

THE


NOT BY MIGHT, NOR BY POWER,

BUT BY MY SPIRIT, SAITH THE LORD



PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Escape for Thy Life

GOD has set blazing beacon lights in history for the warning of succeeding generations. The warning is a prophecy. What happened before, repeats itself. So our Lord, when picturing the mocking lawlessness of the last days, and of the rapture in which one is taken and one is left, says: "As it came to pass in the days of Lot, . . . even thus," i. e., *after the same manner* "shall it be in the day that the Son of man is revealed." Luke 17:28. It is more than a warning; it is a parallel. What makes it of overwhelming importance to the Church is the fact that in this parallel, one point and one point alone the Lord singles out for extraordinary emphasis: "*Remember Lot's wife.*" Luke 17:32. The nearer we approach to the fulfilling of the parallel, the more vital, the more urgent, becomes this point on which our Lord casts the whole emphasis.

The account of sodomy in the Genesis record of the fall of the city of Sodom stresses one of the most appalling facts of life; namely, that all sin, and any sin, is the beginning of corruption for which the only possible solution is brimstone and fire. It is indescribably awful that the sin of sodomy, for which the Sodomites flocked from all parts of the city (Gen. 19:4, 5), is now named with something like open commendation in modern days. Dr. Hares says (Encyclopedia of Sexual Knowledge, p. 350): "After all, the boundary between the normal and the abnormal is mainly a question of custom and definition. Let it be remembered that in ancient Greece, homosexuality between men and youths was considered the height of sublimity in erotic manifestations, and was officially recognized."

But immediately a most blessed revelation is given by the Angel to Lot. "Haste thee, escape, for I cannot do anything till thou be come thither." Here a principle is revealed of the utmost importance. God's hands are tied for judgment until the godly have escaped. This is an overthrow, manifestly designed as such in our Lord's parallel, of the theory that the Church of Christ, necessarily and by the design of God, passes through the coming Day of Terror (the Great Tribulation). On the contrary,

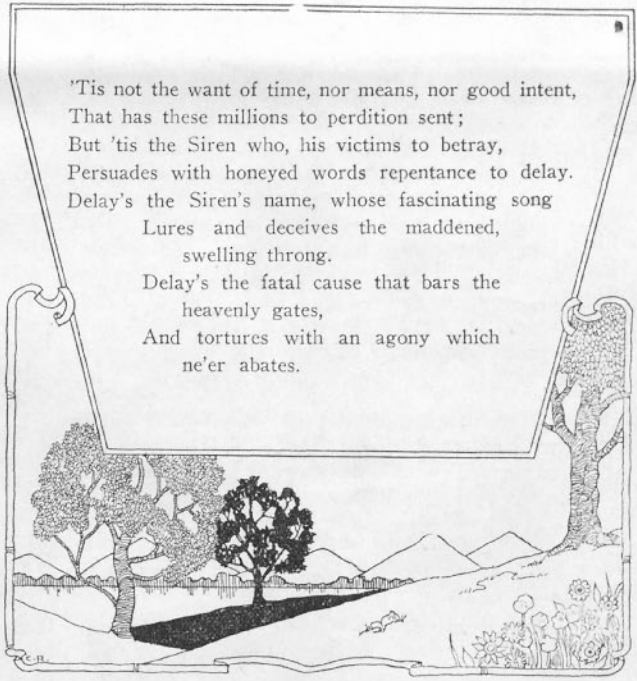
the Angel says that the Most High is powerless to pour forth judgment even on a world ripe in iniquity until the sanctified are removed: but when they have been removed, instantly—with Lot entering Zoar—judgment falls, brimstone rains on Sodom. So, while believers are to be judged, that judgment is to be located in the heavens after their removal by angels: and it is not God's design, it is no planning of His, if Christians are caught in the hurricane of the Day of the Lord. "For God appointed us not unto wrath" (1 Thess. 5:9), an ultimate wrath

being ruled by unalterable law for thousands of years proves your warning a fantasy. So it is foretold that in the last days mockers shall come with mockery, saying, "Where is the promise of His coming? for . . . all things continue as they were from the beginning of the creation." 2 Peter 3:3. How tragic the situation! Concealed beneath a house we discover a bomb with a timefuse: we rush to warn the inmates, whose sole hope lies in prompt flight: the time allowed for flight lessens with every second's tick; but the inmates do not move. They even laugh at our being so excited.

A fresh, vivid touch is now given to the parallel. How are the godly to be removed? *By angels.* "And when the morning arose," the dawn of the new day, "the angels hastened Lot, and laid hold upon his hand." So our Lord says, "The reapers are angels" (Matt. 13:39), who lay hold on the wheat to be reaped. Two angels, we are told, laid their hands on four people; that is, they escape with an angel's hand on each of the four persons. Lot and his family are bidden: "*Escape for thy life; look not behind thee, neither stay thou in all the plain, lest thou be consumed.*" v. 17. So our Lord, after fully sketching what is coming, says: "Watch ye, and pray always, that ye may be accounted worthy to escape." Luke 21:36.

There is probably a wealth of meaning for us all, at this juncture, in what Lot did. "The angels hastened Lot; but he lingered." Observe carefully, here is the only righteous man in Sodom, one who welcomes and entertains God's angels, who fully accepts prophecy, who witnesses the truth to a mocking world, and yet—he lingers. Why? We are not told. There is no question of Lot's regenerate nature and godly conduct. "Righteous Lot," says Peter, "sore distressed by the lascivious life of the wicked, vexed his righteous soul from day to day with their lawless deeds." 2 Peter 2:7. Possible reasons for our own indecisiveness may be found here. The angels said nothing about saving any portion of his wealth. The utter skepticism he met may have slightly damped the flame of his faith. The imminence of

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'Tis not the want of time, nor means, nor good intent,
That has these millions to perdition sent;
But 'tis the Siren who, his victims to betray,
Persuades with honeyed words repentance to delay.
Delay's the Siren's name, whose fascinating song
Lures and deceives the maddened,
swelling throng.
Delay's the fatal cause that bars the
heavenly gates,
And tortures with an agony which
ne'er abates.

which is exactly Sodom's: "The earth also, and the things that are therein, shall be burned up." 2 Peter 3:10.

Now the drama begins. The reaction of Lot's sons-in-law is insignificant. In response to Lot's warning cry, "Up, get you out of this place: for the Lord will destroy the city," they simply regarded him as "one that mocked:" possibly one that joked: in any case, a fantastic fool. It is the same today. The response to our warning cry is contemptuous unbelief. Miracles do not happen, and cities are not wiped out by fire they say: if there be a God, He is merely an absentee proprietor: the earth's

The Holy Ghost Baptism

Aaron A. Wilson at Interstate Camp Meeting

He shall baptize you with the Holy Ghost, and with fire. Matt. 3:11.

"And being assembled together with them, (He) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

And after He had ascended and was seated at the Father's right hand, He baptized the one hundred and twenty in the blessed Holy Spirit. Wherever the gospel is preached today, I believe we ought to preach the Baptism, and tell everybody about it.

Any minister having received the Baptism in the Holy Ghost with the physical evidence of speaking in other tongues as the Spirit gives utterance, is ruined for any other ministry so long as he keeps under the anointing of God.

The Baptism is not a new message. If you go away back in the long ago, you will find that God baptized the bush with the Holy Ghost. Moses one day saw a bush on fire. He had seen thousands of bushes on fire, but this one was on fire and yet it was not consumed. He turned aside and God spoke to him out of the burning bush. You say, "That was not the Baptism." Well, anyway the bush was enveloped with fire; God was there and spoke out of the burning bush.

Then God baptized Mount Sinai with fire. God baptized the Tabernacle with His divine presence. The Baptism is the fullness of the presence of the living God.

The disciples had walked with their lovely Master for years, and after His death and resurrection, just when He was ready to go back into the heavens, He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." When they therefore were come together, they said, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Those blessed disciples had walked with Him, had sat at His feet, had looked into those lovely eyes, had watched when He cleansed the leper and opened the eyes of blind Bartimeus. They had been with Him when He took the babes in His arms and blessed them; they had heard Him when He said, "Now ye are clean through the word which I have spoken unto you." This marvelous experience was for them and hence it is for saved men and women; it is not for unsaved people.

When people begin to tarry for the Baptism many find they have real confessions to make; many have to make restitution; all kinds of things have to be reorganized in their lives. I hear people say, "It is hard to get the Baptism." It is not hard when you meet the conditions; but when you are not ready for it brother, God is not going to baptize you. You cannot get it until you are clean and ready for it. Hallelujah!

It is the grandest thing the world has ever had. I went to church all my life until I was grown. I thought going to church the most irksome, painful ordeal I had ever known. I said, "If that is religion please excuse me!"

I mean that tonight. If that is all they have to offer me, I still want to be excused. But I thank God for the old-fashioned religion that will go down into your life, stir your soul, and make you happy with joy unspeakable and full of glory. When you get the glory of God down in your soul it will satisfy every longing and keep you singing as you go. Praise the Lord forever!

Somebody said, "I should like to have the Baptism in the Spirit, but it brings such a reproach." I don't know that I could say that. It is a reproach to me if people do not think I have it. We were having some meetings when a man said, "What were you doing last night?" I said, "We had a nice little meeting." He said, "Why, we could hear you clear to the street!" Do you think it is a reproach for God's people to shout? The other night I heard some yells and screams, and I said, "What in the world is that?" It was a ball team; you could hear them over a mile away and I heard nobody say anything about it.

The preparation for the Baptism is what we need to consider. Acts 1:14, "These all continued with one accord in prayer and

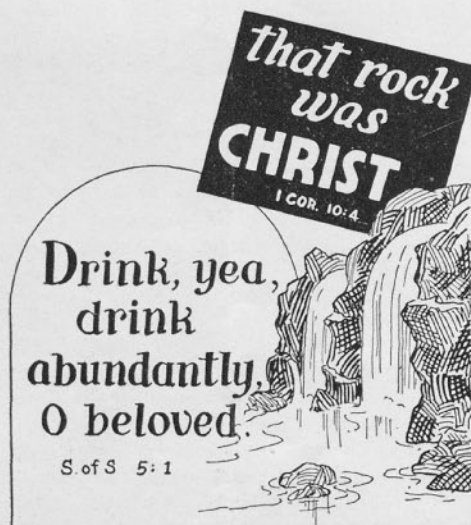
supplication." It means more than going to the prayer room. It means more than getting down on your knees, or sitting down, or whatever posture you take. It does not matter whether you are standing, sitting, walking, or kneeling—when the heart is ready God will baptize you with the Holy Ghost. One night a man who had been saved the week before, was tarrying for the Baptism. He went out and got into his coupe and was driving along a very busy street. He had tarried until one o'clock in the morning and on his way home the power of God struck him. He knew something was going to happen and so he turned in to the curb, threw his foot on the brake, threw up his hands, and God filled him with the Holy Ghost.

"These all continued with one accord." There needs to be love filling the heart if you are to be filled with the Holy Ghost. There needs to be a oneness of purpose in your heart to glorify God and exalt Jesus and bless humanity. They prayed, and went from prayer into supplication. To supplicate means to beg, to crave, to implore. Somebody said, "You don't have to do that. Just look up." I have seen a few people try it and never get anything. I have heard some people say, "When the Lord gets ready, I am waiting for it." I have never known them to receive Him that way. If a fellow thinks it is going to slip in sweetly and without much effort God generally puts him down and works him over.

I was preaching in a certain place, and a lady was seeking the Baptism. The next night she said, "Brother Wilson, I am going to get my Baptism." She was a very fine lady, wore beautiful clothes. She was around sixty-five years of age. She had a beautiful pillow with her when she came to the altar. She fixed the pillow nicely, and then got down, smoothed her dress, fixed her hair, and lifted her hands. The last time I saw her she was still lifting her hands but there was nothing coming her way. You have to get to the place where the opinion of the public will not have any effect on you; where you do not want anything but to be filled with the Spirit.

The disciples were waiting for the power to fall, and after several days God sent the Spirit and baptized them all. They had been shut in with God in the secret place. It means much to be shut in with God. There they were, and they "tarried until."

I started going to Pentecostal meetings. The first place I went they said, "We are all going to pray." I said to myself, "That's a very humble attitude; that is Christian." They were all going down on their knees. I did not get down on my knees. Somebody prayed and it was a wonderful prayer. Finally he came to the conclusion and said "Amen." About that time another one started. He prayed, and then he said "Amen! Bless the Lord! Hallelujah!" Then three or four more opened up. They do not need to tell me that an old-fashioned Pentecostal meeting can be run by the clock! Brother, you never know what is going to happen when the Holy Ghost is in action. I have been in meetings when the Spirit of God has come down upon a little child, and that precious little, humble, yielded child would open his little life until God melted



the service and made even ministers bow down on their faces and acknowledge that God was there.

Here they were with one accord, together in prayer and in supplication, weeping before God and crying to be filled. "And when the day of Pentecost was fully come"—when the full time comes for an experience God will send it. They met the conditions and the place was filled. They heard something from heaven. The sound of a rushing, violent, tempestuous blowing was heard, cloven tongues like as of fire settled upon them, and they were filled with the Holy Ghost. One hundred and twenty received; and they began speaking in tongues at the same time.

I used to be worried sometimes in meetings when something happened and I did not know what to do with it. A. J. Gordon made the statement, that there are all kinds of conditions that will confront a pastor, but if he remembers that the Holy Ghost is the administrator of the church dispensation, and if he is willing to trust the church in the hands of the Holy Ghost, he does not need to worry about these things; the Holy Ghost will run His own business.

Somebody says, "Well, those folks received the Baptism, that's true; but they received it for the sole purpose that all the nations gathered together could hear the wonderful news of Jesus." Maybe this Bible is different from yours. My Bible does not say that; it says, "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." The multitude came together, and heard them; there was something going on. And they said, "Look what they are doing; they are drunk!" They had never been in contact with the manifestations of the divine Spirit, any more than those fellows back in Daniel's time who saw the handwriting on the wall. Belshazzar brought in the wise men and said, "Will you kindly read that for me." They could not read it. But Daniel, full of the Holy Ghost, could read it. Hallelujah! He said, "Surely I can read it. That is my Father's handwriting."

They were all filled on the day of Pentecost and when Peter preached to that crowd, and they cried "What shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Let us go back to the 23rd chapter of Leviticus, and look at the feast of Pentecost. They were out cutting their crops, and the Lord said: "When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy fields when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger."

Let us slip over into the little book of Ruth. The central figure is a girl named Ruth who went over to Bethlehem and happened to enter the field of Boaz. Ruth went in to glean here a little and there a little. She had not been there long until the master of the field noticed her and

said, "Who is this?" They told him, "It is the Moabitish damsel that came back with Naomi out of the country of Moab." And Boaz commanded his workers, saying, "Let her glean even among the sheaves, and reproach her not: and let fall also some handfuls of purpose for her, and leave them, that she may glean them."

Now, that is just how the Lord helped you before you received your Baptism. You were saved and the glory came down upon you, but you felt somehow that you could not go on. God said, "Drop him a handful on purpose. He is hungry; just give him a little more and he will come on."

MUSICAL INSTRUMENTS WANTED

Each year a number of students who wish to learn how to play, come to Central Bible Institute, but are not able to pay for their instruments. If you have a string or wind instrument that you would give to Central Bible Institute it would be appreciated. It could be used year after year to help students to learn to play who otherwise would not have this opportunity. Send to Central Bible Institute, Springfield, Mo.

Drop him a little handful." Ruth sat down to eat with the reapers, and Boaz gave her some parched corn. As you tarry around the altar for the Baptism, you will find that the Lord will give you some "parched corn."

But Ruth became so insistent after the things of her lord that she veiled herself, put on the proper attire, and spent the night low at his feet. He said, "What do you want?" He did not give her gleanings then. He said, "Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city." The Lord wants you to have enough and to spare. If there is anything in the world that is better than the Baptism with the Holy Ghost, I want to get in touch with it!

You remember, the 8th chapter of Acts tells about how Philip went down to Samaria and preached an old-fashioned revival, and his converts were baptized in water. When the apostles in Jerusalem heard about it, they sent Peter and John down to Samaria, and they talked to the people about some of the deeper truths of God's Word, and God baptized the converts with the Holy Ghost and fire.

God wants us to be filled with the Spirit. He wants the church to be filled. If people needed it two thousand years ago, what about those living in this wicked generation? If the early Church needed the Baptism in the Holy Ghost, I feel that before Jesus comes, whether there be persecutions or worldliness or some other Satanic effort put forth against us, we are going to need the Baptism in the Holy Spirit to witness as we should. Amen!

By the power of the Spirit Elijah was translated in a chariot of fire; by the power of the Spirit Philip was caught away, so that the eunuch saw him no more. Jesus was anointed "with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." We need the Baptism in the Holy

Spirit today. It is not a matter of whether you feel like it; it is a, "Thus saith the Word of God." I am more concerned today about people filled with the Spirit than I have ever been in my life before. If we do not get the power of the Holy Ghost in our lives we are going to find ourselves where Samson found himself. We can go out and shake, but there will not be anything back of us.

I am reminded of a certain service in a church seating three thousand people. The church was packed to capacity and we had to sit on the steps going up to the balcony. We had beautiful singing, the offering was taken, everything was in perfect order. The minister stood up and preached. When he had finished he said, "Maybe there are some here who would like to be added to the church?" About eight or ten came down the aisle and were added to the church. The great man had delivered a discourse to three thousand people, but if those people had received anything it was more than I could understand.

A man said to me, "If you had a fine church it would certainly add to your congregation. You have a fine congregation now, but what would it be if you had a fine church!" It is not a fine building we need; it is not better music; it is not more money; it is not better preaching—the need of the day, friends, is the Baptism with the Holy Ghost. Amen! I am not saying this to belittle a trained ministry, but Bible school training is not going to make a preacher of a boy or girl. If there is not a work in the heart, and if the Spirit of God does not have to do with it, an education will never do things for God. I speak the truth tonight, we need the Baptism in the Holy Ghost.

You take our young people of today. Listen, my good friends, listen! Back when our Church was first started, when the young people came in, they came in and got saved. Now we have a lot of children that have been born in Pentecostal families, who have grown up in a Pentecostal Sunday School, who have grown into the C. A. service, who have grown into the orchestra, who have grown into the choir, but they have very little idea of what real Pentecost is. For that reason I tell you, mothers and fathers and pastors and everyone of us, we need to take into serious, thoughtful consideration the need of seeking God until the power of the Holy Ghost comes down. I want to see the fire of God fall so that we can get our own crowd, our own people baptized in the Holy Ghost.

You go into some of the churches and ask how many do not have the Baptism in the Holy Ghost. Many lift their hands, but instead of going to the altar to seek the Baptism they get up and walk out saying, "What good is it?" There are folk who can walk out of a service so unconcerned; they do not have any desire to pray and tarry for the Baptism. God help us to get a new, fresh touch of the power of God.

I felt the need of getting alone with God, so I built a little room in the basement of my home. Some people call it a recreation room, but I call it the pastor's study. I

(Continued on Page Five)

What Jesus Christ Taught About Money

A. J. Pierson

Our Lord's teachings as to money gifts, if obeyed, would forever banish all limitations on church work and all concern about supplies. These teachings are radical and revolutionary. So far are they from practical acceptance that, although perfectly explicit, they seem more like a dead language that has passed out of use than like a living tongue that millions know and speak. Yet, when these principles and precepts of our Lord on giving are collated and compared, they are found to contain the materials of a complete ethical system on the subject of money, its true nature, value, relation, and use. Should these sublime and unique teachings be translated into *living*, the effect not only upon benevolent work, but upon our whole spiritual character, would be incalculable. Brevity compels us to be content with a simple outline of this body of teaching, scattered through the four Gospel narratives, but gathered up and methodically presented by Paul in that exhaustive discussion of Christian giving in 2 Corinthians 8 and 9.

The Principle of Stewardship

The *basis* of Christ's teachings about money is the fundamental conception of *stewardship*. Luke 12:42; 16:1-8. Not only money, but every gift of God, is received in trust for His use. Man is not an owner, but a trustee, managing another's goods and estates, God being the one original and inalienable Owner of all. The two things required of stewards are that they be *faithful* and *wise*; that they study to employ God's gifts with fidelity and sagacity—fidelity so that God's entrustments be not perverted to self-indulgence; sagacity, so that they be converted into as large gains as possible. This is a perfectly plain and simple basic principle, yet it is not the accepted foundation of our money making and money using in the church today.

The Principle of Investment

In our Lord's teachings we find this kindred principle of investment: "Thou oughtest to have put my money to the exchangers." Matt. 25:27. Money-changing and investing is an old business. The "exchangers" are the *bankers*, the ancient *Trapezitae*, who received money on deposit and paid interest for its use, like modern savings institutions. The argument of our Lord refutes the unfaithful servant on his own plea, proving his course to be a mere pretext. It was true that he dared not risk trading on his own account; why not, without such risk, get a moderate interest for his master by lending to professional traders? It was not fear but sloth that lay behind his unfaithfulness and unprofitableness.

Thus indirectly is taught the valuable lesson that timid souls, unfitted for bold and independent service in behalf of the kingdom, may link their incapacity to the capacity and sagacity of others who will make their gifts and possessions of use to the Master and His Church.

The Subordination of Money

Another most important principle is the *subordination of money*, as emphatically taught and illustrated in the rich young ruler. Matt. 19:16-26. This narrative, rightly regarded, presents no enigma. With all his attractive traits, this man was a slave. Money was not his servant, but his master; and because God alone is to be supreme, our Lord had no alternative. He must demolish this man's idol; and when He dealt a blow at his money, the idolatry became apparent, and the slave of greed went away sorrowful, clinging to his idol. It was not the fact that the man had great possessions that was wrong, but that his possessions *had* the man; they possessed him and controlled him. He was so far the slave of money that he could not and would not accept freedom by breaking its fetters. His "trust" was in riches—how could it be in God? Behind all disguises of respectability and refinement, God sees many a man to be an abject slave; a victim held in bonds by love of money; but the love of money is covetousness and covetousness is idolatry, and no idolater can enter the kingdom of God. How few rich men keep the mastery and hold money as their servant, in absolute subordination to their own manhood, and the masterhood of the Lord!

The Law of Recompense

We ascend a step higher, and consider our Lord's teaching as to the *law of recompense*. "Give, and it shall be given unto you." Luke 6:38. We are taught that getting is in order to giving, and consequently that giving is the real road to getting. God is an economist. He entrusts larger gifts to those who use the smaller well. Perhaps one reason of our poverty is that we are so far slaves of parsimony. The future may reveal that God has been withholding from us because we have been withholding from Him.

It can scarcely be said by any careful student of the New Testament that our

Lord encourages His disciples to look or ask for earthly wealth. Yet it is equally certain that hundreds of devout souls who have chosen voluntary poverty for His sake have been entrusted with immense sums for His work. George Mueller conducted for over sixty years enterprises requiring at least one hundred and twenty-five thousand dollars a year. Note also the experiences of William Quarrer and Hudson Taylor and D. L. Moody and Dr. Barnardo. Such servants of God, holding all as God's, spending little or nothing for self, were permitted to receive and use millions for God, and in some cases, like Mueller's, without any appeal to men, looking solely to God. This great saint of Bristol found, in a life that nearly rounded out a century, that it was safe to give to God's purposes the last penny at any moment, with the perfect assurance that more would come in before another need should arise. And there was never one failure for seventy years!

Superior Blessedness

Kindred to this law of recompense is the law of *superior blessedness*. "It is more blessed to give than to receive." Acts 20:35. Paul quotes this as a saying of our Lord, but it is not to be found in either of the Gospel narratives. Whether he meant only to indicate what is substantially our Lord's teaching, or was preserving some precious words of our great Teacher, otherwise unrecorded, is not important. It is enough that this saying has the authority of Christ. Whatever the blessedness of receiving, that of giving belongs to a higher plane. Whatever I get, and whatever good it brings to me, I only am benefited; but what I give brings good to others—to the many, not the one. But, by a singular decree of God, what I thus surrender for myself for the sake of others comes back even to me in larger blessing. It is like the water which the spring gives out through evaporation, returning in showers to supply the very channels which filled the spring itself.

Computation by Comparison

We rise a step higher in considering God's *law of computation*. How does He reckon gifts? Our Lord teaches us that it is *by comparison*. No one narrative is more telling on this theme than that of the poor widow who dropped into the treasury her two mites. The Lord Jesus, standing near, watched the offerings cast into the treasury. There were rich givers who gave large amounts. There was one poor woman, a widow, who threw in two mites, and He declared her offering to be more than all the rest, because, while they gave out of a superfluity, she gave out of a deficiency—they of their abundance, she of her poverty.

She who cast her two mites into the sacred treasury, by so doing became rich in good works and in the praise of God. Had she kept them she had been still only the same poor widow. Are not two sparrows sold for a farthing? And the two

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EDITOR
STANLEY HOWARD FRODSHAM

ASSOCIATE EDITORS
MYER PEARLMAN **CHAS. E. ROBINSON**
MISSIONARY EDITOR GENERAL MANAGER
NOEL PERKIN **J. Z. KAMERER**

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FRED VOGLER **J. R. FLOWER**

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mites "make a farthing." He who, as the Superintending Providence of nature, watches the fall of a sparrow, so that "one of them is not forgotten before God," also, as the Overseer of the treasury, invisibly sits and watches the gifts that are dropped into the chest, and even the widow's mite is not forgotten.

He tells us here how *He estimates money gifts—not by what we give, but by what we keep—not by the amount of our contributions, but by their cost in self-denial.* This widow's whole offering counted financially for but a farthing—half of a cent. What could be much more insignificant? But the two mites constituted *her whole means of subsistence.* The other givers reserved what they needed or wanted for themselves, and then gave out of their superabundance. The contrast is emphatic; she "out of her deficiency," they "out of their supersufficiency."

Not all *giving*—so-called—has rich reward. In many cases the keeping hides the giving, in the sight of God. Self-indulgent hoarding and spending spread a banquet; the crumbs that fall from the table are gathered up and labeled "charity." But when the one possession that is dearest, the last trusted resource is surrendered to God, then comes the vision of the treasure laid up in heaven.

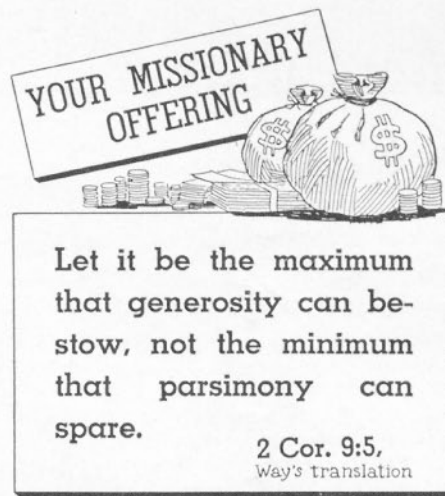
Unselfishness in Giving

We ascend still higher to the law of unselfishness in giving. "Do good, and lend, *hoping for nothing again.*" Luke 6:35. Much giving is not giving at all, but only lending or exchanging. He who gives to another of whom he expects to receive as much again, is trading. He is seeking gain, and is selfish. What he is after is not another's profit, but his own advantage. To invite to one's table those who will invite him again, is simply as if a kindness were done to a business acquaintance as a basis for boldness in asking a similar favor when needed. This is reciprocity, and may be even mean and calculating.

True giving has another's good solely in view, and hence bestows upon those who cannot and will not repay, who are too destitute to pay back, and too degraded, perhaps, to appreciate what is done for them. That is like God's giving to the evil and unthankful. That is the giving prompted by love.

To ask, therefore, "Will it pay?" betrays the selfish spirit. He is the noblest, truest giver who thinks only of the blessing he can bring to another's body and soul. He casts his bread seed beside all waters. He hears the cry of want and woe, and is concerned only to supply the want and assuage the woe. This sort of giving shows godlikeness, and by it we grow into the perfection of benevolence.

Our Lord announces also a law of sanctification. "The altar sanctifieth the gift"—*association gives dignity to an offering.* Matt. 23:19. If the cause to which we contribute is exalted, it ennobles and exalts the offering to its own plane. No two objects can or ought to appeal to us with equal force unless they are equal in moral worth and dignity, and a discerning giver will respond most to what is worthiest. God's altar was to the Jew the focus of all gifts;



it was associated with His worship, and the whole calendar of fasts and feasts moved round it. The gift laid upon it acquired a new dignity by so being deposited upon it. Some objects which appeal for gifts we are at liberty to set aside because they are not sacred. We may give or not as we judge best, for they depend on man's enterprises and schemes, which we may not altogether approve. But some causes have divine sanction, and that hallows them; giving becomes an act of worship when it has to do with the altar.

Transmutation

Another law of true giving is that of *transmutation.* "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Luke 16:9. This, though considered by many an obscure parable, contains one of the greatest hints on money gifts that our Lord ever dropped.

Mammon here stands as the equivalent for *money*, practically worshiped. It reminds us of the golden calf that was made out of the earrings and jewels of the crowd. Now our Lord refers to a second transmutation. The golden calf may in turn be melted down and *coined into Bibles*, churches, books, tracts and even *souls of men.* Thus what was material and temporal becomes immaterial and spiritual, and eternal. Here is a man who has a hundred dollars. He may spend it all on a banquet, or an evening party, in which case the next day there is nothing to show for it. It has secured a temporary gratification of appetite—that is all. On the other hand, he invests in Bibles at ten cents each, and it buys a thousand copies of the Word of God. These he judiciously sows as seed of the Kingdom, and that seed springs up a harvest, not of Bibles, but of souls. Out of the unrighteous mammon he has made immortal friends, who, when he fails, receive him into everlasting habitations. May this not be what is meant by the *true riches*—the treasure laid up in heaven in imperishable good?

What revelations await us in that day of transmutation! Then, whatever has been given up to God as an offering of the heart, "in righteousness," will be seen as transfigured. Not only the magi's gold, frankincense, and myrrh, and the alabaster box of

ointment of spikenard, very precious, and the houses and lands of such as Barnabas, but fishermen's boats and nets, the abandoned "seat of custom," the widow's mites, and the cup of cold water—yes, when we had nothing else to give, the word of counsel, the tear of pity, the prayer of intercession. Then shall be seen both the limitless possibilities and the "transcendent riches" of consecrated poverty.

Never will the work of missions, or any other form of service to God and man, receive the help it ought until there is a *new conscience* and a *new consecration* in the matter of money. The influence of the world and the worldly spirit is deadening to unselfish giving. It exalts self-indulgence, whether in gross or refined form. It leads to covetous hoarding or wasteful spending. It blinds us to the fact of obligation, and devises flimsy pretexts for diverting the Lord's money to carnal ends. *The few who learn to give on Scriptural principles learn also to love to give.* These gifts become abundant and systematic and self-denying. The stream of beneficence flows perpetually—there is no period of drought.

Once it was necessary to proclaim to the people of God that what they had brought "was more than enough," and to "restrain them from bringing." Ex. 36:6. So far as known this is the one and only historic instance of such excess of generosity. But should not that always be the case? Is it not a shame and disgrace that there ever should be a lack of "meat in God's house"? When His work appeals for aid, should there ever be a reluctance to respond or a doling out of a mere pittance? Surely *His unspeakable gift should make all giving to Him a spontaneous offering of love* that, like Mary's, should bring its precious flask of spikenard and lavish its treasures on His feet, and fill the house with the odor of self-sacrifice!

The Holy Ghost Baptism

(Continued from Page Three)

went down there, took this old Book and began to read it on my knees and seek the Lord. I asked Him to give me a quickening, a fresh anointing, a touch of the Spirit of God upon my life and my ministry. God began to move in my heart and in the church. For three weeks we had prayer, and for two weeks I preached in my own church, after being pastor there ten years, and in those two weeks I saw as much of the moving of the Spirit of God as we had had in the tabernacle in many a day, simply because the pastor went down and kept on his knees, away from everybody, alone with God, until a fresh anointing of God came down.

It is a real job to tarry for the Baptism; and it is a real job to help people through to the Baptism. Oh, may God give us competent personal workers, people who will pray down the power. Oh, may God stir our hearts tonight. I may not have preached tonight to make you shout, but I trust God has brought us to a realization of the need of our being filled with the Holy Ghost and fire. God has provided a table for every one of us. Let us gather around it tonight.

Sadhu Sundar Singh Grips a Rope

A True Story Retold by Dr. Basil Miller

Few stories equal in dramatic possibilities the spiritual pilgrimage of the Christian holy man of India. Converted when sixteen he determined to live the life of a Christian holy man. He turned his back upon the wealth of his family, the beautiful girl he was to marry, and without money or a change of clothing he started a trek across India that would finally lead him around the world.

Barefooted he walked India's hot trails in the summer and in the winter climbed the snow-clad mountain passes of Tibet. He lived only as God provided the means of his sustenance. Many times, he assures us, he was literally fed by the angels. Starved once while in Tibet, one night he lay in a deep sleep of exhaustion, when suddenly out of the blue two men stood before him with tempting food. *And he ate.* When he awoke the next morning his physical man was strengthened, and the results of his enforced fast were all gone. God had seemed to feed his body with physical bread while his soul partook of the heavenly.

When he was nineteen he determined to cross into the forbidden land of Tibet and there preach the gospel. This had never before been attempted, or if attempted it had always resulted in death.

Dressed in the garb of a holy man of India, Sundar climbed the mountain passes with his New Testament—a constant companion on those lonely vigils—tucked in the folds of his robe. He determined to make the name of Christ known in that hostile land at any cost. *And great was the price.*

When he came to a town called Rasar he was arrested and arraigned before the head Lama on the charge of entering the country and *preaching the gospel of Jesus.* Found guilty, he was led away to the execution ground. He was permitted to select the form of his death. One way was to sew him up in the wet skin of a yak and put him in the hot sun until the shrinking skin literally squeezed the life out of him, and the other was to be thrown into a deep well, and when the lid was fastened down tightly, the culprit was left to die. He chose the latter.

He was stripped of his clothes and thrown into the pit with such violence that his right arm was severely injured. He fell on a mass of human bones and rotting flesh. The stench of that pit was enough to kill him, but he endured it for Jesus' sake. Everywhere he laid his hands he felt rotting flesh.

"Why hast thou forsaken me?" he asked in the words of Jesus.

Days passed and without water and food he weakened and soon felt he could endure no more. On the third night there was a grating above, a key turned in the iron lock and the creaky hinge of the trapdoor suddenly began to swing open. *Who turned the key?* "Take hold of the rope," a voice whispered through the darkness.

He grasped it with his fast-failing strength. His fingers would slip but he

held on with a determined grip. He must not let that rope go. It was his only means of escape, and God in Sadhu's experience had planned otherwise than death in that well for him. Angel hands strengthened his slipping fingers and he was drawn out.

At the top of the well, silently the lid was shut again, and the iron key turned.

Looking up, he sought the face of his deliverer. But there was no one in sight. No one to be found. The pain in his arm was gone and the fresh air filled him with strength!

When he showed up the next morning in the village word was taken to the Lama who had executed him (as he supposed) that the dead-live man (or the live-dead man) was preaching the same Christ again.

He was promptly arrested and presented to the Lama for questioning.

"Who delivered you?" asked the Lama.

The Sadhu told the story of his marvelous deliverance. "No man was there," he affirmed. The angered Lama ordered a search for the key to the well. But the quest found it on his own girdle *where he kept it all the time!* Who turned that key? *God in human experience ordered the deliverance of this holy man!*

This intrepid preacher in the course of his remarkable life had many other miraculous deliverances. Once when being pursued by a band of Tibetans with murderous intent, he hid in a cave. A few minutes later the pursuers came to the cave's mouth but seeing a spider's web across the mouth of the cave they did not search it, assured he could not be inside because of the web. God wove that web!

The Sadhu visited America and spoke in many churches with good results; but to the end of his life he was best known because of his efforts to carry the gospel to the wild tribes of Tibet.

Escape for Thy Life

(Continued from Page One)

the judgment may have become less sure in his mind. In any case, the immediateness and completeness of the renunciation demanded by God made him hesitate. Nevertheless, the one redeeming point, which saves the whole situation, is that when commanded by God to concentrate everything on escape, *he does so.* However reluctant, he abandons all. In the beautiful summary: "The sun was risen upon the earth when Lot came unto Zoar."

Now we reach the sole point which our Saviour singles out for emphasis. All the godly in Sodom, believing the imminent judgment, and obeying the command of the angels, escape, and have no share whatever in Sodom's eternal doom. Nevertheless Lot's wife—in graciousness to her, our Lord, and the Holy Spirit in the Old Testament omit her name—pictures forth

ever a section of the people of God. "His wife looked back from behind him"; that is, she slipped behind him and then looked back. Our command is identical with that given to her: "Let thine eyes look right on, and let thine eyelids look straight before thee" (Prov. 4:25); or as our Lord expresses it, "Lay up for yourselves treasures in heaven, *for where thy treasure is there will thy heart be also.*" Matt. 6:20. Lot's wife was not deaf to the call; she accepted the prophecies of doom; she felt the danger and fled: but the sun rose; the lovely valley unfolded; the delightful home could be seen in the distance; there was no trace of danger: *she looked back.* "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. In the words of Dr. A. T. Pierson: "*Lot's wife has always had more followers than God's angels have.*"

So our Lord casts all on the only person of the Old Testament He ever singled out for emphasis, and turning away from the multitude whom He had been addressing, "He said *unto the disciples,* Remember Lot's wife." Luke 17:22. The command is set exactly between the flight of the godly Israelite to the mountains, and the sudden disappearance of a believer in the ordinary tasks of life: that is, *Lot's wife is a warning to both.* In other words, *her peril is ours.* God turned her to salt, not only as a punishment to her, but as a warning to us, and our Lord, applying the warning definitely to the Church says, "*Remember,*" for she is the one person in the whole scene we are likely to forget.

Probably that little group of godly refugees would have been profoundly indignant had they been warned that after they had been actually delivered by angels that they might be smitten to salt, (exactly so the Church today), *but it happened.* What then are we to remember? What she was, what she did, and what she experienced. Lot's wife was in living communion with the only godly people of that age; she believed in prophecy, and acted on it. She abandoned all in Sodom, at the command of God. She completely escaped its doom. She had run well, and was in the last lap. Nevertheless, though chosen, out of the whole city, as one of only four to be delivered, and one who had actually seen judgment beginning in the blind Sodomites groping for the door, she yet was overtaken by judgment. Our lesson is contained in an army command of the Great War. On the eve of the critical battle on the Marne, the French Commander-in-Chief issued this order to the French armies: "At the moment when a battle begins on which rests the fate of our country, *no looks must be cast behind.*"

Nevertheless, there are last that shall be first. In the trenches before Sebastopol when the hospital staff were going around with stretchers to take up the killed and wounded, one of them said, "Here's a dead 'un," and was about to pass on, when a feeble voice was heard: "No, lift me up, I'm worth many a dead one. Give me air." This all but defunct youth became one of England's great generals, Lord Wolseley. And so today there are many well-nigh lifeless ones who can be transformed into mighty men of God.

THE DYING WORLD AND THE LIVING WORD

FAMINE IN EUROPE

According to the Red Cross report, about 35,000,000 will be on "near starvation" rations by November 1, says *Herald of Holiness*. If the war continues the famine will be dreadful. Famines are one sign of "the beginning of sorrows," said Jesus. Matt. 24:7, 8.

SALVATION AT THE FAIR

According to *Alliance Weekly*, the Gideons report that up to July 6, 1940, the number who have accepted the Lord Jesus Christ as their personal Saviour at the Gideon Booth in the Hall of Communications at the New York World's Fair is 707. Many of last year's World's Fair converts have returned this summer to report their spiritual progress.

BRITAIN PAUSES TO PRAY

In the midst of terrific aerial bombardment, Great Britain pauses to pray. According to *The Christian*, a Day of National Prayer was observed in Britain on Sept. 8, the same day as in the U. S. It was the first Day of National Prayer in Britain since May 26, which was followed immediately by the miraculous Dunkirk deliverance. Even ammunition plants closed for half an hour.

HUNGRY REFUGEES

The Quarterly Bulletin of the Shanghai Hebrew Mission reported in July that there are so many Jews coming to the Mission for gospel teaching and Christian literature that the workers have very little time left to seek after those Jews who have not first made approaches to them. There are 20,000 Jews in Shanghai, mostly refugees. Some are physically hungry; thank God, some are *spiritually* hungry as well.

THE CONSCRIPTION BILL

Exemptions called for by the Guffey-Johnson amendment of the Burke-Wadsworth conscription bill are cited as follows: "Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this act should be exempt from training and service (but not from registration) under this act."

PREACH THE WORD!

Said an editorial in the Philadelphia *Evening Ledger*: "Glance at the headlines on a Monday and you will find such pulp topics as 'The Chicago Democratic Convention Struck a New Low in Morality' or 'Use of Dictatorial Methods Would Undercut Our Life.' Yet ministers wonder why religion has lost its power to give inner peace and comfort, why church congregations are dwindling in many sections of the country!" That is what a layman—a newspaper editor—thinks of the practice of preaching on political and international problems instead of sticking to the Bible. What does God think!

IN THE HEART OF LONDON

A short-wave broadcast was reported in *Christian Century* to have come recently from a church facing Trafalgar Square. London had been reported under new mass bombing all that evening, and this area had been the most heavily bombed for many days, yet in this service not a word was said about war. Instead the minister talked about the call of God to the human soul, and at the close were a few brief prayers, including one for the people of Britain, one for all whose homes had been bombed, and one for all prisoners. In the midst of human carnage and the wrath of sinful men, this church was going serenely about its divinely appointed task.

BELGIANS AND JEWS

The Belgians are more anti-Nazi than anti-Semitic, reports *Jewish Chronicle*. In Antwerp recently a Nazi order compelled all Jews to wear armlets, hoping non-Jews would keep aloof from them. Most Belgians, particularly the workers, ridiculed the order, and some took delight in fraternizing in the streets with the Jews, so the order was withdrawn.

IN RUSSIAN FINLAND

According to *Sunday School Times*, many Finnish Christians left behind Russian Bibles and Scripture portions when they evacuated, hoping that the Russians who took their homes would read them. That some Russians are hungry for God's Word is shown by a report in *Christian Advocate* to the effect that some Russian prisoners in Finland read the New Testament from beginning to end without stopping.

INCREASING DRUNKENNESS

The Superintendent of the Bowery Mission, New York City, says: "During prohibition we got the chronic drunk only on the Bowery; today we are getting the lawyer, the skilled employee, the professional man, the musician. All kinds are coming to us today; there is 300% more drunkenness since repeal than before. We deal with 150,000 to 250,000 of John Barleycorn's finished products each year, men who started with a social drink, took two or three cocktails, thought they could handle booze." Drunkenness is characteristic of night. It is increasing as the midnight hour of God's clock approaches.

INDIANS AND THE GOSPEL

John Eliot, the 250th anniversary of whose death is being commemorated this year, has been called "the first great missionary of English Protestantism." He came to America as the "apostle to the Indians," and for over fifty years preached Christ to them. His translation of the Bible into the language of the Massachusetts or Mohican Indians was the earliest example of the issue of the entire Bible in a new language for missionary purposes. He began a great work. Even today, though so many years have passed, there is need of Christian workers who will follow in his steps, for our Indian fellow countrymen still need the gospel. The Indians are not dying out. According to the 1940 census, in Arizona alone there are 51,630 Indians which is an increase of 12,223 during the past ten years. The largest increase is in the Navajo and Hopi reservations. Are we doing all we can to win the Indians for Christ?

CONTRASTS

News Sheet relates the following incident regarding Jewish refugees in Ireland: "The spirits of the refugees are not at all permanently broken, and they played a practical joke on a Viennese youth who arrived the other day. They met him and said, 'This is an awful country. Far worse than Austria. Every one hates us and we are starving. Why did you come?' They brought him to a house where two were staged ready sitting at a bare table on which was one piece of candle, and eating a piece of dry crust each. Then they took him on to another house and the same scene was enacted. When the poor wretch was on the verge of collapse, they threw open the kitchen door and there was a long table *groaning* with food, lights blazing, a huge fire, and cupboards and shelves full of the presents the farmers and local people had showered upon them. The Jews say that they could not have *believed* there was such kindness in the world. 'Why even your police are kind! They are not so in Austria!'"

OPPRESSED AND CRUSHED

According to *Jewish Chronicle*, the Jews of Norway and Luxembourg are being subjected to wholesale robbery. The Nazis in Norway are confiscating the capital and property of all Jews above a certain minimum amount, to be used for the welfare of Norwegians who "loyally" cooperate with the Nazis. In Luxembourg the Nazis have confiscated the entire property of the Jewish Community. Thus the words of Deuteronomy 28:33 are being fulfilled: "The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always." The suffering of Jewry is a reminder that God's warnings are not empty threats. The judgment that has come upon disobedient Israel will fall upon every ungodly nation and individual, according to God's Word.

PREACHING TO THE RAF

Chaplains face great difficulties in holding gospel services for the Royal Air Force, for the British airmen are on duty seven days a week and twenty-four hours a day. Besides, it is dangerous to gather a large number in one place. But one chaplain hit upon a good plan, reports *The Christian*. He broadcast the service over the station's radio transmitter. Phonograph records of hymns were sent into a microphone, then a sermon. At strategic points around the air field were loudspeakers. Every man could hear the service—in the office, in the workshop, in the hanger, and on the landing ground. They listened while they worked, and many joined in singing the hymns that came over the loudspeakers. Such methods are not the best but they have to be relied upon to spread the gospel in wartime, so let us pray that God may make them effective.

NOBEL PRIZE WINNERS

According to *Jewish Era*, out of the 200 Nobel prize winners to date, 21 have been Jews, or ten per cent. It seems that God still is fulfilling His promise to Abraham: "I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

The Jews of Germany and Austria have far excelled the non-Jews in this respect. Of the 200 prize winners, 49 were Germans and Austrians, of whom 14 were Jews. In other words, nearly 29 per cent of the Nobel prize winners from Germany and Austria were Jews, whereas only about 1 per cent of the population of Germany and Austria were Jewish.

Further interesting facts are that of the 21 Jewish Nobel prize winners 8 were Hebrew Christians and of the 14 German-Austrian Jewish Nobel prize winners 5 were Hebrew Christians. God has given exceptional success to those Jews who professed Christ!

FRENCH BLAME DRINK

"French blame drink for loss of the war, and decree partial prohibition," reports the United Press, "to end what was called 'a disastrous era of alcoholism among French soldiers.' For eight months during the 'phony war' when there was virtually no action on the western front the French troops drank tremendous quantities of alcohol, spokesmen said, and military authorities blame the widespread intoxication for much of the moral collapse of the soldiers. The drinking produced nervous disorders and shell shock when the French forces finally came up against mechanized forces, particularly such terrifying weapons as whistling bombs and swarms of tanks, it was said. When the war started a year ago France had become the heaviest drinking nation in Europe. The new decree limits drinks to 16 degrees of alcoholic strength and provides for three nonalcoholic days each week."

But it is too late for the French to sober up now—and one day it will be too late for many in America to sober up and prepare to meet God. *Now* is the time to seek Christ for salvation. 2 Cor. 6:2.

Central America

The Field of the Open Door

"BEHOLD, I HAVE SET BEFORE YOU AN OPEN DOOR." REVELATION 3:8.

"We have seen the land, and, behold, it is very good; and are ye still? Be not slothful to go, and to enter to possess the land." Judges 18:9.

Entering the Open Door

Ralph Williams, Field Superintendent

We feel a special urge to give thanks to God because He has placed before us a wide-open door for the extension of His kingdom in this corner of the great harvest field. In many formerly prosperous mission fields we behold the disastrous result of the present armed conflict in that doors are fast closing and the work in these lands for the salvation of souls is being greatly hindered. While this cannot but grieve us, at the same time it stirs us to a more intensified zeal for the peoples yet open to the gospel.

Here in Central America we feel encouraged to move forward for God. In fact there are several indications that give us faith to believe that the immediate future should be marked with a precious ingathering of souls.

Honduras

Recently I returned from a missionary trip into Honduras where God has raised up a large group of brethren over a wide area. We were able definitely to establish a native conference with a missionary directly over that work. The country is rough and broken with unbelievably steep hillsides, but as the land is quite fertile it supports a fairly large population. These believers are zealous for the Lord, liberal in their sacrifices for His work, hungry to hear the gospel and eager to take it to their fellow men. About one half of their number has received the Baptism of the Spirit.

Among the Fisherfolk

Down on the Pacific coast there is another center of activity, among the fisherfolk who live on the shores of the lagoons and river mouths. They have received the message in simple faith, and surely it would stir your hearts to hear them sing and testify!

One has to travel by water to reach these scattered villages as the shores are lined with matted vegetation and the swamps are the lurking place of many an alligator. The native dugout canoe pushed along with a pole is a slow and tedious mode of travel, and we are looking to the Lord for a motorboat to use in this work. A motorboat at home is often just another instrument of pleasure—but what would it mean to us here to use in the Lord's service? We feel that it would be a wonderful investment for we could with much greater facility reach a large number of villages in a thickly populated section where the majority has not heard the gospel.

Our Bible School

At our Bible school in Santa Ana, El Salvador, we are privileged to train native workers from three Republics; at least three students are expected this year from our newest field,

Honduras. Bible school has been conducted each year, even before we had any suitable building, but last year it was the cause of great rejoicing when our young men were able to gather in the new building which was almost completed. This year before the opening of the fall term it was not only necessary to complete the building, but also to enlarge it, for the Lord had sent in a larger number of students than our original stretch of faith had made provision for.

The Indigenous Church

From the beginning we have held to the plan of an entirely self-supporting native church, which plan has been singularly honored of the Lord. However, in encouraging and developing new fields and special projects there is definite place for the wise and prayerful application of outside help. There are many instances where a student perhaps struggling to go through school, or a worker feeling a burning urge to reach a certain place would be greatly hindered, if not actually prevented from carrying out his God-given impulse to serve, were it not for the judicial help the missionary is able to extend because of the liberality of those at home.

Pray for Central America—we feel that God would have us go forward for a richer harvest of souls while it is yet day.

EL SALVADOR FOR CHRIST

Burt and Vesta Evans

"Not by might, nor by power, but by my Spirit, saith the Lord."

On a recent Sunday morning news came to us that one of our native churches had been closed by state officials. We hurried to the scene, only to discover that three other assemblies had been closed the day before. All our native pastors of that section had come to meet us, and there was quite a stir among them.

For more than an hour we studied the situation together, then looked to the Lord for guidance.

Although it was Sunday morning, two of us went in search of the state officials, the others remaining behind in prayer. We found the head man, but he insisted that there was nothing he could do and that it would require an order direct from the capital before he would allow the re-opening of the churches. However

after we had talked with him for some time, he suddenly announced that he would issue an order for the reopening of all the churches. We could scarcely believe our ears.

An hour had passed when we reached the praying group of natives. We told them the news and there was a time of great rejoicing. Only God could have wrought such a miracle. In response to a letter written to the president of the country, we now have a telegram from him assuring us that we have his full guarantee for protection and the continuance of our work. Praise God! ". . . by my Spirit, saith the Lord."

In a Beautiful Setting

Early one Sunday morning a large group of Christians set out on foot for an exquisite volcanic lake which lies a few miles from Santa Ana. They reached the lake as the sun was bursting over the volcanoes in the east. The service began and the glory of the Lord hovered over them. In the midst of outpoured blessings, twenty-one candidates were baptized in water—

REMINDER!

CHRISTMAS IS ON THE WAY

* * *

In planning your budget

DON'T FORGET

the

CHRISTMAS MISSIONARY
OFFERING FUND

* * *

Remember the forgotten in other lands

"They can have a Christmas, too,
By—just a little help from you."

three of them were baptized in the Holy Spirit as they rose from the waters. How we thank God for such precious visitations of His Spirit.

Our Bible School

For many months we have watched the Bible institute grow and near completion. It has taken considerable funds and a great deal of energy, but only God can know our joy as we survey the work that has been accomplished. We are now able to comfortably accommodate thirty-eight native students. Pray much for the Bible school. The missionaries may travel constantly to evangelize, establish, teach, and encourage the natives, but we MUST have native workers to pastor the flocks. Whatever you are able to do to help us train consecrated young men in the Master's service brings that much more light into a darkened corner of the world to which you yourself cannot go.

Our Objective

We want to express our deepest gratitude to all who have been sending Spanish gospel literature, as well as funds for the purchase of same. As soon as enough has been received we will begin a great campaign of distribution. Our objective is to get the gospel into every home in El Salvador.

NEWS FROM NICARAGUA

Esther Crews

"The Lord hath done great things for us whereof we are glad."

I have just returned from Esteli where we had a blessed fellowship meeting and three souls were saved. It had looked as if the hard



Group of Students, El Salvador Bible Institute

rains would hinder our going, but in spite of swollen rivers and deep mud we started out, looking to the Lord for His protection, and we made the trip safely. En route we had the pleasure of ministering the Word in the little village of San Isidro, where one of our new workers is now laboring with real success. It is a cause of rejoicing to see the work of God going forward.

Extension

Over two years ago Brother Hodges and Brother Jose Ibarra went to a town called Somoto in the northern section to spy out the land, and they brought back a good report. Two years passed and there was no worker available to go there. But now, at last, arrangements have been made for a building, and a native evangelist is carrying on the work. More than two hundred attend the services and sixteen souls have been saved. People are hungry for the Word of God. Pray that God will cause this work to prosper for it is an open door to the northern region.

We are going to miss Brother Hodges tremendously in the Bible Institute this year. Pray for us and for the students, that the blessing of the Lord may be outpoured in a special way in the school during the coming months.

THE HOPE OF MISSIONS

"The hope of the church on the foreign field lies in the native ministers," states Brother John L. Franklin, in writing to express appreciation for offerings sent for the support of native workers at Guatemala. Those who have remembered this need he suggests, have helped in a wonderful way, more perhaps than they can realize. Here is a concrete example:

A Shepherdless Flock

"At one place there was a group of about forty Christians who had been saved through an evangelistic campaign held there about two years ago. In spite of the entirely hostile environment they had survived, but not without losses to the enemy. Several had fallen away and it seemed the 'gates of hell' would prevail. We felt that a worker was needed there to save the situation.

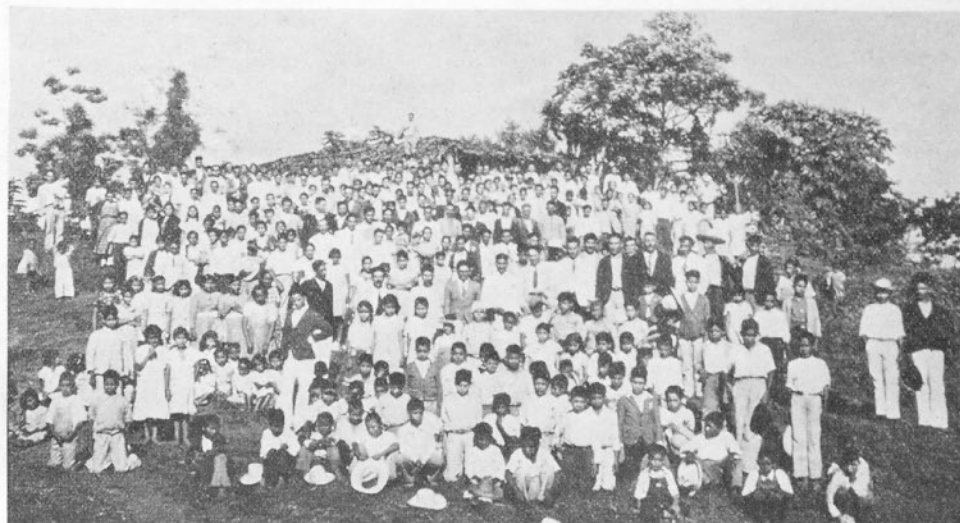
"Many miles away, on his father's little farm, was one of our fine young Bible school graduates. He felt stirred to go to this new field but could not do so because of financial difficulties. We were impressed that he was the worker for that new place, yet he could not be expected to go at his own expense. The new work had nothing to offer financially; in fact, it was almost too weak to stand alone. To send this couple to such a place would be like

Fruit

This little Indian girl from Nicaragua smiles proudly as she displays to us her basket of fruit. Perhaps our missionaries too are smiling, with a certain feeling of pride and a thankfulness in their hearts to God, as they behold a scene such as the one pictured below—the splendid group of native Christians gathered at a fellowship meeting in Guatemala—just a little of the fruit of faithful labor for God in Central America.



"I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should remain."—John 15:16.



ordering a soldier to the front, and 'who goeth at warfare any time at his own charges?'

"What did we do? We did what we believe you would have wanted us to do. We sent them there without delay, giving financial help to make the move and promising support for a few months until they could get settled and have some means of income. How we thanked God that there was money to meet this need! Dear friends, it was because of your help.

The Sequel

"Perhaps you would like to know how things went with this couple. When I visited them a (Continued on Page Thirteen)

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

Cable word from Alexandria, Egypt, brings the sad news that Mrs. C. W. Doney passed away on September 18th after a lingering illness. Our hearts go out in sympathy to the bereaved relatives, and especially to our Brother Doney who remains in Egypt, facing the anxiety of these troublous days, intensified by the loss of his partner and companion.

This advance announcement will be followed by a more detailed account in next week's Evangel concerning the work of our beloved sister who has gone to be with the Lord.

* * *

From West China, H. C. Osgood sends the message, "Situation is critical." We are sure that our missionaries in that section will appreciate the prayers of God's people that the work of the gospel may not be hindered.

* * *

Telegram from Brother and Sister W. E. Davis advised that they expected to arrive at Vancouver, B. C., on September 27th, and gave their mailing address as Gresham, Oregon (in care of Harold Harding).

* * *

According to a letter just received from Mr. and Mrs. G. F. Bender, they planned to sail from Venezuela, South America, on September 28th and would in all probability reach New York about October 5th. Their home address will be 1233 Todt Hill Road, New Dorp, Staten Island, New York (in care of Frederick A. Bender).

* * *

Brother and Sister Perry Dymond send us a good report from Honduras, where they have recently taken over the work. Their new address is Sexta Avenida Norte No. 3, Santa Rosa de Copan, Honduras, Central America.

Facts and Figures

Concerning

CENTRAL AMERICA

Approximate area—228,000 square miles. Population—almost 8,000,000.

Salvador is the most thickly populated section of the Western Hemisphere (islands excepted), there being an average of 125 persons to the square mile.

The Assemblies of God in Central America

Our work extends to four of the six independent republics of Central America—Guatemala, Nicaragua, Salvador, and Honduras. We have altogether 10 missionaries under appointment and 3 working in close co-operation, assisted by 71 native preachers.

There are 63 established assemblies, besides 108 other regular preaching points, with a total of 2,500 believers in fellowship.

Our Newest Field—Honduras

In Honduras we have 3 established churches, with 123 baptized believers. In addition there are 16 possible locations where assemblies may be established and where there are now 240 candidates awaiting baptism. Already our work is the largest in that part of the country.

THE SUNDAY SCHOOL LESSON

Peter's Sermon on the Day of Pentecost

Lesson for October 20. Lesson Text: Acts 2:14-47.

The supernatural manifestations on the day of Pentecost caused great amazement and not a little misunderstanding. "What meaneth this?" asked some, while others made the serious charge, "These men are full of new wine." Such remarks and the presence of a great crowd were a God-given opportunity for testimony for Christ which Peter (the same man who had lacked sufficient courage to witness for His Lord before a single woman—what a difference the mighty Baptism of the Spirit had made in his life!) instantly seized. His sermon contained—

1. An explanation of the supernatural manifestations. Acts 2:14-21.

"These are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel." Peter assured the crowd that these men were not drunk since it was only 9 a. m., and no Jew, unless he were an apostate, ever ate or drank anything before noon on the feast day of Pentecost. He then pointed out that they were actually witnessing the fulfillment of the prophecy of Joel (Joel 2:28-32) with which his audience was familiar and whose words he quotes in verses 17-21.

Note: Times have not changed. Many of us today at times may misunderstand or misjudge the moving of the Holy Spirit upon and through human channels. On one hand there are those who are too critical and inclined to brand everything they do not understand as fanaticism or flesh, while others accept every physical manifestation, no matter how unseemly or absurd, as entirely of God. The following paragraph from *Knowing the Doctrines of the Bible*, by Myer Pearlman, should prove very helpful.

"One should differentiate between manifestations and reactions. To illustrate: the light in the electric bulb is a manifestation of electricity; it is the nature of electricity to manifest itself as light. But when a person touches a live wire and lets out an ear-splitting scream, we cannot describe that scream as a manifestation of electricity; for it is not the nature of electricity to manifest itself in a spoken voice. The things that occurred were the person's reactions to the electrical power. Naturally the reaction will be conditioned by the person's character and temperament. Some well-controlled individuals might touch the same wire and simply gasp and say nothing!

"Let us apply this rule to spiritual power. The operations of the gifts in 1 Cor. 12:7-10 are scripturally described as manifestations of the Spirit. But many actions commonly called 'manifestations' are really people's reactions to the moving of the Spirit. We refer to such actions as weeping, shouting, raising the hands, and others.

"What practical value is there in the knowledge of this distinction? (1) It will enable us to honor and recognize the working of the Spirit without charging up to Him everything that may be done at a meeting. Critics, ignoring the distinction referred to, incorrectly conclude that because an individual's actions may not be elegant, such a person is not under the inspiration of the Spirit. Such critics may be likened to a person who, seeing the antics of an electrically shocked person, exclaims in disgust, 'Electricity simply does not act that way!' The direct impact of the Holy Spirit is of so stirring a nature that frail human

flesh may well be excused for not acting as calmly and indifferently as it would under the moving of a gentle breeze. (2) The knowledge of this distinction will naturally encourage one to react to the moving of the Spirit in a manner that will always glorify God."

While it is unfair to criticize a young convert's extravagant reactions to the Spirit, just as it would be unfair to criticize the stumblings and falls of a baby learning to walk, yet at the same time, judging from 1 Cor. 14:26, 32, 33, 40, it is clear that God wants His people to react to the Spirit in an intelligent, edifying, and self-disciplined manner. For example, when a person seeking the Baptism kicks, screams, rolls, or shakes in a violent manner, it is unwise to encourage him with remarks such as, "That's it, Brother; that's the Spirit." For the fact is, that such demonstrations

that same Jesus, whom ye have crucified, both Lord and Christ."

3. Directions concerning the way to receive the Baptism in the Spirit. Acts 2:37-39.

Pointed preaching, when accompanied by the Spirit's anointing brings conviction! "Men and brethren, what shall we do?" inquired the conscience-stricken multitude. Notice Peter's answer (v. 38). He clearly points out to these anxious inquirers that they may also receive the Baptism in the Spirit as soon as they have repented and been saved!

Note: There is nothing in Scripture which teaches that people today must go through a prolonged season of tarrying before they may receive the Baptism. It is true the disciples had to wait for ten days. But they occupied a unique position in history. The Holy Spirit had not yet been given. John 7:39. But on the Day of Pentecost the Spirit was given, and since that time He has been on the earth. We may now receive the gift of the Spirit immediately after conversion. This happened in the case of those of the house of Cornelius (Acts 10:46), also in the case of certain converts at Ephesus (Acts 19:1-6).

For the first three centuries in the history of the church it was normally expected that new converts would receive the gift of the Holy Ghost as soon as they were saved. All delay, therefore, is on the human side. Some people have been saved and baptized in the Spirit all in a few minutes. How could this be? Because they met God's conditions quickly! God is no respecter of persons. If our hearts are cleansed from sin, we may come and receive the gift now! We cannot earn it. We need not beg for it. The stream of the Spirit has been flowing for nineteen hundred years. Jesus said, "If any man thirst, let him come unto Me and drink!" John 7:37.—J. Bashford Bishop.

A CALL TO REPENTANCE

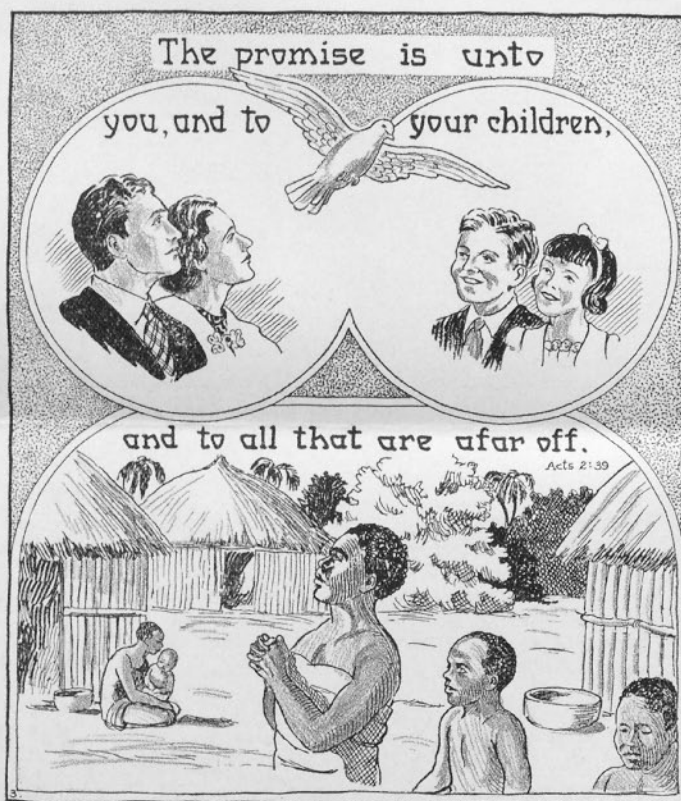
In an Australian paper of July date these words were written: "We must call the nation back to God. The urgent need of Britain and her dependencies is to put away her sin and humble herself before God, for we have come to a crisis in our national life. If we honor God He will honor us. The wicked may seem to triumph but it is only a seeming triumph. The day of the wicked is brief which ends in an endless night." So in the midst of judgment comes a call to repentance. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

THE KAISER AND THE CLOUDS

The world recognized that Germany in 1917 was superior in the air, says *Life and Liberty* (Croydon, England), and yet the world knows, and Germany conceded, that she was worsted in the air in the last few months of the war. The head of the German Service explained this by saying: "The Allies did not have superior airships nor fighters, but it was the accursed clouds that defeated us. Nearly every time when we had a bevy of the enemy's ships in a trap, ready to take them, one of those accursed clouds would be hanging handy by and would envelop them as thick as a blanket, and the devil himself couldn't find them, and they would escape at their leisure. It was the accursed clouds that did it." God was behind those clouds; it was He who turned back. "The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Nahum 1:3.

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simply indicate the individual's ignorance as to how to properly react or yield to the Spirit whose power he feels. Let us remember that the Holy Spirit will not lead anyone to do anything that is not consistent with His holy nature and that all reactions to His power should edify the church and glorify God.

2. A proof of the resurrection and Messiahship of Jesus. Acts 2:22-36.

The Jews did not believe in the resurrection of Jesus, and although many of them did believe that He was "a man approved of God" (v. 22), they denied that He was the Messiah. Peter declares the resurrection to be a fact (v. 24). It was (1) predicted by David in Psalm 16:8-10, which verses Peter quotes (vv. 25-28) and from which he draws the inevitable conclusion (vv. 29-31a) that since David's body did see corruption, the words could only refer to Christ; (2) it was attested by all the disciples present. "We are all witnesses"; (3) it was proved by the outpouring of the Spirit. The disciples knew Jesus was in heaven because He had now spoken to them and through them by His Spirit!

Having proved his point, Peter now drives home the inescapable conclusion—"Therefore let all the house of Israel know assuredly that God hath made

Methodists Have a Bad Time

"Thus in the dead of winter the Methodists, with their helpless children, were driven from their homes, perhaps to hide in the hedges, or otherwise conceal themselves in the darkness. Upon re-entering their houses, cold, wet, and penniless, they found them empty, if not destroyed. In some instances the neighbors tried to save the homes or the goods of the persecuted by giving money to the rioters, but they dared not receive the Methodists into their houses lest they should suffer by the spoiling of their own goods. All of this suffering could have been avoided simply by signing a paper of recantation; but they rejoiced in the plundering of their goods, some having suffered thus several times, rather than offend their conscience."

The above is quoted from well authenticated accounts of what it cost people in Wesley's day to be Methodists, gathered in a book called, "Early Methodists under Persecution," by Josiah Henry Barr. Reading on we find on the next page:

"Shocking however as was the brutality of this merciless mob, yet more bestial still was their treatment of some of the women. One was knocked down and bruised in many places; another was forced to flee from her home and stay in the fields in midwinter with her infant, born only two weeks before, in her arms; while a third was assaulted by a group of men. She fought bitterly and untiringly and, finally after having been severely beaten, escaped them. Other women were treated in a manner too horrible to mention."

This book of 243 large pages is filled from beginning to end with accounts of which the above are samples.

The question that arises in my mind as I read this distressing but highly instructive book is, What would become of some of our Pentecostal congregations, accustomed to meeting in comfortable churches, while no one dares to molest them or make them afraid, if suddenly it should

begin costing them to be Pentecostal people what it cost men and women in Wesley's day to be Methodists?

Now in the days of Saul of Tarsus when "there was great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria," the church grew and thrived at such an amazing rate that it was only a short time before the mighty Roman Empire thought it necessary to take steps to keep the church from becoming more powerful than the State. To this end the most bloody and terrible persecutions were fostered by the Government, and many thousands were killed for nothing worse than being a Christian. Still men and women in ever increasing numbers became Christians.

The same thing was true in Wesley's day. He built up the membership of that then despised people, until it finally became one of the mightiest churches on earth.

Do you, reader, love God well enough to have your name cast out as evil by nearly every one in the community, and still keep sweet and continue to rejoice over the fact that you are deemed worthy to suffer for Christ's sake? As you think of what I have written above do you not feel like hiding your face in shame at the times you have failed to witness for the Lord because you feared some one would slur you?

No doubt many Assembly of God people would stand just as true as the early Christians or as the Methodists did if subjected to the same abuse; but the question is what would you do? Such persecutions separate the wheat in the assembly from the chaff. Which would you be? wheat or chaff?

Perhaps you could not tell even by honest self-examination; but I urge upon all who read that they make, if possible, a yet deeper consecration of their lives to God. There is coming a day, and no one can say how long off it may be, when

the eyes that are like a flame of fire will search out the deepest recesses of our hearts, detecting every sin. Let us be ready, washed and made white as snow in the blood of the Lamb.—C. E. R.

THE HAND THAT HELPS

An infidel was reciting a miserable piece of doggerel to an audience in the street. Each verse describing some scene of misery and tragedy ended with: "They tell us there's a God; why don't He lend a hand?"

A Christian minister passing by heard this and asked for an opportunity to give the answer to the plaintive question. He said: "God looked down on the earth and saw the misery and wretchedness of mankind and His great heart was moved and He said: 'I'm going to lend a hand.' And He sent His Son! And what did the world do to this signal sign of God's love? They crucified God's Son. But still God 'lent a hand' and He turned that shameful act into a sacrifice for sin. And by the power of Calvary, men's lives have been changed, whole countries have changed, whole continents changed!"

The minister was Dr. Harry Ironside of the Moody Church, Chicago.

SEVEN WALKS IN EPHESIANS

The course of this world, where we once walked. Eph. 2:2.

In good works, for so we are ordained to do. Eph. 2:10.

Worthy of our high or heavenly calling. Eph. 4:1.

Not as the Gentiles, in the vanity of their mind. Eph. 4:17.

In love, as Christ loved and gave Himself for us. Eph. 5:2.

In light, as He is in the light, separate. Eph. 5:8.

Circumspectly, wisely, carefully. Eph. 5:15.

The Study You Want in the Form You Want

THE STORY OF THE FUTURE

Arranged by Ralph M. Riggs

It's Here—It's New—It's Timely—In Loose-Leaf Form



A public librarian recently said, "There is a great demand for books on prophecy. Readers are asking for books which explain the future

as well as present day conditions. People are alarmed over world affairs."

My purpose in writing this is not to urge the study of prophecy—folk are doing that. The idea is to tell you of the new study book on prophecy, "The Story of the Future."

A very practical set-up, these notes are printed on 8½x11

inch sheets. They are blank on one side so that the student may keep notes or outlines, and since they are contained in a good grade three-ring loose-leaf binder, extra pages may be added. The 1382 passages from the Bible, which deal with things yet to come, are quoted as given in the King James Version. These verses are selected and arranged according to subjects and placed in chronological order, thus giving a complete picture of the whole prophetic plan.

This book is just off the press. You will want to be among the first to get a copy of it. **It is all Scripture.**

Price, only \$1.25

Some of the chapters:

- Translation of the First Fruits Scene in Heaven
- Revival of the Roman Empire
- First Part of the Tribulation
- The Rise of the Antichrist
- The False Prophet

- The Attack on God
- The Time of Jacob's Trouble
- The Effect on Israel
- The Fall of Babylon
- The Marriage Supper of the Lamb
- Armageddon

- The Revelation of Jesus Christ
- The New Divisions of Palestine
- Jerusalem in the Millennium
- A Righteous World
- A Peaceful World
- The End

CONVERSION OF A GAMBLER

The testimony of Tom Bestman, leader of the "Basse Church" Sierra Leone, West Africa

I was born at Rivercess in Liberia. During the time of the last war I came to Freetown for a year to visit my sister. Returning to Liberia, I began to work on the ships and continued at this occupation for more than twelve years—first as laborer, then launch captain, second headman, and finally headman.

During this time I did not attend any church, but spent my time gambling, playing cards, and drinking, oftentimes getting into fights. One day while on board the ship I dreamed that a man clothed in white garments stood before me and told me that I must stop playing cards, warning me that as long as I continued to do so I would go from bad to worse and finally go to hell. As a result of this dream I gave up card-playing temporarily, but soon went back to my evil ways. Some friends had entrusted two hundred dollars into my keeping. The gambling spirit seized me again, and not content with losing my own money, I gambled away the two hundred dollars. Then I began to worry and at last felt convicted of my sinful habits. The following Sunday I attended a church, and while there I called aloud in my distress, asking the pastor to pray for me. He sent for the police and asked them to arrest me, but I warned him that God would hold him responsible for that because I felt I was a sinner and wanted to be saved. An old saint finally took me in hand and persuaded the pastor to pray for me. After prayer I felt new all over and knew that I was saved because of the joy that possessed me. Shortly afterwards the Basse people, to which tribe I belong, asked me to become their leader.

One evening while preaching on the street corner I felt such a powerful anointing of God that I began to praise and magnify the Lord and then spoke with other tongues. A policeman near by, thinking that I was crazy, took me to jail and lodged me there for the night. The following day I was taken to court, but the judge could find no fault with me. They sent me to a doctor, but the doctor could find no fault with me. The only fault the policeman found was that I preached too loudly, that I spoke in other tongues, and that when he touched me he felt a shock like electricity go through his body. I praise God for the privilege of witnessing for Jesus every day

MISS HATTIE DUNCAN PASSES ON

Miss Harriet May Duncan, better known to so many as "Miss Hattie," went to be with the Lord on Sept. 16.

With her four sisters she founded the Stillson Street Gospel Mission in Rochester, N. Y., forty-eight years ago, and later built Elim Tabernacle. In 1906 they inaugurated the Rochester Bible Training School to train students for home and foreign missionary work. It is probably through her Bible school ministry and the paper "Trust," which she edited for thirty years with her sister, Miss Susan Duncan, that she will always be most widely remembered.

The devotion of Miss Hattie and her sisters to the cause of foreign missions was fervent and constant. Missionary work and missionary needs constituted perhaps the foremost feature of their church and Bible school work. They were instrumental in sending missionaries to many foreign lands and in contributing hundreds of thousands of dollars to foreign missions.

Since the death of "Miss Sue," as Sister Susan was affectionately called, several years ago, Sister Hattie had carried on the work of the church. She was assisted by Brother Alvin B. Nover, who now has charge.

AMONG OUR BRITISH BRETHREN

Donald Gee, writing in *Redemption Tidings* under date of August 23, reports that the mis-

sionary program of the Assemblies of God of Great Britain is proceeding favorably in spite of war conditions. All their missionaries are safe and at their posts, only five being at home on furlough. Douglas Scott, who pioneered the work in France and Belgium, is laboring in the Belgian Congo and God is mightily blessing him with scores receiving the Baptism.

The liberality of the British saints has been amazing. New high records in missionary giving have been established during the current year. Brother Gee says: "It is no longer possible to send out unlimited amounts to certain countries, but we are glad that at least the personal neces-

sities of all our missionaries can be provided for while the mails keep open."

Apparently the Government is co-operating with the missionary work as much as possible, for Brother Gee says two or three promising young men who offered themselves for missionary service have been granted necessary exemptions and permits. Let us keep praying for the missionaries from those lands which are *not* now under sympathetic government.

I love them that love Me; and those that seek Me early shall find Me. Prov. 8:17.



"Sunshine Line" De Luxe Christmas Greetings

Use Christ-Honoring Scripture-Text Assortment No. 40

We want to prove to you that this new assortment of 22 gorgeous folders is the finest value ever offered with Christian messages and Scripture texts.

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Important: Sunday School classes or individuals wishing to earn extra funds by selling Greeting Folders may send for confidential price list. Quick sales, good profits will provide for missionary offerings, church repairs, or library books. It is a means of spreading the gospel; it teaches pupils to be thrifty. Act now!

Gospel Publishing House

Springfield, Missouri

SUMMARY OF THE ASSEMBLIES OF GOD IN FOREIGN LANDS

- 38 Fields being occupied by
- 400 General Council missionaries and ministers residing on
- 204 Main Mission Stations. Regular services are also being held in
- 1,131 Established assemblies and outstations, carried on largely by
- 1,231 Native ministers.
- 44 Institutions are in operation such as
- 19 Bible schools
- 16 Elementary schools
- 9 Orphanages

"If I forget thee, O Jerusalem, let my right hand forget her cunning." Psalm 137:5.

TRUTHFUL EVEN UNTO DEATH

M. Saillens has told a sterling story that echoes from the sixteenth century when the Huguenot Christians in France were so sorely persecuted. It concerns a nameless Huguenot preacher who was caught one day on a road in the Cevennes by two soldiers. They examined him narrowly and one burst out with, "You are so-and-so. We have orders to arrest you." The preacher hesitated a moment and then replied, "You are mistaken. I am not the man you seek." The trooper insisted, but his companion interrupted with, "Listen, if it were really he, he would acknowledge it, for these Huguenot preachers never lie."

That settled it and the traveler was allowed to pass. But after a little his heart weighed in him as lead. "They believed me. They declared that a Huguenot never lies and I have lied." He turned his horse about and pursued his pursuers. When he reached them he said, "I ask your forgiveness. I deceived you. I am he you sought." He was promptly arrested, tried and executed, but his soul went to the reward that awaits the faithful in Christ.

THE HOPE OF MISSIONS

(Continued from Page Nine)

month later they were living in a tiny house with mud walls. There was one room and a very small kitchen. They had no stove, so the cooking was done on an open hearth, the smoke from which filled the whole house. Their only cooking utensils were a few clay pots; their only furniture a small bed, a table and two chairs. There was no running water, none of the conveniences we consider so necessary. If the young man had stayed on his father's farm, he might have had something better. But we heard no word of complaint. The couple were truly happy in their new work and the Lord had blessed their ministry in that one month. Nearly all the backsliders had been re-

claimed, the Christians were rejoicing, and a revival was on.

A Native Ministry

"The hope of the church on the foreign field lies in the native workers. First God must raise them up and call them; then they must be proved, trained, and taught to govern their own work in a co-operative fellowship. We do not give any worker more help than is absolutely necessary, for each individual group is expected to learn to tithe and support its own pastor. However, there is expense involved in the initial stages of the work—the training of workers, the opening of new fields with cost for rent of buildings and financial assistance to

EXCELLENCY OF CHRIST

He is a path if any be misled;
 He is a robe if any naked be;
 If any chance to hunger, He is bread;
 If any be a bondman, he is free.
 If any be but weak, how strong is He!
 To dead men, life is He, to sick men,
 health;
 To blind men, sight, and to the needy,
 wealth.

—Giles Fletcher.

evangelists and pastors. For all this extension program, financial aid from the homeland is a tremendous help. We should be greatly hindered without it, especially as one considers the expediency of the task at hand—to spread the gospel to as many uttermost parts as possible before 'the night cometh when no man can work.' We need your help."

SEEKING OTHERS

Whitefield stayed with the Governor of one of the Colonies while engaged in evangelistic work in the town. The Governor and his wife were so solicitous of the evangelist's comfort that he found it difficult to put to them the question of their own personal salvation, and when leaving scratched with his diamond ring on the window of his bedroom the text "One thing thou lackest." After his departure his host and hostess were so interested in their guest that they went together into the room he had occupied in order to see how he had left it, and then discovered the text on the window-pane which was used of God to the conversion of both.

CAUGHT UP

Caught up! Who can picture it? While the men and women walk the busy streets they shall be caught up! While they bow in the secret chamber of prayer, they shall be caught up! While patient, suffering ones lie on beds of pain, they shall be caught up! While the living stand by the open graves of the dead, they shall be caught up! And as the startled world wonders, the only record left shall be that of Enoch's: And they walked with God, and were not, for God took them!—J. H. McConkey.

THE NEW CONSCRIPTION LAW

Numbers of letters of inquiry have been received not only from anxious parents, but from pastors of churches and other interested persons, concerning the conscription law recently signed by President Roosevelt. Most of those making inquiry refer to the possibility of claiming exemption from military service on the grounds of conscientious objection. The following facts pertaining to the law are clear.

All men who have passed their 21st birthday and are not thirty-six years old are required to register on October 16th. No provision is made for any exemptions in this preliminary registration. A penalty is provided for those who fail to register, notwithstanding any excuse which may appear to them to be legitimate.

Each man registered will be given a number. A drawing of numbers will be made in Washington, which will determine the men to be called in each section of the country. Only about one man out of 225 will be selected on the first drawing. Other drawings will be made later. A total of one man out of forty will have been chosen for service by April 1st of 1941. It will be some years before the entire number of 16,500,000 eligible men will be drafted for military training.

No pleas for exemption will be entertained until after the men whose numbers have been selected have been ordered to report to the draft boards. Then physical examinations will be held and some will be weeded out on account of physical disability. Claims for exemption will then be heard and given consideration.

The Attitude of the General Council Toward Military Service

Because of the universal feeling in the ranks of the Assemblies of God that military service is incompatible with the gospel of Jesus Christ, and that a Christian cannot fully follow the teachings of his Lord and Master if he engages in armed conflict, the General Presbytery of the Assemblies of God drew up a statement in the year 1917 summing up the general belief of our people as being against war. This statement has never been rescinded. It can be found in the Bylaws of the General Council, an abridged copy of which can be obtained from the Gospel Publishing House for six cents.

The draft boards expect there will be many conscripted men who will claim exemption from military service on conscientious grounds. There were many such during the last world war and undoubtedly there will be many more at this time. It is our opinion however, that consideration of exemption claims will be given on the ground of true conscientious objection, rather than a simple claim the draftee belongs to a body of Christians who do not believe in war. Those who intend to claim exemption on conscientious grounds, therefore, should be sure they are true conscientious objectors and are not trying to hide behind the position of the church to which they belong.

To those who wish to study the position of true conscientious objection, we would recommend the handbook entitled "Pacifist Handbook," which can be obtained for ten cents from The American Friends Service Committee, Peace Section, 20 South 12th Street, Philadelphia, Pa.; or the General Conference Commission on World Peace, Methodist Episcopal Church, 740 Rush Street, Chicago, Ill.

REPORTS FROM THE REAPERS

FORTUNA, CALIF.—We have been enjoying the presence of the Lord in a short campaign, recently closed. Many hearts were uplifted and refilled, and the whole town was stirred.—Carl R. Tucker, Pastor.

A few were saved or reclaimed, and the church was helped in general. A woman received the most beautiful conversion I have witnessed in a long time.—Stanley J. Miller, Pastor.

MARIONVILLE, MO.—We are praising the Lord for a 2½-weeks meeting, Winfred Jackson, Augusta, Ill., doing the preaching.

PARMA, MO.—We have been here about four months, and the Lord is blessing in a mighty way. We had 135 saved in our

first revival, and baptized 53 in water. We are now in a meeting with Evangelist Huffman, and God is saving souls. We have built new seats for the church. Those we took out of the church are for sale. If anyone is interested, write for price.—Mr. and Mrs. C. B. Carter, Box 365.

Pauline Wilks was the evangelist. We are beginning a revival in Magnolia soon. This is a new field.—C. B. Anderson, Pastor

EL DORADO and VILLAGE, ARK.—In August we had a 3-weeks revival at Duet Chapel, in which 18 were saved and 4 were filled with the Spirit. Then we went to Village, Ark., 12 miles from Magnolia, for a 3-weeks revival. Here 13 were saved and 2 were filled with the Spirit.

EDWARDSVILLE, ILL.—Six years ago we took over the work here. We had 6 at the first service. Since then we have grown in number, and built a new church. Last February our new church was dedicated. District Superintendent C. M. O'Guin being the speaker. Since then we have taken 11 new members into our fellowship. There is a real spirit of Christian fellowship in every service, and our Sunday School is doing well.—A. W. Davis, Pastor, Madison, Ill.

(Near) CARDWELL, MO.—I have just closed a revival at the Paulding Schoolhouse in Missouri, between Cardwell, Mo., and Leachville, Ark. Seventy-five were converted, 35 were filled with the Holy Ghost, and 41 were baptized in water. We organized a Sunday School here, and the Lord set His approval upon it by pouring out His Spirit from the beginning. About 1,000 people attended this revival. Christian people from other churches visited us and you could not tell Baptist from Pentecostal people when the power of God came down, for all would shout and leap for joy in the presence of the Lord.—Louie Shultz, Evangelist, Route 3, Box 101, Blytheville, Ark.

MUNFORD, TENN.—We are praising the Lord for a successful revival conducted here with J. Mangrum, of Oklahoma, as evangelist. A special feature of this meeting was the plain, positive way in which the messages went forth. Almost invariably they were accompanied by a manifestation of the power of God. As a result, 19 were saved, 8 received the Baptism in the Holy Spirit, 7 were baptized in water, and several were reclaimed. Sixteen united with the church, among whom was a former Baptist minister. There were several cases of definite healing. The entire assembly was blessed in one way or another, as were also friends outside the assembly.—S. H. Salyer, Pastor.

TENNESSEE DISTRICT COUNCIL
The District Council which convened at Union City, Tenn., Aug. 27-29, closed with the following results: H. E. Waddle was elected District Superintendent to succeed I. A. Smith; A. H. Mitchell was re-elected Assistant Superintendent. I was chosen Secretary-Treasurer. R. H. Delancey and W. E. Pickthorn are the General Presbyters. P. H. Lowe, J. B. McIntosh, O. A. Schultz, and G. G. Preslar were elected District Presbyters. Mr. and Mrs. O. A. Schultz were elected Christ's Ambassadors President and Secretary-Treasurer respectively. Brother Schultz is also the District Sunday School Superintendent.—Gobel Lawrence, Secretary-Treasurer, Columbia, Tenn.

SHARP (8 miles southwest of Okmulgee), OKLA.—We have enjoyed a 3-weeks revival with Evangelist A. J. Shields, a student at Shield of Faith Bible Institute. He was assisted in the services by Jewell Hollis and Ramona Cavener of Southwestern Bible School. These three consecrated young people worked very faithfully in the interest of the church. God blessed their efforts. A goodly number were saved, and several were filled with the Holy Ghost. God poured out His Spirit upon the people and all were revived. A "booster band" was conducted which created a new interest among the children. This work is now four years old, and we are beginning our fifth year of labor here. The special interest taken in this work by our District officials, G. W. Hardcastle and W. S. Bragg, has been greatly appreciated.—Hattie Coffee, Pastor.

COMING MEETINGS

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

LANSING, MICH.—902 N. Cedar St., Oct. 17—; F. Pepper, Evangelist.—M. E. Conner, Pastor.

PAWNEE, ILL.—Oct. 6, for 3 weeks or longer; Alma Buff Bryant, Evangelist.—T. B. Chronister, Pastor.

EAST ST. LOUIS, ILL.—26th St. at State, Oct. 6—; George Hayes, Evangelist.—A. N. Trotter, Pastor.

SACHSE, TEXAS—Oct. 13, for 2 weeks; W. W. Smith, Evangelist.—Fred Carrington, Pastor, Garland, Texas.

BAKERSFIELD, CALIF.—17th and O Sts., Sept. 29—; Everett B. Parrot, Evangelist.—Floyd L. Hawkins, Pastor.

TOMS RIVER, N. J.—Oct. 6—Nov. 3, Evangelist Lyle Butler, Jamestown, N. Y.—Harry and Grace Rupp, Pastors.

CARTHAGE, N. Y.—Convention, Oct. 4-13; Ralph M. Jeffrey, Hagerstown, Md., Speaker.—Robert T. McGlasson, Pastor.

DECORAH, IOWA—604 South Ave.; Oct. 1, for 2 weeks; Evangelist and Mrs. Hans Bretschneider.—Stanley H. Clarke, Pastor.

TAMPA, FLA.—Highland Park Tabernacle; revival in progress.—Chas. O. Neece, 215 North Blvd.

SHOOKSTOWN, MD.—Oct. 15—Nov. 3; Merrill Johnson, Hiawatha, Kansas, Evangelist.—Peter Bedzyk, Pastor.

CLAY CITY, IND.—Oct. 8—27; Evangelist and Mrs. Winston R. Miller.—L. G. Lyon, Pastor.

TULSA, OKLA.—Fifth and Peoria, Oct. 6—; Clara A. Grace, Evangelist.—Guy Phillips, Pastor.

COFFEYVILLE, KANSAS—Oct. 13—; Mr. and Mrs. U. S. Grant, Dallas, Texas, Evangelists.—H. E. Bowley, Pastor.

DALLAS, TEXAS—Revival Tabernacle; Oct. 6, for 3 weeks; Roy P. Foster, Evangelist.—C. C. Helvey, Pastor.

JEWELL, KANSAS—Revival in progress; Charlotte Rodgers, Evangelist.—G. R. McHughy, Pastor.

LYNDEN, MO.—Oct. 20—; Silas S. Rexroat, Grand Island, Nebr., Evangelist.—Russell Rexroat, Pastor.

SILURIA, ALA.—Oct. 21, for 2 weeks; A. T. Hickman, of Birmingham, Evangelist.—O. C. Hickman, Pastor.

GLADWIN, MICH.—Oct. 20, for 3 weeks or longer; Mr. and Mrs. Seth Balmer, Evangelists.—Ellis Biggs, Pastor.

NORFOLK, VA.—Colonial Ave. at Spotswood; now in progress; V. R. Jackson, Evangelist.—Arthur H. Graves, Pastor.

FT. WORTH, TEXAS—1326 Jennings Ave., Oct. 29—Nov. 17; Roy P. (Frosty) Foster, Evangelist.—A. C. Bates, Pastor.

CROSBY, N. DAK.—In progress through Oct. 13; Mr. and Mrs. R. A. Griep, Kalispell, Mont., Evangelists.—By Evangelists.

WOODBINE, IOWA—Oct. 6, for 3 weeks or longer; W. Keith Reed, Grand Island, Nebr., Evangelist. J. Tacy is pastor.—By Evangelist.

CLARKS SUMMIT, PA.—Oct. 15, for 3 weeks or longer; Milton W. Richards, Wilmington, Del., Evangelist.—William L. Devereaux, Pastor.

WILLIAMSTOWN, KANSAS—Oct. 6, for 2 weeks or longer; Mr. and Mrs. Lloyd Logan, State C. A. President, Evangelist.—Ernest and Ruth Henley, Pastors.

SHERMAN, TEXAS—Oct. 13, for 2 weeks or longer; Evangelist and Mrs. Martin L. Davidson, Muskogee, Okla.—Leonard Norville, Pastor.

VERSAILLES, MO.—In progress, for 4 weeks; Medora Combs, Turlock, Calif., Evangelist.—L. Steffens and R. Monogian, Pastors.

PUEBLO, COLO.—So. Main and Corona; Oct. 6, for 3 weeks; Mr. and Mrs. Paul N. Grubb of Georgia, Evangelists.—R. Arthur McClure, Pastor.

CORNING, N. Y.—129 Cutler Ave., Oct. 1-20; Alexander H. Clattenburg, Evangelist. Near-by assemblies urged to co-operate.—Samuel Y. Weidler, Pastor.

OSKALOOSA, IOWA—Oct. 8, for 3 weeks or longer; Ernest L. Powlesland, Seattle, Wash., Evangelist. James C. Davis is pastor.—By Evangelist.

COLLINSVILLE, OKLA.—10th and Center Sts., revival in progress; Mr. and Mrs. Gideon O. DeMerchant, Evangelists.—Robert C. Ashby, Pastor.

WINDSOR, ONT.—London and Bruce Sts., Oct. 15—Nov. 3; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Frank R. Jolley is pastor.—By Evangelists.

WILMINGTON, DEL.—Deeper Life Convention, 908 West St., Oct. 13-20; John Wright Follette, Speaker.—R. P. Hughey, Pastor.

KANSAS CITY, KANSAS—7th and Riverview, Oct. 6-27; Evangelist and Mrs. F. A. Sturgeon in charge.—H. B. Garlock, Pastor.

BOONEVILLE, ARK.—C. A. and Sunday School Rally, County Line Assembly, Oct. 13, 2:00 p. m.—James Fouts, Divisional Director, Booneville Division.

LEVELLAND, TEXAS—Oct. 20, for 3 weeks; Myrtle Wolford and Fredonia Amerman, Evangelists.—James Plant, Pastor.

ERIE, PA.—Oct. 13-27; J. Vera Ludlam and Margaret E. McMillan, Evangelists. Norman T. Spong is pastor.—By Evangelists.

MISSOULA, MONT.—601 N. Fourth St.; Oct. 6, for 3 weeks or longer; Evangelist and Mrs. Paul Hild.—Currell Muirhead, Pastor.

ALOHA, ORE.—Sept. 29—; C. E. Freeman, Evangelist. Neighboring assemblies invited to co-operate.—Floyd Huntley, Pastor.

VENTURA, CALIF.—Avenue White Tabernacle, Oct. 13—; Edward Robison, Houston, Texas, Evangelist.—Floyd K. Gressett, Pastor.

LANSING, MICH.—Missionary Convention, 902 N. Cedar St., Oct. 9-16. Oct. 17, for 3 weeks; Ferdinand Pepper, Evangelist.—M. E. Conner, Pastor.

"For the Sake of the Lambs"



For the lambs will follow the sheep, you know,
Wherever the sheep may stray.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep, we earnestly plead
For the sake of the lambs today.
If the lambs are lost, what a terrible cost
Some sheep will have to pay.

C. D. Meigs

The above picture was taken on Men's Day, July 28, at Gospel Tabernacle Sunday School, Sherburn, Minnesota, pastor W. J. Lewis third from left. How good to see so many dads and brothers leading the way for little Jimmies and Johnnies.

Brother Lewis writes, "Thanks for your kind suggestions in the **Evangel**. They are a great help to us. Keep the good work up."

Many others are observing the Special Days suggested through the **Pentecostal Evangel**. If you did not hold July 28 as Men's Day, some other day will do quite as well. Before you make your plans, however, send for a free sample of our new Men's Folder, "From Every Vocation Men Answer the Call." Very attractively printed in red, white, and blue, the price is less than cost: only one cent a copy for 50 or more copies.

A \$10.00 to \$25.00 Library Free

Would you like to have a successful Men's Bible Class, like the one above—and in addition receive \$10.00, \$15.00, \$20.00, or \$25.00 worth of free books to be selected by yourself from our 1940 catalog? Here is the plan:

If for the past year your School had an average attendance of less than 150, but for at least 3 months of the new Sunday School year Oct. 1940-41 has a Men's Bible Class with an average attendance of 50, we will award you a \$10.00 set of library books free.

If for the past year your School had an average attendance of 150-225, but for at least 3 months of the new Sunday School year has a Men's Bible Class with an average attendance of 75, we will award you a \$15.00 set of library books free.

If for the past year your School had an average attendance of 225-400, but for at least 3 months of the new Sunday School year has a Men's Bible Class with an average attendance of 100, we will award you a \$20.00 set of library books free.

If for the past year your School had an average attendance of more than 400, but for at least 3 months of the new Sunday School year has a Men's Bible Class with an average attendance of 125, we will award you a \$25.00 set of library books free.

If the School with an average attendance for the past year of less than 150 is unusually successful in reaching men, and for at least 3 months of the new Sunday School year has a Men's Bible Class with an average attendance of either 75, 100, or 125, its awards will be the same as though it were a larger School. Boys under the age of 21 cannot be counted in the attendance for awards above.

Caution: Let us not work to win men merely to earn free books. Rather let us work to win men because we love God and love to please Him, knowing that nothing could be more pleasing to Him than for us to win lost men from hell. Again, let us work to win them because we have an impelling love for them.

A Visit to the

For Sunday School Missionary Day

This large office is our Missionary Department where all the interests of our four hundred missionaries and thirty-eight foreign mission fields are cared for, and the great objective of reaching every country with the gospel is carefully considered. Here offerings are received and sent out regularly to our own missionaries as well as some three hundred others not under General Council appointment.

Each morning the large volume of mail is opened (as shown in the second picture). The amounts enclosed are recorded on the letters, a deposit made of the money, and a receipt sent to each contributor. As many as 435 offerings have been handled in a day. Accurate accounts are kept of all funds received, and reports are furnished to assemblies desiring a record of their missionary giving.

The work of the Missions Department is two-fold—that of serving the missionaries as they labor to bring the light of the gospel to those in the bondage and darkness of heathen lands, and that of helping to bring to our assemblies and Sunday Schools up-to-date contact and information from the foreign fields. We are glad to assist as far as possible with missionary programs, and can furnish a number of helps such as posters (similar to the one the Mission-



Missions Department

ary Secretary, Noel Perkin, is looking over in the third picture), world missions maps, booklets descriptive of our work in foreign lands, tracts and other interesting material. If your Sunday School would like to receive a letter from a missionary to read on your missionary day, we will be glad to send you one each month selected out of the hundreds of letters we receive from the foreign fields.

An important phase of the work of the Missions Department is the arranging of steamship passage for the missionaries to the fields of their calling. J. J. Mueller assists Brother Perkin in determining the most economical and convenient lines and routes of ocean travel.

We appreciate the cooperation of our friends and contributors in helping to carry out the command of Jesus, "Go ye into all the world and preach the gospel." Every offering received is used 100% as designated, nothing being retained for the maintenance of the Missions Department. The Sunday School friends will be glad to know that every penny they bring in will reach the foreign field and will help to win others to the Saviour.

Note: Watch for an article, "Hands and Feet Around the World," for Missionary Day in the Sunday School, November 10. The article will deal with missionary activities in foreign fields.

Blue Earth Gospel Tab Jr Mis	2.86	Silver City A of G	9.95	Ontario Assembly of God	5.00	Waco Faith Tab Girls Circle	4.00
Crookston Gospel Tab	6.00	NEW YORK Personal Offerings	57.83	Ontario Assembly of God CA	5.80	Wright City A of G Church	10.85
Dawson SS	4.00	Bath Bethel Assembly	3.00	Portland Assembly of God Tab	52.25	Wythe Full Gospel Church	1.58
Granada Gospel Tab	32.64	Brooklyn Ebenezer Tab	57.00	Silverton N Howell Com Ch & SS	60.00	VERMONT Brattleboro A of G	8.50
Pillager Full Gospel Assembly	13.13	Buffalo Riverside Gos Tab & SS	98.50	Spray Full Gospel Assembly	3.00	VIRGINIA Personal Offerings	4.00
Thief River Falls Gospel Tab	21.57	Central Park Pent Assembly	14.00	Tillamook Pent Tab & SS	10.06	Bluefield First Pent Church	3.72
Virginia Gospel Tab	4.28	Corona Free Gospel Church YP	5.00	Westport Assembly of God	15.68	Bristol Assembly of God	5.74
Willmar Gospel Tab	512.00	Fredonia Pent Church	40.00	PENNSYLVANIA Personal Offer	82.40	Culpeper Assembly of God	9.00
MISSISSIPPI Personal Offerings	2.00	Gates Central Gospel Tab	5.00	Bangor First Pent Church	12.00	South Norfolk Bethel Pent A of G	40.00
Hurley Magnolia Springs Camp		Ithaca First Pent Church	1.00	Bedford Bethel Pent Church	30.31	St Paul Assembly of God & SS	5.60
Ground SS	3.00	Jamestown Calvary Pent Ch & SS	26.60	Boynton Assembly	8.03	WASHINGTON Personal Offerings	161.75
Meridian Eighth St A of G	3.00	Newburgh First Pent Ch of God	32.00	Bradford Assembly of God	5.00	Auburn Mission SS	8.26
Waynesboro Antioch Church	2.43	Newburgh First Pent Ch of G CA	6.00	Central City Pent Tab YP	3.00	Eumclaw Full Gospel Tab & SS	10.60
MISSOURI Personal Offerings	80.36	N Hornell Glad Tidings Tab	5.00	Corry Bethel Tab	7.00	Gig Harbor Wollochiet Pent Assembly	4.49
Birch Tree Assembly of God	.79	Norristown Wells Memorial Ch	57.00	Dickson City Pent Church	15.14	Granger Assembly of God Church	7.00
Brashear A of G Church	4.00	Watertown Full Gospel Tab	12.00	Glen Richey A of G SS	8.50	Keiso Assembly of God Tab	49.56
Buffalo A of G Church	2.50	West Brighton El Bethel PB	5.50	Kimzers Calvary Monument SS	15.00	Lyman Mission Church	5.00
Cape Girardeau CA Rally	6.82	White Plains Full Gos Assembly CA	2.50	Lancaster Pent Tab	5.02	Lyndea Pent Church	12.00
Cassville Assembly of God & SS	4.55	NORTH CAROLINA Personal Offer	9.07	Lebanon Pent A of G SS	14.15	Mossyrock Assembly of God	5.57
Chaffee Assembly of God	17.49	Charlotte Garr Auditorium LBC	8.00	Naticoke Glad Tidings Assembly	14.15	Naselle Finish Pent Church	6.00
Conway Assembly of God	3.00	Cullasaja First Pent Church	5.25	New Castle First Pent Church	75.00	Newport Pent A of G	6.50
Davissville Assembly of God	5.00	Franklin Mt Sinai A of G	2.25	Norristown Calvary Gospel Tab CA	3.00	Olympia Assembly of God	83.19
Dexter Assembly of God	2.50	NORTH DAKOTA Personal Offerings	10.00	Philadelphia Bethel Tab Prayer Group	12.50	Pomeroy Assembly of God & SS	28.55
Des Arc Assembly of God	5.00	McVillie Hamlin M E Church	1.25	Philadelphia Pe t Gos Mission & SS	42.16	Port Orchard Watertown F Gos SS	12.00
Edina Assembly of God	10.00	Noonan Assembly of God	8.41	Philadelphia Pent Gos Mission CA	6.00	Prosser Assembly of God	20.35
Ellington Assembly of God	4.63	Selfridge CA	3.46	Pitcairn First Pent Church & SS	82.80	Seattle Hollywood Temple	215.00
Elmer Assembly	5.50	Tower City DVBS	.50	Pittsburgh Bethel Tab	19.26	Slah Pent Church SS	3.00
Elvins Assembly of God	16.78	OHIO Personal Offerings	51.45	Reading Glad Tidings Tab & CA	24.45	Silverdale Gospel Tab SS	6.00
Festus Assembly of God	12.00	Alliance Full Gospel Tab	6.00	Wellsville Full Gospel Church	19.80	Tacoma Glad Tid A of G	58.65
Fortnelt Assembly of God & SS	6.45	Chillicothe Everybodys Tab	6.00	Windsor Pent Lighthouse	20.00	Tacoma Milton Gospel Light Tab	13.47
Golden City Assembly of God	2.40	Conceant A of G & SS	78.00	York First Pent Church	29.00	Tacoma Pent Tab Crusaders	6.00
Iberia Brown Assembly	1.00	E Liverpool Pent Church	10.66	SOUTH DAKOTA Personal Offerings	21.10	Tekoa Assembly of God & SS	1.90
Independence First A of G SS	3.00	Elyria Gospel Tab	43.00	Carthage Gospel Tab	2.80	Toledo Glad Tid Assembly SS	3.00
Irondale A of G Church	2.21	Elyria CA	10.00	Lake Preston Gospel Tab	6.95	Tonasket Assembly of God SS	6.00
Joplin Assembly of God	29.19	Girard Assembly of God	5.00	TENNESSEE Personal Offerings	9.00	Wapakont Assembly of God	25.95
Kansas City F Gos Tab & SS	93.68	Hagerstown Assembly of God	1.85	Christurston Union Grove Assembly	1.00	Yakima First Pent Church	109.00
Kansas City Swope Park Christian A	13.59	Lorain Assembly of God	10.00	Dyersburg Assembly of God	2.50	WEST VIRGINIA Personal Offerings	2.16
Kennett Assembly of God	21.78	Salem Lighthouse Tab & SS	16.50	Knoxville Scott St Church of God	3.00	Arnettville Assembly of God	2.00
Lamar Assembly of God	4.16	Springfield El Bethel Tab	2.88	Memphis South Side Pent Mis	4.70	Carolina Assembly of God SS	3.25
Leasburg A of G & SS	5.50	Uhrichsville Assembly of God	2.25	Munford Assembly of God	5.00	Fairmont Trinity Tab	1.03
Lebanon Assembly of God	1.77	Weathersfield Summit Pent Church	9.00	Old Hickory A of G Church	5.50	Fairview Jakes Run A of G	4.31
Lee Summit A of G Church	5.63	OKLAHOMA Personal Offerings	65.29	Sidonia Assembly of God	3.01	WISCONSIN Personal Offerings	22.00
Mexico Assembly of God SS	4.38	Avant Assembly of God SS	3.00	TEXAS Personal Offerings	16.00	Adams Gospel Tab	43.00
Newark Assembly of God	4.00	Broken Arrow CA	5.00	Breckenridge Assembly of God	8.00	Berlin Gospel Tab	7.80
Shelbyville Assembly of God	2.11	Chandler Full Gospel Tab	5.00	Brownwood Assembly of God	2.00	Gleason Gospel Assembly	7.74
Springfield Bellevue Church	1.73	Collinsville Assembly of God	15.10	Childress A of G Church	4.67	Glidden Gospel Tab	8.75
Springfield Central Assembly	1.00	Cyril Assembly of God	16.57	(Near) Cleveland Cross Roads A	1.25	Irene River Assembly of God	2.32
Springfield North Side A of G	12.50	Elk City A of G Church	3.15	Dallas Peak & Garland A of G	165.13	Lake Nehagamon Hawthorne Gos Tab	2.00
(Near) Springfield Potter Outstation	9.72	Fairfax Naval Reserve A of G	6.04	De Leon Assembly of God Church	7.50	Madison Gospel Tab	10.00
St Louis Bethel Temple	100.00	Fittstown Assembly of God CA	3.00	Edinburg Assembly of God	4.52	Monroe Assembly of God SS	4.00
St Louis Factory Bible Class	6.75	Geronimo Assembly of God SS	2.40	Edna A of G Church	3.00	Richland Center A of G	6.00
Warrensburg A of G CA	1.00	Muskogee WMC	3.50	Eltra Assembly of God	9.50	Sparta Assembly of God SS	6.40
MONTANA Personal Offerings	47.50	Newkirk Assembly of God	2.00	Fort Worth First A of G	10.00	Tomahawk A of G Tab	9.04
Brocton Assembly of God SS	14.81	Norman Assembly of God SS	9.14	Fort Worth Polytechnic A of G WMC	2.00	Wisconsin Assembly of God SS	9.55
Deer Lodge A of G Church	9.50	Oklahoma City Glad Tid Assembly	7.04	Garland A of G Church	2.00	Wisconsin Rapids Gos Tab & SS	19.05
Eureka Full Gospel Assembly	3.50	Okmulgee A of G Careful GC	2.00	Haskell Assembly of God & SS	3.00	WYOMING Gillette Pent A of G & SS	4.26
Great Falls A of G SS & CA	30.21	Panama Assembly of God SS	1.00	Houston Brooksmith A of G WMC	3.00	Rock Springs Assembly of God	4.00
Pablo Assembly of God	7.14	Ringwood Forrest A of G SS	1.60	Houston Central Park A of G WMC	2.16	CANADA Vancouver Full Gos Tab	51.30
Roundup Gospel Tab & SS	2.78	Savre Assembly of God	1.50	Houston Evangelistic Tem Fidelis Cl	7.00	FOREIGN Personal Offerings	15.80
Seabey SS	2.00	Skedee Assembly of God	9.50	Houston N Side Tab Every Ready Cl	11.70	LEGACIES	505.72
Sidney Pent Tab	6.92	Sparks A of G SS & CA	4.95	Houston N Side Tab WMC	18.00	MISCELLANEOUS	1,824.15
NEBRASKA Allen A of G YP	1.00	Tulsa N Peoria & Haskell Church	17.25	Iran Assembly of God SS	6.00	Total Amount Reported	\$11,257.29
Naper Full-Gospel A of G	3.90	Tulsa Springdale Assembly	5.00	Lender Sandy Assembly of God	1.50	Home Missions Fund	341.85
Nebraska Dist Camp Meeting SS	13.16	West Tulsa Willing Workers SS Cl	3.00	Matador Assembly of God	1.44	Office Expense Fund	102.24
Newcastle CA	1.00	Wynona CA	2.50	Memphis Assembly of God SS	7.00	Literature Expense	40.98
Omaha Glad Tidings Assembly	15.91	OREGON Personal Offerings	86.00	Newcastle A of G Church	4.06	Reported Given Direct for	
Palmer Assembly of God SS	3.95	Aloha Pent A of G Church & SS	4.14	Oak Hill Assembly of God	1.00	Home Missions	225.07
Walrhall SS	9.60	Ashland Full Gospel Temple	15.00	Overton Assembly of God SS	3.50	Reported Given Direct to	
NEVADA Reno Glad Tid Ch A of G	10.00	Bates Pent SS	5.51	Pelly Assembly of God Church	6.00	Missionaries	624.61 1,334.75
NEW HAMPSHIRE West Canaan		Bonanza Lorella Full Gospel Church	5.00	Pelly Assembly of God WMC	3.00	Amount Received for Foreign Missions	9,922.54
Grace Chapel	3.00	Corvallis Assembly of God	5.50	Plainview A of G Church	10.00	Amount Previously Reported	41,729.29
NEW JERSEY Personal Offerings	157.01	Dayton Full Gospel Assembly	6.60	Rosebud Assembly of God Church	2.00	Amount Received for Foreign Missions This Month	51,651.83
Bridgeton Full Gospel Assembly SS	7.85	Dulur Assembly of God Tab	12.50	Seagraves CA	1.50		
Camden Calvary Tab	86.37	Eugene Childrens Church & DVBS	1.71	Tengue Assembly of God SS	1.10		
Hammonont Rosedale Pent Church	11.06	Florence Assembly of God	1.75	Temple Full Gospel SS	16.30		
Weykoff Full Gospel Church	8.00	Myrtle Point A of G & SS	14.40	Troup Red Oak Flat	1.00		
NEW MEXICO Albuquerque A of G	1.10	Newberg Full Gospel Tab	14.97	Turkey Assembly of God	1.76		
Clovis Assembly of God	2.80	Newport Assembly of God	2.99	Van Assembly of God	5.00		