

THE **P** NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, Mo., AUGUST 13, 1938
NUMBER 1266

Single copies, 2 cents
\$1.00 a year in U. S. A.

Conscience

Donald Gee at the Springfield Assembly

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst." John 8:9.

I suppose that is the most striking picture of the power of conscience to be found in all literature. We all know how this woman, found in sin, had been brought before the Lord, all trembling and accused. "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" Jesus said nothing at all. But they kept pressing him for an answer. He looked up from the ground where He had been writing, and said, "He that is without sin among you, let him first cast a stone at her." He did not have to speak another word. Conscience worked.

Conscience is the faculty within us that decides right and wrong. Paul writes of thoughts "accusing and excusing." Thoughts accusing say, "That is wrong"; thoughts excusing say, "That is right."

Sometimes when I have done something with which you could find no fault outwardly, something inside says, "You have done wrong." It makes me very uncomfortable. Sometimes it works the other way. Critics say, "You have done wrong; you should not have done so-and-so." But something inside says, "You have done right," and that feels extremely comfortable, does it not?

This faculty begins working when one is very young. I remember when my daughter was very small. One day she had been naughty—for believe it or not, preacher's children are naughty sometimes—and I said, "Olive, come here." Do you think she would come? Not she. She was only about two years old but she would not move toward me one step. I said, "Olive, come to Daddy." Inching along very, very slowly she came toward me. When she was in front of me she looked at the floor, at her shoes, everywhere. I said, "Olive, look Father

in the face." She would not. At last I held her face in my hands so that she couldn't move her head away. And when I did that, she shut her eyes tight! She would not look right in my face. That is conscience, starting to operate quite early in life.

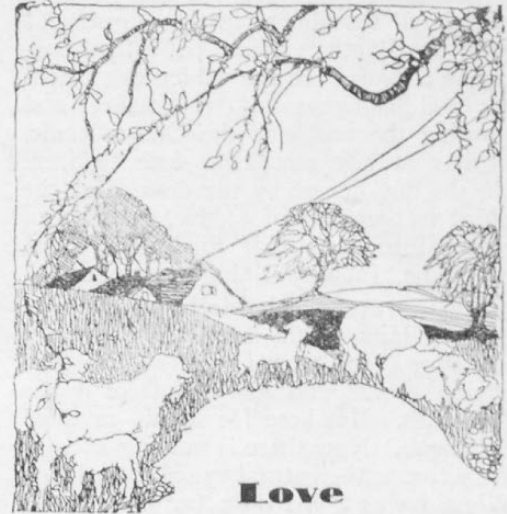
In the Bible we have all kinds of consciences mentioned. In Acts 24:16 we read about "a good conscience." "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men," says Paul.

"He looks the whole world in the face, For he owes not any man."

It is a fine thing to have a good conscience when you meet "the butcher, the baker, the candlestick-maker." It is something that will put you to sleep even better than malted milk!

Paul says, "Herein do I exercise myself." It is necessary to exercise ourselves. A good conscience is an easy thing to lose. It is quite easy to let it be a little dulled. Sometimes the conscience is good in parts. We must be prepared to sometimes make little things right. I prefer to look after them while they are little. At times I have to make little restitutions, even down to books I have borrowed. Sometimes I am convicted because I have exaggerated something.

In the city of Glasgow they have old-fashioned street cars with double decks, which hold seventy or eighty people at least. In the busy hours of the day they only have one conductor, and consequently he has a hard job collecting fares. He is supposed to go around to each passenger, take their money, and give them a ticket. They found that lots of people were getting on and off again before the conductor got around to them, not paying their fares, and that is a bad thing for a Scotch conscience. They therefore put a little money box at the door, and called it a Conscience Box. If the conductor had not taken your



Love

"Love thy neighbor as thyself." Mark 12:31.

The Holy Book has said, "Love one another;"
Love is the badge by which we here are known,
Say not as Cain, "Must I then keep my brother?"
But bear him up in love unto the throne.

The burden that he bears, go bear it for him,
And thus fulfil the holy law of Christ,
Who wore the thorns that pierced His brow and
tore Him,
Who once for us His life hath sacrificed.

Canst thou His name revere and yet not labor
To lift thy fallen brother from the road?
Stoop down, bind up His wounds; he is thy neighbor.
Take out thy purse and pay the debt he owed.

Be not as one who left his brother groaning,
Nor like the singing Levite pass him by;
But let thine heart respond to his faint moaning,
And lift him up, lest thy poor brother die.

Hast thou thy faith? Yet love is still the greatest.
And hast thou hope—bright hope of things to be?
Yet dwell in love, for love is ever sweetest,
And love shall reign through all eternity.

—Wm. Burton McCafferty

fare you could just slip the money in this box and you could step off the street-car looking the world in the face. At the end of the year they found they had a large amount of money in these conscience boxes. If anybody here feels they need a little adjusting in their conscience, I hope you will do it before you go to bed tonight. Perhaps an apology is due. Perhaps a word of explanation is needed somewhere.

We find what is called a *weak* conscience mentioned in 1 Corinthians 8:7. "Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being *weak* is defiled." A weak conscience
(Continued on Page Twelve)

Behold the Lamb of God!

Mrs. Flem Van Meter

John 1:35-37. "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."

The scene here recorded may well be considered the climax in the ministry of John the Baptist. After patiently laboring as a "voice" in the wilderness, teaching and baptizing unto repentance, and pointing the people to the One to come, he has at last met Him face to face. On the day before by the descent of the Spirit in the form of a dove, it had been revealed to John that this was He of whom he, John, was the forerunner.

Such a revelation! He had borne witness of Him as the only begotten Son, the Word, the true Light; as the One having power and glory, full of grace and truth. But here He stood—revealed as a lamb. Now there is nothing so very attractive to the natural eye about a lamb. When I was a girl on a farm we raised a pet lamb, it was so dumb that it was a great trial to us. The dog could pick it up and shake it until it would have died had we not rescued it. The mules could kick it without its making an effort to get out of the way. It would stay out in the cold until we'd find it limp and unconscious, and when we'd place it near a fire to revive it, it didn't know enough to walk away from the heat, and we'd find it almost suffocated.

So I used to wonder why God chose to reveal His Son as a lamb. But now I see in the lamb's nature that very yieldness and lack of resistance, that best portrays the love of Christ, and makes it possible for Him to submit Himself to the will of the Father. The heifers drew back from the fire on the altar, but the Lamb could say, "Lo I come, and I delight to do thy will, O God." The prophet had said there would be no form or comeliness, neither beauty, that those looking upon Him should desire Him. But when a vision of the humiliation and suffering involved in His willing sacrifice is given us, our hearts are broken and we go down at His feet, seeing all that we have valued in this life as dross, and desiring only that He grant us a place among those who have been washed in the blood of His sacrifice.

No doubt John was surprised at the revelation, but he exhibited no jealousy. He could later say, "This my joy therefore is fulfilled. He must increase, but I must decrease." God help us so

to lift up Jesus that others will be moved to follow Him. It surely is far from the thought of God to have Christian workers, either in the pulpit or among the laity, seeking to attract others to themselves, and to gather a group of followers about them, while failing to lead these needy ones to find their comfort and strength in Him who made provision for them.

After the disciples beheld Him as the *Lamb of God* and turned to follow Him, He began to manifest His other titles. Immediately they addressed Him as *Master*, thus signifying their willingness to learn from Him. After arranging to abide with Him their first move was to seek others—their loved ones—saying, "We have found the Messiah, which is, being interpreted, the Christ." And the loved ones were brought to Jesus. In this same chapter we find Him revealed as the *Son of God*, the *King of Israel*, and the *Son of Man*.

This leads us to consider the *Name* and all it embodies. For, having turned to follow Him as the Lamb, we shall find He has a name to fit our every need. He is Saviour, Lord, Teacher, King, Prince, Judge, Bishop, Captain of our Salvation, chief Shepherd, chief Cornerstone, the Christ, the Messiah. He is the Prince of life and the Prince of peace, the Author and the Finisher of our faith, our high Priest, the holy One of Israel, Emmanuel; the Deliverer, Everlasting Father," Christ the power of God and the wisdom of God; the Head of the Church. He is the Lion of the tribe of Judah, the Bright and morning Star, the Lily of the valleys, the Rose of Sharon, our coming Bridegroom. He is the word, the Bread of Life, the Way, the Truth, the Life. He is the true Vine and we are the branches. He is all of this and much more. He is the unspeakable Gift,—and He is our Jesus. Bless His name forevermore!

Jesus is a rock in the weary land, a shelter in the time of storm; He is our hope and joy and peace, our burden bearer; yea, He is our supply for every need. He never fails.

But we are unable to appropriate Him in all these forms unless we have first beheld Him as God's spotless Lamb. As such we must still behold Him. To many of us that vision has become dim, and we are finding ourselves in the position of the Israelites when they had lost their touch with God. Isaiah (22:11) tells them, "Ye have made a ditch be-

tween two walls for the water of the old pool: but ye have not looked unto the Maker thereof, neither had respect unto Him that fashioned it long ago."

Oh, my brother, my sister, we may throw natural defences about our old experience, feeling that we are shielding ourselves and protecting the thing God did for us years ago. But as surely as we depend upon the outer wall to keep the enemy from our experience, just so surely will the inner wall separate us from it, and we shall find it becoming stagnant and unusable. Let us tear down the walls, drain the ditch, look unto Him who fashioned it long ago and receive such floods of living water that the enemy will drown when approaching us.

Looking to our own natural resources we are like the Israelites—defeated. Isaiah pronounces woe upon them because they took counsel, but not of God, going down to Egypt for help, feeling secure because of the great number of horses and chariots, strengthening themselves in the strength of Pharaoh and trusting in the shadow of Egypt. He warns them that it shall all come to naught, "for when the Lord shall stretch out his hand, both he that helpeth and he that is holpen shall fall down, and they all fail together." Isa. 31:3. Then when the Assyrians came up against Israel they sent Rabshakeh to taunt the Israelites with the fact that they were trusting in the staff of this broken reed, Egypt; saying, "whereon if a man lean it will go into his hand and pierce it." God knows when we are failing to draw our supply of strength and power from the fountain Head, and the enemy also knows it and is able to triumph over us.

But when Hezekiah awakened to their true condition he rent his clothes, covered himself with sackcloth and went into the house of the Lord. He also sent post haste to Isaiah for prayer, saying, "This is a day of trouble, and of rebuke, and of blasphemy; for the children are coming to the birth, and there is not strength to bring forth."

Now that is a very serious situation in the natural life, and more so in the spiritual life. How many times do we see people at our altars desiring the Lord, when there seems to be no power to pray them through to a definite experience in salvation. Some come for healing and go away disappointed, and many tarry for years for the Baptism in the Holy Ghost. Of course there must be faith for these things in the heart of the seeker, but surely faith is inspired in their hearts and caused to rise to the point of laying hold of God's promises when His power is manifested in the lives of His saints. God wants to give strength and power, not only that people may have the burden

of sin lifted, but that there shall be a work of regeneration in the heart, so that they shall walk in newness of life—kept from the hand of the enemy, growing and developing in the Lord.

Hezekiah spread the matter before the Lord. He hid nothing from God, but he acknowledged their condition and threw himself upon God's mercy. God heard his cry and promised to put a hook in the nose of the enemy, a bridle upon his lips, and turn him back by the way he came. And he did. Hallelujah! The angel of the Lord went forth and slew 185,000 Assyrians without the Israelites having to so much as raise a hand.

Beloved, God only asks that we keep our eyes upon Him. He does not need our struggles and efforts; but He desires our faith and confidence. "For thus saith the Lord, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15. He will fight our battles and make us to be more than conquerors over all our foes if we will keep our eyes upon Him.

David was able to meet the giant, who had brought fear upon the armies of Israel, with the clear statement: "But I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied . . . that all the earth may know that there is a God in Israel . . . for the battle is the Lord's." God not only let David knock the giant down with a little stone from the brook, but also enabled him to stand upon the ground and cut off his head with the giant's own sword. For David had no armor or sword, only the stones from the brook.

Peter walked upon the water as his eyes were upon Jesus. You and I will be able to surmount the difficulties of this life and be protected from the hand of the enemy as long as we find the source of our strength in Him.

But, you ask again, how can we appropriate Him in His different aspects to meet our varying needs? By first catching sight of Him as God's spotless Lamb; completely yielding ourselves to the will of God and rejoicing in the suffering entailed in the sacrifice—catching such a vision of Him as will cause us to yield our lives, even unto death, that others may be brought to Him.

"Kept By the Power of God"

"But how do you keep your church attendants together, seeing you have no clubs and socials?" asked a bishop of a humble blacksmith.

"Well, I'll tell you," replied the simple-hearted man. "Our pastor first gets his people soundly converted and cleansed, then he gets 'em filled with the

Holy Ghost, and then the Holy Ghost keeps 'em, and we don't have to keep 'em at all!"

Example or Substitute?

At the close of a preaching service in Germantown, a stranger came to Dr. Stearns and said, "I don't like your preaching; I do not care for the Cross." "I think," said the stranger, "that instead of preaching the death of Christ on the Cross, it would be far better to preach Jesus, the teacher and example."

Said Dr. Stearns: "Would you then be willing, if I preach Christ, the Example, to follow Him?" "I would," said the stranger; "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step." "All right," said the stranger. "This," said Dr. Stearns, "is the first step, *'Who did no sin.'* Can you take this step?" The stranger was somewhat confused. "No," said the stranger, "I do sin; I acknowledge it." "Then," said Dr. Stearns, "you do not need Christ for an *example*, you need Christ for a *Saviour*."

Eager Youth

W. I. Evans, Dean at Central Bible Institute

The awakened powers and dynamic vitality of consecrated youth are everywhere pressing for release and expression. The mighty anointing which comes with the glorious Baptism in the Holy Spirit qualifies alert young manhood and womanhood with limitless possibilities for spiritual service—"Your sons and your daughters shall prophesy." Acts 2:17.

Yet God has not left us to find our own way in the expenditure of this heavenly force. Though He knew this divine

God in His providence has prepared just the place and facilities for properly training consecrated and Spirit-filled youth at *Central Bible Institute*. Every material advantage is to be found here. A competent staff of Spirit-taught and tried men and women serve as instructors. The wonderful heavenly atmosphere, with the constant burning of revival fire makes it a most desirable place for acquiring a knowledge of God-breathed truth. The unsurpassed opportunities for practical work in all forms

Students at Central Bible Institute enjoying a little exercise, sunshine and fresh air.



dynamic of spiritual enduement, coming upon believers through the years, would be sufficient to rock the world with spiritual convulsions, yet He commanded that these believers be taught all things whatsoever He had commanded the first believers. Matt. 28:20. Hence the supreme importance of teaching under the guidance of the Holy Spirit, to the end that Spirit-endued youth may have the right direction in expressing that from heaven which fills and thrills their beings.

of Christian service make Central Bible Institute an attraction for prospective ministers, missionaries, evangelists, and other types of workers.

If you are saved and know the power of God in your life, and feel the urge to make Christ's great salvation known, we are writing to you. Make your plans now to begin training this fall to prepare yourself for a worth-while life of fruitfulness for God. Write at once for information to Registrar, Central Bible Institute, Springfield, Mo.

Do You Meet the Standard?

George Bowen

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.—John 13:16.

Whence the necessity of so much emphasis in the statement of a truth so obvious? Do we not all know that the servant is not greater than his Lord?—that the Christian is subordinated to Christ? Why introduce an announcement like this with a "Verily, verily, I say unto you"?

There was and is need of this "Verily, verily." There is too much reason to believe that the great majority of Christians do not take their Master at His word in what He says. Notwithstanding His solemn reiteration of this truth, there are very few to whom it is a truth. Wherever we turn our eyes in the Church we are met by the surprising spectacle of servants who put on the greatness which their Lord laid down. They disdain to be what their Lord was, to do what He did.

There is written over the door of a house, "Disciple of Jesus, servant of Christ." There come two men in ordinary apparel, but each of the twain is more than man: one is none other than the Son of Mary; the other is an attendant angel.

"Behold," says the Saviour, "this is the habitation of one of my servants."

"A goodly mansion," says the angel.

"Ah, yes," responds our Advocate, "but it is not for his own pleasure; doubtless he has occasion to exercise hospitality." Several other remarks suggest themselves to the heavenly visitor. In fact, he finds it difficult to believe that a servant of Jesus here abideth.

"To speak sooth," he says, "my heart is filled with admiration of the life whose memorials are in the gospel. Whenever I think of a servant of Christ upon the earth, I seem to see before me one who has been reconciled by the life of Christ to a life like that of Christ—who has been caught away by the power of a blessed example from the vanities of the world; one who protests by all the force of his own exalted life against the pursuit of mere earthly honors and the pampering of the flesh."

"True," says the Master, with a sigh; "but it is possible for a servant of mine to have the same mind that was in me, though he be not a wanderer through the land as I was."

Jesus knocks at the door of His disciple. The servants, however, refuse him

admittance, assuring him that their master is no friend of vagabonds or of hypocrites.

"Of course," says Jesus to the angel, "it is not surprising that these men should not know me. They do not profess to be my servants. It is a pity, however, that their master, my servant, should not be aware of these impediments that choke the current of his own kindness."

The disciple of Jesus makes his appearance. He is going forth with his family to an entertainment given that day by a distinguished personage.

"The wife and daughters of this disciple," says the angel, "remind me very little of Joanna and Mary and Salome. Can it be that they have read what Peter and Paul have written by inspiration of God concerning female adornment?"

Jesus and His companion find difficulty in attracting the notice of the disciple. He does not recognize the Lord. Jesus says to him, "In the next street (I will show you the place) is a poor old man, a disciple of Jesus, whose sight is dim with age and who greatly desires that some brother should come and read to him for a half hour."

"Ah!" replies the disciple; "I am not a Scripture-reader. There are men especially appointed for this work."

"There is a youth, the only son of a widow," says Jesus again, "who has just been thrown into prison for debt; the sum is not large, and if you will pay it, there will be support for the widow and her family; if not, they will all be reduced to beggary."

"Ah!" returns the disciple; "I have

acquired my wealth by industry, carefulness, and prudence, and I know not why I should employ it in offering bounties for improvidence. The father should have insured his life. But we must away; I fear we shall be late."

"Stay!" says the unknown Jesus; "I wish your opinion concerning a passage of Scripture."

"You will find commentaries in yonder bookshop." With this reply, the disciple drives off with his family.

"Shall I not erase the inscription?" says the angel.

"Leave it," answers Jesus; "the day of trial cometh, when the fire shall try every man's work."

The disciples had disputed with each other as to their relative dignity. Each was desirous of being the greatest, and each thought he could present some rather weighty considerations in favor of his own claim to pre-eminence. One had been called before the others; another had belonged to a higher social position; another had sacrificed more property; another had first borne public testimony to the Messiahship of Christ; another was more aged than the rest; another had been a more successful preacher; another had cast out many devils. But Jesus says to them, "I am among you as he that serveth." I have put myself down below you. He among you, therefore, that seeks to be greater than his fellow-disciples, makes himself greater than me. Study continually to keep lower than me, that you may occupy the right position relatively to each other. If you think it scorn to wash the feet of your associates, you do but show that you think it scorn to be as your Master. You make yourself greater than he is."

Let not the poor disciple think that the danger indicated in the words of our Lord is one peculiar to those who have abundance of this world's goods. There are a hundred little ways by which the spirit that is here condemned may reveal itself. He who is impatient, he who is sensitive and suspicious, he who prays little, he who is dogmatic, he who is unwilling in all societies to be known as a Christian—these and many others make themselves greater than the Master.

Living the Bible

There is no volume held in such contempt as the Bible, even by some who profess to honor it. You cannot honor the Bible by binding it, gilding it, protecting it from dust and injury, walking round it, looking at it; you can honor the Bible in only one way, and that is by reading it, taking it into the soul, reproducing it in living literature, in epistles "known and read of all men."—Joseph Parker.

THE PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

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

MISSIONARY EDITOR
NOEL PERKIN

*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

*Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.*

*Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.*

GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT
E. S. WILLIAMS

ASSISTANT SUPERINTENDENT SECRETARY AND TREASURER
FRED VOGLER **J. R. FLOWER**

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Act of 1917, authorized July 3, 1918.

Diversity and Unity

Bessie Porter Head

"I beseech you that ye walk worthy of the vocation . . . endeavoring to keep the unity of the Spirit." Eph. 4:1-3.

At the cross (in God's purpose) division was ended, reconciliation accomplished, and unity made possible. The ground of all reconciliation and unity with God or man is the ground of the Blood, whereby the "far off" (from whatever cause) are "made nigh," and so when the possibility of division arises, shall we not seek to stand by faith firmly on this fact—that at the cross all enmity was "slain," and that the evil one has no right to attempt the calling up of its ghost, and to make us act as if it were still a living thing.

But perhaps some one may say, "How is this possible?" Only through the power of a greater vitalizing principle, that of love, for to faith and love all things are possible. The unity of the Spirit is a unity of love, and is a melting together very different from that *outside* unity, so-called, which exists among the most worldly. There never was an age when so much external unity was seen. Combines, unions, and associations of every kind are around us, and the world (and the nominal Church) are organizing "unions" as never before. But they are all *organized*, and there is no spontaneity of life in them; many of them fall to pieces because of the inevitable divisions arising from inherent selfishness and lack of love. Jealousies and envies arise from the very fact that there are "diversities of gifts," "ministrations and workings," and disintegration sets in as a consequence. We look on, and think this is only what we may expect in the world, but these are not the results we should find in the body of Christ where the unity of the Spirit is kept.

In these last days, while waiting for our blessed Lord's return, the Spirit would draw every member of the body into closer union with our glorious Head. We know (do we not?) the simile of the magnet held over the box of steel filings? As the tiny bits of steel are attracted one by one, they are at first quite separate, but as they draw nearer to the magnet, they become united one to the other, till at last, as they reach the center of attraction, they are all welded into one lump; and is not this just what God wants to do with us? Are we inclined to be troubled over, or divided about, the diversities of gifts, or ministrations, or workings? Beloved, is it not "the same Spirit who worketh all things in all"? Are we questioning as to whether this or that member is in the right place in the body?

Let us remember "God set the members each one of them in the body, even as it pleased Him"; and if He be pleased, we need not be troubled.

Do we think at times some members have an undue amount of honor, and others have too little? "God tempered the body together, giving more abundant honor to that part which lacked." And if there be some "apostles" and "teachers" and "workers of miracles," and some who are only "helps," it was "God set . . . them all in the Church," so that there should be no schism.

Have we ever thought of those words used twice over in Epesians; once in reference to the building, and once in reference to the body—viz., "fitly framed together"? In a building, the builder does not try to "fit" a window frame into a doorway, or vice versa, nor to fit a piece of flooring into the roof. Neither in the body (we speak reverently) does God try to fit an ankle-bone into the neck, nor a bone of the hand into the head. The "whole body is fitly framed together." Perhaps we have been troubled that we did not always *fit in* with some fellow-worker, or some one with whom our lot was cast; and we have felt condemned because we knew we *fitted in* with some one else—and why not equally well with this member of the body?

Take a glance at Ezekiel 37:7. When the prophet looked at those bones, as he prophesied, what he saw was that "the bones came together, *bone to his bone*." There was an exact "fitting," one bone to the other, till the whole "frame" was ready for the battle of life. Therefore do not let us be troubled if we find we do not fit in equally well with *every* member of the body, for it is impossible; but do let us see to it that we do "come together, bone to his bone," that in the little joint of *my* supply (Eph. 4:16) there may be no "stiffening of the joint" or friction through any lack of the oil of the Spirit, but that in due measure we each one "may make for the increase of the body . . . in love." It is love that is needed.

How Paul emphasizes this in 1 Corinthians 13, linked on as it is to the "body" chapter (12)! The supreme requirement is love, beyond all gifts or workings. To *be* is so much more than to *do* though the doing will result from the being, because love must find an object and an outlet. If each member of the body were filled with the Spirit, there would be no division, but true unity; for each one would see that God still speaks "in divers manners" to and

through His people, and that while His goal for us is unity, He will ever have diversity of ministries for the perfecting of the body. The feeblest member is "necessary" for the perfecting of the whole, and while we may not love every member in the same degree, we shall love the whole body with that constraining love of Christ which shuts us up to the one love-channel in which the current of the life must flow. We shall learn to esteem others better than ourselves, to "look on the things of others also."

We shall seek to be of "one mind in an house" when we each seek first to have "the mind that was in Christ Jesus." There will be a considerate tenderness, a heart of compassion, a spontaneous sympathy, a spirit of sacrifice, that can only well out from a heart filled with divine love. And beyond all sacrifice we shall see Jesus, so that the thoughts will be fixed on Him, and not on the sacrifice that we are making.

He is coming so soon, and our hearts respond and say, "Come, Lord Jesus!" but in the short time of waiting let us "desire earnestly the best gifts," and, above all else, "faith, hope, love," remembering that the greatest of these is love. All else is passing and partial, and profits nothing. As yet there is no perfect vision, "for now we see in a glass darkly"; but "then face to face," and in "the unveiled vision of the face of Christ," where we shall know as we are known, may there be the joyous confidence of perfected love, which will enable us to say, even in the light of that countenance, "We gave diligence to keep the unity of the Spirit by Thy grace, and through Thy blood," for "Love never faileth."

Humility

A poor Indian of the sweeper caste became a Christian. A high-caste man wondered at one thing: "You are so good and yet you are not proud."

"Why should I be proud?" asked the sweeper. "When Christ rode an ass into Jerusalem people brought clothes and laid them upon the road. Yet the feet of the Lord did not tread upon them; only the ass walked over them. Who ever heard of such honor being done to the feet of an ass? It was only because the ass carried Christ. When He had done riding the ass, the beast was of no account. So am I of no account, only I am as it were bearing Christ, and it is He I desire to honor. If He left me I should be nothing at all."

Have you such a vision of the coming Thrones that you are gladly losing the world for one of them?

THE GOSPEL IN FOREIGN LANDS

SEND ALL OFFERINGS TO NOEL PERKIN—336 WEST PACIFIC ST.—SPRINGFIELD—MISSOURI

It the Land Where Only God's Promises Are Sure

By Henrietta A. Tieleman and Alice F. Stewart

A Thrilling Account of Two Single Lady Missionaries, Working together with the Lord, Miraculously Protected, in China's War Zone.

Late in August, 1937, we called our native preachers together for conference concerning the work and also problems which we knew we should have to face in the near future. What should we do if Shansi Province should become a battle field? Some of the workers thought we should move to the south where many business firms had already gone. Others felt that it was our duty to stay no matter what the conditions. All agreed that whatever we did, we should all stay together. As we looked to the Lord we missionaries felt very strongly to stay, although we were urged many times by others to leave.

Early in November two Norwegian missionaries came to visit us. As soon as they arrived a messenger from a high Chinese official came, advising them to return immediately to their own city as this was the most dangerous place, since it is in the center of a triangle of three large cities which would surely be a battle ground. They pleaded with us to take our twenty orphan children and flee with them to their city; however, we felt that we could not leave our Christians here. As we took it to the Lord in prayer the promises came: "Stand still and see the salvation of the Lord," and "A thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked." The Lord gave us wonderful victory in prayer, and instead of fleeing, these two missionaries stayed with us for three weeks.

From that time on the war drew closer every day. We prepared sleeping quarters in two of our court yards and our Christians began to pour in from all directions seeking refuge with us and bringing with them such of their earthly belongings as they could carry.

When retreating the Chinese soldiers had looted in many places, but when they came to this village they did not come near us. We could hear the cannons' roar and bomb explosions. The vibrations of the bombs shook our windows like pieces of paper. One big concern to us was that some of our young workers were still at their post five miles away. Feeling their danger one of us went out on foot for them, armed with a large American flag. Moses, a poor illiterate laborer but a Christian, took a large trunk on a wheelbarrow and together we started out, breathing a prayer for God's protection.

Encountered by Soldiers

We had just left Ta Chang when we saw a number of retreating Chinese soldiers. "Where are you going?" we were asked as one of them picked up his gun and pointed it directly at us. Paying no attention to them, we continued on, but two of them



Henrietta Tieleman, enduring the extremely cold weather, braving the dangers of China's war, to go out for provisions in order that the orphans and refugees at the mission station might be cared for.

caught up to us and again demanded that we tell them our errand, which we finally did.

After hinting for the wheelbarrow he finally said, "Let me have a ride on your wheelbarrow." I knew that if he ever got on the wheelbarrow he would force Moses to push him on to his destination, so I replied, "No, I am going to ride on that wheelbarrow, myself," and proceeded to climb up with difficulty and perched myself on the top of the large trunk. The soldiers continued following us but at Nan Chuang they went another way.

Finally we reached our outstation at Ch'u Wang and were joyfully received by the Christians.

Our Dash for Home

Telling them our mission and inviting them to come to Ta Chang for refuge, we bade them hurry their preparations. We secured another wheelbarrow and finally had them loaded with musical instruments, bedding, and all kinds of eatables. One of our young men preachers headed the pro-

cession, then came the women—some with their children on their backs, others carrying bundles of clothing or food, the older children running alongside them. Next came the two wheelbarrows and I brought up the rear with the large American flag.

These women had never done much walking so it was a very tedious journey getting them back with us over those five miles, stopping many times to let them rest by the wayside. When the sun began to set we were still miles from home. Remembering my experience with the soldiers that morning, I trembled with fear for the women and children, but hiding my own fear the best I could I encouraged them to press on. After we left Nan Chuang, the howling of dogs and the sound of machine guns told us that the soldiers must have entered the town and were looting. Just before dark we reached Ta Chang with a prayer of thanksgiving to the Lord for bringing us back safely.

The Days Which Followed

The fighting we had heard all that day was evidently at Shiao Tien, which fell that day. Within the next few days three cities near us fell, but Ta Chang was spared; nevertheless, the hearts of the Chinese here were failing them for fear, so we left our guests in charge of this courtyard while we went into one of the other courtyards to comfort the Christians.

One day the watchman on the tower reported that a hundred horsemen were riding toward this village. Excitement ran high, but we had the comforting assurance that if it really were the end for this village and for us, we should all die together. Earnest prayers ascended to the Throne of Grace. Then what a relief it was when we got word that at a certain point in town the horsemen had changed their course and had gone.

Time after time we heard how all the villages round about us had been looted, but God wonderfully manifested His glory in this village by His protecting power. One time when several car loads of soldiers were headed toward this place for the purpose of looting, the cars broke down and the soldiers went back. One night when a thousand soldiers were to pass the night in this town, by the direction of God (we believe) they went to another place, but made out their report to say that they had been here.

God's Protection a Witness

Many people from the surrounding villages saw how wonderfully Ta Chang was being kept, so they came here to live and to do business. Two hundred soldiers and several cart loads of ammunition did come into Ta Chang one day but when the soldiers saw that the people were not afraid of them they said, "You are good people. Go on with your business. We will not harm you," and they went on their way. The whole village has shared in God's goodness in this time of distress.

As winter came on another problem was

to secure fuel for all the crowd of people that had gathered here. We had bought some coal in Tong Yang, four miles away, but now we could not hire a cart to haul the coal, as the Chinese were afraid their animals and carts would be commandeered for military purposes. As a last resort we finally hired a cart, promising to accompany it with the American flag and guaranteeing that if the animals and the cart were taken, we would pay the owner for them, although we did not have the price, but trusted God to see us through. We made many successful trips hauling coal before encountering soldiers from either army.

One day while on our way to Tong Yang we heard that the Japanese soldiers were in that village, but not willing to go home defeated, we went on. At the gate we met five soldiers on horseback. They only asked the way to the next village and went their way. In the village we met thirty soldiers with horses and wagons which had been sent out to find food. The officer in charge saluted me, cleared the road for us and bade us go on.

While we had to close most of our outstations in the villages because the native evangelists came here for refuge, still we are glad that we have been able to have meetings all this time in the courtyards and have had a Bible class all winter. A number of the Christians brought unsaved relatives with them and there have been definite conversions among them.

Special Notice

No doubt some of our friends in America have written to us and have had no reply. Please be patient with us as for many months our letters have not come through. We trust you will write to us again, addressing letters in care of Mr. B. T. Bard, 111 Hsi Pei Ta Chieh, Peking, North China. If you have sent offerings through the General Council Missions Department, we will get them eventually because duplicate drafts are being sent for all that we have not received. We would advise that those desiring to send us offerings, send them designated for us to Noel Perkin, 336 West Pacific Street, Springfield, Missouri.

BRIEF NOTES FROM FAR AND NEAR Ceylon

We praise God for the many open doors He has given us on the estates in this section. God has also answered prayer in sending us a very capable Tamil worker. We also praise Him for saving our language teacher who was formerly a Hindu. He came to our services for a long time, but just recently received a real experience in the Lord.—Kathryn G. Long.

Syria

God is using Milhem Shoucair, one of our native preachers, especially among the Hauranese and He is using some of these believers to pray for the sick and they get healed.—Yumna G. Malick.

Miss Malick has often sent in good reports of this man's ministry. She has no support for him so has to give him what she can from her own allowance. We believe this

worker would be a good investment for some one to make for the kingdom of God. Offerings sent for him should be designated "For worker in care of Miss Malick."

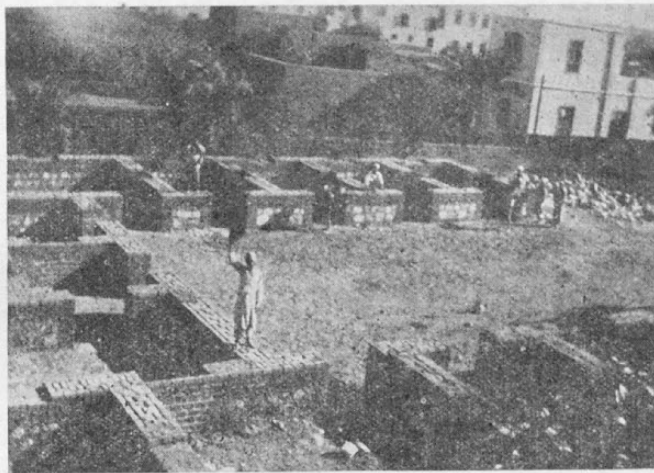
NEW OUTSTATION OPENED IN CEYLON

By W. H. Clifford

Early in April we opened a new outstation at Balangoda about eighty-five miles from Colombo. Except for one little church of another denomination where a service is held once a month by a visiting minister, this town was without gospel services. In May six of us went out there to hold four days of special meetings. In spite of there being many counter attractions we had good gatherings to listen to the singing, music, and preaching.

The first two nights there was no response to the invitation. One man who had come

YOUR OFFERINGS HAVE HELPED



Foundation of the new widows' home at the Assiout Orphanage in Egypt. Miss Trasher is arranging so that each widow may have a room for herself and her small children. Each room will cost about \$75.00 unfurnished.

to mock and jeer on the first night got under great conviction and hurried out during the altar call, and did not come the next night. On the third morning we had a special season of prayer and cried to God that He would do something and confirm His Word. That night when we gave the invitation to come and accept Christ we had the joy of seeing thirteen souls come, and among them was the man who had run out the first night. There was surely joy in heaven over sinners who repented that night.

The next night the altar was again filled with hungry hearts and one more came through to a knowledge of salvation. A recent letter from the evangelist in charge says that a good number of the converts have been coming regularly to the meetings and that two others have yielded their hearts to the Lord. To Jesus we give all the praise.

Converted Buddhist Priest Baptized

Here in Colombo on June 5 we had the joy of baptizing two young men. One of them was a young Buddhist priest, eighteen years old. He had been a priest for eight

years and is a nephew of the High Priest. He gave his testimony standing in the baptismal tank, stating that he had become interested in Christianity through reading a tract given him by one of our evangelists. As a result he asked the evangelist for a Bible. He was given a Gospel of John in Sinhalese, which he read secretly. One night he was awakened by a beautiful light which he realized was the light and glory of God, so he gave himself to the Lord and was saved right there in the temple.

In order to be where he could receive more teaching he went away to another mission for seventeen days. When the priests and temple people discovered where he was they went to him with the story that his mother was very seriously ill and wished to see him. Loving his mother very much he decided to go home, but found that it was only a trick to get him back into their power.

They tied him up, beat him severely, nearly killed him, heaped upon him other indignities, took his Bible and put it on the ground and ordered him to stamp upon it; this he refused to do. Later they freed him to go back to his studies in the priesthood.

One day he came to us to see if he could study with us. He testified that there is no salvation in Buddhism and that he had found Christ as his own personal Saviour and was very happy, and that though his enemies might cut him to pieces he would be true to Christ. After hearing this testimony I baptized him in the Name of the Father, the Son, and the Holy Ghost. He is taking daily Bible study and is also learning English. We have renamed him Paul and we trust that the Lord will call him into the ministry. Please pray for him that he may grow in grace and in the knowledge and love of God, and that he may soon be filled with the Holy Spirit.

ALWAYS REJOICING

When Madame Guyon was imprisoned in the Castle of Vincennes, in 1695, she not only sang, but wrote songs of praise to her God. "It sometimes seems to me," she said "as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but sing. The joy of my heart gave a brightness to the objects around me. My heart was full of that joy which God gives to them that love Him in the midst of their greatest crosses."

THINGS DESPISED

"Christ," said Luther, concerning a pious Queen of Denmark, "will sometimes carry a queen to heaven." But God is searching for His jewels rather among the dust-heaps of the world. We shall sometimes mistake a bit of broken glass for a diamond; yet it is better to have our hands cut with a score of bits of broken glass, and grasp one diamond, than to have whole hands and no jewel. Even angels lost Lot's wife. Our Saviour lost Judas. The Apostles lost Simon Magnus. Every tricky, despicable, ignorant, base soul may be a diamond. God is choosing from among such.

THE SUNDAY SCHOOL LESSON

Israel Demands a King

Lesson for August 21. Lesson Text: 1 Sam. 8. And said unto him (Samuel), Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. 1 Sam. 8:5,20.

"We want to be like all the nations," cried Israel. But in that solemn hour at the base of Sinai, when they entered into sacred covenant with Jehovah, the express understanding between God and Israel was that they should be "unlike" the other nations. Read the account again. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." . . . "And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:5-8.

Conforming to the World. "Peculiar" here does not mean "eccentric" or "fanatical" or "queer," as some misguided folk like to imagine. It means "set apart for the service of God," and therefore different from the pagan nations round about. It means to bear the identity of God stamped upon our lives, our character. Israel was departing from this her Magna Charta of blessing and prosperity—she was destroying her Constitution and merging herself with the nations round about, losing her divine identity. It is a sad day when the children of God aspire to be like the world, to be "like the nations." When the children of God start to "keep up with the Joneses," they pay a fearful price for the "ignoble experiment." Notice prayerfully the Golden Text. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

There should be a clear-cut line of distinction between the children of the world and the children of God. God wanted it so in Old Testament times; He wants it so today. "Be not conformed to this world." "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:17,18.

Earmarks of Spirituality. Years ago one of our Pentecostal evangelists was on a train bound for a special meeting where for a fortnight he was to be the evangelist. He had never met the pastor of the church, and had

never even been in the city before. "Next stop Cleveland!" cried the porter, and the evangelist thrust his hand in his pocket to get the address of the Cleveland church. To his dismay he discovered he had left it at home. He had not the slightest notion where the church was located, yet he realized that pastor and people would be gathered at the church for the afternoon meeting when his train arrived in Cleveland. He prayed, asking God to guide him to take the right trolley car at the Cleveland depot. Feeling led to take a certain trolley, he further prayed, "Now, Lord,

'Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, even the ornament of a meek and quiet spirit.' Yes, they'll bear watching. Ah, now, one of them is opening her pocketbook. Let's see what she pulls out." So our evangelist watches. The lady pulls out, not a pack of Chesterfields, or Camels, or a rouge pencil, but a New Testament, which she begins to read. "Thank you, Lord," says our evangelist; "that's the one I'll follow." Soon this lady presses the trolley buzzer, and she and her companions alight; so does our preacher, and they lead him right into the Pentecostal Church of Cleveland! Praise the Lord! "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

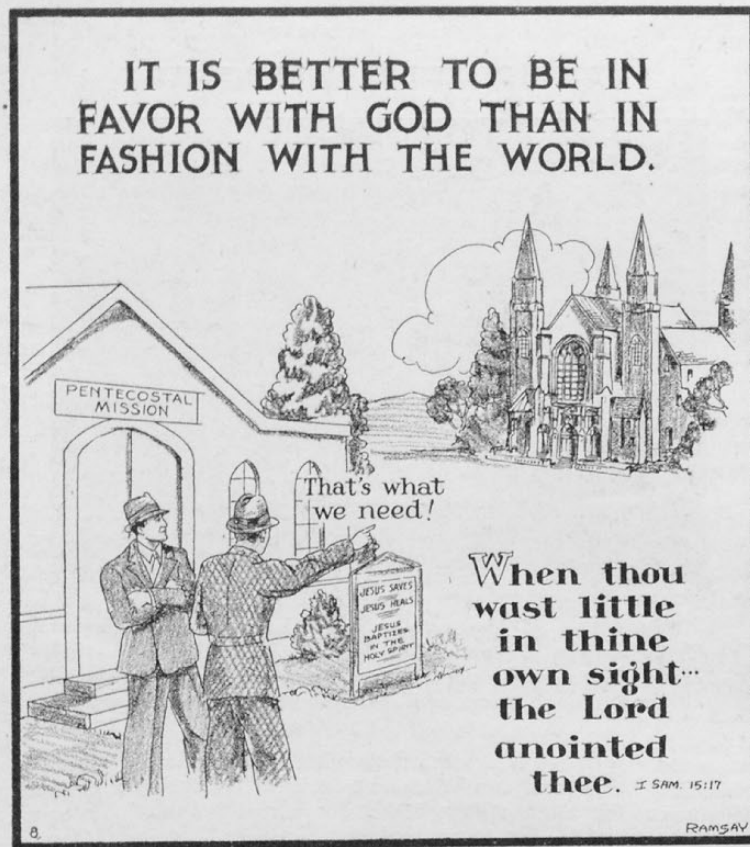
The Peril of Rejecting God.

"And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." 8:7. Israel has paid a dreadful price for rejecting the triune God. Any nation, any person, that rejects Him, must reap the fearful consequences of their spiritual anarchy. Some time ago a godly German pastor made the remark that Germany's troubles and difficulties were the direct result of the nation's getting away from the faith of Luther, the faith of their fathers, the God of their forefather. And this is not only true of Germany, but of many other nations as well. "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

Israel Threefold Indictment. The Word of God indicts Israel on three counts along this line. They rejected each of the Trinity in turn, and had to suffer the consequences of their rejection. God the Father was rejected, as recorded in our lesson of today. 8:7. The consequences—an increasing-

ly depraved line of kings, which led Israel into idolatry, paganism, and Assyrian and Babylonian captivity. God the Son was likewise rejected. John 1:11; 19:14, 15. "He came unto His own, and His own (Israel) received Him not." "Away with Him, crucify Him, we have no king but Caesar." The consequences? read Luke 21:20-24; Luke 19:41-44, foretelling the awful destruction of Jerusalem and the disintegration of the nation. "Behold, your house is left unto desolate," or in the words of Eli's dying daughter-in-law, "Ichabod"—the glory is departed. The Scriptures also indict Israel for rejecting the Third Person of the Trinity, after the outpouring of the Spirit upon Jerusalem. Hear the words of Stephen: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye." Acts 7:51.

Israel Reconciled to the Triune God. But a glorious day is coming when Israel shall be (Continued on Page Ten)



show me some of your children on this trolley, and when they get off, I'll get off and follow them wherever they go." He looked over the trolley full of people. "Is that man over there a Christian?" And just then "that man" proceeded to put a great black "torpedo" in his mouth. "No," concluded our friend, "I shan't follow him." "How about that chap reading the paper, there?" "Ah, no, he's reading the Racing Forms: it won't do to follow him." "Well, how about that group of nice-looking girls over there?" "No, I'm afraid their dress indicates they are 'conformed to this world.' They're slaves to fashion. Some of them have evidently been attempting to 'gild the lily,' dissatisfied with the lovely way in which the Creator originally colored them. No they're not going my way." "Well, how about that group of respectably dressed women near the middle of the car?" he continued to soliloquize. "Well, yes, maybe. They seem to 'conform' to the New Testament standard,

THE WONDERFUL WORD

A SERMON IN MINIATURE

SEVEN MARKS OF A CHRISTIAN

1. *He is born again.* "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.

2. *He does not seek for salvation through his works.* "Not of works, lest any man should boast." Eph. 2:9. "God imputeth righteousness without works." Rom. 4:6.

3. *He shows by his works that salvation has come to him.* "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

4. *He builds all his hopes on Christ.* "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

5. *He confesses Christ among his fellows.* "With the mouth confession is made unto salvation." Rom. 10:9.

6. *He serves God while waiting for Christ's coming.* "Turned to God from idols to serve the living and true God; and to wait for his Son from heaven." 1 Thess. 1:9, 10.

7. *He carries the gospel message to others,* saying: "We pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

sin, ceased assembling at proper intervals to worship God in His temple, and began serving the gods of the heathen, God stirred up other nations to war upon Israel. The land was desolated, thousands were slain, and the choicest taken into captivity. Then God would send a judge or prophet to call the people to repentance. When they would repent and return to God, He would drive out their enemies, and again give them great prosperity.

These things were written for our learning, that we may know how we should do now. That nationally we are brought low because of our sins all admit. It is equally sure that if we will return to God, bring in our offerings, and mend our ways, God will do for our land what He has ever done when His people have repented and cried to Him. He says, "I am the Lord, I change not."

Repentance is an individual matter. Let every household build again the family altar, and there gather daily in deep and heartfelt repentance. The need is most urgent. Let us not delay. Very soon it may be too late.—C. E. R.

THE WAY OF SALVATION

"I WANT SOMETHING"

A Jew was sauntering down a London Street on a Sunday evening, and noticing a light streaming through a door, put in his head and glanced around. As he did so, the preacher cried aloud: "*The wages of sin is death.*" He hurried away.

The following evening found him walking towards the street in which the assembly stood. He went nervously inside. He said, "Something I heard last night has made me very miserable. My sin is so great. *I want something; yet I don't know what.*"

"Why," replied the preacher, "it's very plain. *You want JESUS.*"

The Jew started back, and exclaimed passionately: "*I—want—HIM! No! indeed I don't.*"

"Will you listen while I read you a verse?" He read, "As Moses lifted up the serpent in the wilderness—." His hearer started.

"Does *that* Book speak of *Moses*?"

"Come and read it for yourself, then."

He read: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

"You have often read the book of Numbers how Moses erected the serpent of brass on the pole in the center of the camp when the people were bitten by fiery serpents?"

The Jew nodded assent.

"Well, your condition just now and theirs then agree in this important particular—*something wanted.* In their case, nought availed but the serpent of brass, *because* it was *God's only remedy*; and in yours nothing will satisfy but Jesus, for He is Jehovah's appointed Saviour. You believe in the God of Abraham, the God of Isaac, and the God of Jacob?"

"Yes, of course I do."

"Then, will you kneel down here with me, and I will ask Him to reveal to you if Jesus is not the *very One you want?*"

The Jew consented, and they knelt down. After praying for some time, the Jew sud-

denly exclaimed joyfully: "I see it! I see it!"

"What do you see?"

"While you were praying the whole scene in the wilderness presented itself to my mind. I saw the stricken Israelites, writhing in agony, in every stage of dying—helpless, and undone. I saw Moses take the serpent of brass and set it on a pole, where the people could look on it. Then as I looked, the pole changed into a cross, and the serpent into One like unto the Son of Man. I saw and believed."

He had found that what he wanted was *Jesus, and Jesus only.* You, too *want* Jesus. and He, too, *wants* you.

THE FAMILY ALTAR

WHAT SHALL WE SAY TO THE COMMITTEE?

A committee of twenty-one, representing the hundreds of evangelical ministers in the city of Washington, have written an appealing letter to the General Superintendent of the General Council of the Assemblies of God, in which they make this statement:

"As we survey the trends of contemporary life, we are led to believe that religious liberty, the institutions of democratic rule, the restraints that an enlightened conscience imposes, and all the uplifting influences that the Christian religion inspires are threatened, and that the collapse of our boasted Western civilization is more than a remote possibility."

The committee feel that the time for a great, widespread revival of religion has arrived, and that the need for it is most urgent. In the course of making their appeal to us to help in bringing about such a revival they say further: "If men and women can be made to stress the sovereignty of God with all that is involved, ethical and social virtues will be restored." This is also the belief of the Assemblies of God, founded upon Bible promises that cannot be broken; but instead of our saying this to the churches, their committee is saying it to us.

Reading the history of Israel in the Old Testament we see that when they fell into

THE PRAYER LIFE

WHY PRAY?

Our Lord has said, "If ye ask . . . I will do." Just as any power must always work according to its own laws, so it is with the power of prayer—and asking is one of its laws.

A young lady and her father came into a store where there was a weighing machine. "Step up on the machine, father, and see how much you weigh," she said. Then she went to give her order to the clerk at the counter. Returning to her father she said, "Well, how much do you weigh?" "I don't know," replied the father. "Didn't that hand spin round and that finger rest on a certain number?" asked the daughter. "No," he answered. The daughter then shook the machine, but still the indicating hand did not move. The machine was a beautiful piece of mechanism; the face of the dial nicely painted, but it did not indicate the man's weight. "That's strange," said the daughter, "did you put a penny in the slot, papa?" "Why, no," answered the man. "Oh, then, that's the reason it doesn't work; you have to put a penny in the slot." The old gentleman might have stood there the rest of his life and never have found out what he weighed. He had to act in accord with the laws of the weighing machine.

THE SECRET OF VICTORY—Keep your early morning watch with God. . . . I know of nothing more helpful than rising early for the adjustment of the spirit, the mind and the body by the Master. He will take our temperature, and save us from being lukewarm—neither cold nor hot. He will see whether our spiritual barometer is rising or falling; and set it for the coming day. Who can estimate the value of such an adjustment? Henceforth, by God's grace, victorious in life and effective in service.—*The late Bishop Taylor Smith.*

IN THE WITNESSED HARVEST FIELD

RIGHTON, MISS.—I held a 3½ weeks' meeting here. Sister L. M. Barnet, of Laurel, helped me for about 10 days. The Lord blessed in a wonderful way. Forty-four were saved, 2 were filled with the Holy Ghost, and 15 were healed. One lady had kidney trouble, leakage of the heart and rheumatism. The doctors had said she could not live. I gave her the Word, and the Lord healed. She came down to the meeting and gave God the glory. We have started a Sunday School.—Mrs. C. L. Daniel, Waynesboro, Miss.

HUMBLE, TEXAS.—We have just closed a 3 weeks' revival with Evangelist James McKeehan, of Houston. Mr. and Mrs. G. W. Hay have been assisting him. Mrs. Hay was formerly Miss Ruth Maddux, of Ft. Worth. A goodly number came to the altar for salvation and several received the Baptism in the Holy Spirit. We had a good baptismal service the closing Sunday afternoon. The saints were revived and greatly stirred. Mr. and Mrs. Hay were elected pastors.—Mrs. H. T. Terrell, Church Secretary.

MOUNT UNION, PA.—We recently closed a blessed revival with Evangelist Eva Linder, East St. Louis, Ill. The Lord gave us real encouragement as we saw scores at the altar nightly, many of whom were either reconsecrating their lives to the Lord or else had come forward for the first time. We estimated that over 50 came forward in answer to the special invitations given nightly for sinners and backsliders. Sister Linder's ministry has been new to the Eastern section of our country, but I feel certain that her continued ministry in this District, as the Lord leads, will be increasingly blessed of God.—Eugene W. Benjamin, Pastor.

VINITA and LEONARD, OKLA.—We began a revival at Timpson Chapel, 12 miles northwest of Vinita, July 5. There was much interest in the meeting. Eight were saved and 20 baptized in the Holy Ghost, many of these being Indians. This is a new work. Arthur Measner, Vinita, Okla., is pastor. Pray for this work.

Just previous to this meeting we preached for two-weeks at Leonard, Okla., on the Muskogee and Tulsa highway. Eleven were saved and two received the Baptism in the Holy Ghost. This also is a new work and is without a regular pastor.—A. J. and E. J. Bartelmei, Evangelists, 805 Sargent, Joplin, Mo.

DRESDEN, KANSAS.—March 27 we entered a campaign which lasted 4 weeks, and in which 3 were saved or reclaimed, 10 were filled with the Holy Ghost and a number were refilled, so that now all the members of the assembly have the Baptism. During the revival it was voted that we pastor the church. There has been a stir here for Pentecost. July 6, District Superintendent V. G. Greisen set the church in order with 25 charter members. After the service a lady who had heart trouble fainted. She seemed lifeless, but when we prayed for her she began to take deep breaths and was instantly healed. Through the healing a backslider was reclaimed.—Brother and Sister Otis Runyon, Pastors.

AUGUSTA, GA.—We recently closed a precious campaign with Evangelist and Mrs. George Gould, Savona, N. Y. God wonderfully blessed their ministry with us. The interest was outstanding, and large crowds attended. Several nights we could not begin to take care of those attending. Forty-one were at the altar for salvation, and a number prayed through to a real experience with God; 4 received the fullness of the Spirit; 17 followed the Lord in baptism; and a number came into church fellowship. Brother and Sister Gould were on the air over Station WRDW each week while with us. This proved to be a real asset to the services. The campaign was one of the most successful since we came to this city. God is continuing to bless and our new tabernacle is now under way.—C. M. Hicks, Pastor.

MARIONVILLE, MO.—The Lord has blessed us with a copious outpouring of the latter rain. A spiritual tide has swept our assembly. Backsliders and sinners are seeking God, and believers are being filled with the Spirit. One Sunday morning, at the eleven o'clock service, we saw 3 men come to the altar for salvation; when the service was over, 3 had received the Baptism also.

R. F. Davis accepted the pastorate of our assembly and came to us June 1. Our Sunday School enrollment has increased from 75 to 137, breaking all previous attendance records. We have just closed a 4 weeks' campaign with Evangelist J. M. Davis. Fifteen came to the altar for salvation, 11 were buried with the Lord in water baptism, 6 received the Baptism in the Spirit, and 10 were added to the church. Our assembly has been strengthened in every department and a new determination has gripped us to do more for Jesus and be ready when He comes.—Leona Witt, Church Secretary.

CLOVIS, N. MEX.—We recently closed a 23 nights' campaign conducted by E. R. Winters and Party, of Texas. The party consisted of Mr. and Mrs. Winters, a son and daughter, Bill and Edna Earl Winters, Mary Nell Sturgeon, and Berry Finley. There was much interest in Brother Winters' prophetic preaching, evidenced by the continued crowds attending. Not a small attraction in the meetings was the special gospel singing by Mrs. Winters, Bill, and Miss Sturgeon. Berry Finley assisted in the preaching. Some people were saved and received the Baptism in the Spirit and the saints were revived. One man who was dying of cancer was gloriously saved. Many were delivered from tobacco and other habits by which they were bound. There is a wonderful spirit of co-operation among the saints, and a sound of abundance of rain.—J. L. Canipe, Pastor.

MILWAUKEE, WIS.—God has blessed the efforts of Evangelist and Mrs. Philip A. Megna with the result that another assembly has been opened in Milwaukee. In January revival meetings were started in a rented building by Brother and Sister

Megna, and in a short time a large group of people rallied to their support. At the close of this meeting a theater building, which had not been in use for years, was purchased and converted into a splendid house of God. The congregation of Glad Tidings Temple called the District Superintendent to be with them for a week of meetings. During this time the Temple was set in order, with a charter membership of 66. A fine spirit of harmony and fellowship prevailed. Each one was rejoicing because of the blessed privilege of being affiliated with the General Council fellowship.

An attractive stone front, with a church dignity, provides an inviting entrance to the building. An altar, choir loft, and platform were built. Chairs for 500 were installed. There is a growing Sunday School with more than 112 children. A splendid choir has been organized, and an orchestra with a good future plays at each service. A fine group of young people have organized into a Christ's Ambassadors band, with an attendance of around 40 or 50, and they are working earnestly for God.

The dedication service, June 19, was blessed to each one present. God was in the midst of His people. The Superintendent spoke from Rev. 2:7, on "The Overcoming Church." The Temple was almost filled to capacity. The saints purposed in their hearts to live an overcoming life, which in turn will make a church that shall overcome formality and coldness in this world of sin. The Temple is located at 2200 W. Center St., Milwaukee, Wis.—G. J. Unruh, District Superintendent.

THE SUNDAY SCHOOL LESSON

(Continued from Page Eight)

reconciled to the triune God. Israel shall, at the end of the Tribulation, repent of her rejection of God the Father, and as a remnant, shall call upon Him for the renewal of the Old Covenant. Read all of Isaiah 64, but especially verses 8-9.

Israel shall be reconciled to God the Son, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." Zech. 12:10. Read also Zech. 13:6.

Israel shall also gladly welcome the visitation of the outpoured Spirit, the Third Person of the Trinity. Undoubtedly there is to be an outpouring, a fulfillment of Joel 2:28, 29, upon the godly Jewish remnant, repentant and redeemed, at the "end time." This grand passage in Joel, like so many other scriptures, has a dual fulfillment. The church of Christ, "all flesh" "from among all nations," has experienced this outpouring, and may rightfully lay claim to this scripture and its promise, but a conscientious examination of the whole chapter, particularly verses 27-32, will indicate that its secondary fulfillment upon "the house of Israel" awaits the day when repentant Israel shall call upon the Lord in the words of Isaiah 64. What a glorious day that will be! God speed it!—Harry J. Steil.

THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

DESTITUTE

The poverty among the Jews of Vienna is at present appalling; even before the present distress 47,000 out of Vienna's 176,000 Jews were receiving relief. Now they are helpless.

THE RISING GENERATION

One-third of the two million babies born in America in 1937 were born in families on relief or having incomes below \$750 a year, states *Herald of Holiness*.

PALESTINE PORT

The passenger port of Tel-Aviv came into use recently when a freighter vessel anchored there. A picture in the *Jewish Chronicle* shows a Jewish porter in uniform, with Hebrew lettering on his sweater. Another indication of growing Jewish nationalism!

SABBATIC YEAR (Lev. 25:1-7)

Writes Ernest Gordon: "*The present year in Palestine is a Sabbatical year, and hence no trees were set out on Arbor Day. Orthodox farmers, who still follow the Mosaic law in the matter, naturally have no income and are therefore helped from a special fund. The seventh year of land-rest was the wise provision for a time without crop rotations and commercial fertilizers.*"

COURAGEOUS PROTEST

The following protest was sent by German army chaplains to Hitler: "A future war will find the German nation in the midst of the bitterness caused by the conflict between Christianity and National Socialism. The type of men who have become famous by combating Christianity will display, when matters become really serious, their moral worthlessness. A State that makes its Christians spiritually homeless has robbed itself of its most secure support in time of need."

ROME AND MISSIONS

A startling fact is revealed by E. J. T. Bagnall, of the London Free Church Federation. Annex 7 of the Anglo-Italian Agreement, while granting "the free exercise of all cults in Abyssinia," prohibits all missionary work except that of Italian missions, which naturally are Roman Catholic. Mr. Bagnall says (*Christian World*): "It seems that for the first time in British history our Government has signed an agreement to keep out British Christian missionary work."

DIVORCE AND INSANITY

Insanity is four times higher among divorced persons than among the general population, says Dr. Ira S. Wile, who discussed insanity at the recent meeting of the Eugenics Research Association in New York. According to Dr. Wile, studies have revealed that there are more divorced than widowed or unmarried persons among those admitted to hospitals for mental disorders. Dr. Wile suggests that perhaps the emotional conditions which led to the marital maladjustments are responsible for the mental instability. "Emotional instability," he said, "is definitely related to alcoholism, cruelty, desertion and sexual inconstancy, which are accepted as legal bases for divorce."

THE COMING SHAKE-UP

Keith L. Brooks passes on the following item. *Roman Forum* quotes from a history of Japan written twenty-five years ago: "The time is coming when it is possible for one person to aim at one rule over the whole world. This is coming up like the rising of water. It may overwhelm all existing things like a wave. Some call it Progress, others, Democracy, but, whatever it be, it is evident that every existing institution is to get such a shaking that only the things that cannot be shaken will stand."

A CALL TO JEWRY

Comments ex-Rabbi Cohn, missionary to the Jews: "Do you not realize that our Jewish people will never get possession of Palestine until they first acknowledge the sin of 1900 years ago when our forefathers rejected the rightful heir to the throne of David in Jerusalem? The writer of these lines is enough of a mystic to go on record as saying that if a sufficient number of Jews throughout the world would at this moment turn to the Lord Jesus Christ as Saviour and Messiah, and would truly pray to God through Him, God has enough power to crash through the heavens and come down and accomplish our deliverance! And if as a nation we fail to do this, then still greater suffering is ahead for us."

OTHERS

A DIGEST OF CHRISTIAN THOUGHT

SUFFICIENT—"Only believe" may sound like a small remedy, but God is at the back of the "only."—*Smith Wigglesworth*.

THE POWER OF PARENTHOOD—There isn't one great man in American history who was born in a home of infidelity.—*Dr. Wilbur M. Smith*.

SOUL-WINNING—Souls are not converted by the preacher's words as much as by the personal workers.—*Rachel K. McDowell, religious editor of New York Times*.

REWARD AHEAD—There are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—*H. J. van Dyke*.

REVIVAL OR RUIN—A recovery of the Church is a necessity for the life of religion in our day; more than that, it is a necessity for the survival of civilization.—*Henry P. Van Dusen*.

EVOLUTION REJECTED—I reject evolution because I deem it obsolete; because the knowledge, hard-won since 1830, of Anatomy, History, Cytology and Embryology, cannot be made to accord with its basic idea.—*Prof. Albert Fleischman, University of Erlangen, Germany*.

WHERE GOVERNMENT IS "GOD"

Walter Duranty, newspaper correspondent in Moscow, points out that a Russian girl who kills her mother with an axe may receive a prison sentence of eight years, but a person who steals an axe from a government farm is liable to the death penalty. The first is an offense against an individual and is considered a naughtiness to be corrected; while the second is an offense against the government and that is treason to be punished by death.

The Soviet government having banished God from their land, they have put themselves in His place. To doubt their policies is sin; to criticize them is blasphemy.

THE INFLUENCE OF ROME

Such was the glory of the ancient Roman empire that its impress lingers to this day. *The Fundamentalist* passes on the following interesting items. The name of the month of August as well as names of other calendar months comes from Rome. The laws and court procedure of the nations came from Rome. The dome of the Capitol at Washington and of every one of the forty-eight states except two was patterned after Rome. The military system and organization came from Rome. The postal system of the nations came from Rome. The medical terms of modern medical science came from Rome. The coinage system and exchange came from Rome. The present-day ecclesiastical systems—all came from Rome.

Today the increase of dictatorships is a sign of the revival of the spirit of the Roman empire. That spirit will take to itself a body and the resurrection will be complete. Rev. 13.

TOBACCO SHORTENS LIFE—Smoking is associated with a definite impairment of longevity. This impairment is proportional to the habitual amount of tobacco usage by smoking, being great for heavy smokers and less for moderate smokers.—*Prof. Raymond Pearl, Johns Hopkins University*.

JESUS UNDERSTANDS—Though He was rich—so rich that at a moment's notice He could provide a feast for a multitude—yet for our sakes He became poor, so poor that He was compelled to toil at the precarious trade of a village carpenter, in order to support Himself and His household. When we grow weary at our task, let us remember that the Lord Jesus Himself knew fatigue and exhaustion.—*Dr. Donald Davidson*.

MANKIND AND THE BIBLE—It is the revelation of God's will as to the relationship of man to God. It is the most complete compendium of moral and ethical principles. Its precepts have withstood attack and criticism, derision, and doubt. They have emerged triumphant from the test of centuries as the most constructive basis of human relationships. . . . It is more widely loved and revered and read than any other book. Even so, our tragedy is that the Bible is not read enough, pondered enough, followed enough.—*Cordell Hull, Secretary of State*.

SEED THOUGHTS

ALICE E. LUCE

The Lord uses the contemptuous pride of power of the wicked to abase the pride of His own servants.

How well this is illustrated in the history of Job. He was perfect in his ways, yet even that very goodness and perfection had caused a hidden self-complacency.

God loved Job so much that He *took pains* about him. He knew the gold in His servant would stand the test; so He put him through the hottest fires.

There was no truth in the accusations of his cruel friends. When they insisted that he was a hypocrite and was hiding some secret sins, Job knew it was not so.

It is bad enough to be reproved publicly when we are guilty; but when innocent, the hurt is all the greater.

Yet that very smarting pain was the means of deep, abiding blessing to Job. It brought him lower down and wrecked him upon God.

In his history we see the whole Bible in a nutshell: man perfect, attacked by Satan, defeated, vainly trying to find a remedy, his friends doing the same and failing; then man blessed by a Redeemer with a perfect atonement, healed, reclaimed, transformed, saved in order that he may save others, finally sanctified, and glorified.

The age-long question of why the righteous suffer is not answered in so many words; but the peaceable fruit of Job's afflictions is gloriously manifested.

James tells us we are to see here not only Job's patience, but also *the end of the Lord*, or His object in permitting the devil to attack and afflict His servants.

Our study of the Book will not have been in vain if it draws us into closer fellowship with the plans of our Father, who is "very pitiful and of tender mercy."

CONSCIENCE

(Continued from Page One)

hardly knows where it is. It wobbles about and feels uncomfortable. There are many people today with weak consciences. You will find that the reason people are that way usually is because they are in bondage to custom and tradition rather than following the Word of God. An Englishman is born with a tremendous amount of custom and tradition. Often he confuses it with the Bible. Because a thing is British he sometimes thinks it is Scriptural.

Many of the things that hurt my conscience were merely the traditions of men. I was getting off the train at a little station in Russia. I had a little time to wait for the springless farm wagon to come along for me, so I decided to cheer myself up by whistling a hymn. But when a dear brother approached me he said anxiously, "Brother Gee, don't do that. There are believers here!" "Why not?" I asked. "Oh, whistling is very worldly among the Russian believers!" So I had to shut down on whistling while I was with the Russians. We do not mind whistling, especially hymns, but we have a strong conscience, whereas they have a weak one, as far as that is concerned.

We are all tied up with traditions received from our forefathers and not from God. Is it not a lovely thing, however, that we may know the truth and the truth shall set us free? Hallelujah!

I find that we must do two things for weak consciences. First, we must not wound a brother's weak conscience. I often put myself in all sort of voluntary bondage. There are things I could do and my conscience would not trouble me one scrap, but I know that others would be made to stumble so I refrain. Remember Paul's words, "If meat make my brother to offend, I will eat no flesh while the world standeth." 1 Cor. 8:13.

It is quite a thrill to go around to different countries and find out what I may do and what I may not do. My first thought upon reaching China was, "What may I do here, and what must I guard against?" The same was true when I reached Japan. Each land has its own set of taboos. However, we must be careful not to give way to a brother's weak conscience too far. He would draw us all down to his level and we should all be in the same bondage. It is our duty to educate and instruct conscience. Let us get people away from little details to big principles. Let folks see that it is the big principle of the love of God in our heart that alone ought to govern all our conduct and actions.

Scripture also speaks about a *guilty* conscience. "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25. A guilty conscience even makes kings tremble. Felix trembled. Well he might, for his conscience told him that he was in danger of the judgment.

There is the ancient story of Belshazzar who made a great feast for a thousand of his lords, and in the midst of their drunken revel he saw a man's hand writing on the wall of his palace. His knees began knocking together. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." Dan. 5:6. A fine example of a king, but he could not help going to pieces since he had a bad conscience.

When we have a bad conscience we are constantly uncomfortable. We keep wondering whether the thing we dread will find us out. "Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." 1 Kings 21:20. That is the feeling that constantly hounds a bad conscience.

But thank God you have a conscience, even if it be a guilty one. Oh that God would give us more of that old-fashioned conviction that makes the Word sting men's consciences. There is a need of arousing people today—of arousing the consciences of men and of nations. It is time to pray, friends, that God would pour out His Spirit until men's consciences are really convicted once again. There seems such a tendency today for preachers to rather over emphasize the sunshine element, to spray high pressure sunshine on the people. Would you not rather see the people miserable sometimes? We ought to look for such a conviction of sin that men will be stricken and will cry out, "What must I do to be saved?" The time for bright, care-free singing is when you have been delivered from sin and the burden is lifted. When I see a big crowd and know that most of them are unsaved, and see

the leader spending most of the time trying to jig them and make them feel happy, I feel sad. I long to see old-fashioned preaching of sin with the power of the Spirit bringing conviction upon the people. Many people need their consciences aroused, and conscience aroused to its guilt can be the first step along the road to eternal salvation.

We now come to that desperate thing a conscience that has become seared. In 1 Tim. 4:2 we read about those who are "speaking lies in hypocrisy; having their conscience seared with a hot iron." The word literally is "cauterized." I marvel at what some folk can do. Some men are unscrupulous enough to rob the widow and cheat the poor, and it does not bring the least pang of conscience. I have heard of men who think they can defile young girls and throw them on the scrap heap. When I know of such things I thank God there is a judgment day coming.

I am thankful that the grace of God is so mighty that He can bring such consciences back to life again. If you have a friend who seems in that state, keep praying. God is able. It is a difficult thing, but with Him all things are possible.

The next is a *cleansed* conscience. Heb. 9:14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" And also Heb. 10:22. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This is good news to those who realize that their conscience has been defiled. Thank God there is a place where our conscience can be washed clean again.

A good brother showed me the dish-washing arrangements at Central Bible Institute. I watched as the students cleaned off the scraps and put the plates in the washing machine, through the steam and boiling water. When our consciences are defiled there is a place where they can be purged and cleansed. Sometimes it seems they need some scouring. Do you ever use steel wool? When you have a badly soiled saucepan to clean you use it. When I see that rough thing cleaning the saucepan I say, "My, I am glad I know something that is more mighty in its cleansing power than anything on earth." When my conscience is defiled I come to Calvary and repent, telling the Lord Jesus all about it, asking Him to apply the precious blood, which gives me the blessing of a clean conscience.

Paul tells us to draw near to God with full assurance of faith. The most important thing in the Christian life is maintaining unbroken communion with God. That is the life channel. But to maintain unbroken communion with God you must keep a good conscience. A defiled conscience will soon cloud your communion with the Lord. You cannot come into God's presence and enjoy it unless there is "nothing between."

When I got to Yunnanfu in China I had a scare. An invitation came from the British Consul for six of us missionaries to dine with him. I opened my suitcase to see if I had a clean collar at hand. We had a hard time finding enough dress clothes to make ourselves respectable. But we scraped through somehow. Although we have to prepare ourselves to go into the presence of earthly dignitaries, how much more necessary when we approach the Lord! When I want to have communion

with God I remember that I am coming to One whose presence is so glorious that even the angels veil their faces, so how shall I appear before Him? I dare not, except through the blood of Jesus. Thank God I can come into His presence under the blood with full assurance.

Finally we find a "speaking" conscience. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Rom. 9:1. This is the conscience that speaks, that bears witness, that agrees with the Holy Spirit. We have One dwelling inside our hearts when we are saved—the blessed Holy Spirit, who not only dwells inside, but speaks inside. The two—the Holy Ghost and my conscience—are agreeing all the time. The Holy Ghost whispers, "Yes," and my conscience also says, "Yes." The Holy Ghost says, "Don't do that," and my conscience also tells me "Don't do that." What a beautiful agreement! I have a double check-up on everything.

On the big ocean liners they often give passengers the privilege of going over the engines and boiler rooms. But on one occasion I was extended the courtesy of a visit up on to the bridge. At once I was struck with the quietness that reigned. In the engine room it was extremely noisy, and on the deck the people were laughing and talking and playing games. But on the bridge where the real work of navigation is done, where the greatest responsibility lies, all was quiet and exceedingly businesslike.

We were taken into the dial room. I saw three clocks, and I asked why they had three. I was told that it was of the greatest importance that the officers should be absolutely precise in recording the time for the various observations of weather, longitude, latitude, etc. "We don't trust to one clock; we have three," said the officer. "Thank you," I said. I had learned a lesson.

Some people are asking, "How can I know the will of God?" Well, I am glad the Lord has provided us with three clocks so that we cannot possibly go wrong if we follow them. One is the Word. Another is the Holy Spirit. And the third is conscience. And I like to have them all agreeing.

Then we were taken to the place where the steersman was at the wheel. I noticed there was an officer on watch, who kept his eye on all the signals and instruments. Every once in a while the officer would quietly give an order. "Two points to the west." "One point to the east." The steersman would immediately repeat the order before he acted upon it. When a gust of wind would sweep the vessel slightly off its course, the officer would call out an order to change direction slightly. When they encountered a little stretch of troublesome water another command would be given. I have a Guide, the Holy Spirit, who keeps me on the course. I cannot see my destination, and sometimes I really feel "at sea," but He knows the way. I am glad I have a conscience that agrees with the Holy Spirit. When He says, "This way," I say, "This way," and follow His guidance. I am so glad that we can be agreed. Because of that, I believe by the grace of God we shall arrive safely home. May God grant you a conscience that is so true and cleansed and exercised that it always bears witness with Truth.

The C. A. Herald costs only 60c a year, \$1.00 for 2 years. Subscribe today.

FORCOMING MEETINGS

LAGRANGE, GA.—Tent revival now in progress, to continue during summer; Alma Buff Bryant, Evangelist. G. Elmer Noble is Pastor.

NEW PLYMOUTH, IDAHO—Tent meeting, July 26-Aug. 14; Evangelist G. O. Baker and Party, Lincoln, Nebr.—Arthur Browning, Pastor.

OKLAHOMA CITY, OKLA.—Revival in progress; Otto J. Klink, Special Speaker.—Willa J. Short, Pastor.

ORLANDO, FLA.—718 Atlanta Ave.; Aug. 14, for 2 weeks or longer; Edna K. Jacks, Evangelist.—O. M. Montgomery, Pastor.

MIDLAND, TEXAS—510 S. Baird St., Aug. 12-28. E. R. Winter Evangelistic Party, of Coleman.—M. E. Stubblefield, Pastor.

HIGGINSPO, O.—Aug. 6-27; Helen I. Daniels and Garnet Prouty, of Dayton, Speakers. This is a new work.—George S. Downs, Moscow, O.

DETROIT, MICH.—Redford Gospel Tabernacle, 1800 Lasher Ave., Aug. 7-21; Mrs. Estella Moffett, Canton, O., Evangelist.—James A. Davis, Pastor.

SPRINGFIELD, MO.—Tent Meeting, Campbell Ave. and Calhoun St.; July 31, for 3 weeks; V. R. Jackson, Evangelist. Ralph M. Riggs is Pastor.

COLUMBUS, N. DAK.—Aug. 2, for 2 weeks or longer; Evangelists J. Andrews and L. Christenson.—E. Storlie and E. Westlund, Pastors.

GRANITE CITY, ILL.—Full Gospel Tabernacle, 24th at Grand; C. A. revival, Aug. 7; Smith and Rogers, Evangelists.—E. H. Chamberlain, Pastor.

AMARILLO, TEXAS—Tent Meeting, 9th and N. Pierce St. July 26-Aug. 28; The Sanders Trio, Evangelists.—E. R. Foster, Pastor.

HIGHGROVE, CALIF.—Full Gospel Church, Aug. 14—; Medora Combs, Evangelist.—James A. Slone, Pastor.

BELLEFLOWER, CALIF.—Aug. 7; Clara A. Grace, of Oklahoma, Evangelist.—J. K. Gressett, Pastor.

DEER PARK, MD.—Sand Flat Tabernacle, Aug. 7-28; Evangelist and Mrs. I. J. Bolton, Tampa, Fla.—J. Vernon Cardiff, Pastor.

KALAMAZOO, MICH.—Central Tabernacle; Aug. 7, for 3 weeks or longer; Evangelist and Mrs. Jacob Miller, Ft. Smith, Ark.—Asa F. Miller, Pastor.

ALBUQUERQUE, N. MEX.—1120 N. 2nd St.; Aug. 14, for 2 weeks or longer; R. D. Zook and family, from Shield of Faith Bible School, Ft. Worth, Texas, in charge.—W. A. Vanzant, Pastor.

KANSAS CITY, MO.—Bethel Tabernacle, Independence at Spruce; tent revival, Aug. 14—; Gene Martin, Evangelist.—Leonard and Mrs. Palmer, Pastors.

GREENVILLE, S. C.—All-summer evangelistic campaign; tent erected next to Tabernacle on Honor St. at Judson. Mayme and Gladys Williams, Evangelists.—Lloyd R. Logan, Pastor.

LAWRENCE, KANSAS—Tent campaign, 14th and Rhode Island Sts.; Aug. 16—; Wm. F. McPherson, Sanford, Fla., Evangelist.—P. D. Pittman, Pastor.

ELMIRA, N. Y.—Tent Meeting, Reynolds St., near Southport; July 31-Sept. 5; under direction of Evangelist Nimrod Park. All Council churches invited to co-operate.—Nimrod Park.

MISSOULA, MONT.—Pentecostal Assembly of God, 601 N. 4th St.; Aug. 14, for 3 weeks or longer; Carl and Edna Goodwin, Compton, Calif., Evangelists. We request co-operation of sectional assemblies.—A. Christenson, Pastor.

NASHVILLE, TENN.—All-summer tent revival, 10th and Fotherland Sts. One week of special Divine Healing services, beginning Sept. 1. P. C. Nelson, Enid, Okla., Evangelist.—J. Billie McIntosh, Pastor.

"DEEPER LIFE" CONVENTION

Cincinnati, O.—"Deeper Life" Convention for Christians and Christian Workers; Christian Assembly, 1224 Race St.; Sept. 23-Oct. 2. Three meetings daily. Lodging and breakfast provided for about 200. Write early for reservations. Restaurants and hotels near church. Evangelist Hattie Hammond in charge. Other speakers announced later. Send all correspondence to 2525 Gilbert Ave., Cincinnati, O.—O. E. Nash, Pastor.

MIZE, KY.—Camp Meeting, Aug. 5-28. G. Dean Smith and Mrs. Smith, Lima, O., Evangelists. Bring your musical instruments. Lunch stand on grounds. Plenty of parking space.—H. M. Halsey, Manager.

GOOD SAMARITAN FARM CAMP MEETING
HAMMONDSVILLE, O.—Aug. 18-28. C. A. McKinney, of Akron and I. A. Shank of Cuyahoga Falls, Chief Speakers. For information and reservations write: The Good Samaritan Farm, Route 1, Hammondsville, Ohio.

CAMP MEETING NEW ENGLAND DISTRICT
FRAMINGHAM CENTER, MASS.—New England District Camp Meeting, Bethel Home, 7 Auburn St., Aug. 10-21. Allan Swift, Bible Teacher; Hattie Hammond, Evangelist.—Wm. J. Mitchell, Superintendent; H. H. Shelley, Secretary, Cumberland Mills, Me.

APPALACHIAN DISTRICT COUNCIL AND CAMP MEETING

MT. HOPE, W. VA.—Appalachian District Camp Meeting, Aug. 16-28. Meals in dining hall, 15 and 25 cents each. Cabins on grounds to rent at \$5.00. Plenty of parking and camping space. Bring own bedding. District Council will convene Aug. 25-27. Meals free to ministers, their families, and delegates. For further information write W. P. Broyles, Chairman, Route 1, Mt. Hope, W. Va., or W. H. Sloan, Secretary, Miami, W. Virginia.

TEXACO DISTRICT CAMP MEETING

LEVELLAND, TEXAS—Joint Camp Meeting, South Plains Section and Central Plains Section, Texaco District, Aug. 21-Sept. 4. Evangelist Clyde Goree, Night Speaker; District Superintendent A. C. Bates in charge of Day Services. Every convenience possible offered campers. Come prepared to do your own cooking; stoves to cook on and shelter for campers free. For further information write Pastor J. E. Young, Levelland, Texas, or H. M. Reeves, Box 1404, Plainview, Texas.

POTOMAC DISTRICT CAMP MEETING

FALLING WATERS, W. VA.—Potomac District Camp Meeting, July 29-Aug. 21. Special Speakers: J. R. Saunders, Evangelist; R. E. McAlister, Bible Teacher; Gay Benson, Song and Musical Director; Mrs. Albert Wyland, Pianist; Homer Peterson, C. A. Leader; Esther Barnes, Children's Director. Sunday School Teachers and Workers under direction of Mrs. R. E. McAlister. Write Harry V. Schaffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

SNAKE RIVER VALLEY CAMP MEETING

Snake River Valley Camp Meeting, sponsored by Idaho and Eastern Oregon Assemblies of God, between Fruitland and Payette, Idaho, Aug. 19-28. Evangelists Guy Renfrow and Leonard Rogers will preach and sing each evening. District Council officials will be present to grant credentials to those desiring them who could not appear at the convention at Centralia. For further information write Pastor John E. Shaw, 621 E. Main Street, Weiser, Idaho.

INTERSTATE CAMP MEETING

EUREKA SPRINGS, ARK.—Interstate Camp Meeting, Aug. 25-Sept. 5. Special Speakers: Donald Gee, of England John Wight Follette, New Paltz, N. Y., and Raymond T. Richey, Houston, Texas. Noel Perkin will be in charge of Missionary Services each Sunday afternoon. A committee on "homes" will assist in locating you when you arrive. Not necessary to write for reservations. Accommodations for all at reasonable prices. For further information write Secretary E. J. Bruton, Box 300, P. O. Bluff, Ark. Telegraphic address 205 W. 22nd St. Phone 1607.

GEORGIA-SOUTH CAROLINA DISTRICT COUNCIL

Fifth Annual District Council, Georgia-South Carolina District, North Highland Assembly, Columbus, Ga., Aug. 15-18. Fellowship meeting, Monday night. First business session, Tuesday, 10:00 a. m.; C. A. Convention, 2:00 p. m. Afternoon will be given over to committee work and a special meeting of the presbytery. Visiting brethren invited. Different speakers on program. Rooms free to ministers, delegates, and visitors.—J. O. Savell, Pastor, 3611 Third Ave., Columbus, Ga. W. W. Hurston, Secretary-Treasurer, S. W. Noles, District Superintendent, 1124 20th St., Columbus, Ga.

KENTUCKY DISTRICT COUNCIL

LONDON, KY.—Annual Council Meeting of Kentucky District, Aug. 30-Sept. 2. Free entertainment to ministers and delegates. Visitors will find good accommodations in rooms and tourists cabins at reasonable rates. Those desiring credentials please write the Secretary for Applications and be present to meet the Credentials Committee. For further information write O. E. Nash, District Superintendent, 2525 Gilbert Ave., Cincinnati, O.; J. J. Humphries, Secretary, Taylorsville, Ky., or M. A. Jolly, Pastor, London, Ky.—J. J. Humphries, Secretary-Treasurer.

3 for 25c, postpaid

Where Is the King of Israel?Ea. 10c
 Why We Believe the Bible Is God's WordEa. 10c
 Both by Myer Pearlman

The Living DeadEa. 10c
 By Lillian B. Yeomans, M.D.
 Living—for they still dwell among mortals:
 Dead—because all that constitutes the
 worth and value of human life has for them
 forever ceased to exist.

Put these booklets in circulation!
GOSPEL PUBLISHING HOUSE
 Springfield, Mo.

BAYTOWN, TEXAS.—Tent meeting now in progress, with Fullerton Musical Party.—Mr. and Mrs. R. G. Cockerell, Evangelists.

SISSETON, S. DAK.—Gospel Tabernacle; Aug. 7, for 2 weeks or longer; Anna C. Berg, Evangelist.—A. A. Anderson, Pastor.

MILBANK, S. DAK.—Dedication of New Tabernacle and Sectional Fellowship Meeting, Aug. 22; Services: 10:30, 2:30, and 8:00. C. A. Service 6:30.—A. A. Anderson.

SPOKANE, WASH.—Tent Cathedral, 4th and McClellan Sts.; Aug. 9, for 3 weeks; Fox Evangelistic Party.—W. J. Lewis, Pastor.

CERES, CALIF.—Fellowship Meeting, Aug. 15, Glad Tidings Church. Services 2:30 and 7:30. T. E. Woods, Sectional Presbyter, afternoon speaker. Bring musical instruments.—E. Wm. Anderson, Pastor.

NEBRASKA DISTRICT CAMP
 Central Section Camp; York, Nebr., Aug. 11-21; Evangelist Ben Hardin, San Bernardino, Calif., Speaker. Tents and cots rented on the grounds. Hotel rooms and rooms in homes near by. Cottage camps also near camp. Large pavilion for services. Screened kitchen and dining hall. Meals reasonable. For further information write A. M. Alber, 319 East 5th St., Hastings, Nebr.

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

PACIFIC, MO.—Sullivan Sectional Fellowship Meeting and C. A. Rally, Aug. 20. First service 10:00 a. m. Basket dinner.—Earl J. Hance, Presbyterian, Sullivan, Mo.

DALLAS, TEXAS.—Dallas County Fellowship Meetings: Fourth and Metropolitan, Aug. 14; 919 Morrell, Aug. 28. Milton R. Summers, Chairman. Services 2:00 p. m.—J. E. Claunch, 2007 Maryland.

WALDRON, KANSAS.—All-day C. A. Rally, Aug. 19. Bring basket lunch and musical instruments.—C. L. Barnes, Sectional Secretary, Greensburg, Kansas.

COTTER'S LOG CABIN (Near Buffalo), MO.—Fellowship Meeting, Springfield Section, Aug. 15; H. A. Cotter, Pastor. Services: 10:30, 2:00, 6:30, and 8:00. Lebanon C. A.'s in charge of 6:30 service.—J. L. Whittaker, Sectional Secretary, Bolivar, Mo.

CHAPPEL CORNERS, N. Y. (between Poplar Ridge and Aurora)—Central New York Fellowship Meeting, Aug. 18. All ministers and workers cordially invited. Elizabeth Maynard, Pastor.—V. K. Fries, Secretary, Cortland, N. Y.

ST. CHARLES, MO.—C. A. Rally and business meeting, Aug. 14, 2:30 p. m. Every one welcome. K. E. Matschulat, Pastor; E. Simmons, President.—G. L. Thomure, Secretary-Treasurer, Bethel Temple, St. Louis, Mo.

OSAWATOMIE, KANSAS.—C. A. Rally, Aug. 13. Bring musical instruments and special songs for street meeting. Each delegation should bring sufficient lunch for themselves. Faye M. Orrison, 745 Brown St., is Pastor.—P. D. Pittman, Sectional Secretary, Lawrence, Kansas.

OPEN FOR CALLS
 Pastoral

R. H. Graham, Box 376, Idabel, Okla.—"Experienced in pastoral work. Am ordained. Have wife and one girl 6 years old. Reference, James S. Hutsell, District Superintendent, Slick, Okla."

WORLD MISSIONS CONTRIBUTIONS
 July 20-26 Inclusive

ALABAMA Personal Offerings\$ 11.00
 Florida Assembly of God Church CA 3.04
 ARIZONA Personal Offerings 5.75

ARKANSAS Personal Offerings	27.25
Fayetteville Assembly of God SS	5.00
Fordyce Assembly of God Church	6.00
Monticello Assembly of God	5.00
N Little Rock First Assembly of God SS	12.50
N Malvern Assembly of God SS	2.00
CALIFORNIA Personal Offerings	176.65
Bellflower Assembly of God SS	28.70
Campbell Pent Mission	10.66
Carlsbad Gospel Tabernacle	5.00
Chula Vista Pent Full Gospel Assembly	10.90
El Monte Full Gospel Assembly	5.00
Escalon Glad Tidings Assembly	12.29
Fullerton Christ Ambassadors	1.00
Garvey Bethany Ch Whole Gos Messengers	3.00
Glendale Bethel Chapel Church WMC & CA	14.00
Glendale Grace Tabernacle	2.00
Los Angeles Bethel Temple	582.50
Martinez Assembly of God Childrens Ch	.84
Morgan Hill Full Gospel Church	17.05
Oakland First Pent Church	162.20
Ocean Beach Elim Pent Tab & SS	10.00
Palo Alto Glad Tidings Tab	13.81
Pasadena Trinity Full Gospel Church	23.64
Paso Robles Full Gospel Church	9.57
Paso Robles Church of the Full Gospel CA	4.17
Placerville Full Gospel Assembly	4.74
Redlands Full Gospel Church & CA	30.67
San Bernardino First Pent Church	20.00
San Bruno Assembly of God Mission	6.45
San Jose Upper Room Pent Mission	35.08
Selma Full Gospel Tabernacle	5.38
Southern California & Arizona C A	61.50
Sterling City & Nimshur SS	10.00
Whittier Assembly of God SS	20.00
Willowbrook Christ Ambassadors	2.00
Yreka Full Gospel Assembly SS	5.00
Yuba City Full Gospel Church	8.12
Yucaipa Full Gospel Church	5.00
COLORADO Personal Offerings	15.00
Buena Vista Sunday School	5.00
Colorado Springs First Assembly of God Ch	15.00
Denver Down Town Tabernacle	28.00
Ft Morgan Gospel Tabernacle	7.39
Holly Towner Memorial Pent Church	2.00
Loveland Assembly of God & CA	5.00
Ramah Stem Full Gospel Church & CA	18.86
Saguache Pent Assembly of God	1.58
Trinidad Full Gospel Church	6.00
Windsor Assembly of God & CA	4.75
CONNECTICUT West Hartford Gospel Tab	90.00
DIST. COLUMBIA Personal Offerings	32.25
Washington Calvary Pent Church	10.00
FLORIDA Personal Offerings	21.10
Durant Pleasant Grove CA	5.00
Jacksonville First Pent Assembly of God	10.00
Miami First Church Friday Night Class	3.00
Mulberry Assembly of God	3.00
Plant City Mt Zion Assembly	14.00
GEORGIA Personal Offerings	15.00
Columbus North Highland A of God	35.00
IDAHO Personal Offerings	25.00
Aberdeen Gospel Tabernacle	13.43
American Falls Assembly of God Ch	10.00
Gleens Ferry Assembly of God Church	1.50
Sweet Assembly of God	2.10
ILLINOIS Personal Offerings	11.20
Carlinville Full Gospel Tabernacle	1.20
Chicago Full Gospel Assembly	25.00
Chicago Stone Church	35.00
East St Louis Full Gospel Tabernacle & S S	55.00
Granite City Full Gospel Tabernacle	38.35
Illinois District Camp Meeting	93.50
Mason City Assembly of God SS	2.00
Olive Branch Assembly of God	1.60
Rockford Assembly of God Chapel	5.00
INDIANA Personal Offerings	7.00
IOWA Personal Offerings	35.00
Decorah Assembly of God Tabernacle	8.81
Gray Assembly of God	10.75
Grinnell Assembly of God SS	3.00
Harvey Assembly of God	1.20
Sioux City Assembly of God & Missions	34.00
KANSAS Personal Offerings	95.32
Alton Assembly of God Church	5.58
Coffeyville Assembly of God Church and SS	45.00
Great Bend Assembly of God	6.86

USHER ARM BANDS

Now—for C. A. rallies and conventions, usher arm bands are available. These felt bands, which may be worn by both young men and women ushers, are of the familiar C. A. Pin pattern, center emblem CA, with wording Christ for All and All for Christ as a border. Colors: yellow emblem and letters on dark blue background; size 5¼x3¼ inches. Each complete with elastic strip. Price, 20c each, postpaid. G. P. H.

Medicine Lodge Laswell Assembly of God	5.00
Newton Assembly of God SS	15.83
Ogallah Cedar View Sunday School	4.94
Oskaloosa Bethel Tabernacle	32.00
Palco Assembly of God SS	3.80
Parsons Assembly of God SS & CA	24.94
Salina Assembly of God Church	3.00
Topeka Assembly of God Church & SS	76.12
Webster Assembly of God Church	2.23
KENTUCKY Personal Offerings	8.00
Brooksville Perina Akron Assembly of G	1.00
Covington Christian Assembly	8.00
Louisville Calvary Tabernacle	6.35
Newport Gospel Tabernacle	2.63
LOUISIANA Bastrop Assembly of God SS	5.00
MAINE Bar Harbor Gospel Tabernacle	36.23
MARYLAND Personal Offerings	5.00
Deale Cedar Grove Tabernacle	3.00
Deer Park Sand Flat Assembly	8.00
Lonaconing First Pent Church	10.00
Pasadena Pent SS Juniors Primaries & Begin	3.42
Westernport Assembly of God Tabernacle	8.51
MASSACHUSETTS Personal Offerings	1.25
Greenfield Glad Tidings Chapel	7.48
Springfield Bethany Pent Church	36.84
MICHIGAN Personal Offerings	67.00
Bay City Glad Tidings Tabernacle	6.07
Detroit Star of Hope Tabernacle	11.73
East Jordan Full Gospel Assembly	4.03
E Tawas Gospel Tabernacle	4.00
Marshall Full Gospel Mission & SS	16.00
St Clair Shores Tabernacle SS	10.00
MINNESOTA Personal Offerings	7.20
Eagle Bend Full Gospel A of G	9.50
Pillager Casino Full Gospel Assembly	6.35
Round Lake Golden Rule Ladies Aid	15.00
Walker Gospel Tabernacle	3.39
MISSISSIPPI Hattiesburg A of G SS & WMC	15.82
MISSOURI Personal Offerings	51.25
Appleton Pent Church	6.00
Breckenridge Assembly of God	4.00
Elmer Assembly of God & CA	5.50
Fornfelt Assembly of God Ch & SS	3.25
Herculaneum Assembly of God SS	10.00
Pacific Assembly of God SS	3.00
Springfield Assembly of God CA	10.00
Springfield South Side A of G & DVBS	4.64
St Louis Sectional CA	5.25
Wellston Full Gospel Church	.75
MONTANA Personal Offerings	24.50
Butte Gospel Tabernacle SS	7.20
Chinook Gospel Tabernacle	3.42
Deer Lodge A of G Church & SS	9.50
Great Falls Assembly of God	21.00
Kalispell Calvary Tabernacle	21.00
NEBRASKA Personal Offerings	7.50
Bartley Assembly of God	2.42
Big Spring Full Gospel Tabernacle	13.20
Long Pine Gospel Light SS	.31
Milford Assembly of God SS & CA	18.16
York Full Gospel Church	3.00
NEVADA Fallon Calvary Pent Tabernacle	3.68
NEW HAMPSHIRE Claremont Russian Pent Church	9.50
NEW JERSEY Elizabeth Volunteers of America DVBS	3.00

OUR STOCK OF BIBLES, TESTAMENTS, AND SONG BOOKS IS MOST COMPLETE

Ask for Free Folders as Follows:
 Bibles and Testaments
 Song Books and Chorus Books



The Gospel Publishing House, Springfield, Missouri

Hammonton Rosedale Pent Church	4.00
Haskell Full Gospel Assembly	2.00
Neptune Full Gospel Young People	5.00
Trenton Christ Ambassadors	5.00
NEW MEXICO Personal Offerings	7.85
Gallup Assembly of God SS	4.00
Gran Quivira Assembly of God	5.00
Lordsburg Assembly of God	1.00
NEW YORK Personal Offerings	27.00
Brooklyn Ebenezer Assembly of God	40.00
Central Park Pent Assembly	7.00
Corning Calvary Tabernacle	9.25
Hornell Glad Tidings Tabernacle	7.00
New York Glad Tidings Tabernacle	1,054.00
Rochester Faith Tabernacle	15.00
Tottenville Wells Memorial Assembly	72.00
W New Brighton El Bethel Pent Church	22.00
Yonkers H D Missionary Prayer Band	1.00
NORTH CAROLINA Personal Offerings	5.00
NORTH DAKOTA Personal Offerings	16.00
Hettinger Fellowship Meeting	13.48
Minot Gospel Tabernacle & SS	16.57
Osniabrook Assembly	5.78
Valley City Fellowship Meeting	4.85
OHIO Personal Offerings	11.50
Cleveland Pent Church	150.00
Delaware Trinity Pent Assembly	2.00
East Liverpool Pent Church	9.00
Harrison Christian Pent Assembly	5.00
Lima Christ Ambassador Fellowship Meeting	10.00
Marion Assembly of God	2.00
Miamisburg Gospel Mission	8.00
New Philadelphia Assembly of God	2.86
Orrville Assembly of God	5.00
Sidney Bethel Mission	1.75
Tippecanoe City Bethel Tabernacle	5.38
Toledo Glad Tidings Tabernacle	25.00
OKLAHOMA Personal Offerings	48.41
Cache Assembly of God SS	6.30
Cleveland Assembly of God SS	4.31
Eakly Assembly of God SS	4.50
Holdenville Assembly of God Church	9.25
(Near) Hominy Wildhorse A of G Ch & SS	7.50
McAlester Assembly of God WMC	2.00
Muskogee Women's Missionary Council	3.45
Nowata Assembly of God SS	5.00
Oakwood A of G Ch Fellowship Meeting	19.18
Quapaw Assembly of God SS	7.20
Rush Springs Assembly of God SS	4.00
Sand Springs Assembly of God	4.00
Sayre Assembly of God SS	1.95
Shidler Assembly of God	5.00
Skedee Assembly of God SS	5.53
Sparks Assembly of God CA	3.50
Sweetwater Assembly SS	3.00
Tulsa Full Gospel Tabernacle & SS	125.00
Tulsa Springdale Assembly of God SS	5.00
Wilson Assembly of God SS	5.00
OREGON Personal Offerings	13.60
Astoria Full Gospel Assembly & SS	4.00
Dayton Full Gospel Assembly & SS	6.32
Gresham Assembly of God Church	3.25
La Grande Gospel Tabernacle	8.99
La Grande Gospel Tabernacle Intermediates	2.51
Newport Full Gospel Church	3.61
Tillamook Pent Tabernacle & SS	8.25
Timber Community Church	11.50
Toledo Assembly of God	5.38
Vernonia Assembly of God Ch & SS	6.37
PENNSYLVANIA Personal Offerings	29.00
Allentown Pent Prayer Band Assembly of God	25.00
Bradford Assembly of God Ch & SS	16.00
Central City Pent Sunday School	28.26
Clarks Summit Pent Assembly	5.50
Dickson City Pent Sunday School	15.00
Erie Glad Tidings Tabernacle	4.00
Hamberg Full Gospel Tabernacle	4.00
Hyndman Pent Church	5.00
Lancaster First Pent Church SS & YPS	200.00
Lebanon Pent Assembly of God SS	2.55
New Kensington Gospel Tabernacle	60.00
Philadelphia Latavian Pent Ch	15.00
Philadelphia Pent Mission	10.00
Pitcairn First Pent Church SS & YP	48.00
Reading Glad Tidings Tabernacle	17.20
Tunkhannock Pent Gospel Tabernacle	5.00
Wellsville Full Gospel Church	15.75
Wilkes Barre First Pent Church	165.00
RHODE ISLAND Providence Glad Tidings Tab	20.00
Providence Glad Tidings Tabernacle SS	10.19
SOUTH DAKOTA Hurley Gospel Tabernacle	2.00
Lucas Gospel Tabernacle SS	3.33
Menno Full Gospel Prayer Group	7.00
Rosholt Gospel Tabernacle	6.43
TENNESSEE Madison Old Hickory Ch	9.73
TEXAS Personal Offerings	23.36
Borger Christ Ambassadors	3.25
Brownsville Assembly of God Ch	1.95
Crane Assembly of God	3.00
Edna Assembly of God Church	2.00
Eustace Zion Hill Assembly of God Ch	4.02
Dallas Bethel Temple	25.00
Freer Assembly of God Church	3.00
Ft Worth Polytechnic Assembly SS	6.00
Greenville Full Gospel Assembly of God	5.00
Hereford Assembly of God SS	16.64
Houston Magnolia Park A of G Church	32.11
Houston Magnolia Park A of God WMC	29.75
Houston Magnolia Park Assembly of God	
Willing Workers Class	6.50
Houston Magnolia Park A of God CA	3.00
Houston North Hill Assembly of God	5.00
Houston North Side Tabernacle	6.00

Jesus Commanded It

John 6:12, "Gather up the fragments that remain, that nothing be lost."

The importance of Jesus' command, "Gather up the fragments . . . that nothing be lost," may be definitely revealed to the careful reader when he observes that the Holy Spirit impressed all four Gospel writers to record this command. There is a lesson for us all. We are not only to eat and be filled, but must gather up the "fragments," seeing that nothing is lost.

But how **may** the fragments be lost? We may be very careless and leave them lying where they fall, to be trampled to destruction. Or, on the other hand, we may carefully gather up the fragments (the gospel in printed form) and neatly store them away and forget about them. In either case the fragments are lost forever to those in need. One man we knew boasted of his \$2,000.00 locked in a deposit box, but that money was **lost** to circulation.

Gathering and Distributing. We believe both are necessary to fulfill the Master's command.

To illustrate the importance of this, we give an excerpt from a letter we have received. "Dear Brethren: One day I had occasion to wait in the railway station at Peoria, Illinois. Not having anything in particular to do, I went to the wall rack and selected a paper to read. It **chanced** (?) that I



selected a copy of **Gospel Gleaners**. I was profoundly impressed with it because interwoven with every article was some word that brought me face to face with a portion of Scripture. This is a rare thing in these days of obscene literature." This man's experience resulted from someone's gathering up and distributing the fragments.

The writer of the letter is a pastor and teacher in a sister church, and his letter so inspired us that we at once took definite steps looking toward providing an inexpensive paper rack, from which "fragments," that is, unused religious literature, may be distributed. The cut of this rack is shown above, and the directions and dimensions for making the same are given below.

MAKE IT YOURSELF An Inexpensive GOSPEL PAPER RACK

A is a 1/8 inch hole through the top rail to receive a screw for fastening the rack to the wall. B, B are two pieces of 1 1/8 x 34 inch lattice for holding papers in rack. C, C is a 2 1/4 x 34 inch barn batting, nailed to the front side of rack, at bottom. D, D, D, D are four 1 x 2 inch strips 15 inches long. If a skilled workman makes the rack he will mitre the corners, in which case outside strips D, D must be 16 1/2 inches long. E, E is another 1 x 2, 34 inches long, and a similar piece is needed for the bottom of the rack, upon which the papers rest. F is a compartment for **Pentecostal Evangel**s, 10 inches wide by 15 inches tall. G is a compartment for **Gospel Gleaners**, 11 inches wide by 15 inches tall. H is a compartment for **Intermediate Young People** or **Christ's Ambassadors Herald**, 10 1/4 inches wide by 15 inches tall. Again F, G, H indicates a back board for rack. It can be made of beaver board, panel board, or tough paste board. Size 16 1/2 by 34 inches. The cost for material in making this rack should not exceed 90 cents.

Ask for a free folder which lists our Full Gospel Tracts.

