coach." To justify a belief

at some specially wonderful bit of equally unconscious divine guidance!

Once again, however, there are fundamental conditions to be noted. The whole journey was made in order to maintain an unsullied standard of separation from the world (ver. 3); in loyalty to the sure word of God (ver. 7); and the whole undertaking was steeped in prayer (ver. 12). Fulfillment of the same conditions may justify any one of us in expectation of sure guidance from God, even if granted unconsciously.

What to do "in the dark."

A word of practical counsel may be helpful to those who *must* make a decision, though all prayer for definite guidance seems unanswered, and even the Word seems to leave the matter open.

In such cases we believe the child of God is always safe in taking the line of straightforward duty. It may offer nothing thrilling; it may even have in it some elements which are distasteful; but it is always a safe path to follow pending more light.

Ruth set out on that critical morning of her career to do nothing more exciting than glean after the reapers—surely a back-aching task in a hot sun. But it was one means of temporary support for herself and her mother-in-law; and it represented a pathway of duty on the line of honorable self-support for a healthy young woman. God met her in it.

Eliezer set out on a long and arduous journey over the desert because it was his duty as a servant to obey the wishes of his master. But it was a journey filled with the hand of God.

Our own normal duties in life: obedience to parents, honorable self-support where possible, observance of public laws and regulations, recognition of the claims of married and family life, faithfulness in business responsibilities; all such things indicate the kind of pathway in which we can confidently expect God to unconsciously guide us aright when we do not *feel* any particular touch of His Spirit upon us.

And we can always pray on the negative line, in a last resource, and believingly ask the Lord to keep us from a *wrong* pathway. The gracious promise that "thine ears shall hear a word behind thee, saying, 'this is the way, walk ye in it,'" is specially given for when we "turn to the right hand" or the left. Is it not to be rightly presumed that the mere fact that we hear *no* Voice of direction can often be taken as a sign that we are in the right way? Silence can be acquiescence.

"I'll bless the Hand that Guided."

Heaven will be full of happy recognition of the guiding hand of God in many things in life's pathway that seemed at

Unconscious Guidance
By Donald Gee

that the unseen hand of God is guiding our pathway requires that we have first of all placed ourselves willingly and freely in the place of surrender and consecration to His divine will.

The story of the book of Ruth scripturally illustrates this in a charming way. With the finished story of her life in our hands we are impressed by the fact that everything had depended upon the direction her steps had taken on that eventful morning when she started out to glean. But no prophetic word, no vision, no "voice" guided her to the portion of the field belonging to Boaz. The story is remarkably clear on this point: "her hap was," literally "her hap happened," to light on that particular part of the field. It *looked* like mere chance; the world would call it "luck." The very, very real guidance of God given that morning was quite unconscious.

But the principle is strikingly evident in the first chapter. It is contained in Ruth's glowing words to Naomi "thy people shall be my people, and thy God my God" (ver. 16). That was it. She had deliberately put herself beneath the wings of the Lord God of Israel (chap. 2:12), and the Lord had accepted the trust—and guided.

That other equally beautiful story of Eliezer's journey to seek a bride for Isaac is another illustration of divine guidance without anything very definite or spectacular, and when things apparently happened by chance. He travels from Canaan to Mesopotamia with an open commission from Abraham, except that the woman must be from his kindred. He stands by the well (Gen. 24:13) as the damsels come to draw water, and his wonder at the providential guidance of God in causing the daughter of Bethuel, Abraham's brother, to come to fulfill the secret sign which he had purposed prayerfully in his own heart is lovely for its artlessness. It provokes him to spontaneous "worship" (verse 26). How often have some of us worshipped also

the time to all happen by mere chance. For so many of us there have been wayside meetings like that of our Lord with the woman of Samaria at the well. "He must needs go through Samaria." Only the heart of God knows all the force of Divine providence, grace and love that there ought to be put into that word "needs." Commentators may suggest their excellent reasons why our Lord "must needs" go through Samaria; reverent meditation may ponder on how much was what would be called "conscious" and how much "unconscious" in the urge that led our Lord to take that unusual route for Jews. There remains the equally wonderful bit of dove-tailing that led the woman herself to the well at just the right moment. One thing we do know; it all resulted in Living Water coming not only to one, but to many, weary sin-sick souls. Faith scouts the idea of mere "chance," and rejoicingly sees a Divine Love at work that is active in our own lives also.

For the guided life must always be, at heart, the faith-life. Guidance does not demand continual interferences from heaven; it is based upon a quiet attitude of surrender and trust in the constant care of our Heavenly Father, with a carefulness to walk in the light of all that we *know* to be His will, and a leaving of the remainder with Him.

I'll bless the Hand that guided,
I'll bless the Heart that planned,
When throned where glory dwelleth
In Immanuel's Land.

Christianity and Socialism

Many Christian ministers are preaching the "Social Gospel," thinking by this means to make the church influential in modern society. But the church can be an influence only by fulfilling her spiritual mission. Writes a London journalist:

"The Christian gospel, as interpreted and proclaimed by the greatest Christians, beginning with Paul, is predominantly spiritual; socialism is predominantly materialistic. The object of preaching the gospel is the salvation of the individual; socialism aims at the revolution of society. *The gospel implies the curse of man to be sin; in socialism the curse is poverty. The gospel demands Christ as the Saviour and Redeemer; socialism can and does do without Christ.*"

The Menace of Nationalism

Writes Mrs. Wasserzug, a German Christian: "The 'Leader' principle means that the will of man is to rule absolutely in all spheres of life, so that the Church becomes a servant of the State. It is Anti-Christ wanting to save man according to a human plan. Christ is no more to be the head of the church."

The Way of Salvation

Eugenio: The Christian Italian Student

The hilly region of Piedmont presents some of the most picturesque scenery in Italy, and the subject of our present sketch passed his eventful life in the midst of it. He belonged to the leading family of the neighborhood. His parents and relatives were devoutly attached to the Church of Rome in which he was baptized and confirmed. Having finished his preparatory studies at the grammar school, he proceeded to Turin to study law.

Eugenio was a passionate lover of music, and in after years used to recount how in his youth he often listened with breathless emotion to the sacred music of the great Italian masters, "which, however, when ended left my heart empty." One evening he went to hear the famous musical production, "The Massacre of the Huguenots." The melodious notes which reproduced the patient sufferings of these martyrs made a deep impression upon Eugenio's mind, and he began to think of those faithful Protestants, not as the vile heretics depicted by Rome, but as faithful followers of Christ. He knew they had received their faith and fortitude from the Holy Scriptures, and now his uppermost desire was to procure a copy of the Bible. But in 1847 it was difficult to find a copy of God's Word in Italian because of the opposition of the priests.

A latent suspicion existed in the minds of some of his professors as to the orthodoxy of his religious views and reached its climax through one of his literary efforts. In a Latin examination he was asked to choose and translate any piece of Latin into Italian verse. He asked for a copy of the *Vulgate* Bible and put the 19th Psalm into beautiful Italian poetry. His suspicious teachers thought they had discovered in Eugenio's rendering a decided tendency to the evangelical faith, and specially in the closing verse which he translated:

"The words which from my mouth proceed,
The thoughts raised from my heart,
Accept, O Lord, for Thou my Rock
And my Redeemer art."

Many years after, speaking of that event, Eugenio one day weeping said, "I did not know Him then as *my* Rock and *my* Redeemer; and yet my enemies discovered my longing after Him, and persecuted me all they could. One professor told me privately that my work was excellent, but he counseled me not to present anything of that kind again."

Late one afternoon he was returning from the University to his lodging. It was raining, and the young student was

walking pensively under one of the porticos when a humbly attired colporteur offered him a Bible. "Sir, purchase God's Word. You will not regret having done so."

This was the very Book he had been seeking. He bought the Bible in his own soft mother tongue. When he arrived at his room he was so enraptured with his sacred volume that he did not observe that the table was spread for his meal, and he began to turn over its pages without any definite object. He then remembered that he had not dined, and he hid the Bible in his room till he felt free again to read some of its divine teaching. That very evening he brought it from its secret corner, and till early in the morning he pored over its holy pages. Speaking of that memorable event in his life, he said, "I felt as if I could read it all that night. I cannot express the impression it produced upon me: the joy, and then the confusion of face as I thought of my spiritual condition." He knew and felt that he was one of "the sick" who needed the Physician. See Matt. 9:12.

Eugenio found peace in believing "the record that God gave of His Son," and after a life of faithful service for God, he was called to his heavenly home. The One who brought peace to Eugenio's sinsick soul can bring peace to your heart. Believe the Word, call upon the Lord Jesus, and He, who never turns a seeking heart away, will cleanse you in His own blood, shed so freely for your redemption.

The Dead Sea Alive Again

"From its bitter and imprisoned waters salts are being drawn. The trucks containing them are taken every day to Jerusalem. There they join the railway and from there are carried by sea to Europe, and more especially to England. For thousands of years the Dead Sea and its valley have been an abomination of desolation. Its potash now helps other places to blossom like the rose. Other mineral resources are in the recesses of the dark waters, and the men of this century can make use of them for a dozen industries. The Palestine Potash Company is operating a concession and has a plant of five hundred acres. At present the company is producing potash salts for fertilizing, and bromine which is used in the manufacture of dyes and drugs. These chemicals are being produced at the rate of 200 tons a week. The company recently received a large order that will keep the plant running at full capacity for a considerable length of time. The order is said to be connected with intensive armory preparations, being carried on by nearly every nation." We wonder if these bromines are being prepared for the great war of Armageddon. That may not be very far distant.

The Editor's Notebook



Denying Self and Following Christ

The Lord Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." His own life was one of denying Himself for the sake of others. Though He was rich, yet for our sakes He became poor, that we through His poverty might become rich. And He calls others to deny themselves, for in the denial of self there is the highest and greatest blessing.

When the Lord made the first pair and put them in the garden, did He stint them? Was there enough for them? There were all the trees of the garden abounding in fruit, and He gave them richly to abound in these beautiful things of His own provision; but He called upon them to deny self in one respect. It was to their highest interest to deny the flesh a certain thing—the knowledge of good and evil. But there came a tempter who deceived the woman. And that same tempter has lost none of his powers of deception. He has many agents who are deceiving themselves, and are teaching deceit to others, deceiving and being deceived. He deceived Eve into believing that this command to deny herself was a prohibition that was altogether unwise. He made great promises that she should be as a god. She partook of the fruit and gave it to her husband. Because of their disobedience, death was their portion.

From time to time the Lord has called His own to complete separation, to deny themselves of that which they might consider perfectly legitimate. But in the way of separation, in the way of self-denial, there has been blessing, there has been compensation—compensation that cannot be reckoned by mere human standards. He called Abraham to separate himself from all the things of Chaldea, from all its magnificent civilization, yea, from its wickedness, and its idolatries. Abraham left the land in obedience to the word of God, denying himself all the things that pertained to its high civilization, and went out not knowing whither he went.

But God led him, and God communed with him, and God taught Him, and God rewarded him—he became a friend of God. In the holy mount where he was willing to be obedient and to deny himself of the son God gave him, willing to sacrifice him upon the altar, in that mount he had a revelation of Jehovah-Jireh,

who provided a substitute for his son and blessed him. To Abraham there was given a revelation of God's Substitute, that One who was coming as a sacrifice for sin. And that One who came made declaration, "Abraham saw my day and was glad." To Abraham and to his seed there was made promise of something far better than he had left. God gave him to know that there was a city that had foundations, whose Builder and Maker is God. And though in obedience to the word of the Lord he denied himself and his seed the things that pertained to Chaldea, yet there was for him and for his seed a city indwelt by God, where he would be eternally compensated for denying himself.

Moses was brought up in the court of Pharaoh, but a time came when he would have to choose. On the one hand were a people who were reproached, who were ill-treated, who were despised, who were hated; but they were a people to whom God had given promises. On the other hand there was the court of Egypt with all its magnificence, with all its pleasures, with all its wealth, with all its sin. What should he choose? Should he deny himself the pleasures of sin and identify himself with this despised race of bondsmen?

Was it worth while? Assuredly. There were many trials for Moses—forty years in the wilderness. Then when he took this despised people over the Red Sea into the wilderness there were many more trials. But there were compensations, for Moses came to the holy mount and there he communed face to face with his Maker, and the beauty of the Lord came upon him and God established the work of his hands. In eternity they will sing the song of Moses and of the Lamb. Dost thou think that he will regret having denied himself the pleasures of sin for a season in Egypt, when throughout an endless eternity the name of Moses shall be honored, and he shall share in the glory of the Son of God, with whom it was his privilege to converse on the holy mount? And throughout eternity upon the holy mount of Zion, Moses will have a place close to Him who is King of kings and Lord of lords.

The Lord Jesus spoke of one who was rich. He fared sumptuously every day, he had many changes of raiment. But he thought of himself and himself alone, and did not deny himself. He did not share the munificence that was his portion with the poor beggar at his gates. He could have provided some healing ointment for the poor beggar's wounds,

but the dogs of the street had more compassion upon the beggar and his sores than the rich man who surfeited himself, and denied himself no pleasure. The Lord Jesus lifted the curtain and we see that this rich man who did not deny himself was in hell and in torment, whereas the poor beggar that lacked was in paradise. And that word is a warning from Him who calls His own to deny themselves, and to follow Him.

How much property did Christ have? How many changes of raiment did He possess? How much money did He have when the taxes were due? His own followed in His footsteps, and when the poor man at the Beautiful Gate asked Peter and John for alms they had to confess, "Silver and gold have we none." But they were compensated with something which was much more valuable than the gold and silver of earth. They had the power of heaven, and they had a heavenly Name which they were able to use. And through the name of Jesus there came wholeness to this sick one.

How can we follow in the footsteps of Him who went about doing good, healing all that were oppressed of the devil, who constantly denied Himself, whose life was a constant cross? His own will was submitted to the cross and crossed out, that the will of His Father might be an accepted fact. The same Spirit which was in Him can be thy portion. The same mind which was in Him who humbled Himself and was obedient to the words of His Father, and was willing to go to the cross, where His flesh was crucified, this mind He would share with thee. The same Spirit which was upon Him He would put upon thee. The mind of the flesh, the reasonings of the flesh, the clamorings of the flesh, the desires of the flesh—these are at enmity with God. But the spiritual mind, this mind which was in Christ Jesus, which He bids thee have, this mind is life and peace. And if thou wilt but let the Spirit of God have full sway in thee, through the blessed Holy Ghost that He doth give, thou shalt be able to mortify the deeds of the body, thou shalt be able to deny thyself, thou shalt be able to follow.

Wilt thou be compensated? Was He compensated? Yea, though He was so abased, God has exalted Him and given Him a name above every name. And those who receive His mind and receive the blessed Spirit that He delights to give, shall be compensated. For them there is an inheritance incorruptible, undefiled, which fadeth not away. As thou dost look to Him, He will keep thee full of faith so that thou shalt be able to meet all the requirements to inherit this heavenly heritage. He doth give thee a picture of some to whom He said, "Inherit the kingdom prepared for thee before
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The Passing and the Permanent

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

Palestine's Population

According to the *Zionist Union* there are now 325,000 Jews in Palestine today. They constitute 25% of the entire population.

Pray for Ethiopia

Haile Selassie, the emperor of Abyssinia, is deeply concerned with the prospect of war with Italy immediately confronting his nation. A missionary, Mr. Alfred Buxton, who has interviewed the emperor, has telegraphed: "Emperor asks Christians assist by prayer in averting crisis."

Biblical Names for Business Houses

The following item from the *Palestine Post* presents another remarkable sign of the revival of the Jewish nation: "The Tel Aviv Municipal Council makes it a point in granting or renewing licenses for business premises, to suggest Hebraic names to proprietors. Foreign titles for stores or factories are discouraged. The names are often taken from Biblical and Talmudical literature."

The Church and War

Declares Bishop Brent: "It is for the church to determine in what circumstances, if any, killing and maiming, lying and guile, destruction and rapine, in short, the declaration of a moratorium of the moral laws, ceases to be an offense against God and man and becomes a praiseworthy virtue and a patriotic duty. Dare we do less than hold that war as an institution for the settlement of international disputes by brute force and allied to skill in cunning and lying, is incompatible with the mind of Christ, and therefore incompatible with the mind of His church?"

Bible Confirmed by Spade

In the 26th chapter of Jeremiah there is a story of the prophet Urijah, who prophesied against Jerusalem. Jehoiakim the king sought to put him to death, but Urijah fled to Egypt. The king sent Elnathan, the son of Achbor, and others to Egypt to arrest Urijah and to bring him back. They brought the prophet from Egypt and Jehoiakim slew him with his own sword. Earthenware fragments have recently been discovered by J. L. Starkey at Lachish, and have been translated by one of the professors of the Hebrew University at Jerusalem. They have proved to be the warrant for the arrest of Urijah. One sentence translated is: "Elnathan, son of Achbor, shall go . . . to Egypt and his men to bring back the prophet."

Pray for Revival!

According to *Missionary Review of the World*, it is estimated that 375,000,000 people in Europe need to be evangelized. Many know the name of Christ, but show little evidence of the transforming power of the Gospel. Dr. Karl Barth says that if Evangelical Christianity is not to be utterly destroyed in Europe then the truths of the Protestant Reformation must again be emphasized.

Special Citrus Ship Launched

The first ship, designed especially for the transport of citrus fruits from Palestine, has been built by a Norwegian Steam Ship Co., and was launched at Oslo in the presence of Government officials and representatives of Shipping Companies and Fruit Exporters. The ship has been named "Mount Carmel"; and others of similar design are to be built.

The Doom of Democracy

Roger W. Babson, noted business statistician, expresses the fear of the eventual set-up of a dictatorship in our land, due to the danger that the blunders of political parties will undermine faith in constitutional government. According to *Gospel Broadcaster*, he said, "Democracy as now set up is doomed—and it will be supplanted by the same form of government that is being planned in Italy."

But of all human forms of government it is written, "I will overturn, overturn overturn it: and it shall be no more, until He come whose right it is; and I will give it to Him." Ezek. 21:27.

Wolves in Sheep's Clothing

Dimitroff, who figured prominently in the recent Reichstag fire trial in Germany, was elected head of the Comintern, international Communistic organization. "Taking the helm of World Revolution" says *Time*. "George Dimitroff prepared to give it a new twist. In explicit advice to the Congress of 400 Communist leaders from 52 countries, he urged 'cunning' and 'Trojan horse tactics.' Hereafter Communists are to insinuate themselves quietly into trade unions, religious bodies and social groups. They are to lay aside the violent, blatant Red methods of the past, mask their anti-religion and spread Communist doctrine in the guise of Socialism, Liberalism or New Deals among the muddle-headed of all lands."

Notice especially the words "religious bodies." Is the leaven of communism being hidden in the church in the form of the "Social Gospel"?

Hebrew as a World Language

"For the first time a world conference devoted to the condition of the Hebrew language and literature in Palestine and the Diaspora will be held in Jerusalem. Besides Palestine eighteen countries have already intimated their acceptance of the invitation to send delegates to the conference on May 20, next. They include the United States, South Africa, Poland, Roumania, Austria, Czechoslovakia and Syria." So we read in the *Palestine Post*.

Truly there are many cities that shall "speak the language of Canaan." Isa. 19:18.

Militarism Versus Christianity

"All around the world today religion tends to be eliminated or reoriented to conserve nationalism," says Dr. F. W. Norwood (quoted in the *Sunday School Times*). "It has been eliminated in Russia, nationalized in Germany, neutralized in Italy, secularized in other countries. In Japan religion has been reorganized in a way that insures its support for the military purposes of the government. It is scarcely possible today to propagate anti-military views in any country in the world, save where the English tongue predominates." Men are seeking to bring the god of war to the forefront and push the Prince of Peace into the background. But, thank God, the day is coming when the Prince of Peace shall come and judge the nations and rebuke the spirit of militarism. Then shall man beat their swords into plowshares and their spears into pruninghooks. Isa. 2:4.

Questions and Answers

Why are some Jews called Jews while others are called Hebrews?

The terms Jews or Hebrews are now often used interchangeably when reference is made to the same people. But properly speaking all Israelites are Hebrews, being descendants from Abraham the Hebrew (Gen. 14:13), while only those of the tribe of Judah are Jews. All the descendants of Abraham through Isaac, and the twelve tribes, are Hebrews and Israelites, but only the one tribe, strictly speaking, are Jews.

Is capital punishment un-Scriptural according to the New Testament? If so, please give reference.

We know of no place in the New Testament that speaks against capital punishment. Capital punishment was established together with human government by which the world is still governed.

The Bible says "Thou shalt not kill." Is capital punishment killing?

When God said "Thou shalt not kill" He had reference to murder, not to executing the sentence of the law of the land.—E. S. W.

The Gospel in Foreign Lands

NEW TABERNACLE IN CEYLON

Praise God from whom all blessings flow! At last we have dedicated our new little church here in Galle. Friends sent baskets of flowers to decorate with and the place looked really lovely. Many friends came from different parts of the island and two came a distance of over 200 miles from the Jaffna assembly. Altogether about 150 were present for the dedication service, including two Wesleyan ministers, several Salvation Army lassies, the wife of the Presbyterian minister and a few friends from the British Assemblies of God work near Colombo. The erection of this new tabernacle has created unusual interest in the island. We were happy to have these visitors with us because it showed to the heathen that there is cooperation among the children of God. They sometimes ask us why there are so many Christian groups.

The dedication service was followed by an evangelistic service and meetings for two days followed. Most of the people from out of Galle were able to stay over for these meetings. We began the day by all gathering at about 6:00 a. m. for prayers. Later we had Bible study and prayer, and in the afternoon open air service, closing with the evangelistic service at night. Three adults and several children came forward for salvation. We trust God may keep them all true.

We are so grateful to God for the way He has helped us in a financial way. We have not made any appeals for money but have prayed and God has sent help in most unexpected ways. The building is now more than half paid for besides the benches, drains and a number of other necessities. A good part of this has come from friends right here in Ceylon, which is as it should be.

We are still looking to God to pour out His Spirit in mighty convicting power that men and women may be miserable in their sins and really seek the Saviour.

(Signed) Carl and Bertha Graves.

NEW OPENING IN CEYLON

Just previous to the dedication of the new chapel in Galle, Brother Graves and Brother Clifford spent three weeks in special meetings in the north of the island in the college town of Jaffna. Here they report special blessing of the Lord upon the meetings. Brother Clifford writes: "We had the joy of praying with over ninety people who wanted to get right with God. Some of these were backsliders, but most of them were seeking God for the first time. One received the Baptism of the Holy Spirit; four were immersed in water and large numbers were prayed with for healing.

"Schools and colleges opened to us for the first time there. I was invited to speak to the principal of St. John's College with his men teachers, together with the lady principals of a ladies' college and a girls' high school with their lady teachers. I did so with great joy and gave them a chance

to ask questions at the close of the meeting. The result was that many of these teachers came to our regular meetings. God moved in our midst in a mighty way and great crowds attended the services. It is for this place that Brother Graves and I are asking for a married couple of missionaries to come and build up a work for God. This is a great field of opportunity and presents a great need."

MISSIONS DEPARTMENT FINANCIAL REPORT SINCE LAST GENERAL COUNCIL

In going through our records and making reports for the General Council, we have found some very interesting facts about missionary giving in our fellowship.

We are happy to report a gain in the missionary receipts of 7 1-3% over our last General Council statement. The assemblies holding leading places in missionary giving are still headed by the Glad Tidings Tabernacle of New York, showing a total of \$24,863.35 for the two-year period. It is interesting to note that the fifteen leading assemblies gave 22½% of all missionary offerings. The following are the leading assemblies in missionary giving:

New York City, Glad Tidings Tabernacle	\$24,863.35
Cleveland, Ohio, Pentecostal Church	11,742.87
Philadelphia, Pa., Highway Mission Tabernacle	9,154.35
Los Angeles, Calif., Bethel Temple	8,505.94
Tacoma, Wash., Pentecostal Tabernacle	6,481.01
Minneapolis, Minn., Gospel Tabernacle	6,372.17
Springfield, Mo., Assembly of God	6,318.54
Milwaukee, Wis., Bethel Tabernacle, German Branch	6,134.61



New Assembly of God Tabernacle, Galle, Ceylon

Oakland, Calif., First Pentecostal Church	4,782.47
Battle Creek, Mich., Church of the Four Fold Gospel	4,679.20
San Francisco, Calif., Glad Tidings Temple and Bible Institute	4,652.12
Lancaster, Pa., First Pentecostal Church	4,359.61
Cincinnati, Ohio, Christian Assembly	3,438.06
Washington, D. C., Full Gospel Assembly	3,399.50
San Diego, Calif., Pentecostal Full Gospel Tabernacle	2,341.70

Several of our assemblies show a very creditable percentage of gain in missionary giving during the period of August 1933-1935 over the same period of 1931-1933.

Christian Assembly, Cincinnati	41%
Assembly of God, Springfield	36%
Glad Tidings Temple & Bible Institute	
San Francisco	34%
Pentecostal Tabernacle, Tacoma	26%
First Pentecostal Church, Lancaster	20%

The amount contributed for Foreign Missions by the various states is as follows:

	1933-1934	1934-1935	Aug. 1933 to July 1935 inclusive
Calif.	\$39,648.21	\$44,880.83	\$84,529.04
Pa.	24,098.33	24,779.39	48,877.72
N. Y.	21,772.48	23,799.68	45,572.16
Ohio	17,482.46	19,690.77	37,173.23
Wash.	16,259.24	19,636.00	35,895.24
Mo.	10,525.51	13,177.37	23,702.88
Ill.	8,987.85	12,352.21	21,340.06
Mich.	8,193.42	9,305.23	17,498.65
Kans.	8,018.43	9,066.08	17,084.51
Texas	7,075.35	7,878.68	14,954.03
Okla.	7,621.41	7,177.53	14,798.94
N. J.	5,646.11	5,507.49	11,153.60
Oreg.	4,252.02	6,878.61	11,130.63
Minn.	4,761.13	5,696.20	10,457.33
Wis.	4,604.70	5,333.86	9,938.56
Ind.	2,208.95	5,770.77	7,979.72
Colo.	3,083.91	4,622.35	7,706.26
Fla.	3,685.04	3,715.61	7,400.65
Md.	3,863.43	3,312.63	7,176.06
Mont.	3,235.80	3,446.32	6,682.12
Mass.	3,029.03	2,819.99	5,849.02
Ia.	2,639.25	2,771.85	5,411.10
D. C.	1,973.00	2,841.20	4,814.20
Nebr.	2,252.81	2,318.34	4,571.15
Delaware	1,528.89	2,632.66	4,161.55
Foreign	1,834.66	2,084.59	3,919.25
N. Dak.	1,633.77	2,167.71	3,801.48
Ark.	1,421.55	1,730.71	3,152.26
Va.	1,468.13	1,575.39	3,043.52
S. Dak.	1,076.61	1,558.33	2,634.94
Ida.	1,051.56	1,367.31	2,418.87
Ala.	873.97	1,119.54	1,993.51
Can.	801.61	904.41	1,706.02
Conn.	800.60	783.56	1,584.16
Ga.	730.17	686.02	1,416.19
Ariz.	674.10	735.19	1,409.29
W. Va.	525.29	876.83	1,402.12
Miss.	658.85	528.59	1,187.44
Wyo.	442.69	624.44	1,067.13
Maine	589.68	455.50	1,045.18
Alaska	510.45	499.95	1,010.40
Nev.	468.13	529.18	997.31

Ky.	422.83	479.95	902.78
N. Mex.	492.37	312.99	805.36
Tenn.	358.78	447.91	806.69
La.	316.99	459.69	776.68
N. Car.	245.66	260.49	506.15
S. Car.	213.92	98.69	312.61
N. H.	163.92	109.31	273.23
R. I.	97.96	109.94	207.90
Utah	40.72	17.95	58.67
Vt.	35.20	24.17	59.37

Foreign Mis- sions	\$234,396.93	\$269,959.99	\$504,356.92
Less Amts. givendirect & expenses	18,595.16	24,160.07	42,755.23
	\$215,801.77	\$245,799.92	\$461,601.69

Amt. receiv- ed for For- eign Mis- sions	\$215,801.77	\$245,799.92	\$461,601.69
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Amt. receiv- for Home Missions ..	5,598.30	8,757.53	14,355.83
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Total amt. received ..	\$221,400.07	\$254,557.45	\$475,957.52
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In addition to the above State totals for Foreign Missions, the following amounts have been given to the Districts for Home Missions through the World Mission Plan:

North Central District	\$ 4,828.95
Northern California District	1,808.30
Kansas District	1,128.74
Southern Missouri District	643.19
Illinois District	580.12
Rocky Mountain District	410.00
Alabama District	398.22
Northwest District	377.06
Wisconsin and N. Michigan Dist.	359.76
Eastern District	356.31
Nebraska District	258.75
Southern Calif., and Ariz. District ..	245.91
West Central District	234.26
Appalachian District	226.69
Mississippi District	138.78
Tennessee District	130.76
Texas District	88.36
Potomac District	43.54
Oklahoma District	32.43
New England District	22.93
Arkansas District	19.62
Central District	16.86
Texico District	7.45
West Florida District	3.89
Carolina District	3.02

Total	\$12,363.90
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The above reveals an increase of \$3,907.39 given for Home Missions in the various Districts over and above the 1933 report.

Following is a report of the states which show an increase of \$3,000.00 or more together with their percentage of gain.

Washington	\$5,945.16	20%
Ohio	4,690.19	14%
Oklahoma	4,403.96	42%
Texas	4,180.29	40%
Pennsylvania	3,556.42	9%
Florida	3,474.72	89%
Oregon	3,432.43	45%
Minnesota	3,226.33	45%

NEWS FROM N. CHINA C. A'S.

The young people of California will be glad to hear from their missionaries in China, Mr. and Mrs. G. K. Johansen. An interesting

Our missionary personnel at this time numbers 287, which is an increase of 28 over the 1933 report. These missionaries are ministering in 37 different countries and are assisted by 641 native ministers. They occupy 871 stations and outstations, where the gospel message goes forth regularly.

letter has just come from them, a part of which we quote:

"Our young people's evangelist has just closed a meeting in a place called Weishan, where he organized a young people's group with a membership of about forty. We are now making preparation to have a young people's convention in October, lasting two days. Brother W. W. Simpson is to be one of the speakers. Following this meeting I will be going with him to operate his motor boat as he visits various places throughout North China in evangelistic meetings. This will be a splendid opportunity to get acquainted with and work among the young people of this section.

"The troubles in China continue apparently unabated. Communism, floods of tremendous proportion and famine still continue to take their toll. The Yellow River, which is also called 'China's sorrow' is leaving thousands homeless and thousands have been swept to their death. Words fail to express the condition of these people, many of whom are without Christ and hope, their homes and land buried under ten feet of water. In this day of turmoil and distress when the hearts of men are failing them for fear our only hope is Jesus Christ. When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh."

OPEN DOORS IN NORTH CHINA

A few words of encouragement come to us from Miss Anna Ziese, faithful missionary in North China, who has a special ministry among the prisoners in the various jails. She writes: "The Lord is giving us many open doors and also many opportunities these days, and by His grace I want to be faithful! Oh, that we truly may have a heart like that of our blessed Saviour, which was ever filled with love and compassion toward those who were in need and distress!

"The Lord is blessing the work among the prisoners. (I speak especially for the women prisoners.) They usually greet us with smiles and enjoy our visits. There is a bright little nine-year-old girl who had to follow her mother, who has a fifteen-year sentence, because there was no one at home to care for her. She has learned many gospel songs and carries the tune much better than the older ones. It really touches one's heart to hear her.

"This little girl had a big boil on her neck, so she went to the different ones who were Christians, asking them to pray for

We deeply regret to report that just as this issue of the Evangel was going to press the following cable was received from China:
"Sylvia Ward died August 26, typhus."
Details will be printed in a latter issue.

her. She told them that her mother was a sinner and did not believe so, therefore, could not pray for her. When we went last week to hold the meeting, the women told us how God had heard and answered their prayers and healed the child. Please pray that this mother's heart may be so touched that she, too, may come to the Saviour."

11,000 GOSPELS DISTRIBUTED

A recent report from Mr. and Mrs. Robert McClay, missionaries in India, states that since the first of the year up to the end of July, the time of writing, they have distributed about 11,000 Gospels. They are finding that many of the people who have accepted a Gospel, are now asking for the New Testament or a complete Bible. Brother and Sister McClay report unusually good attendance and interest in the villages and also at the bazar meetings, the same ones often coming back many times to hear the gospel message. They say they feel sure God is speaking to souls there in a definite way. Regarding their work for the fall season we quote:

"We are looking to the Lord to meet the need for the coming cool season's work. We want to put on a native preacher and Bible woman if funds come in for their support. We will also need to order about ten or twelve thousand Gospels. As soon as the rains are over we hope to get out into the district again. We feel that the night is coming when no man can work, so while it is yet day we want to be faithful. We desire the prayer of God's dear people in the homeland."

SPIRIT BAPTIZING IN LIBERIA

Miss Adah M. Gollan says: "The Spirit of the Lord still continues to move upon hearts at Palipo among our girl students and the native Christians. Many are coming into the fullness of the Baptism of the Spirit. One mission woman in receiving the Baptism had a wonderful vision of the heavens opening and she saw Christ on the Cross. He called her by name and she fell down at the foot of the Cross in worship. Then she was shown a large river, and Jesus told her to go and wash and be clean and that her sins were washed away by His precious blood.

"Since then this sister has been on fire for God and she is taking many of the girls from town to town telling the wonderful story of Jesus and His love. Please pray much for this precious child of God that her testimony will be used under the mighty anointing of the Spirit of God to bring many into the kingdom."

MISSIONARY SONG BOOK READY

We are glad to announce that we now have a small book of songs suitable for use in missionary meetings. These books will be sent free upon request. Since we are not making any charge for "Missionary Songs" we should be more than grateful for small contributions to help in the defraying of the cost of printing and mailing them.

*He knows, He loves, He cares;
Nothing this truth can dim.
He gives His very best to those
Who leave the choice to HIM.*



Run Down



A. G. Ward

How very quickly time passes. I think as one grows older we feel it more keenly. There are so many things we wish to accomplish. What we have already done seems so little in comparison with the task we have set for ourselves. Will death or the Coming of the Lord overtake us ere we reach our goal, ere we complete what we are longing to do? Who can tell?

There are times when we grow very, very weary. The burden and the heat of the day is intense. Surrounded as we are by Christian influences and with so many things to encourage, there come times when we seem fearfully run down, when we feel as though we might never strike again, but fortunately for us God has a great key with which again and again He winds us up and thus we keep on running and striking so long as we can be of service to Him here below. What a wonderful Word this is, "They that wait upon the Lord shall renew their strength." Isa. 40:31. What a key for winding up human clocks when they run down, and we do get run down physically. Sometimes it is because of our great concern for the work of the Lord or from ministering to the needs of others as in the case of Epaphroditus who was nigh unto death for the work of Christ. Sometimes it is because we persist in disobeying the laws of health, but in any case here is the key—"they that wait upon the Lord" shall be wound up again. Those who work with their brains (and in these days people have to do that), sometimes find that the mind gets off duty—it just won't work for them—it is run down. They may read an entire page or even a chapter of an interesting book and can tell nothing about it. Then another time the mind may be ever so keen. Again we need winding up. Thank God for the key—"they that wait upon the Lord shall renew their" mental strength.

And do we not all know that there is such a thing as getting run down in the realm of the spirit life when faith seems to grow cold, when we must force ourselves to pray—when the Word seems to lack life, when the lights burn low and our strength to resist the enemy seems to have about run out. Perhaps we have neglected the laws of spiritual health. Our higher life has not been properly nourished. Like a clock we have nearly run down.

But there is such a thing as a key for that trouble—we may be spiritually revived or wound up. "They that wait upon the Lord shall renew their strength."

"In the House of Quiet," A. C. Benson

has a fine word picture of the slow beginning of a much needed shower of rain. He describes how the trees and the flowers seem oppressed with heaviness, yet trustfully conscious of the divine storage of that power and subtle element that is taking place for their benefit, and how patiently and quietly they droop and wait for God's rain.

The soul has its dry seasons too—its refreshment also comes from God. Wait upon God, not anxiously nor in tense expectation, but as the tree waits for the shower perfectly sure that God has not forgotten to be gracious. His delay may try our patience, may tempt us to lose heart, may provoke us to indulge in the questioning of faith, but He will come to our help for has He not said "they that wait upon the Lord shall renew their strength"?

"The Pentecostal Church"

(Continued from Page One)

influential or wealthy, and sets aside men and women who are full of the Spirit it insults the Holy Ghost and advertises to the world that it thinks itself wiser than God.

6. *It is a united church.* There can be neither Jew nor Greek, there can be no male and female; for ye all are one in Christ Jesus. Gal. 3:28. Baptized into one body by the Spirit of God there is a divinely imparted unity of faith, of love, and of expectancy of His return and endless reign. Branches of the true Vine they derive their life and strength from one Center and unitedly bear fruit for His glory. A clique of jangling, jealous, self-seeking, place-grasping churchlings is no more God's Church than heaven is hell. Such may creep into the Pentecostal Church, but its heat will soon melt them or make them move out. Barriers of race and color and social position have no place in Christ's true Church.

7. *It is a fruitful church.* Like the tree by the rivers of water it brings forth its fruit in its season. Beautiful blossoms and bright and ripened fruit of holy lives perennially abound upon its boughs. Real Pentecostal churches are always fruitful churches.

8. *It is a Word-honoring church.* It searches the Scriptures whether these things are so. It does not see how easily it can live, but looks to the Word of God to learn how right it can be. It seeks, obeys, and rejoices in the Word of God. Hence it is saved from censorious wild-fire, fanaticism, and kindred perils, which subvert people who ignore God's Word and substitute dreams, visions, impres-

sions, desires, carnal counsel, and fancies instead.

9. *It is a persecuted church.* The devil hates true Christians and true churches full of Pentecostal power and activity. Hence if he cannot silence them he marshals all his hosts against them. He is too wise a general to waste his ammunition on paper men. In every age Pentecostal churches have been persecuted. If you think this is not true get the Baptism in the Holy Ghost and fire and lead an aggressive campaign in which sinners are genuinely regenerated and believers filled with the Holy Ghost. Hold after-services persistently and definitely for those purposes. Persevere until upon the church the Holy Ghost comes down and the people weep and laugh and shout with Pentecostal joy. All who are doing this know by experience that they are persecuted by the unbelieving church.

10. *It is a praying church.* When opposed, perplexed or persecuted it prayed until the powers of darkness were shaken, until prison doors burst asunder, enemies were conquered, chains were broken, and Satan defeated. This is the mightiest weapon in God's true Church. It knows how to fly to its knees and "lift up holy hands without wrath or doubting" and bring down Omnipotence to fight its battles. Pentecostal prayer meetings are places of power. Its prayer of faith heals the sick, removes mountains of financial embarrassment, and divides the Red Sea of seemingly impossible barriers. Spiritual power does not come so much from a learned pulpit as from a church upon its knees.

11. *It is a loyal church.* Loyal to both its divine Leader and His appointed agents. It welcomes, obeys, and supports them. The true Pentecostal church is a stranger to the stingy disloyalty which refuses to liberally sustain the gospel ministry. It gives not grudgingly but from a glad heart and with a willing mind. True loyalty does not speak unkindly about the church, its members, or the Pastor.

12. *It is an expectant church.* "For our citizenship is in Heaven; whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20 (Rev. Ver.). As an enraptured bride anticipates her wedding day and the constant presence and communion of the Bridegroom, so she looks forward to a like joyful consummation. Now He dwells in her heart by faith, but then both heart and eyes shall behold Him. Now her love for and sympathy with Him is limited by infirmities, but then with perfect mind, soul, and body, she will be like Him and able to love Him and delight in and serve Him as never before. Satan has made a desperate effort to steal this robe from the Church but he is being defeated. The modernistic Church dreads to meet Him in their ragged, dirty robes of self-

righteousness and so deride the idea of His coming. But the New Testament Pentecostal church rejoices in the "glorious hope of His appearing."

It is the duty and privilege of every true member of the Church of Jesus Christ to pray for it, be loyal and faithful to it, support it, and love it. "They shall prosper that love thee." Psalm 122:6 Christ so loved the Church that He gave Himself for it and its members possess a kindred love.

The Editor's Notebook

(Continued from Page Four)

the foundation of the world." What is the nature of these who inherit this heavenly kingdom? He tells them that when He was hungry they fed Him, when He was naked they clothed Him, when He was sick and in prison they visited Him. They questioned, "Lord, how could this be?" He reminded them that inasmuch as they had done these things to the least of His they had done it unto Him. They had denied themselves to give to others that were His, and here He was giving them for a few things that they had denied themselves, eternal joy in the eternal kingdom of the eternal Father.

But others came. And He told them to depart to the place of the devil and his angels. He told them that they would not give Him to eat. When He was naked they would not clothe Him. They were too occupied with the things of their own. He told them that inasmuch as they did it not unto the least of these they did it not unto Him. They are like the rich man who fared sumptuously every day, thinking only of himself; like the fool who would tear down his barns and build larger, and then congratulate himself that he could be merry; that he could eat and drink; that he could be independent because he had much goods laid up in store for many years; who had no thought for the needy or the hungry who should have received of that which God had so liberally given him. Like judgment would come on these who had not denied themselves but had fed and clothed and lived for themselves. They were to spend an eternity with the one who deceived Eve at the beginning, who bade her not to deny herself that which God in His wisdom had forbidden.

When those fishermen of Galilee left their all and followed Him, He put the question to them, "Lacked ye anything?" And they answered, "Nay, Lord." He had watched them and had seen that everything they needed was provided just as they needed it. And the Lord has not changed. He who prepared a fire, and bread and fish upon the fire, and bade His own come and dine when they were hungry, inviteth His own to a feast, to a marriage feast, and He will come and

serve them, and see that there is nothing lacking in that feast. And throughout eternity He will be a Shepherd, providing abundantly for all those who are willing to deny themselves and take up their cross and follow Him. They shall share His eternal joy and His eternal compensation.

The Coming Crisis

We are surely close to the heading-up time referred to in the Bible as "the end of the age." Said Stanley Jones: "I am persuaded that Christianity is headed toward a supreme crisis—perhaps a decisive crisis. Events are leading up to a world decision. This generation, or at the most the next, will have to decide between materialistic, atheistic Communism and the Kingdom of God on earth. And this in both East and West."

We need the challenge of Elijah to be once more sounded out: "How long halt ye between two opinions? if the Lord be God, follow Him, but if Baal, then follow him."

Seed Thoughts

Gathered by Alice E. Luce

Conversion is a *birth*, but sanctification is a *death*. We shall avoid much perplexity if we constantly bear this in mind.

My first look at the cross of Jesus teaches us that *He died for me*. As I by faith appropriate this truth, I am saved.

I look again at the cross and see that *I died in Him*. As I by faith stand on this fact and continue to "reckon" myself dead to sin, self, the world, and the devil, I am sanctified.

The first meaning of sanctification is a *setting apart*. The Lord has separated me from all that is not of Him by virtue of uniting me with His only-begotten Son.

The next meaning (which naturally follows) is a making holy. That which is set apart for a holy use must be made clean and kept clean.

The Holy Spirit is the Operator, both in the new birth and also in the subsequent sanctification; but in both He needs the cooperation of our faith.

In one sense sanctification is a finished work, for we were set apart for God once for all when Jesus, our Substitute, died. Heb. 10:14.

Similarly it is a definite crisis in our lives when we accept the truth of our death with Christ and once for all *reckon ourselves dead*. This should be done when we are baptized in water. Read Rom. 6.

But the actual working out of the sanctification of the Spirit in our lives and characters will go on until Jesus comes. Thus we may say that it is a *crisis* with a view to a *process*. 2 Cor. 7:1; 1 John 3:2, 3.

driving with tremendous speed toward some form of integration."

Panton in *Sunday School Times* points that this will lead to "the collaboration of the leading states of the world centering their power in a resurrected Rome, as foretold, 'These have one mind, and shall give their power and strength unto the beast (Rev. 17:3),' draws near every moment."

Seeking the Ark

Palestine Post refers to "Captain Parker's expedition in search of the Ark which he believed to have been hidden under the Mosque el Aksa or its neighborhood at the time of the Exile. A sum of \$100,000 we are told was raised for the exploit, and twice this sum could easily have been obtained. The expectation was, if the Ark had been found, to have sold it to world Jewry for an astronomical figure. 'I reckoned that every living Jew, if required to do so, would rush in to subscribe up to his last penny . . . if only to have the supreme honor of being included in such a subscription list.' There are probably many residents in Jerusalem who remember the fiasco in which the expedition ended."

The material ark no longer exists on earth we believe, despite the recent claims from Ethiopia, (Jer. 3:16, 17) but the Reality for which it stood—the presence of God—is available in the Person of Jesus.

General Council Hour Back on the Air

Beginning October 6 the General Council hour will be broadcast every Sunday morning at 7:15, Central Time, over KWTO, 560 kilocycles. This station is now only 1,000 watt, but is shortly to be increased to a 5,000 watt station. There will be a Central Bible Institute broadcast every Sunday morning from 11 to 12 over KGBX, 1230 kilocycles, 500 watts. The School will also present a morning devotional service over this station on Mondays, Wednesdays, and Fridays from 7 to 7:15. a. m.

No Evangel Next Week

The Evangel is printed fifty times a year. We shall be omitting next week's issue, when a number of the Editorial workers will be attending the General Council meeting. In the next numbers we trust to have interesting reports of the General Council meeting and many of the addresses. Why not subscribe so that a number of your friends can get these addresses? Anywhere in U. S. A. for 25 cents.

We are in a young and vigorous Movement. We need "*faith*" a thousand times more than we need *finance*. Faith will produce finance, but finance will never produce faith!—Howard Carter.

The Sunday School Lesson

John (The Minister and His People)

Lesson for September 29. All of 3rd John.

Who does not delight in a love letter, whether he write or receive it? Even one addressed to another is often read with deep interest. In human relationships love letters are seldom written outside of the family, or between a pair hoping to become a family. Husbands write love letters to wives, sons to mothers, young men to their sweethearts and no one is surprised. But for one man to write a love letter to another outside the family is, in the world, unique.

I. THE HALLMARK OF SALVATION

Beloved of God. This John is called "the disciple whom Jesus loved." John 21:7, 20. Because of this special love he had the confidence of Jesus in a special way. John 13:23-26. This epistle shows why Jesus loved him in the special way that He did. John was righteous, faithful, consecrated and obedient, as the other disciples also were. This caused Jesus to love him. John 14:21. But he added to these traits that make Jesus love one, the further grace of being a great lover of Jesus. The degree with which he loved Jesus is shown by the way he loved the brethren. In this very brief letter he calls Gaius "the well beloved" (v. 1), calls him "beloved" (three times in vv. 2, 5, and 11), says to him "I love" you (v. 1), and tells him how he rejoiced at the good things he had heard said about the one to whom he wrote. It is a most affectionate letter. Loving the brethren shows that one loves God (1 John 3:14); and so, perceiving from the wording of this letter how intensely John loved the brethren we have an explanation of his being so peculiarly loved by Jesus. Love begets love. If we will love Jesus intensely, He will love us correspondingly. But the way we love God is shown by the way we love the brethren. 1 John 4:20, 21. If we love the brethren intensely we may be sure we love God in the same way. So to be greatly loved of God is a privilege open to every one of us. We have merely to have His commandments and keep them and feel toward the brethren the way this letter shows that John felt. This will guarantee that God will love us especially, because God is no respecter of persons.

The Alternative. If one chooses to be critical, dour, ungracious, rude, unforgiving or harsh toward the brethren he thereby advertises the solemn fact that he abides in death. 1 John 3:14. He is not good to look at. Death is always ugly. I have a pear tree that up to this year was highly ornamental in my front yard. But this year it is stricken by blight. It is dying. It is an ornament no longer. It is ugly. Its beauty is gone. It is that way with those Christians who abide in death. Their critical speeches, dour looks, ungracious ways, rude replies, unforgiving spirit, and harsh judgments concerning the brethren make them unlovely. Death is always ugly. Life is

beautiful. Jesus came to give us life and to give it more abundantly. John 10:10.

The basis of John's love for Gaius. It was not because Gaius was amiable or companionable or in a position to help John, that John loved him. Nothing of that sort. John's love was that love demanded by Jesus' new commandment—the commandment the keeping of which He made the official sign by which all men are to recognize us as disciples. John 13:34, 35. John loved Gaius "in the truth" (v. 1). That love for the brethren which shows we have eternal life results from the mere fact that they are brethren, joint members with us of His body, and is wholly unaffected by the fact that they are or are not personally, racially, or socially, or otherwise acceptable.

II. BIBLE PRAYERS

They show God's will. When the prayer of a man of God is recorded in the Bible we know that the thing prayed for is God's will. When Moses prayed that God would repent of making man's life a mere seventy or eighty years characterized by labor and sorrow (Psalm 90:13), he prayed according to God's will. God gave him one hundred and twenty years of life free from weakness and diminishing of powers. Deut. 34:7. Moreover in the next Psalm God shows how we can get a similar answer to our prayer for strength, health, and satisfying length of life.

Prosperity and health, God's will for us. To prosper is to succeed in business, in studies, in efforts to develop and train the mind and muscles, and in efforts to purify ourselves even as He is pure. 1 John 3:3. The fact that John's prayer for the prosperity of his brother is set out here, shows it is God's will for us to prosper. Malachi 3:10 specifies one of the things we are to observe when we pray for prosperity. John's prayer too is like that of Moses, for he prays that Gaius may be in health, and speaks as though being in health is a very important matter. Paul expresses the same sentiment when he says, "glorify God in your body." 1 Cor. 6:20. The thought is also found in 1 Cor. 1:30, where we are told that Christ "is made unto us" redemption. Gal. 3:13 shows us that this redemption is from the curse, and of course, therefore, it is a redemption from all sickness and pain. Jesus gives us health and more abundant life when we take Him as our redemption from everything of the curse. John 10:10.

III. GODLY WALK NECESSARY

We are not saved by doing. We are saved by the unmerited favor of God through faith, not by works. Eph. 2:8, 9. Boasting is excluded entirely. Every saved man knows that he is worthy of no praise at all for his getting saved.

But after being saved we must do. In his characteristic way John declares this in v. 11. Jesus said, "He that hath my commandments (studies his Bible till he knows what God expects of him) and keepeth them, he it is that loveth me." John 14:21. Obedience is necessary if we would inherit the kingdom. Gal. 5:21. God who cannot lie and

who cannot make a mistake says, "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. Jesus stated the fatal result of one's allowing Satan to "touch" him. He said: "The hour cometh in the which all that are in the graves shall hear his voice (the obedient as well as the disobedient), and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

IV. AUTHORITY IN THE CHURCH

God will protect His church. In this love letter there is a warlike note. Indeed love is in no way contrary to a stern demeanor toward wrongdoing. John tells how heady and opinionated and unChristlike Diotrefes has been and intimates strongly that when he comes he will deal with the wicked brother. Paul inquired of the Corinthians, "Shall I come unto you with a rod?" 1 Cor. 4:21. He told these same Corinthians to deliver a certain brother to Satan for the destruction of his flesh that his spirit might be saved in the day of the Lord Jesus—very harsh treatment. But he said it in love. 1 Cor. 5:5. He remembered the incident and when he wrote his next letter to Corinth he told them to go to the man and forgive him and comfort him, that the purpose of the punishment might be realized in him. 2 Cor. 1:6-8. God allowed Peter to go to the extreme limit in one case, dealing out physical death to a man and his wife who were guilty of lying to the Holy Ghost as to what part of their money they were bringing in. Acts 5:1-10.—C. E. R.

Isaiah Portrays the Suffering Servant

Lesson for October 6: Isa. 52:13 to 53:12; John 19:17-37.

We are to meditate today on the most amazing and at the same time the most blessed event in the history of this world—the delivery of the Son of God, by the determinate counsel and foreknowledge of God, into the hands of wicked men, to be horribly maltreated and cruelly slain. Were that all it would stagger belief that God's Son should be so dealt with; but when the further fact is understood that His Son in this fashion freely gave Himself, as the Lamb of God, whose slaying for the sins and the sicknesses of the people was planned and foreseen even before sin ever entered into the world, language breaks down. No words can be found to properly characterize such grace, such sacrifice, such love. What a pity, what a shame it is that anyone so selfish as not to reciprocate and appreciate that love, should anywhere be found among those who know the facts.

The lesson is made up of the account Isaiah gave of the suffering and death of Jesus hundreds of years before it took place, and the account John gives of the fulfilling of that prophecy.

I. ISAIAH'S PROPHECY REFERS TO JESUS

The Jews deny this. It is said that this passage in Isaiah is explained by the Jews to mean something else entirely. They say it has no reference to the Lord Jesus. But both what Jesus suffered and what He claimed for Himself are so faithfully and even

minutely foreshadowed in this prophecy that if the eyes of the Jews were not blinded by a veil (2 Cor. 3:14), if the passage were to be read generally by them, many of them surely would believe in Jesus. What a pity it is that among them, as often also among us, the blind lead the blind.

But its meaning is certain. When by inspiration Matthew wrote (8:17) that what Jesus did was in fulfillment of verse four of this Isaiah passage, he made it certain that the prophet Isaiah was speaking of the Saviour, by saying, concerning the wonderful works of healing Jesus was doing, that those works were done by Him "that it might be fulfilled which was spoken by Esaias (Isaiah) the prophet," and then quoting v. 4 of Isaiah's prophecy.

Sickness is in the atonement. On the margin of the R. V. instead of the word "griefs" is the word "sicknesses." Leaser's Jewish translation of the Old Testament renders v. 4: "But only our diseases did he bear Himself, and our pains He carried," etc. But we do not have to be in any hesitation as to which of the human translators is right. The Holy Spirit has given us the true rendering, "Himself took our infirmities, and bare our sicknesses." Matt. 8:17. Sin and sickness are each the work of Satan and, as Jesus came to destroy the works of Satan (1 John 3:8), it is just what we should expect, to find that He made atonement for them both. The Psalmist connects them, saying, "Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3. Peter also connects the two when he says, "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed." 1 Peter 2:24. Indeed Jesus Himself makes His healing of disease evidence of His power to forgive sins. Mark 2:3-12. What God hath joined together, let not man put asunder.

His blood and His stripes. We dare not be dogmatic as to just which part of what Jesus did atones for our sins, and which part atones for our sicknesses; but it is familiar doctrine that by His blood we are saved and by His stripes we are healed. The margin of the R. V. renders it "bruise" instead of "stripes," and this seems preferable as being more literal. In partaking of the sacrament we drink His blood as protection against the wrath of God. The blood in the ancient Passover was for that use, and Jesus is our passover. 1 Cor. 5:7. But in that ancient Passover they were to eat the flesh of the lamb for the benefit of their bodies. So we. And because some do not discern this difference between the blood and the broken body in our sacrament, and therefore eat unworthily, many of them are weak and sickly and some of them have even died prematurely. 1 Cor. 11:29, 30.

II. GOD IS THE BIBLE'S AUTHOR

Fulfillment of minutely foretold details. That Isaiah might guess aright as to one future fact would not be too strange. To successfully foresee two future facts would be immensely less likely, but still might be possible. But to foretell by hundreds of years many minute related details of a future event is a thing impossible except for Deity. This passage with others foretells that not a bone of Him would be broken; the spear's piercing His side is foretold, as well as the casting of lots for His garments. Also it is foretold that He would die by the

false decree of a court; that He would suffer stripes; have His beard pulled out, and be beaten in the face until His face was not like the face of a man, all without His making any protest or outcry. It is foretold that He would die by crucifixion which was a method of execution never used by the Jews; that He would be buried as a felon, though not in the potter's field where executed persons are supposed to be cast, but that He would be buried with the rich; that He would live the life of a man of sorrows, acquainted with grief, and be a man from whom men would turn away; that finally He would be betrayed and sold by His own familiar friend accustomed to eating with Him at the table. All of these things and many more were foretold centuries before Jesus was born and of course we know they were all fulfilled exactly. Any reasonable man will have to agree that only God could have made these prophecies, and so, that God must have written the Bible containing them.

The prophecies made by many men. The Bible, so far as the actual work of writing it is concerned, was written by many different men laboring in several succeeding centuries. This conclusively proves it to be impossible that they knew what to write by any other means than divine inspiration. It is incredible that men not knowing each other, and writing through a period of more than one thousand years, should be able to write these minutely detailed prophecies about this central event of the history of the race, without there being one clash between them, and without making one forecast that did not come true, unless they wrote by inspiration of God. The Bible is God's Book.

III. GREAT DIVISIONS OF THE LESSON

1. God introduces His Son as a servant. Isa. 52:13-15. This Servant, when He came, said that He "came not to be ministered unto, but to minister (serve as a bondman), and give his life a ransom for many." Matt. 20:28. His washing the disciples' feet is a striking example of His taking the place and doing the work of a servant. John 13:2-12.

2. His enemies broken heartedly repent. Isa. 53:1-9. He foretells the shame and ignominy, the unjust and cruel misjudgment, the succeeding unspeakable punishment inflicted upon Him by those He loved, and the language He uses represents those same abusers as speaking and as having come to themselves. He represents them as recognizing, after the foul deed had been fully completed, that all their regal Victim had done and all He had allowed them to do to Him, had been done and allowed so that they might be delivered from sin and from sickness and so saved from hell, after being enabled to live a life of health and victory. We know that through His death and passion there is given to all of His enemies who get to really know Him, "all things that pertain to life and godliness." 2 Peter 1:3. That "all things" covers a vast range and includes uniform health, adequate strength for every duty, and courage to keep His commandments. These things "pertain to life." The expression includes also faith, hope, and love, the prime essentials of godliness. 1 Cor. 13:13.

3. Explanation of His suffering and the promise to the Son. Isa. 53:10-12. This ex-

planation shows that the Lord Jesus was not to be overcome by evil men, but that He would suffer what He did and as He did according to the will and plan of God. His making His life (soul) an offering for sin (v. 10) foretells His doing according to the tenor of His own words when He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." John 10:17, 18. However, although His sacrifice and suffering are thus explained, the marvelous, tragic event is still filled with mysteries too deep to be fathomed by human intelligence.—C. E. R.

I Am the Lord that Healeth Thee

Testimonies of those who have proved Him

A PRECIOUS HEALING

My wife has suffered excruciating pain at times for sixteen years, due to an injury sustained during childbirth. During this past March, she was in such agony that we called on a doctor for an examination. He advised an immediate operation, stating that he had discovered indications of cancer of the uterus and could not promise as to the success of surgical treatment. On March 31st, 1935 Evangelist and Mrs. Jack Saunders opened their revival services at Highway Mission Tabernacle, and at the conclusion of the first meeting, my wife requested that they anoint her with oil in the name of the Lord, and praise God forever, she was healed completely. I took her back to the doctor for another examination, and Mrs. Bell testified to him of her healing, giving God the glory. The doctor replied, "We will soon see if you have been healed!" After a thorough investigation, he stated that no trace of the previous condition could be found.—J. L. Bell, 1720 Spring Garden Street, Philadelphia, Pa.

Ed. note. The above testimony was dated in July, 1935. Late in August in answer to an inquiry we received a statement signed by Mrs. Bell saying that her healing still holds good; that she is about 26 pounds heavier than when she was prayed for; that she has never had a fainting spell since the healing took place in March, and that, in a word, she is healed. The operation that the physician said was necessary was a very serious one, including the removal of the ovarian tubes. Accompanying this statement from Sister Bell is a complete indorsement of the testimony by Pastor Flem Van Meter.

We look upon the man who misappropriates funds as a dishonest man, but there are many who are in God's sight guilty of this sin who yet pass in the world as honest and respectable people. We have no right to spend the trust funds which we receive from God in needless luxuries undue comforts and unnecessary extravagances.—A. G. Ward.

It is a gracious and blessed Saviour we have; he delights in our being near him, and soon will have us so forever, and like him, too. May he make you more and more like him daily! Oh, cultivate intimacy with him; it keeps the conscience alive and the heart happy.—J. N. Darby.

In the Whiten'd Harvest Field

MARQUEZ, TEXAS.—We have just closed a revival with Evangelist James Carlin and Evangelist and Mrs. H. W. Ayers, in which 18 were saved and 5 filled with the Spirit. Our assembly has been greatly revived.—Robert Hankins, Pastor.

EL DORADO, ARK.—We have had a blessed 2 weeks in Bethel Chapel in a revival with Evangelist J. W. Thompson of Grapevine. Our assembly was greatly stirred 20 souls were saved or reclaimed, 4 baptized in water, and 9 received the Baptism of the Holy Spirit.—Jess L. Bowen, Pastor.

VIGO PARK, TEXAS.—Brother and Sister Brumbelow of Lemesa have been with us for a 4 weeks' revival in which the Lord richly blessed us. We had good crowds throughout; 12 were saved, 2 received the Baptism according to Acts 2:4, and 3 followed the Lord in water baptism.—C. W. Knight, Tulia, Texas.

TRUCE, TEXAS.—In the past year since we have been laboring here, the blessing of God has been upon us. Brother and Sister J. T. Horner of Decatur began a 3 weeks' revival on July 28. God blessed our efforts saving 22, filling 8 with the Spirit, and 13 followed the Lord in water baptism.—D. Q. Ray, Pastor.

(near) CHECOTAH, OKLA.—We held a 4 weeks' revival in Midway community in which the power of God was manifest. Other visiting brethren assisted me in the ministry of the Word. The Blair family greatly helped with their special music. About 26 were saved; 14 received the Baptism; and 18 were immersed.—Evangelist Jewell Mott.

MORGANTOWN, N. CAR.—In our recent 2 weeks' revival with Evangelist Martin Dormier, 12 souls were gloriously saved; 4 girls followed the Lord in baptism at the close of the meeting; and 4 joined in the fellowship of the assembly here. The saints have been drawn to a closer communion with God.—Le Roy Duncan, Pastor.

SWIFTON, ARK.—Our recent meeting with Haynie Nichols was a great inspiration. Much prejudice was broken down here; and 12 were saved. Chas. F. Parker, our Sectional Presbyter set the church in order with 15 charter members, calling W. J. Osborn as pastor for the coming year. Since last December we have built a 40x50 church building.—Walter Ivie, Pastor.

BOKOSHE, OKLA.—We began a revival with Evangelist Earl T. Lamons of West Plains, Mo., Aug. 5. We feel the whole church has been strengthened; 17 were born again; 4 received the Holy Spirit; 9 followed the Lord in baptism; and 14 united with the church. We were given a fresh vision by the Bible lessons on Brother Lamons' illustrated charts.—L. A. Arnold, Pastor.

BOONEVILLE, ARK.—We held our recent revival which attracted large crowds on the main street of the city. Brother and Sister Painter of Paris brought the messages from the Word and the town was stirred by the preaching of the old-time gospel. We report 12 saved, 2 filled with the Spirit, 2 reclaimed, and 7 baptized in water.—Elmer Tygart, former Pastor.

SAYRE, OKLA.—Since we came here, July 1, God has been blessing and there has been growth in the Sunday school. In the revival now on, the power of God is falling, and souls are being saved and filled with the Spirit. One lady received the Baptism during the song service. Council ministers passing this way will find a welcome.—H. L. Walker, Pastor.

LARGO, FLA.—We felt led to come to this new field about 8 weeks ago and start a revival. We found several who were Pentecostal and some were saved; others sought the Baptism. More are now coming to our Sunday school, which started on Aug. 25 with 18 members. Services Sunday afternoon and Tuesday night at 8 o'clock. We welcome everyone.—Gladys L. Fisher, Pastor.

HOMINY, OKLA.—The North Central District Fellowship meeting was held July 19. It was a blessed time of fellowship with the good number present. W. C. Shackelford of Beggs brought the morning message; Superintendent James Hutsell brought the afternoon message, dedicating the church; and H. W. Kennemer of Avant spoke in the evening. Estelle Vassar, missionary to India, spoke briefly in the evening.—H. C. Means, Pastor.

MULBERRY, ARK.—During the month of July we have had a very successful revival with H. C. Lang, Hemet, California. The church has been edified; sinners have been convicted of sin; 19 were saved in the old-fashioned way; and 4 received the Baptism in the Holy Spirit. The Sunday school attendance reached 177, our record. Since the meeting has closed, God has continued to shower His blessings upon us.—Curtis A. Price, Pastor.

FORT COLLINS, COLO.—The blessing of God was on our 18th annual camp from the beginning. The ministry of J. N. Hoover was a great blessing and some times the power of God was so manifest that it was difficult to minister. It was impossible to keep an account of those who wept through to God; many received the Baptism; and sick were healed. The 60x120 tent was filled throughout the camp, and many had to stand. The memory of the camp lingers as a blessed time of spiritual uplifting. Hiram Brooks accompanied Brother Hoover in directing the musical part of the service.—F. C. Woodworth, Superintendent.

GENERAL COUNCIL FELLOWSHIP

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

Anderson, Duward D., Dixon, Calif.
Ballard, James F., Noxapater, Miss.
Bauer, Werner H., Stonyford, Calif.
Beech, LeRoy, Chatom, Ala.
Bowen, Alfred D., Milan, Wis.
Buchanan, Effie M., Oakland, Calif.
Buntenbach, Herman L., Davenport, Iowa
Canaris, Peter G., San Francisco, Calif.
Cardiff, Mrs. Tena, Antigo, Wis.
Christensen, Anskov D., Alta, Iowa.
Cleveland, Harry L., Superior, Wis.
Congelli, John, Milwaukee, Wis.
Critchfield, Howard A., Vinton, Iowa
Despain, Vilas Lillian, Anabel, Mo.
Donald, Thomas F., Bucatunna, Miss.
Don Carlos, Thomas B., Tuolumne, Calif.
Eaton, J. S., Pomeroy, Wash.
Edwards, Hugh, Oshkosh, Wis.
Emmett, Jr., P. Thomas, Oshkosh, Wis.
Erickson, Walter E., Peru, South America
Gardner, Warren A., Carlinville, Ill.
Garner, Clarence E., Advance, Mo.
Garrison, Lloyd M., Crichton, Ala.
Giastullo, Nicholas R., Gulfport, Miss.
Griffin, Malenia J., Perry, Iowa
Hall, Helen M., Fort Jones, Calif.
James, Harold, Aberdeen, So. Dak.
James, Mrs. Marie, Aberdeen, So. Dak.
Jennings, Novel W., Turlock, Calif.
Jessup, Robert S., Meridian, Miss.
Johnson, Hjalmar M., Black River Falls, Wis.
Johnson, Mrs. Olga, Black River Falls, Wis.
Lang, Henry C., Clarksville, Ark.
Larson, Clarence, Cavalier, N. Dak.
Manney, Mrs. Irene, Groom, Texas
Moore, Mary Ellen, San Francisco, Calif.
Nathan, Louella E., San Francisco, Calif.
Nelson, Nels K., Antioch, Calif.
O'Brien, Mrs. Jennie, Eureka, Calif.



Stanley Howard Frodsham, Editor
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 Osborn, Charles T., Lodi, Calif.
 Pearce, Lawrence W., West Lawn, Pa.
 Peters, Charles S., Pasadena, Calif.
 Peters, Mrs. Elizabeth, Pasadena, Calif.
 Peterson, Mrs. Vera L., Rice Lake, Wis.
 Pickthorn, Albert E., Sunnyvale, Calif.
 Prothero, Guy P., Sacramento, Calif.
 Rahner, Andrew, Richmond Hill, N. Y.
 Richards, Lewis H., Lodi, Calif.
 Richardson, Mrs. Julia A., Chicago, Ill.
 Roberts, Charles G., Willows, Calif.
 Roberts, Charles E., Fortuna, Calif.
 Robertson, Wilber E., Fearn Springs, Miss.
 Smith, Woodrow W., West Fork, Ark.
 Svedin, Oscar V., Worcester, Mass.
 Toller, Frank A., Tulsa, Okla.
 Unruh, Mrs. Carolyn V., Appleton, Wis.

The following names were removed from our General Council ministerial list during the month of August, 1935.

Hill, William Joseph, Flat River, Mo. (Withdrawn)
 Hisserich, Mrs. Imo, E. St. Louis, Ill. (Withdrawn)
 Hughes, J. A., Victoria, B. C., Can. (Transferred to Pentecostal Assemblies of Canada)
 Quitsch, Louise F., Oakland, Calif. (Withdrawn)
 Robertson, Mrs. Cornelia Jones, San Francisco, Calif. (Withdrawn)
 Runcie, John H., Cleveland, Ohio (Dropped)

PINDALL, ARK.—We recently closed a revival with Evangelist and Mrs. H. C. Leete, continued by Evangelist and Mrs. R. E. Goggin of St. Joe. The Lord wonderfully manifested His power, saving souls, baptizing with the Holy Spirit, and healing sick bodies. It was very refreshing and encouraging to our little church.—Obie Sutterfield, Pastor.

DALLAS, TEXAS—In the revival which we have just closed with Brother Edmundson of Denton, about 20 were saved and others received the Baptism according to Acts 2:4. Many were blessed in this West Side Assembly of God.—Hollis Houston, Secretary.

BEARDEN, ARK.—In our recent three weeks' revival with Jess L. Bowen large crowds attended the services. The last night there were 17 at the altar; 29 were saved in all; and 5 received the Baptism.—E. A. Calaway, Pastor.

WITH THE LORD

We have just received word of the home-going of Brother Charles E. Hodges of Fort Collins, Colorado, September 2. We extend to the members of his family our heartfelt sympathy, and may the Holy Spirit be their Comforter.

HEALED OF RUPTURE

I had inflammation of the bladder, an extremely painful affliction, complicated with a rupture of twenty years' standing. I had been sick two weeks, in bed about four and a half days suffering greatly from adhesions, and was bloating so badly and so fast. I was taken to the hospital where they insisted that I stay but I refused, after taking treatment and getting medicine. That night I went to a meeting and was prayed for. I went home with a sister in the Lord, feeling no better. I praised Him for my healing and so went to bed. I went to sleep; waked at mid-

night; felt tired of lying on one side so turned on to the other side on which I had not been able to lie for two weeks; went to sleep; slept till morning; got out of bed walking very carefully, but I had no pain. I made for the kitchen where I would disturb no one, and began running around in it, praising the Lord. Could this be I? I really could not grasp it. I pressed on my stomach very gently. It had been so sore, but there was no pain. I pounded it with two fists. No pain. I was completely healed. Praise the Lord.—Mrs. Earl Knapp, Cole (via) Saco, Montana.

Ed. Note—This account was received by us in April and we held it until August, 1935. Then in answer to an inquiry Mrs. Knapp wrote us, "Yes, thank God! I'm perfectly whole, and very happy in Jesus." With her reply she sends a statement signed by Mrs. Lucy Galbraith saying that Mrs. Knapp was gloriously healed in answer to prayer and that she has been in perfect health ever since.

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

It is of the greatest importance that we learn to live in the will, and not in the realm of our "feelings."

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

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

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

Forthcoming Meetings

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

McCOOK, NEBR.—Sept. 29—; Evangelist Stanley Comstock.—G. A. Reed, Pastor.

COALPORT, PA.—Tent, August 16-Sept. 22; all day meetings, Aug. 31, Sept. 1-2; Evangelist J. Earl Douglass.—Edward Opdenhoff, Pastor.

DE WITT, ARK.—Full Gospel Tabernacle; Sept. 20—; Evangelist Wm. F. A. Gierke.—Clyde Belin, Pastor.

ATLANTA, GEORGIA—Tent, corner Pryor and Fair; Sept. 15 for 4 weeks; Evangelist Lyda Paino.—Raiph Byrd, Pastor.

GALENA, KANSAS—Sept. 22-Oct. 6; Mark Padlock, Evangelist.—V. Lenzy Hertweck, Pastor.

TULSA, OKLA.—Faith Tabernacle, 13th and S. Trenton Sts.; Sept. 22—; Bert Webb Evangelistic Trio.—W. F. Garvin, Pastor.

BAY CITY, MICH.—Glad Tidings Tabernacle, Tenth and Adams St.; Sept. 17-Oct. 6. P. L. Kolenda is pastor.—Evangelist and Mrs. P. T. Emmett.

OLEAN, N. Y.—Gospel Tabernacle, Brookview Ave. at N. Union St.; Sept. 1—; Evangelist May Eleanor Frey.—Margaret K. Ross, Pastor.

CLIO, MICH.—Faith Tabernacle; Sept. 10—; A. A. Anderson, Evangelist; L. A. Thompson, Pastor.—Mrs. A. Thompson.

NORRISTOWN, PA.—Calvary Gospel Tabernacle; Dekalb and Marshall Sts.; Sept. 1-22; Evangelist Hattie Hammond.—Wilbert D. Schock, Pastor.

LIMA, OHIO—Peniel Temple, tent meeting; Sept. 8-29; Evangelist Herbert E. Burgess.—Cecil M. Good, Pastor.

WILLIAMSTOWN, W. VA.—Pentecostal Church of Life; throughout September; H. D. Ferrell, Evangelist.—Hazel Williams, Church secretary.

OTTAWA, CANADA—Bethel Tabernacle; Sept. 15—; Asa F. Miller, Evangelist.—C. B. Smith, Pastor, 348 Waverley St.

RICE LAKE, WISC.—Sept. 29, for 3 weeks; Wm. F. A. Gierke, Evangelist and Prophetic Teacher.—R. S. Peterson, Pastor, 202 Reuter Ave.

NEWARK, DEL.—Grace Pentecostal Church; Sept. 22-Oct. 13; Evangelists William and Virginia Gundersen.—John D. Tubbs, Pastor.

WAYNESBURG, PA.—Sept. 22—; Lighthouse Gospel Tabernacle; Evangelists Pete and Verna Saleskey.—Wm. N. Everly, Pastor.

ADERDEEN, S. DAK.—October 1 for 3 weeks or longer; Evangelist and Mrs. Lester Sheets.—H. E. James, Pastor.

BISMARCK, N. DAK.—Sept. 11 for 2 weeks or longer; Maurice H. Ness, Evangelist.—Herman G. Johnson, Pastor.

MIDVALE, N. J.—Midvale Gospel Assembly, Corner Cross St. and Ringwood Ave.; tenth anniversary revival, Sept. 20-22; C. A. rally Sept. 21; Evangelist Henry Graf.—Frederick D. Pettet, Pastor.

SECTIONAL FELLOWSHIP MEETING

SAYRE, OKLA.—Sept. 29; basket lunch at noon; R. L. Steger, Sectional Presbyter in charge.—H. L. Walker, Pastor.

FELLOWSHIP MEETING

CAPULIN, N. MEX.—October 2, evening; October 3, morning and evening.—Mrs. Robert L. Newton, Secretary.

SOUTHWESTERN OKLAHOMA C. A. RALLY AND FELLOWSHIP MEETING

HAMMON, OKLA.—Sept. 21-22.—Paul Riggs, Pastor.

ALTON, ILL.—Gospel Tabernacle, 5th and Spring Sts.; October 6 for three or four weeks; Evangelist Otto J. Klink.—Robert L. Hillegas, Pastor, 501 Henry St.

SPRINGFIELD, MASS.—Bethany Pentecostal Church, Armory and Springfield Sts.; Sept. 10-30; Harvey McAlister, Evangelist.—H. T. Carpenter, Pastor.

OAKLAND, CALIF.—First Pentecostal Church; Sept. 8-29; Evangelists Emma Van-Dalen Jones, and George Jones; J. Narver Gortner, Pastor.—By Emma V. Jones.

NEW ROCHELLE, N. Y.—Apostolic Pentecostal Church, 57 Anderson St.; Oct. 2-15; Jack and Esther Martz, Singing Evangelists.—John McShane, Pastor, 57 Anderson St.

CHELSEA, MASS.—First Pentecostal Church, 113 Hawthorn St.; Oct. 13-Nov. 3; Joseph Terlizzi, Evangelist.—Alexander Lindsay, Pastor, 25 Natalie Ave., Melrose, Mass.

CHANGE OF DATE

BROOKLYN, N. Y.—Ebenezer Tabernacle, 415 53rd St. S; Sept. 24-Oct. 6, J. Earl G. Douglas, Evangelist. District Superintendent J. R. Flower and Mrs. Flower expected Oct. 15-20.—C. Stanley Cooke, Pastor, 902 51st St.

LATIN-AMERICAN DISTRICT COUNCIL MEETING

DALLAS, TEXAS—Pike Community Center, corner Hunt and Turney Sts.; Sept. 19-22; day services in the auditorium, night services in the park; everything in Spanish.—H. C. Ball, Superintendent.

C. A. RALLY AND FELLOWSHIP MEETING
HAMMOND, OKLA.—Sept. 21-22; basket dinner Sept. 22; James S. Hutsell, District Superintendent, and Brother Davis, C. A. President, expected.—Paul E. Riggs, Pastor.

NORTHEAST KANSAS C. A. RALLY AND FELLOWSHIP MEETING

KANSAS CITY, KANSAS—7th and Riverview Sts., Oct. 4. Basket dinner. W. E. Long, Pastor.—E. J. Hance, Sectional Secretary, 921 New Hampshire, Lawrence, Kansas.

ALABAMA DISTRICT COUNCIL

EXCEL, ALA.—Oct. 8-10. Committees meet, Oct. 7, 10:00 A. M. Those desiring license or ordination, meet the presbyters Oct. 7. Meals reasonable, rooms free. A. L. Shell is pastor.—J. C. Thames, District Superintendent, Route 4, Elba, Ala.

WEST FLORIDA DISTRICT COUNCIL

PENSACOLA, FLA.—West Garden St., Oct. 1. Ordination and license committee will meet Sept. 30. Those desiring to see them must meet them on that date. The Christ's Ambassadors will have charge Sept. 30. Free entertainment as far as possible. V. L. Clark, Pastor.—J. B. Bauldree, District Superintendent, Crestview, Fla.

OKLAHOMA DISTRICT COUNCIL

ENID, OKLA.—316 E. Cherokee Ave., Oct. 1-4. Rooms free to ministers as far as possible. Those wanting license or ordination please appear in person, recommended by an ordained minister. One delegate from each church will be received. For information write R. H. Hoyer, Enid, Okla.—James S. Hutsell, District Superintendent.

NORTH DAKOTA CAMP MEETING AND CONVENTION

MINOT, N. DAK.—The first state camp meeting held in connection with the state convention; Sept. 27-Oct. 6; main speakers, A. H. and Zelma Argue; 3 meetings daily; Northwest Fair Grounds buildings; free parking and camping; meals served; heated cabins and rooms at rates; state convention meets Oct. 1-2; every minister urged to attend the whole time.—Herman G. Johnson, State Superintendent.

EASTERN DISTRICT PRAYER CONFERENCE

BUFFALO, N. Y.—Pentecostal Tabernacle, 629 Delavan Ave.; October 9-11; under auspices Pentecostal Prayer League; services 3 times daily. This is to be especially a time of seeking God for a great visitation of revival power in our churches. All ministers in the western end of District are especially urged to come and bring others with them. District Superintendent J. Roswell Flower and Fred D. Drake of the League will be present throughout. For information write Wilfred A. Brown, Pastor, 629 Delavan St.

POTOMAC DISTRICT COUNCIL

WASHINGTON, D. C.—Full Gospel Tabernacle, North Capitol and K Sts., N. E.; October 1-3; free entertainment for ministers and delegates only; delegates must bring church letter for recognition; all licenses must be renewed at this Council; credentials committee meets Wednesday; Ben Mahan, Pastor.—Guy W. Duty, District Secretary, 714 Cooke Ave., Norfolk, Va.

DURANT, FLA.—Camp meeting, Pleasant Grove camp ground, October 10-20; cottages and rooms available at reasonable rates; restaurant on the grounds; no charge for camping space; C. C. Garrett, Superintendent; W. H. Couch, chairman camp board, spiritual committee; make reservations early; for information write Miss Violet Stasser, Route 1, Sydney, Fla.; or Mrs. J. L. Jameson, 205 Bungalow Drive, Tampa, Fla.—N. A. Bell, 1907 N. B St., Tampa.

FALL CONVENTIONS OF THE TEXAS DISTRICT

Wichita Falls Section.—Wichita Falls, Texas, Fifth and Broad Sts., Oct. 16-16.
 San Angelo Section.—Abilene, Texas, Oct. 17-18.
 Waco Section.—Temple, Texas, Oct. 22-23.
 Tyler Section.—Tyler, Texas, Berta St. Church, Oct. 24-25.
 Greenville Section.—Denison, Texas, Oct. 29-30.
 Dal-Worth Section.—Fort Worth, Texas, South Jennings St. Church, Oct. 31-Nov. 1.
 Lufkin Section.—Nacogdoches, Texas, Nov. 5-6.
 Beaumont Section.—Daisetta, Texas, Nov. 7-8.
 Houston Section.—Houston, Texas, Magnolia Park Church, Nov. 12-13.
 Yoakum Section.—Yoakum, Texas, Nov. 14-15.
 Valley Section.—Harlingen, Texas, Nov. 19-20.
 San Antonio Section.—Kennedy, Texas, Nov. 26-27.
 Austin Section.—Austin, Texas, North Austin Church, Nov. 28-29.
 All conventions begin at 10:30 a. m. the first day and continue through both days.—Superintendent E. L. Newby, 2621 W. 26th St., Fort Worth, Texas, Phone 6-2833.

MISCELLANEOUS NOTICES

WANTED—Special songs for evangelistic work.—Edith Rhoads, 327 Pine St., Minden, La.

CHANGE OF ADDRESS—L. R. Sturgis, Arcadia, Kan., Box 294. "I have left the work at Nevada, Missouri."

CHANGE OF ADDRESS—W. Paul Jones, 1604 Leighton Blvd., Miles City, Mont. "I was formerly the pastor at Havre."

NOTICE—The following can use old quarterlies, full gospel tracts, Bibles, Sunday school papers, cards, picture rolls and Evangels, published at the Gospel Publishing House for distribution among the gospel-hungry.
 Mrs. Claude Locke, Ringgold, La.
 Mrs. Willie Mae Poland, Heflin, La. (starting new work).

OPEN FOR CALLS
Pastoral

Elmer Tygart, Booneville, Ark.: "Was formerly the pastor of the church in Booneville."

WORLD MISSIONS CONTRIBUTIONS
 August 29-31 Inclusive

ALABAMA. Personal Offerings	\$ 1.00
Elba Wooten Chapel	2.55
ARIZONA. Personal Offerings	3.00
ARKANSAS. Personal Offerings	3.00
Camden First Assembly of God	3.00
Russellville Damascus Assembly of God	.30
CALIFORNIA. Personal Offerings	158.25
Calistoga Full Gospel Tabernacle	1.52
Chico Assembly of God and P A C	8.86
Kingsburg Full Gospel Assembly & S S	25.00
Los Angeles Brooklyn Heights F Gos Assembly	4.00
San Francisco G Tidings Temple and Bible Ins	365.60
San Francisco Pent'l Ambassadors for Christ	15.00
Ventura Full Gospel Church	10.40

COLORADO. Personal Offerings	22.75
Colorado Springs Assembly of God	2.56
Crook Assembly of God	4.38
Denver Pent'l Tabernacle S S	8.00
Proctor Sunny Slope Assembly of God	4.51
CONNECTICUT. Personal Offerings	5.00
Bridgeport United Pent'l Church	36.63
DELAWARE. Wilmington Calvary Church S S	25.00
Wilmington First Pent'l Tabernacle	44.75
DISTRICT COLUMBIA. Personal Offerings	120.00
GEORGIA. Personal Offerings	.22
IDAHO. Personal Offerings	45.00
Buhl Assembly	2.00
Gooding First Local Assembly of God	21.65
ILLINOIS. Personal Offerings	6.00
Alton Edwards Pent'l Church & S S	25.00
Belleville Full Gospel Junior C A's	1.00
Mattoon Assembly of God S S	16.98
Reevesville Assembly of God S S	4.00
INDIANA. Personal Offerings	5.38
Gary Gospel Tabernacle	24.33
IOWA. Personal Offerings	1.30
Sioux City Full Gospel Tabernacle	27.50
KANSAS. Personal Offerings	27.25
Baxter Springs Assembly of God S S	3.72
Ellinwood Black Cloud S S Class	1.30
Jewell Assembly of God	10.00
Overland Park Full Gospel S S	2.50
Topeka Christ Ambassadors	3.00
KENTUCKY. Newport Full Gospel Tabernacle	
Prayer League	.35
LOUISIANA. Bastrop Assembly of God	3.96
Bonidee Assembly of God	1.45
MAINE. Personal Offerings	1.00
MARYLAND. Personal Offerings	12.00
Baltimore Full Gospel Church	100.00
Westernport Assembly of God	10.34
MASSACHUSETTS. Personal Offerings	10.00
Greenfield Glad Tidings Chapel	7.48
MICHIGAN. Personal Offerings	6.50
MINNESOTA. Personal Offerings	5.50
Crosby-Ironton Full Gospel Church & S S	10.61
Minneapolis Fremont Tabernacle	50.00
Paynesville C A Rally	12.45
MISSISSIPPI. Personal Offerings	1.00
MISSOURI. Personal Offerings	12.53
Brimson Christ Ambassadors	1.00
Dexter Assembly of God S S	5.00
Ewing Assembly of God Church	16.00
Pennville Assembly of God	1.40
Springfield Assembly of God Church	70.04
Springfield Assembly of God C A's	10.00
Springfield Assembly of God Jr Crusaders	16.00
Springfield Faith Mission	3.00
St Louis Glad Tidings Prayer Band	2.00
MONTANA. Yellowstone National Camp	44.00
Whitetail Gospel Tabernacle	1.25
NEBRASKA. Hastings Nebr State Camp S S	5.00
Kearney Assembly of God Church	8.75
Winnebago Highway Mission	2.20
NEW JERSEY. Personal Offerings	13.00
Egg Harbor First Baptist Church	15.35
NEW YORK. Personal Offerings	24.00
Cortland Bethel Tabernacle S S	5.00
Rochester Elm Tabernacle	35.00
NORTH CAROLINA. Buxton C A's	1.00
OHIO. Personal Offerings	6.00
Bergolz Assembly of God	8.56
Cleveland Pent'l Church	563.10
Dayton Berea Tabernacle	10.50
Eaton First Pent'l Assembly	11.50
Youngstown Highway Tabernacle C A's	18.00
OKLAHOMA. Personal Offerings	10.00
Eakly Assembly of God S S	2.50
Sayre Assembly of God S S	1.92
Velma Assembly of God Church	1.25
OREGON. Personal Offerings	10.00
Heppner Pent'l Tabernacle	10.00
PENNSYLVANIA. Personal Offerings	10.00
Allentown Pent'l Prayer Band A of G	32.00
Bellwood Pent'l Full Gospel Mission	1.00
Bradford Evangel Pent'l Tabernacle	14.35
Irwin Full Gospel Assembly	2.00
Lancaster First Pent'l Ch S S & Y P S	172.75
Lebanon Glad Tidings Tabernacle C A's	5.20
Trafford Full Gospel Church	35.00
Waynesboro Calvary Tabernacle	15.00
Wilkes-Barre First Pent'l Church	125.00
RHODE ISLAND. Personal Offerings	3.00
TEXAS. Personal Offerings	24.00
El Paso Full Gospel Ch S S & C A's	13.14
Goose Creek Trinity Tabernacle W M C	17.40
Hereford Assembly of God S S	8.33
N Ft Worth Rosen Heights A of G	20.00
Pecos Assembly of God Church	13.00
Searift Women's Missionary Council	1.00
VIRGINIA. Personal Offerings	2.00
WASHINGTON. Personal Offerings	70.00
Kelso Assembly of God	13.01
Latah Pent'l Church	7.91
Puyallup Assembly	15.00
Tenino Full Gospel Mission	6.40
Wanato Pent'l Assembly of God	5.00
WISCONSIN. Personal Offerings	2.00
Marinette Gospel Tabernacle	2.70
Milwaukee Full Gospel Church	18.49
WYOMING. Personal Offerings	20.00
CANADA. Personal Offerings	.30

Total amount reported	\$ 2,955.71
Home Mission Fund	\$ 80.19
Office Expense Fund	33.98
Deputational Expense Fund	1.43
Reported given direct for Home Missions	24.10
Reported given direct to Missionaries	203.16
	342.86



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The Pentecostal Evangel can be sent to your friends from now till the end of the year for 25c. Why not subscribe for a number of needy souls, and follow it up with your prayers. It is not the Father's will that any should perish; He will hear your prayers for them.

Name	Name
Street	Street
City	City
State	State

Amount received for Foreign Missions \$ 2,612.85
 Amount previously reported 18,287.73
 Amount received for Foreign Missions
 to date 20,900.58

WORLD MISSIONS CONTRIBUTIONS

September 2-4 Inclusive

ALABAMA. Personal Offerings	3.00
ARIZONA. Personal Offerings	13.50
ARKANSAS. Personal Offerings	3.50
Blytheville Assembly of God	3.45
Eureka Springs Elk Street Assembly	1.50
Texarkana Assembly of God C A's	1.00
West Fork Assembly of God	3.20
CALIFORNIA. Personal Offerings	458.74
Bakersfield Full Gospel Tab C A's	7.00
Caruthers Full Gospel Tabernacle	6.00
Compton Christ Ambassadors	3.00
Fortuna Assembly of God Church	8.07
Fresno Full Gospel Tabernacle	5.00
Glendale Bethel Chapel & C A's	12.00
Gridley Assembly of God Tabernacle	6.22
Los Gatos Light House Mission	3.40
Oilfields Pent'l Full Gospel Mission	17.94
Pasadena Trinity Full Gospel Church	29.46
Pomona First Full Gospel Church	22.00
Sacramento Full Gospel Tabernacle & S S	94.96
San Luis Obispo Full Gospel Mission	7.00
Willowbrook Christ Ambassadors	2.00
COLORADO. Calhan Stem Assembly	4.70
DIST. COLUMBIA. Wash Full Gos Assembly	70.00
FLORIDA. Personal Offerings	2.00
ILLINOIS. Personal Offerings	10.30
Coffeen Assembly of God	.86
Oraville Assembly of God	1.50
Sorento Assembly of God & S S	10.08
Winchester Assembly of God	5.00
INDIANA. Personal Offerings	10.00
Attica Pent'l Assembly of God	5.00
IOWA. Personal Offerings	1.00
Linn Grove Assembly of God	12.56
Walker Troy Mills Full Gospel Tab	6.00
KANSAS. Personal Offerings	2.00
Attica-Sharon Kansas Dist Camp Meeting	40.60
Chanute Assembly of God & S S	5.00
Humboldt Assembly of God	7.00
Manhattan Assembly of God S S	9.14
Parsons Assembly of God	4.15
KENTUCKY. Personal Offerings	20.00
MARYLAND. Plintstone Green Ridge As'ly	7.85
MICHIGAN. Personal Offerings	15.00
Lansing Assembly of God C & S S	22.25
MINNESOTA. Personal Offerings	13.00
Mountain Lake Delton Township F Gos Tab	8.00
MISSISSIPPI. Personal Offerings	.18
MISSOURI. Personal Offerings	114.20
Bismarck Assembly of God S S	6.57
Carthage Assembly of God	6.00
Frankford Assembly of God	2.00
Joplin Assembly of God	9.18
Milan Assembly of God	1.00
Springfield A of G Jr Church	.71
Springfield Lighthouse Mission	5.00
St Louis G Tidings Mission Fellowship Meeting	5.00
NEBRASKA. Burwell Full Gospel S S	6.74
NEW JERSEY. Personal Offerings	16.30
Linden Pent'l Church	10.50
Long Branch Pent'l Church & S S	7.00
NEW MEXICO. Personal Offerings	1.00
NEW YORK. Personal Offerings	13.00
Cortland Bethel Pent'l Assembly	8.00
NORTH DAKOTA. Personal Offerings	4.10
OHIO. Personal Offerings	18.00
Elgin Little Church	1.25
Salineville Assembly of God	10.85
Salineville Prayer Band	25.00
OKLAHOMA. Personal Offerings	42.00
Afton Assembly of God	6.04
Broken Arrow Christ Ambassadors	5.00
Cyril Assembly of God S S	2.81
Mounds Assembly of God Church	2.00
Oklahoma Christ Ambassadors	4.06
Pawhuska Assembly of God S S	9.75
Willow Glen Community Church	6.58
Woodward Assembly of God S S	1.00
OREGON. Personal Offerings	22.00
PENNSYLVANIA. Personal Offerings	372.00
Barneshoro North End Tabernacle S S	2.00
Harrisburg Assembly of God	12.00
Iselin Prayer Band	8.45
Jeannette Pent'l Assembly	68.00
Philadelphia Highway Mission Tabernacle	15.24
SOUTH DAKOTA. Sisseton Bethel Pent'l Ch	5.35
TEXAS. Personal Offerings	19.00
Boyd Assembly of God	6.00
Jester Pent'l S S	4.12
Pilot Point Assembly of God S S	1.84
Trenton Full Gospel Church	1.30
WASHINGTON. Personal Offerings	9.06
Aberdeen Calvary Pent'l Temple	14.63
Hartline Junior Sunday School Class	3.85
Hoquiam Bethel Temple Assembly of God	3.40
Puvallun Assembly	5.00
WISCONSIN. Personal Offerings	7.80
WYOMING. Personal Offerings	5.00
CANADA. Personal Offerings	2.00
FOREIGN. Hilo Glad Tidings S S	10.07

Total amount reported \$1,953.85
 Home Mission Fund \$ 22.91
 Office Expense Fund 52.41
 Deputational Expense Fund 5.72
 Reported given direct to Mission-
 aries 52.30 133.34
 Amount received for Foreign Missions
 to date \$1,820.52

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