

He shall come
... but who
shall stand
when He ap-
peareth?
Mal. 3:1, 2



Behold, I come
quickly; and
my reward is
with me.

Rev. 22:12

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Lest Coming Suddenly

By Alice R. Flower

THESE WORDS "Lest Coming Suddenly"—one half of the 36th verse of Mark 13—have recently stirred my heart deeply. There was a holy joy, an assuring comfort in their message; but there was also a solemn warning. Kneeling in His presence only intensified the power of their message. Yet how could His coming ever be suddenly to us who have cherished "the blessed hope" these many years? Under the sound four-fold gospel teaching of my early life it seems from my farthest recollection the fact of our Lord's return has burned before me as a lamp of certain cheer and glad expectation. No doubt this is true of countless others. Can He then come suddenly to such knowing hearts?

Read again that short parable in Mark 13, five golden verses that all God's ransomed ones can deeply ponder in these days of tremendous pregnancy. Everywhere we see it—fullness of evil, fullness of unbelief, fullness of self-sufficiency, fullness of blasphemy, fullness of fear—all heading up in the fullness of iniquity. But, thank God, there is the fullness of His glorious mystery about to be revealed; and to this end we see fullness of trial, testing among God's own,

and we should see a greater fullness of power, of prayer, of Holy Ghost witnessing and of glory in the lives of God's children. Truly these are pregnant days and God intends them to be so along

every line of spiritual development and grace.

Our Lord does seem to be on a very far journey. Have your eyes searched the glory of a sunset sky, or the dazzling mystery of a star-radiant heaven—only to cry, "Lord, how long!" Hearts yearn for Him, and the closer our communion with Him the more ardent that yearning. Yet we have another side in that same 34th verse, "Gave authority to his servants, and to every man his work, and commanded the porter to watch." Something for everybody here—real specialized Holy Ghost service, and commissioned thereto by the Son of man Himself. Just where do we each fit in this picture? How well have we found our place and filled it in the joy of a glad and faithful obedience?

Somewhere, somehow there must be servants who have never accepted their responsibility, who have carelessly performed "their work," or the gospel would have reached millions more the world around, and God's own spiritual house everywhere would have known greater unity and blessing. Who



Quite Suddenly

Quite suddenly—it may be at the turning of a lane,
Where I stand to watch a skylark soar out of the swelling grain,
That the trump of God shall thrill me, with its call so loud and clear,
And I'm called away to meet Him, whom of all I hold most dear.

Quite suddenly—it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet,
That through the roar of traffic, a trumpet, silvery clear,
Shall stir my startled senses, and proclaim His coming near.

Quite suddenly—it may be as I lie in dreamless sleep—
God's gift to many a sorrowing heart, with no more tears to weep—
That a call shall break my slumber, and a Voice sound in my ear,
"Rise up, My love, and come away, behold the Bridegroom's here."

—The Evangelical Christian

(Cont'd on Page 5)

The Exercise of Spiritual Gifts

Wm. I. Evans

(Continued from the last issue.)

But the third verse in that series in 1 Corinthians 12 reads: "And there are diversities of operations, but it is the same God which worketh all in all." We have talked about the gifts—divine impartations; about the ministries—divinely superintended activities that help others; and now we come to the power, the ability, the energy. "It is the same God which worketh all in all."

Did you know that it is possible to exercise a gift without any power? That makes speaking in tongues, as Paul says, "like sounding brass, or a tinkling cymbal." It is like beating on an old tin pan. It is a gift in exercise, but there is no power in it. It is being mispent, misdirected. There is need of correction, need of adjustment, need of harmonizing, in order that the very energy of God may be transmitted in the exercise of that gift. It is true that gifts are developed through exercise and we learn by experience in exercising the gifts. We expect a baby to learn to talk correctly. The mother's ear can distinguish the words before anybody else can. She knows what the child is saying when it sounds to anybody else like an unintelligible jargon. But he is getting there, and by and by you will understand it—it will be perfectly distinct. There is development. But in the realm of the Spirit, in the exercise of these spiritual gifts, there must be a God-provided energy. That is what Peter is talking about, unmistakably, in 1 Peter 4:11, "If any man speak, let him speak as the oracles of God." If you do not understand just what that means, read the next: "If any man minister, let him do it as of the ability which God giveth." That makes it very evident that it is possible to exercise a gift and have no real divine energy in it. Here is an exhortation that when you exercise a gift you are to be sure that you have the dynamic propelling which comes from heaven, the energy of the Holy Ghost.

The gift, the ministry, and then the power for its operation. Three things, here. The gift qualifies for the ministry. Haven't you seen that in actual experience, worked out over and over again? It seems apparent that in the church of the First Century, men were elected to the office of elder, by virtue of the fact that they were endowed by the Holy Spirit with gifts for ministry. That is, because they were qualified by the Holy Spirit to exercise gifts in some

line of ministry, they were chosen by others for the office of elder. We know that some of the elders had oversight. They were called "ruling elders." Now there are governments in the church. Men are gifted by the Holy Spirit in order that they may hold positions of government or rulership in the church; and when the members in an assembly recognize these gifts in a man, other things in his life being equal, they want him in the office in the church for which his gifts qualify him.

When I hear men grumbling that they are not getting the chance they ought to have, that they could do this and do that if they only had a chance, I get suspicious. Years ago I used to travel on an electric street car, one of the old-fashioned kind, on my way to work. The motorman on that car was a study to me. He could move the handle that caused the car to go, and he could turn the brake handle to slow or stop it. He had a great wad of tobacco in his cheek most of the time and a mustache that hung over his mouth like a weeping willow. He always had an audience on the front seat, listening to him tell how the President should run the government. Yes sir! He knew just what congress ought to do with certain problems. To listen to him talk, you would think he ought to be President. But I suspect that where he belonged was on the front end of that street car turning on and off the electricity and rotating the brake handle. When men and women are baptized in the Holy Ghost, then walk in the Spirit, and yield themselves to the Lordship of Jesus, they do not have to seek office—the office seeks them.

The power for the exercise of the gifts in the various ministries must come from God. I believe there is where we are lame as a people. It is so much easier to let a gift lie dormant in our lives than to try to exercise it. We must seek God continually to keep our ministry fresh and divinely effectual. There is that exhortation of Peter again, "If any man speak, let him speak as the oracles of God." This lays the necessity upon the man with a gift to see to it that when he speaks in his ministry he comes direct from the presence of God, with a message fresh from God. It is easier to shirk than to throw oneself unreservedly into it. "If any man minister, let him do it as of the ability which God giveth." That lays the necessity upon anyone

whom God has called to minister in one of these humble ways specified in the twelfth chapter of Romans, to see to it that he comes fresh from the sanctuary to touch lives here and there just as if it were God Himself touching these lives. "The ability which God giveth." This is a pretty high standard, isn't it? God save us from trying to drag the standard down to the poor level of our experience. That is a vicious habit. Let us by the help of God bestir ourselves and seek Him that we may live on His plane.

There are two words in the 12th chapter of Romans which indicate what is essential on the human side. We are apt to think of the gifts of the Holy Spirit as being under the sovereign control of God, away off somewhere, exercised capriciously just as God feels He wants them to be exercised, and if perchance we exercised a gift of the Spirit one time it was because God in His sovereign desire called that gift into exercise. That would release us from a lot of responsibility. The perfect will of God for our lives is that we may minister, all of us. Every one that is baptized in the Holy Ghost ought to be ministering constantly. It may be humble, a ministry that nobody knows anything about, it may be in an obscure place, but it is God we are serving, it is Jesus we are seeking to glorify. We may go through life appearing to others as if we never had any ministry at all, yet if we are carrying on the ministry in God, that is all that need concern us.

In the early days of the outpouring of the Holy Spirit, people used to be a great deal more separated to the ministry of intercession than they are of late. One of the greatest needs among us is that God would separate people to the ministry of intercession so that they might know how to pour out this divine energy Godward in a mighty flow of intercession. The outpouring of the Holy Spirit was the result of Holy Ghost intercession among our people, and this fellowship and this movement of the Holy Ghost will be preserved in purity and power only as Holy Ghost intercession continues.

But these two words in Romans 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think,"—that is good advice, isn't it, when it comes to the gifts of the Holy Spirit. We do not need to be gift-conscious, that is dangerous—"but to think soberly, according as God hath dealt to every man the measure of faith." Effective exercise of any gift of the Spirit is possible only through faith. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body

in Christ, and every one members one of another. Having then gifts differing according to the *grace* that is given to us"—God supplies the measure of *grace* for the exercise of whatever gift we have, and that *grace* comes through the exercise of *faith*.

Here are the two essentials on the human side, faith in God, and the supply of grace that God gives. "Having then gifts differing according to the grace that is given to us"—God does not give grace for the gift of prophecy to someone who has another gift. We have grace according to the gift that is given unto us. "Whether prophecy, let us prophesy according to the proportion of faith"—faith that reaches God, contacts God for a supply of divine grace for the exercise of that gift. Faith and grace. That requires of us more than just saying a prayer.

I believe we are to understand that in connection with the exercise of each gift we grow according to the proportion of faith. It is mentioned in connection with the first one, it is understood with the others. "According to the proportion of faith." Ministering according to the proportion of faith, teaching according to the proportion of faith, and so on, down the line of these ministries to the humblest—according to the proportion of faith. What does that mean? It means taking time to seek God, to wait on God, spending time in His presence. It means pouring over the open Book, depending upon the Holy Spirit to quicken and to generate faith within our hearts.

"Be not conformed to this world"—the tendency is always downward. Downward is earthward. This is being so occupied with the things of earth and the senses that we lose that vital contact with God that must exist if there is going to be any spiritual ministry. Anything accomplished in the realm of the Spirit will last eternally. Think of it! God wants to accomplish things in the spiritual realm that will stand for eternity, through you and me in our every day life and walk. That is ministry in the Holy Ghost. And so there must be that faith that keeps drawing us up into God's presence, keeps us contacting God. Not something that gets longer and longer all the time, but something that gets shorter and shorter, drawing us right up to close grips with God. As our faith links with God, and grips God, and presses into God, we are being transformed by the renewing of our mind; and if we keep on pressing into the presence of God, we can "prove what is that good, and acceptable, and perfect will of God." The grace of God will be provided in our lives for the exercise of spiritual gifts in some line of ministry, energized by the power of God.

The need of the Pentecostal people is not primarily to pray for gifts. Gifts are here. Our need is to seek God and press into God in living faith so that the gifts lying around dormant enough to set the world on fire, may come into exercise. It is a lot easier to pray "Lord, give us gifts," than it is to set ourselves to seek the face of the Lord, yielding your bodies to Him, coming under His sovereign control, until He can move us in the exercise of some gift that will direct us in ministry. We will have the joy of realizing that the power of God is actually being expended through our beings in some ministry that is resulting in eternal benefit. Isn't that marvelous? Why, the most some people know about the power of God is that it makes them feel good and they want to shout!

Let us read 1 Cor. 12:6 again: "And there are diversities of operations but it is the same God which worketh all in all." Diversities of operations made possible by the power of God energizing us. I have known some people who think there is just one operation of the power of God. Just one. This scripture says there are diversities of operations. I knew a group of people in a mission in the East, who thought the only operation of the power of God upon them physically was to make them shake. Every time they felt a touch of God's Spirit upon their lives, they started to shake. But all the time, this verse was saying there are diversities of operations. We cannot learn one little way that God does things and try to keep that going. Our business is to come under the sovereign sway of our Lord, yield ourselves to Him, and let Him manifest His power through us in His diversified operations. It is so much more than getting blessed, so much more than just feeling good and having a shout. The Lord drops all that in for good measure. God has called us into fellowship with Himself. He has honored us by putting His Spirit upon our lives that we may be the human instrumentality for the dispensing of this marvelous divine energy and influence that brings profit and blessing to poor needy humanity all around us.

Paul says we have this treasure in an earthen vessel. Wonderful that God sends down this marvelous, heavenly treasure putting it into poor frail earthen vessels, that the excellency of the glory might be of God and not of us. We ought to thank God for the Baptism with the Holy Ghost. We ought to cherish this marvelous experience in our lives, not because it blesses us, not because it makes us feel better, but because it links us with the eternal God in fellowship and ministry in serving our generation that Christ may be made known. Only the

Holy Ghost can make Him known, and He has limited Himself to making Christ known through you and me. That is the ministry of the Holy Ghost in us.

If you have not been filled with the Holy Ghost, get filled as quickly as you know how, yield your all to the Lord. And, mark you, do not copy after somebody who got the Baptism ten years ago in your home assembly and has not moved spiritually since then. Look in the Word and see what your privileges are, see what God's purpose is in filling you with the Holy Ghost, see the avenue of service God is opening up to you. Go on seeking Him with all your heart and keep yielding to Him. Just as you yielded to Him when you first received the Baptism with the Holy Ghost, keep yielding until God can pour into you that marvelous Holy Ghost ministry that will bless the lives of men.

When you come face to face with Jesus Christ one day you will see that through your brain, through those lips of clay, through that life with all its limitations and in all its obscurity, through that poor little lump of human clay God Almighty has effected some things that will stand in splendor through the eternal ages to the praise of the glory of Jesus Christ our Lord.

Faithful unto Death

Katar Singh, a Tibetan, was sentenced by the Lama of Tshingham, to death by torture for professing his faith in Christ. Sewn up in a heavy wet yak skin, he was exposed to the heat of the sun. The slow process of contraction of this death-trap is a most awful means of torture. At the close of the day the dying man asked to be allowed to write a parting message. It was as follows:

I give to Him, who gave to me my life, my all, His all to be;
My debt to Him, how can I pay, though I may live to endless day?
I ask not one, but thousand lives for Him and His own sacrifice:
Oh, will I then not gladly die for Jesus' sake, and ask not why?

This testimony, uttered in a moment of agony, did not go unfruitful, for one of the highest officials in the Lama's palace was gripped by the martyr's cry and confessed Christ that same night.

Samuel Rutherford, writing from prison in Aberdeen three centuries ago, languishing there, persecuted for his faith, ended one of his letters with this sentence: "Jesus Christ came into my prison cell last night, and every stone in it glowed like a ruby."

We hope to meet you at the General Council, Memphis, Tenn., Sept. 2-9.

How Revival Came to Korea

By Jean Newberry

What was the beginning or cause of the Revival in Korea? God alone knows. *We* can only trace what we see. God sees the unseen; and it is the humble, not the proud, whom He exalts. Great rivers have a humble origin, high up, often in isolation, untouched by man, and known by God alone. Great events likewise begin unseen in quite unexpected places.

I speak of sources I have known; but there are many, many tributaries to the Revival stream; and when you get to the river at flood-tide, who can say which is tributary and which original stream?

A missionary in one land prayed long and earnestly and definitely for a missionary *in another land*. That was one source. God tried the faith, in severe test, of two missionaries, then sent them to a Convention; and prayer from there poured forth for Korea as never before. The missionary, who was so specially prayed for, obeyed the demands of God, and confessed *before his church* that which God convicted him of, with the effect that the whole church broke into confession. And the sacred fire spread throughout the country. But, invariably, the work began in the heart of the missionary and the leader of the congregations. The missionary before mentioned addressed a large gathering of girls on the words: "If I regard iniquity in my heart the Lord will not hear me." And those 150 young women sank to the floor and prayed, prostrate, simultaneously, for hours, in one long low murmur, each to God alone in confession. One text pressed home over and over at that meeting was: "He that being often reproveth hardeneth his neck shall suddenly be cut off, and that without remedy." As Mr. Panton puts it, "We preach the judgment that it *may not fall*,"—that they may taste the infinite mercy of God.

Those who resisted when the tide of revival was full, *never apparently gained the lost ground*, and never had *the same opportunity again*. I am speaking of leaders and representative teachers.

In another part five missionaries met every Sunday evening for several weeks, for prayer, "that the spirit of prayer and supplication be poured out on all the missionaries of the town." No one else knew of this little gathering, and a general invitation was not given. Then one of the number called on the chief minister and suggested that a daily prayer-meeting of *missionaries* should be held. And God so worked that this was announced, and a daily prayer-meeting from

9 to 10 (the busiest hour of the day) was held, and continued for 6½ months, with no leader but the Holy Spirit. It was a time of confession and restitution and changed lives, and the result may be known because each of these missionaries was a leader, or teacher, or pastor, in charge of work. Some, whose hearts God had specially touched, kept lists of names prayed for, unknown to any, and it was wonderful to see the changes that took place. Twice, a whole day of prayer was held from 9 to 5, with an hour interval for lunch.

Prayer and testimony followed unceasingly. Many instances could be given, but one will suffice. One young man's prayers were so weary and depressed, some of us set to work to ask the Lord to give him new life. Then, he failed to appear at the prayer-meeting! In a little more than a week he came again and prayed—such a prayer! **all on fire!** truly renewed, *revived*. Then he gave his testimony. He had to go into the country visiting country churches of which he had charge. As he rode along the country roads on his little Korean pony, he remembered the prayer-hour, and as he rode along he prayed with us. Suddenly God spoke to him, convicting him of certain things he had done which needed confession to fellow-workers. Details were unnecessary for us to know, but he turned his horse's head, and came back, and *went at once* to make restitution, and then came on to the prayer-meeting.

After that—such prayer! We were all uplifted—and such praise! Oh, it is so simple, this revival we are all asking about. "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. To wash in the Jordan seven times was so simple! Yet, the *obedience* was necessary.

When the leaders of meetings are so dealt with, the congregation will soon catch fire. "These people are like a flock of sheep in their white clothing, walking about the hills," I heard a traveller say one day, and I felt how true it was. And so the Good Shepherd thought, and "sought and found them."

God hath chosen the weak and the despised, "that the excellency of the power may be of God, and not of us." Their country was taken, and their King helpless; and they sought "a better country, that is, a heavenly." They have had a bit of jostling in the quick march of world events of the past few years.

The non-Christian Government of Ja-

pan could not understand the great Spirit-born movement toward Heaven; and could not think it wholly spiritual; and the persecution came, bringing, of course, the deepening of spiritual life.

I heard of one prayer-meeting, where the missionaries were on their knees, and sometimes on their faces, for hours. It is not only the part of the old prophets to fall on their faces toward God! I shall never forget seeing those 150 young Korean women, in their white robes, on their faces, bowed to the ground, their long, low, continuous moan of confession rising *as one voice* to God. And the renewed heart, in which is the Spirit of yearning, *must yearn for others*.

At Pyen-yang, when the revival was at its height, I wrote to some friends there, offering to come and help. One replied: "Thank you, there is no need. Those who get through comfort and help the others, and become workers at once."

We thought it best as a rule, and right, not to visit large revival meetings. There was something too sacred, unless one could help, and the churches were more than packed—no aisle or spare room, but the people seated on the floor closer than we here can imagine; for only the Oriental knows how to pack a meeting! One of the large meetings I did venture to was so impressive, I wept all the time for joy, and the dear Korean women patted my knee and wept too.

The British and Foreign and American Bible Societies in Korea have been, as it were, the backbone of the work there. We talk of "Revival Fire"—it is such a true word! The Bible Society printed I think it was a million copies of the Gospel of Mark, to be used in broadcast sowing all over the country. The order went out from the Government authorities that the "Inflammable Pamphlet" should be called in; and when they examined it, they found themselves reading the Gospel according to Mark!

Professional Preaching

A sailor on shore between two whaling expeditions was taken by a friend to hear an eloquent preacher. After the service the friend said, "Well, what do you think of *that* for a sermon! Wasn't it fine?"

"Yes," said the sailor, "it was ship-made: the masts just high enough: the sails and the rigging all right; but I did not see any harpoons. When a vessel goes on a whaling voyage, the great thing is to get whales, but they do not come because you have a fine ship; you must go after them and *harpoon them*. Souls are caught in the same way."

Paul preached "first of all . . . that Christ died for our sins." 1 Cor. 15:3. The first and foremost purpose in preaching is to bring sinners to the Saviour.

Praying Hyde

Soon after the 1910 Sialkot Convention, John Hyde held a meeting in Calcutta. A friend of his in that city writes: "He stayed with us nearly two weeks, and during the whole time he had fever. Yet he took the meetings regularly, and how God spoke to us, though he was bodily unfit to do any work! At that time I was unwell for several days. The pain in my chest kept me awake for several nights. It was then that I noticed what Mr. Hyde was doing in his room opposite. The room where I was being in darkness, I could see the flash of the electric light when he got out of bed and turned it on. I watched him do it at twelve, and at two, and at four, and then at five. From that time the light stayed on till sunrise. By this I know that in spite of his night watches and illness, he began his day at five.

"I shall never forget the lessons I learned at that time. I had always claimed exemption from night watches, as I felt too tired at bed-time. Had I ever prayed for the privilege of waiting upon God in the hours of night? No! This led me to claim that privilege then and there. The pain which had kept me awake night after night was turned into joy and praise because of this new ministry which I had suddenly discovered of keeping watch in the night with the Lord's 'Remembrancers.' At length the pain quite left my chest, sleep returned, but with it the fear came upon me lest I should miss my hours of communion with God. I prayed, 'Lord, wake me when the hour comes' (see Isa. 50:4). At first it was at 2 a. m., and afterwards at four with striking regularity. At five every morning I heard a Mohammedan priest at the mosque near by call out for prayers in a ringing, melodious voice. The thought that I had been up an hour before him filled me with joy.

"But Mr. Hyde grew worse, and the annual meeting of his Mission was calling him. Being anxious, I induced him to come with me to a doctor. The next morning the doctor said: 'The heart is in an awful condition. I have never come across such a bad case as this. It has been shifted out of its natural position on the left side to a place over on the right side. Through stress and strain it is in such a bad condition that it will require months and months of strictly quiet life to bring it back again to anything like its normal state. What have you been doing with yourself? Unless you change your whole life and give up the strain, you will have to pay the supreme penalty within six months.'

"This was the doctor's stern warning.

Hyde was to give up his life of strain as an intercessor in the Sanctuary, or pay the penalty with his life. What was to be done? He chose the latter without a moment's hesitation. Can I ever forget his radiant face after the doctor had told him the worst? *'They loved not their lives unto death.'* Rev. 12:11.

Lest Coming Suddenly

(Continued from Page One)

is the porter and what of his watching?

And now we have the third "watch" in our parable—"Watch ye therefore." Why? Because the Master's return is veiled by such secrecy, such uncertainty—"at even, or at midnight, or at the cockrowing, or in the morning"—a great stimulus to watchfulness, and yet a great comfort to each tested one who has faced long days and nights of suffering. In an hour of severe testing I once knew, each day became livable and happy as I repeated often the heartfelt assurance, "Jesus may come today." Is there not a grave danger that some may overlook their objective, and in all their speculative concern over details and developments lose the sweet soul-honey of childlike momentary expectancy? Christ's return was "the blessed hope" to Paul and all that company of early disciples and martyrs. "Till He come" was cut upon their gravestones; but the same words burned more deeply in their hearts as they faced life and death in its hardest suffering. Blessed, blessed hope to them—and now to us facing all the uncertainties of this God-forsaking generation.

Back now to our first words—"Lest coming suddenly"—and shall we finish this terse vital sentence—"He find you sleeping"? "Lest coming suddenly"—can it be too sudden when we have waited so long? Can it be too sudden when evil men and seducers wax worse and worse? Can it be too sudden when we behold the painful tribulation God's own have been called to endure for their testimony? Can it be too sudden when we long to see our Jesus take the reins of this tottering world and bring His own holy purposes to pass? No, no, we all cry unitedly.

But shall we bring it down more personally? Can it be too sudden for you, dear child of God? Will He find you sleeping so far as your personal responsibility is concerned? Is there much unfinished business, neglected service in your corner of the vineyard? Have you joyfully filled up the measure of His suffering in your life, your home, your spiritual contacts, glorying in His cross as you anticipate receiving the crown of rejoicing from His nail-pierced hands? Are you filling your bowls of incense—"praying always with all prayer and supplication in the Spirit"—offering inter-

cession that shall work effectually in needy souls after you have passed on into His presence?

Sometimes I wonder if we realize the import of these days as we should. It is so easy to catch the spirit of that servant who said, "My Lord delayeth his coming," and I fear some are proving by their lives that they have done this very thing. Coming suddenly! How shall I direct my household today with this holy truth warming my heart? How shall I spend or hoard my gold and silver? How shall I witness to all who touch my life? Yes, and how tenderly, lovingly shall I labor with my fellow servants? Their tasks may be altogether different—maintaining an estate carries the possibility of extremely varied labor—but we are working for the same Master, and to the same end. How we should watch to keep our hearts free from sensitiveness, petty jealousy of place or duty, unkind suspicion or criticism. "Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth before the door." James 5:9. Our Master is coming any time now, and we do not want to be ashamed before Him.

The final verse of this parable sounds the watch-cry again, "And what I say unto you I say unto all, Watch." Four times we have this word "Watch" in the five verses; so evidently this is the one thing God intends us to do. A very comprehensive word—touching every phase of our living and thinking! Are you really watching for Him, the Lord who saved you and filled you with His Holy Spirit? Every fresh moving of God brings the requickening of this hope. Move upon all our hearts, O God, that this great purifying hope—the glorious objective of every Spirit-filled believer—may burn anew within us. Thus may many needless, distressing difficulties be eliminated, as we lift our eyes, our hearts, together in closer union and cry, "Even so come, Lord Jesus."

"My Saviour, who doth know the thirst the longing spirit feels,
O Bridegroom, now so long afar, why stay
Thy chariot-wheels?
Were ever eyes so dim with grief, breasts
so oppressed with care?
Did ever hearts so yearn to catch Thy whisper
from the air?"

Difficulties?

Said a young man, "How can you believe in the truth of a Book beset with difficulties, which you have confessed yourself unable to explain?" His friend said quietly: "The very difficulties in God's Word are my reason for believing the Book to be Divinely inspired. Do you think I could believe in a God who is mentally only my equal?"

Pray much for the General Council meeting at Memphis, Tenn., Sept. 2-9.

The Sunday School Lesson

The Passover

Lesson for July 25. Lesson Text: Exod. 11:1 to 12:36.

"The beginning of months." God Himself gave to Moses and Aaron all the detailed instructions concerning the passover feast. It was to be "the beginning of months" to them. Spurgeon gives his testimony: "I have heard that whatever part of the earth the lightning once strikes it never strikes it again. Whether it be so or not, it is certain that wherever the lightning of God's vengeance has once struck the sinner's Substitute, it will not strike the sinner. The best preservative for the Israelite's house was this: vengeance had struck there and could not strike again. There was the insurance mark of the blood streak. Death had been there. No matter though it had fallen on a harmless lamb, it had fallen on a victim of God's appointment, and in His esteem it had fallen upon His Christ, the Lamb slain before the foundation of the world. It was to me the beginning of my life, that day in which I discovered that Judgment was passed upon me in the person of my Lord, and that there is therefore now no condemnation for me. The law demands death: 'The soul that sinneth it shall die.' The death the law demands is met in the death of Christ. Christ, my Lord, has died, died in my stead: as it is written, 'Who his own self bare our sins in his own body on the tree.'"

"They shall take to them every man a lamb." Woe to the man that set aside the plain instructions of God. Woe to the man today that scorns the word God has given. There is salvation alone through the Lamb. Concerning the Lamb God has provided Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Without blemish." The lambs they were to take were to be without any defect—a beautiful picture of the Lamb of God, holy, harmless, undefiled, the perfect sacrifice, the Just One offered for us unjust ones that He might bring us to God. We can have perfect faith in Him who was sacrificed, for God Himself declared in a word spoken from heaven that He was well pleased with this Lamb.

Four days. Though the lamb as chosen on the tenth day of the month, it was to be kept until the fourteenth. The children would be able to go and look at the little lamb and know that this precious victim was to be sacrificed in order that they might be safe. They

would learn to love the little victim and perhaps shed some tears as they thought of its sacrifice. A Jewish writer has brought out this simple truth: "A thousand years are but as one day with the Lord, and since there were just four thousand years from the Creation to the coming of Christ, God kept His Passover Lamb four days before it was sacrificed." In those Old Testament days there were many pictures set forth of that sacrificial Lamb. Dr. Torrey points out that there are 175 references in the Old Testament to the death of Christ, to say nothing of countless allusions, for every

had provided at a certain store. In order for me to have the benefit of this food it would be necessary for me to go and get it, take it home, and partake of it. David, though he had sinned, made application for the blood of cleansing and cried, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." What God did for David when he applied for cleansing, He will do for you when you make your application.

Partaking of the passover. On that memorable night when they were sheltered under the blood within the house, they were to eat of the flesh of the lamb roasted with fire. We too are to partake of Christ. We are to partake of His nature, of His disposition, of His mind, of His life, of His Spirit; to receive with meekness His Word, His exceeding great and precious promises, and to feed on them continually. He said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." At the communion service we take the broken bread and the wine that picture His broken body and His spilt blood. Let us look beyond the picture and receive Christ Himself, eating by simple faith the flesh of that holy Lamb and partaking of His life of which that blood speaks so eloquently.

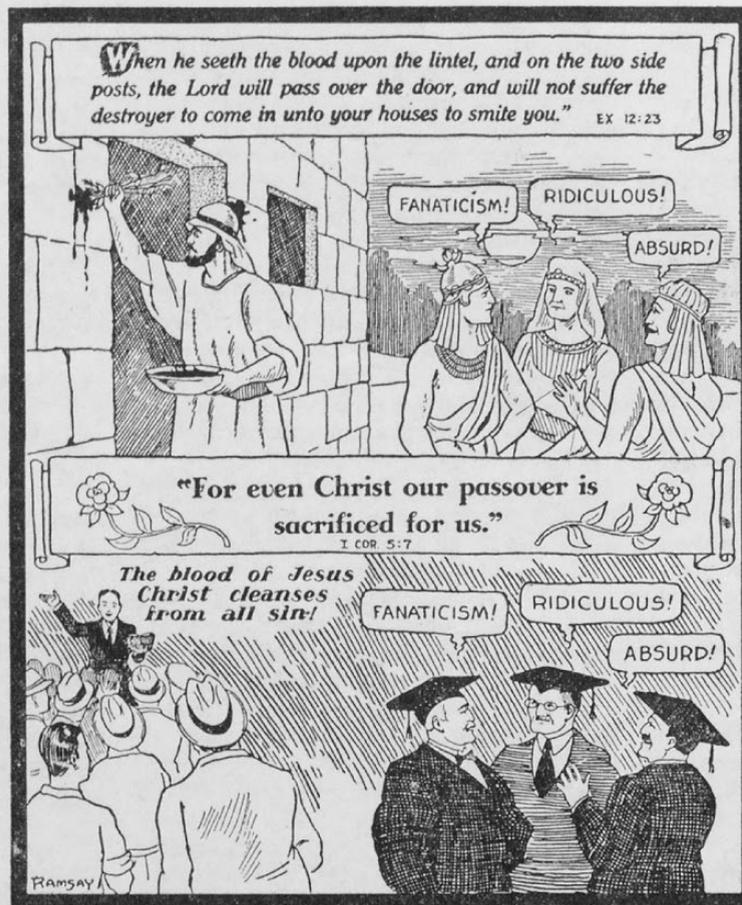
With unleavened bread. The Israelite was to be very particular to get all the bread that contained Egyptian leaven out of his house that night. Paul shows us what this means. We must put away all hypocrisy and all malice. Partaking of the Lamb, we must have like nature. There is nothing malicious about an innocent lamb, and there must be no malice about us. There is no insincerity or sham about a lamb, and there must be none about us. Every time we come to the Lord's table we must examine ourselves and purge ourselves from all that pertains to malice and insincerity. Look for cleansing every hour of every day from all that is evil.

With bitter herbs. The bitterness of the sufferings of

Christ. As we partake of the Lamb it will be our highest privilege to enter into some measure of the fellowship of His sufferings. They did not have the bitter herbs without the lamb, and so we shall not have the bitter suffering without the blessed presence of our Lover-Lord. And if we suffer with Him, we shall reign with Him.

Pilgrims and strangers. The night that they partook of the passover they were to leave Egypt. When we partake of Christ we must forever forsake the world. God has called us to a life of absolute and complete separation unto Himself. Supposing the firstborn son of an Israelite had said, "I do not think there is much to this story of protection by blood. I

(Continued on Page Eleven)



lamb that was slain pictured the Lamb that was coming.

The stricken lamb. It was not sufficient for the Hebrew to say, "Well, the lamb is slain and that is all that is necessary." The blood of the lamb had to be applied according to instructions. They were to take of the blood and strike it on the two side-posts and on the upper door-post. The precious blood was to be applied. It must be applied to your heart also. Say, "I appropriate the blessed provision of the blood of Christ to cleanse me from all sin." Since Christ died for all, His blood is available for all. I might be very poor, and the president might tell me that all the food I needed for myself and household he

The Passing and the Permanent

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

CAN WAR BE PREVENTED?

The *North American Review* says: "Today the question is not so much whether the nation is strong enough to make war as whether its government is strong enough to prevent war."

CHINA CATCHES WAR SPIRIT

The Chinese paper *Ta Kung Pao* recalls the ancient saying, "To be skilled in warfare is to predict disaster." It points to the fact that China clamors for armament too, in preparation for the war they see looming ahead.

POLICY OF SPANISH INSURGENTS

We quote *World Dominion* regarding the latest sphere of Jewish persecution: "Registration of Jews for anti-Semitic purposes has been carried out in those parts of Spain under General Franco's control. He is understood to favor an anti-Jewish program similar to that in force in Nazi Germany."

JEWES RESPONDING TO GOSPEL

The General Assembly of the Church of Scotland reports: "Never have so many Jews been reached with the gospel, and never have they been more sensitive to the appeal of Christ than today."

From Poland comes the news: "In Warsaw the Jews are crowding to hear the gospel."

NO REST FOR THE WANDERER

According to *The European Jew*, "A survey of the condition of Jews in twenty-three European countries has revealed that only in eleven countries do they have full freedom and equality. Besides the countries where official opposition exists, there are others where authorities have instituted no Jewish oppression but where, nevertheless, anti-Semitic acts are tolerated or allowed free course. In parts of Europe the ancient prophecy concerning Israel is again fulfilled: 'Among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul,' Deut. 28:65."

A FRIEND OF ISRAEL

We learn from *Prophecy* that Madame Harand, a Viennese Catholic, is engaging in a campaign against anti-Semitism. "For some time she has been editing a little paper, *Gerechtigkeit* (Justice), given to answering the propaganda of Jew haters. While many in this country had seen her paper, this was her first visit in this country and she made a deep impression upon many audiences. The motto of her paper, in English, is: "I fight anti-Semitism because it disgraces our Christianity."

"Miss Harand is of the Catholic faith, but makes her appeal to professing Christians of whatever fold. She now has an organization of Christian people numbering 36,000 and constantly growing. Ten per cent of them are Jews. Her visit to this country was part of her activity in connection with the world congress against anti-Semitism she intends to call in August, 1937. In the interest of that congress she expects to return to the United States."

ETHIOPIA AND MISSIONS

Emperor Haile Selassie gave all possible encouragement to Protestant missionaries, but since the Italian conquest the Roman Catholics are getting preference. According to *Defender*, the reason that certain Protestants are being expelled is given in Mussolini's official newspaper *Giornale l' Italia*: they are "either spy agents, or exponents of that dangerous fanaticism of religious disintegration so characteristic of Protestantism."

Further word comes from *Revelation* that although certain Protestant missionaries are being allowed to return to Addis Ababa, no permission has been given for any new workers.

ANTI-RELIGIOUS MOVEMENT IN RUSSIA

The *United Presbyterian* states: "By a government ruling, Christian ministers from foreign lands will be prohibited from entering Russia, on the ground that they are enemies of Bolshevism. Recently two old men, more than seventy years of age, were sentenced to three years in the penitentiary for having given money to the Church instead of to the State. The government recently issued a hand book entitled, *What Shall I Do in Case My Parents Try to Force Me to Go to Church?* The answer was, 'Report it to the authorities. Call the police.' The punishment for such a command by parents is loss of work, starvation and death."

Questions and Answers

Does "He that believeth and is baptized shall be saved" mean water baptism or the Baptism with the Holy Ghost?

It is my belief that baptism here refers to water baptism.

Will any Gentiles be saved after the rapture of the Church?

We are taught that there will be a great multitude which will come out of the great tribulation. Rev. 7:9-17. Since we believe the tribulation will come after the Church has been caught away, the above reference, and others, would indicate that many will be saved after the rapture of the Church.

Are the 144,000 of Revelation 7 identical with the 144,000 of Revelation 14?

I believe so.

Did the disciples receive the Holy Ghost when Jesus breathed upon them? John 20:22.

The disciples without doubt received an in-filling of life from Christ at this time; some experience necessary to prepare them to receive the Baptism with the Spirit, the nature of which we are not told. It was not until Pentecost that they received the Baptism with the Spirit.

Why do people speak of the Holy Spirit as "Holy Spirit" when the Bible calls Him "Holy Ghost"?

"Ghost" is an old English word for spirit in use at the time our Bible was translated. Either expression is correct.—E. S. W.

MODERN MISSIONARY MARTYRS

The *Church Times* has published a story of how three converts of the Bible Churchmen's Missionary Society in Abyssinia recently faced an Italian firing squad and paid the supreme price for their faith. The only crime of these native Christians, an evangelist, his assistant, and a student, was that they had preached the gospel in all its fullness to their fellow countrymen. This is part of the "evangelical program" that is being carried out by Italian Roman Catholic missionaries who are following Italian bombing planes.

"Fear not them which kill the body, but . . . him which is able to destroy both soul and body in hell," said Jesus. The suffering of the godly is short, but the punishment of the ungodly is eternal.

THE UNCLEAN MOVIE

Says the *Pentecostal Holiness Herald*: "An average of 130,000,000 people attend the theatre every week. It is the school in which the great mass obtain their education, and form ideals of life, and decide their characters for this world, and their destinies for the future. What is the character of this school? What sort of characters are being formed by its influence? One leading magazine says: 'Vice pays—on the screen; virtue often does not make expenses.' And because crime, vice, lust, immodesty and all moral corruption is what the public wants to see and is willing to pay to see, the movie magnates produce it in increasing volume. It, in turn, corrupts the minds of the young, and they grow to demand more of the same thing—only worse. Truly the devil is using the movie to damn the race more effectually than almost any other modern agency."

PENTECOSTAL FLAMES

A. Widmer writes from Santa Catarina, Brazil: "Last night when we were praying we all saw a vision of a great fire descending from heaven, pouring right into our midst. Many of the unbelievers that saw it too became frightened, and the fear of God came upon all that were present. Sinners gave themselves to Jesus. Then we saw the fire split into fine fibrous flames which fell upon every one of us who was consecrated to the Lord, and to our joy we saw many of the believers and new converts speak for the first time in other tongues. The joy was indescribable and the power of God just wonderful, so that glorious Divine healings were experienced."

He further writes: "A poor possessed man came to our meeting in the Church and by his behavior it seemed that he would turn the meeting upside down. The power of God in the meeting was such that he could not remain, but ran out into the dark night with a terrible noise. The multitudes both inside and outside were greater than they have ever been seen since the Church was founded. The man with the demons came again into the Church, and now the whole Church stood up in united prayer, and in the Name of Jesus we put our hands upon the possessed, demanding the evil spirits to leave the body at once. The man suddenly fell upon the ground as dead and became perfectly free. Hallelujah! He is now among us, happy and completely changed. Hardly anybody knows him today, so entirely different is he now. I gave him some other clothes, and he really looks a new man."

The Gospel in Foreign Lands

Send All Offerings to Noel Perkin... 336 W. Pacific St... Springfield, Mo.

The Gospel for Congo's Villages

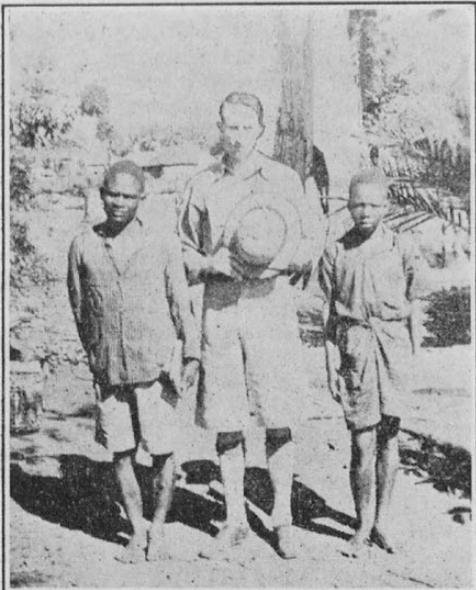
REACHING OUT IN CONGO

B. E. Tanner

We are happy to report that we have had a very profitable month out in the bush, visiting some of our out-schools and holding services in different villages. The first nine days were spent at Adja's, where we completed the building of the chapel and rest house for missionaries.

From Adja's we went to Andudu, where another out-school chapel was to be built. The chapel is located in the center of the paramount chief's village about twenty minutes' walk from Andudu and has a capacity of about one hundred fifty to two hundred persons. Although the Catholics have been working at Andudu for the last eight or nine years, our meetings were well attended at the chief's village, having between eighty and one hundred at each service. Our hearts were very much encouraged one evening when the father of the chief interrupted the service to tell us, before all of his people, that the gospel was far beyond his understanding. He said that he had never seen the like of it in any of their witchcraft societies nor anything that their forefathers had. He said he wanted to accept it and that he wanted all his people to do the same.

A few days later, while we were sitting on the veranda of the Government rest house at Andudu, a carpenter from the gold mines came to the house. He said he had been trying to live right but found that he could not stand in his own strength so he had come



B. E. Tanner with the native worker and his helper at Andudu

to turn his heart to God. That afternoon he gave his heart to the Lord. This young man spends part of his spare time learning to read so that as soon as his contract with the mines is finished, he can enter into the Lord's work.

The chapel at Chief Andagu's village, near Andudu, was completed on March 29. We held the first service in the new building while we were there, showing lantern slides on the life of Christ and the crucifixion. The chapel was filled to capacity and people were standing outside. We estimated that there were more than two hundred persons present. At the close of the service, seventeen stood, asking prayer for salvation.

Just as I was about to finish writing this little report, a letter from the evangelist at Andudu was handed to me. He is asking us to send him at once another evangelist and helper to send to the village of Beu, an under chief, whose village is quite a distance from Andudu. This chief has opened his village to the gospel since we returned to the mission.

PENTECOST FALLING IN CONGOLAND

A. J. Princic

Our hearts are overflowing with holy joy for what God did in our midst last night. One of our own Betongwe Christians, Philemon, who was baptized in water in November, received the Baptism with the Holy Spirit according to Acts 2:4.

The mighty power of God began to fall in the early part of the service, and without a message the Spirit drew hungry hearts to the altars. This event will not soon be forgotten, for it is one of the best Pentecostal revivals we have had the privilege of witnessing since coming to Africa. I assure you it was not a small surprise to the other Christians when they saw this great phenomenon—one of their own number speaking in other tongues and with that peculiar, exuberant joy, praising and magnifying God for nearly four hours. How happy we were to have had the privilege of witnessing this. Two other teachers were very near this precious experience, and there is such a deep hunger in their hearts that we expect them to be filled soon.

Last Sunday being "Pentecost Day" we felt it would be a splendid time to turn all of our efforts into a concentrated spiritual channel to "tarry until" these hungry people shall be filled. From the first tarrying service that day, Mbunzu, the native pastor here at Gombari, with others was slain under the mighty power of God. It so intensified his hunger for God that he is continually seeking. In his personal testimony he said there seems to be a "big bonfire" burning



Mr. and Mrs. B. Eugene Tanner, missionaries to Congo. Mrs. Tanner was Miss Mary Marsh until January 19 of this year.

in his soul, and an abundant joy that he has never previously experienced.

Please pray with us that God will stir this whole country side, for there is such a dire need of a Holy Ghost revival in our neighboring mission societies. Other missionaries are now praying that their societies and their missions will also receive the Holy Spirit. God grant that it may be so!

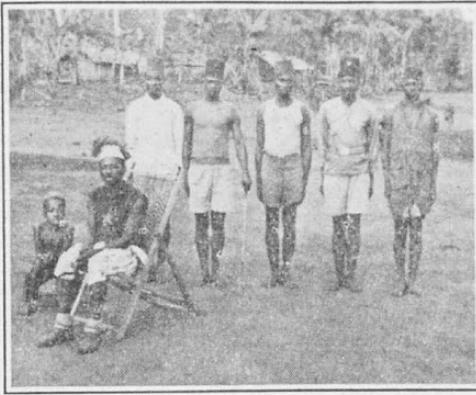
THE DARK CONTINENT

Dedicated to Jean Fraser McConchie
My heart is in Africa; it is not here;
Hy heart is in Africa, seeking to cheer
The sad and downtrodden, and burdened with
woe,
My heart is in Africa where'er I go.

My heart is in Africa, finding the lost
Redeemed with the shed blood of Calvary's
Cross,
Enchained with the irons of fetish and sin,
Seeking "Black Diamonds" for Jesus to win.

My heart is in Africa, filled with good cheer,
Waiting the moment for Christ to appear;
Raptured in glory, transformed by His grace,
Afric' accorded in heaven a place.

—Andrew L. Fraser.



Chief Andagu with some of his soldiers. He has opened his village to the gospel.

The foregoing verses were written by Mr. Frazer in honor of his daughter, Mrs. J. K. McConchie, who has been obliged to return to the United States because of the loss of her health. Mr. and Mrs. McConchie went out to Gold Coast in the fall of 1935. Reports soon were coming in that they were fitting into the work of that field in a splendid way and that they were making good progress in learning the language. Before long, however, the subtle climate of that part of Africa began its work on our sister, and she was ordered home immediately by the government physician. For many months she held on, hoping that healing and strength would come so that she might remain on the field where the need was so great and the missionaries very few. At last she had to consent to return to the United States for a few months to try to regain her health. God may still have years of service in Africa for our sister, and we are sure she will appreciate the prayers of God's people for her speedy recovery. At present she is with friends in Philadelphia, and mail will reach her addressed in care of Pastor W. R. Steelberg, 6641 N. 17th Street, Philadelphia, Pennsylvania.

Our Brother McConchie is remaining on the field for a time to fill a great need in caring for one of the mission stations. He, also, has not been well the last few months and needs help from the Lord.

NEWS NOTES

Word has just been received of the arrival of little Mary Anna at the Plymire home on the Tibetan Border. She was born April 17. May the Lord protect this little life in these strenuous days in West China.

Miss Anne Eberhardt and Miss Lydia Vaux have arrived in the United States on furlough after spending a long and successful first term in India. We trust the Lord may refresh them in body and spirit and prepare them to return to their work on the mission field in due time. Miss Eberhardt's address is : 3589 West 120th St., Cleveland, Ohio. Miss Vaux may be reached in care of Stone Church, 6953 Stewart Avenue, Chicago, Ill.

Mr. Harry Mamalis, P. O. Box 103, Athens, Greece, will send Greek tracts and his Greek Pentecostal paper to any who are interested

in receiving them either for themselves or to give to Greek friends who would be helped by the gospel message in their own language. Send your request direct to Mr. Mamalis.

With the Lord

Word has been received that Brother Lorenzo Lucena, one of the pioneers in the work in the Puerto Rico District Council passed on to receive his eternal reward on the eighth day of May, and his body was laid to rest in the cemetery in the city of Humacao, Puerto Rico, where for the past five years he has labored for the Lord, building up a good work to the glory of God. He leaves behind him four little orphan children with their step-mother, their own mother having gone on to be with the Lord two years ago. Sister Lucena will continue with the work in Humacao. Please pray for her and for the children.

SUNDAY MORNING IN CANTON

A very interesting letter has come to us from our new missionaries in South China, Mr. and Mrs. A. Walker Hall. They write:

"What a blessing it is that, after a week filled with strenuous and seemingly unending study, there comes a day of rest—a day of fellowship with our fellow Christians. You



Congo Christians building the chapel at Adja

would enjoy attending church with us some Sunday as we worship together with some hundred and fifty or two hundred Chinese Christians. As the native preacher calls out the songs we have to content ourselves with just listening while they sing from a large chart, and we need not be very critical to conclude that there is very little natural beauty in their singing and very little sense of time or rhythm, but certainly the singers are putting heart and soul into their song as they praise Him who has redeemed them from their sins with His own precious blood, and has brought them nigh unto God.

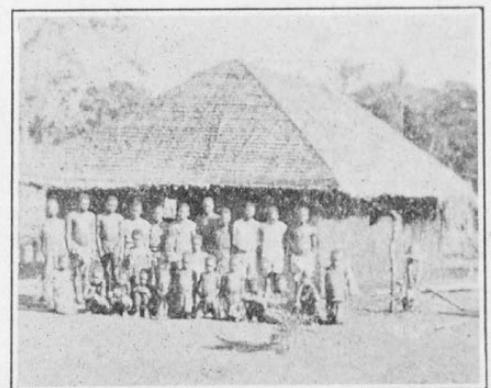
"The order of a recent service was something like this: A visiting brother was to bring a message from the Word, so the preacher in charge must make a very pleasant and complimentary speech of introduction. The visitor in the customary long dress that the men wear, his hair cut close, stepped to the front and began to speak, but not being a native of Canton, his dialect was so different that an interpreter was necessary. Hence the two preachers took their places at the pulpit, both enjoying great freedom as they fairly acted out the message. We are getting accustomed to hearing Chinese messages, so that occasionally whole thoughts reach our intelligence, to our great surprise and delight.

"When the visiting minister had finished

his message, we found that the service had just well begun. It was announced that another special speaker was in our midst and a fine looking middle aged man came to the platform to give his testimony to the success he has had in taking the Lord into his business. As soon as he made a profession of Christianity he took the great step of closing his shop on Sunday—a thing which is hard for new Christians to do since none of their competitors observe the Lord's Day. He also began to tithe faithfully. A trial of faith came when a large store was opened just across the street from his and people began to tell him he might as well close up business. He continued to take the Lord as His word, however, and to the surprise of the skeptics, the large store had to close while his business prospered.

"After this testimony, which lasted about as long as the regular sermon, Brother Perdue administered the Lord's Supper, having come down from Fatsan for the day. This is always a blessed time, and we have been impressed by the real spirit of reverence and worship that fills the church.

"Then the offering baskets were solemnly passed around, and after announcements had been made, the doxology was sung and we found ourselves shaking hands with the congenial and happy-faced Christians on every side. We looked at the clock and found we had been in the church from eleven in the morning till three in the afternoon, and for all that we lacked in understanding of what we have heard, a fresh blessing had bathed our souls as we saw that someone's labor in the Lord had not been in vain. Therefore, 'Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord!'"



New chapel just completed in Chief Andagu's village

GOOD FOR EVIL

Sir Thomas More said to his judges when sentenced to death. "My lords, I have but to say that, like as the blessed apostle Paul was present at the death of the martyr Stephen, keeping their clothes that stoned him, and yet be now both saints in heaven and there shall continue friends for ever, so I trust, and shall therefore pray, that though your lordships have been on earth my judges, yet we may hereafter meet in heaven together, to our everlasting salvation."

In the Whiten'd Harvest Field

VAN BUREN, ARK.—Our home-coming and fellowship meeting May 30th proved a great blessing and a spiritual uplift. At the eleven o'clock service, Charles Pepper, Secretary of the Arkansas-Louisiana District Council, brought a good message. After the morning service dinner was served at the church. W. T. McMullen gave a soul-stirring message in the afternoon. The house was filled. The evening service was also well attended, Brother Pepper filling the pulpit again.—J. W. Hudson, Pastor.

BRONX, NEW YORK—The Lord has been present to bless in a 2 weeks' meeting conducted by Brother and Sister Cole. Some have been saved, and one was filled with the Holy Spirit. The meetings created a deep interest around the neighborhood. Last night there were quite a few out, and the revival is still going on. There is a great need here in the Bronx, hundreds of souls all around us, and we want to do all we can to bring them to Jesus. We have about 75 enrolled in our Sunday School. The work has been open about a year and is growing.—Mary Signorelli.

SPLENDORA, TEXAS—We have just closed a 4 weeks' revival which was conducted by Evangelists Chas. O. Thornton and G. D. Sloane, of Texas. A great number were saved and many were made to realize the need of the Baptism in the Holy Spirit. Many were healed in these services. We have a new church under construction about 6 miles east of Splendora which will be completed soon. All Council ministers passing this way are invited to visit us. The name of our location is Plum Grove, 6 miles east of Splendora.—J. H. Eason, Pastor.

APPLETON, WIS.—A 4 weeks' revival conducted by Evangelist Hattie Hammond has just closed. This has been the most precious season of revival that the Gospel Temple has known, and best of all, the revival still continues. In fact, we believe it has just begun. Several were saved, and 13 were filled with the Spirit. Many hearts have been stirred because of the blessing of the Lord in our midst, and many who received the fullness of the Spirit are making known in shop and factory the gracious workings of the Lord.—C. D. Goudie, Pastor.

ALLEN, ALA.—May 23 we began a campaign with State C. A. President and Mrs. Troy B. Helms in charge. Three found the Lord as their personal Saviour. The presence of the Lord was manifested from time to time. Brother Helms closed his part of the campaign June 6, but the revival spirit still continues to burn in our midst. Two received the Baptism in the Holy Spirit at our regular Sunday night service. The saints seem to be very much encouraged in every respect, and are seeking a closer walk with God.

We are now entering into a campaign at Whatley, Ala., assisted by Clayton Duke and John M. Harnish.—B. R. Kendrick, Pastor.

EAKLY, OKLA.—Evangelist and Mrs. Buster Stevens just closed a two weeks' revival here. Fifteen were saved. At a baptismal service Sunday evening, 12 were baptized in water. There will be a fellowship meeting here in the evening of July 13.—Mrs. R. Z. Wilson, Assistant S. S. Secretary.

MARSHALL, TEXAS—We came here 3 weeks ago and started a revival, and God blessed in a wonderful way. A number came forward for prayer. The church could not accommodate the crowd, so we moved outside. We have had the largest regular attendance that they have seen here in quite a while. We have accepted the pastorate.—Evangelist and Mrs. Vernon M. Murray, 503 Popular St.

WOMEN'S MISSIONARY COUNCIL OF TEXAS

Report of work done from May 15, 1936, to May 9, 1937. Distribution of Evangelists and other religious papers, 49,561; tracts distributed, 38,046; Bibles given, 379; Testaments given, 161; Gospels given, 935; Bible Story books, 150; sick calls, 16,001; hospital calls, 4340; prison services, 76; jail services, 521; prayer meetings, 3024; meals given, 3137; garments, 15,587; Pairs of shoes given, 774; house-to-house calls, 7904; Quilts quilted, 444; quilt tops made, 178; quilts given, 102; number of members in W. M. C., 915; average attendance, 800; sandwiches, 475; Foreign Missionary boxes sent, 26; bouquets given, 743; Foreign Missionary offerings, \$2,017.10; cash on local churches, \$2,029.03; cash on local parsonages, \$585.53; expended for flowers, \$320.10; Home Mission boxes, 23; offerings to Bible schools, \$539.40; miscellaneous, \$151.11; total amount given, \$7,764.27.—Mrs. E. B. Crump, Secretary Texas Woman's Missionary Council, Breckenridge, Texas.

WEST HARTFORD, CONN.—The work here is taking on new life and is moving toward greater spirituality and also on definite evangelistic lines. The recent campaign which was in charge of Evangelists Cecil and Mollie Perks, of Seattle, Washington, was indeed blessed of the Lord. Though it was more of a seed-sowing time, we can also report definite results. It was wonderful how the Lord sent out the strangers to hear the Word of God, as it was preached by our Sister Perks. Her plain gospel message, given forth under the anointing of the Spirit, was greatly appreciated by those who love the full gospel and the power of God. Brother Perks was a blessing in each service in the directing of the singing and special music. Though the meetings continued 5 weeks, many expressed regrets that they must close. A number knelt at the altar for salvation and several backsliders returned to the Lord. Six were baptized in water. Since the campaign closed we have baptized some more.—Roy Smuland, Pastor.

COLLINSVILLE, OKLA.—After following the evangelistic ministry for 8 years I felt that it was the Lord's will for me to take a pastorate. The first Monday in October, 1934 I was elected pastor here, after having held a successful revival.

We began our work with 64 names on the roster. We had some good revivals. Earl Davis gave us a good meeting, in which 23 were saved in 2 weeks. Then we had V. H. Ray, of Sand Springs, for a good 2 weeks' revival for the saints. I think we all got saved over again! Evangelist Jimmie Mayo came to us for our summer revival. Twenty-three were saved, 11 were filled with the Holy Ghost, 16 were baptized in water, and 19 put their names on the roster.

In the spring of 1936 Christine Carmichael came to us for a 4 weeks' meeting, in which 39 were saved, 17 were filled with the Holy Ghost, 19 were baptized in water, and 27 put their names on the roster. This same year I conducted our summer revival. Thirty-two were saved, 11 were filled with the Holy Ghost, 27 were baptized in water, and 16 names were added to the roster.

In November, 1936, we had Ralph Salzman as our evangelist. He labored under heavy difficulties as there was a ban on all schools and Sunday Schools in the entire country on account of contagious disease. In the face of it all, we had a good 3 weeks' meeting, with 16 saved, and 7 filled with the Holy Spirit.

In May, 1937, we had Robert E. Goggin, of Seminole, with us for a 3 weeks' meeting. Twelve were saved, 9 were filled with the Holy Spirit, 17 were baptized in water, and 12 names were added to the roster. Then on the 6th day of June we preached our last sermon in Collinsville, and have gone back into the evangelistic field. Our church has been kept free from trouble the entire time we were there, and the church is in fine shape for the new pastor, with 145 active members on the roster, and no inactive ones. There is no indebtedness on either church or parsonage. The good saints of Collinsville are waiting for the Rapture. The year before we came to Collinsville the Sunday School had an average attendance of 98. The first year we were there we had an average attendance of 148, the second year 202, and the last nine months an average of 178.—Evangelist F. C. Cornell.

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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THE NORTHWEST BIBLE INSTITUTE

The Northwest Bible Institute of Seattle, Washington, held its first graduation service recently, in a high school auditorium, at which time 40 young men and women were graduated. The Institute auditorium was too small. Class Night and Promotion services were conducted at Hollywood Temple (home of the Institute) where the recently enlarged auditorium was taxed to capacity.



E. S. Williams and Fred Vogler

This being the Pioneer Class to graduate, pioneering was the theme throughout and that idea was kept in the foreground during the various programs. The addresses delivered by the students gave evidence of careful preparation and proof of the "pioneer spirit" that pervades the Institute.

The Institute has just passed a most satisfactory and successful year. The enrolment was about 225, including quite a large number of young men.

We had the pleasure of having Brother Fred Vogler, Superintendent of the Kansas District and Chairman of the Committee on Institutions, with us for the Commencement. We were also happy to have a visit from Brother Ernest S. Williams, General Superintendent, who spoke to the Student Body.—Henry H. Ness, Principal.

THE SUNDAY SCHOOL LESSON

(Continued from Page Eight)

am going down tonight to the house of an Egyptian friend to have a game of cards." His removal from the place of safety, and lack of separation would have been his destruction. We must watch, if we have been purged from our sins, that we do not go back like the sow to its wallowing in the mire.

At midnight. Judgment fell that night in the midnight hour. At the midnight hour the Bridegroom cometh. It will usher in an hour of dire judgment for the world, but the Lord will take His hidden ones who shelter under the precious Blood to be forever with Himself. Let us watch and pray, and be ready to make our exodus.

"The blood shall be to you for a token." God said, "When I see the blood, I will pass over you." An old friend lay dying. He said, "It is only the Blood that counts. I am trusting in the solitary merits of the blood of Christ." That is enough. A brother had a vision of the saints being caught up to be with

Christ. As he looked, he saw that they were encompassed by something of a red hue. He said, "Lord, what is the meaning of that?" The answer came: "It is the Blood. Nothing else is needed, nothing less will do."

The power of the Blood. In the 12th chapter of Revelation we have the picture of a man child caught up unto God and to His throne. Dr. Worrell in the notes of his translation of the New Testament states that this is a prophetic picture of the saints ascending to Christ at His coming. He points out that in the 11th verse of this chapter it is written, "They (which suggests a company) overcame him (the Devil) by the blood of the Lamb, and by the word of their testimony." These overcomers have learned the power of the blood of Christ. Frances Havergal used to sing, "Precious blood, by this we conquer in the fiercest fight; sin and Satan overcoming by its might. Precious, precious blood of Jesus, ever flowing free, shed for rebels, shed for sinners, shed for me." A friend who was anointed and prayed for was completely delivered from sickness. But that night he woke up and saw a demon by his bedside. He shouted out the word, "Blood," and that demon retreated. He then literally hurled by simple faith the Blood at this enemy, crying, "The Blood! the Blood! the Blood!" and he saw this demon rush away utterly defeated. There is power in the blood to overcome Satan himself and all his hosts of demons.

Be true to the Blood. Adoniram Judson returned from Burma after having been a missionary there for thirty years. He was asked to preach in a certain place. Every one was expecting him to tell stories of his many adventures and much suffering in Burma. For fifteen minutes with much pathos he told of his precious Saviour and what He had done for us, and what we owe to Him. After the meeting someone remonstrated with him for not telling his story. Judson said, "I have nothing better to tell than the wondrous story of the dying love of Jesus. My business is to preach the gospel of Christ. I dare not trifle with my commission. When I looked upon these people today, how could I stand up and tickle their fancy with stories. That is not what Christ meant by preaching the gospel. How could I hereafter meet the fearful charge, 'I gave you an opportunity to tell them of ME; you spent it in describing your own adventures?'" That was all of Paul's message, the message concerning the Lamb who died—Jesus Christ and Him crucified. May that be our message too.—S. H. F.

Forthcoming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

GENERAL COUNCIL, Memphis, Tenn., Sept. 2-9.

SWIFTON, ARK.—July 4, for 4 weeks or longer; Eva Wright, Evangelist.—Earl Teeter, Pastor.

VAN BUREN, ARK.—July 13, for 2 weeks; W. T. McMullen, Evangelist.—J. W. Hudson, Pastor.

MAUD, OKLA.—S. S. and C. A. Rally, July 20; services, 10:30, 2:00, and 8:00. Albert Ogle, State C. A. President in charge.—R. L. Steger, Pastor.

DAVENPORT, IOWA—El Bethel Church, 826 W. 6th St.; June 27, for 4 weeks or longer; Evangelist and Mrs. Pat Poland, of Rushville.—Lillie Hinkle, Pastor.

BAY CITY, MICH.—Glad Tidings Tabernacle, Adams at Tenth St.; July 13, for 2 weeks or longer; Dr. John Kabisch, Evangelist.—Malachi R. Cook, Pastor.

CHICAGO, ILL.—Full Gospel Assembly Tent Meeting, Cicero Ave. and Erie St.; July 11, for 3 weeks or longer; Alma Elliott, Evangelist.—K. A. Auten, Pastor.

PORT RICHMOND, STATEN ISLAND, N. Y.—Tent Campaign, Richmond Terrace and Park Ave., months of July-August; Nimrod Park, of New York City, Evangelist.—Thos. R. Brubaker, Pastor.

DALLAS, TEXAS—Peak and Garland Full Gospel Church Summer Tent Revival; June 20—; Elta Staats, Speakers, first 2 weeks; Clara Grace, Evangelist, will continue for 2 or 3 weeks.—Loren B. Staats, Pastor.

BANGOR, MICH.—Western Michigan and Northern Indiana Fellowship Meeting, Assembly of God, Monroe St., July 12. Paul J. Emery, afternoon speaker, R. G. Gouge, night speaker. Services: 10:30, 2:00, and 7:00. Supper served on freewill offering plan.—Paul J. Emery, Sectional Chairman, 477 Cherry St., Benton Harbor, Mich.

CONNEAUT, OHIO—Northeast Ohio Fellowship Meeting, 299 Broad St.; Earl Bond, Pastor; July 12. Devotional service, 10:00; ministers' business meeting 1:30; round table discussion, "The Problem of Marginal Christians," 2:30; Evangelistic service 7:00. Bring lunch; church will serve dinner.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

NEBRASKA DISTRICT CAMP MEETING

YORK, NEBR.—Nebraska District Camp Meeting will be held in Chautauqua Park, Aug. 5-15. Ben Hardin, Principal Speaker; Bert McCafferty, Bible Teacher. Five services daily. Large pavilion, dining hall, and plenty of shade. Tents and meals at reasonable prices. For further information write A. M. Alber, District Superintendent, 634 S. Denver, Hastings, Nebr.

NORTH CALIFORNIA CAMP MEETING

ST. HELENA, CALIF.—Auto Park, on Highway 29; June 29-July 18. C. Stanley Cooke, Oakland, Calif., Evangelist; Pastor and Mrs. Alvin L. Branch, Orwell, Ohio, Bible teaching and Sunday School work; Bernice Mast, children's work. Howard Carter, London, England, will give a week of Bible teaching. New tabernacle and dining hall. For information write Pastor R. J. Thurmond, P. O. Box 516, Chico, Calif.

WISCONSIN AND NORTHERN MICHIGAN CAMP MEETING

CAMP BYRON, WIS.—Camp 10 miles south of Fond du Lac, one mile west of Highway 41; Aug. 5-15. Special Speakers: Myer Pearlman, Springfield, Mo., Bible Teacher; Otto J. Klink, Opa Locka, Fla., Evangelist. It is hoped that Ernest S. Williams, General Superintendent, will be able to be with us a few days. For further information write D. M. Carlson, 252 Vine St., Oshkosh, Wis.

NEW ENGLAND DISTRICT CAMP MEETING

PALMER, MASS.—15 miles east of Springfield, Route 20; Aug. 11-22. Harry E. Bowley, Belleville, Ill., Special Speaker. Missionary Sunday, 15th; C. A. Rally, 21st. Morning, Bible study; afternoon, visiting District brethren. Ministers' meetings in charge of District Superintendent Wm. Mitchell. Free camping sites, rooms, and meals at reasonable rates; excellent cafeteria. For information write Robert Wallace, Camp Manager, Springvale, Me.—Wm. J. Mitchell, District Superintendent; H. H. Shelley, Secretary, Cumberland Mills, Me.

VIRGINIA CAMP MEETING

(Appalachian District)

BRISTOL, VA.—Pentecostal Park, on Lee highway, about one mile from business section; Aug. 5-15. Ralph M. Riggs, Springfield, Mo., Teacher-Evangelist. Other ministers and missionaries will assist in services. Can be reached by Norfolk & Western and Southern Railways, and the Atlantic Greyhound Lines. For further information write W. T. Millsaps, Chairman, 740 Fairview St., Bristol, Va.; A. H. Morrison, Secretary, Box 104, Berwind, W. Va.; or C. C. McAfee, Treasurer, Box 103, St. Paul, Va.

SOUTHEASTERN ARKANSAS CAMP MEETING

PINE BLUFF, ARK.—White Hall School, 7 miles west of city, on Highway 65; Aug. 5-15. Southeastern Section Bible Conference in connection with camp, also Ministers' Business Meeting. Special attention given to C. A's. A. L. and Mrs. Hoy, Springfield, Mo., Main Speakers; Carl W. Barnes, Springfield, Mo., Choir Director; District Superintendent David Burris, Bible Teacher. Meeting will be under a tent. Tents and cots at low cost; meals on freewill offering plan. Modern conveniences available. For information write E. J. Bruton, 2002 Chestnut St., Pine Bluff, Ark.

HUMBLE, TEXAS—June 26—: Evangelist and Pastor N. R. Giasullo. All neighboring assemblies invited to co-operate.

SIOUX CITY, IOWA—Assembly of God Summer Tabernacle; now in progress, continuing to July 18; Watson Argue, Evangelist.—Willis E. Smith, Pastor.

HAMLIN, PA.—Gospel Tent, July 11—: Brother and Sister Gunderson, the "Southern Songsters," Evangelists.—Thos. Twiss, Pastor.

WATONGA, OKLA.—July 18, for 3 weeks or longer; Grover M. Langston, Ft. Worth, Texas, Evangelist.—Kenneth Erwin, Pastor.

ANDALUSIA, ALA.—July 18—: Wm. F. A. Gierke, Los Angeles, Calif., Evangelist. Sadie L. Johnson, 15 E. Watson St., is the Pastor.

BRANTLEY, ALA.—July 17, for 2 weeks or longer; George A. Wagner, of Dothan, Evangelist. W. L. Moody is the Pastor.

BEATRICE, NEB.—8th and Elk Sts.; now in progress; Frieda Steidle, of Kansas, Evangelist; Evelyn Bethurum, Assistant.

SAN JOSE, CALIF.—Tent Campaign, 2nd and Rosa Sts.; July 11—Aug. 6; Walter H. Smith, Evangelist.—Max Freimark, Pastor, 687 S. 12th St.

RENTON, WASH.—Full Gospel Light Mission, 2nd Ave. and Burnett St., July 11—; J. O. McGahey, Evangelist.—Mrs. M. Finch, Acting Pastor.

TOPEKA, KANSAS—610 Lime St., June 29—July 18; The Saunders Trio, Jefferson City, Mo., Evangelists and Musicians.—Claude J. Utley, Pastor.

WETUMKA, OKLA.—July 11, for 3 weeks or longer; Evangelist and Mrs. Phinis A. Lewis, Dallas, Texas.—Ben H. Lewis, Pastor.

VERDUN, QUE.—Gospel Tabernacle; month of July, or longer; L. Wesley Jaeger, Evangelist.—Walter J. Cole, Pastor, 397 Beatty Ave.

OMAHA, NEBR.—Full Gospel Tabernacle, 19th and Cass Sts.; July 6—Aug. 1; Evangelist and Mrs. Christian Hild.—L. E. King, Pastor.

WEST NEW YORK, N. J.—Adams and 17th St.; July 5—18; Jack and Esther Martz, Reading, Pa., Singing Evangelists. R. J. Boyle is the pastor.

SHENANDOAH, IOWA—Full Gospel Tabernacle, July 6—24; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Ben Compton is the Pastor.

GREAT FALLS, MONT.—Gospel Tabernacle; July 4, for 3 weeks or longer; Homer Rugwell, Everett, Wash., Evangelist. Margaret H. Knutsson is the Acting Pastor.

ABERDEEN, S. DAK.—Tent revival; July 4, for 3 weeks or longer; Wineford Borger and Samuel Borger, of Sioux Falls, Evangelists.—P. T. Emmett, Pastor.

SCOBEY, MONT.—Assembly of God Tabernacle, July 7—; Evangelist and Mrs. G. O. Baker, 2600 R St., Lincoln, Neb. Alice Podruchny is the Pastor.

ROCK ISLAND, ILL.—Bethel Assembly of God, 13th Ave. and 6th St., June 27—; Dorothy Fowler, Kansas City, Kansas, Evangelist.—F. J. Young, Pastor, 722 Eleventh St.

PATERSON, N. J.—Gospel tent, Park and Summer Sts.; July 4—Aug. 1; The Quabush Evangelistic Party. David Leigh, 161 Park Ave., is the Pastor.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th and California; July 11—Aug. 1; Evangelist and Mrs. Floyd L. Hawkins, Dallas, Texas.—E. B. and Emma Taylor, Pastors.

TULSA, OKLA.—North Peoria and Haskell Assembly; Tent Meeting, June 29—July 25, at E. Independence and Quincy Sts.; S. J. Scott, of Ponca City, Evangelist.—Marvin D. Hartz, Pastor.

KANSAS CITY, MO.—Bethel Temple, Independence Ave. and Spruce; tent meeting, July 11—; Vashti Robinson Burch, Evangelist.—S. D. Garrett, Pastor.

MOUNTAIN PARK, N. M.—July 7, for 2 weeks or longer; Paul D. Holder, of Duran, Evangelist. New work; Pentecostal people living near invited.—J. E. and Eunice Matthews, Resident Workers.

CHICAGO, ILL.—C. A. Rally, Northern Section; Full Gospel Assembly, 538 N. LaVergne St., July 17. Services: 10:30, 2:00, and 7:45. K. A. Aulen is the Pastor.—C. A. Waack, Sectional Vice-President, 1217 S. Miami Ave., Freeport, Ill.

WALTHILL, NEBR.—C. A. Rally and Fellowship Meeting, July 7. Three services; entertainment as usual.—V. C. Henry, Sectional Secretary, Hartington, Nebr.

DALLAS, TEXAS—Old Camp Meeting Revival, Sunset and Tyler Sts.; June 6—July 11, Otto J. Klink; July 11—Aug. 1, Philip Megna; Aug. 1—15, Geo. Hayes, Evangelist.—Albert Ott, Pastor.

DENVER, COLO.—Camp grounds, 5700 So. Broadway; Aug. 5—15. Emma Taylor, Long Beach, Calif., Main Speaker. Local and visiting ministers and missionaries will assist. New dining hall being erected. Tents and cots for rent. Meals served at reasonable prices.

OKLAHOMA S. S. RALLIES
Stillwater, July 5; Pawhuska, July 6; Bartlesville, July 7; McAlester, July 12; Tahihina, July 14; Mannsville, July 19; Maud, July 20; Commerce, July 26. Three services at each place: 10:00, 2:00, and 7:45. Basket lunch. Night service given to C. A.'s.—Albert Ogle, State S. S. Superintendent, 1107 Iowa Ave., Chickasha, Okla.

MONTANA DISTRICT COUNCIL
LIVINGSTON, MONT.—The 2nd annual session of Montana District Council will convene in Gospel Tabernacle, Aug. 5—6. We urge every church in the District to send their pastor and one delegate.—Allen J. Brown, District Secretary, Box 724, Wolf Point, Mont.

PIONEER CAMP MEETING
(Oregon Assemblies of God)
TURNER, ORE.—Memorial Camp Ground, 9 miles southeast of Salem; July 13—22. W. T. Gaston, Sacramento, Calif., will speak every night and in some other services.—Chas. G. Weston, Chairman, 1595 S. Capital St., Salem, Ore.

OZARK SECTIONAL CAMP MEETING
HARRISON, ARK.—Ozark Sectional Camp Meeting, City Park, Aug. 19—29. Camping grounds, cabins, and rooms available at reasonable rates. Three services daily; W. T. McMullan night speaker; and David Burris Bible teacher. Enjoy an old-time camp meeting with us in the Heart of the Ozarks.—S. A. Merrill, Pastor.

SOUTHERN MISSOURI DISTRICT CAMP MEETING
SEDALIA, MO.—Camp Meeting, July 23—Aug. 1. W. I. Evans, Dean of Central Bible Institute, Bible Teacher. Other speakers provided. For further information write Pastor J. Lon Hale, E. Broadway, Sedalia, Mo., or S. L. Johnson, District Superintendent, Dexter, Mo.

OTTAWA, KANSAS—Northeast Kansas Sectional C. A. Rally in connection with Camp Meeting, July 17. Each group urged to attend and bring banners or signs indicative of their city group to be used in street parade in afternoon. Meals can be purchased at dining hall. Bring musical instruments. Russell Rexroat, State C. A. President, will be present for the day and throughout the camp. He will have charge of afternoon services.—Leonard Palmer, Pastor and Sectional Secretary, 224 N. Main.

MISSISSIPPI DISTRICT COUNCIL
(Near) DURANT, MISS.—At Castalian Springs, 3 miles west of Durant; Aug. 10—13. Hotel entertainment at reasonable terms. All should bring sheets, pillows cases, towels, soap, etc. It will cost about \$1.00 per day for bed and meals. Special speaker announced later. Durant is on main line of I. C. R. R., between Jackson, Miss., and Memphis, Tenn., and on highways 12 and 51. For further information write H. M. Sandlin, 115 Fifteenth Ave., or F. H. Beard, Box 52, both Laurel, Miss.

EASTERN DISTRICT CAMP MEETING
GREEN LANE, PA.—Maranatha Park; July 16—Aug. 15. Special Speakers: A. A. Wilson, Kansas City, Mo.; W. I. Evans, Dean of Central Bible Institute, Springfield, Mo.; Evangelist Hattie Hammond; Allan A. Swift, and ministers of Eastern District. Summer Bible School, Allan A. Swift, Principal, May 31, continues 6 weeks. Dining-room, about 100 cottages, 66 cabins, dormitory; over 100 tents for rent. For information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

ARKANSAS-LOUISIANA DISTRICT CAMP MEETING
CAMDEN, ARK.—Sectional Camp Meeting, July 15—25. District Superintendent David Burris, in charge of day services; J. E. Hamill, Hattiesburg, Miss., evening speaker. Rooms free; meals on freewill offering plan. Camping quarters can be had. For further information write Pastor A. W. Tanner, 412 Center St., Camden, Ark.

WEST CENTRAL DISTRICT CAMP MEETING
STORM LAKE, IOWA—On Highways 71 and 5 two miles from city; July 20—Aug. 1. Dr. Charles S. Price, Evangelist; Myer Pearlman, Springfield, Mo., Bible Teacher. Auditorium, dining room, cottages, etc., for campers' convenience. Camp equipped with electricity and sanitary system. For information write Roy E. Scott, District Superintendent, Mercer, Mo., or Chas. E. Long, Secretary, Box 293, Clarinda, Iowa.

FORT COLLINS, COLO.—West Oak at Whitcomb; July 7, for 3 weeks; Ruth Cox, Yukon, Okla., Evangelist. Gospel Half-Hour each Sunday 9:00—9:30 a. m. M. S. T., over KFKA, Greeley.—R. A. McClure, Pastor.

BRAESIDE PENTECOSTAL CAMP MEETING
PARIS, ONT., CAN.—Braeside Pentecostal Camp Meeting, July 4—18; A. A. Wilson, Kansas City, Mo., main speaker. Other special speakers: D. N. Buntain, General Superintendent, and J. W. Wright of Toronto. R. L. McCutchan, Enid, Okla., Bible teacher. Paris is about 30 miles from Hamilton, Ont. For further information write J. H. Blair, District Superintendent, 160 East Ave. North, Hamilton, Ont.

EASTERN DISTRICT PRAYER CONFERENCE
MARANATHA PARK, GREEN LANE, PA.—Eastern District Prayer Conference, July 19—21, in connection with annual Camp Meeting. District Superintendent Flem Van Meter, Allan A. Swift, and Hattie Hammond are expected to be with us during the conference. Services: 9:30, 2:30, and 7:30. For accommodations write ahead to Vernon G. Gortner, Box 113, Green Lane, Pa.—Fred D. Drake, Prayer Conference Leader.

ALABAMA DISTRICT CAMP MEETING
MEGARGEL, ALA.—Megargel Assembly; July 8—18; Main Speakers: Wm. F. McPherson, Sanford, Fla., and S. Clyde Bailey, Mobile, Ala. Large District tent will be used. Bring your own camping equipment; plenty of room for tents, trailers, etc. Meals at mess hall, registration fee charged for taking meals there. Megargel is 12 miles south of Monroeville, on State Highway 11, and the Frisco Railroad. For information write Pastor A. L. Shell, Monroeville, Ala., or District Superintendent J. C. Thames, Elba, Ala.

MISSISSIPPI DISTRICT CAMP MEETING
DURANT, MISS. (Castalian Springs)—Camp Meeting, Aug. 3—12; last 3 days given to District Council. C. L. Duck, night speaker. An able day speaker will be provided. Prayer for the sick every morning; come, or send your request to C. S. Hill, Durant, Miss., and it will be given most prayerful consideration. Entertainment at large hotel at 95 cents per day for each person. Bring sheets, pillow cases, towels, soap, etc. For further information write H. M. Sandlin, District Superintendent, 115 Fifteenth Ave., Laurel, Miss.

LAKE SHORE PENTECOSTAL CAMP MEETING
COBOURG, ONT., CANADA—Lake Shore Pentecostal Camp Meeting, July 25—Aug. 8. Evangelist Wm. McPherson, Sanford, Fla., and Pastor John W. Follette, New Paltz, N. Y., Special Speakers. Cottages, cabins, and tents for rent. Write Geo. A. Chambers, Box 781, Peterborough, Ont., Canada. Summer School Aug. 9—Sept. 10, at Lake Shore Camp, immediately at close of Camp Meeting. L. R. Lynch, teacher at C. B. L., assisted by G. Griffin, formerly of C. P. B. C., with others, in charge of school under District executive. Write Pastor H. A. Goss, 50 Euston Ave., Toronto 6, for information.

SOUTHWESTERN NEW MEXICO SECTIONAL CAMP MEETING
HOT SPRINGS, N. M.—Southwestern New Mexico Sectional Camp Meeting, July 9—18. Special speakers: H. M. Fuller, Presbyter of Northwestern Section and Pastor at Mountainair, N. M., Camp Evangelist; John M. Hart, Soper, Okla., Bible Teacher. Bring camp equipment, food, and other requisites. This camp meeting will be in connection with tent revival which Paul D. and Mrs. Holder started in early part of May. For further information write T. N. Powers, Pastor, Hot Springs, N. M., or Jesse B. White, Sectional Presbyter, Box 596, Lordsburg, N. M.

POTOMAC PARK CAMP MEETING
FALLING WATERS, W. VA.—Potomac Park Camp Meeting, July 30—Aug. 22. Guy Shields, of Texas, Evangelist; Allan A. Swift, of New Jersey, Bible Teacher; Mrs. Robert A. Biesel, of Pennsylvania, C. A. and Children's Director; Harry Penn, of Virginia, Musical Director. Tents \$3.50 to \$4.50 per week, newly waterproofed board floors; cabin rooms \$6.00 per week for two. Meals cafeteria style from 10 cents to 35 cents each. For more information write enclosing stamp for 16-page booklet.—Harry V. Schaeffer, Chairman, 412 Douglas St. N. E., Washington, D. C.

MONTANA DISTRICT CAMP MEETING
LIVINGSTON, MONT.—City Park, northern entrance to Yellowstone Park. First annual Pentecostal Camp Meeting under auspices of Montana District Council, Aug. 4—15. All ministers and workers urged to be present. Dr. Charles S. Price, internationally known Evangelist, Pasadena, Calif., Principal Speaker. We shall have use of Armory. Meals served on grounds; hotel and cabin accommodations, tents and cots, available. Splendid shady camp ground free, located by the Armory in Livingston, on the banks of Yellowstone River. For information write W. Paul Jones, District Superintendent, Miles City; Allen J. Brown, District Secretary, Wolf Point; or Pastor D. R. Miller, Livingston, Mont.

WESTERN PENNSYLVANIA CAMP MEETING
UNIONTOWN, PA.—The Living Waters Camp Meeting will be held July 2-18, in a little village called Uniontown, between Cherry Tree and Cookport on State Road 580, 22 miles east by north of Indiana, Pa. Special speakers: J. D. Saunders, Evangelist; David H. McDowell, of Jeanette, Bible Teacher. Other workers will help with children and young people. District Superintendent Flem Van Meter will also be present throughout the camp meeting. The District Credentials Committee will meet July 14. Sunday, July 11, Missionary Day. For further information write Charles Eyer, 17 Jefferson St., Johnstown, Pa.

NORTH DAKOTA DISTRICT CAMP MEETING
LAKEWOOD PARK, N. DAK.—Near Devils Lake. Third annual Pentecostal camp meeting under auspices North Dakota District Council, July 6-18. Opening rally Tuesday night. Council sessions begin 10:00 a. m., Wednesday. All ministers, workers and delegates urged to be present. Dr. Charles S. Price, Pasadena, Calif., Principal Speaker; Salvatore Noferi will be in charge of orchestra. Meals served on grounds. Store and postoffice. For information as to cottages, tents, etc., write A. Christenson, District Secretary, Box 64, Noonan, N. Dak.—Herman G. Johnson, District Superintendent.

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL AND CAMP MEETING
BIG BEAR LAKE, CALIF.—Pine Knott Camp Ground; Camp Meeting July 18-Aug. 8. District Council will convene July 15-16; C. A. Convention begins eve of July 16 and continues until Sunday. Howard Carter, London, England, will be one of the main speakers a d Bible teachers. Tents and cottages at reasonable rates; or bring your own camping equipment and secure ground space for nominal fee. Dining hall and lunch counter available. For information write A. G. Osterberg, District Superintendent, 2638 S. Bedford St., Los Angeles, Calif.

SECTIONAL CAMP MEETING
CLARENDON, ARK.—Sectional Camp Meeting of Arkansas-Louisiana District, July 28-Aug. 8. W. T. McMullen and Evangelistic Party, Tulsa, Okla., in charge of evening services. P. C. Nelson, Dean of Southwestern Bible School, Enid, Okla., day speaker. David Burris, District Superintendent, will be present and have charge of all annual business of the Northeastern Section. Clarendon is permitting the use of camp ground, and buildings seating 5000. Tents and cots furnished; bring your own bedding. Meals on freewill offering plan. Dining room on grounds. For further information write Henry C. Gotcher, Pastor, Clarendon, Ark., or Chas. F. Parker, Presbyter, 333 Levesque Ave., Wynne, Ark.

KANSAS DISTRICT CAMP MEETINGS
OTTAWA, KANSAS—Forest Park, on Marias des Cygnes River; July 15-25. City water and all modern conveniences. Mayor and Chamber of Commerce, with Pastor Leonard Palmer, extended a cordial invitation to all.

WOODSTON-ALTON CAMP, on U. S. Highway 24, between Woodston and Alton; July 29-Aug. 8. Old, established camp; large screened dining hall.

ATTICA SHARON CAMP, 6 miles west of Attica and 5 miles east of Sharon, on U. S. Highway 160, Aug. 12-22. Large shady grove, electrically lighted, plenty of pure cold water.

Tents, cots, and meals at moderate prices at each camp; 5 services daily. Charles C. Robinson special speaker at all 3 camps. For information write Claude J. Utley, Secretary-Treasurer, 426 Scotland Ave., Topeka, Kansas.

EASTERN NEW MEXICO CAMP MEETING
PORTALES, N. M.—Camp Meeting, July 18-29. S. G. Shields, Amarillo, Texas, Main Speaker. A. C. Bates, Superintendent Texico District, will be in charge. Bring bedding and dishes. Meals furnished on freewill offering plan. For further information write Pastor Scott F. Mitchell, Box 21, Portales, N. M.

OKLAHOMA DISTRICT CAMP MEETING
DRUMRIGHT, OKLA.—In City Park, July 27-Aug. 5. Camp sites, gas, and water free. Drumright is a city of about 5,000, on highways 33, 48, and 52, the Santa Fe Railway, and M. K. and O. Bus Lines. W. B. McCafferty, morning speaker; Ben Hardin, night speaker. Annual C. A. Convention in connection with camp meeting. James Hutsell, Slick, Okla., Superintendent; W. S. Bragg, Box 128, Okmulgee, Okla., Secretary-Treasurer.

OPEN FOR CALLS

Evangelistic

Roland and Mary Hummel, 5846 Christian St., Philadelphia, Pa.—“Have resigned as pastors of First Pentecostal Church, Altoona, Pa.”

Clifford Foster, 68 E. 153rd St., Harvey, Ill.—“Prefer calls in Central and Illinois Districts. Am licensed with Mississippi District. Reference: H. M. Sandlin, District Superintendent, 115 Fifteenth Ave., Laurel, Miss.”

Morris Lefkovitz, 927 N. W. 9 St., Oklahoma City, Okla.—“I am a converted Jew, and want to go to Chicago, Ill. Would like to stop in churches in Missouri and Illinois for a few nights and give my personal testimony. In full fellowship with Council.”

Evangelistic or Pastoral

Earl T. Lamons, West Plains, Mo.—“Also conduct Bible studies. In fellowship with General Council. Reference: S. L. Johnson, District Superintendent, Dexter, Mo.”

Mr. and Mrs. Axel Oman, 5743 N. Mango Ave., Chicago, Ill.—“Been working with Congo Evangelistic Mission in Belgian Congo for two terms; now home on furlough; member General Council.”

MISCELLANEOUS NOTICES

NEW ADDRESS—1205 Idylwild St., Houston, Texas.—C. L. Musgrove.

NEW ADDRESS—General Delivery, Dotkan, Ala.—Evangelist and Mrs. George A. Wagner.

WANTED—Old Evangels, for free distribution.—J. C. Awtry, c/o Will Mayfield, Saline, La.

WANTED—Missionary organ, in good condition. Must be cheap.—L. E. Reynolds, c/o Juhl Ranch, Adelaida Rd., Paso Robles, Calif.

NEW ADDRESS—Eldorado Springs, Mo. “Have accepted this pastorate. Council ministers passing this way will be welcomed”—C. H. Sleeth.

FOR SALE—Tent 90x135 ft., complete with ropes, stakes, wiring. Can be erected 90x90 ft., when two center sections are removed. Was purchased second-hand for \$1,000, only used twice since. Price \$550.00. Tent in fine shape.—Harold L. Adams, Box 92, Spreckels, Calif.

WORLD MISSIONS CONTRIBUTIONS

June 16-22 Inclusive

ALABAMA Personal Offerings	\$ 2.00
Abbeville Assembly	4.50
Castleberry Assembly of God	1.00

Copeland Assembly47
Geneva Assembly of God	2.27
Hartford Assembly of God	3.89
Morris Hicks Chapel S S	2.02
Thomasville Assembly	2.95

ARIZONA Personal Offerings

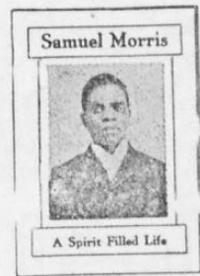
Atkins Pent'l Assembly of God S S	1.00
Conway Sunday School	1.74
Everton Crawford Assembly	1.70
Fayetteville Assembly of God S S	7.00
Heber Springs Assembly of God S S	1.82
Monticello Assembly of God	3.25
Pine Bluff Assembly of God	4.73
Springdale Assembly of God & S S	1.29
Wesson Assembly of God S S	2.05

CALIFORNIA Personal Offerings

Arvin Assembly of God	16.20
Avenal Gospel Tabernacle	6.70
Centerville Pent'l Church	10.55
Corcoran Full Gospel Mission S. S.	18.00
Delano Full Gospel Church	10.00
Escalon Glad Tidings Assembly	33.00
Fresno Full Gospel Tabernacle	55.00
Fresno Women's Missionary Council	1.00
Glendale Grace Tabernacle	4.00
Inglewood Full Gospel Assembly & W M C	36.00
La Mesa Gospel Tabernacle & S S	7.80
Lindsay Full Gospel Tabernacle	10.60
Lodi Glad Tidings Temple	39.85
Los Banos Full Gospel Church	13.80
Manhattan Beach Sunday School	9.00
Maywood Full Gospel Assembly	67.00
Maywood Christ Ambassadors	11.08
Montague Full Gospel Mission	1.65
Monterey Calvary Tabernacle	6.25
Napa Full Gospel Tabernacle	21.50
N. Hollywood Assembly of God	11.00
Oakland Bethel Tabernacle	69.84
Oakland First Pent'l Church	196.50
Pacific Grove First Pent'l Church	10.50
Palm City Pent'l Mission	6.00
Paso Robles Full Gospel Church, C A's	6.65
Pittsburg Assembly of God	2.45
Redlands Full Gospel Church	5.00

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George Muller	Price 10c
David Brainerd and John Welsh	Price 10c
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Why We Believe the Bible Is God's Book	Price 10c
The True and the False	Price 10c
Christ or Antichrist: Which?	Price 10c
Wholly for God	Price 25c

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GOSPEL PUBLISHING HOUSE - - - - - SPRINGFIELD, MISSOURI

Riverside Assembly of God Church & S S	7.78	Belleville Full Gospel Tabernacle & S S	31.25	MARYLAND Personal Offerings	5.00
San Bernardino Gospel Tabernacle	71.47	Canton Assembly of God	5.00	Cedarville Full Gospel Church	5.00
San Francisco Glad Tidings C. A's	15.00	Chicago Bethel Temple	25.00	Flintstone Green Ridge Assembly	4.00
Santa Cruz Glad Tidings Tabernacle	39.00	Chicago Bethel Temple Junior Church	3.35	Midlothian Trinity Pent'l Church	10.73
Santa Monica Highland Temple	19.76	Decatur Assembly of God	5.71	Pasadena Pent'l Sunday School	10.00
Selma Full Gospel Tabernacle	7.64	E. St. Louis Full Gospel Tabernacle	55.32	Prince Frederick Full Gospel S S	5.71
Sunnyvale Highway Pent'l Assembly	15.16	Granite City Community Heights A of G S S	12.00	MASSACHUSETTS Personal Offerings	23.00
Weed Glad Tidings Assembly	11.25	Granite City Full Gospel Tabernacle	40.58	Quincy Glad Tidings Assembly	18.00
Yucaipa Assembly of God Church	80.00	Hartford Assembly of God S S	7.72	Springfield Bethany Pent'l Church	40.00
COLORADO Personal Offerings	15.79	Illinois Christ Ambassadors	12.50	MICHIGAN Personal Offerings	70.75
Aguilar Full Gospel Church	2.65	Marietta Assembly of God Church	5.00	Alpena Full Gospel Tabernacle	10.61
Aurora Assembly of God	1.00	Mounds Assembly of God	1.20	Bad Axe Pent'l Assembly of God	17.00
Chivington Assembly of God	3.00	N. Venice Assembly	43.80	Bellevue Calvary Pent'l Tabernacle	31.16
Cortez Assembly of God	10.10	Paris Assembly of God	15.00	Coldwater Christ Ambassadors62
DeBeque Assembly of God	1.00	Peoria Full Gospel Church	62.58	Dearborn Gospel Tabernacle	87.00
Denver Barium Assembly of God Church	4.00	Rockford Assembly of God Church	6.65	Detroit Star of Hope Tabernacle	30.58
Englewood First Pent'l Church	4.80	Roodhouse Trinity Full Gospel Church	2.46	Flint Riverside Tabernacle S S & C A's	46.00
Ft. Collins Christ Ambassadors	3.00	Winchester Full Gospel Assembly of God S S	5.00	Grand Rapids Pent'l Full Gospel Mission S S	10.00
Holly Pent'l Assembly of God	3.00	Wood River Assembly of God Church	22.60	Highland Park Roumanian Pent'l Assembly	5.59
Hugo Pent'l Assembly	1.50	INDIANA Personal Offerings	11.00	Plymouth Berea Gospel Chapel	10.00
Loma Sunset Community S S	15.00	Chesterton Full Gospel Tabernacle	3.00	Saginaw Gospel Tabernacle Y L B C	3.00
Longmont Full Gospel Church	4.19	Covington Gospel Tabernacle	4.41	St. Clair Shores Gospel Tab. S S	25.00
Montrose Assembly of God Church	1.42	Evansville Assembly of God & S S	6.50	Three Rivers Full Gospel Assembly	11.00
Paonia Pent'l Assembly	6.03	Indianapolis Laurel Street Church	5.00	MINNESOTA Personal Offerings	80.52
Trinidad Assembly of God	8.00	Indianapolis Laurel Street Young People	5.00	Cambridge Gospel Tabernacle	10.21
CONNECTICUT Bridgeport U Pent'l C C A's	5.00	Lafayette Assembly of God	5.00	Ellendale Full Gospel Tabernacle	8.80
Hartford Gospel Tabernacle	25.00	West Terre Haute A of G C, S S & C A's	7.45	Frost Gospel Tabernacle & S S	4.20
Naugatuck Full Gospel Tabernacle & S S	9.90	IOWA Personal Offerings	11.00	Mentor Gospel Tabernacle	4.65
DELAWARE Wilmington First Pent'l S S	26.00	Decorah Assembly of God Tabernacle	7.64	Minneapolis Gospel Tabernacle	284.55
DIST. COLUMBIA Washington F Pent'l S S	140.00	Dows Bible Study and Prayer Band	6.00	Paynesville Gospel Tabernacle	29.00
FLORIDA Personal Offerings	9.00	Linn Grove Assembly of God	8.00	St. Paul Gospel Temple	25.59
New Smyrna F G Tab. & S S	4.00	Moville Full Gospel Hall	1.50	MISSISSIPPI Personal Offerings25
Noma Assembly of God Church	4.80	Shenandoah Full Gospel Tabernacle	7.79	McComb Assembly of God	25.00
Orlando First Pent'l Assembly of God	10.00	KANSAS Personal Offerings	20.95	MISSOURI Personal Offerings	1,083.76
Plant City Mt. Zion Assembly	4.00	Chautauqua Assembly	2.72	Alton Wiser Chapel S S	1.00
Sanford Full Gospel Missionary Society	5.00	Jewell Assembly of God	15.00	Boliver Assembly of God Church	3.26
GEORGIA Personal Offerings	26.00	Kingman Sunday School & C A's	5.25	Bucklin Church	2.00
Columbus E. Highland Assembly of God & S S	38.38	Lawrence Assembly of God Church	8.50	(Near) Buffalo Log Cabin Church	2.20
Columbus N. Highland Assembly of God	27.90	Paleo Assembly of God S S	1.19	Butler Assembly of God	5.30
Savannah First Pent'l Church	17.00	Wetmore Full Gospel S S	1.00	Ellsinore Assembly of God	1.00
IDAHO Couer d'Alene Assembly of God Church	3.30	Wichita Pent'l Tabernacle	20.95	Festus Assembly of God Church	5.00
Gooding First Local Assembly of God	10.70	Winfield Assembly of God S S	3.07	Frankford Assembly of God	2.90
Horseshoe Bend Assembly of God Church	4.15	KENTUCKY Personal Offerings	13.80	Kansas City Full Gospel Tab & S S	137.06
Jerome Assembly of God	7.50	Latonia Sunday School	3.00	Springfield Assembly of God Church	20.00
Payette Assembly of God C. A's	1.00	London Gospel Tabernacle	6.31	Steelville Assembly of God & S S	12.00
Rigby Community S S	4.25	Mortonsville Assembly of God	3.00	St. Joseph Assembly of God	21.15
ILLINOIS Personal Offerings	38.00	Versailles United Missionary Band	2.00	Sullivan Assembly of God & S S	19.11
Alton Gospel Tabernacle S S	40.00	LOUISIANA Personal Offerings	21.50	Willow Springs Christ Ambassadors Band	9.50
Beardstown First Pent'l Church	1.60	Lake Charles Assembly S S M C	8.23	MONTANA Personal Offerings	33.00

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THE GOSPEL PUBLISHING HOUSE - - - SPRINGFIELD, MISSOURI

Bellevue Full Gospel Tabernacle & S S	31.25	MARYLAND Personal Offerings	5.00
Canton Assembly of God	5.00	Cedarville Full Gospel Church	5.00
Chicago Bethel Temple	25.00	Flintstone Green Ridge Assembly	4.00
Chicago Bethel Temple Junior Church	3.35	Midlothian Trinity Pent'l Church	10.73
Decatur Assembly of God	5.71	Pasadena Pent'l Sunday School	10.00
E. St. Louis Full Gospel Tabernacle	55.32	Prince Frederick Full Gospel S S	5.71
Granite City Community Heights A of G S S	12.00	MASSACHUSETTS Personal Offerings	23.00
Granite City Full Gospel Tabernacle	40.58	Quincy Glad Tidings Assembly	18.00
Hartford Assembly of God S S	7.72	Springfield Bethany Pent'l Church	40.00
Illinois Christ Ambassadors	12.50	MICHIGAN Personal Offerings	70.75
Marietta Assembly of God Church	5.00	Alpena Full Gospel Tabernacle	10.61
Mounds Assembly of God	1.20	Bad Axe Pent'l Assembly of God	17.00
N. Venice Assembly	43.80	Bellevue Calvary Pent'l Tabernacle	31.16
Paris Assembly of God	15.00	Coldwater Christ Ambassadors62
Peoria Full Gospel Church	62.58	Dearborn Gospel Tabernacle	87.00
Rockford Assembly of God Church	6.65	Detroit Star of Hope Tabernacle	30.58
Roodhouse Trinity Full Gospel Church	2.46	Flint Riverside Tabernacle S S & C A's	46.00
Winchester Full Gospel Assembly of God S S	5.00	Grand Rapids Pent'l Full Gospel Mission S S	10.00
Wood River Assembly of God Church	22.60	Highland Park Roumanian Pent'l Assembly	5.59
INDIANA Personal Offerings	11.00	Plymouth Berea Gospel Chapel	10.00
Chesterton Full Gospel Tabernacle	3.00	Saginaw Gospel Tabernacle Y L B C	3.00
Covington Gospel Tabernacle	4.41	St. Clair Shores Gospel Tab. S S	25.00
Evansville Assembly of God & S S	6.50	Three Rivers Full Gospel Assembly	11.00
Indianapolis Laurel Street Church	5.00	MINNESOTA Personal Offerings	80.52
Indianapolis Laurel Street Young People	5.00	Cambridge Gospel Tabernacle	10.21
Lafayette Assembly of God	5.00	Ellendale Full Gospel Tabernacle	8.80
West Terre Haute A of G C, S S & C A's	7.45	Frost Gospel Tabernacle & S S	4.20
IOWA Personal Offerings	11.00	Mentor Gospel Tabernacle	4.65
Decorah Assembly of God Tabernacle	7.64	Minneapolis Gospel Tabernacle	284.55
Dows Bible Study and Prayer Band	6.00	Paynesville Gospel Tabernacle	29.00
Linn Grove Assembly of God	8.00	St. Paul Gospel Temple	25.59
Moville Full Gospel Hall	1.50	MISSISSIPPI Personal Offerings25
Shenandoah Full Gospel Tabernacle	7.79	McComb Assembly of God	25.00
KANSAS Personal Offerings	20.95	MISSOURI Personal Offerings	1,083.76
Chautauqua Assembly	2.72	Alton Wiser Chapel S S	1.00
Jewell Assembly of God	15.00	Boliver Assembly of God Church	3.26
Kingman Sunday School & C A's	5.25	Bucklin Church	2.00
Lawrence Assembly of God Church	8.50	(Near) Buffalo Log Cabin Church	2.20
Paleo Assembly of God S S	1.19	Butler Assembly of God	5.30
Wetmore Full Gospel S S	1.00	Ellsinore Assembly of God	1.00
Wichita Pent'l Tabernacle	20.95	Festus Assembly of God Church	5.00
Winfield Assembly of God S S	3.07	Frankford Assembly of God	2.90
KENTUCKY Personal Offerings	13.80	Kansas City Full Gospel Tab & S S	137.06
Latonia Sunday School	3.00	Springfield Assembly of God Church	20.00
London Gospel Tabernacle	6.31	Steelville Assembly of God & S S	12.00
Mortonsville Assembly of God	3.00	St. Joseph Assembly of God	21.15
Versailles United Missionary Band	2.00	Sullivan Assembly of God & S S	19.11
LOUISIANA Personal Offerings	21.50	Willow Springs Christ Ambassadors Band	9.50
Lake Charles Assembly S S M C	8.23	MONTANA Personal Offerings	33.00
		Belt Gospel Tabernacle	1.45
		Brockton Assembly of God S S	1.65
		Havre Bethel Tabernacle & S S	23.24
		Midway Gospel Tabernacle	5.00
		Valier Gospel Tabernacle	2.00
		Wolf Point Assembly of God S S	30.33
		NEBRASKA Personal Offerings	32.00
		Arapahoe Full Gospel Church	3.00
		Bartley Assembly of God	5.00
		Beaver City Christ Ambassadors91
		Chappell Assembly of God Church	2.50
		Emerson Assembly of God	1.29
		Lincoln Assembly	7.01
		McCook Pent'l Assembly of God	34.92
		Monroe Okay Assembly of God Church	14.00
		Ord Assembly of God	4.30
		Palmer Assembly of God S S	3.23
		Red Cloud Assembly of God Church	2.40
		NEW JERSEY Personal Offerings	37.50
		Camden Calvary Tabernacle	50.00
		(Near) Freehold Church of Georgia	31.86
		North Bergen Beulah Heights Pent'l Tab.	41.00
		Trenton Gospel Tabernacle	25.50
		West New York Dorcas M B S M C	15.00
		NEW MEXICO Personal Offerings	7.00
		Gallup Assembly of God S S & C A's	4.00
		NEW YORK Personal Offerings	11.50
		Akron Full Gospel Assembly & S S	8.00
		Alton Gospel Tabernacle	22.37
		Brooklyn Ebenezer Assembly of God	65.00
		Buffalo Pent'l Tabernacle	41.05
		Cortland Bethel Pent'l S S	5.00
		Herkimer Pent'l Sunday School	1.00
		Hornell Glad Tidings Tabernacle	7.00
		Jamestown Glad Tidings Tabernacle & S S	41.70
		Newburgh Church of God	9.00
		New York Bethel Mission Sunday School	7.00
		New York Prayer Band	27.00
		Norwich Pent'l Tabernacle	8.37
		Richmond Hill Calvary Gospel Tabernacle	28.66
		Rochester Bethel Tabernacle	10.00
		Spencerport Full Gospel Assembly	5.54
		Thorwood Gospel Assembly S S	5.00
		NORTH DAKOTA Personal Offerings	9.00
		Crosby Christ Ambassador Rally	6.46
		Fargo Gospel Tabernacle	19.19
		Grafton Gospel Tabernacle	9.00
		Minot Gospel Tabernacle	23.69
		OHIO Personal Offerings	46.60
		Alliance Full Gospel Tabernacle	15.00
		Conneaut Assembly of God & S S	70.21
		Dayton Bethel Temple	60.00
		(Near) Dover Bethel Chapel Assembly	3.00
		East Akron East Mooreland Community Church	10.00
		Harrison Christian Assembly	13.50
		Lima Peniel Temple	12.15
		Marion Assembly of God S S	2.00
		Orrville Assembly of God	18.16
		Warren Calvary Prayer Band	10.00
		OKLAHOMA Personal Offerings	12.00
		Asher Assembly of God	3.99

Broken Bow Assembly of God S S	2.00	Trafford Full Gospel Church	75.00	Culpeper Assembly of God	3.00
Cordell Assembly of God S S	3.00	Waynesboro Calvary Tabernacle	69.00	Norfolk Gospel Tabernacle	3.48
Custer City Prairie View Community S S	1.55	York First Pent'l Church & C. A's	34.12	Petersburg First Pent'l Tabernacle	15.50
Eakly Assembly of God S S	2.25	SOUTH DAKOTA Personal Offerings	16.10	St. Paul Pent'l Assembly of God	8.00
El Reno Assembly of God & S S	1.00	Bonesteel Gospel Tabernacle	26.00	WASHINGTON Personal Offerings	108.35
Fairfax Community Assembly of God	10.00	Buffalo Gospel Tabernacle	5.66	Bridgeport Bethel Pent'l Tabernacle	4.10
Geary Assembly of God	9.00	Clearfield Full Gospel Assembly	3.48	Burlington Faith Tabernacle	12.00
Holdenville Assembly of God	4.60	Gregory Sunday School	1.47	Centralia Assembly of God	51.00
Konawa Assembly of God	2.75	Hill City Gospel Tabernacle	3.21	Chewelah Full Gospel Assembly of G & S S	3.95
Lone Wolf Assembly of God	4.70	Madison Assembly of God	7.03	Deer Park Pent'l Assembly of God S S	11.12
Muskogee Assembly of God Tabernacle	2.78	Mitchell Gospel Tabernacle	3.83	Enumclaw Full Gospel Assembly & S S	22.80
Oklahoma City Faith Mission A of G	2.00	Rosholt Gospel Tabernacle	4.70	Lynden Pent'l Sunday School	30.00
Picher Assembly of God S S	5.00	Wewela Gospel Tabernacle	8.67	Marysville Pent'l Assembly	29.05
Rush Springs Assembly of God S S	2.31	Winner Gospel Tabernacle	1.74	Port Ludlow Sunday School	14.50
Sayer Assembly	2.00	Wittero Assembly of God	1.17	Poulsbo Full Gospel Tabernacle & S S	3.40
Seminole Glad Tidings Mission	20.00	TENNESSEE Memphis A of G C	3.28	Puyallup Woodland Sunday School	10.00
Sparks Assembly C A's	2.75	TEXAS Personal Offerings	97.17	Seattle Fremont Pent'l Tabernacle	234.85
Stillwater Assembly of God Church	5.00	Ace Smithfield Assembly of God	1.35	Seattle Fremont Pent'l Tabernacle S S	5.00
Tulsa N. Peoria & Haskell Church	10.50	Arp Assembly of God Church & W M C	10.00	Seattle Hollywood Temple	100.00
Velma Assembly of God S S	1.00	Beaumont South Park Assembly of God	4.00	Sedro Woolley Bethel Tabernacle	10.12
OREGON Personal Offerings	19.00	Breckenridge Assembly of God S S	15.00	Spokane First Pent'l Church	62.75
Ashland Full Gospel Temple	19.45	Bullard Simmons Chapel Assembly of God	1.75	Su nyside Full Gospel Tabernacle S S	4.55
Baker Assembly of God	27.71	Caddo Assembly of God	2.31	Tacoma Glad Tidings Mission	49.43
Brownsville Full Gospel Mission	13.83	Caldwell Assembly of God	3.30	Trinidad Crescent Bar Full Gospel Assembly	3.00
Coquille Tabernacle	27.20	Daisetta Assembly of God, S S & C A's	9.00	Walla Walla Pent'l Assembly of God	7.22
Dayton Full Gospel Assembly & S S	6.85	Dallas Hawks Chapel	1.50	Yakima First Pent'l Church	50.00
Hillsboro Pent'l Assembly of God	9.50	DeLeon Assembly of God Church	7.50	WEST VIRGINIA Personal Offerings	7.00
Head River Assembly of God	5.00	Frankston Assembly of God S S	4.38	Martinsburg Bethel Pent'l Assembly	15.00
LaGrande Gospel Tabernacle	14.82	Fort Worth Assembly of God Postepco	7.50	WISCONSIN Personal Offerings	71.00
Medford Full Gospel Church	19.17	Galena Park Assembly of God	6.50	Appleton Gospel Temple	37.30
Moro Full Gospel Assembly	5.25	Gladewater Assembly of God	6.64	Berlin Gospel Tabernacle	14.91
Newport Church of the Full Gospel	4.50	Graham Assembly of God	7.00	Manitowoc Gospel Tabernacle	4.00
Rainier Assembly of God	4.50	Harlgen Assembly of God Church	2.97	Monroe Gospel Sunday School	5.00
Toledo Assembly of God	6.10	Henderson Assembly of God Church	4.00	Pound Full Gospel Church	3.70
Vernonia Assembly of God & S S	3.52	Houston Assembly of God 69th & Ave. N.	2.00	Poynette Full Gospel Assembly	4.65
Winchester Bay Pent'l Church	5.54	Houston Denver Assembly of God	17.76	Rice Lake Gospel Tabernacle	13.18
PENNSYLVANIA Personal Offerings	146.10	Houston Evangelistic Temple Church	25.43	Wisconsin Rapids Gospel Tabernacle	29.34
Bradenville Pent'l Church	21.00	Love Oak Carters Chapel Assembly	2.00	WYOMING Osage Assembly of God	8.00
Brave Assembly of God S S	7.25	Odessa Assembly of God	5.00	ALASKA Juneau Bethel Pent'l Assembly	46.08
Central City Pent'l S S	30.25	Panhandle Assembly of God S S	1.60	CANADA Personal Offerings	2.50
Chambersburg Assembly C A's	30.00	Perrin Assembly of God & S S	3.85	Total amount reported	\$8,035.84
Ebensburg Prayer Band	25.20	Pinehard Assembly of God S S	1.71	Home Mission Fund	294.53
Glen Richey Assembly of God S S	7.75	Sadriest Women's Missionary Council	3.00	Office Expenses Fund	98.15
Harrisburg Christ Ambassadors	5.00	Skellytown Assembly of God	1.64	Literature Expense Fund	29.41
Hyndman Pent'l Church	4.54	Snook Full Gospel Tabernacle	2.92	Reported as given direct for Home Missions	121.94
Kinzers Calvary Monument S S	5.00	Troup Red Oak Flat Assembly of God	6.35	Reported as given direct to Missionaries	417.82 961.85
Midland Pent'l Assembly	13.50	Van Assembly of God	3.50	Amount received for Home Missions	\$7,073.99
Morresen Pent'l Mission	5.00	Wright City Assembly of God S S	10.00	Amount previously reported	14,457.94
Pitcairn Pent'l S S	25.00	VERMONT Brattleboro Pent'l Church	5.00	Total amount received for Foreign Missions to date	\$21,531.93
Pittsburgh Bethel Pent'l Tabernacle	40.00	Plainfield Emmanuel Pent'l Church	4.00		
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At the end of a series of special services in a church a well-to-do man said that he had sung in the choir there for forty years although an infidel. "But you are no longer an infidel?"

"No—all that is a thing of the past." "But, did not your pastor know you were an unbeliever?" Apparently no preacher had discovered it during the whole of that time.

"How did the change come about?" was the next question. "Well, it was entirely due to answered prayer," said he. "My dear father was ill and in great pain. The doctors could do nothing to alleviate his suffering. At length I could stand it no longer, and not knowing where to turn, I turned to God for help. I knelt by my bedside and cried: 'O God, if there is a God, relieve my father's suffering. Let me suffer instead, if that is necessary—but oh, take away his pain.'"

"When I returned to his bed-side he said, 'Son, my pain has all gone.' And from that day till his death, two weeks later, he was free from suffering. As for myself, I went to the pastor and learnt from him the way of salvation. And now I spend all my time in service for Jesus Christ."

"Prove Me now," said the Lord in Malachi 3:10. God's promises wait to be tested. Thousands have found them to be true. Bring your need to God in simple helplessness, and prove that God answers prayer.

HEALED OF APPENDICITIS

In May, 1935, I became ill, vomiting violently and suffering greatly from pain in my side. Before this I had been short of breath and in poor health. My parents took me to a doctor. He said I had appendicitis and took me to a hospital where both a medical doctor and a surgeon said I would have to have an operation. This was Saturday. I began trusting God for healing and crying out to Him, refusing to be operated on. Mother asked the saints to pray. The next morning I was much better, and Monday they released me from the hospital. However the symptoms would return, so I was anointed and prayed for by Dr. Price at Storm Lake last summer, and was healed. I taught school last winter, walked back and forth to school and did the janitor work. I weighed 110 pounds when I left the hospital, but weight 129 pounds now. I am well.—Arrah Wanna Tuller, Pleasanton, Iowa.

Ed. Note.—After holding this testimony some time, we wrote to inquire how Miss Tuller is. In July she sent the report of her sister, Mrs. Denson Henderson, of Leon, Iowa, and of her mother, saying she had appendicitis, but was healed as she said, and has been well until this time.

MOSLEM ALLIANCE IN VIEW

The King of the Yemen has decided to adhere to the treaty of friendliness and alliance which was signed on April 2 between the government of Iraq and Saudi Arabia. This treaty brings Arabia and the Yemen into line with Turkey, Iran, Iraq, and Afghanistan, who are endeavoring to negotiate a four-power pact.

HEALED OF KIDNEY TROUBLE

For two years I had been having bladder trouble, swelling up at times and smothering, kidneys unable to act. January 3, 1937, at about 6:30 p. m., I was taken with a very severe attack, with intense pain in my kidneys. The pastor and saints were called, but it was a long fight. Life was despaired of. The children were called in. I gave them my words of final farewell. But the children and friends would not give up. My pain was so intense that I longed to be called home. The fight continued until two o'clock the next afternoon. At that time the Lord suddenly touched me, giving deliverance and healing. I sat up in

bed and praised God, speaking in tongues. Since then I have been free from this old trouble. Dated March 8.—Mrs. Emily Blevins, Hoxbar Route, Ardmore, Oklahoma.

Ed. Note.—Attached to this testimony is a letter signed by W. O. Jackson of the same address, who says he was the pastor called to pray for Sister Blevins, and vouching for the truth of her statements. We held the testimony for some time and then wrote her to see how the healing was holding. In May we had word from her that she is healed and has had no more trouble.

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Deut. 18. 15.	a
2 Sam. 7. 12.	a
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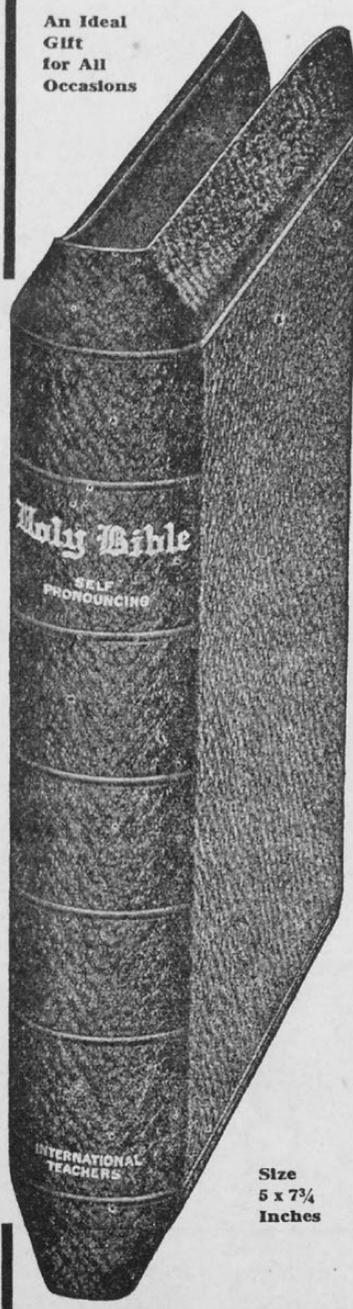
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