

Mrs. O. O. Hunt
57 Court St.,
Deposit, N. Y.

FILE COPY

O thou that
hearest prayer,
unto thee shall
all flesh come.
Psa. 65:2.



Ask, and ye
shall receive,
that your joy
may be full.
John 16:24.

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Assurance of Answered Prayer

HOW constantly the Lord said "ask" in all His teaching on prayer. The very word brings us into relation to a Person. You must have a person to ask anything from, for asking apart from the existence of a person to ask, is empty and valueless.

To ask in prayer is much, but it is the answer to the asking which proves dealing with God. Christ did not only say "ask," but "receive." We want answered prayer, and prayer answered all the time.

Let us look at some of the Lord Christ's assurances about answer to prayer. "Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21:21. It shall be done! "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Notice the connection of the word "ask" with the faith that can say to the mountain, "Go." The Lord does not say we can tell the mountain to go, purely as a word of command apart from Him. The word "ask" following the statement about the mountain, shows that the "Be thou removed" is the result of an asking and dealing with God first in prayer.

We must never leave out the asking. We are

first to ask, and then say to the mountain, "Go." There is the asking and then the doing, or saying, or dealing with the obstacle we have first prayed about. This is the kind of prayer we want—the prayer that acts upon the transaction first made with God. Ask, and then say to the obstacle, "You must go," for God has said, "It shall be done."

So many ask, and then go away, and even forget all about what they have asked, because they think the asking is sufficient. They think God has undertaken, and they have finished with it. But by their dropping the matter they

hinder God's working, and they wonder why they have not "answered prayer."

Ask! Then say to the mountain, "Go." We have something to do with the outcome of prayer, following it up in perseverance and watching. Eph. 6:18. We have not only to ask, but we must ask the Lord, to know His will, and then say to the mountain, "Go." The asking brings us in relation to a Person, and then we are to direct the result of the appeal to a Person, upon the specific thing prayed for; then it moves as we pray, and presently the mountain goes into the sea; it melts into oblivion.

Mountains of obstacles in front, miles high, so that the way through seems impossible, but you asked, and in the asking came into close relationship with the Lord Jesus, who said to His disciples, "You ask, and I will do." You say, "Lord, I ask you to move this mountain in the path." And He replies, "Yes, child; now turn, and face your mountain and say to it, 'Go.'" Thus you co-operate with God in its going, by the word of your testimony, saying, "God says it shall be done."

You have been asking, and you have been looking; but the mountain in your path does not move. Ah, you say, "I suppose I did not ask properly." Yes, but after asking you ought to have been saying all the time, "It shall be done." This is the victory of faith which overcomes the world.

(Continued on Page 10)



"The Precious Blood of Christ"

*Glory be to Jesus,
Who, in bitter pains,
Poured for me the life-blood
From His sacred veins.*

*Grace and life eternal
In that Blood I find;
Blest be His compassion
Infinitely kind.*

*Blest through countless ages
Be the precious stream,
Which, from endless torments,
Did the world redeem.*

*Lift ye then your voices;
Swell the mighty flood;
Louder still and louder
Praise the precious Blood.*

*Abel's blood for vengeance
Pleaded to the skies;
But the blood of Jesus
For our pardon cries.*

*Oft as it is sprinkled
On our guilty hearts,
Satan in confusion
Terror-struck departs.*

*Oft as earth exulting
Wafts its praise on high,
Angel-hosts rejoicing
Make their glad reply.*



Why "Tongues"



By Donald Gee

Not long ago a correspondent who had been greatly blessed through the ministry of a Pentecostal evangelist, and has since been an appreciative and regular attendant at the local assembly of God, wrote to us regarding the undue emphasis which she felt the pastor appeared to be placing upon the necessity of speaking with tongues (Acts 2:4) as a sign evidencing the receiving the Baptism with the Holy Spirit.

The letter was courteous, sympathetic, and open. It represents a large body of enquiry which deserves a frank reply. Why, then, do we in the "Assemblies of God" stand for this point?

Our answer is that, in the first place, we do so because it is, in our opinion, Scriptural. There are four records in the New Testament of the Baptism with the Holy Spirit being given—Acts 2:4; 8:17; 10:44; 19:6. In each case (except 8:17), it is clearly stated that they spoke with tongues. In the one exception, the inference is almost overwhelming that they did so, for there was some manifestation which was perfectly evident to Simon the sorcerer (v. 18).

We are not forgetful of the many saintly and gifted servants of God all through the centuries who, as far as history can show, did not speak with tongues. Neither do we despise nor neglect the powerful ministries of some today who frankly aver that they have never spoken with tongues, even when seeking their endowment of "power from on High." We attribute their fruitful ministry as wholeheartedly as they themselves do to the power and grace of the Holy Spirit working with them, and we unfeignedly rejoice in the same.

But for ourselves we feel called to stand by the pattern given to the Church in the New Testament. We humbly believe that the Lord has entrusted a distinct testimony to the Pentecostal Movement on this point, and we desire to be faithful. Our testimony is not, however, a negative criticism of others; it is a positive declaration of what we consider to be the plain Scriptural standard in the matter. Our arguments are not historical, but Scriptural. They are not experimental, except and in so far as they strictly fall in line with the New Testament upon this matter. If our doctrine concerning tongues and the Baptism with the Holy Spirit be challenged, we respectfully insist that the challenge be met on the ground of the Scripture.

* * * *

But we can go beyond a mere statement that we hold this doctrine to be

literally Scriptural as a matter of New Testament precedent. We also affirm that it is reasonable.

The Baptism with the Holy Spirit implies in the very meaning of the word "Baptism" some overwhelming experience of the fullness of the Spirit of God. The recorded instances in the book of Acts portray just such an experience. To maintain that a spiritual blessing of such a powerful nature can be received *without* some very evident manifestation of what is occurring strikes us as being eminently unreasonable. Indeed we go further, and say that it is logically untenable. The apparent "drunken" condition of the disciples on the day of Pentecost (Acts 2:13) is easily understood by any who have themselves tasted of like glorious spiritual intoxication when the Spirit has been poured upon them.

It may be argued that while this is granted it still leaves the question open as to why the manifestation of the Baptism with the Spirit should be expected to take the form of speaking in tongues. Well, of course, as stated above, it was the SCRIPTURAL manifestation. But let it be considered also, that the inevitable urge at such a time is towards *expression*. We give due and solemn weight to the awe that fills the soul when in the conscious presence and experience of the majesty of God, and know that resultant silence of inexpressible worship filling our spirits. But Scripture and experience agree in testimony that the Baptism with the Holy Spirit causes expression, not silence. The heart is bursting with praise: the mind is aflame with inspiration. There is an irresistible longing to speak forth "the wonderful works of God." Acts 2:11.

The unutterable glory that fills the soul pants for utterance. Words are used, but they all seem so poor. The mind is reduced to helplessness in its search for language. Never was the power of adequate expression so desired—yet never so unattainable. And while in such a spiritual condition the unworthy recipient of divine grace still receives billows of glory from the mighty Baptizer in the Holy Ghost and fire!

It is the crowning act of this supreme initial experience of the Spirit's fullness that the Holy Spirit should give to the believer a power of utterance that comes from Himself. Acts 2:4. The "other tongues" are a holy relief to a bursting spirit: they are the only possible alternative form of expression when all our known natural language becomes totally

inadequate. "Prophecy" may accompany "tongues," as in Acts 19:6; while the mind is being carried along by the inspiring breath of the Spirit; but even so there are moments of ecstasy when "other tongues" form the only means of expression by which our spirits can become articulate.

* * * *

It is divinely intended that the Baptism with the Holy Spirit should be an intensely real experience, both to the happy recipient, and to others who may be present. The analogy with baptism in water teaches this (Mark 1:8), for the greater baptism cannot be inferior in conscious experience to the lesser, and immersion in water is a very conscious action.

It was the actuality of Pentecost "at the beginning" on the line of downright manifestations that brought the crowd running together (Acts 2:6): we have already noted how the sorcerer at Samaria "saw" that through the laying on of the apostles' hands the Holy Ghost was given (Acts 8:18): in the house of Cornelius the immediate initial evidence of speaking with tongues convinced the reluctant Jewish believers who accompanied Peter that these Gentiles were indeed fit candidates for Christian baptism because they had undeniably received the Holy Ghost (Acts 10:44-48): while at Ephesus the patent lack which Paul had noticed was plainly removed as the Spirit manifestly came upon them and they "spoke with tongues and prophesied" (19:6).

In the remaining portion of the New Testament the Epistles consistently regard the reception of the Spirit as a definite crisis which believers can look back upon with no uncertainty. Gal. 3:3, 5; Eph. 1:13; 4:30; etc.

Now that which places the actuality of the Baptism with the Holy Spirit beyond dispute as a definite crisis which can always be referred to thereafter, is an initial evidence received at the time. Only so can seekers, and those praying for and with them, be satisfied that the object of their supplication has been received.

Rich and varied are the evidences of the Holy Spirit's grace and power manifested in the life of the believer who goes on to walk in the Spirit: there are nine fruit of the Spirit (Gal. 5:22-23) and nine gifts of the Spirit. 1 Cor. 12:8-10. But for an immediate evidence at the beginning some simple manifestation is palpably required that needs no space of time to allow opportunity for growth and no special circumstances to give opportunity for exercise.

Such a manifestation is supplied in a unique way by speaking with other tongues as the Spirit gives us utterance. For among all the manifestations of the Spirit listed in 1 Cor. 12:8-10 this alone

appears to necessitate no other persons being present towards whom it can operate ("tongues" are peculiarly spoken "to God," 1 Cor. 14:2 and 28); and is yet, at the same time, a manifestation immediately apparent both to the recipient and to any others who may be present. It is difficult to conceive of any other manifestation so perfectly meeting all the requirements of an initial evidence.

Adoration at the divine wisdom revealed in the choice of "tongues" seems far more fitting than cavilings and objection. We practically become critics of the Most High unless we are very careful. Peter silenced early fault finders by reminding them that their criticisms were really directed against God and not man. Acts 11:17. His argument still stands.

* * * * *

Our doctrine does not rest upon experience, but experience may be legitimately referred to if it has been demonstrated that it rests upon the New Testament.

Speaking with other tongues as the Spirit gives men and women to utter has proved to be an inexpressibly precious experience in the lives of hundreds of thousands of Christians all over the world today. This simple manifestation has marked for them the hour of deep satisfaction and full assurance that they have received the gift of the Holy Ghost for which they have earnestly prayed, and sometimes tarried long. "Tongues" occurred at a gateway into a spiritual "Canaan." Everything has since been—different. This fact that the experience brings a difference into all the spiritual life is shared by them all. It has clothed the sweetly familiar phrase "the communion of the Holy Ghost" with a depth of meaning unknown before.

Is it any wonder, therefore, that they regard this doctrine of speaking with other tongues in connection with the Baptism with the Holy Spirit as no light thing to be cheaply held, and easily surrendered? As a matter of fact it represents the type of spiritual experience that men have been willing to die for in days gone past. Many today *have* suffered quite a bit for this distinctive testimony.

When we offer this Scriptural doctrine and testimony to others we do so with no intention of casting any aspersion upon their spirituality or service. If it is offensive the offence is unintentional. We frankly appreciate every true and evident experience of the Holy Spirit everywhere, and rejoicingly praise God for the same. Our motive is to offer in Christ's Name a blessing which we have seen to be entirely Scriptural, and which we have proved to be unspeakably precious.

What Puts Off Revival?

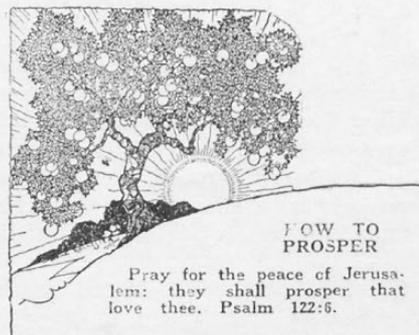
Chas. E. Robinson

An important reason why prayers for revival remain unanswered seems to have been quite generally overlooked.

When Elijah prayed for rain to end the forty-two months drought he kept sending his servant to look for something. What? Rain? Oh, no, the *sign* of rain. He sent to see if there were any *clouds*. When at last the report came that a little cloud the size of a man's hand had been discovered, his faith took wing, and very soon he had the answer—the rain fell copiously. This account is given in this detail by the inspired writer for our learning.

When a church sets itself to pray for revival it should do so with the same grim determination that Elijah had when he entered the cave and began calling on God for rain. Clouds are not rain, but clouds go before rain. So, wisely, Elijah kept watching for a cloud. He needed the cloud to enable him to say to God in active faith, "Send rain, *now*." If people who have settled down to pray for revival until it comes will display like wisdom, they will keep looking for confessions of sin openly made by the Christians, especially by those who are assembled to pray for revival. Confessions are not revival any more than are clouds rain, but confessions go before revival. So, when the confessions, brokenly made begin to be heard, the weary prayer warriors can begin to shout the victory. The end is in sight. Soon the showers of latter rain will be falling. Soon the church will be in the midst of revival. Backslidings will be healed, lukewarmness will be overcome, disunity will disappear, grudges will be forgotten, hatreds will be changed to love, the congregations will grow, and sinners will seek the Lord.

There was nothing Elijah could do to cause the clouds to gather. He had to depend wholly on God for that, and pray. However when people realize that confessions publicly made precede revival, there *is* something they can do to bring on these confessions, these promising clouds. Knowing that confessions are the first things to look for they can hold themselves before the Lord in an inquiring state of mind. What is there in



my life, Lord, that is hindering revival? Show me and I'll confess it before the church. Knowing that confessions should be general, coming from many of the children of God, the sins which Christians so commonly fall into, criticism (the cancer on the spiritual man), murmuring, tattling, carrying tales of evil, pride, secret sin, being cross at home, foolish talking, loving the things that are in the world and so on, should be brought to mind. The preacher should speak often about them, describing them carefully and showing why they are so destructive to church life and power. Those who hear may then be challenged to confess. Will you confess your sins and get out of the way of revival, or will you try to retain the good opinion of the church which you think you have, and hinder God's work?

When the whole sky is overcast with clouds of confession, the revival has begun.

The Secret of True Joy and Peace

Frances Ridley Havergal, of blessed memory, reveals the secret of her career in the record which she has left behind. "It was on Advent Sunday, December 1873, that I first saw clearly the blessedness of true consecration. I saw it as a flash of electric light; and what you see you can never unsee. There must be full surrender before there can be full blessedness. God admits you by the one into the other."

In her last hours on earth she enjoyed great peace in the Lord. Among her words were: "God's will is delicious; He makes no mistakes—I have peace, but it's Himself I am longing for. Ever since I trusted Jesus altogether, I have been so happy. I cannot tell how lovely, how precious He is to me. God's promises are so true. Not a fear." And the same glorious experiences lie ahead of all who will follow the same path, for God is no respecter of persons.

If you walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. Lev. 26:3-5.

We are guilty of embezzlement if we treat as our own that which God gives us in trust as stewards.

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



Child Evangelism



Della Munholland, of Central Bible Institute

"Train up a child in the way he should go: and when he is old, he will not depart from it."

The purpose of child evangelism is twofold: To evangelize the child, and to evangelize the parents.

It is a well known fact that about ninety per cent of Christians make their choice for Christ from early childhood to the age of twenty. With this fact in mind should we not bend every effort to evangelize the child? From infancy to the age of six is the child's most impressionable period of life. It is as clay in the hands of the potter. The parent and the teacher can by wise handling of the child make of him a vessel molded and shaped for the Master's use.

The first lullaby that an infant hears should be a song of dedication direct from the heart of the mother. Let her words of comfort to sooth the sobbing heart of her babe be well sprinkled with the Word of Life. Since the mother is so constantly with the child she is primarily its teacher.

Every parent should be a story teller, for there is no child who does not love a story. Have Bible stories so well in mind that when the child calls for a story his little soul may be fed with the Bread of Life. Lead him to love the name of Jesus and to call upon Him in time of need, to give Him praise all the day long because of His goodness and the love he bears to all of us, especially little children, for he said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of God."

Since every home is not a model Christian home it behooves every Christian to do his part in reaching out in his Christ-born love for souls and evangelize every man, woman and child that he can.

Children's Home Bible Classes

One of the best ways to evangelize the child is through the Home Bible Class, planned to reach children not otherwise reached by the gospel. Many parents will permit their children to attend a class of this nature who do not permit them to attend Sunday School or Church, especially if such class is conducted on the non-denominational basis.

Any number of children may attend. However, thirty is considered a good teaching unit. If more than thirty are in attendance it is advisable to divide the class. Place the pre-school children together in one class and those of the first, second, and third grades together in another class. If there is sufficient de-

mand for it there may be another class to take care of the children of the higher grades, for whom a teacher should be provided.

How to Start the Home Bible Class

There are few communities that do not have thoroughly Christian homes. One of the outstanding homes should be selected in which to hold the meetings.

A. The Classroom.—The classroom should be large enough to accommodate the group of children with which one has to deal. It should be well lighted, and ventilated. The chairs or benches used should be of such height that the children's feet may rest flat on the floor. There should be a portable blackboard that every lesson may be illustrated. No teacher should try to teach little children without crayolas, cut-out pictures, paper, and scissors. See that each child is provided with these. If at all possible have a musical instrument of some kind, for much of the children's training will be in song. Especially do they love motion songs, and they should have as many of them as is possible to give.

B. Drive for Membership.—When everything is in readiness for the assembly of classes, it is well that two workers go together to make the final drive for membership. In starting a work of this nature there are always a few families with whom the worker has talked and gained their confidence before the final arrangements have been made for the gathering in of the children.

The drive for membership may be conducted in various ways:

1. House to house visitation, if the worker is a member of the community, is one of the best ways to secure membership, for thus the parents have a chance to meet the worker face to face. If she is not a member of the community then she should take a well-known person of the community with her or carry a good recommendation from various members of the community, for no one wants to trust her children to the care of strangers.

2. If it is impossible to see the parents personally, one can often win them by writing them a good letter explaining the purpose of the movement, assuring them of the deep interest you have in children generally and asking that they give their children permission to attend the class.

3. Children may be contacted at the close of school. Get them together in groups with some of the older brothers

and sisters if possible, so that false reports may not reach the ears of the parents. Children have strong imaginations so it is wise to safe-guard every movement if you are a stranger in the community.

Many times it is possible to obtain the co-operation of the superintendent and principal of the school and you may be permitted to go into the classroom and talk to the children in a body. If your work is in a rural community this is one of the best methods I know of. Here also the class may be held in the school house. The rural school house is the center of all community activity, and the house is usually voted open at the general election in the spring. See the school board, and the teacher in charge before doing anything about trying to get a class started.

C. The Class in Session.—1. Open the class with the song service if there are only one or two children present. Be prompt in everything that is done. The time devoted to the song service should be the training time. Have a number of songs ready to teach the children. Sing a stanza and the chorus of one song until the children can sing it with you fairly well, then try another one in the same manner, then go back to the first one, etc. After the new songs have been practiced ask the children if any of them have a song they should like to sing. There will nearly always be some children who are good singers and who have a few songs memorized, so let the leaders lead the songs and it will be surprising how quickly the other children will take it up. The songs chosen should be those having the message of salvation.

2. There should be a time of prayer when children are taught to pray. Teach them little prayers and have them say them singly and in concert. Have them make special prayer requests, then pray with them for their needs. Make God real to them.

3. The Bible story also should have the message of salvation. It is well to tell the story of the crucifixion and why Christ died on the cross; then in succeeding lessons go back to the beginning of creation and through story after story show the awfulness of sin, that each one of us has the germ of sin in us, and that it takes the cleansing blood of Jesus to make us pure and clean.

To illustrate inborn sin draw an apple blossom on the board showing the pistil and the pollen bearing stamen. Tell them how the pollen must fall on the mouth of the pistil tube and work its way down to the base and to fertilize the little germ before the apple can grow. An insect passing by lights on the blossom, deposits her eggs at the mouth of the pistil tube and they too work their

way down to the little germ. Finally the eggs hatch and the worms begin to feed on the apple. While the outside is perfectly good and the apple seems to be good and sound yet it is rotten and worm-eaten at the heart.

After the story period is over give them the crayolas and paper and have them draw just what they saw as you talked. I sometimes have them close their eyes as I talk so they can better get the mental picture. Have them draw the cross and put the blood stains on. Talk to the children while the hand work is being done and if possible lead them to accept Christ.

Do not be afraid of giving a story that will be too big for them to understand if you tell it in the vocabulary of the child. Children think far more deeply than adults sometimes give them credit.

I know one mother who taught her young son the story of Jesus from infancy to the resurrection. The mother thinking that the story of the infancy and childhood of Jesus must be more fascinating to the youngster than any other part of the story said to him one day when discussing the subject, "Son, don't you just love the innocent little babe, Jesus?"

"Yes," was his reply, "but I love the man, Jesus better."

4. Do not neglect the memory work, for Scripture learned during this period of the child's life will stay with him.

5. Dismiss the class with as much love and kindness as you can master, inviting each one back the following day at the same hour.

The class period should not be more than an hour long, for children soon become weary, and it is hard to hold their attention. These classes should continue at least until the close of the public school, and if there is the demand, it could be carried on during vacation.

Safeguarding the Life of the Born-Again Child

A. Home Conditions.—If the parents of the children are not Christians, then the first thing to do is to try to lead them to a saving knowledge of the Son of God. Induce them to put their children into some Sunday School and Church, and insist that they go themselves. Interest them in procuring and reading good Bible story books to their children. Secure co-operation in every way possible. Should there be sickness, or sorrow, or a need of any kind in the community during your stay there be quick to lend a helping hand.

B. School Conditions.—Unless the child be thoroughly grounded in the principles of Christianity during his pre-school years, and unless his training continue in the home during his school days, he is likely to have little or no religious

training unless of course he is fortunate enough to have a Christian teacher who sees in every little face before her a soul for the kingdom of God.

When I started teaching in the public school, the stories I must teach the children were Mother Goose rhymes, fairy and brownie stories, fables, etc. which were such a contrast to the stories I learned when I first started to school that I became alarmed that through the teaching of such stories I might be responsible for throwing the child out of balance with the Christian training I was trying to give at the same time. I opened school each morning with a Scripture reading and sometimes prayer, sometimes we repeated the Lord's prayer together.

In teaching the fairy stories I tried to impress upon the minds of the children that the stories were not true, but that someone had just imagined the stories and written them for the entertainment of children.

One night the mother of one of my beginners read her a beautiful Bible story. When the mother had finished, the little daughter said,

"Mother, you know I don't believe a word of that." The mother shocked beyond words for a moment finally said,

"Why Beulah, how can you say a thing like that?"

"Well," she replied, "our stories at school are not true, and that story sounds just like the stories in our books."

Let us present the Bible stories in such a way that the children will believe them, especially the story of the Saviour; and let us pray much and use every proper means to bring the children to really know Him as a Saviour from all their sins.

The mother of another one of my beginners gave her young son some matches one evening and told him to go to the cellar and bring a can of fruit for supper. He was gone for some time. When he returned he wore a peculiar expression on his face. He placed the fruit on the table, then began relating his experience.

"Mother, you know you gave me three matches. Well, I struck one and it went out and I couldn't find the fruit, then I struck another one and it went out, so I still couldn't find what you wanted. I only had one match left so I said, 'Now God, please help me find the fruit when I strike this match,' and I found the fruit and had enough light to get out of the cellar."

It is hard to influence the public school teacher unless she is a Christian herself. She has known no other training, for fables, folk-lore, fairy stories, fiction, dancing, and a love for the stage have been the food upon which her mind has been fed.

Let us join our hearts, our minds, and our hands together and bring the little ones into the fold.

Anchored

The captain of the old iron-clad *Merrimac* was skeptical concerning spiritual things. One day the chaplain of the Pennsylvania Soldiers' Home, where he was staying, gave him this challenge: "Read the Bible, and mark in red anything you don't believe." With a glitter in his eye the captain accepted the challenge.

Whenever the chaplain would pass the room where the captain was confined by illness, he would stop and say, "Captain, have you marked anything yet?" The old captain would only grin and remain silent.

A number of days later the chaplain stepped into the room to find the captain upon his bed. His Bible was opened and the chaplain began looking through the Gospel of John for red marks. He found nothing in all the first chapter nor in the second nor in the third until he came to the sixteenth verse. Beside this verse he found written in red these words, "I have cast my anchor in a safe harbor, thank God."

The Mediator

Robert Chapman once visited an infidel who had said he would shoot any man who spoke to him about his soul. Perfectly aware of it, Mr. Chapman went. The man got down his rifle, and as Mr. Chapman spoke, he levelled it again and again, but each time lowered it. After the interview a friend asked the infidel why he had gone helplessly through such odd manoeuvres. "Because of the man," he replied. "What man?" his friend asked. "Why," he said, "all the time I was trying to shoot, a Man in white came between him and me, and I couldn't get a fair shot." We know the Man in white. "There is one God, one mediator also *between God and men, himself man*, Christ Jesus, who gave Himself a ransom for all." 1 Tim. 2:5.

Oh! the peace of soul,
While the surges roll;
Naught can harm the Father's child,
Though the storms are raging wild.
Close by thee the Father's standing,
All the universe commanding;
He'll protect from tempest wild;
Trust Him, weary child!

—P. H. Duncan.

What Is a Saint?

A preacher asked the children in his church, "What is a saint?" One youngster spoke up, "I reckon a saint is a fellow that's good when nobody's lookin'."

The Sunday School Lesson

The Giving of the Ten Commandments

Lesson for August 22. Lesson Text:
Exodus 20

A happy reunion. We read in Exodus 18 how Jethro, the priest of Midian, Moses' father-in-law, came to the camp of Israel, together with Zipporah, Moses' wife, and their two sons. Moses told his father-in-law about all the goodness of the Lord that he had seen since they had parted, and Jethro rejoiced. This priest then made a burnt offering and sacrificed to God, and Aaron and all the elders of Israel ate bread with Moses' father-in-law before God. The representative of Israel, the one who had been their deliverer, together with his bride, and this Gentile were all united around the altar. Earnest of that day when the Jews, the Gentiles, and the Church of Christ, which is His bride, can feast together in the kingdom of God, with our heavenly Priest ministering to us the bread which speaks of His broken body, and also the wine that pictures so vividly His blood poured out for our redemption. His work at the Cross was to break down the middle wall that separated the races. Writing to those who had put on Christ, Paul says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Eagles' wings. When they came to the desert of Sinai they camped before the mount, and Moses went up unto God, and the Lord spoke to him, "Thus shalt thou say to the house of Jacob . . . Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." What He did for Israel He is more than willing to do for us. Coming to the New Testament, we find the Epistle to the Ephesians a real "eagle's wing" message, enabling us to come into heavenly places and there dwell in close and intimate union with our Lover-Lord, seated with Him and partaking of His life and nature. Through receiving this we are enabled to be the most practical Christians, fulfilling all the wishes of His loving and gracious heart.

"We will do." The Lord said that if they would obey His voice, and keep His covenant, they should be unto Him a kingdom of priests, and a holy nation. Moses called the elders before him and laid these words before them. The people declared "All that the Lord hath spoken we will do." They seemed to be very sure of themselves. Only a short while before they had been murmuring and complaining and showing their unbelief, and now they thought themselves perfectly able to

fulfill all the holy demands of a holy God. It was the spirit of the proud Pharisee, who when he went up to the temple was thanking God that he was doing this and that and the other thing, and was not like that contemptible publican down there. But the humble publican knew that he had failed completely in meeting all the demands of the righteous Lord, and cried, "God, be merciful to me a sinner." And the Lord tells us he went down to his house justified, or made righteous.

A foolish vow. Says MacIntosh, "When Is-



rael said 'We will do,' they took upon themselves a vow which they were not able to pay. Did they keep their vow? The answer is, Witness the golden calf, the broken tables, the desecrated sabbath, the despised and neglected ordinances, the stoned messengers, the rejected and crucified Christ, the resisted Spirit. Our eternal salvation rests not upon our poor shadowy vows and resolutions, but alone on the 'one offering,' Jesus Christ. Christ has taken all our vows upon Himself, and gloriously discharged them forever." Our boast, then, is in Christ, and in Christ alone.

The fiery law. When the holy presence of the holy God came down upon mount Sinai, the people were not allowed to come near the mountain, which burned with fire. In Romans 7:13 we learn that the law was given to set forth the exceeding sinfulness of sin.

"It was like a perfect mirror let down from heaven to reveal to man his moral derangement. If I present myself, with a deranged garment, before a mirror, it shows me the derangement, but does not set it right. If I measure a crooked wall, with a plumb line, it reveals the crookedness, but does not remove it. If I take out a lamp into a dark night, it reveals to me all the hindrances in the way, but it does not remove them. Neither the mirror, the plumb line, nor the lamp creates the evils which it points out; it simply reveals. Thus it is with the law. It does not create the evil in man's heart, neither does it remove it; but it reveals it."

A fuller revelation. When we come to the words of Christ in Matthew 5, we see that even if there is a thought of lust in our heart we are guilty of adultery in the sight of the holy God. If there is anger without cause there is danger of judgment, and the high demand of the law is that we love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us, and persecute us. Can the natural man do this? No. In view of these high demands, we must see with Paul, that all have sinned, and come short of the glory of God. As sinners we need to come to the Saviour for pardon for the many sins committed, and for grace to live a life that is truly pleasing to Him.

"Wherefore then serveth the law?" The law has its place in revealing to us our sins. Paul tells us, "The law was our school-master to bring us unto Christ." When I read the demands of God's holy law and realize how far short I have come from these holy demands, I am made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Then I can thank God that He has provided a Saviour, even Jesus Christ, who went to Calvary and bore the full penalty of death for all the offences I had committed. There, at the Cross, I learned not only that He died, but that since He died for all, I am counted as crucified. When I was baptized in

water it was just a picture of burial. I who had died at Calvary was to be buried, and then as I arose from the water I came forth as one with new life—the new life which Christ provides. Christ is our life. He will be to us all that we need for every moment of every day. We must learn with the apostle Paul to say, "For me to live is Christ." Every hour of the day we must live in simple faith that He will be unto us all we need, our wisdom, our righteousness, our holiness, and our redemption.

The new covenant. Coming over to Hebrews, we learn that we are not under the old covenant of law, but under the new covenant of grace. In this new covenant the Lord gives us a new heart and a new spirit, and gives us the blessed Holy Spirit to en-

(Continued on Page Eleven)

The Passing and the Permanent

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

REBUILDING SOLOMON'S TEMPLE

In *The British Weekly* Lord Melchett is quoted as saying: "The day in which the Temple will be rebuilt is nigh, and I will work for the rest of my life to rebuild Solomon's Temple in the place of the Mosque of Aksa."

Will this be the temple where Antichrist will sit and demand worship?

ALCOHOL AND DEATH TOLLS

The following report of the Keystone Automobile Club proves the wisdom of Solomon's words, "Wine is a mocker, strong drink is raging."

Drunken motorists' fatalities have increased every year since 1930. Early morning motor vehicle crashes exceed by a wide margin the evening rush hour toll. Out of 1899 license revocations in a certain period, 1406 were due to intoxication.

Liquor is like the flatterer who induced the boy to turn his grindstone, and when his axe was sharp he turned and ridiculed the boy.

A JEWISH NEWSPAPER IN ARABIC

Apparently a real step towards peace in Palestine has been made recently, according to the report in *Jewish Chronicle*, which says a weekly paper is being published in Arabic. The object is to explain to the Arab readers the true aims and aspirations of the Jews in Palestine, so as to counteract the falsehoods and libels Arab leaders are spreading among the Arab masses.

By their policies of friendliness and co-operation towards the Arabs, the Jews seem to be qualifying for the promises of Jesus, "Blessed are the peacemakers, for they shall be called the children of God."

EDUCATION AND THE GOSPEL

The Swiss Protestant Press Service reports Stalin, the Dictator of Russia, as saying recently: "We consider all religion as our worst enemy. There can be no compromise with religion, whose aims are basically opposed to ours. Violence was used during the past 20 years, but now intellectual means must be adopted."

Education that is saturated with real faith in God and His Word is a blessing; but where people are "ever learning, and never able to come to the knowledge of the truth," whether in Russia or America, be warned that "perilous times" have come.

OUR UNCHRISTIANIZED CIVILIZATION

The following incident is sad indictment on our so-called Christian civilization.

In despair because his son had become a Christian, a Japanese father sent for the Buddhist priest. To all the priest's suggestions the father replied sadly that he had found them vain. "There is only one certain cure," said the priest finally, "but it costs a great deal of money." "That doesn't matter," said the father. "Well," replied the priest, "send him to England or America. There he will be cured."

The inconsistent lives of many who profess to be Christians, but are not, this priest believed would utterly disgust this new convert.

WORLDLINESS INCREASING

The *Literary Digest* says: "The United States seems to be going dance-mad. The craze has gripped all ages, and all types: society people, professional and business men, politicians, etc. One school reports no fewer than 650,000 persons taking lessons by mail."

Contrasting this condition with the present spiritual apostasy, we think of 2 Tim. 3:4, which says that in the last days men shall be "lovers of pleasure more than lovers of God."

THE LOST SHEEP OF ISRAEL

Rabbi Saul Silber at a banquet in Chicago sounded a very pessimistic note when he asked: "What will become of our children? Do we want them to grow up pinochle players and poker sharks, or do we want them to grow up men and women who have an understanding of the problems of life? Our children are running away from us because we have nothing to hold them with, to make them worthy of their Jewish heritage."

Can we not make a modern application of the Master's words in Matt. 15:24, "I am not sent but unto the lost sheep of the house of Israel," and lead them to the Good Shepherd?

Questions and Answers

Please explain "He led captivity captive." Eph. 4:8.

It was customary for conquerors to take their captives and the spoils of conquest back with them as a token of their victories. Then the spoils were often divided among those who had assisted in the victories. When Jesus ascended up on high, He did so in complete triumph over Satan, "having despoiled principalities and powers, making a show of them openly" (R. V.). He then gave to those who had been faithful to Him the fruits of His conquest, "gifts of men." In His triumph Jesus despoiled Satan of the power of sin over lives, the power of death over the believer, and gave to His own, "power over all the power of the enemy." Eph. 4:8 is full of meaning, but the central thought which Paul seems to have in mind is that when Jesus ascended up on high, He received for men the gift of the Holy Ghost and the gifts of the Spirit which the Holy Ghost would bring. These gifts include ministers as well as ministries, as the following verses show. Sec. v. 11.

Was the mark set upon Cain the darkening of the skin and the shortening of the hair as we see on the Negro race?

We do not know what the mark was that was put upon Cain. It could not, however, have any relationship to the present Negro peoples, as all of Cain's descendants were drowned in the Flood, Noah, a descendant of Seth, and his sons, with their wives, alone surviving. It is probable that the Negro races are descendants of Ham, one of Noah's sons. —E. S. W.

STATESMANSHIP AND HYMN-SINGING

Lloyd-George says that he finds hymn-singing a great aid in banishing worry. "I like to sing Welsh hymns, and whenever I find that I am becoming troubled by my responsibilities I cease work and sing hymns for a few minutes. Sometimes I have kept important callers waiting."—*Sunday School Times*.

THE WOES OF THE RICH

"The time has actually arrived when the mere possession of wealth causes one to be looked upon with suspicion and hatred. The rich live in constant dread of assassination and of having members of their households kidnaped and held for ransom. The rich are constantly subjected to attacks by professional agitators who attempt to incite the laboring classes to deeds of violence, and the general public to the support of a legislative program aimed at the confiscation of private property. The world is running riot with plans for the redistribution of wealth, and every possible effort is being put forth to translate the many plans into direct action.—From radio sermon by L. P. Buroker.

"Go to now, ye rich men, weep and howl, for the destruction that is coming upon you." James 5:1.

HUNGER IN RUSSIAN HEARTS

From *C. U. Herald* we learn that a prominent American divine visiting Russia found a congregation of 1,500 standing an hour and a half packed as closely as in the busiest subway, and other churches in Moscow were equally crowded.

European Harvest Field writes that on Easter Eve the churches in Moscow were overcrowded. At the singing of "Christos Voskres" (Christ Is Risen) there were tears of joy in the eyes of many people. The clubs of the communistic godless youth had arranged special festivals with free restaurants, but many of the Russian young people preferred to be in the churches or around about them.

Apparently there remains in Russian hearts a Godward desire, planted by spiritual forces, which the carnal weapons of Communism cannot quench.

A NEW TRIAL FOR JESUS

According to *Christian Union Herald*, "A group of influential and learned Jews have started a movement in Paris for the retrial of Jesus Christ. The effort is to determine whether under the civil laws of ancient Jerusalem or the canonical laws of the temple, Christ was condemned to death justly, or whether He was crucified because of personal jealousy. If the latter proves to be the case, the promoters of this movement believe that Christ will not only cease to be considered heretic by the Rabbis and revolutionary by the legalists, but will assume an almost equal place among the Jews that He now has among Christians. These men feel that the 'new trial' will prove that neither Pontius Pilate nor the Rabbis had grounds for executing Jesus. To demonstrate this, they intend to reconstruct the situation as faithfully as possible, recreating both the famous Sanhedrin and the Roman court. They will plead the case according to the laws of the land and the ancient dictates of the Torah."

The Gospel in Foreign Lands

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

RECRUITS FOR CHINA

We are happy to announce the sailing in the near future of four missionary couples for service in China: Mr. and Mrs. J. C. Morrison, Mr. and Mrs. H. H. Snider, Mr. and Mrs. Glen M. Horst—all for South-west China—and Mr. and Mrs. H. A. Park for South China.

Brother and Sister Morrison have spent a number of years in the interior of South-west China and along the border of Burma. Hundreds have been converted to the Lord Jesus from among the Lisu tribe and are eagerly awaiting their return. The other two young couples are going with them as new workers for this needy field.

Mr. and Mrs. Horace Snider have been engaged in pastoral and evangelistic work for the past several years in Michigan, and the blessing of God has been upon their ministry. Brother Snider is one of our ordained ministers, and Sister Snider (formerly Emma Kleinfeld) is a graduate of our



Mr. and Mrs. J. C. Morrison

Callao, Peru, July 3. Our Brother Jeter will resume his missionary work which he had to leave when his wife's health failed and they had to leave the field in the fall of 1935. Our sister was called home to be with the Lord a little less than a year ago. The call to Peru remains strong upon our brother and he has again taken his place as a witness for the Lord Jesus Christ in South America. Brother Galley will take over the printing of gospel literature while Arthur Erickson who has been doing it, comes to America on furlough.

Congratulations

Word has just come that little Carrie Darlene has arrived in the Cecil Jackson home in Singapore, born June 12.

Home on Furlough

Mr. and Mrs. Leland E. Johnson have arrived in America on furlough after spending several years in China. We trust they may have an enjoyable time of fellowship with friends in the homeland, and be refreshed and built up to return to their work in due time. Mail will reach them while home at 17 N. Wabash Avenue, care of C. Reed, Battle Creek, Michigan.

PIONEERING IN THE OZARKS

Right in the heart of the beautiful Ozark hills are thousands of people who know nothing about the gospel of our Lord Jesus and we are happy that some more of our young people with evangelistic fervor and the pioneer spirit are now going into this area with the gospel. The Ozarks are lo-

cated in parts of Missouri, Arkansas, and Oklahoma, and include a population of about two million people. In many of the counties as few as 12% to 15% of the population are members of any Protestant church or assembly. Many of the country people are desperately poor and know little of the conveniences most of us enjoy in a civilized community.

One place where one of our lady home missionary workers is ministering is 35 miles from the railroad and the only way to get there apart from walking is to get a lift on the milk truck as it makes its daily trip, unless you are fortunate enough to possess an automobile of your own. A little log house is the missionary's residence.

The people are very suspicious of anyone coming in to preach, and to begin with, at least, you have to be preacher, song leader, Sunday School superintendent, janitor and everything else connected with church leadership or routine.



Mr. and Mrs. Glen M. Horst

Our lady missionary is fortunate in being a graduate nurse so finds opportunities to contact the people when sickness is in the home, she not only prays for them but also knows how to minister physical comfort to them in their suffering. Some have been won to the Lord by these expressions of love and sympathy. At the same time there are family feuds and strong feeling which often keep the people from attending meetings.

Much patience and perseverance is required but they are our Judea, the unevangelized at our door, souls for whom Christ died, unevangelized because difficult to reach. Shall he pass them by in our interest for those across the sea? Fifteen dollars per month will support a worker. There are other places that could be opened but funds are needed. If you are interested in these pioneer efforts in the Ozarks send your offering to the Missions Department, designated for "Mission Work in the Ozarks."

Miss Jane Collins, newly appointed missionary to Peru, writes that she has arrived safely after a pleasant voyage marked by many opportunities to witness for the Lord on the way. At present she is located at Chimbote with the Misses Louise and Ernestine Jeter.



Mr. and Mrs. H. H. Snider

Central Bible Institute and is licensed with the Central District Council.

Mr. and Mrs. Horst are also from the Central District, where they have been engaged in pastoral and evangelistic work for the past four years, proving themselves to be able ministers of the Word of God and well qualified for the mission field. Both are Bible School graduates.

It is anticipated that these three couples with their families will sail on the Empress of Canada of the Canadian Pacific Steamship Line from Vancouver, B. C., August 7.

Mr. and Mrs. Park are returning to their work in South China, where they have already spent one term, leaving August 27. These friends worked in full co-operation with our Council missionaries while on the field, and now we are glad to grant them General Council missionary appointment. They claim San Diego, California as their home, our sister being a graduate of the Berean Bible Institute in that city.

May the Lord's hand be upon all these workers as they go forth to labor for Him in the "utmost parts" for the next several years should He tarry.

NEWS NOTES

Word has just been received from Hugh Jeter and Hollis Galley of their arrival in



H. A. Park and Family

AMONG THE NAVAHOS W. H. Solmes, New Mexico

About a week ago, the soul of Et-sitty-tsosie, most famed of Navaho silversmiths, returned to "Hajinai," the world of the spirits. During his life he had retained the best of tribal customs, and his skill with metals and turquoise brought fame to the Navaho people. He attended the exposition in 1906 in St. Louis where thousands marveled at his craftsmanship.

The Navahos seldom use coffins, preferring to consign their dead to a crevice in the rocks, but when Et-sitty-tsosie died his friends wished to buy a coffin fitting to bear the body of a great Navaho. The trader did not have one so they had to make it.

A secluded mountain spot was selected for his grave and four of his closest friends were chosen as chief mourners. Then his body was bedecked with the finest of silver and turquoise jewelry. The mourners stripped to their breech-clouts and painted their faces before carrying the coffin to its resting place. A saddle and other necessities for a long journey were placed in his grave, and his best horse was killed above it.

For four days the mourners kept their vigil while Et-sitty-tsosie's spirit went four times around the world. Also during this time, the "death-line" or path between his hogan (home) and his grave, was guarded to prevent any passer-by from crossing it. Quick death, the Navaho believes, would have been the fate of anyone who did so.

The accompanying picture was the only one ever taken of him, and that on the sly, for the old Navaho belief is that a photograph steals part of the soul of the subject. The picture shows the inside of a hogan.

Even though he had nearly all of the old beliefs he was one of the few Navahos who ever tipped his hat or bowed to a woman.

The other picture is of a squaw dance. The clothing is the same as they wear on the streets. White people sometimes attend—some white faces may be seen in the picture. A squaw dance is held for each Indian girl when she reaches the age of twelve or thirteen years.

The younger men dress in American clothes to a great extent but American dress among the women is rare. Instead of changing a dirty dress for a clean one she puts the clean one over the dirty one. The occasion for a clean dress is the great intertribal ceremonial held each year in Gallup during the month of August. As a woman walks down the street one can see the edges of four to six dresses. It takes about that long for the underneath one to fall to filthy rags. The little girls are dressed likewise.

When approaching a hogan



Et-sitty-tsosie, a Navaho silversmith

one may see the children, and the older folks too, scampering for cover. If one is too close to a child before he discovers it, he falls flat on his face where he is. He is about as hard to see as the quail. They do not invite us to enter their hogan, but we can usually see the entire room from the door. The hogan or home of the Navaho is most crude. It is a round mud hut with one door but no windows. A few of them have an opening through which the smoke can escape. The floor is bare earth and there is no furniture. They sit and sleep on sheep or goat skins. Occasionally one sees a bed but it has no mattress or cover, for it is used only as an ornament and not to sleep on. They cook in a mud oven just outside the hogan and a fire for heat is built on the floor of the hogan.

The Catholics have churches and schools in a number of places and various Protestant denominations have a few schools and hospitals. The Navaho has learned that if he is a Catholic when the priest visits him he may get money or clothing, but he must be Protestant when the preacher calls. We have not met one who knows anything about a real God or a real salvation. I asked one girl if she was a Christian. She answered, "I am a Protestant." I asked then, "Are you saved?" She looked rather blank



Typical Navaho Indians—gathered for a squaw dance

and answered, "I don't know." They are very slow to respond to any new idea.

The devil doctor or medicine-man has a strong influence over the people of his Chapter. He becomes rich by robbing his people of their goats and sheep and forcing them off of the best grazing land. One such medicine-man not far from here has kept his people in such fear of the white people that they refused to send their children to attend the Government schools. We are trying to get into his Chapter to work. Will you please pray that we shall have wisdom and power to fight against this evil force.

The snake dances, fire dances, and sand painting dances are nothing but devil worship. It reminds one so much of stories of the jungles of Africa, that one almost forgets he is in the United States. At one of these sand painting dances not long ago a Navaho woman was very low with pneumonia. Her friends had brought her there for the medicine-man to heal. He plastered her nude body with a mixture of meal and horse manure and for three days the nearly naked Indian men danced and yelled and whooped around her.

Oh, for an opportunity to point them to the real Healer. Pray for us that we may soon grasp enough of their language to be more effective workers. Only ten per cent of the Indians speak English and it is hard to get an honest interpreter.

We need your prayers.

A WAY TO HELP

Another couple which has recently been appointed to the Navaho Indian work is Mr. and Mrs. R. G. Batson. They express their need of a public address system to help them in getting the gospel message to these people. They should be glad if the Evangel readers would make this need a matter of prayer, and if some would like to send something toward the purchase of this equipment, offerings may be sent so designated to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

SPECIAL NEED

Miss Mary Wagoner, who hopes to return to her missionary work in India shortly, has expressed the need for a sweing machine for the orphanage and girl school at Bettiah. Anyone who is interested in this need and who may be able to help Miss Wagoner get the machine, may get in touch with her at 320 East LaPorte St., Plymouth, Ind.

Let us not forget that the crucifixion of Christ was, and was intended to be to all the intelligences in the universe, the most significant exhibition of the love of God.

Assurance of Answered Prayer

(Continued from Page One)

In Mark 11:21-24 we have the same subject in a different setting: "Peter . . . saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart . . ." How are we going to get to the place of "no doubt in his heart"? This way: All things whatsoever ye pray and ask for, ye shall receive. You ask, and in asking deal with God, until you have not a shadow of doubt left that God has said the mountain shall go. Then you can believe you receive, and confidently say, "It shall be done."

Note again, "Shall believe that those things which he saith shall come to pass." There is more in this saying than we have thought. One of the difficulties is the gagged mouth. It is not polite to say in certain circumstances. We are all so tied up with conventionalities. Our conventionality has quenched the word of testimony which conquers the enemy and gives God a way to fulfill His word to the believing believer. "He shall have whatsoever he saith."

Now turn to Matt. 18:18, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven." Notice the "shalls"! "And whatsoever ye shall loose on earth shall be loosed in heaven. And again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

But some may say that is for the church? "Yes, but it is for the church in assembly." But the Lord says that where two or three are, in His Name, He is; and does not that make the church? The Head of the church present, and two or three of the members form the quorum for prayer. Is not that enough? It certainly does not mean the outward, visible church, nor a denomination; but it does mean the New Testament Church, formed of the body of Christ, consisting of Head and members.

Where two therefore are gathered in His Name, Christ is with them, and if they agree to ask anything in His Name, they can bind things and God says "Amen" to it in heaven. They can loose things also, for God says, "It shall be done." It is the binding and loosing of prayer, for it says, "If two of you agree to ask." You ask God in the name of the Head of the church, who is with

you in the petition if it is according to His will. You may say, "Father, in the Name of Jesus, we agree to ask Thee to bind that wicked enemy, who is maltreating and injuring Thy people, and oppressing them." Then God says in effect, "Children, where do you want him bound?" And you say, in such-and-such a church where he is doing so-and-so. "If two of you agree as touching any thing that they shall ask," and, "whatsoever ye shall bind on earth shall be bound in heaven"—then God sets His seal upon it in heaven. And on "whatsoever ye shall loose on earth," God sets His seal in heaven, and it is loosed.

But we must ask according to His will. Our praying has no effect on the mountain of obstacle, or on the opposing enemy, unless we have first dealt with the Lord Christ. You ask from a Person, and then when you have the assurance from Him, you can turn in the name and the victory of that Person, and say to the enemy, as to the mountain, "Go, in Jesus' name!"

Now turn to John 14:12, "Greater works than these shall he do; because I go unto my Father. He that believeth into (Greek) me, the works that I do shall he do also." To the weakest members of the Body of Christ, who are believers "into" Christ—who are united to Him in faith, Christ says, "the works that I do shall he do." What did He do? Take only two things: Did He not command the demons not to speak? Did He not cast them out? And He said, "the works that I do shall ye do," and "greater works than these shall ye do." Which way are these greater works done? This way: "And whatsoever ye shall ask in my name, that will I do." It is, first, close relationship with Him who did the works when He was on earth; then the asking Him to do; and then, in His Name, doing the works as His instrument; for He must get a voice to say to the mountain, "Go," and to say to the demon, "Go, in Jesus' Name!"

The Lord does not say, "He that is clever, he that is learned, he that is great in the church, he that is educated, he that has such-and-such a position." It says nothing but, "He that believeth into." He that is united to the Conqueror. If he will only live in that close union with Him, so that he can ask with no doubt in his heart, Christ says, "You ask, I will do," because "the works that I do shall he do,"—he will be asking, and I will be doing, and I will work as far as he asks.

Are we not then responsible for the asking? If God can only work as far, and as deep as the Church prays, is the Church not responsible for not praying? It seems as if prayer made the railway lines, so to speak, for God to work. How much, then, have you asked? If you

ask, ask, ask, then you are making a way for God to work, work, work.

You will find the main condition for answered prayer in John 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Your will comes in here. When you ask, He will only do what you will shall be done. This cuts away superficial praying, for prayer here does not mean merely talking with your tongue. Your asking is not of account unless your will is behind it, and unless the fuel for prayer of God's own Word, is deeply dwelling in you.

Now God says if you ask what you will, it shall be done. It means the surrender to God and the active co-operation of your will. Your whole will must go into the "ask," and into the prayer, saying, "I do choose that it shall be done, and that at any cost to myself. I put my whole will into it." Then God is able to say, It shall be done.

It is not what you feel but what you will. Whatsoever ye shall ask, and whatsoever ye will. So the asking must carry with it the will; you want deliverance on a certain point, then you must add to your asking of God to deliver you, the will to be delivered. You must honestly will to have victory. God works with such a will in a moment, and the victory comes. It is most important to understand the co-action of our will with God's working in the answering of prayer.

The passage in John 16:23, 24, (R. V., margin), brings us to the Holy Spirit as the inspirer of prayer: "In that day (Pentecost) ye shall ask me no question. . . . Hitherto ye have asked nothing in my name; ask, and ye shall receive." One of the greatest personal results of the coming of the Holy Spirit into the human spirit is the power to ask without effort or strain; a stream of prayer, as it were, as if the spirit was opened wide toward God.

Let it be emphasized again and again: The Lord Christ has given assurance of answered prayer. The passages we have read give absolute assurance of answered prayer. We need to get into us the fact that God means to answer prayer. God wants to answer prayer, God's purpose is answered prayer.

If prayer is an absolutely necessary condition for God to fulfill His purposes, then at the close of the age which we are in, prayer is of special importance to God. For instance, Daniel read in books (Dan. 9:2) that the time had come when certain prophecies were to be fulfilled. Did he say, "They will be fulfilled anyhow?" No, he set himself to pray that they should come to pass. God has foretold things that are yet to come to pass, but He needs those who will read His Word to understand the will of the Lord, and then pray that His purposes

shall come to pass. Take this principle of God's need of prayer to fulfill what He has purposed, and trace it through the Bible, and you will find all through the ages God had some souls praying and watching unto prayer, at the time foretold for the fulfillment of God's purposes.

When Christ came at His first advent, a little company who knew that God had promised the Messiah, and that the time was at hand, were praying in the Temple. When the time is at hand for the Lord Jesus to come the second time, there will be an oppressed church crying, "Avenge us of our adversary" (Luke 18:3), and "Come, Lord Jesus, come quickly." We must therefore continue in prayer, for God to continue working out what has been asked of Him.

Then there are conditions necessary for God to answer prayer. Abraham knew this, and in that story of his pleading with God for Sodom, we find he was seeking to understand the conditions under which God would save the city. He said, "Lord, if this, and this, will you save it?" Paul said, "Be ye not unwise, but understanding what the will of the Lord is." We must seek to understand, and get to know from the Lord, what are the conditions upon which He will deal with such-and-such a thing, just as Abraham did. In Sodom's case the conditions were not there, they could not be met, so Sodom was not saved. It is a great lesson.

There are some things about which you can always be certain of God's will, and ask without a doubt. "The Son of God was manifested to destroy the works of the devil." You may ask God to destroy the devil's works, and believe that He will do it; but *how* you cannot always tell. Abraham reverently questioned the Lord as to the conditions upon which He would save Sodom, before he could ask in faith that the city be spared, so if you want to pray so as to be always answered, you must give yourself to prayer in the same way. Over all specific needs first give time to find out by prayer the conditions, upon which God will answer you.

You are burdened, say, about an assembly, and you pray, "Lord, pour out Thy Spirit upon that assembly, and do a mighty work of grace." You have asked. Now you pray, "Lord, what are the conditions upon which You can do this?" Then you begin to pray over the circumstances—there is jealousy, it may be, between workers. That needs to be removed. Then you pray, "Lord, destroy that jealousy between Thy children." Again you pray on the other facts you know, until all is prayed over in detail. You will find so much to pray about this, and that, and the other, until you have prayed for that assembly and its

affairs through and through; and as you are praying, God is working, even though you may not see it, for He says, "You ask . . . I will do." You are making the lines—or ditches—for God to work. Before you began to pray about that jealousy between the workers, there was probably no prayer specifically dealing with it. The Lord was waiting for someone to ask. He works with your prayers.

May God teach us how to quench the fiery darts of the wicked one as fast as they fall, by the weapon of prayer and faith. Then the whole church of Jesus Christ will feel the power of every child of God who learns how to work by prayer.

The Sunday School Lesson

(Continued from Page Six)

able us to do all that is in His perfect will. In this new covenant He causes us to know Him. We know Him as the Succorer, the one who provides grace, who dwells on the throne of grace to give us all the grace we need for every day. He bids us come with the precious Blood and with boldness, to this holy place, and He will not fail to supply our every need for spirit, soul, and body.

The Gentiles. The question was raised in the early days of the churches as to whether the Gentiles should be under the law of Moses. The 15th chapter of Acts reveals the guidance of the Holy Spirit concerning this question. Peter summed up what the law was when he said, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" And he spoke out plainly, "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." They sent out word to the churches, "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment . . . it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." So, if any Seventh-day Adventist comes along to trouble you with words to subvert your soul, and tell you that you must keep the law, take him to Acts 15 and say, "You are just 1900 years too late." Stand fast in the liberty into which Christ has called you, and do not be again entangled in the yoke of bondage.

Love, the fulfilling of the law. Under the new covenant the Lord sheds abroad in our heart the love of God. We are

enabled to love God with all our heart, and with all our mind, and with all our strength, and He will enable us to love our neighbors. Filled with love, we shall not covet anything of theirs. Filled with love we shall not want to murder them or to steal from them, and filled with love every righteous principle of the law will be fulfilled in us as we walk in the Spirit. We shall want to do all we can to help our neighbors, those over in Africa, China, and India, and to fulfill the words of the Master, to go out into all the world and preach the gospel to every creature. Under the new covenant the Lord will make us great lovers.

The altar. Do not fail to read the last five verses of this chapter, for here we see the grace of the Lord foreshown. There was a means of approach to God. It was the altar with an offering upon it. And there is an altar with the offering of a holy Lamb upon it that is our means of approach. It is that holy Lamb who speaks from that altar and says, "Look unto me, and be ye saved, all the ends of the earth." Looking up at that altar we have to say with one of old, "Not by works of righteousness which we have done, but according to his mercy he saved us." Throughout eternity we shall be giving endless praise to that Lamb, by whose grace we are saved, and through whose grace alone we are able to live victoriously.—S. H. F.

Broken promises cut many weary feet.

QUESTIONABLE AMUSEMENTS By F. P. & M. S. Wood

Where to draw the line—what to do and what to avoid—is Mr. Wood's theme in this timely book. It is written especially for the Christian young man and woman, and proceeds to show life can be lived joyfully and without repression, while still maintaining the paramount ideal of the follower of the Lord Jesus.

Note: In presenting this book we wish to relate that we were driving in the moonlight, our car lights had gone out. At one point our road turned left but a new road was opened straight ahead, wide smooth and inviting. We took the new road and had driven less than a mile when SUDDENLY we came to a river and no bridge was across the stream. A sudden stop brought us within a few inches of a plunge below!

Thousands of young people are about to take the wide, smooth road. Buy one, buy five copies of this book; station yourself at the **crossroads** and warn them before they take the **fatal plunge**.—M. L. G.

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The Gospel Publishing House



In the Whiten'd Harvest Field

MIDLAND, ARK.—In a revival held by Edna Layton, Watonga, Oklahoma, 5 were saved and 2 received the Baptism in the Holy Ghost. Great interest was shown throughout the meetings. We are supply pastors here at the present time.—Chas. and May Miller.

HARDEN CITY, OKLA.—In a 4 weeks' meeting here 25 were saved, 11 were filled with the Holy Ghost, 13 were baptized in water, and 9 were added to the roster. The church is in good condition and is moving along nicely under the supervision of the pastor, J. P. Woodell.—F. C. Cornell, Collinsville, Okla.

(Near) POTTSBORO, TEXAS—We have just closed a 4 weeks' revival at Presten Ben, which was conducted by Evangelist and Mrs. W. E. Wilson. Fifteen were saved, 7 received the Baptism in the Holy Ghost, 17 were baptized in water, 13 were added to the roster, and the church is truly moving on for God. Council ministers are invited to stop and visit us.—A. L. Daily, Pastor, Route 2, Pottsboro, Texas.

KENNETT, MO.—June 13 we called V. R. Ledbetter, of Birch Tree, to come and begin a revival. The first service started with an overflow crowd, and for 3 weeks God's blessings were poured out. More than 35 were saved and 23 received the Baptism in the Holy Ghost. The revival closed July 4 with a water baptismal service, at which time 24 new members came into our fellowship.—E. L. Hance, Pastor.

ILLINOIS DISTRICT CAMP MEETING

What was unanimously agreed to be the greatest camp meeting ever held in the Illinois District has just come to a close. As the hundreds of ministers, missionaries, and Christian workers returned to their homes there seemed to be a desire in every heart to carry back with them a little of the old-time Pentecostal fire that burned so brightly on the camp ground.

The special speakers, W. I. Evans and J. D. and Mrs. Saunders, were at their best in giving out the Word of God to the hungry multitudes; and their ministry was deeply appreciated and enjoyed. Many went through to the Baptism in the Spirit and some remarkable cases of healing were witnessed.

The children's meetings conducted daily by Mrs. Saunders, Susanne Flower, and Naomi Bell, were visited mightily of God. In their tarrying meetings many came through to a precious Baptism in the Spirit and many others were definitely saved.

The Illinois District Council has a ten year lease on the spacious tabernacle and Chautauqua grounds of Lincoln, Illinois, and plans are already under way for next year's camp which is to be held June 24-July 4. Information may be obtained by writing to O. R. Keener, Camp Meeting Secretary-Treasurer, 423 N. McArthur, Macomb, Ill.

(Near) LOCUST GROVE, OKLA.—We have just closed a 10 nights' meeting 3 miles south of here, under a brush arbor, Norma Sperlock preaching each night. We are still trying and praying for an established work here.—D. M. Harvey, Evangelist.

SIoux CITY, IOWA—A most successful 5 weeks' campaign has just been closed in our large summer tabernacle which is located next door to our church. Watson Argue was the evangelist. Large crowds filled the tabernacle to capacity. Over 100 came to the altars for salvation, 93 were baptized in water, and the last night 85 expressed a desire to affiliate with the church. Our Sunday School attendance doubled as a result of the campaign. The work in Sioux City is showing a steady growth and our church is crowded in our regular services. Our frame tabernacle can be used only in summer.—Willis E. Smith, Pastor.

MIDLAND, PA.—We have just finished a campaign here in which the Lord graciously manifested His presence and power. We had prayed earnestly for several months and He answered. Night after night the glory of the Lord came down while the saints, standing, lifted their hands to Him, and praised His glorious name. Hungry Christians came for miles around, and the Lord met them. The slain of the Lord were many, and a dozen or more were filled with the Holy Ghost, the majority of them being men from 40 to 70 years of age. One old man, a Seventh-day Adventist, who used to call me "The Devil Man," was sweetly baptized in the Spirit. Now his face beams with joy as he calls me his "Brother." Another brother who had sought for 11 years, received a powerful Baptism. About 6 were saved and backsliders returned to the fold. Our Evangelist, Basil Hillman, Dunkirk, Ohio, was surely sent of God.—Edward Jones, Pastor.

NEBRASKA CITY, NEBR.—After a year of evangelical work, we decided to try to resuscitate this long-crippled work. We opened with a revival which continued over 4 weeks, and a goodly number returned to the Lord, while still others were gloriously saved. My son, M. L. Davidson, came to us and we are now in a tent campaign. God is still blessing the old-time gospel message. Our Sunday School attendance has grown from about 20 or 25 to as high as 80.—O. Davidson, Pastor.

PHILLIPSBURG, MO.—We closed a 2 weeks' revival here June 27, Genevieve Mosaline Hill, of Mt. Vernon, in charge. God is using the 17 year old evangelist in a wonderful way to deliver His Word. Twenty prayed through to real old-time salvation, 5 received the Baptism in the Holy Ghost, and 10 were baptized in water. For three years this has been an independent work but a few months ago the church decided to join the Council, and it was set in order July 14 by Secretary K. H. Lawson with 20 members. Our service nights are Wednesday, Saturday, and Sunday, also two services Sunday morning. We should be glad to have Council ministers pay us a visit.—Ward Popejoy, Pastor.

BAXTER SPRINGS, KANSAS—The Tri-State Camp Meeting held here July 1-11 was certainly an old-time camp meeting where the blessings of the Lord came upon His people. Many were filled with the Holy Ghost in the day services by the laying on of hands by the brethren. Different ministers preached in the day services and each one seemed to have the message that was needed. The night meetings were well attended and the messages given night after night by C. C. Helvey, Dallas, Texas, meant salvation to many. It was a camp meeting that will be remembered for years to come, should the Lord delay His coming, and if He comes soon I am sure there will be fruit from this meeting.—J. A. Rogers, Tri-State President.

TEMPLE, TEXAS—In March Evangelist and Mrs. E. W. Pickel of Marlin were here for a 2 weeks' campaign and God wonderfully blessed their consecrated and talented ministry. The third night of the meeting the pre-eminence of the Holy Spirit was so manifested that the altar call was made before the message and people flocked to the altar. At least 12 were saved that night and a number were filled with the Holy Ghost. On June 6, Evangelist and Mrs. J. E. Hamill, Hattiesburg, Miss., started a 2½ weeks' campaign. God put His sanction on the meeting by filling a hungry soul with the Holy Ghost the first night. The Czeck Full Gospel church co-operated with us in this campaign. Large crowds came night after night. Brother Hamill's preaching and Sister Hamill's singing proved a real blessing to all. Souls were saved almost every night and several were filled with the Holy Ghost. Visiting ministers came from six different denominations. Our church has a regular weekly radio program each Sunday at 4:00 p. m., over KTEM, 1370 kilocycles. R. R. Taylor, Pastor.

Not By Might, nor By Power

Pentecostal Evangel

By My Spirit saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

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

NOEL PERKIN
MISSIONARY EDITOR

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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.

PITTSFIELD, ILL.—July 28—; Grover T. Owens, Evangelist.—W. E. Thurmond is the Pastor.

JONES, OKLA.—Aug. 8-29; F. C. Cornell, Evangelist. George McCoy is the Pastor.

PAMPA, TEXAS—Full Gospel Temple, 500 S. Cuyler St.; Aug. 9-29; Evangelist and Mrs. L. H. Sheets.—H. E. Comstock, Pastor.

BAKTER SPRINGS, KANSAS—Aug. 8, for 3 weeks or longer; Evangelist and Mrs. Robert Morrison, of Parsons.—J. A. Rogers, Pastor.

MOOSIC, PA.—Gospel tent meetings, Aug. 8-29; Quabush Evangelistic Party; John E. Jenkins, 477 Third St., is the Pastor.

SIOUX FALLS, S. DAK.—Aug. 8-29; Evangelists A. H. and Zelma Argue. Arthur F. Berg, 118 E. 13th St., is the Pastor.

HARMONY, MINN.—Aug. 1-15; Theodore Ness, of Minneapolis, Evangelist.—Edna Washburn and Eunice Nelson in charge.

HEREFORD, TEXAS—Tent revival, 5th and Main Sts.; Aug. 5-22; Evangelist T. D. Thompson and daughter Ruth.—W. A. McCann, Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly, Fort and Atlantic Sts.; Aug. 8—; Evangelist and Mrs. S. Vandermerwe.—Carl W. Barnes, Pastor.

NAPA, CALIF.—Full Gospel Tabernacle; Aug. 1—; Evangelist and Mrs. Paul T. Ralston.—C. E. Lebeck, Pastor.

PORT ANGELES, WASH.—Assembly of God, West 7th at C St.; Aug. 8—; Emma Van Dalen-Jones, Evangelist.—Winston B. Nelson, Pastor.

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

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. Lecte, of Tulsa, in charge.—Jesse I. Miller, Pastor.

BURKBURNETT, TEXAS—Aug. 10-29; Services 10:00 a. m. and 8:00 p. m.; D. W. Thorn, of Amarillo, Evangelist.—A. B. Sharp, Pastor.

COATESVILLE, PA.—Tent Campaign, 8th Ave and Olive St., Aug. 8-Sept. 6, closing with a grand Labor Day rally. All neighboring assemblies urged to co-operate. H. A. Christopher, of Lewistown, Evangelist.—Samuel Y. Weidler, Pastor.

ROCHESTER, MINN.—Gospel Tabernacle, 311 Fourth St. S. E., Aug. 8-29; L. Wesley Jaeger, Richmond, Calif., Evangelist.—O. W. Klingsheim, 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.

SOUTH BEND, IND.—Western Michigan and Northern Indiana Fellowship Meeting; Gospel Tabernacle, 1115 S. Michigan St.; Aug. 9. Services: 10:30, 2:00, and 7:00. Round table discussion in the morning on "Gifts of the Spirit and their Use and Value in the Church." S. R. Postekew, Night Speaker. Evening meal served by church.—Paul J. Emery, Chairman, 447 Cherry St., Benton Harbor, Mich.

ALEDO, ILL.—C. A. Rally, North Section, Aug. 14.—C. A. Waack, Sectional Vice-President, 1217 S. Miami Ave., Freeport, Ill.

ATTICA-SHARON CAMP, KANSAS—Six miles west of Attica; C. A. Rally Sunday afternoon, Aug. 8. This camp meeting is to start Aug. 12.—C. L. Barnes, Sectional Secretary, Greensburg, Kansas.

AURORA, ILL.—Monthly C. A. Rally, Northern Section; Assembly of God, 203 Galena Blvd.; Aug. 14. Services: 2:30 and 7:45. W. L. Williams is the Pastor.—C. A. Waack, Sectional Vice-President, 1217 S. Miami Ave., Freeport, Ill.

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.

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

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, Waynoka, Okla., or E. C. Tobey, Box 11, Canton, Okla.

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.

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

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.

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 Castellian 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.

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 Presbyter, 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.

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. Howard Carter, London, England, will be with us latter part of camp. Local and visiting ministers and missionaries will assist. New dining hall erected. Tents and cots for rent. Meals served at reasonable prices. For information or reservations write F. C. Woodworth, District Superintendent, 5700 So. Broadway, Littleton, Colo.

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.

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.

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.

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 Army 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.

MISCELLANEOUS NOTICES

NOTICE—If anyone knows the address of Olive Stoneburg or Houd, a former student of Elim Bible School, Rochester, N. Y., please communicate with J. R. Flower, Secretary, 336 W. Pacific St., Springfield, Mo.

NOTICE—One of our Bible Schools has asked for help to obtain a person capable of taking charge of the music department. Qualifications include leadership, chorus work, voice, piano, and general music. Applicant please state training, experience and qualifications. Send application to J. R. Flower, General Secretary, 336 W. Pacific St., Springfield, Mo.

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July 14-20 Inclusive

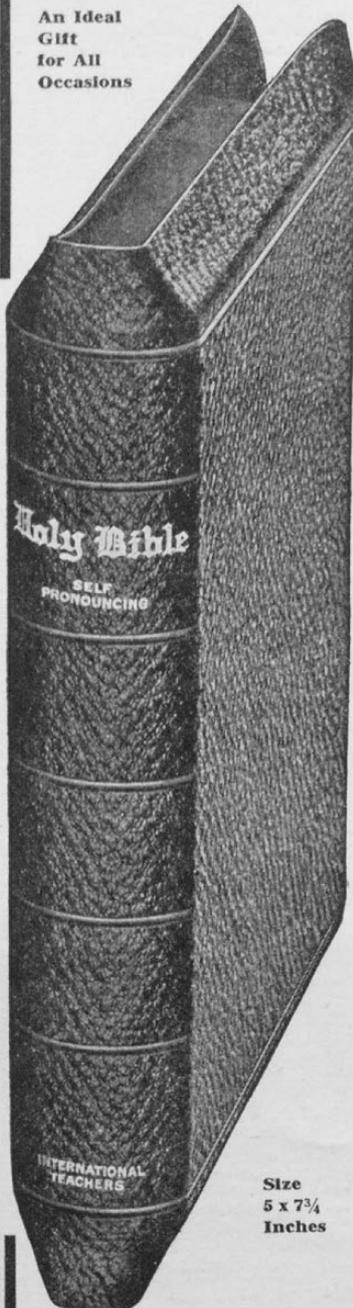
| | |
|---------------------------------------|---------|
| ALABAMA. Andalusia Assembly of God Ch | \$ 8.40 |
| Prichard Assembly of God S S | 1.43 |
| ARIZONA. Personal Offerings | 1.00 |
| Cornville Assembly | 1.41 |

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| ARKANSAS. Personal Offerings | 2.00 |
| Atkins Assembly of God S S | 1.00 |
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| Fayetteville Assembly of God S S | 7.00 |
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| Warren Assembly | 1.40 |
| Wesson Assembly of God S S | 1.72 |
| CALIFORNIA. Personal Offerings | 170.83 |
| Bakersfield Gospel Gleaners S S | 5.62 |
| Bellflower Christ Ambassadors | 13.00 |
| Caruthers Full Gospel Assembly | 3.00 |
| Corcoran Full Gospel Mission S S | 16.00 |
| Delano Full Gospel Church | 7.00 |
| Dinuba First Pent'l Church | 11.16 |
| Dixon Calvary Tabernacle | 7.30 |
| Exeter Assembly of God S S | 5.00 |
| Fairfield Full Gospel S S | 1.10 |
| Fellows Open Door Mission S S | 8.00 |
| Fresno Christ Ambassadors | 4.00 |
| Glendale Grace Tabernacle | 5.00 |
| Hollister Full Gospel Tabernacle | 6.87 |
| Kerman Grace & Truth Tabernacle | 7.50 |

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|---|--------|
| Lincoln Full Gospel Church | 2.00 |
| Lodi Glad Tidings Temple | 9.00 |
| Los Banos Full Gospel Church | 9.42 |
| Madera Pent'l Tabernacle | 11.83 |
| Manhattan Beach Assembly & S S | 18.00 |
| Modesto Bethel Church | 16.00 |
| Monrovia Full Gospel Assembly, S S & C A's | 20.00 |
| Napa Full Gospel Tabernacle | 20.41 |
| Newport Beach Gospel Assembly | 5.00 |
| Oakland Bethel Tabernacle | 38.24 |
| Oakland First Pent'l Church | 182.20 |
| Oildale First Pent'l Church & S S | 12.50 |
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| Pasadena Sharon Singers | 11.50 |
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| Santa Ana Full Gospel Assembly C A's | 1.75 |
| Santa Monica Highland Temple | 26.72 |
| Santa Paula Pent'l Church | 8.60 |
| Trinidad Pent'l Mission | 5.85 |
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| New Raymer Assembly of God Church | 2.00 |
| Paonia Pent'l Assembly | 3.23 |
| Rifle Assembly of God & S S | 3.00 |
| Trinidad Assembly of God | 6.88 |
| CONNECTICUT. Bridgeport United Pent'l Ch | 23.61 |
| Bridgeport United Pent'l Church C A's | 5.00 |
| Stamford Ukrainian Pent'l S S | 3.30 |
| DELAWARE. Personal Offerings | .40 |
| DIST. COLUMBIA. Washington Calvary Ch | 1.50 |
| Washington Full Gospel Assembly | 140.00 |
| FLORIDA. Goulds Pent'l Full Gospel Mission | 5.00 |
| New Smyrna Full Gospel Tabernacle & S S | 3.50 |
| Noma Assembly of God | 4.10 |
| Orlando First Pent'l Assembly of God | 10.00 |
| Plant City Mt Zion Assembly | 14.00 |
| GEORGIA. Personal Offerings | 3.00 |
| Atlanta Assembly of God Tabernacle | 10.00 |
| Atlanta West End Pent'l Church | 13.00 |
| Columbus E. Highland Assembly of God & S S | 34.01 |
| Savannah First Pent'l Church P A C's | 17.00 |
| IDAHO. Personal Offerings | 25.00 |
| Gooding Assembly of God | 10.76 |
| Indian Valley Assembly of God Ch | 6.50 |
| Payette Assembly of God | 9.97 |
| Pocatello Assembly of God | 3.50 |
| ILLINOIS. Personal Offerings | 116.70 |
| Aledo Full Gospel Tabernacle | 1.25 |
| Augusta Assembly of God | 5.66 |
| Bellville Full Gospel Tabernacle | 16.57 |
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| Chicago Stone Church | 35.00 |
| Collinsville Calvary Full Gospel Church & S S | 3.00 |
| Decatur Assembly of God | 5.21 |
| Galesburg Calvary Pent'l Ch S S & C A's | 23.82 |
| Hartford Assembly of God S S | 5.06 |
| Illinois State C A's | 10.00 |
| Marietta Assembly of God | 7.00 |
| Pearl Assembly of God S S | 1.55 |
| Robinson Pent'l Assembly S S | 7.00 |
| Rockford Assembly of God Church | 9.27 |
| Westport Assembly of God | 5.00 |
| Zion Christian Assembly Rebekah Class | 10.00 |
| INDIANA. Personal Offerings | 11.01 |
| Chesterton Full Gospel Tabernacle | 3.82 |
| Clay City Assembly of God Church & S S | 19.50 |
| Clinton Assembly of God Church | 1.07 |
| Covington Gospel Tabernacle | 4.47 |
| Indianapolis Woodworth Etter Tabernacle | 10.00 |
| Michigan City Pent'l Assembly | 5.54 |
| Muncie Glad Tidings Assembly of God | 10.00 |
| Terre Haute Assembly of God | 41.00 |
| IOWA. Personal Offerings | 10.47 |
| Battle Creek Full Gospel Church | 2.00 |
| Clinton Full Gospel Tabernacle | 5.00 |
| Council Bluffs Gospel Tabernacle | 7.45 |
| Decorah Assembly of God Church | 8.13 |
| Eldora Gospel Tabernacle | 10.00 |
| Eldon Pent'l Church | 2.00 |
| Knoxville Assembly of God | 6.00 |
| Lucas Assembly of God Ch & S S | 4.16 |
| Oelwein Pent'l Assembly | 2.00 |
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Thou art permitted to speak for Deut. 18. 15. a
thyself. Then Paul stretched forth 2 Sam. 7. 12. a
the hand, and answered for himself: Ps. 132. 11. a
2 I think myself happy, king A-grip'- Isa. 4. 2. a
Mal. 3. 1. Ezek. 21. 7. a
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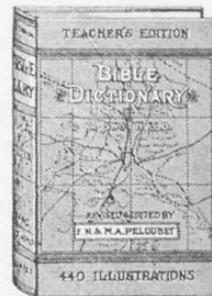
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| Reported as given direct to Missionaries | 363.46 761.36 |
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