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Thou wilt keep
him in perfect
peace, whose
mind is stayed
on Thee. Isa.
26:3.



Follow . . .
holiness, with-
out which no
man shall see
the Lord. Heb.
12:14.

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Our Absolute Need of Peace and Holiness

WHEN Solomon came to the throne his was a kingdom of peace. His father counseled him concerning the removal of some men who he knew would hinder the peace of his kingdom. One of these was Joab who had slain two men that were more righteous than he. Another one was Shimei who had cursed David with a grievous curse. Solomon did not forget the counsel of his father. Joab was slain. Solomon thrust out Abiathar from being priest. Abiathar had followed David loyally for awhile, but later had joined the rebellion of Adonijah, and so was removed from the priesthood. There was given to Shimei a further opportunity, for he was to abide in Jerusalem all his life. If not, judgment must come upon him. For a while Shimei was content to dwell in Jerusalem, but later went down to Gath. Judgment came upon him and he was destroyed.

The promise came to David of One who should sit upon his throne, whose kingdom would be an eternal one. One of His titles is "Prince of Peace." The day will come when He will take the throne of His father David, and on that day He will remove all things that offend. Everything that would hinder peace and holiness in His kingdom will have to be removed. All with the Joab spirit will be destroyed. There shall be no murderer in His kingdom, and His Word plainly says, "Who-soever hateth his brother is a murderer." 1 John 3:15. If there is any hatred in your heart you may be quite sure that you will have no part nor lot in the kingdom of Christ when the same is established.

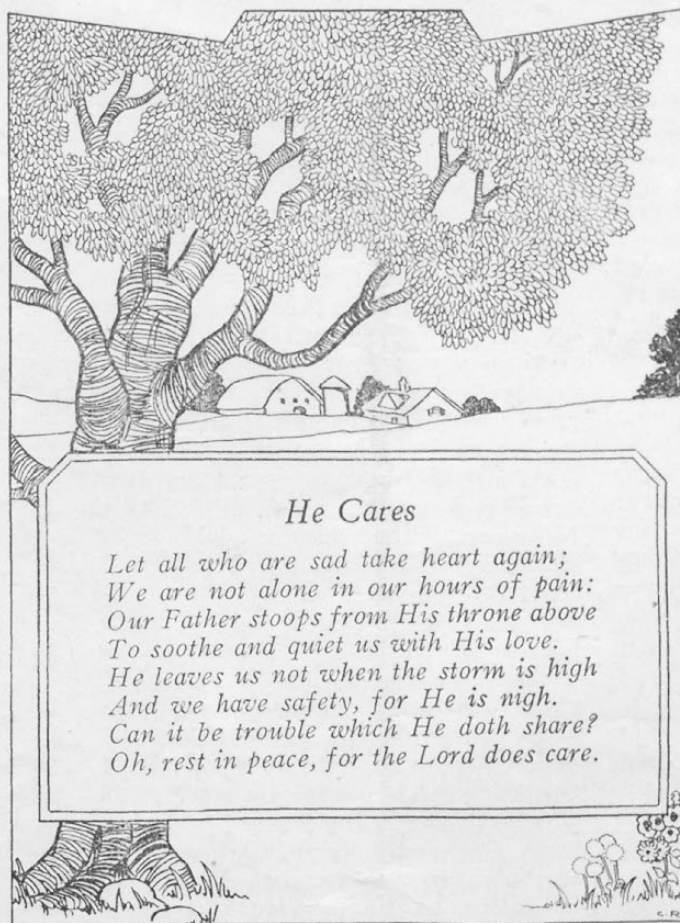
On that day all those with the Abiathar spirit will have to be set aside. There was a day when Abiathar did run well and was loyal to David, but a day came when he lost his first love. He no longer lived in close intimacy and fellowship with David, and so he followed the enemy of the king. God has called all those who are followers of Christ to a Spiritual priesthood, but there is always the possibility of doing what the Ephesian church did—losing the first love. He who is an eternal Priest said that such are fallen—fallen from grace—and He

bids such repent. Are you living in close intimacy with your heavenly David? Have you a passion only for His will? Do you seek only to do the things that please Him? Or does self-will have a large place in your choices? The removal of Abiathar from the priesthood is a warning to all who become careless and lukewarm and half-hearted and loveless.

Shimei was one who had been a persecutor but had repented and had been given a further opportunity by David. He was given further grace by Solomon. If he lived the abiding life he would be spared from destruction. But Shimei ceased to abide, and judgment overtook him. Safety is only in the abiding life, abiding in Christ and Christ abiding in us. Separated from our Lover-Lord, severed from Him, apart from Him, there is nothing but destruction. The story of Shimei should be a solemn warning to every child of God. Shimei rejected the word of king Solomon and judgment overtook him for his rebellion against that word. A solemn warning to us—that all who despise the word of One greater than Solomon, who bids us abide in Him, will be overtaken by judgment and will not have part nor lot in His heavenly kingdom.

One day when the Master was with the disciples He bade them beware of the leaven of the Pharisees. They were disturbed because they had no bread with them. All they could think of were the things seen when He was talking of things unseen. Man ever looks at the outward, but He looks upon the heart. He was looking at the heart of the Phari-

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He Cares

*Let all who are sad take heart again;
We are not alone in our hours of pain:
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high
And we have safety, for He is nigh.
Can it be trouble which He doth share?
Oh, rest in peace, for the Lord does care.*

The Security of the Believer

(The following article is an extract from Brother Pearlman's new book, *KNOWING THE DOCTRINES OF THE BIBLE*. This new book will be ready in the near future. When ready we will announce the same in the Evangel.)

Experience proves the possibility of a temporary fall from grace popularly known as backsliding. "Backsliding" is not found in the New Testament; it is an Old Testament word. One Hebrew word used means to "turn back" or to "turn away"; another word means to "turn around" or "be refractory." Israel is compared to a backsliding beifer that refuses to be led and becomes refractory under the yoke; Israel has turned from Jehovah and has stubbornly refused to take upon her the yoke of His commandments.

The New Testament warns against such an attitude, but uses other terms. A backslider is one who once had zeal for God but who has become cold (Matt. 24:12); he once obeyed the Word but worldliness and sin impeded its growth and prevented fruit (Matt. 13:22); he once put his hand to the plough, but looked back (Luke 9:62); like Lot's wife he has been delivered from the City of Destruction but his heart has returned there (Luke 17:32); he was once in vital contact with Christ, but is now out of touch, and is withered and barren and good for nothing spiritually (John 15:6); he once heeded the checks of conscience but now has thrown away that guiding compass, and as a result, his ship of faith has become wrecked on the rocks of sin and worldliness (1 Tim. 1:19); he was once happy to call himself a Christian, but is now ashamed to confess his Lord (2 Tim. 1:8; 2:12); he was once delivered from the world's defilements, but has returned like "the sow that was washed to her wallowing in mire." 2 Peter 2:22; compare Luke 11:21-26.

Lapses from grace are possible; but may a person who was once saved lapse and be finally lost? Those who follow the Calvinistic system of doctrine answer in the negative; those who follow the Arminian system (named after Arminius, a Dutch theologian who brought the question to an issue) answer in the affirmative.

Calvinism

John Calvin's doctrine was not new with him; it was taught by Augustine, the great saint and theologian of the fourth century. Neither was it new with Augustine, who claimed to be interpreting Paul's doctrine of free grace.

The Calvinistic doctrine is as follows. Salvation is entirely of God; man has

absolutely nothing to do about it. If he repents and believes and comes to Christ, it is entirely because of the drawing power of God's Spirit. This is due to the fact that man's will has become so corrupt since the Fall that, without God's help, he cannot even repent and believe, or choose rightly. This was Calvin's starting point—the complete bondage of man's will to evil. Salvation therefore can be nothing but the execution of a divine decree which fixes its extent and conditions.

The question naturally arises: If salvation is entirely the work of God, and man has nothing to do about it, and is helpless unless God's Spirit deals with him, why does not God save *all* men, since all are lost and helpless? Calvin's answer was: God has predestined some to be saved and others to be lost. "Predestination is the eternal decree of God, by which He has decided what is to become of each and every individual. For all are not created in like condition; but eternal life is foreordained for some, eternal condemnation for others." In so acting God is not unjust for He is under no obligation to save anybody; man's responsibility remains, for Adam's fall was his own fault and man is always responsible for his own sins.

Since God has predestined certain individuals to salvation, Christ died only for the "elect"; the atonement would fail were any to be lost for whom Christ died.

From the doctrine of predestination follows the teaching of "once in grace always in grace," for if God has predestined a man to salvation, and he can be saved and kept only by God's grace, which is irresistible, then he can never be lost.

Advocates of the "eternal security" doctrine present the following scriptures in support of their position: John 10:28, 29; Rom. 11:29; Phil. 1:6; 1 Peter 1:5; Rom. 8:35; John 17:6.

Arminianism

The Arminian teaching is as follows. God's will is that all men be saved because Christ died for all. 1 Tim. 2:4-6; Heb. 2:9; 2 Cor. 5:14; Titus 2:11, 12. To that end He offers His grace to all. While salvation is the work of God, absolutely free, and independent of our good works or merits, yet man has certain conditions to fulfill. He can choose either to accept God's grace or to resist or

reject it. The power of choice ever remains.

The Scriptures do teach a predestination, but not that God predestines some to eternal life and others to eternal suffering. He predestines "whosoever will" to be saved—and that plan is wide enough to include everybody who really wants to be saved. This truth has been explained as follows: Outside the door of salvation we read the words, "Whosoever will may come;" when we enter and are saved, we read the words, "Elect according to the foreknowledge of God." God, because of His knowledge, foresaw those persons who would accept the gospel and stay saved, and predestined such to a heavenly inheritance. He *foreknew* their destiny but did not *fix* it.

The doctrine of predestination is mentioned not for a speculative, but for a practical purpose. When God called Jeremiah to the ministry, He knew that he was going to have a very difficult task, and that he might be tempted to give up. In order to encourage him, the Lord assured the prophet that He had known him and called him before he was born. Jer. 1:5. The Lord as much as says, "I know what is ahead of you; but I also know that I can give you grace to meet every future test and to take you through victoriously." When the New Testament describes Christians as objects of God's foreknowledge, its purpose is to assure us of the fact that God has foreseen every difficulty that will confront us, and that He can and will keep us from falling.

The Two Systems Compared

Is salvation conditional or unconditional? Once saved, is a person eternally saved? The answer will depend on the way we can answer the following "key questions": On whom does salvation depend? Is grace irresistible?

(1) On whom does salvation ultimately depend—on God or man? Certainly it must depend on God, for who could be saved if salvation depended on a person's own strength? We may be sure of this—God will take us through no matter how weak or blundering we are—provided we honestly desire to do His will. His grace is ever present to warn, check, encourage and sustain.

However, is there not a certain sense in which salvation does depend on man? The Scriptures consistently teach that man has the power of freely choosing between life and death, and that power God will never violate.

(2) Can God's grace be resisted? One of the fundamental principles of Calvinism is that God's grace is irresistible. When God decrees the salvation of a person, His Spirit draws, and that drawing cannot be resisted. Therefore a true

child of God will certainly persevere to the end and be saved; even though he fall into sin God will chastise him and strive with him. Speaking figuratively: the man may fall on the ship but he cannot fall overboard.

But the New Testament does teach that divine grace may be resisted, and resisted to eternal loss (John 6:40; Heb. 6:4-6; 10:26-30; 2 Peter 2:21; Heb. 2:3; 2 Pet. 1:10), and that perseverance is conditional upon keeping in contact with God.

Note especially Heb. 6:4-6 and 10:26-29. These words were spoken to Christians; Paul's letters were not addressed to the unregenerate. Those addressed are described as being once enlightened, having tasted of the heavenly gift, being made partakers of the Holy Ghost, having tasted the good word of God and the powers of the world to come. These words certainly describe regenerate persons.

Those addressed were Hebrew Christians, who, discouraged and persecuted (10:32-39), were tempted to return to Judaism. Before being received again into the synagogue they would be publicly required to make the following statements (10:29): that Jesus was not the Son of God; that His blood was rightly shed as that of a malefactor; and that His miracles were done by the power of the evil one. All this is implied in 10:29. (That such a repudiation would have been insisted on is illustrated by the case of a Hebrew Christian in Germany, who desired to return to the synagogue, but was refused when he desired to hold on to some of the New Testament truths.) Before their conversion they had belonged to the nation which had crucified Christ; to return to the synagogue would be to crucify to themselves the Son of God afresh and put Him to an open shame; it would be like the unpardonable sin for which there is no forgiveness, because the one so hardened as to commit it cannot be "renewed unto repentance"; it would be worthy of a worse punishment than that of death (10:28); it would mean incurring the vengeance of the living God. 10:30, 31.

It is not stated that any have gone that far; indeed, the writer is "persuaded better things" of them (6:9). However, if the terrible sin of apostasy on the part of saved people were not at least remotely possible, all these warnings would have been meaningless.

Read 1 Cor. 10:1-12. The Corinthians had been boasting of their Christian liberty and the possession of spiritual gifts, yet many of them were living on a low plane. They were evidently trusting in their "standing" and privileges in the gospel. But Paul warns them that privileges may be lost by sin, and cites the examples of the Israelites. They were

supernaturally delivered from the land of Egypt, through the agency of Moses, and as a result accepted him as their leader to the Promised Land. Their passing through the Red Sea was a sign of their dedication to his leadership.

Overshadowing them was the supernatural symbol of God's guiding presence. After saving them from Egypt God sustained them with supernatural food and drink. All this meant that the Israelites were in grace, that is, in favor and fellowship with God.

But "once in grace always in grace" was not true in their case; for the route was dotted with the graves of those who had been smitten for their murmurings, rebellion, and idolatries. Sin broke their fellowship with God and as a result they fell from grace. Paul declares that these events were recorded to warn Christians of the possibility of forfeiting the most exalted privileges through willful sin.

A Scriptural Balance

The respective fundamental positions of both Calvinism and Arminianism are taught in the Scriptures. Calvinism exalts the grace of God as the only source of salvation—and so does the Bible; Arminianism emphasizes man's free will and responsibility—and so does the Bible. The practical solution consists in avoiding the un-Scriptural extremes of either view, and in refraining from setting one view in antagonism to the other. For when two Scriptural doctrines are set squarely in opposition to each other the result is a reaction that leads to error. For example: overemphasis of God's sovereignty and grace in salvation may lead to careless living, for if a person is led to believe that his conduct and attitude have nothing to do with his salvation, he may become negligent. On the other hand, overemphasis of man's free will and responsibility, in reaction against Calvinism, may bring people under the bondage of legalism and rob them of all assurance. Lawlessness and legalism—these are the two extremes to be avoided.

When Finney ministered in a community where grace had been overemphasized he bore down heavily on the doctrine of man's responsibility. When he held a meeting in a community where human responsibility and works had been stressed he emphasized the grace of God. And as we leave the mysteries of predestination and set ourselves to the practical task of getting people saved, we shall not be troubled by the matter. Wesley was an Arminian and Whitefield was a Calvinist. Yet both led thousands to Christ.

Godly Calvinistic preachers of the type of Spurgeon and Finney have preached the perseverance of the saints in such a

manner as to discourage carelessness. They were careful to point out that while a true child of God was certain to persevere to the end, the fact that he did not persevere would put in question the fact as to whether he had really been born again! If a person did not follow after holiness, said Calvin, he would do well to question his election.

We are bound to be confronted with mystery as we set out to relate the mighty truths of God's foreknowledge and man's free will; but as we keep to the practical exhortations of the Scripture and set ourselves to the definite duties commanded, we shall not go wrong. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us." Deut. 29:29.

In conclusion may we suggest that it is unwise to dwell unduly on the perils of the Christian life. The emphasis should rather be placed upon the means of security—the power of Christ as Saviour, the faithfulness of the indwelling Spirit, the certainty of the divine promises, and the unfailing efficacy of prayer. The New Testament teaches a true "eternal security," assuring us that regardless of weakness, imperfections, handicaps, or outward troubles, the Christian can be secure and victorious in Christ. With the apostle Paul he can cry, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39.

Mr. Kimball was the means of D. L. Moody's being saved at seventeen years of age. He wrote, "I found Moody in the back part of the building, wrapping up shoes. I went up to him at once and, putting my hand on his shoulder, I made what I afterwards felt was a very weak plea for Christ. I simply told him of Christ's love for him, and the love Christ wanted in return. It seemed that the young man was just ready for the light that then broke upon him, and there, in the back of that store, he gave himself and his life to Christ." Mr. Kimball little knew the far-reaching result of his timid effort, nor do we if we simply obey God.

How can Christians expect to fight against sin unless they are separated from it? On the outside it is bad enough. Allowed within, our defeat is assured.

Preparation for Service for God

There is no mass production in the economy of God. When Job wished to express this fact, he spoke of the seal on the hand of every man, "He sealeth up the hand of every man, that all men whom he hath made may know it" (Job 37:7), a seal which we now refer to as his finger prints, and accept as an unmistakable identification. Each man's individuality is as distinct as his finger prints and the word of warning which might well be written over the door of the Bible School is: "Beware of imitation, all ye who enter here." Its intention should be to strengthen unity but not to produce uniformity.

The stamp of personality on the hand has a double use; it may be fraternal or it may be antagonistic, and it is during the plastic period of youth that the die is cast and the character fixed whether on lines of generous individuality or of egotistical, assertive individualism.

Each character has its own peculiar snag, therefore resistance to its strong tendencies is essential to its best development. Thus the difficulties of a training period are primarily intended to supply the kind of skilled resistance that the trainer gives to the athlete in order to compel him to draw on fresh reserves of strength. Strength is gained by overcoming obstacles and not by indulging the peculiar bent of personal character, even though this bent be in the nature of a priceless gift. For example, a brainy bookworm should mix with practical men, learn to handle tools and to study the face of nature. If he goes to the foreign field his parishioners will probably be agriculturalists and if he does not know the series of the crops and understand the uses of fertilizer, they will view him as a simpleton, highbrow though he be.

The man who thinks quickly and acts swiftly, requires to learn scrupulous mastery of detail so that when, later on, he is entrusted with a position of authority, he should be found a considerate and reasonable overseer, because he judges accurately how exacting is the demand he makes on his subordinates.

The careful man whose contribution of work is painfully small though undoubtedly irreproachable, needs the touch of the goad to force him into the accomplishment of an increased output even though temporarily his work may suffer in quality. It is as important for him to speed up as it is for the other man to slow down. Therefore the wise trainer harnesses those two men to one job in which both of them will suffer from the other's faults while they are training each other.

The ambitious man, dominated by an urge to excel, is liable to the canker called jealousy, and that dread disease is the cause of so many broken hearts and blighted lives that no leniency can be tolerated in dealing with it.

In money matters, the world is divided into the generously minded and the stingy, each of whom needs corrected vision on financial administration. Money is given to man neither to save nor to squander but always and everywhere to be accounted for, both to God and to man, as by a faithful steward whose books are always in order.

Thus every gift, though it will be a valuable asset later on, needs the chisel during training. In years to come when a man has acquired wisdom, understanding, experience, balance, self-control, and faithfulness in small things, he will have the qualities which make of his divinely bestowed peculiarities a unique contribution to the whole body of Christ.

The trainer's job is not an enviable one. Each year he faces a fresh group of students and while each one is as unique as his finger prints, the trainer like the finger print specialist, instinctively places him in his proper division and senses the particular line of trouble he may have with him.

"I should say that the main difficulty in producing A1 workers," said one Principal, "comes from the preponderance of those whose piety is in excess of their strength of character."

Intimacy with such students will generally provoke from them the confidence: "I am sorry to find that the atmosphere of the School is not as spiritual as I had hoped. A few of us meet daily for prayer in my room." To the question: "Is there no general daily prayer meeting at the School?" the answer is given: "Oh, yes, but we can pray over things more freely where there are only a few of us."

Later on, these people carry this same characteristic on to the mission field and with all their piety, instead of being spiritual rocks, become treacherous creeks where many a good reputation is lost in the quicksand of confidential indiscretions. Under the excuse of praying more freely where only a few meet, the law of Christ, which requires that one first speak to one's brother alone, is broken, and the law of loyalty is violated which requires that the junior give his senior credit for best intentions combined with greater knowledge.

They enter every community with a spiritual superiority complex. As in the Bible School the Principal came under

criticism, so on the mission field it is the senior missionary who does not measure up to standard. Later on the native evangelist and leaders (often men who were established Christians when the young missionary was still an infant) are reported by him to the home constituency as "living on a low spiritual level and sadly in need of a revival." Men of such character need to acquire, in Bible School days, the habit of lonely prayer, the strength to control spiritual gush and confidences, the ambition to attain complete sincerity and incorruptible loyalty.

There are undeniably native leaders who, like some of Paul's converts, have loved this present world more than they have loved things unseen. Now if the newcomer has eyes to see these things and a heart to feel them, then he has been entrusted with a very delicate piece of work for an inexperienced man, and it behooves him to move carefully, for at that time it is not words, but actions, that count, and in the final issue not even doing, but being.

If he walks humbly with his God he may find later, that, unknown to himself, he was used to remind disheartened leaders of lost ideals, to inspire them to recapture hope and to revive the memory of lapsed pledges and vows. That was true revival, and at the best he will have done his work unconsciously.

Such a fine piece of diplomacy needs the uttermost discretion and tact. Above all it requires that the Ambassador who handles it, preserve silence to everyone except to his King.

"What I fear most," said another Principal, "is the student who adapts himself instinctively to the type he thinks I like—the chameleon man. Of course I see right through it and even sometimes try to stiffen up his resistance by stating the other side of a question, but he veers round in a minute. Shoddy material will not stand strain and I am afraid of that man giving way when everything seems to hang on him. He is the perfect 'yes, yes' man—a fibreless fellow who will always find a wriggle of escape from the hard things. Now the man whom I find it a joy to train, is the one who refuses to conform to type but who never shirks discipline. Such men always make good."

The Bible School in many a man's life offers the last opportunity for him to hear the truth about himself from a person whose desire it is to correct his faults. Therefore, it ought to be a hard time, a time when an experienced man is showing a younger one what he lacks, and that younger one should welcome everything which is going to strengthen, to stiffen, to brace, and to toughen him.

This training period is also a time when the contents of the Scriptures should be mastered, not merely read de-

votionally nor viewed as a textbook for the lecture room, but studied as the volume which makes him wise unto salvation, which equips him for warfare, and which will be to him light on every difficult pathway.

The weak side of specialized training is that it affords almost no help in the art of making contacts with all sorts of people. On the contrary it sometimes gives the first touch of "apartness" to a man which, unless deliberately checked, will eventually mark him as one who is segregated from the ordinary paths of everyday life.

The loss, to a missionary, is irreparable. Once he has yielded to it he is probably stamped for life as a man whose profession is preaching and the "professional preacher," stands at a disadvantage both in the East and the West.

Because the tendency to be a man separated from everyday interests can be so easily acquired, it is of primary importance that it be resisted in Bible School days and that every effort be made to keep touch with all the normal interests of life.

Think of Jesus Christ, handling a carpenter's tools and representing God to His customers, for well-nigh thirty years.

Any Bible School where the habit of prayer is not inculcated is a deception, for now is the opportunity to converse with those to whom prayer is the battlefield where the victories are won, which result on the one hand in personal holiness and on the other in world evangelism. Now must the student learn how to use that most powerful and potent weapon, to learn by experience communion with God, meditation on the things of God, not only how to pray but what to pray for, and how to do God's will and get God's will done on earth as it is done in heaven.

If it be essential to learn to pray, no less urgent is the necessity of coming to understand the meaning of the words "I believe in the Holy Ghost, the Lord and Giver of Life." All the students expect a lonely future where their spiritual life will be sustained by no visible source and it is that Spirit who will be their final Teacher, Inspirer, Admonisher, and Rectifier.

He convicts men of sin, righteousness, and judgment. It is by Him that they are born anew. It is He who leads into all truth and it is only by the power of that Life-giving Spirit that the missionary himself will be a channel of life to others.

Finally, training affords the time when the practice of the presence of God may teach him how every day can be made a holy day, and how even pots and pans may bear the inscription "Holiness to the Lord."—From *Ambassadors for Christ*,

by Mildred Cable and Francesca French, missionaries to Central Asia, (Can be obtained from the Gospel Publishing House Springfield, Mo. 55c, postpaid.)

Our Absolute Need of Peace and Holiness

(Continued from Page One)

sees, in which He saw the leaven of malice and insincerity.

The Pharisees were wedded to the letter of the law, but they missed its whole spirit. At one time they brought a woman to the Master, a woman they had caught in the very act of adultery. They asserted that Moses commanded that such be stoned. What did He say? How far were these men removed from the spirit of Him who gave the Law, whose name was revealed to Moses as "merciful, gracious, longsuffering." The One to whom they brought the woman was merciful, gracious, and longsuffering. After a while He gave His verdict: "He that is without sin among you, let him first cast a stone at her." A deep conviction from the Spirit of God came to those men, and one by one they sneaked away. Later, turning to the woman, He said, "Where are those thine accusers?" They had all disappeared. There was no one condemning her now, and the Master said, "Neither do I condemn thee: go, and sin no more."

The Master did not want His disciples to have any of the unrighteous leaven of malice like that which was in the Pharisees' hearts, but He desired that they learn to be merciful and gracious and longsuffering, partakers of His heavenly Spirit. He did not want them to have any of the insincerity of the Pharisees who "for a pretense made long prayers." He did not want them to have any of the covetousness of the Pharisees who devoured widows' houses; and He does not want us to have any of this spirit. That is why the Apostle bids us, when we come to the table of the Lord, to examine ourselves, and if we find any of this leaven in our hearts, this malice, this wickedness, this insincerity, to look to the Lord to purge us and cleanse us from all such; to remove all such from our nature, that we may be filled instead with His mercy and grace and longsuffering and love; To have a deep love for Himself, a deep love for all for whom He died, and especially a deep love for the brethren.

You may ask, "Were the disciples always at peace among themselves?" No. There was a day when each was disputing who would be the greatest. They were especially provoked against two who wanted to sit one on the right hand and one on the left of the Master when He came into His kingdom. But a day came when they saw their Master upon the cross of Calvary. It is the Cross that

unites His disciples. There is *peace* through the blood of the Cross. Later He who had gone to Calvary, their risen Lord, came into their midst, and His message to them was, "Peace be unto you." He breathed on them. They became partakers of His Spirit, of His nature, of His mind, and of His life. Oh, let us receive His peace; let us receive His holy breath; let us receive the Holy Spirit that He gives, the Spirit of love, the Spirit of peace, the Spirit of grace.

What was the result of their reception of His holy breath, holy peace that He gave? They were of one accord. Perfect peace reigned in their midst. How good and how pleasant it was to the Lord to see these now together with one accord in one place. There He commanded His blessing, and on the day of Pentecost He poured forth His Spirit, who took complete control of them, even to their untamed lips. And out from their lips that once had been soiled by murmuring one against the other, there came forth holy utterances in a pure tongue that He Himself gave, for they spake as the Spirit of God gave utterance.

It is the will of God that His church shall be brought back to the Pentecostal standard, and that is why He bids His own "Follow peace with all men, and holiness, without which no man shall see the Lord" that holiness which He Himself imparts, that holiness which is absolutely free from Pharisaic malice, insincerity, and covetousness. He says to us through His Apostle, "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." He bids us, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Let us take solemn warning, that if we are partakers of the Joab spirit of malice, of the Abiathar spirit of unfaithfulness, of the Shimei spirit of rebellion, we shall have no part or lot in the kingdom of our God. Let us follow peace with all men, partaking of the Spirit of the Prince of peace, and follow after that holiness which He imparts. It is His will that we be partakers of His holy nature.—S. H. F.

Guard well thy thoughts: our thoughts are heard in heaven.—Young.

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

The Sunday School Lesson

The Giving of the Manna and the Water

Lesson for August 15. Lesson Text: Exodus 16, 17; Joshua 5:12.

Murmuring. The children of Israel moved away from the lovely oasis at Elim, out into the dry and dreary desert, and in that desert they began to murmur against Moses and Aaron, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." How soon they had forgotten all the miseries of that iron furnace and the cruelty of those terrible taskmasters. Had they forgotten God's marvelous deliverance at the Red Sea? Would not He who had delivered them so wonderfully from the cruel bondage of Egypt and from their terrible enemy who had purposed to destroy them, provide for them on their journey to the land He had promised their fathers? In their unbelief they were questioning, "Can God furnish a table in the wilderness?" He spread the whole wilderness with heavenly food every morning. Alas, what ungrateful beings we mortals are. In the first chapter of Romans the Apostle shows us what was the beginning of man's great apostasy: "Because that, when they knew God, they glorified him not as God, neither were thankful." David stirred up his soul to praise God and said, "Bless the Lord, O my soul, and forget not all his benefits." Let us daily praise God for our daily load of benefits. For is it not written, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Then let us bless the Lord at all times, and let His praise continually be in our mouth.

The Manna. The Lord said to Moses, "Behold, I will rain bread from heaven for you," and we read, "Man did eat angels' food." What wonderful fare. But did they enjoy it? Alas, they seemed to prefer the leeks of Egypt to the bread from heaven. They complained, "Our soul loatheth this light bread." There was nothing wrong with the bread that God gave, but there was something radically wrong with the people who had no appetite for it. There is a very practical lesson for us here. Says Mackintosh, "It is deplorable to find professing Christians seeking after the things of this world. It proves that they are 'loathing' the heavenly manna and esteeming it 'light food.' It is important to live in habitual communion with Christ—feeding upon Him by faith—making Him the exclusive food of our souls. Very

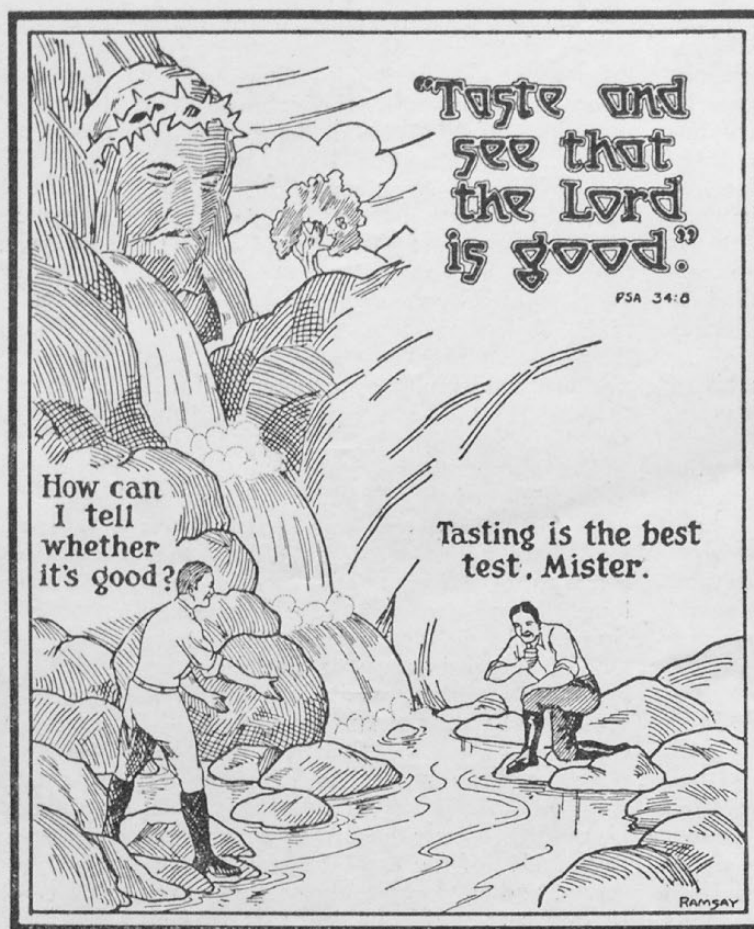
many profess to have pardon and peace in Jesus, who, in reality, are feeding upon a variety of things which have no connection with Him. They feed their minds with the newspapers and the very frivolous literature of today. Will they find Christ there? Are these the pure dewdrops of heavenly manna descending for the sustenance of God's redeemed in the desert? Alas, no. If I find a professing Christian neglecting his Bible, yet finding abundance of time for the newspaper, I can be at no loss to decide as to the true condition of his soul. I am sure he cannot be

cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." But instead of receiving Him as such, Israel had a real question mark. Their soul loathed this Bread and they rejected and refused this heavenly Provision. But some of us Gentiles have been very happy to eat of the crumbs that fell from that table, and we have tasted and seen how gracious, how wonderful, how glorious is this Heavenly Manna, and we want nothing else but this Heavenly Food. We desire to feed on Christ for ever more.

"Let no man leave of it till the morning." Every day they were to have fresh manna. If they left of it until the morning it bred worms and stank,—teaching us that every day we are to partake freshly of Christ and not trust to any past experience. It is very blessed to be saved. It is very beautiful and wonderful to be filled with the Spirit. But let us not make the mistake of thinking the Baptism is the terminus. It is but the portal into the heavenly life, where every day we feed on our beloved Lord and every day are anointed with fresh oil. They had to go out early every morning to gather this food, for when the sun waxed hot it melted. In that interesting book in the Apocrypha called "The Wisdom of Solomon," there is a comment on this which reads: "Teaching us to prevent (to arrive before) the dawn to give Him praise." The Psalmist said, "Early will I seek thee." Let us in the early hours of every morning seek to feed afresh upon our beloved Christ, and partake of the wondrous words that He gives us in the Scriptures of truth. He reminds us that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Ask God to give you a large appetite for His Word, constantly praying that prayer in Psalm 119, "Incline my heart unto thy testimonies, and not to covetousness."

The weekly miracle. God had ordained one day in seven for rest, and on the sixth day He provided a double portion so that they could rest on the seventh day. The wonder of it was that they found when they preserved the manna from the sixth day to the seventh there were no worms in it on the rest day. That day they could spend in praise and worship. The sabbath is a very wonderful picture of Christ our rest. He bids us come unto Him and rest. It is a bountiful provision of the God of grace that He gives us one day in seven in which we can rest from our labors to give ourselves unreservedly to worshipping Him and giving Him glory. However, it is well not to be too much taken up with the day, but with Him of whom the day is but a picture. "On what day do you keep sabbath?" asked a Seventh-day Adventist of a Full-Gospel preacher. "Monday," said the preacher. "Says

(Continued on Page Ten)



spiritual—cannot be feeding upon, living for, or witnessing to Christ."

Bread from Heaven. In the evening God gave them the flesh of quails to eat, and in the morning when the dew that lay round about the host was gone up, upon the face of the wilderness there lay a small round thing, as small as hoar frost. The Septuagint rendering of Exodus 16:15 is this: "And when the Israelites saw this they said one to another, 'What is this?' They did not know what it was. Whereupon Moses said to them, 'This is the bread which the Lord hath given you to eat.' It is significant that when the true Bread came from heaven, of which that manna was but a picture, that Israel likewise questioned. Jesus said to them, "The bread of God is he which

der of it was that they found when they preserved the manna from the sixth day to the seventh there were no worms in it on the rest day. That day they could spend in praise and worship. The sabbath is a very wonderful picture of Christ our rest. He bids us come unto Him and rest. It is a bountiful provision of the God of grace that He gives us one day in seven in which we can rest from our labors to give ourselves unreservedly to worshipping Him and giving Him glory. However, it is well not to be too much taken up with the day, but with Him of whom the day is but a picture. "On what day do you keep sabbath?" asked a Seventh-day Adventist of a Full-Gospel preacher. "Monday," said the preacher. "Says

The Passing and the Permanent

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

TROPHIES IN INDIA

World Dominion reports that, in the Salvation Army Andaman Penal Settlements 600 brutal outlaws, 120 of whom were convicted of 50 murders and major robberies, have become a law-abiding, thrifty and prosperous community. Many former murderers have become Sunday School teachers and gospel preachers. "Thy touch has still its ancient power."

A BREATHING SPELL IN MEXICO

According to *World Dominion*, the president in a recent speech remarked that "the carrying on of anti-religious campaigns" was not a subject which engaged the government's attention. However, reports that the president has reopened hundreds of churches is false. Shut churches and a reduced priesthood, make clear that the religious problem in Mexico still persists.

ESAU, ISHMAEL, AND ISRAEL

"But the greater the progress on our road toward deliverance and freedom, the more pronounced is the re-emergence of what the late Nahum Sokolow aptly described as the 'Eternal Hatred for the Eternal People.' The descendants of Edom and the descendants of Ishmael joined hands in this common hatred. They cannot witness the Jewish Renaissance. The events of the past year have demonstrated how deep this blind hatred reaches."—From speech by president of Zionist General Council.

But God has promised the land to Israel and not to Esau or Ishmael.

A CHALLENGE TO EVANGELICAL RELIGION

"The most tremendous drive in the history of modern Christianity is now being put on for the conquest of the United States by the Roman Catholic Church," declares the *Christian Evangelist*. "The movement is conducted with the utmost skill and scientific procedure, but no stone is being left unturned in order to secure the end desired. . . . Protestantism is so divided, so materialistic, and so lacking in outstanding leadership that it presents exceptional opportunities for the campaign which has been undertaken by the self-styled successors of St. Peter."

BUNYAN'S PILGRIM GOES BY RAIL

Someone has written a new Bunyan's Pilgrim's Progress. It is a much easier route than of yore. There is no Slough of Despond. The journey is made by train. Doubting Castle has fallen into ruins. Faith, Hope and Charity are modernized.

The Hill Difficulty has been cleverly leveled to fill up the Valley of Humiliation. The train makes a long stay at Vanity Fair so that the pilgrims may enjoy the fun and frolic. A well-appointed steamer meets the train at the River of Death.

But to the horror of the pilgrims, instead of crossing to the further shore it heads down stream to everlasting destruction. And as it goes the passengers get a glimpse of the engine driver of the train they have left, and they recognize Satan himself.

THE CAUSE OF CRIME

Judge Malcolm Hatfield said that, instead of the sixteen year old boy, standing trial for stealing the automobile, his parents should do so. "The beginning of this young man's career started years ago when his parents let the whip fall from their grasp. The boy soon picked it up and from that day forward never dropped it."

God's Word says the man who loves his son will chasten him. Parents should do their duty in training children and living a godly life for a pattern.

BEATING PLOWSHARES INTO SWORDS

Commenting that armaments are one of the greatest causes, never a preventive, of war, the *Pathfinder* reports that armament expenditures in the year 1937-38, as estimated, will be as follows:

Russia	\$4,000,000,000
Germany	3,000,000,000
Great Britain	2,000,000,000
U. S. A.	1,000,000,000
Italy	900,000,000
France	700,000,000
Japan	400,000,000
Total	\$12,000,000,000

This sum is nearly five times what the world spent for arms in 1935 (\$2,500,000,000).

Questions and Answers

For whom was the law concerning foods given in Deut. 14:8?

These instructions concerning animals which should, and others which should not be eaten, were given to Israel. Some believe it well to follow these instructions given to Israel, believing God made a distinction between clean and unclean animals from a health standpoint. It is very clear however from Acts 15:19-24 that the Gentile saints are not under the law of Moses.

Please explain the meaning of the word "storehouse" in Mal. 3:10.

In Israel the storehouse was at Jerusalem to which the people were to bring their tithes. Deut. 12:11. This tithe was to go to the Levites (Numb. 18:21), who in turn were to tithe to the high priest. Numb. 18:26-28. This storehouse was put under the supervision of treasurers. 1 Chron. 26:20; 2 Chron. 31:11. Israel was admonished "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." Deut. 12:19.

The church has no central storehouse like Jerusalem, therefore it is well that all Christians tithe their income into the church of which they are members and it would be well to have a capable treasurer to work in co-operation with the official board and the church. The pastor should have a comfortable allowance, and all the tithes should be used in extending the kingdom of God.—E. S. W.

AGE OF SUBSTITUTES

Dr. J. P. McCallie, headmaster of the McCallie School at Chattanooga, said in a recent address:

"We are in an age that has substituted relativity for reality, psychology for prayer, an inferiority complex for sin, social control for family worship, auto-suggestion for conversion, reflex action for revelation, astronomical intimidation for the fear of God, and the spirit of power for the power of the Spirit."

THE MENACE OF COMMUNISM

The Religious Digest states: "The communists in the United States are rapidly approaching 3,000,000. This is twice as many as there are in the communist party in Russia at the present time. The rest of the people are not communists, but its subjects. The number of communists in the United States are six times the number of communists in Russia at the time of the revolution. There are 600 newspapers and magazines and 6,000 paid speakers engaged in poisoning the minds of the masses. Six million dollars is spent every year to produce civil war in the United States."

A PLEA FOR CHILD EVANGELISM

Commenting on the need of religious training, Elsie Robinson, newspaper feature writer, tells us that "in New York city, within sight and sound of the greatest luxury and opportunity in our modern world . . . in the very core of our most 'enlightened and progressive areas' . . . live bands of American children, furtive as snakes, heartless as apes, with no more conception of morality than kenneled beasts. Yet they go to the most advanced schools—use the latest equipment in their studies and athletic exercises. But at no time, either in their indifferent homes or highly competent school rooms, do they receive daily training in the plain principles of right and wrong."

THE GODLESS ORGANIZE

Dawn reports that the World Conference of the Godless and Free Thinkers was called by the General Council of the Godless to meet in Moscow on February 9, 1937. The preliminary work for the convention was done by Jaroslowski, the leader of godless propaganda. Forty-six countries were represented, and 1,600 delegates were expected, of whom 240 were Russian. Proposals were to be submitted for a world-wide propaganda against religion, for the creation of an international fund to support the movement, and for the establishment of a central bureau of information. The movement has made the destruction of all religion in all lands its goal. It is also understood that plans were to be made for the erection of a powerful radio station to serve atheistic propaganda exclusively; and at Easter to fill 2,000 radio hours with anti-religious addresses. The speeches were to be made in 19 languages and to utilize 62 stations. The Society of the Godless in Russia itself is now making a 'talkie' in ten languages, which aims to present to Russia's millions a dialogue between a Communist laborer and Christ, Jehovah, Mohammed and Buddha. The title of the film is:—"Why I Am Godless."

"He that sitteth in the heavens shall laugh," and in due time, "shall he speak to them in his wrath." Psalm 2:4, 5.

The Gospel in Foreign Lands

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

NEWS FROM TRANSJORDAN

Two interesting letters have been received from Mr. and Mrs. Saul Benjamin lately, telling of their work in Es Salt and in other parts of Transjordan in their efforts to reach the people with the gospel. A few paragraphs are here quoted from their letters:

"The Lord seems to be working in the hearts of the young ones to build up a group of believers for the future of the work in Transjordan. Young boys and girls are being saved and some have recently followed their Lord in water baptism. A short time ago we chartered a bus and went down to the Jordan to baptize eleven—three boys and eight girls between the ages of fourteen and eighteen. We had formed a class to instruct for baptism those who had given clear evidence of their salvation and the blessing of the Lord had rested upon the classes as we waited before Him, and the hearts of the believers were melted in His presence. We had two good services—one before and one after the baptizing.

"We are praising God for His special providence and care for His own. As we were driving out to Ramallah a short time ago, the car door came open and our little boy was thrown out on to the road. Stopping the car as quickly as I could I ran back, thinking to pick up the remains, but to our amazement he was already on his feet, running after us and calling for us to wait for him. In Ramallah we examined him and found he was only scratched a little. We then rededicated him to the Lord as we had done when he was a baby.

"Early in May we went to the village of Fhais, and were given evidence that a gracious harvest of souls will be gathered from this place. On a previous visit there we encountered many difficulties and were nearly driven out of town, but this time not many homes were closed to us, and we had many opportunities to deal with the people personally. We believe the change is brought about by the prayers of God's people in behalf of this place."

FATHER WITH THE LORD

The following testimony comes to us from Leif E. Erickson, one of our missionaries in Peru:

"We have just received the news of the death of my dear old father. I cannot say that it has caused me sorrow, for I know that he is in heaven. Like David, he had served his generation.

"When I said good-bye to him, to follow

Jesus to the regions beyond. I gave up all hope of further enjoying his fellowship in this world, but the memories of him are very happy and blessed. He fought a hard battle for us children out there on the lonely prairies, and he and mother gave their very all for us. It was their good teaching and honorable living that led us into the ministry.

"One afternoon I sat on the grain binder and looked over the sea of golden grain, waving under the afternoon sun—it was my last earthly harvest. How my heart burned within me as I thought of leaving it all for an unknown future! I was reminded of father's dream several years before. He dreamed that my brothers (Arthur and Walter) and I were running a grain binder, going round and round a ripe field, when



Group assembled on the bank of the Jordan for baptismal service

one of us pointed up toward the heavens and we soared up into the skies with the grain binder. The time did come when we left the earthly harvest field for the heavenly.

"As I look over the whitened harvest field of Peru, I praise God for such marvelous opportunities for saving souls. During the twelve years I have been in Peru, we have seen the gospel sown among thousands of people, and hundreds of lives have been transformed by the power of God. Our spiritual children are so many that we cannot keep in touch with them all. Praise God for His infinite goodness!"

REVIVAL IN ALASKA

We just closed a revival campaign with Brother and Sister Watson Argue. The crowds were the largest we have ever had so that extra chairs were needed. Souls were saved nearly every night. Our difficulty here has been to get the outsiders in, but we are glad that this meeting brought in many new ones, and much prejudice was broken down. The evangelists took an interest in our Sunday School and the numbers increased each Sunday until at the close we had a record number of 130, which is quite a victory for

Juneau. Not only were meetings conducted in our mission, but also over the radio two or three times each week; also jail and street meetings were conducted. The campaign has greatly encouraged our people.—Pastor Charles C. Personeus.

BRIEF NOTES FROM FAR AND NEAR

Mukden, Manchuria—Our Chinchow station has been much blessed during the past month. Many people have attended the meetings and the Word of God has been gladly accepted by many. Our T'ienching-chai station has also been doing well and we hope to see many turn to the Lord in that place. Our colporteurs are doing wonderful work and every month there are about 6,000 portions of the Scriptures sold. The local city work is not so easy because of the many attractions and hindrances, but the attendance in all the chapels is very good for this time of year, and we are having the privilege of praying with sinners continually. The time of sowing is now on, but the day of reaping will come.—Martin Kvamme.

Philippine Islands—Our Brother Pedro Collado reports a number of outstanding miracles of healing, and a great hunger among the people to hear the Word of God.

Southwest China—We praise God for bringing us back safely and for the progress we see in the lives of our Christians, which took place during our two years of absence from the field. God is reviving His work in this new Lisu district and bringing back many backsliders.—Mr. and Mrs. L. G. Bolton.

Peru—We are praising God for the way He has been working here for the past few weeks. Some have received the Baptism with the Holy Spirit and it is making a great change in their lives. Now they are understanding more clearly the truths of the Scriptures and also have a greater boldness to testify to the general public as well as to their relatives and friends. God is also blessing in various small towns near by. We are trusting Him to break through in these places for a real Holy Ghost revival.—Mr. and Mrs. LeRoy Williams.

South India—We have great joy to report victory in our new stations. Just a week ago a Hindu man got gloriously saved and three received the Baptism with the Holy Ghost.—Mrs. Mary Lindberg.

North China—The baby of one of our workers became very ill with measles. All hope was given up for her recovery and her little body was cold except the right arm. The heathen never bury their babies, but wrap them in straw and throw them out in-

to the fields. However, this Christian mother's heart was torn and she came asking for a proper burial for her child. Miss Tieleman requested prayer for the babe and God brought her back from the jaws of death to the amazement of many and for the glory of God.—Miss Alice Stewart.

Hawaiian Islands—I praise God that He has been putting more of a spirit of prayer upon many of the dear ones here. Two backsliders have come back to God in the last week and one young Japanese girl was saved last night. The Lord has been blessing our ministry among the Puerto Ricans at Alaa and there seems to be a real hunger among them for the Word.—Miss Bernice L. Strickland.

LETTER FROM NEW MISSIONARIES

We have been encouraged by the good letters we have been receiving from our new missionaries in South China—Mr. and Mrs. A. Walker Hall. In one letter they write: "We have just arisen from our knees after our evening devotions, and the sweet presence of the Lord hovers over the place. The voice of our Chinese helper, Sau Ying, comes to us from her room as she continues to read the Word of God in her loud clear voice. Every evening she reads a chapter aloud while we follow in our English versions, before we unite our hearts and voices in our different tongues in prayer. But reading one chapter does not seem to satisfy this sweet Christian girl's heart and we hear her in her room, reading on and on. Surely the Saviour whom we love can and does satisfy and thrill the heart of the Chinese, also!"

"In the special meetings held in Hongkong during Chinese New Year, a man who is a believer asked if some of us would come to pray for his sick child. The mother was an unbeliever, but seemed ready to make room for us in their home—a tiny three walled cubicle, which was their part of the immense building, housing many families. Unbelieving friends and sympathetic neighbors stood around while we united in prayer for the child which we saw at once was very sick. The mother was weeping, but gave no sign that she was surrendering herself to the Lord. We felt that it was a time of testing the Lord's power in a special way, the mother's soul hanging heavily in the balance of the child's healing, and our joy knew no bounds when, at the morning service the very next day, who should come to the altar to be saved, but this woman, who felt that since the Lord had definitely healed her baby, she wanted to serve Him!"

"We were privileged to go to Fat Shan recently, where we hope to labor as soon as we have sufficient knowledge of the language, to attend the graduation service of two fine young men from the Bible school there. The burden on the hearts of all the missionaries is for more such Spirit-filled and 'hot-hearted' workers, as China's only hope of being evangelized."

Writing at a later date, Brother and Sister Hall say: "As the days go by and we wrestle with the language, we feel eager to be of all the service we can. Since we cannot use the language to preach, we have been doing the best we can in getting the

Word of God to the people. We find that good Chinese tracts are available, so as we go from place to place around Canton, back and forth from school, in the buses, or on the trains we hand out tracts stamped with the address of one of the Pentecostal churches here in the city. In the train going to Hongkong there is a fine opportunity to do this on a large scale. The trains are always crowded, so that just today, in covering the train from one end to the other, we passed out tracts to about seven hundred fellow travelers.

"The train is divided into three classes, by far the majority of the passengers occupying the third class, and we find this division receiving the tracts much more eagerly than the second or third classes, where the prouder and more modern Chinese find their accommodations. In our class (third) however, there is no pride or reserve and more often than not people are reaching for their portion long before we get to them, seemingly fearful lest they won't get one. If while we are waiting for a bus, we overlook someone in a hasty boarding of the vehicle, he is likely to nudge us from the outside, reaching his hand through the window for his tract! We are confident that that wonderful Word will not return unto the Lord void, and we pray that the result may be hungry souls finding the church whose address is on the tract, and inquiring about salvation. Please help us pray to this end.

Modern China

"Although Canton is one of China's most modern cities, we see heathenism with its filth, its customs, and its religious forms wherever we look. Uppermost in the minds of those on every side of us seems to be the idea that they must prepare for life after death. Beside the front doors, in stores and shops, we see niches cut in the walls where there are pasted pieces of red paper, having prayers and characters of blessing written on them, and having a place for incense sticks and candles. It is a common sight to see someone of the household burning pieces of paper connected with their worship, and in all but the Christians' homes there is a place set aside for worship where offerings are burnt and food offerings are placed. All these things are where they are easily seen and evidence the faithfulness of these poor souls in their religious convictions. The Word of God can quickly do way with all this, however. Just a week or two ago a family in Hongkong called for the native preacher and Bible woman to come to their house to help them get started in the Christian way. What a fine time they had then as they proceeded to burn up all their heathen materials of worship and break up the idols.

"We have noticed something which grieves us deeply, and that is that the United States is teaching China the ways of sin and filth faster than the way of righteousness. The tobacco interests are trying to put a cigarette in the mouth of every woman, and one would think that they had not missed their ideal far when we see even the poorest of the women—mothers of large families smoking as they wander about in the streets or sit in front of their hovels. The movies,

too, are pumping the filth over here faster than most of us realize. Modern China is open for anything new, even if it happens to be the worst."

Let us not fail to back up our missionaries with earnest prayer, and pray especially for the training of the native Christians that hungry hearts in China will be satisfied with the salvation from sin which Christ offers.

FIRE FALLS IN JAPAN

Mr. and Mrs. John W. Juergensen write: "For three years we have prayed and labored, laying the foundation of faith, and waited for what we have seen come to pass this last week—a Holy Ghost revival! It began one night during Brother and Sister Vogler's ministry in Nagoya. After a stirring and convincing message on the Baptism with the Holy Spirit, given by our Brother Vogler, we were all around the front praying when the fire fell. One young man was slain under the power and in a short time was singing in the Spirit in other tongues. The joy and glory of God filled the room.

"A few days later Brother Yamaguchi, our pastor, received this blessed experience with speaking in other tongues as the evidence, while praying here in our home. His wife opposed him for a few days, but is beginning to see differently now and is hungry for the same experience.

"Two days later one of the other Christians received a most blessed experience in his home while praying alone. While waiting before the Lord he had a vision of the cross and of Christ's suffering. This vision made a deep impression upon him. Following this vision came the Baptism with the Holy Spirit. These three received the Holy Spirit in just one week. Others are very hungry and are tarrying most earnestly. We trust that the fire will spread to other parts of this island kingdom.

"We have a call to go to Osaka to help in a work there where hungry hearts are waiting. Though they have received the light of Pentecost, none have received the Baptism. Two other places are sending the Macedonian call. In order to answer these calls, it is necessary that we have a Bible woman to help in our regular services when we have to be away. There is such a woman in our mission, but we do not have the means to support her. It will take about ten dollars a month.

"A few weeks ago Mr. Nakajimi's child was very sick with measles and pneumonia. The pastor and the child's father laid hands on her and prayed, and almost immediately the fever left and she was healed.

"Sometime ago we requested the Evangel readers to pray for our pastor's child who was very ill and threatened with consumption. We wish to tell you that the child is completely well. The parents join us in sending thanks to you who have prayed. To God be the glory."

ARRIVING HOME

Word has just been received from Mr. Shabaz that they expected to arrive in New York July 12. Mr. and Mrs. Shabaz have spent several years in missionary work in Iran. Their home address will be 450 Pennsylvania Street, Gary, Indiana.

The Way of Salvation

LIVING WATER

In one of the bayonet encounters, which were so frequent in the late war, a young Englishman was engaged. When the shock of the contending forces took place he found himself face to face with a German officer armed with a sword. It was a wild scrimmage; as they met with a terrible impact, the German's sword inflicted a nasty wound in the Englishman's thigh, whilst the Englishman drove his bayonet through the German's chest, doing mortal injury. It was all over in a moment, and, becoming disentangled, they both fell to the ground. The tide of battle rolled over them, and then receded, and there, among many others, they lay weak and helpless. Presently the German spoke. "How do you feel?" he said. "Pretty bad," said the young Englishman. "Anything you want?" said the other, still using the English language, in which he was evidently thoroughly at home. "Just water," was the reply; "I am terribly thirsty."

The officer moved a little, though in evident pain, and fumbling in the region of his belt at length produced a water-bottle. He held it within reach of the Englishman's hand, saying, "Drink this, and live!" The water was thankfully accepted and drunk, and as the young fellow felt revived and refreshed he could not but notice that death was plainly written upon the officer's face. A further period of silence, and then once more the German started to move and fumble with his tunic. At last he drew forth an English New Testament, and turned over the leaves to a certain page. It was stained with his blood. Then holding it out as far as he could in the direction of the Englishman, he said, "Can you see to read that?"

Upon receiving an answer in the affirmative, he carefully placed his thumb upon a text, which was found on the open page, and handing it across said feebly, yet distinctly, "DRINK THAT, AND LIVE FOR EVER!" The life-giving words were read, and not long after the young soldier was picked up by Red Cross men. And what of the enemy?—the enemy, who finished by behaving like a friend and a Christian. By the time the Red Cross men came on the scene he was beyond all human aid. But his message lives. If you will come to Him who says, "If any man thirst, let him come unto Me," He will not fail to give you the water which will cause you to live for ever.

THE SUNDAY SCHOOL LESSON

(Continued from Page Six)

the Apostle, 'One man esteemeth one day above another: another esteemeth every day alike. . . . He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' I regard as unto the Lord my Mondays, on which I can rest and relax after strenuous labors on Sunday, and I keep it as a sabbath unto the Lord. The day is nothing, but the Lord is everything."

Further murmuring. The Lord once more tested the people. There was no water for

them to drink. It was a trial of faith, and trials of faith are much more precious than gold. But, alas, instead of praising the Lord who could not fail to provide, they once more began to murmur. They questioned, "Is the Lord among us, or not?" Are you ever guilty of questioning this? He has made positive declaration, "I will never leave thee, nor forsake thee." So let us not grieve Him by questioning whether He is with us or not. David said, "The angel of the Lord encampeth round about them that fear him." He watches where we pitch our tent, and will come and pitch his tent close by us to prove Himself our keeper and preserve us from all evil. Let us not grieve His heart by unbelief, but let us please Him by our constant trust, even in the hard places.

The smitten rock. And now, once more, to this people was given a most marvelous revelation of Him who died at Calvary. Moses stood upon the rock in Horeb and smote it, and out of the rock came cool refreshing waters to supply all Israel. And He of whom the rock is but a picture, says to us as to those of old, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his innermost being shall flow rivers of living water." And John says, "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given." The waters could not stream forth until the Rock had been smitten at Calvary. On the day of Pentecost we see that river flowing in full stream from heaven and out from the innermost being of those hundred and twenty freshly filled with the Spirit. The same blessed river, which is full of water, is for every one of us, and every day we can drink afresh, and every day these blessed living streams can flow out from us bringing, as we see in that wonderful picture in Ezekiel 47, life wherever they flow.

Amalek. There was a foe who came out to destroy Israel, but through the prevailing prayer of Moses, whose hands were upraised to God and supported by his noble coworkers, victory was given to Israel. The church today has a mighty foe, a foe worse than Amalek, but our Master bids us stand against these wicked spirits, and having done all, to stand. He provides a complete armor, as we see in Ephesians 6, and let us not despise that important part of the armor, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Old corn. When Israel came to Canaan, the manna ceased and they were able to eat of the old corn of the land. We know that Christ was the corn of wheat. There is for us, as for Paul, a yet fuller partaking of Christ, that bruised corn that fell into the ground and died and brings forth much fruit. Let us like the Apostle cry, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."—S. H. F.

OPENING NEW SUNDAY SCHOOLS

We quote from a letter just received: "Our School was organized May 30th of this year. It perhaps is not as large as it will be in a short time due to the fact that heavy rains have made the roads very muddy each Sunday.

"I am a member of an Assembly of God church, but the greater part of the families attending the Sunday School are not Pentecostal and are unsaved. In obedience to the revealed will of God I have started this School and the Lord has certainly blessed it thus far. I am hoping that souls may be won to Christ through the efforts put forth in this community. I believe the Sunday School is the first means to that end.

"I wish to thank you for the 50% discount on my second order. Thank you, and God bless you!"

From Churches to Cow Barns. In driving through the rich farming sections of the Corn Belt States one often sees splendid church buildings, at one time a meeting place for people on fire for God, now converted into cow-barns, hay-barns, and in some instances—sales pavilions.

In one Central State it is said that within recent years more than 2200 churches have been closed. In another prosperous State 1700 churches have been closed. In one denomination, whose stronghold is in the State of Missouri, their own Year Book for 1936 shows that of 1000 churches, 576 did not reach a single soul during the year.

Buildings are empty. The people are in sin. Let's open new Schools. In reading the letter quoted above the reader should be inspired by the one who has opened a new Sunday School in a prosperous community. God will help you to realize that the people are in sin, and that there is a tremendous need for them to be won to the Lord ere the trumpet blows and time is no more. We are asking the people of our fellowship to stand with us in believing prayer that thousands of new Sunday Schools be opened.

Let us work together. You can help us. We can help others. If you are enjoying the blessings of our Full Gospel Sunday School Literature it is your duty and responsibility to tell other Sunday School workers about this Spirit-inspired lesson series, so that they too may have these lessons. We can help them by allowing a 50% discount on their literature needs for a period of six months as an introductory offer. In this period of time the new School should become well organized and established in these needy fields. This is our responsibility! It should be a ringing challenge to each Pastor, Superintendent, and Christian worker.

Free sample copies of all our Literature will be sent upon request. Ask for our free folder, "How to Open New Sunday Schools." Direct your inquiry to M. L. Grable, Sunday School Department, The Gospel Publishing House, Springfield, Missouri.

PRAYER FOR REVIVAL

The specific prayer which produces revival appeared vividly in the movement of 1859-60. "In 1857," says Mr. E. Wicle, "a city missionary in New York, bending low before God in prayer for the perishing souls about him, pleadingly cried: 'Lord, what wilt thou have me do?' He daily made the cry. His earnestness became intense. His faith took hold of the promises, and he rose to the expectation that hundreds and thousands would be converted to God. He had no idea how this would be brought about. He resolved on

a noon-day prayer meeting. On September 23 he was found in a room connected with the Fulton Street Chapel. He waited half an hour, when one person entered; shortly after another came in; then three or four others. One week after, in the same place, another meeting was held, at which twenty-four were present.

"This was the beginning of the Fulton Street daily noon-day prayer meeting. The room soon became too small, and they moved into the middle lecture room. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray, as by an irresistible impulse. The union of Christians, engaged so intensely in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of prayer. It was felt that Christians obtained positive and direct answers to their prayers, and when they united to pray for any particular person that person was sure to be converted. The spirit of prayer increased, and in the fifth month from the beginning prayer meetings were held in churches, theatres, court rooms, public halls, workshops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, etc.—until the whole land received the rain. The most hopeless and forbidding were brought under its mighty power and saved."

ONLY IN THE LORD

One day there came into the classes a young man representing a well-known company. He told me that he loved and wanted to marry Dulce. She brought a Bible, marked it and presented it to the young man. I heard her tell him of Jesus and His power. He came to church several times and then he said, "It's no use, Dulce, I can't be a hypocrite. I can't believe; I'd give anything if I could have your faith, but I can't. However, after we are married, I'll never interfere with your religion." Time went on, and they planned a happy future.

One day a cloud came over Dulce's face, and the next day she came to me and said, "I cannot do it!" "Can't do what?" I asked, and she replied, "Oh, I can't marry that man." Looking up she saw the young man approaching, and she grabbed my hand, exclaiming, "And you've got to tell him." "But," I protested, "he didn't ask me to marry him." I went with her. He smilingly presented her with a beautiful watch. Looking him in the face she said, "Please put that into your pocket and listen to me. I have done wrong, for I never should have fallen in love with you. I cannot marry you." The young man's face blanched, and he recoiled as if struck. "Why, why, Dulce?" he begged.

With a white face, and a voice filled with deep emotion she said, "Because you are not a Christian. I know you have said that you would not interfere with my religion. But listen—my grandfather risked his life for the Gospel. He and grandmother, at a great price, gave my mother a Christian home. My mother and father gave me a Christian home. Here I am, a third generation Christian, a product of two Christian homes. I know what the Bible teaches. How could I let my Jesus down that way? I could not have a Christian home with you. No, I must be true to Jesus." She

has recovered from the shock of disappointment and now says, "I shall never marry unless it be to a Christian man." Her life is counting in a beautiful way for the Gospel, among the better classes in Bahia, Brazil.—Kate C. White.

DOES JESUS CARE?

A few days ago when we were coming home from the villages we met an old Indian woman who had been sitting by the road waiting for us. Her son had died and the Brahman priest had taken about fifteen rupees in clothing, food stuffs and money before he would perform the purifying ceremony. Then he wanted ten rupees more to drive out the evil spirits from her house.

The old woman remembered hearing me tell in a village one day about how Jesus cast the demons out of the demon possessed man, who lived in the tombs, so she asked us to come over to her house and pray in the name of Jesus, that the evil spirits would leave her house. We went over there and took with us a book with pictures of Jesus in it. The pictures make the story of Jesus more real to them. As I was talking the old woman came very close and kept gazing at the pictures, then she put her hands together and came right in front of the book and began beseeching the Lord to help her.

After talking to her for a while, we went into the house to pray. Before I prayed the old woman went around the house and took down from little nooks in the walls some rice and coins which she had put up there for the demons, and she gave them to me to throw away. After I prayed she was very happy and said, "Now the demons cannot enter my house." I told her to pray daily in the name of the Lord Jesus and she repeated His Name over and over so that she would not forget it.

Pray for this poor old soul. Their hearts are so darkened that one feels their utter helplessness unless the Lord gives them a revelation of Himself, but as we are faithful we feel sure that His Word will not return void unto Him.—Helen McClay.

WHY DO WE DOUBT HIS KINDNESS?

Satan achieves a great triumph when he tempts us to doubt God's love for us. A great evangelist tells how that when he was a lad he ran away from home and went to sea. One day he decided to go back home, but dared not face his mother. He doubted whether she would welcome him back after all his sin. Yet he could not stay away. At last he stole along the familiar road and peeped over the garden wall. Although the day was still young, his mother came out of the back door at that moment. The lad quickly crouched down. But the mother's eye detected the movement and at once her voice rang out, "Will, is that you? Come in, lad, come in!" And the next moment he was in his mother's arms—forgiven. If only he had known his mother still loved him! Yet Satan would have us doubt God's love, when His Word says that "to come" to Him is *always* "to be received."

The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.—Isaiah 32:17.

Seed Thoughts

Gathered by Alice E. Lyle

"Punctuality is the courtesy of kings." Surely the children of the King of kings—the royal family of heaven—should always be conspicuous for their courtesy.

The Gifts of the Spirit are not spiritual playthings, to be taken up or laid down at will. They should be the outward manifestations of the very fiber of our being.

A Gift is like a precious stone to him who possesses it; whithersoever it turneth, it prospereth. This is the reflex action of the Gift on its possessor.

A man's Gift maketh room for him, and bringeth him before great men. Those who have the Gifts of the Spirit will always find openings for service.

Every man is a friend to him that giveth Gifts. Here we have the real object of the Gifts of the Spirit—to give blessings to others.

"Eloquence is the language of your heart, burning and burning until it explodes." See Job 32:18-20; Jer. 20:9. The heart that is filled with the Spirit and the Word will overflow out of its abundance in a divine eloquence that will be irresistible.

The words of the wise are as goads—urging others, and pushing them along the right road. They are also like nails which the One Shepherd gives to those who are His "masters of assemblies" that they may fasten them securely in the hearts of their hearers. Eccl. 12:11.

JEWISH MISSIONS

Much thought has been given to the matter of doing something definite for the evangelization of the Jewish people. As one step for creating interest in the subject, the Missions Department would like to have the testimonies of those Jewish Christians who are members of the Pentecostal movement, with a view to the probable publication of a pamphlet entitled "Jewish Witnesses for Christ."

We shall appreciate it if Jewish Christians reading these lines will co-operate with us by sending their testimony, sketching briefly their background, circumstances leading to conversion, and a statement as to what Christ means to them. Kindly describe ministry engaged in, or give the name of the pastor and the assembly to which you belong, and enclose photograph. Pastors with Jewish members in your congregation, kindly supply us with the above information.

Address all information to Missions Dept., 336 W. Pacific St., Springfield, Missouri.

REVIVAL FEATURES

In the world-wide revivals of 1905-7 the main features were four:—(1) a deep conviction of sin, even where the outward life had been blameless; (2) prolonged fasting and intercession, sometimes for hours and even days; (3) prayer-meetings of new spontaneity and power; and (4) multiplied conversion, accompanied with deep emotion.—A. T. Pier-son.

In the Whiten'd Harvest Field

WILLOW SPRINGS, MO.—We recently closed a 5 weeks' tent meeting, with Fern Huffstuttlar and Verbal Eskew of Granite City, Illinois, as evangelists. Over 40 were either saved or reclaimed, and several received the Baptism in the Holy Ghost. The church was helped very much by the meeting.—Raymond B. Noland, Pastor.

ASHER, OKLA.—July 4, we closed a good meeting, the Brown Brothers, Murray and Guinne, doing the preaching. The boys are students of the Southwestern Bible Institute. Their ministry was very much appreciated by the congregation. Thirteen were saved, 6 were baptized in the Holy Ghost, 5 baptized in water, and a number of names added to the assembly roll.—Geo. M. Patterson, Pastor.

NATIONAL CITY, CALIF.—For the past 2 weeks we have been in a revival with Robert Perryman, of Brawley. God has blessed in every service, many backsliders have wept their way through at the altar, and the saints have been awakened to a new vision and are showing a greater zeal for God. Sinners are being saved, and sick bodies healed. There is a healthy note of praise going up from our assembly. Brother Perryman has been a great blessing to us.—H. G. Miller, Pastor.

NEWARK, N. J.—A campaign was held here among Italian people by Mr. and Mrs. George Cole, Eastern District Evangelists, from Pittston, Pa. The presence of the Lord was felt in every service and God surely worked among the Roman Catholic people who came to the altar seeking salvation. Many children came out to every service, and some of them came to the altar seeking God with upraised hands. We praise the Lord for the hard labor of Brother and Sister Cole here in Newark.—Thomas Terracino, 462 Halstead St., East Orange, N. J.

CROSBY, N. DAK.—A very successful revival was conducted here by Evangelist and Mrs. G. O. Baker, of Lincoln, Nebraska. Nearly a dozen found the Lord as their Saviour, several received the Baptism in the Holy Ghost, and some testified to definite healing for their bodies. The Spirit of the Lord moved in our midst in a real old-fashioned Pentecostal way, and the church as a whole profited much by the Word as it came forth from night to night through this servant of God, who was broken and yielded to Him. A new high mark was reached in the Sunday School, and the end is not yet. We also greatly appreciate our good Pastor, M. W. Roll, and his wife, who came to us last winter from Mullen, Nebr., and have been since laboring very faithfully in our midst. There has been a marked increase in the Sunday School attendance, and their ministry has been a real blessing to the work.—Mrs. Chas. C. Howell, Secretary.

CUSHMAN, ARK.—We have just closed a 2 weeks' meeting, Alma Hodgson and Blanche Novak, Gary, Ind., in charge. Thirty were saved, and 15 received the Baptism. The house was filled to its capacity during the meeting. The church is progressing nicely. Any Council minister passing this way is invited to stop with us.—W. A. Lawson, Pastor.

LEWISTOWN, PA.—We have recently celebrated our fifth anniversary as an assembly, being known as the Full Gospel Tabernacle. L. Wesley Jaeger, Richmond, Calif., was with us in a good meeting, and Jack and Esther Martz came for a week of rich fellowship in the Lord. God has helped us in pioneering this field, which hitherto was untouched by the Pentecostal message. Now we have a fine congregation and a brick church 46x102, with a seating capacity of close to 600. Our Sunday School attendance has exceeded the 200 mark and our C. A's the 60 mark. We have often seen the church filled during the special meetings, and have felt the glory of His presence in our midst. In our recent services I discovered that we were reaching farther out into the outlying districts than previously. This I believe was partially due to our radio program over WKOK the past year. After these five years, I feel my ministry is about over here, and I shall therefore re-enter the evangelistic field. Will be open for calls after the month of September.—H. A. Christopher, Pastor.

WEST BRANCH, EDWARDS TOWNSHIP, MICH.—The work here at Edwards is taking on a new spiritual life. The 3 weeks' campaign just closed seemed to be seed-sowing time, and we are now waiting for the harvest. July 4 we had three serv-

ices, having with us Jim Shelton, former pastor of this work, who spoke at the evening service. J. B. Whitney, from Farmington, who recently resigned from the pastorate of this church, brought special singers from Detroit, and God marvelously blessed in these services. July 5 was another red letter day. As our guest speaker we had J. P. Kolenda, who spoke in the afternoon on the need of water baptism. In the evening messages were brought by A. G. Basell, pastor of the Gladwin assembly, and Earnest Kolenda of Harrison. Not only was there a mighty outpouring of God's Spirit on the speakers but it was felt by all present. As we have just accepted the pastorate of this work we desire the fellowship of all Council ministers passing this way.—W. D. Archer, Pastor.

FORT WORTH CAMP MEETING CLOSURES WITH VICTORY

The Shield of Faith Annual Camp Meeting opened at Ft. Worth, Texas, June 24 and closed July 4. The camp was wonderfully blessed with the power of God throughout. There were three services each day, all well attended. Evangelist McPherson was in charge of the evangelistic services after the third night. Loren B. Staats, pastor of the Peak and Garland St. assembly in Dallas, preached the opening message. Guy Shields and Evangelist Hamel filled the gap between Brothers Staats and McPherson. Wm. Burton McCafferty, formerly with the Southwestern Bible School, Enid, Okla., but now with the Shield of Faith Bible Institute, was the Bible teacher in the morning services, which were well attended. Brother McCafferty will render the same kind of service in the Oklahoma District Camp, at Drumright, and in the Nebraska District Camp at York.

The camp here took on the character of an interstate meeting to some extent, since there were people from Florida, Iowa, Arkansas, Nebraska, Oklahoma, Mississippi, and other places, as well as Texas. A unique feature of the camp was the presence in it of several old pioneers of Pentecost, Grover Waterfield, Frank R. Anderson and wife, Harvey Anderson and wife, and W. B. McCafferty, all of whom were from the old Tyler Lake camp meeting at Ft. Worth in 1910. The Andersons and Brother McCafferty were at the first General Council in Hot Springs, Ark., in 1914, being charter members of that organization. Many other old-timers were present, including E. L. Newby, Fred Eiting, Guy Shields, the principal speaker in the afternoon services, O. E. Farris, and others.

Souls were saved and filled with the Spirit in this meeting, and a marked spiritual enthusiasm prevailed throughout. O. Braune and Carl Stewart had active parts in the management of the meeting, contributing largely to the success of the camp. Millard E. Collins, one of the sponsors of the camp, was not present due to severe illness.—By the Camp Reporter.

I never made a sacrifice. We ought not to talk of "sacrifice" when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.—Livingstone.

Not By Might, nor By Power

Pentecostal Evangel

By the Spirit Faith the Lord

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MISSIONARY EDITOR

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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.

MARSHALL, MO.—Aug. 1—; Sanders Brothers Trio.—David Hogan, Pastor.

ADAMS, WIS.—Gospel Tabernacle; now in progress; W. S. Barham, Dallas, Texas, Evangelist.—J. Milton Tucker, Pastor.

ST. JOSEPH, MO.—Assembly of God, 27th and Olive Sts.; Aug. 6, for 3 weeks; Evangelist and Mrs. Floyd Hawkins; H. M. Cadwalder is the Pastor.

ST. LOUIS, MO.—Old-fashioned tent revival, 2921 N. Jefferson; Aug. 1—; Evangelist and Mrs. Jack Saunders.—Henry Hoar, Pastor.

AMARILLO, TEXAS—900 N. Pierce St., Tent Meeting, July 27—; Evangelist and Mrs. Watson Argue.—E. R. Foster, Pastor.

MALVERN, ARK.—Aug. 1, for 3 weeks or longer; Evangelist and Mrs. J. E. Hamill, Hattiesburg, Miss.—C. H. Asher, Pastor.

BRISTOW, OKLA.—Tent Meeting, Aug. 12—; Evangelist and Mrs. H. C. Leete, of Tulsa, in charge.—Jesse I. Miller, Pastor.

ST. PAUL, MINN.—Gospel Temple, Aug. 1—; Bertha Nordstrom, Evangelist. W. H. Boyles is the Pastor.

AUBURN, N. Y.—Gospel Tabernacle; Aug. 1—22; Mary Louise Paige, Evangelist.—Nelson J. Kenyon, Pastor.

WATERTOWN, N. Y.—Calvary Tabernacle, Grange Building; July-August; Evangelist Mae Eleanor Frey in charge. R. M. Shearer is the Pastor.

HAMBURG, IOWA—Assembly of God Open Air Tabernacle, Main St.; July 27, for 3 weeks; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists.—Howard A. Critchfield, 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.

BROCKTON, MASS.—Full Gospel Church, 105 Pleasant St.; Aug. 3-15; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—R. G. Gordon, 221 Lincoln St., North Abington, Mass., Pastor.

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

LITTLETON, COLO.—C. A. Rally, Aug. 13, Rocky Mountain District Camp Meeting, 5700 So. Broadway.—Leland R. Faith, C. A. President.

ALTON, ILL.—Rally, Assembly of God, 512 Spring St., Aug. 28, 7:30 p. m. Everyone invited. R. Hillegas is the Pastor.

NORFOLK, VA.—Glad Tidings Church, Colonial at Spotswood; Aug. 1-15; Evangelistic Services and Prophetic Bible Conference conducted by Harry J. Steil, Washington, D. C. Special Divine Healing services and services for deepening of the Christian's life. Arthur H. Graves is the Pastor.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th and California; Aug. 1—; Meyer and Alice Tan Ditter, Evangelists. Gospel Half Hour, Tuesdays, Thursdays, and Saturdays, 11:00 A. M., over KGER, Long Beach.—E. B. and Emma Taylor, Pastors.

LEXINGTON, KY.—Winchester Road and Delaware Ave.; tent meeting; July 18—Aug. 8; G. Ralph West, Covington, Ky., Speaker. Fellowship meeting in tent all day, Aug. 2; services 10:00, 2:30, 7:45; basket lunch. Mrs. Edith Hedin and Elsie Nash in charge.—Mrs. Edith Hedin, 665½ N. Limestone.

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.

CAMP MEETING

ANADARKO, OKLA.—Old-time Camp Meeting, Southwest Section of Oklahoma, City Park; Aug. 5-15. James Hutsell, Bible Teacher; other services in charge of ministers. Bring your camping outfit.—T. K. Davis, Secretary-Treasurer, Route 4, Lawton, Okla.

CAMP MEETING

CHESTER, OKLA.—Old-time camp meeting in Northwest Section of Oklahoma, Aug. 20-29. Bring bedding and camping equipment. Four services daily; able speakers at each service. For further information write Will Fortenberry, Wynoka, Okla., or E. C. Tobey, Box 11, Canton, 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.

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.

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.

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.

VIRGINIA CAMP MEETING

BRISTOL, VA.—Pentecostal Park, Aug. 5-15. Lee highway, and Norfolk & Western and Southern railways. Ralph M. Riggs, Teacher-Evangelist, and other ministers and workers. Entertainment reasonable. Write for copy of camp meeting paper, enclosing 5 cents for printing and postage. W. T. Millsaps, Manager, 740 Fairview St., Bristol, Va.; A. H. Morrison, Secretary, Berwind, W. Va.; C. C. McAfee, Treasurer, St. Paul, Va.

LAKE SHORE PENTECOSTAL CAMP MEETING

COBOURG, ONT., CANADA—Lake Shore Pentecostal Camp Meeting, July 25-Aug. 8. Wm. F. McPherson, Sanford, Fla., Bible Teacher; John W. Follette, New Paltz, N. Y., and Donald Gee, of England, Main Speakers. Cottages, dormitories, tents for rent. Ferry runs daily from Rochester, N. Y., to Cobourg.—Geo. A. Chambers, District Superintendent, Box 781, Peterborough, Ont.

ROCKY MOUNTAIN DISTRICT CAMP MEETING

DENVER, COLO.—Rocky Mountain District Camp Meeting, 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. For information or reservations write F. C. Woolworth, District Superintendent, 5700 So. Broadway, Littleton, Colo.

SOUTH PLAINS SECTIONAL CAMP MEETING

BROWNFIELD, TEXAS—South Plains Sectional Camp Meeting, Aug. 10-20; Evangelist R. G. Cockerell, Night Speaker. A. C. Bates, Superintendent Texico District, will be in charge. Meals on free-will offering plan. Bring tents, bedding, and cooking utensils. For further information write Pastor Leo McClure, Brownfield, Texas, or Homer M. Sheats, Sectional Peresbyter, Box 1743, Big Spring, Texas.

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.

MICHIGAN C. A. ANNUAL CONVENTION

LAKE ODESSA, MICH.—Michigan C. A. Convention, Aug. 13-15. First service, Friday evening. Dormitory rooms available at moderate rate to as many as possible. Additional rooms can be secured near camp grounds. Camping space free. Meals served in camp dining room at reasonable prices. Lake Odessa is midway between Lansing and Grand Rapids, on the Pere Marquette railroad.—Emma L. Rook, C. A. Secretary, 37 Stayman St., Battle Creek, Mich.

SOUTHERN CALIFORNIA AND ARIZONA DISTRICT COUNCIL AND CAMP MEETING

BIG BEAR LAKE, CALIF.—Pine Knott Camp Ground; Camp Meeting July 18-Aug. 8. Howard Carter, London, England, will be one of the main speakers and 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.

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.

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.

ARKANSAS SECTIONAL CAMP MEETINGS

Southeastern Arkansas Sectional Camp Meeting, White Hall School on Highway 65 between Little Rock and Pine Bluff, Aug. 5-15. Speakers: A. L. and Mrs. Hoy, Springfield, Mo., and David Burris, District Superintendent.

Northeastern Arkansas Sectional Camp Meeting, Clarendon, Ark., July 29-Aug. 8. Speakers: W. T. McMullan, P. C. Nelson, and David Burris.

Ozark Sectional Camp Meeting, Harrison, Ark., Aug. 19-29. Speakers: W. T. McMullan and David Burris.—Chas. Pepper, Secretary-Treasurer, Box 310, Russellville, Ark.

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.

KANSAS DISTRICT CAMP MEETINGS

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.

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.

CAMP MEETING

AMARILLO, TEXAS—900 N. Pierce St.; Camp Meeting, Aug. 20-29; 3 services daily: 10:00, 2:30, and 8:00. Watson Argue, Main Speaker. A. C. Bates and S. G. Shields will assist. For further information write E. R. Foster, Pastor.

OPEN FOR CALLS

Evangelistic or Pastoral

Evangelist and Mrs. Robert Ridener, c/o Mrs. Jane Knox, Mayfield, Okla.—"References furnished."

Marvin L. Smith, 1202 N. Cory St., Findlay, O.—"Have resigned pastorate at Bloomington, Ind. Have been with the Council 17 years; 10 years' pastoral experience. Wife and I play guitar and violin and sing together."

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 715, Humble, Texas. "I have accepted the pastorate here."—N. R. Giasullo.

NEW ADDRESS—Box 146, Longmont, Colo.—"I have accepted the pastorate here."—Don W. Husted.

NEW ADDRESS—3032 S. E. Caruthers St., Portland, Ore.—M. T. Draper.

WANTED—Old Evangelists, Bibles, tracts, etc., for distribution in needy field.—Evangelist Nancy Galbraith, Route 3, Box 340 E., Tucson, Ariz.

NOTICE—The name of the Southern Bible College, Houston, Texas, has been changed to Southern Bible Institute. The policy and program of the school will be the same as before.—E. N. Richey, President.

WORLD MISSIONS CONTRIBUTIONS

July 7-13 Inclusive

ALABAMA Geneva Assembly	\$ 1.07
Morris Hicks Chapel Assembly	2.00
New Brockton Assembly	4.00
Phenix City Assembly of God	2.64
Piper Coleanor Assembly of God S S	2.00
Thomasville Assembly	3.77
Warrior Assembly of God S S	1.00
ARIZONA Buckeye Assembly of God	6.85
Cottonwood Assembly of God	2.77

Sedona Assembly of God	10.00
ARKANSAS Personal Offerings	.10
Camden Assembly of God S S	3.00
Dardanelle Assembly of God S S	10.51
Eureka Springs Elk Street A of G C	5.00
Fordyce Assembly & D V B S	9.35
Ft. Smith Assembly of God C A Class	1.20
Gentry Bethel Height Assembly of God	1.00
Hartford Assembly of God S S	1.80
Humphrey Bayou Meter Assembly	3.00
Huttig Assembly of God	2.00
Leslie Assembly of God C A Class & D V B S	2.30
Malvern Assembly of God S S	7.50
Malvern Daily Vacation Bible School	2.10
Monticello Assembly of God	5.50
Paris Daily Vacation Bible School	2.44
Siloam Springs Assembly of God Church	11.00
Springdale Assembly of God Church & S S	.75
Texarkana Daily Vacation Bible School	.58
Van Buren Assembly of God	3.35
CALIFORNIA Personal Offerings	230.76
Alameda Glad Tidings Church & S S	15.00
Antioch Assembly of God & S S	2.70
Auburn Full Gospel Tabernacle	25.00
Bakersfield Full Gospel S S	10.00
Bellflower Full Gospel Tabernacle C A's	15.00
Blue Lake Pent'l Mission	6.50
Carlsbad Gospel Tabernacle	5.90
Coalinga Pent'l Full Gospel Mission S S	6.85
Delano Christ Ambassadors	1.50
Dunsmuir Pent'l S S	57.13
El Centro Assembly of God	11.21
Fontana Pent'l Church	9.66
Fresno Church	25.00
Hanford Glad Tidings S S	5.00
Hermosa & Manhattan Beaches D V B S	15.00
La Mesa Gospel Tabernacle & S S	9.61
Lomita Calvary Evangelistic C M B	5.00
Long Beach Central Gospel Tabernacle	50.00
Los Angeles Full Gospel Tabernacle	32.50
Los Angeles Trinity Assembly of God	8.77
Manhattan Beach Assembly of God C A's	1.00
Merced Pent'l Church	17.47
Monterey Calvary Tabernacle	2.85
National City Pent'l Tabernacle	16.10
National City Pent'l Tabernacle C A's	1.31
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N. Hollywood Sunday School	34.36

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Palo Alto (East) Community Church	24.05
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Pasadena Pilgrims Class S. California B. S.	20.00
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Pocahontas Pent'l S S	2.00
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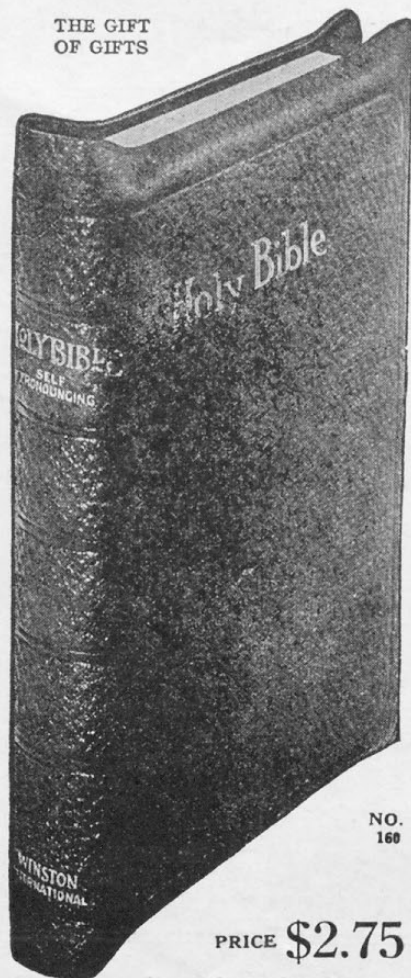
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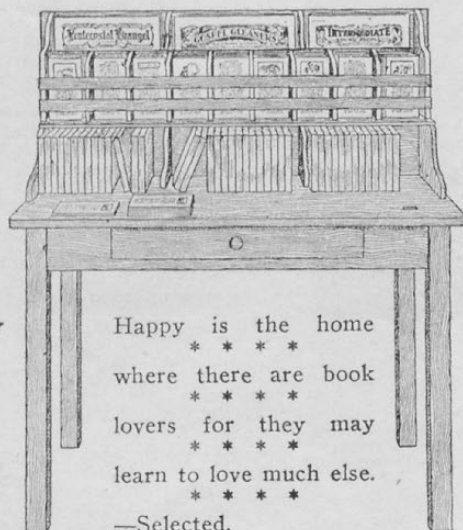
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Mt. Union Pent'l S S	5.17	Marquez Assembly of God	1.00	Sunnyside Full Gospel Tabernacle S S	9.10
New Castle First Pent'l Church C. A's	12.50	Newcastle Assembly of God	6.78	WEST VIRGINIA Flemington P A of G	2.75
North Tazwell Assembly of God	4.00	Newcastle Assembly of God Church W M C	1.00	Grafton Pent'l Sunday School	8.00
Pittsburgh Millvale Branch Pent'l G M	16.30	North Austin W M C	1.55	Paw Paw Woodrow Pent'l Assembly	7.41
Poland Assembly	8.00	N. Ft. Worth Rosen Heights Assembly of God	15.00	Rocky Gap Assembly	5.15
Saxton Pent'l Assembly	7.65	Olney Assembly of God	11.51	WISCONSIN Personal Offerings	10.00
South Fork Pent'l Assembly of God	24.80	Orange Assembly of God	4.00	Adams Gospel Tabernacle	21.37
Stroudsburg Assembly & C. A's	18.07	Port Lavaca Assembly of God S S	5.54	Glidden Gospel Tabernacle	6.65
Wilkinsburg Pent'l Church	22.26	Port Neches Assembly of God Church	2.37	Kenosha Christian Assembly	45.00
SOUTH DAKOTA Personal Offerings	12.00	Sachse Pent'l Church	2.50	Milan Gospel Mission	7.35
Buffalo Gospel Tabernacle	5.82	San Antonio First Assembly of God	26.00	Milwaukee Full Gospel Church	29.00
Carthage Gospel Tabernacle	2.30	San Antonio Glad Tidings Church	11.00	Oshkosh South Side Gospel Tabernacle	6.50
Dewey Assembly of God	7.10	Saratoga Assembly of God	13.13	Portage Gospel Tabernacle	5.00
Gregory Gospel Tabernacle	2.50	Skellytown Assembly of God S S	2.65	Ripon Gospel Tabernacle	6.00
Hill City Gospel Tabernacle	3.50	Snook Full Gospel Tabernacle	1.69	Sparta Full Gospel Tabernacle	10.00
Meckling Full Gospel Tabernacle	6.25	Trenton Full Gospel Church	1.21	Wausau Christian Assembly	62.97
Vale Gospel Tabernacle & S S	4.70	Troup Red Oak Flat Assembly of God	5.08	Wausau Christian Assembly S S	10.00
Wall Assembly of God	1.75	Yoakum Assembly of God S S	5.00	Wautoma Gospel Tabernacle	13.86
TENNESSEE Churchton Union Grove Church	1.34	VIRGINIA Personal Offerings	6.00	Wisconsin Rapids Gospel Tabernacle	13.50
Columbia Full Gospel A of G S S	4.92	Belvoir Full Gospel Tabernacle S S	20.37	Wisconsin Rapids Gospel Tabernacle S S	14.70
Kingsport Assembly of God S S	.93	Front Royal Full Gospel S S	1.17	WYOMING Buffalo Assembly of God S S	2.40
Memphis Assembly of God	8.10	Petersburg First Pent'l Tabernacle	20.50	Laramie Frst Pent'l Church	8.75
Memphis Christ Ambassadors	5.00	Richmond Calvary Pent'l Tabernacle	2.00	Rock Springs Pent'l Sunday School	2.35
Union City Assembly of God & S S	3.40	Winchester Full Gospel Tabernacle S S	5.00	ALASKA Juneau Bethel Pent'l Assembly	20.10
TEXAS Personal Offerings	26.85	Winchester Hayfield Assembly	12.51	CANADA Personal Offerings	20.00
Angleton Assembly of God	9.85	Windsor Pine Grove Assembly	4.21	FOREIGN Danzig Student Body of the B I	6.00
Appleby Pleasant Hill Church Assembly of God	1.03	WASHINGTON Personal Offerings	89.25		
Amarillo Assembly of God Church & C A's	25.00	Anacortes Pent'l Tabernacle	45.00	Total amount reported	\$7,370.90
Caldwell Assembly of God	3.15	Cashmere Full Gospel Assembly	3.00	Home Missions Fund	151.07
Canyon Assembly of God	4.78	Colfax Full Gospel S S	51.89	Office Expense Fund	65.02
Cuero Assembly of God	6.00	Colville Pent'l S S	5.00	Literature Expense Fund	17.05
Daisetta Assembly of God S S & C A's	10.00	Deer Park Pent'l Assembly of God S S	9.13	Amount reported as given direct for	
Dallas Revival Tabernacle W M C	5.00	Everett Bethany Temple	60.00	Home Missions	143.86
Dayton Simmons Bottoms Assembly of God	5.00	(Near) Gig Harbor Wollochett Pent'l A S S	6.00	Amount reported as given direct to	
Frankston Assembly of God S S	1.74	Granite Falls Bethel Tabernacle & S S	17.02	Missionaries	345.35 722.35
Ft. Worth Polytechnic Assembly of God	1.00	Kittitas Bethel Tabernacle	10.23		
Ft. Worth Shield of Faith Bible Institute	60.00	Latah Pent'l Church	8.71	Amount received for Foreign Missions	6,648.55
Gainesville Assembly of God S S	5.00	Leavenworth Pent'l Assembly of God	17.69	Amount previously reported	6,711.02
Galveston Assembly of God Church	4.00	Lynden Pent'l Church	10.00		
Gladwater Assembly of God	10.44	Oak Harbor Full Gospel Corner Church	2.15	Total amount received for Foreign Missions	
Highlands Assembly of God S S	6.61	Peshastin Mission	5.00	to date	\$13,359.57

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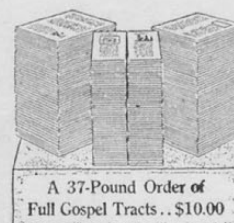
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