

# PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## The Time I Was Arrested

H. C. MORRISON

SOME years ago I was walking up the street in Los Angeles just as the sun went down. Passing in front of the First Methodist Church, which stood back from a broad concrete pavement, I saw a woman with her little baby girl whom she was teaching to walk. The little one was just beginning to make connection between brains and feet. She was toddling very slowly. She would get her foot up very high and bring it down almost in her own tracks. The mother said, "Come on, Mother's baby; come, Mama's sugar plum; come on, we must get home. We must go home, the sun is going down and the owls will come out. Come along now. We shall have a nice supper and a nice little bed; come on." And the little baby walked around and smiled as much as to say, "I don't want any supper, and I am not going to bed, and I am not afraid of the owls."

The mother pleaded, and warned, and threatened. I went to the corner and looked back. Mother was still pleading. I went to the far corner and looked back. Mother was still begging, and the baby had advanced about two feet. I burst into tears as I said, "That is the way God has had to work with me." That is the way God has had to work with the race. How slowly we have moved. God could have gone across the stage of human history with a few great strides, but we could not have kept up with Him, and God has had to cut down His steps to the slow totterings of humanity. He would not go off and leave us. He had to walk slowly and allow His skirts to hang low that we might reach up with our little grasp and get hold. God moves slowly because we do not go fast.

The world never would have known God and never could have known God if

Jesus had not come. It is one thing to know about God; it is another and very different thing to know God. Jesus Christ came to live, to teach, to suffer, to die, and to make atonement for sin, but one of the great works of Jesus was to turn on the mighty light and reveal the Father. Remember that Jesus Christ said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jesus said, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Jesus reached a tremendous climax when He said to Philip, "Have I been so long a time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father;

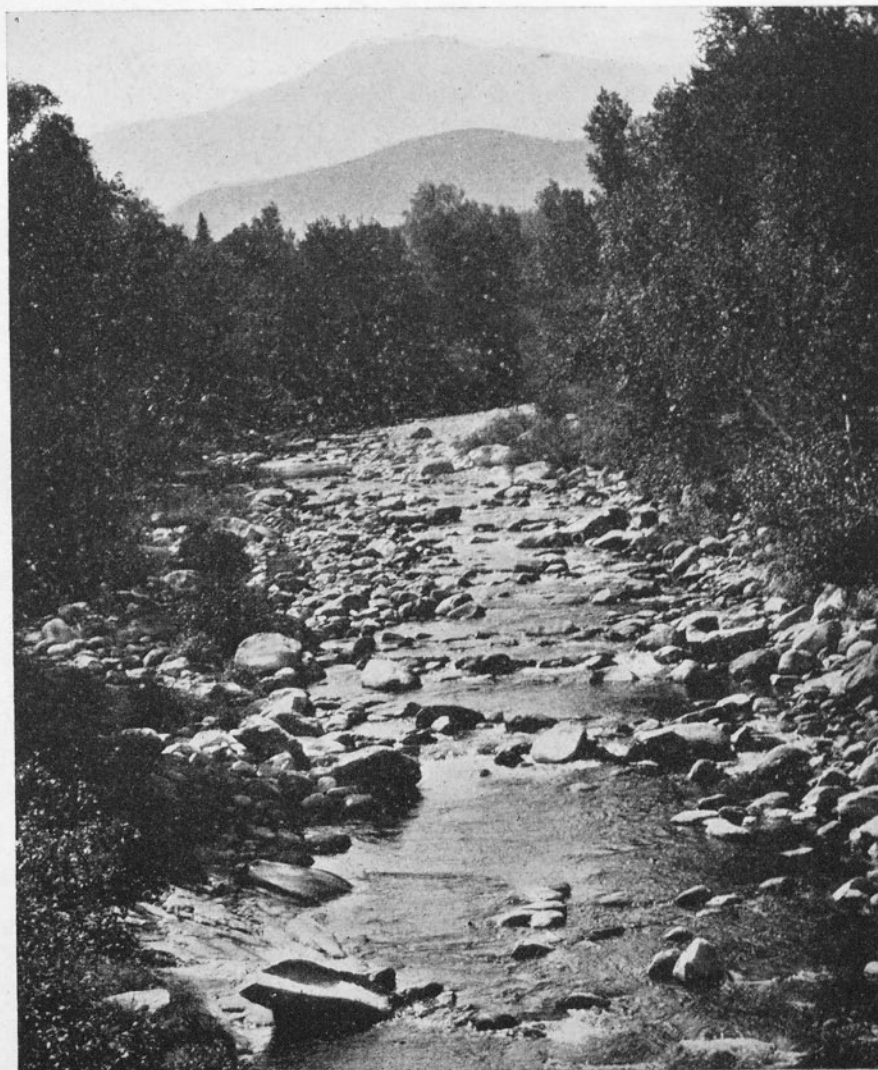
and how sayest thou then, Shew us the Father?" How marvelous! We knew that God could create suns and stars and moons and mountains and seas, but it never occurred to us that God would come down from the throne of the universe with a kit of carpenter's tools to a poor man's home. And the poor folks' children who could not afford toys might have the shavings to play with. And the planks that were left He made into blocks for the little children. How do I know it? Never mind. He never tramped on a toe. He never said, "You children get out of my way, you will get hurt." How do I know? I know Him.

What was Jesus doing? He was revealing God. He was giving us to understand God. We did not know God. Jesus Christ came to live, and labor, and weep, and love, and forgive, and touch elbows with depraved and wicked humanity. So He said, "He that hath seen me hath seen the Father."

"Jesus, how does the great God feel toward a sinner, a low-down, sinning, miserable sinner, a sinner that smells of the slime, the ragged, contemptible, wasted sinner?"

Jesus told us that a certain man had two sons; and the younger of them said to his father, "Father, give me the portion of goods that falleth to me." The younger son gathered all together, and took his journey into a far country, and there wasted his substance. He came down to poverty and stood upon the verge of starvation. He was ragged and dirty and hungry. He remembered the cupboard at home, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger: I will arise and go to my father." His fa-

(Continued on Page Six)



# The Drama of the Revelation

D. M. Panton

THE structure and proportions of the Book of Revelation—that “golden thread on which can be strung all the pearls of earlier prophecy”—are exactly defined, and defined once for all, by our Lord Himself. “Write the things which thou sawest”—that is, the Priest amid the Lampstands—“and the things which are”—that is, seven representative churches, embodying the things which *dispensationally* exist—“and the things which shall come to pass after these things”—namely, after the things which are, or the Church epoch, that is, the last judgments.

Chapter one is thus a “revelation” of our Lord as Priest, in the midst of that actual, upper temple, the furniture of which Moses had seen and copied in the Mount. Heb. 8:5. And, in exquisite keeping with the judicial character of the Book throughout, the highly peculiar description of Christ looks toward imminent judgment. For the *priest* was always the *judge* in holy things. The eyes of penetrating flame; the feet of irresistible brass, aglow as though already tramping through judgment fires; the voice as the roar of a cataract; the sword flaming from the mouth.

It is little wonder that even the beloved Apostle, overwhelmed with the revelation of the righteous Judge, fell as one dead. It is Christ alone with His Churches. It is the “last hour”—the hour of the midnight darkness, and the lit lamp. It is the era of angel-stars bearing gracious gospel-witness in a world of gloom. It is the face of the Sun of Righteousness as He stands on the threshold of the dawn.

## The Churches. Chapters 2 and 3

The second section of the book of Revelation embraces the letters to the seven churches, or the things that are. *So long as the Lampsticks are unremoved, we abide in this section.* The words of our Lord are now as essentially judicial as His aspect had been. It is, in both sections, the day of grace, yet the whole emphasis, as in the Revelation throughout, is laid not so much on privileges, as on responsibility. Our Lord so addresses the seven churches.

Works alone appear on a foundation of faith that is assumed—“I know thy works.” Each angel’s conduct, in its component parts, good and bad, is exactly diagnosed. Each assembly is divided into overcomers and overcome, with appropriate promises for the overcomers, and solemn warnings for the overcome. And all is pressed home by the Holy Spirit upon the universal Church—“he that hath an ear, let him hear what the Spirit saith to the churches.”

All the main issues named by our Lord, all the contingent promises and warnings, are set to strike at His return. “Behold, I come quickly.” “And all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto each one of you according to your works.” Rev. 2:23. Thus the seven letters—though carrying, obviously, a local fulfillment, and also a present application—are supremely a forecast, an unveiling of Church judgment.

## The Throne. Chapter 4

In section three the things that shall come to pass after these things, that is after the current age, opens with a revelation of a throne, a throne of judgment. John, carried upward (doubtless a hint of rapture impending immediately on the close of the day of grace) sees a Throne being set. It is a throne seething, like an angry volcano, with lightnings and voices and thunders. It is set in the full protection of God, and amid the worship of the hosts of heaven.

This throne, which henceforth regulates the entire drama, and out of which pour desolating judgments, creates and reveals the judicial nature of the age to come. For “that day” is an age, not of mercy, but of justice. Its throne is a throne, not of grace, but of judgment for it is “the day of wrath and revelation of the righteous judgment of God: who will render to every man according to his works.” Rom. 2:5.

Therefore within the sphere of the coming age all judgment falls, and by its triple tribunal it exhausts judgment. For (1) at the Judgment Seat of Christ the Lord’s reckoning with His servants (Matt. 15:19) inaugurates the processes of judgment, beginning at the house of God. 1 Peter 4:17. (2) The throne of the Messiah’s glory sifts the nations that are alive on His return. Matt. 15:31, 32. And the great White Throne (Rev. 20:11) accomplishes the mighty last trial of the dead. Thus the erection of this judgment throne is the signal for a prolonged day of justice. The throne is seething with suppressed wrath. The Sitter on the throne is Himself of fire color—for “My fury,” said God, “is come up in My face.” Ezek. 38:18. Yet around the throne is an emerald bow, for in the midst of wrath God remembers mercy. The throne is an unveiling of imminent judgment.

## The Lamb. Chapter 5

Now the action of the throne begins. In marvelous accordance with its judicial character, the cry of a strong angel, flung into the furthest abysses of the universe, challenges the whole creation—“Who is worthy?” Who is so good as to receive the empire of all, so wise as to plumb the unfathomed depths of God, so strong as to handle the last judgments? The cry comes back from ten thousand times ten thousand, and thousands of thousands—“Worthy is the Lamb that hath been slain!”

Jesus then takes the Little Book from off the blazing palm of Deity; all judgment is at once placed in the hands of the Son. Henceforth the whole universe, from the heart of the throne outward, is dealt with on the ground of worthiness. “Worthy art Thou our Lord and our God.” Rev. 4:11. “Worthy is the Lamb that hath been slain.” Rev. 5:12. “They shall walk with Me in white, for they are worthy.” Rev. 3:4. “Blood hast Thou given them to drink, for they are worthy.” Rev. 16:6.

## The Judgments. Chapters 6 to 18

At last a rebellious world comes into view. The guns of God are now trained

upon the earth: the human globe becomes a besieged and bombarded city. Partly consecutive, partly overlapping, Seals, Trumpets, and Bowls empty upon man the wrath of God. The judgments are so gradual that their start is almost imperceptible. They first blight the food, then touch the body, then kill the man. First a fourth of the earth is involved, then a third, then the entire globe.

Each blow is heavier than the last, and more wounding, in Jehovah’s awful controversy with the nations. As an overtaxed dam, behind which has grown a steadily accumulating mass of water, cracks with a noise like thunder, and pours a desolation all the more irresistible because so long delayed—such is the wrath of the Lamb. So also miraculous deliverances out of the imperilled area begin, and prove the omnipotent grasp of God to deliver.

It is wisdom never to swerve from the bedrock law of literary interpretation—namely, that every document is to be taken literally, unless (1) the context is obviously figurative, as in a parable; or (2) when the literal sense is in itself absurd. *History (in most cases) will at once demonstrate the meaning of the prophecy.* “The third part of the sea became blood” (Rev. 8:8): is that absurd? *Let the Nile answer.* It cannot be absurd for God to do twice what He has already done once. And so, with our feet on this bedrock law of all interpretation, which compels the acceptance of the tremendous drama as literal, there arises on our horizon the blood-red dawn of the most awful age of time or eternity—“great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.” Matt. 24:21.

## The Kingdom. Chapters 19 and 20

Destructive judgments now rapidly draw to a close: administrative judgment is at hand. The supreme unveiling of all, the Son of Man descending out of the heavens, visibly to the whole globe, ushers in at last the kingdom of God upon earth. Exactly what the kingdom is may, I think, be most freshly and graphically illustrated by unearthing a buried type—an exquisite little cameo of earth’s history. Leprosy—sin, the leper—the sinner, the leper’s house—the world, the priest—Christ.

Here are the sure and simple clues to the type. On the first report of leprosy in the house, the priest was not to enter it, but to order the house to be emptied. “Afterward” the priest was to enter, and inspect it for himself. And if the leprosy had attacked the foundation, he was to go out of the house, and shut it up for seven days. At the close of the seven days the priest was to enter the house “again,” scrape the walls, replace leprous stones with clean stones, and plaster all afresh. If leprosy broke out once more, the whole house was to be destroyed as incurably leprous. Lev. 14:33-46.

Now we see the marvelous picture. On the outbreak of sin reaching the ears of God, the Flood is provoked, and the house

emptied. At His first coming Christ, the Priest, enters the house, examines it for Himself, finds foundation sin, departs from the house, and leaves it shut up for seven days. At His second coming He enters the house again, and this time, by scraping and readjusting and replastering (this is done during time of the millennium), He compels sinlessness. But at the outbreak of sin once more, at the close of the millennium, the house is totally destroyed as beyond cure.

The exact nature of the Millennium kingdom is here shown. The world is renovated, but not rebuilt. It is scraped and replastered, but not recreated. It is made righteous, not by inherent sinlessness, but by the omnipotent coercion of God. It is the regeneration (Matt. 19:28), in which a divine spirit breathes a new life through all the earth; but the body of this old world, incurably corrupt, falls a corpse at last, to make way for new heavens and a new earth wherein dwelleth righteousness.

#### *The Eternal State. Chapters 21 and 22*

We now come within sight of the shoreless sea of the eternal ages. The Millennial kingdom is over. 1 Cor. 15:24. The old heavens and earth have fled away. And in all God's vast universe no object remains save one glittering White Throne, before which the dead stand both small and great. Two books are brought forth and opened. One is a book of *works*, that all condemnation may be exactly adjudged to guilt, and the other is a book of *names*. We stand for ever on the sole merits of our blessed Lord. The new heavens and the new earth, inherently sinless—the house that will never know leprosy—now appear. "Behold, I make all things *new*."

Outside the Holy City is the Lake, in which at last all the sin of the universe is consciously confined in quenchless fire. But the saved are saved with an astounding salvation. "There shall be no curse any more"—eternal sinlessness. "And the throne shall be therein"—eternal communion. "And His servants shall serve Him"—eternal service. "And they shall see His face"—eternal joy. "And His name shall be in their foreheads"—eternal security. "And there shall be night no more"—eternal energy. "And the Lord God shall give them light"—eternal knowledge. "And they shall reign for ever and ever"—eternal glory.

"Blessed is he that keepeth the words of the prophecy of this book." Rev. 22:7. The Revelation is a shock to the sleeper, a sting to the carnal, a tonic to the faithful, and a summons to the dead. By disclosing the things that as a matter of fact will happen, it places in our hands the master-key to every modern problem. They who reject the word of prophecy have no "lamp shining in a dark place." 1 Peter 1:19.

Canon Adderley once asked Archbishop Temple what he thought would happen in the future. "I haven't the remotest idea," answered the Archbishop. It is this cultured ignorance which will lure the church to her wreck. "I Jesus have sent mine angel to testify unto you these things for the churches: seal not up"—by neglect or alleged bewilderment or refusal or mockery—"the words of the prophecy of this book; for the time is at hand." Rev. 22:10, 16.

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.—*Jeremy Taylor.*

## Victorious Living

God has provided grace to deal with the abnormal in our spiritual life. "Where sin abounded, grace did much more abound."

The Psalmist said, "My feet were almost gone; my steps had well nigh slipped." Peter was slipping, and Satan gave him a push. But the Word says, "A just man falleth seven times, and riseth up again." Peter had slipped two or three times, but there was a margin still left for Peter according to the reckoning of the writer of the Proverbs.

"When thou art converted," Christ said to Peter, "strengthen thy brethren." Peter, after his conversion, his restoration, was a different Peter. He could sympathize with the other tried ones. He was harsh before. "Yes, the others can forsake Thee—and they probably will—but I never will." He had little sympathy with other men's weaknesses. When the strong man falls then he is in a position to help the needy ones, the weak.

Peter was saved by grace. He was restored by grace. And he was entitled, because of being saved by grace, to have the consolations of grace hereafter. Recipients of grace are entitled to be receivers of grace more abundantly.

John writes, "That which we have seen and heard declare we unto you, that ye also have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." That is the natural, normal condition of every Christian. Fellowship with the Father and with the Son! It is the Scriptural standard.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Continuous cleansing for a continuous walk.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A closer walk brings to the surface hidden imperfections. And the remedy is confession, and the ever-present, ever-continuous cleansing of the Blood.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." God's plan, God's desire, God's purpose is, that we sin not, but there are many adversaries within and without; and if we do sin, provision is made for instant restoration by the ever-instant advocacy of the divine Advocate, even Jesus Christ. The Son advocating with the Father for the sinning sons of men! Grace had anticipated a fall. Grace

is provided for restoration. Grace engages the Advocate and pays the retaining fee. The fee is always sufficient and the Advocate is ever efficient.

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The righteous Advocate for the unrighteous son! And for all the unrighteous sons! He liveth ever to make intercession, an omnipotent, omniscient, never-tiring Advocate and High Priest who continueth ever. Why does the saint backslide, or remain backslidden after he has sinned? He is looking to himself, his sin and his failure, instead of looking to the Advocate the Father has provided.

Adam's fault after he had discovered Eve's sin was that he held conversation with Eve instead of communing with his Father. He had the perverted glance. He looked down instead of up. So does every backslider. He looks within instead of without. What is needed is a continuous looking to a continuous Saviour. Looking unto Jesus the author of our faith! Every Christian has done that, but we must also look to Him as being the finisher of our faith. This is the hard, difficult thing for some to do.

The saving look of faith has to be supplemented by the further look, the continuous look, the constant look to Him who died to save and lives to keep.

There are no self-contained units in the Christian life. All our springs are found in Him. Peter did well when he started to walk on the water. He looked to Christ, but he did not look to Him all the time. He saw the wind and the waves and began to sink. He did not continue to look to the Author and Finisher of his salvation who would enable him to continue walking over those tempestuous waves.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." That should be our normal state with God. And Satan says, "Truly your fellowship shall not be with the Father and with His Son." Satan tried to break the fellowship between the Father and Son when Christ was in the wilderness. He was overcome and defeated by the Word. Satan tries now to break the fellowship of the saint with the Father and with the Son. God's purpose, plan and counsel is that it shall not be broken; and if temporarily broken, the Word—belief in the Word, in the statements of the Word mentioned above—restores that fellowship.

The devil has plenty of workers with sharp pliers to cut the telephone wires between you and the Father. God has plenty—more than enough—linemen always on hand to restore the cut wires. If you realize the wire is cut, send up a distress signal, and don't rest until the lines of fellowship are restored.

Morbid introspection often leads to discouragement, that is, you do not follow the instructions of the written Word—confess and believe after confession that God fully forgives and completely cleanses from all unrighteousness. Amen.



He will guide you  
into all truth

John 16:13

# Glorying in the Cross Alone

Genevieve Booth-Clibborn at Central Bible Institute

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23,24.

Here are a few of the things in which we should not glory: We should not glory in riches, for they take to themselves wings and fly away. We should not glory in man's wisdom, for man's wisdom is not even ABC if he does not know the Lord. We sometimes meet those who claim to be wise and who are wise in the things of the world, but because they do not possess the fear of the Lord we know in our hearts they have not the beginning of wisdom. Let not the mighty man glory in his might. You have often seen pictures of some man over seventy years of age standing with his chest raised and with bulging muscles, advertising a particular diet which he has been using. But man in his might hasn't been able to make one inch on the highway to heaven.

So we might continue. Let not the inventor glory in his inventions. Let not the laborer glory in his labor. Labor is all you hear over the radio and in the papers these days—they eat it, sleep it, talk it, drink it. Let not the singer glory in his singing. Let not the teacher glory in his teaching, the student in his studying, the preacher in his or her preaching.

God does not want us to glory in these things. He said, "Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth." We have all rejoiced because the Lord continues to exercise lovingkindness on our behalf.

He exercises judgment in the earth, too. We don't like that so well as the lovingkindness, do we? When He inflicts those little punishments that pull in the reins here and there, we begin to question and say, "Why should I have this and someone else go free?" But we are to glory in this, that God exerciseth judgment in the earth—not on the Great White Throne for sinners, but here on earth for you and me while we dwell among the children of men.

And God exercises righteousness in the earth. We know it is going to be easy to live holy when we get to heaven, and we cannot get there unless we have holiness. Many of us talk about how wonderful it is to have His righteousness imputed to us, but it is also imparted. When we are born again we become partakers of His divine nature, and no longer do we live as servants of sin but we yield ourselves as instruments of righteousness. Let us glory in these things, for they are the things in which God delights. How we should praise Him for His lovingkindness and also for His judgments and righteousness, for it is only through His righteousness that you and I will ever be able to enter the portals of glory.

Now we are told that the glory of man is as the glory of the grass, and as the flower of grass. No sooner is the sun risen upon it, than it withereth away and is no more. There is nothing in this earth in which to glory outside of the Lord.

I have a son-in-law named Paul Leonard who whistles over the air. He is the Bird Man on the Country Church of Hollywood program, where he is known as "Slim Williams." If you have listened to their programs you know the one they originally called Josiah. His real name was Will Hogg. He was attending a seminary in Kentucky as a young man. He had given his heart to God and wanted to be a preacher. One day the dean called the young men together and asked each of them to choose a prayer partner, someone with whom he could agree in prayer. Will Hogg said, "I know who I will pick. I'll choose So-and-So, he's the most spiritual boy in school." But when he came back with his report, the dean was disappointed. "Will, I'm surprised at your choice," said the dean; "I thought perhaps you would choose the apostle Paul as your prayer partner."

"Choose Paul!" answered Will. "Why, whoever heard of such a thing! How could I pray with him when he has gone to heaven?" The dean said, "How? By reading of his conversion and his life, and by praying the prayers that he prayed." So Will Hogg cornered the young man whom he had chosen and explained that he had changed his mind, and then he went up in the hills and vowed to God that Paul was to be his prayer partner.

He began to study the life and the prayers of Paul. After a time he found how Paul had gloried in his birth—he was of the Jews, a Pharisee—and that was the wrong thing to glory in. And Paul had gloried in his social standing—he thought he was a little better than most other folk. And Paul had gloried in his theology, and in his knowledge. And he found that the apostle, in order to gain Christ, had to count his birth, his social standing, his theology, his knowledge, all as dross. The whole past was wiped out of the apostle's life. God knocked him

down, set him to praying and fasting, and taught him to say, "God forbid that I should glory in my birth, in my social standing, in my theology, in my knowledge." It was the apostle Paul who said he came not with the enticing words of man's wisdom but with fear and trembling and much weakness, and depended on the power of God in preaching this glorious gospel.

Will Hogg followed the apostle through his experiences, and came to wonder, "If I keep praying with him, I wonder what I will lose next! I thought I was a pretty good fellow." And then he came to Gal. 6:14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." That isn't just a sentence written in a letter: it's a prayer. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And Will Hogg said, "Do I have to pray that?" He had never seen it as a prayer before. It was nice as something to read and repeat and look at, but to get down and pray that prayer meant something—consecration, separation, the giving up of everything.

Out under the trees Will Hogg knelt, raised his hands to heaven, and prayed that prayer. Something said, "What will God take away from you? You are liable to lose everything if you pray that and mean it. A man who prays that way must be willing to lose home, relatives, friends, wealth, reputation, yes, and even health." But he prayed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And God registered that prayer in heaven.

Will Hogg finished his course in the seminary, became a pastor of a very fine church, and was doing wonderfully well. It was a prosperous church with a good-sized congregation, and he had lots of time to study. He had a wonderful memory, so he began to memorize the Bible. From Genesis to Revelation he memorized the whole Bible, with the exception of just one story which he did not like. It was the story of Nebuchadnezzar being lifted up with pride and being cast down so that for seven years he was out of his mind and dwelt with the beasts and ate grass as the oxen. Will Hogg would not memorize that.

Bob Ripley heard about it and put a sketch and a little write-up in his "Believe It or Not" column about Will Hogg, the man who had memorized practically the whole Bible. It was printed in our papers all over the country. This was several years after Will Hogg had prayed that prayer of Gal. 6:14. He had just about forgotten it, but God hadn't.

Will Hogg bought up hundreds of papers, cut out the "Believe It or Not" column, and sent it to his friends, as much as to say, "Folks, that's Will Hogg; I am the man with the amazing mind who can memorize the Scriptures—see what a memory I have." He gloried in his memory.

And then that prayer he had prayed in the hills of Kentucky backfired. One morning he got up to the light of day, but God

**PENTECOSTAL EVANGEL**

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had blown the light of reason out of his mind. His mind was gone. They sent him to an institution and there for several months he was in mental darkness. Not for many, many months did the light of reason return. Then one morning it came back, and Will Hogg was quick to fall on his knees and pray, "O God, forgive me. Again this morning I raise my hands to heaven and pray, God forbid that I should glory in anything save the cross of Christ."

Back there he had prayed, "Don't let me ever succeed and glory in success." How many of us are foolish enough to want success. It would be better to pray, "God, give me the right vision." Too many of us must be a success, must be well known, must make a name for ourselves—it would be better if our name goes down in God's book as Noah's did: "Noah, a preacher of righteousness." Noah perhaps was not a huge success, but he was a preacher of righteousness, and God wrote it in His book.

Will Hogg had prayed, "God, don't let me ever have anything to glory in or be proud of, save that which is in connection with the cross of Christ, by which I am crucified to the world and the world is crucified to me." And God had answered his prayer. The light of reason was returned. He came back to full strength, and from that time on preached the cross of Christ and lived beneath it.

There was a time when the Hollywood movie colony offered him many thousands of dollars if he would appear as Paul and make the appeal before Agrippa, but Will Hogg said, "No, I have learned my lesson; I still pray, God forbid that I should glory, save in the cross of our Lord Jesus Christ."

That is a New Testament prayer but not many folk pray it, because when we pray that we must open our hands. We cannot claim anything. God may sweep everything save the cross away from us for a time. But oh! it pays, for there is so much in the end.

William Booth, the founder of the Salvation Army, was once a second-hand dealer in an alley in London. He was half-Jewish and they called him "Ikey." But one day he was converted. He joined the Methodist Church and became a preacher. Year after year he would be sent out to some little community away from the city to pastor, and all the while his heart was burning for the masses in London. He longed to take the gospel to those who had never heard it among the masses in darkest England. Sometimes he would let his desire be known, but the bishop every time would send him to some little community church. Finally he and Catherine, his wife, decided that when conference came this year they would insist on getting an appointment to work in London. "If they tell us to go to the country, when God has given us a call to London, we will not obey them." So they went to conference.

In those days the Spirit of God had not been outpoured as we see it today, and the women were not good enough to sit with the men on the downstairs floor; the women had to sit in the balcony and they were expected to keep silent in the church. Toward the end of the conference the appointments were read. They came to William Booth's name, and he arose to his feet. They read his appointment to some little church away off somewhere. William Booth spoke up, "I thought that this year you would give consideration to that which we feel God has called us to do. You know



how our hearts are burning to reach the masses." But the bishop answered, "That is your appointment. Sit down." William Booth said, "All right." And then there was a scream in the gallery. Catherine Booth stood up. She ran to the front railing and pointed and said, "Never, William! We can't do it." That was sacrilegious. William Booth took his hat and went down the aisle. His wife ran down from the gallery, kissed him, and together they went out and started the Salvation Army. That couple were the instruments in God's hands to bring the gospel to thousands who had been overlooked and neglected.

At eighty-four William Booth lay on his deathbed, an old man, bent in body and with a voice so cracked that it didn't sound human. His folk were gathered around, for they expected it to be the end. He said, "Sing my favorite song." So they did. They didn't sing his own composition, "O Boundless Salvation," or "Bringing in the Sheaves." They sang his favorite song:

There is a Fountain filled with Blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

"Now," he said, "sing my favorite verse." And they sang:

The dying thief rejoiced to see  
That Fountain in his day,  
And there may I, though vile as he,  
Wash all my sins away.

And General Booth, a man who had led thousands of souls to Christ, was promoted to glory while they sang that song about the Fountain filled with Blood. He gloried only in the Cross. Shall we, too, pray that prayer, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

### A Preacher's Counsel

"I have observed," says Baxter, "that God seldom blesses any man's work so much as his whose heart is set upon success. He has not the right notions of the preacher, who is indifferent whether he obtains souls, is not grieved when he misses them, and rejoiced when he sees them. All stations in life will be indifferent to him if he can but be instrumental in saving the lost.

"The power of the Spirit in the ministry must be sought diligently. Consider this, my brother, and examine yourself. Do you rise about four every morning? And in order to do this, do you retire to rest as soon as your work and meals are over; or do you sit and chat with the people? Do you give yourself to reading and to prayer?

"I want you also to be a preacher, and in order to do this, read the Scriptures without comment, and find the breadth, and length and depth and height by digging, praying and receiving light from God. Who-

ever depends upon comments will be very superficial, and never speak with proper confidence. Write something every day, and never lose a thought the Lord gives you. Strive to save sinners every sermon. Pray! Pray! Pray! I do assure you that I find it necessary to begin at five in the morning, and to pray till ten or eleven at night, at all opportunities.

"More self-denial is necessary, more prayer, more yearning pity for perishing souls; combination of effort, faith in the work of God, dependence upon the Spirit's influence, the recollection that God's time is always now, and that the Spirit is waiting to bless every agency which shall at any time, or in any place, be diligently employed for saving souls from death."

### Love Wins

At the close of a service, a man came to me and said, "I have been a church-goer all my life, but I only went to criticize. I went to the prayer meeting as well as to the regular church services. Whosoever got up to speak, I watched through the week, to see what they were doing, and I came to the conclusion they were all hypocrites. I became so hardened criticizing Christians, that I wasn't afraid of anything or anybody. I wasn't afraid of God, or of the devil, or of hell. I took sick and almost died. A retired minister called on me. I didn't know him at all. He asked me if he could read the Bible to me, and I said, 'If you will enjoy it, go on and read it. It won't make any difference to me.' While he sat there reading to me, I watched him out of the corner of my eye. When he had finished reading, he got down on his knees beside my bed, and prayed. I kept on watching him and I saw a tear roll down his cheek. I thought, 'Here is a man who owes nothing to me, and he is weeping over my lost soul.' I was saved shortly after that."

When we have a heart like the heart of the Son of God that can weep over sinners, when we can go to them not merely to display our knowledge, or that we may have a good reputation as being great workers, but because we love them, they will heed.—R. A. Torrey.

### "Praying Hyde's" Prayer Principles

"Are you praying for quickening in your own life, in the life of your fellow workers, and in the Church?

"Are you longing for greater power of the Holy Spirit in your own life and work, and are you convinced that you cannot go on without this power?

"Will you pray that you may not be ashamed of Jesus?

"Do you believe that prayer is the great means for securing this spiritual awakening?

"Will you set apart one-half hour each day, as soon after noon as possible, to pray for this awakening, and are you willing to pray till the awakening comes?"

### Purity Before Power

The Spirit of God must needs work in you before He can work through you. He must needs purify the gold before He can send it forth as sterling coin.—James H. McConkey.

The believer never carves for himself but he cuts his fingers.—Toplady.

# Out of the Depths

A True Story

A brilliant man, a printer and an editor, with a splendid future before him, Henry Milans started on the road to ruin when, as little more than a boy, he took his first drink of liquor. His best resolutions were no proof against the desire for strong drink that took possession of him, and the descent to Avernus became more and more rapid. His mother's heart was broken, his wife left him, his home went, job after job was lost and lower and lower in the human scale he sank, until he became nothing more than a whiskey sot, a piece of jetsam floating on the stream of the underworld of New York, a worn-out fetter that the soul would presently break and cast away. Such was the state to which drink had brought this man until in the alcoholic ward of Bellevue Hospital, New York, he was looked upon as a "case," an exhibit of the effect of extreme alcoholism, that medical students came to study. A professor brought in a number of these men, and after studying the man on the bed he said to the assembled students:

"If a man reaches the stage where his appetite is the biggest thing in his life, where his powers of resistance are broken down, where his body exists almost entirely on alcohol, he is then positively incurable. For example, look at this man. Note the dancing eyes, a sure sign of approaching insanity brought on by the habit. Note the trembling of his hands; alcohol has so eaten into his nerve centers that he cannot control himself physically, to say nothing of mentally and morally. This man can never be cured; he must die as he as lived—a drunkard. Before long he will be found dead in one of the human rat holes that abound in the slums where he will hide away as soon as he is able to leave the hospital."

After another week, Milans was discharged to make room for other patients.

On Thanksgiving Day, 1910, Milans awoke from an uncomfortable night of intermittent sleep under a warehouse loading platform. Hearing a step, he looked up, expecting to see the watchman approaching to order him off, but he looked instead into the eyes of a sweet-faced girl. She was clothed in the uniform of The Salvation Army, her face was framed in a blue poke bonnet. Milans felt the very air warm with her pity. He told her the story of his experiences in Bellevue Hospital.

"Of course, they cannot cure you there—yours is the sort of heart disease that they cannot touch. But, listen, Jesus can cure you and make you a good man if you will let Him," she said, and told him of a big special meeting that had been planned that day especially for such unfortunates as he was, which was called "A Boozers' Convention."

Milans reached the Memorial Hall in the afternoon. He crowded into a seat at the back of the immense auditorium. There was wafted to him an atmosphere made up of about 10 per cent of God's pure air and 90 per cent effluvia from unwashed bodies.

Some one from the platform was giving out a song. The band played and the hall

fairly rocked with the musical singing of those hundreds of drunks. Commissioner McIntyre enthusiastically insisted that there was a Power that could not only forgive sin, but that would take away the very appetite for liquor. This struck Milans as claiming a trifle too much for religion.

Next evening Milans wandered back to the Memorial Hall. He supposed those mammoth meetings were nightly affairs, instead he found only a smaller one going on in the lower Hall. A voice greeted him, "Oh, brother, don't go away; come right in and enjoy the meeting." The irresistible appeal of the friendly little Hall drew him evening by evening. On his second evening, not desiring a repetition of the first night's prayer meeting, he arose hurriedly and left the hall. An army lassie laid her hand restrainingly on his arm. "Don't go away without saying 'Goodnight,'" she said. "Do you know that we have been praying for you—Captain Cameron and I? Last night at the quarters we could not sleep, so we just prayed for 'that man who needs God.' Please come back tomorrow night, will you? We are your friends." Milans stared after the departing figure of the young woman. Praying for him—his friends—they wanted him, dirty and depraved. With that touch the work of conversion was already half effective.

On a Thursday night just one week after the Boozers' Meeting where he had first been touched, Milans surrendered. It was as though some unseen power had reached out and dismantled him of all the loathsome and burdensome past. When he left the Hall that night it was to go back to the bench in Union Square Park. It was the same old world, the same old park, the same hard bench, but he was a new creature and things appeared new. As he walked up to a bench no king ever approached a tapestried chamber with more stately step than did this new-born son of the King of Heaven approach his humble resting place.

His first consciousness of change next morning was when he realized that he did not want to visit a bartender whose habit had been to provide Milans with the first two drinks of the day as an eyeopener.

Listen to his testimony: "From that moment to the present I have never been tempted to take a drink of anything with alcohol in it. . . . If I were again to become a drunkard I would have to acquire anew the appetite for liquor. I would have to learn all over again to love the drink that was for thirty-five years the greatest love of my life."



If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:9

On the day following his conversion Milans tramped the streets for many hours in search of work and received only rebuffs.

At last, in the afternoon, he applied at a little printing shop on the top floor of a building in Maiden Lane, and was given work, fifty cents for the remainder of the day. Milans headed for The Salvation Army Hall. It was a long journey and he was hungry and weary and cold, but his heart was on fire. His first act was to go to the altar, where he fell on his knees to thank God for the start he had made toward decency and manhood. He deposited five cents of the fifty into the collection when the tambourine was passed. He went back to the little print-shop, and from there to a partnership which lasted for many years. As he progressed in business so he grew in spiritual life. In his first weeks of work by practicing the strictest economy he was able to save enough to replenish his wardrobe.

One Sunday he arrived a little late at The Army Hall in a new suit, patent leather shoes, and everything complete, and when he reached the door Captain Cameron, who was leading the singing of a hymn, gestured for a cessation of the singing and cried, "Wait! Wait! Look at Brother Milans." Every night with but few exceptions he went from work to the Hall. He became a zealot for the salvation of other men. He was given responsibility as Penitent-Form Sergeant and proved himself especially valuable in persuading seekers to come to the penitent-form, and no less adept, once he had got them, at helping penitents into an experience of conversion. Reconciliation with his mother, to whom he had not written for more than thirty years, gave her and him greatest joy.

Reunion with his wife crowned his happiness and gave him the opportunity of making her last years peaceful and of more than making up for previous pain.

And now this man who spent more than half his life in violating every fiber of his physical being, and whom medicine and science doomed to an early death years ago, is still serving God and winning men for Him by speaking and writing, and is in good health though at the age of seventy-nine.—From *Out of the Depths* from Major Clarence Hall.

## The Time I Was Arrested

(Continued from Page One)

ther saw him while he was a great way off and ran to meet him. He embraced him and kissed him, and called over his shoulder, "Bring forth the best robe, and put it on him; and put a ring on his hand; and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found."

Now we have discovered God. Now we have found out something we never knew, and never should have known if Jesus had not come. Jesus Christ takes one of the most sacred relations that can exist between human beings, father and son, and carries the son into a far country with a burden of debt and ready to starve. The son comes home in shame and the father runs to meet him. Jesus says, "I am telling you how God feels toward the vilest sinner." That makes me want to hold a revival. I want to get

among the lowest and the vilest and tell them something about the compassion of God.

Now, Lord, what about the outcast, degraded woman? I have held meetings where one such came for three days and spoiled the meetings. And someone said to me, "Brother Morrison, she ought not to have come; she had no business here." How does God feel toward the outcast woman? He says, "I'll tell you. Here is one." She is sobbing and weeping. And those around said, "Master, according to the law of Moses, this woman is to be stoned. What do you say?" And He stoops down and writes. What does He write? As like as not He writes, "Look unto me, all ye ends of the earth, and be saved." It may be He writes, "Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool." He said, "Let him without sin first cast a stone." And again He stoops to write. What does He write? Perhaps, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," or, "The blood of Jesus Christ, his Son, cleanseth us from all sin." He was full of that. He looks up and there is empty space, and there is that bundle of sin and shame and agony crouching. "Hath no man condemned thee?" "No man, Lord," she cries. "Neither do I condemn thee; go in peace and sin no more." Jesus is revealing God. Jesus says, "I want to show you from that how the God of the universe feels, His attitude toward the most miserable and wicked, and lost, and ruined, and desolate, and destitute sinner." Jesus came to live and teach and labor and weep and suffer and die, but He came to reveal the Father.

When I was a little boy two years of age, my mother died. When I was four years of age, my father died. I was living here and there and was a sinner. I was to be fourteen years of age the tenth of the coming March. It was Christmas week, and I was caught in sin and put under arrest and dragged to court. I did not cry. I had cried all the tears out of my head. My bones had pulled out of their sockets. I tried to look at the judge. I wished that I could faint. I was guilty. I did not have a friend. I was miserable. And they packed the courthouse. They looked at me and then at the judge. Their faces said, "Judge, give him the full benefit of the law and save trouble later on." It looked as if the whole universe was down on me. By and by a clerk stood up and said, "The court is open." The judge said, "Has this boy any one to represent him?" I did not know the meaning of this. I thought that fellow was the one who was going to take me out and hang me. They said "No." I was hopeful. The judge said to a lawyer, "I appoint you to take this boy's case." He walked through the crowd, pushed the policeman aside, and took me into a room. I slunk into a corner. I thought he was going to drag me to execution. But I saw tears under his eye lashes. He sat down and slipped his arm around me. It was the tenderest touch I ever felt, and it drew me to him.

"My little friend, are you guilty?" he asked.

I could not have lied to him to save the



The Lord  
is my portion,  
saith my soul

Lam 3:24

world. He gave me a little squeeze. My bones slipped back into their sockets, and I began to breathe. I said, "Yes sir, I am guilty, and lots more they don't know about." I was in for a clean breast. When I looked at him, I could not lie. I had found a friend. I could feel he was a friend. I feel his hand yet. Oh, it was a wonderful touch on an orphan child.

He said, "Don't you think we had better confess guilty and throw you on the mercy of the court?"

I did not know what that meant, but I thought if *he* would throw me, it was best. I said, "Please sir, throw me on the mercy of the court."

He put his hand on my head, and I put out my dirty claw-like fingers and grabbed his coat tail, and the feeling came to me, If I hang on to his coat, he will pull me through. He came to the judge and said,

"Please, your Honor, it has been my privilege to practise before the bar for many years. I have noticed that when the ends of justice can be secured and society can be protected, it is your Honor's custom to show mercy. I stand with this trembling orphan child, without father or mother, home or friend, to beg your Honor's mercy. His heart is broken. He confesses with readiness his sin. He pleads for forgiveness."

I grabbed some more coat. I thought that was a great speech. It was just an introductory remark. He spoke until silence fell everywhere. He spoke until the most beautiful language filled every corner of the court. He spoke until old men wept. He spoke until my policeman was brushing tears from his cheeks. He spoke until he said, "If you will show compassion to this orphan child, I pledge your Honor I'll look after his education and give to society a useful citizen." He spoke until my heart burst within me for love and admiration for my friend. If I could but put my ragged coat sleeves around his neck and kiss his cheek one time, they could take me and hang me, and I would die happy. He spoke and said, "My Father." That shot through me. The judge had appointed his own son to plead for me! Like as not he would have mercy on me. "My father, the intentness of my love for my little client comes out of the fact that he is my brother." I wasn't much on mathematics, but I could see at once that if the judge on the bench was the father of the attorney, and the attorney was my brother, then the judge was my father too. I gave a shout. I made a leap, and the judge stood up and said, "Rejoice, for the lost is found, and the dead is alive." And all the people in that courthouse began to say "Glory!"

I need not tell you that scene was not

in a courthouse, but it was in an old Methodist church. Jesus pleaded my case and revealed to me that God was my Father. It went to my heart, as an orphan boy, and I could say "My Father, which art in heaven, hallowed be thy name." Jesus came to reveal God, to reveal that God is love, that God is merciful, that God is compassion, that God is a Saviour, that whosoever cometh shall not come in vain, but there is mercy and salvation free for all.

### Do We Need a Revival?

The condition the church indicates that a revival is our only hope. Sixty-five million people in this country are outside the church. Ten million children never go to Sunday School. Fourteen million young people never enter a church. The church is not coping with the situation. It has in many instances a name to live but is dead. Supernatural religion is spurned. The Bible is rejected, and Christ is wounded in the house of His friends. We are in the midst of a great apostasy. General Booth once said that he feared the time would come when there would be a preaching of religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, and heaven without hell. His prophecy has been fulfilled. The church has settled on the sandbanks of worldliness, and only a tidal wave of revival will bring it out into the deep.—*The Missionary Worker.*

### Hell

An old Scotch preacher was passing a glass factory just before going to the church to preach. As a door was ajar, and it was some time till the service, he stepped inside. One of the large furnaces had just been opened. He gazed into the white, blue, and purple mass of liquid flame until it nearly seared his face. As he turned away unaware of anyone being present, he exclaimed, "Ho, mon, what shall hell be like!"

A stoker standing in the shadow heard him. Several nights later at the church a man came up to him. "You don't know me, but the other night when you stepped into the furnace room I heard what you said. Every time I have opened that furnace since then the words ring in my mind, 'What shall hell be like!' I have come tonight to find out the way of salvation so that I will not have to find out what hell is like."

### Glimpses of God

We get glimpses of God and His beauty of holiness in those who closely walk in their Saviour's steps. A light in the eye, a look on the face, a tone of the voice—these often suffice to reveal the presence of the Lord Jesus dwelling in the heart. As Bishop Taylor-Smith quaintly puts it: "If Christ is dwelling in a house, He will often be seen looking out of the window."

### Enthusiasm

Do not be afraid of enthusiasm. There is far more lack of heart than of brain. The world is not starving for need of education half so much as for the warm, earnest interest of soul for soul.

A stiff neck of pride usually begins with a stiff knee of prayer.

# THE REGIONS BEYOND

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## Open Doors

### In Central America

#### Itinerating in Nicaragua

Ralph Williams

I have just returned from a visit to Nicaragua which was made in response to an urgent call from that field. It seemed that the enemy tried to hinder my going, for there was a delay until the last minute in securing a visa. Then it was too late to go overland, but by means of a plane we were able to cover in a few hours a distance that ordinarily would have taken most of the week. Though we read how these miracles of modern invention are used so ruthlessly in the present war as instruments of destruction, here at least was one which served to speed the gospel of peace and salvation.

#### A Heavy Schedule

Our itinerary in Nicaragua kept us busy. In order to reach the first appointment before the close of the conference, we traveled by train and in the saddle from 4:00 a. m. Sunday until 1:30 a. m. Monday. A few hours' sleep in the hammock, and it was 6:30 a. m., time to begin the day. All that day and until the early hours of Tuesday morning we discussed with the brethren the many problems of the work. Again we snatched a few hours of rest before going out to a near-by stream, where it was my privilege to baptize 8 believers. Then followed many more miles in the saddle to reach a small town where we preached to the waiting group of believers.

#### A Twenty-Mile Hike

At one assembly the brethren were very desirous that we visit a new field where much interest was being shown. As no saddle animals were available here, we started out at an early hour on foot. It was not long before the Nicaraguan sun was burning down upon us, and the hot earth of the coastlands blistered the bare feet of some of the natives. However, the Lord made that hard trip of some twenty miles a blessing to us all, for besides having a good gospel service upon arrival that night as well as three the following day, we also were able to hold preaching services in a couple of humble but hospitable grass huts en route. After sowing the seed in this manner, preaching and teaching by day and by night from place to place for three weeks, we were tired both in voice and in body. One does not always see the harvest, but we have confidence in the Saviour that He will bring forth fruit in due time for His glory.

#### A Present Need

Friends, we know you are interested in this work; if you were not, we should not be here. For our part we are doing what we can to fulfill the Great Commission of the Master. Together we can rejoice in the victories, but there is still so much ground to be covered that at times one feels he has done practically nothing in all these years. It will be clear to most thinking Christians that a man is not just giving expression to a whim or a covetous thought if he desires those conveniences that

will help the spreading of the gospel. Although thousands of barefoot natives still plod their dusty trails to remote villages and great quantities of coffee and other merchandises are transported by pack mule or ox wagon, yet we have reached the time when the plane roars overhead and many trucks and cars race over the rapidly spreading network of highways in these republics. We do not mind walking or waiting for a car or truck to go our way, but it is easy to see how we could do so much more for the Lord in these countries and in so much less time with a car in which to get around. Will you pray with us concerning this need?

*If any of our readers are willing to help Brother Williams in securing a car, we feel sure that you will be investing wisely for the glory of God and the furtherance of the gospel. Offerings for this purpose should be sent to the Foreign Missions Department, designated "Ralph Williams, car fund."*

#### It Is Time to Fight!

Burt and Vesta Evans, El Salvador

We are glad to set aside a little time to write and tell you of the rich and abundant fruit the Lord has given us during the past few months. Recently in company with three native workers we made a trip along the northern frontier of this republic, covering a field which is seldom visited because of its remoteness; in fact some of the places had never before been reached by a missionary. Along the way we received a warm and glad welcome. We could feel in the meetings the power of a new spiritual life which has swept the native churches through those parts. Seven were saved in the first place visited.

In a town bordering Honduras we met Perry Dymond, missionary of that republic, who traveled with us for a week, proving a great blessing to all.

#### Jesus Breaks Every Fetter

One afternoon we presented the gospel in a prison camp. Ten shackled convicts knelt in

front of scores of their fellow prisoners as Jesus broke their bonds of sin. That evening at a native fellowship meeting the little church was crowded out, with as many more on the outside. Following Brother Dymond's message eleven knelt seeking salvation while seventeen others confessed their backslidings. "O happy day that fixed my choice on Thee, my Saviour and my God!"

Upon returning to Santa Ana we attended another native gathering where eighteen were saved. Shortly after that we made a visit to the eastern end of the republic, finding manifested among the brethren there a new zeal and determination to press the battle for Jesus. Six young men from that section testify to God's call upon their lives and desire to come to Bible School next term.

#### Annual Conference

Pastors, workers, and delegates from all parts of the republic attended our annual conference held last month. We feel that definite progress was made in planning for a stronger indigenous church. Reports showed that two new native churches have recently been organized, while another is arranging the purchase of a lot and building, financed with native funds. In several places construction is under way on new churches. We can shout for joy that God is with us, but the victory is not yet won. We are in the midst of the fray; the battle is raging. It is time to FIGHT! The possibilities and opportunities are limitless, but they can never be realized unless you do what you can. Expansion of the Bible School, funds for the training of native workers, more missionaries, a Pentecostal outpouring of the Holy Spirit—all are badly needed. To whom can we look for help? There is only one answer. . . . We trust you are uniting with us as we look to Him, our Lord and Saviour, in behalf of this country of El Salvador.

#### AMONG THE MINERS OF SOUTH AFRICA

Edgar D. Pettenger

The work along the Rand continues to enjoy the blessing of the Lord. You will be interested to know that the present population of men in the compounds which extend over a distance of just under a hundred miles is around 350,000 and is growing continually. From among our large number of preachers throughout these compounds we have a committee of seven men who meet with us regularly to discuss the various problems that arise. All the compound work is self-supporting as far as the natives are concerned, although we do extend some help from time to time as



Group of native Christians with several missionaries in East Rand mining area, Transvaal, South Africa.



it is needed to our preachers who are giving their full time to the ministry.

Three weeks ago seven men from the compounds followed the Lord in water baptism, and this coming Sunday a number of others will do the same. We praise the Lord for a steady growth in this part of the work.

The group picture was taken at a recent meeting here on the East Rand when Brother Chawner was visiting us. The rest of our Rand missionaries were also with us for that service. It represents only a small part of our people along this great mining area, since it would be impossible to gather them together in one place.

#### BRIEF NOTES

##### FROM HERE AND THERE

**BRAZIL**—O. S. Boyer reports a good short term Bible School recently concluded. There were ten in attendance besides the workers. The evening services also were blessed, even though two meetings were disturbed when rocks were thrown through the roof. During the eleven days six came forward for salvation.

**PUERTO RICO**—John Nicolich, who has just returned to the United States after a visit to Puerto Rico, states to the glory of God that during his ministry in the island more than a thousand souls sought salvation and hundreds of sick people received healing.

**SANTO DOMINGO** — Angel Betancourt writes that God is blessing in this field. At Trujillo City eleven have received the Baptism in the Holy Spirit and attendance at services is increasing. In other parts of the island also the work is moving forward.

**EN ROUTE TO EAST AFRICA**—A letter has been received from Brother and Sister Derr mailed when the "Zam Zam" was in port at Pernambuco, Brazil. We are happy to know that they have had a good journey thus far and expectantly await word of their safe arrival in Africa.

**NORTH INDIA**—Mrs. Maynard Ketcham expresses thankfulness for the response to the appeal for support of the orphan girls. Rice is now three times its former price and the increase in the cost of living has presented a real problem. The extra assistance, therefore, has helped in a time of definite need and we know that your continued remembrance of the orphanage work will be appreciated.

##### STARVING—DYING—LIKE DOGS

Do you realize that in China there are countless hundreds and thousands who have no rice, no home, no place to live—shoved out like dogs to die in the street? Here is just one incident which no doubt could be multiplied many times over throughout the land:

Lily Ganz, of Ningpo, North China, while making a business trip with Joshua Bang, saw a sick man being carried in a ricksha. The operator of the ricksha not knowing what to do with the poor man whom no one wanted threw him in the ditch by the side of the road and left him there to die. When Brother Bang and Miss Ganz could get to the man he was still breathing but his pulse was very low. He was a pitiful sight—foaming at the mouth, his joints greatly swollen, his cheeks so sunken that he looked more like a skeleton than a human being. Brother Bang spoke to him about the Lord, but it seemed he was too far gone to take in the words that were spoken. He opened his eyes once and looked at them pitifully, then closed them again and soon passed out of this life—another victim of starvation. Even dogs are given care, but human beings are left by the roadside to die. Can we read such incidents and remain unmoved to do something to help? But for the grace of God, we might be in the same predicament as the suffering multitudes in China. May He help us to rise to our responsibility in this hour of need.



Left: (1) Group of Lisu Christian women. (2) Lisu evangelist working with Brother Morrison. The second boy from right is a Burmese Christian who has been studying for the ministry and now is out preaching in Burma. Right: A typical mountain stream.

#### SALWIN VALLEY AND BURMA LISU WORK

"God is blessing in the work here," write Mr. and Mrs. Clifford Morrison, "though it seems the church is going through a real sifting time. We have prayed for a spotless church here in the Salwin Valley and God is answering prayer. Sins are being revealed and brought to light even among some in whom we have had most confidence until at times it seems our very hearts would break; yet still we pray that God will turn His searchlight on until all the dross is consumed and only the pure gold remains.

"We had a precious time at a special meeting held at one of our outstations a day's journey north of us. The crowds were not so large as at other times because of so much sickness but there were about 400 present. At the close of the meetings 29 were baptized in water.

We are continuing on in the work here. If it becomes necessary for us to flee, we shall just cross over into Burma and take care of our churches there. A recent census gives us the names of 367 of our Christians in Burma. Please continue to remember us and the work here in prayer."

#### GRATITUDE EXPRESSED

Howard C. Osgood, of the Southwest China District, acknowledges emergency funds sent to him and states that every penny has been distributed in twenty checks to needy English and European missionaries. Many were the expressions of appreciation from the missionaries who received financial help.

"It surely comes to us in answer to our prayers," said one. Another, "It is now over a year since our money was sent from Denmark." A third, "I had been praying most definitely about funds to meet my personal needs. Only two days before your letter was handed to me I read in Isaiah 45:19, 'I said not unto the seed of Jacob, Seek ye me in vain,' and with this assurance I praised the Lord, knowing that He would undertake."

A fourth wrote, "Thank you so much for thinking of me alone here in this little corner. May the dear Lord bless, reward, and encourage you at this time of stress and trial, as the coming of your letter and gift has done to me." And still another one, "I think this is the first time in my missionary career that I have shrunk from going forth with the gospel.

I had planned to go to Lisu country but the expense for horses is really getting too high for any traveling. I shall now prepare to go and use the precious gift to help me."

Brother Osgood states that he could place further funds in the same way at any time they are available—and this is only one of many urgent calls for help to the needy in China as well as other war-affected fields. Don't forget our Emergency Relief Fund!

#### A THIEF CAUGHT

Anna Sanders, our veteran missionary in Mexico City, was alone at prayer in the basement of the church one afternoon. Hearing a noise, she went upstairs to find a man seated on the platform. When he saw Sister Sanders he said that he had just come to see her. She felt sure that this was not so but invited him downstairs to the prayer room.

"I sensed that something was wrong," says Miss Sanders, "but as I never run, I prayed with all my heart that God would rebuke the evil spirit. Suddenly the man began to cry out to God and placed in front of me a small bell which he had apparently taken from the pulpit. He admitted to me that he was the one who had taken all the things that had disappeared in the church since the convention. He poured out a confession more horrible than anything I have heard before, and then asked if I was going to give him up to the police. 'No,' I replied, 'I came to Mexico to win souls for Christ, not to the police.' It was my privilege to point out to him that if he would repent God would forgive even a sinner such as he.

"The following Saturday this young man came to see me again. He said that in the meantime he had made three attempts to run away from Mexico City but each time something held him from going. Finally he said if this was God he would go back to the people of God to see if they would give him work so that he could start a new life.

"One of our Christian brethren has given him work for his board and lodging. He says that he has left ALL the old life behind and in Jesus' name wants to serve the Christ who died for him. Please pray with us that he may be true and that his life may be a testimony to the power of God to transform the vilest sinner."

# THE DYING WORLD AND THE LIVING WORD

## BROKEN VOWS

One marriage out of four fails to last even five years, states *Christian Victory*. And the children suffer most. Nine out of every ten boys in American reform schools come from broken homes.

## PRAYER IN BRITAIN

One minute of silent prayer is observed daily in Great Britain at 9.00 p. m., while Big Ben strikes, says *Religious News Service*. The sound is carried by radio over the nation and world. (Since this was written we understand Big Ben has been silenced by a bomb.)

## SENATORS AND ZIONISM

Sixty-eight Senators have signed a declaration calling upon Great Britain to give "every possible encouragement" to the movement to establish a Jewish national home in Palestine, says *Christian Century*. Consummation of the Zionist program is called for "as a great humanitarian effort and in accordance with the spirit of Biblical prophecy."

## HE CARES FOR HIS OWN

The Sudan Interior Mission reports, in a recent letter, a wonderful instance of God's protection over His children. Some of their missionaries were returning from Nigeria on furlough. They were in a convoy and on board the leading ship. Every morning the missionaries gathered for a prayer meeting. One morning, while they were praying, the convoy was attacked and the ship was hit by a bomb. The bomb hit where several of the missionaries' cabins were—but none of them were filled, for they were all in another part of the vessel praying. Soon after the ship was hit it sank and several lives were lost, but God spared all the missionaries. Had they failed to attend the prayer meeting, they would have been killed!

## THE SPIRIT OF ANTICHRIST

It is hard to believe that a political party in America would be so outspoken, but the following is an advertisement of the Communist party in Detroit, as quoted in *Christian Victory*:

"To all who hate the smug priests of the Catholic church, and the slimy hypocritical ministers of the Protestant churches; . . . to all who are opposed by this damnable government, we address this message: Vote for our candidate—Maurice Sugar.

"Close the churches and make those buildings into shelters for homeless men and women. Down with religion, which is the opium which the ruling class feeds you to keep you satisfied with the miserable existence which you lead. There is no God!"

(Maurice Sugar, a Communist leader and counsel for C. I. O., was a recent candidate on the Communist ticket in Detroit.)

## PROGRESS IN PALESTINE

Today there are 550,000 Jews in Palestine, reports *The New Palestine*. Among them are brilliant men and women who have been driven from Europe. More than a fourth of the Jewish population earns its living from the soil. There are about 407 public schools having 4,000 teachers and a total enrollment of over 60,000 Jewish children, in which Hebrew culture is being taught. The war has brought almost total ruin to the citrus industry, but in 1940 only twelve per cent of the Jewish population was unemployed. The fishing trade, the erection of buildings, road-building, and harbor work is going forward at a rapid pace. About \$500,000,000 has already been invested in public and private capital. The Jewish Agency budget for 1941 is \$13,640,000 (for education, relief, health, defence, commerce, industry, and agriculture), an unprecedented figure.

## A GOD-GIVEN VICTORY

Theatres and music halls in Great Britain will not be opened on Sunday, reports *The Christian* (London). Parliament had made a regulation permitting this, but the Lord's Day Observance Society and others conducted such a vigorous National Protest Campaign that the Government was compelled to annul the regulation. It is acclaimed as a "God-given Victory in Parliament!"

## WHY DO THE JEWS SURVIVE?

A Jewish research department, in twelve sections, will form part of the Institute for the History of New Germany, reports *The American Hebrew*. It will attempt to study the ideology of the Jews with a view to ascertaining the reason for their survival as a nation, despite their lack of a national home. If the Nazis would read Jer. 31:37 they would find the answer: "Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

## CHARITIES VERSUS MISSIONS

What should our attitude be toward war relief funds? According to *Herald of Holiness*, 294 organizations (6 of which are soliciting funds for Germany) have collected \$51,700,000 from the American people during the last 18 months. For each \$14.90 that has gone into actual relief, \$1.69 has been expended in overhead. We are glad that so much help has gone to Europe. However, we see two weaknesses. For one thing, over 10 per cent of these charity funds go into overhead. Furthermore, most of this relief is given out without any association with the gospel.

We do not ask, Should worldly people support these war relief funds? What we ask is, Should Pentecostal people support them? We would point out some reasons why we do not believe they should.

First: Part of the money sent to our missionaries is spent on relief, such as feeding refugees in China and helping the poor in other lands; but the needy do not get this relief without also hearing the gospel story.

Second: Our Foreign Missions Department does not spend 10 per cent, nor any per cent of the missionary offerings on overhead. Every cent received is sent direct to our missionaries on the foreign fields.

Third: Pentecostal missionaries from other lands are suffering because of the war, being cut off from the support they once received from Norway, Denmark, Holland, etc. Our first concern should be for them, and we should assist our Foreign Missions Department in sending them financial help.

Fourth: The missionary needs are greater due to the war. Our missionary work is not being curtailed; missionaries who can no longer work in one field are being shifted to another. This shifting of workers involves additional expense, as does also the longer routes by which missionaries have to travel to and from the fields.

Fifth: War relief funds are already being well supported. People of the world who never give toward missions are giving toward war relief. Why not leave this cause to them for support?

Sixth: God has called us to spiritual work rather than social work. Jesus came "to preach the gospel to the poor" rather than to feed the poor.

Seventh: The coming of the Lord is drawing near. We must work "while it is day: the night cometh, when no man can work." We must bend every extra effort to the one great task of the Church. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

## IN AMERICAN PRISONS

In the 108 prisons and reformatories and the 18 Federal institutions of the United States are 66,000 prisoners, mostly men, the U. S. Bureau of Census has announced. Of these 62,000 are serving sentences of more than six months. What a need there is for more prison evangelists!

## ARMAGEDDON SOON?

Under the heading, "Preparations for Armageddon," *Time News* magazine quotes the following statement from a newspaper in Tokyo, Japan: "It no longer is a crazy dream to expect a great war with Japan, Germany, Italy and Soviet Russia on one side and the United States, Great Britain and China on the other." *Time* then goes on to tell of the unsettled conditions in various parts of the world. Thirty years ago the idea of a war in which all the nations of the world would be lined up in two mighty camps one against the other appeared fantastic, but now even the secular press speaks of such a thing, and the fact that a conflict so gigantic actually will come seems to be clearly taught in the Bible. Rev. 16:14, 16. That we are living in the closing days of the Dispensation of Grace seems certain.

## MISSIONARY PRAYER REQUESTS

Luliang, China—Please pray for the Christians and those who have been affected by the war that the Lord will help them in a special way.—Thelma Hildebrand.

Wei Hsi and Foh Chi, China—Continue to pray for Mr. Chao who is bound by the opium habit. He is reading his Bible.—Mary E. Lewer.

Nawabganj, India—Please pray that God will definitely lead us in the choice of a new field of service.—J. M. Lewis.

Baguio, Philippine Islands—Pray that the church of Christ shall make definite forward strides against strong Catholic opposition.—R. B. Tangen.

La Paz, Philippine Islands—Please pray that God will give us health for service. Also pray that God will have mercy on a man who was once a Christian.—Benito P. Acena.

Juncos, Puerto Rico—Please pray for the new converts in our outstation at Guardanoya.—Louis C. Otero.

Matagalpa, Central America—Pray that the Lord will revive the church in Leon, that the native workers will have a greater vision and a greater burden for the work, and that seven workers will be filled with the Holy Spirit.—Esther Crews.

Joinville, Brazil—Pray for a man and his wife who were recently saved and filled with the Spirit and have moved away and will be subject to serious spiritual dangers. Pray that funds will be supplied for a building here as well as for renting halls elsewhere. Some of our halls will not accommodate the people and in other places we have none.—Virgil E. Smith.

Sobral, Brazil—We praise the Lord for saving a boy for whom we requested you to pray. Please pray for Sister Antunes who is seriously ill.—O. S. Boyer.

Villa Salles, Brazil—We praise the Lord for answering prayer and also for protecting us. Pray for those who are seeking the baptism. Also pray for systematic support for native helpers and for the right helpers to be sent.—Mabel L. Garcia.

Lima, Peru—Please join us in prayer for 1,000 souls for Christ from Lima, 10,000 souls from Peru, and 100 native workers to be raised up for gospel ministry and filled with the Spirit. Also pray that the Church and State may be separated.—Herbert Felton.

Garnett, Kansas—I am taking the pastorate here. Please pray that God will make my life a blessing to the people.—Mrs. Nettie Juergensen. (on furlough from Japan)

**NINETEENTH GENERAL COUNCIL**  
of the Assemblies of God  
Will convene at the Civic Auditorium,  
Minneapolis, Minn.,  
Sept. 5 to 11, 1941.  
Opening Rally, Thursday evening, Sept. 4.

# THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

## Jesus, the Vine

Lesson for June 8, 1941. Lesson Text: John 15.

When Jesus said to His little band of sorrowing disciples, "Arise, let us go hence" (John 14:31), we can picture them rising from the table in the upper room and following Him out into the chilly night air. As they walked along those narrow streets toward the eastern gate of Jerusalem, He may have noticed a grapevine with its beautiful spring leafage. It was not yet time for the clusters of purple grapes, but the vine was there in all its beauty, and the apostles well knew all the cultivation, care, and pruning which that plant needed before it could realize the one great end of its existence, which was not beauty but *fruit*.

Jesus had been teaching them about the Comforter who was coming to dwell within them; but their questions had shown how hard it was for them to comprehend the truth of a *spiritual* presence. So He now took another metaphor, to explain an even closer relationship with Him. They were to be joined to Him just as the branch is joined to the parent vine. As the sap flows through it even to the tiniest twig, so His life was to flow through them and produce the "fruit of the Spirit" in a life of holiness and soul winning. Gal. 5:22, 23.

### Union and Communion

The type of a vine was familiar to all who had studied the Old Testament. When Jacob was blessing his sons before his death: he compared Joseph to a fruitful bough by a well whose branches ran over the wall. Gen. 49:22. See also Psalm 80:8-19, where Asaph used the same figure to describe the growth of the Israelite nation and its expansion from the Mediterranean to the river Euphrates. Isaiah described the tender care of God, the great Husbandman (27:2, 3), saying, "A vineyard of red wine. I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Perhaps the most pathetic appeals to His people under this figure are found in Isa. 5:1-7 and Jer. 2:21, when He describes how He had planted His vine in a very fruitful hill, fenced it, gathered out the stones, built a tower for protection and given it constant care. Yet instead of good fruit, it yielded Him only wild grapes. "What could have been done more to My vineyard that I have not done in it? Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?"

Jesus developed this old Testament metaphor still further by teaching that not only was God the Husbandman but that *He Himself was the Vine*. Thus their spiritual relationship with Him was to be as close as that of the branch to the vine—a vital and inseparable union. Nay more, there would not only be the vital union, so that His life would continually flow into them, but there would also be blessed personal *communion*.

This sweet fellowship was to be maintained (a) with Him, as the only source of their life, peace, and joy; and (b) with one another, as common sharers of the same heavenly life, with all the spiritual blessings included therein. We should remember that we cannot be independent of our fellow Christians any more than we can be independent of Christ. When using the symbol of a human body with its members, the apostle stated that "the members should have the same care one for another." That means that I must love

my fellow Christians as Christ loves me, that I must have the same patience with them, and the same care for their welfare.

### Pruning and Prayer

Here we have the most beautiful revelation of the three Persons of the Trinity, all working for the care and growth of the vine, that fruit may be brought forth. God the Father is seen as the divine Husbandman or Vinedresser, ever watching over His plants. Christ Himself is the "Plant of Renown," or the true Vine, whose branches are the individual saints, who have been joined to Him by the New Birth. The Holy Spirit is like the *sap*, flowing from the parent stem into every branch, causing it to bring forth leaves, flowers, and fruit.

When the gardener sees that his vines need prun-



ing, he applies the shears without mercy. It is the beautiful leaves and branches that are removed by the pruning, and they are the products of the vine's own life. The bad, useless branches have already been cut off and withered. Now we see that even good and beautiful things have to go if they hinder the production of the fruit. It is even so in our spiritual life—the good is often the enemy of the best. Our loving Lord sees when we are occupied too much even with good things, to the detriment of the fruit bearing for which His patient eye is watching.

The fruit specially symbolized in this parable is *soul winning*; and we find three stages of it mentioned: (a) fruit, (b) more fruit, and (c) much fruit. We may compare these to the three-fold results obtained from the seed in the parable of the sower: some thirtyfold, some sixtyfold, some a hundredfold.

The continual means of communion and the source of all power for soul winning is *prayer*. The main exhortation to us as branches is to *abide* in Christ; and as we learn that lesson we shall find that it only comes through talking to Him in prayer, allowing nothing to come between us (which would be like an obstruction in the branch

hindering the flow of the sap), and constantly receiving His instruction and guidance.

First of all the beautiful fruit of Gal. 5:22, 23 will be manifested in our lives: love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance (self control). Then we shall go on to testify of Him by our lips as well as our lives. This will result in other souls being saved, and in wonderful experiences of answered prayer. We shall be so inseparably joined to Him that His will will have become ours; and thus we can ask *what we will* and obtain our petitions.

### Fruit and Festivity

How comforting it must have been to the sorrowing hearts of the disciples as Jesus described this glorious life of fellowship with Himself, even though His bodily presence would not be with them. The work of the Holy Spirit, that other Comforter, was being revealed to them step by step; and Jesus even likened it to the union between Himself and the Father. Glorious oneness, inexpressible communion! Surely this would bring them joy—yea, the deep, unspoken

rejoicing of those whose sorrow has been *turned into* joy. It was to be His own joy abiding in them, that their joy might be full and running over. Those who sow in tears shall reap in joy. The pathway of the soul winner is a rough one, and the precious Seed is often watered with tears. But as surely as seedtime is followed by harvest, he will come *with rejoicing* bringing in the sheaves.

We often apply the promises of harvest joy to the great ingathering when Jesus comes again. Then indeed every faithful sower will see the results of his labors and rejoice before the Lord. Yet there is a foretaste of that joy here and now. Have you ever won a soul to Jesus? If so, you know that there is no greater joy in all the world than that of seeing the spiritual *fruit* of His life in you. He wants us all to bring forth "fruit that shall remain," or converts who will be faithful and not backslide. Let us not be so much taken up with *quantity* as *quality*. It is better to have ten stable, steadfast converts who will go out to win others in their turn, than a hundred who rush forward under the urge of sudden emotion to take the evangelist's hand but soon disappear. So all the way through this wonderful lesson we find the exhortation to *ABIDE*. It is a word which does not suggest activity so much as *rest*. Why does a tiny baby abide

in his crib? Because he has neither strength nor wisdom to get out of it. So to abide *in Christ*, where God places us when we are 'born again, means simply to stay there and not get out. We are to give up all dependence on our own strength and our own wisdom, so that the Holy Spirit may keep us in that place of constant communion, love, and joy. He it is who maintains our vital union with Christ, and who keeps His life constantly flowing through us, working in us *to will* and then *to do* all the good pleasure of His will. Pentecost was the harvest feast of the Jews, when they were reaping their wheat and other grain; but in the autumn Feast of Tabernacles they had the greatest rejoicing of all, as the last of the harvests of grain, wine, and oil had been gathered in. Thus we have a foretaste of harvest festivity as we win souls down here—but oh, how glorious will be our rejoicing when Jesus sees of the travail of His soul in that great, innumerable multitude who will be gathered in the Father's house above!—Alice E. Luce.

Subscribe for the *Evangel* the rest of the year for 50c.—G. P. H.

# REPORTS FROM THE REAPERS

OCALA, FLA.—May 6 we closed one of the best revivals we have ever had in our church. We had the Benson Trio with us for almost 4 weeks and the Lord met with us in every service. Every night there was someone at the altar for salvation. Souls prayed through to victory, the Sunday School was built up, and all the saints were encouraged. These girls are good consecrated singers and preachers of the Word.—Curtis H. Snair, Pastor.

CHILLICOTHE, TEXAS—A 2-weeks revival has been conducted here by Evangelist and Mrs. R. E. Maxwell of Hamlin. About 14 were saved or reclaimed and some were refilled with the Holy Ghost. The Lord blessed in such a marvelous way that the Holy Ghost took charge of the service and the preacher did not get to preach. The entire church was built up spiritually, much prejudice was broken down, and people became convinced of the truth of Pentecost. Council brethren passing by will receive a welcome.—J. Loyd Jeffrey, Pastor.

FLAT ROCK, OHIO—On May 4, God blessed our church in a wonderful way. The church was filled with the glory of God. Folk from Newport, Ky., Cincinnati, Ohio, and the near by towns were there. We are about 40 miles from Newport, Ky. The altar was filled at the morning service. While the closing song was sung, "Speak, my Lord," a young man started down the aisle to the altar, with tears streaming down his face. Everyone was weeping. The power of God was falling. There are four to follow our Lord in water baptism. We will have the service on the bank of the Ohio river. We may have to enlarge our church if things keep moving for God. Council ministers passing this way are welcome.—Louella E. Nathan, Pastor, Route 1, Chilo, Ohio.

KEMP, TEXAS—In July, 1939, Clifford Ingram and I held a street meeting here. After the street meeting we were asked to continue a revival which was in progress. The meetings were held in the open air, and from the first night God began to move. Scores were saved, healed, and baptized in the Holy Ghost. The following summer we had a brush arbor meeting here. In this town of 1,000 people, the Sunday School attendance went up to 125. Our Woman's Missionary Council has played a great part in financing the church. In two days they collected almost a hundred dollars. They have certainly done their part from the beginning to advance the cause of Christ, there being as many as 25 at one time in their meetings. We have built a nice church with four Sunday School rooms, and also a parsonage, and only owe \$200 on both buildings. We have resigned the church and entered the evangelistic field. David Utz from Fort Worth has taken over the work and God is blessing in every service.—Hilliard G. Griffin, 466 Glenn Ave., Toronto, Ontario.

FAIRBANKS, ALASKA—October 1, 1939, my wife, my son Aaron, and I arrived here. We had heard the "cry of the Northland" to come up and help them. We conducted meetings in our home. The Sunday School was the most encouraging phase of the work. We had an average of 15 or 16 each Sunday over a period of months. We struggled on in this wise until we heard that Lester Sumrall was coming to Alaska to conduct meetings. On February 2, of his year, we commenced our revival in Odd Fellows Hall. The rent was \$12.50 each night, but we put our trust in the Lord. The people in Fairbanks are difficult to get out to meetings, but we had from 30 to over 100 each night. This is good for this part of the country. A local minister said they were the best attended religious meetings he had known in the city.

At present we have a goodly number coming to the regular meetings which are being held in Odd Fellows Hall. Pray with us that God may supply the need for a lot and a church in which our little flock can worship.—Charles O. and Emma Hirsch.

FORT FRANCES, ONTARIO—In this town of 6,000 a handful of Pentecostal people worshiped in a small, inconvenient hall until eight months ago when Earnest Mobbs came on the field, and started in with great faith in God to build up the work. The great need was a tabernacle. Without a cent of money he started to raise funds for a suitable house to worship God in. No appeal was made to the home mission fund, but the dear people of God gave willingly; and two weeks ago Brother Buntain, the General Superintendent in Canada, dedicated this beautiful tabernacle. He held a week's meeting and the glory of God filled the place. I am the first evangelist to come on the field, and already the Lord is pouring out His Spirit. A neat parsonage has been built on the rear of the tabernacle. It seems like a miracle that in so short a time the money was raised and the tabernacle made ready for worship.—Mae Eleanor Frey.

## COMMENCEMENT AT ZION, ILL.

The commencement exercises of Great Lakes Bible Institute, Zion, Ill., were held April 27-28. On the evening of the 27th, V. G. Greisen, Superintendent of the Kansas District Council, delivered the baccalaureate sermon. His subject was, "The Power of God." At the conclusion many came forward, seeking to be filled or refilled with the Spirit. Monday night, in the spacious auditorium of Grace Missionary Church, which was packed to capacity, the graduating exercises were held. The musical numbers were well rendered, and the addresses by the students were good. Three District Superintendents took part in the exercises—V. G. Greisen of Kansas, G. J. Unruh of Wisconsin, and Carl M. O'Guin of Illinois. P. C. Nelson, President of the School, addressed the graduating class very briefly. Thirteen members were present to receive their diplomas. One member of this fine class, Rex Jackson, some weeks ago, sailed for Nigeria, West Africa, under appointment of the Missionary Department. At the conclusion, a beautiful wedding ceremony took place which united two of the graduates in marriage.

During the five weeks immediately preceding the commencement, the whole institute experienced a mighty revival, which began with humble confessions and deep repentance and resulted in a transformed school. Visitors coming from a distance were impressed with the aroma

of the heavenly atmosphere. It was announced that this institute will begin its fourth year, after its reorganization under a new name, on the 15th of next September.—P. C. Nelson.

## 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.

HOUSTON, TEXAS—1210 Ashland St.; June 1-15; John A. McPhail, Tulsa, Okla., Evangelist.—J. C. McPhail, Pastor.

AVON, N. C.—June 4, for 2 weeks or longer; R. L. Bartlett, Ft. Worth, Texas, Evangelist.—David B. Lawrence, Pastor.

ODESSA, TEXAS—June 1, for 3 weeks; C. H. Asher, Evangelist.—J. C. Thomas, Pastor.

GALESBURG, ILL.—266 East South St., June 8-22; Evangelist and Mrs. John E. Kabisch.—James Clark, Pastor.

REEDLEY, CALIF.—12th and E Sts., May 20-June 1; Wm. D. Swanson, Evangelist.—A. H. Drake, Pastor.

RUSSELL, KANSAS—June 1, for 3 weeks; Marie Ward and Mrs. Bob Ashby, Evangelists.—Gordon Jans, Pastor.

KNOXVILLE, TENN.—Blunt and Redvine Sts.; revival in progress; Andell L. Todd, Big Stone Gap, Va., Evangelist.—J. C. Leatherwood, Pastor.

ELIZABETH, PA.—June 3, for 3 weeks; Evangelist and Mrs. Virgil Dullabaun, Cumberland, Md.—Mrs. L. T. Stewart, Pastor.

EL DORADO, ARK.—May 25, for one week; Wm. B. McCafferty, Principal of South Central Bible Institute, will speak on Prophecy.—R. C. Jones, Pastor.

PLEASANT VALLEY, ALTOONA, PA.—Blaine Ave. and 8th St., May 27-; Gay Benson, Evangelist.—Russell Williams, Pastor.


EVANSTON, ILL.—Greenleaf and Elmwood Ave.; June 3, for 2 weeks; Robert L. Hillegas of Alton, Evangelist.—Elizabeth J. Ashcroft, Pastor.

OAKLAND, CALIF.—Temple Church, 13th and Market Sts.; meeting in progress; Jack and Esther Martz, Reading, Pa., Evangelists.—E. William Anderson, Pastor.

ENDERLIN, N. DAK.—New field. Opening campaign, Odd Fellows Hall, May 25-June 15. Blanche E. Brittain and Irene E. Larson, Evangelists.—By Evangelists.

## SECTIONAL CAMP MEETING

MEGARGEL, ALA.—Sectional Camp Meeting, June 1-15; District Superintendent Marvin L. Smith, Principal Speaker; assisted by Bruce Bachman, famous musician and singer. For further information write A. L. Shell, Pastor and General Presbyter, Monroeville, Ala.



## WHITE and GOLD

By Anna Charlotte Berg

In this attractive booklet, the author tenderly applies the marriage analogy to the Marriage of the Lamb. "This wedding should capture our interest and be the theme of our thoughts and conversation. 'Shall I be there?' 'Have I duly accepted the invitation?' 'Am I ready?' These are questions we should ask ourselves now."

Chapters:

- The Call of Love
- The Bride's Attire
- The Characteristics of the True Bride
- The Glad Meeting
- The Wedding Supper
- Her Eternal Home

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MONETTE, ARK.—June 1-; L. L. Riley, Evangelist.—J. S. McMahan, Pastor.

SEMINOLE, OKLA.—4th and Evans; May 25-; Cordelia Donnell and Mildred Hoiler, Evangelists.—Berl Dodd, Pastor.

WICHITA, KANSAS—Main at Lincoln, June 3-; Sanders Brothers, Evangelists.—Chas. Sheall, Pastor.

MORAN, MICH.—Midway Gospel Tabernacle, May 25-June 8; Melvin B. Hanson, Evangelist.—Alford D. Bowan, Pastor.

BATH, N. Y.—May 20, for 2 weeks; Chas. Shaffer, York, Pa., Evangelist.—Harry Landis, Pastor.

ROCKFORD, ILL.—May 18, for 2 weeks or longer; Robert L. McCutchan, Enid, Okla., Evangelist.—Roy L. Buckley, Pastor.

ALEXANDRIA, MINN.—May 25-; Elwin Argue, Winnipeg, Canada, Evangelist.—W. A. Morken, Pastor.

WILLARD, OHIO—June 1-; A. B. George, Muncie, Ind., Evangelist.—H. W. Reeser, Pastor.

WHITE LAKE, WIS.—June 4, for 2 weeks or longer; Esther Cofield and Evelyn Klefsaas, Minneapolis, Minn., Evangelists.—John R. Timm, Pastor.

ALTON, ILL.—512 Spring St., May 20-; E. C. Steinberg, Wisconsin Rapids, Wis., Speaker.—T. Kermit Jeffrey, Pastor.

LOUISVILLE, KY.—215 Garland Ave., June 8-29; W. L. Andrews, Storm Lake, Iowa, Evangelist.—R. Elmer Baker, Pastor.

MONTESANO, WASH.—May 25-; Evangelist and Mrs. Don Mallowgh.—Howard S. May, Pastor.

BEARDEN, ARK.—June 1-28; Cecil J. Lowry, Enid, Okla., Evangelist.—Jess L. Bowen, Pastor.

E. ST. LOUIS, ILL.—26th St. at State, June 3-22; Arthur Arnold, Evangelist.—A. N. Trotter, Pastor.

CHARLESTON, S. C.—Tent Meeting, near Navy Yard, June 8-29; Roland and Mary Hummel and Son, Homer, Evangelists.

PROVIDENCE, R. I.—68 Althea St.; May 27, for 3 weeks or longer; Carl and Edna Goodwin, Evangelists.—Albert W. Earle, Pastor.

HOUSTON, TEXAS—Kansas and Sherwin Sts.; May 18, for 2 weeks; Lillie Maye Lake and Maye McDowell, Evangelists.—M. A. Lake, Pastor.

EARLSBORO, OKLA.—June 1, for 2 weeks or longer; Ted Stephens of Holdenville, Evangelist.—Wiley E. Wright, Pastor.

CHICAGO, ILL.—2715 North Ave., June 1-15; Percy and Dorothy King, King's Musical Messengers.—J. Robert Ashcroft, Pastor.

WEST POINT, ILL.—June 1, for 2 weeks or longer; Lyle W. Butler, Jamestown, N. Y., Evangelist.—Ehrman M. Gills, Pastor.

MILES CITY, MONT.—Leighton Bldg. at North Center Ave., June 1-; Christian Hild, Fargo, N. Dak., Evangelist.—Leonard and Frieda Palmer, Pastors.

SEAGRAVES, TEXAS—June 1-; Morris Lefkowitz, Converted Jew, Oklahoma City, Okla., Evangelist.—R. A. Jones, Pastor.

LOS ANGELES, CALIF.—1250 Bellevue Ave., May 25-; Arne Vick, Rochester, N. Y., Evangelist.—Louis F. Turnbull, Pastor.

PACIFIC GROVE, CALIF.—First Pentecostal Church; revival in progress; Hattie Hammond, Hagerstown, Md., Evangelist.—O. L. Ellenwood, Pastor, 1301 David Ave., Monterey, Calif.

WASHINGTON, D. C.—915 Massachusetts Ave. N. W., May 11-; L. S. Evans, Shreveport, La., Evangelist.—B. E. Mahan, Pastor.

THOMASVILLE, ALA.—Tent Meeting, June 1-; D. V. Williams of Excel, Evangelist. Near-by assemblies invited.—D. G. Hutto, Pastor.

BROOKFIELD, MO.—June 1, for 2 weeks or longer; J. L. O'Dell of Kansas City, Evangelist. Basil L. Bell is pastor.—By Evangelist.

BRITTON, S. DAK.—Church Dedication, May 30. Also begin revival, for 2 weeks or longer, R. L. Brown, Fargo, N. Dak., Evangelist.—Grant A. Wacker, Pastor.

CROOKSTON, MINN.—Gospel Tabernacle; May 27, for 2 weeks or longer; Evangelist and Mrs. Theodore Henke, Chowchilla, Calif.—A. V. Gustafson, Pastor.

EAST AKRON, OHIO—406 Tompkins Ave., June 8-22; Ross G. Jones of Conneaut, Evangelist and Prophetic Teacher.—A. R. Horst, Pastor.

PLAINVIEW, TEXAS—June 1, for 3 weeks; Mr. and Mrs. Scott F. Mitchell, Evangelists. D. V. B. S. concurrent with first 10 days of revival.—H. Paul Holdridge, Pastor.

RUSK, TEXAS—Church Dedication, May 29. District Superintendent F. D. Davis will be with us for the day services and also at night. Free dinner.—C. A. McCrary, Pastor.

FARIBAULT, MINN.—Gospel Tabernacle; May 27, for 3 weeks or longer; Evangelist and Mrs. A. Knudson, Los Angeles, Calif. A. M. Johnson is pastor.—By Evangelist.

(Near) WICHITA, KANSAS—Wichita Sandy Beach Church, 6 miles on South Seneca St., May 18—; Vashiti Robinson Burch, 815 E. Webster Street, Springfield, Mo., Evangelist.—Earl Smith, Pastor, Route 6, Wichita, Kans.

WASHINGTON, D. C.—12th Anniversary Revival, Bethel Pentecostal Tabernacle, May 27—; Ernest V. Berquist, President of C. A.'s, Potomac District, and Mrs. Berquist, Evangelist. Broadcast each Tuesday 10:30 p. m., 1340 kilos.—Harry V. Schaeffer, Pastor, 412 Douglas St. N. E.

ATLANTA, GA.—Old-fashioned Georgia Camp Meeting, Beulah Heights Camp Ground, June 1—15. Charles O. Neece, Principal Speaker. District Superintendent S. W. Noles and Mrs. Noles and other outstanding ministers also expected to be with us. For further information write L. G. Gilmore of The Beulah Heights Camp, 892 Berne St. S. E. Atlanta, Ga.

SECTIONAL CAMP MEETING BAY CITY, TEXAS—Sectional Camp Meeting, May 18—June 1. Martin Luther Davidson of Colorado Springs, Colo., Speaker. All churches and pastors of this section urged to co-operate. Rooms can be found in hotels and tourist courts. Two services daily. For further information write J. J. Land, Bay City, Texas.

YAKIMA, WASH.—Northwest District Regional Camp Meeting will open June 2, 7:45 p. m., at Washington State Fair Grounds. Guy Shields, Main Speaker. Musical Trio will minister in music and song. Three services daily. Special daily meeting for Pastors, Evangelists, and Christian workers. First Pentecostal Church, District Superintendent Frank Gray in charge. For further information write R. F. Ashworth, Chairman, Fourth and A St., Yakima, Wash.

TEXAS DISTRICT COUNCIL ABILENE, TEXAS—The 26th annual Council of the Texas District will convene at the First Baptist Church, June 10—13. June 9, 3:00 p. m., Presbyters meet, a-d at 7:45 we have fellowship night. Council begins 10:00 a. m., Tuesday. General Secretary J. R. Flower will be one of our main speakers; Noel Perkin will speak on Missions.

All those applying for ordination will need to meet the Committee at the Council. Room Committee will assist in getting rooms for those attending convention. For information write Superintendent F. D. Davis, Route 1, Box 420, Ft. Worth, Texas, or Secretary E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

NORTH DAKOTA DISTRICT COUNCIL AND CAMP MEETING

The North Dakota Camp Meeting will be held at Lakewood Park, near Devils Lake, June 17—29. The District Council will meet on June 17—18, when officers will be elected and usual business transacted. Candidates for credentials are asked to meet the committee not later than the 25th, in order to be prepared for the Ordination service. Assemblies should send one delegate. Evangelist Guy Shields will be principal speaker. Fred Vogler, Assistant General Superintendent, will be with us for the entire camp. For information relative to cottages, tents, etc., write Herman G. Johnson, 723 First Ave. N., Jamestown, N. Dak. Please pray with us for a great revival in this Camp Meeting.

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

ELLISVILLE, MISS.—Fellowship Meeting, June 1, 2:30 p. m. Special music and singing.—L. J. Reece, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Oceola and Virginia Aves., June 8, 2:30 p. m. Herbert Bruhn is pastor. Lester Shockley, President.—E. J. Boettcher, Secretary.

COVINGTON, OKLA.—All-day Fellowship Meeting, Covington-Garber Oilfield Church, June 17. Old-time revival; June 10, for 3 weeks; Harvey Mitchell of Tulsa, Evangelist.—V. H. Shumway, Pastor.

DANSVILLE, N. Y.—Western New York Fellowship Meeting, I. O. O. F. Bldg., Main St., June 18. Services 10:30, 2:30, and 7:30.—C. S. Cooke, Sectional Secretary, 840 Culver Road, Rochester, N. Y.

CHARLESTON, MO.—Cape Girardeau Sectional C. A. Rally, afternoon, June 1. Gale Jackson is C. A. Presbyter.—Mrs. L. C. Ramsey, Sectional C. A. Secretary, Chaffee, Mo.

VERSAILLES, MO.—Sectional C. A. Rally, May 30. First service 10:00 a. m. Basket lunch. Bring musical instruments. L. Steffens and R. Monogian are pastors.—Agnes Fleming, Secretary.

CONNEAUT, OHIO—Northeast Ohio Fellowship Meeting, 299 Broad St., June 2. Services 10:30, 2:30, and 7:00. Special speakers.—Claude Weaver, Secretary-Treasurer, 907 Ashland Ave., Akron, Ohio.

GREENVILLE, S. C.—Sectional C. A. Rally, Dry Oak Assembly, near Belton, June 1. Special music and singing. Maxie Smith, Speaker.—G. E. Wilson, Field Representative.

WILLARD, OHIO—Northwestern Ohio Fellowship Meeting, Woodbine and Pearl Sts., June 2. Brother Reeser is pastor. Services 10:00, 2:00, 6:00, and 7:30.—R. A. Hoffman, Secretary-Treasurer, Fostoria, Ohio.

HIGGINSVILLE, MO.—Kansas City Fellowship Meeting, June 2. Services 10:30 and 2:30; C. A. Rally 7:45. Basket dinner at church; be sure to bring yours.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

KEYSER, W. VA.—Fellowship Meeting, Northern Section of Potomac District, Odd Fellows Hall, June 4. Business Meeting 2:30; Evangelistic Service at night, District Superintendent Harry Strickland expected to speak.—Coley H. Jacobs.

SPRINGFIELD, ILL.—Illinois C. A. Convention, Full Gospel Church, Carpenter and Cline Sts., May 29—June 1. First service 7:30 p. m. Bert Webb, Springfield, Mo. Main Speaker.—C. A. Ferguson, Illinois C. A. President.

ARKANSAS CITY, KANSAS—Annual State C. A. Convention, June 2—4. First service Monday night. Ralph M. Riggs, Special Speaker. All C. A. and District officials expected to be present.—Lloyd R. Logan, State President.

JEFFERSON CITY, MO.—Sectional Fellowship Meeting and Church Dedication, June 10. First service 11:00. District Superintendent Ralph M. Riggs in charge of dedication. All former pastors invited to meet with us on that day.—E. F. Sanders, Pastor.

OKLAHOMA SECTIONAL COUNCIL MEETING Southeast, Broken Bow, June 16—18. Young People's and Sunday School Rally on the first day mentioned, at 7:30 p. m.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

HARVEYS LAKE, PA.—Anthracite C. A. Rally, Laketon Township High School, May 30. Services 2:30 and 7:00. Hummel Evangelistic Party, Speakers. Bring musical instruments. Meals at nearby restaurants.—Fleming Van Meter, C. A. Vice President, 477 Third St., Coosic, Pa.

GREENVILLE, S. C.—Sectional C. A. Rally, Park and Gridley Sts., Sans Souci, June 29, 3:00. This is the last rally for this section for this Council year. C. A.'s, bring quartets, trios, etc. Gean Johnson of South Side Assembly, Main Speaker.—G. E. Wilson, Field Representative, 202 Gridley St., Sans Souci, Greenville, S. C.

MICHIGAN C. A. RALLY

LANSING, MICH.—All-State C. A. Rally, 902 N. Cedar St., May 30—31. M. E. Conner is pastor. Themes for the rally: Prayer and Consecration. Speakers: former State presidents. Free rooms as far as possible.—Mrs. H. E. Eicher, State Secretary, 305 W. Ganson St., Jackson, Mich.

SAND FLAT (near Oakland), MD.—Annual C. A. Rally, Northern Section Potomac District, May 30. Services 10:30, 2:30, and 7:30. Otto J. Klinsk, Night Speaker. Business meeting 6:00 to consider amendment to C. A. constitution. Church will serve meal at 5:00.—Kenneth Brann, Sectional Vice President, 217 Wood St., Westernport, Md.

BROOKLYN, N. Y.—Eben-Ezer Tabernacle, 415 53rd St., Annual Fellowship Day, May 30. Morning service, 10:45, in Norwegian language. Louis O. Rynning, Speaker. English meetings 3:00 and 7:30. Wesley R. Steelberg of Philadelphia, Pa., speaking at both services. Lunch served between afternoon and evening meetings by church.—Louis O. Rynning, Pastor.

GREEN LANE, PA.—Annual C. A. Rally, Eastern District, Maranatha Park, May 30. Services 10:30, 2:00, and 6:30, daylight saving time. District Superintendent Flem Van Meter, Leo S. Starver, and Thos. R. Brubaker, Speakers. Bring instruments and "Sing His Praise" songbooks. Cafeteria and lunch stand will be open.—T. E. Jenkins, District C. A. Secretary, 3118 N. Harrison St., Wilmington, Del.

MISSISSIPPI STATE S. S. CONVENTION LOUISVILLE, MISS.—State Sunday school Convention, June 3—4. Marvin L. Smith Superintendent of Alabama District, principal speaker. Five services daily. Rooms and meals furnished as far as possible. For further information write Filton E. Noland, Stonewall, Miss., or Ray Shulz, Pastor, Louisville, Miss.—Elton E. Noland, District S. S. Superintendent.

OKLAHOMA CITY, OKLA.—C. A. Devotional Convention, Oklahoma District 1110 N. W. Second St., June 2—4. Services: Monday, Pioneer Service 2:00. District Rally 7:30. Tuesday, Prayer 8:00, Service 10:00, Parade 2:00. Bring banners. Wednesday services at 8:00, 10:00, 2:00, and 7:30. Special speaker at each service.—W. C. Shackelford, District C. A. President, Okmulgee, Okla.

ITHACA, N. Y.—C. A. Rally and Fellowship Meeting, Central New York Section, May 30. Services: 2:00, Special Rally Service; 5:00, Ministers' Business Meeting; 7:00, Evangelistic Service. Special music and speakers. Bring basket lunch. Services in Methodist Church, W. State St. All sectional churches invited to attend with delegations. Glenn D. Jones, Sectional C. A. Vice President.—J. Boyd Wolverton, Pastor.

MEMORIAL DAY C. A. RALLIES Northern Ohio: Warren—First Pentecostal Church 243 Highland St. Services and Speakers: 10:00, Vincent Lucas, Youngstown; 2:30 and 7:30, H. E. Winburn, Toronto, Ont.

Southern Ohio: Dayton—Bethel Temple, 108 Buckeye St. Services and Speakers: 10:00, Arthur Thornton, Ohio State C. A. President; 2:30 and 7:30, E. J. Bruton, Bloomington, Ind.

C. A.'s requested to bring instruments and special songs.—Vincent Lucas, Ohio State C. A. Secretary.

WEST CENTRAL DISTRICT C. A. CONVENTION

DES MOINES, IOWA—Annual C. A. Convention, People's Church, 31st and Ingersoll Sts., May 30—31. Thomas F. Zimmerman of Granite City, Special Speaker; William E. Long, C. A. President David Hastie, and others, will speak also. Services 10:00, 2:30, and 7:00. C. A. Methods Class for all local presidents and delegates, each morning, 9:00-10:00. All young people's groups urged to attend.—Floyd T. Buntentbach, Program Chairman, 518 N. 8th St., Centerville, Iowa.

OPEN FOR CALLS

Evangelistic or Pastoral W. E. Collins, 417 Summer Ave., Greenville, Ill.—"I am leaving here after three years as pastor."

MISCELLANEOUS NOTICES

NEW ADDRESS—836 Chapin St., South Bend, Ind.—Jacob Miller.

NEW ADDRESS—737 Cross St., Longmont, Colo. "We have resigned the pastorate at McCook, Nebr., to take up the work as pastor of the Full Gospel Church here."—Glenn A. Reed.

FOR SALE—Used gospel tent, 40x60, square-end; heavy khaki army duck; complete with 3 main masts, 8-ft. side poles, and curtains. Priced for quick sale.—G. W. Martin, Box 142, Adrian, Mich.

EXCURSION TO GENERAL COUNCIL

A 810 round-trip excursion from Chicago to Minneapolis for the General Council has been arranged. Special train, leaving Chicago, Sept. 6, 11 p. m., returning Sept. 8, 8:00 a. m. For full particulars write Carl Frizen, 5003 Berwyn Ave., Chicago.—J. Robert Ashcroft, Chairman Young People's Fellowship.

NOTICE—The Assembly of God, located at 5th and G Sts., Lawton, Okla., welcomes the soldiers stationed at Fort Sill. We shall be happy to hear from friends or relatives of young men stationed here.—Edgar L. Newby, Pastor, 706 S. 5th St., Lawton, Okla. Telephone 2995 W.

NOTICE—If you have friends or loved ones stationed at Camp Grant, near Rockford, Ill., send me their names and addresses, including their company number and I shall be glad to get in touch with them.—Pastor Roy L. Buckley, 1904 N. Main, Rockford, Ill.

BROADCAST

"Voice of Prayer", Mondays, Wednesdays, and Saturdays, 11:15 a. m. Station KGER, Long Beach, Calif., 1390 kilos. Tell any prayer warriors you know, in that area, of this broadcast.—Curtis R. Nims, Evangelist.

MISSIONARY CONTRIBUTIONS

Table with columns for location and amount. Includes entries for ALABAMA, ARIZONA, ARKANSAS, CALIFORNIA, COLORADO, etc. Total amount listed as 1400.

Table with columns for location and amount. Includes entries for Dardanelle Robinson Point A of G SS, Dyers Assembly of God, Eldorado Assembly of God Ch, etc. Total amount listed as 375.

Table listing church assemblies and offerings across various states including Holyoke Assembly of God Ch, Shoshone Assembly of God, New Albany Full G Tab, etc.

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|---------------------------------------|-------|--------------------------------------|--------|--|--------|--------------------------------------|--------------|
| Alexandria Gospel Tab & SS            | 28.81 | Atco Pentecostal Church              | 5.00   | Boring Assembly of God                 | 2.00   | Memphis Assembly of God SS           | 5.00         |
| Clarissa Gospel Tabernacle            | 6.16  | Atlantic City Grace Pen Church       | 30.00  | Brownsville Assembly of God            | 10.00  | Mincola Assembly of God Ch           | 3.00         |
| Crookston Gospel Tab & SS             | 6.80  | Bridgeton Full Gospel Assembly       | 16.00  | Elkton Full Gospel Church              | 5.07   | Needmore Assembly of God             | 2.00         |
| Crosby Full Gospel Assembly           | 31.00 | Bridgeton Full Gospel Assembly YP S  | 3.00   | Enterprise Full Gospel Assembly        | 5.85   | Palestine Elmwood A of God           | 2.50         |
| Hopkins Gospel Tab CA                 | 10.00 | Butler First Baptist Church          | 15.00  | Goble Beaver Home Com Jr Ch            | 1.00   | Pasadena Assembly of God Ch          | 15.36        |
| Lakeville Assembly of God             | 15.30 | Emerson Full Gospel Chapel SS & YP   | 4.00   | Ione Pent Assembly & SS                | 11.64  | Port Neches Assembly of God          | 4.02         |
| Motley Gospel Tabernacle              | 2.50  | Jersey City Christian Ch SS          | 15.23  | LaGrande Gospel Tab YP                 | 8.00   | Reklaw Assembly of God SS            | 1.00         |
| Park Rapids Gospel Mission            | 5.70  | Long Branch Pent Ch & SS             | 14.00  | LaGrande Gospel Tab YP                 | 8.00   | Robstown Assembly of God             | 3.00         |
| Pequot Lakes Cory Brook G Tab         | 5.00  | Nutley Bethel Pen Assembly           | 13.24  | Medford Full Gospel Church             | 39.92  | Sachse A of God Ch & SS              | 3.95         |
| Pillager Casino Full Gospel Assembly  | 8.00  | Salem Pen Sunday School              | 10.00  | Myrtle Point A of God Ch               | 13.90  | Saint Joe Assembly of God            | 1.00         |
| St Cloud Gospel Tab & SS              | 9.98  | Washington Port C P Lighthouse       | 17.00  | Myrtle Point A of G W M P C            | 5.00   | Smithville A of G Ch & SS            | 1.58         |
| St James Gospel Tab                   | 7.46  | West Milford Full Gospel Church      | 4.80   | Newberg Full Gospel Tabernacle         | 10.92  | Snook Full Gospel Tabernacle         | 1.30         |
| Wells Gospel Tabernacle               | 7.37  | <b>NEW MEXICO</b> Personal Offerings | 9.33   | North Bend Assembly of God             | 1.80   | South Houston Assembly of God        | 8.10         |
| <b>MISSISSIPPI</b> Gulfport A of G    | .25   | Albuquerque Assembly of God          | 5.31   | Pendleton Assembly of God              | 17.00  | Stephenville Assembly of God         | 1.00         |
| Gulfport A of God SS & CA             | 25.25 | Cliff Assembly of God Ch & SS        | 2.25   | Portland Assembly of God Tab           | 22.10  | (Near) Thornton Bethel Chapel A of G | 1.27         |
| Louisville Gospel Tab SS              | 1.74  | Eunice Assembly of God               | 5.85   | Portland Gospel Tabernacle             | 65.98  | Tivoli Assembly of God Ch            | 4.83         |
| Meridian East End A of G Ch SS        | 6.40  | Gallup Assembly of God SS            | 3.93   | Portland St Johns A of G Ch SS & CA    | 6.96   | Tyler Assembly of God CA             | 3.00         |
| Meridian Eighth St A of God           | 3.35  | Gran Quivira Assembly of God         | 5.20   | Roseburg Assembly of God               | 12.78  | Victoria Spring Creek A of G         | 1.55         |
| Rosedale Assembly of God SS           | 1.10  | Las Cruces Assembly of God           | 10.95  | Sheridan Assembly of God Ch            | 25.00  | Wichita Falls Union G M P P L        | 3.00         |
| West Laurel Assembly of God           | 6.22  | Lordsburg Assembly                   | 3.65   | Silverton Calvary Pent Assembly        | 6.30   | Wink Assembly of God SS              | 5.00         |
| Yazoo City Assembly of God            | .91   | Mesa Rica Assembly of God            | 3.29   | Spray Assembly of God                  | 8.00   | Yoakum Assembly of God               | 7.22         |
| <b>MISSOURI</b> Personal Offerings    | 24.40 | <b>NEW YORK</b> Personal Offerings   | 103.42 | Stanhil Assembly of God                | 2.75   | <b>VERMONT</b> Personal Offerings    | 1.00         |
| Advance Rum-Branch A of God           | 4.02  | Alton Gospel Tabernacle              | 15.00  | Sweet Home A of G Ch & SS              | 14.67  | <b>VIRGINIA</b> Belvoir F G T SS     | 36.04        |
| (Near) Atlanta Bear Creek A of G      | 3.55  | Brooklyn Lighthouse Church           | 17.50  | Turner Assembly of God & YP            | 20.00  | Fries Assembly of God                | 6.45         |
| Berryman Assembly of God              | 1.53  | Buffalo Riverside Gospel Tab & SS    | 82.00  | Vale Assembly of God                   | 3.05   | Front Royal A of G Ch                | 3.00         |
| Bourbon Assembly of God               | 2.78  | Carthage Calvary Evan Tab SS         | 15.00  | Vernonia Assembly of God               | 7.52   | Hickory Grove Assembly SS            | 2.41         |
| Branch Long Branch A of G             | 3.00  | College Point Full Gospel Mission    | 2.30   | Walldport Assembly of God              | 4.10   | Norfolk Gospel Tabernacle            | 40.15        |
| Brimson Assembly of God               | 4.87  | Cornwall Assembly of God             | 35.00  | Westport Assembly of God & SS          | 26.64  | Petersburg First Pen Tab             | 18.69        |
| Brookfield Assembly of God SS         | 16.00 | Cortland Bethel Tabernacle SS        | 15.33  | <b>PENNSYLVANIA</b> Personal Offerings | 96.20  | Purcellville Pen Church & SS         | 5.00         |
| Bucklin Assembly of God               | 4.85  | Dansville Gospel Tabernacle          | 7.00   | Beaver Falls First Pen Ch              | 24.50  | Rileyville Full Gospel Mission       | 4.00         |
| Burnham Full Gospel A of G            | .50   | Dansville Gospel Tabernacle CA       | 1.00   | Bellwood Pent Full G Assembly          | 6.29   | Selma Full Gospel Tab                | 5.15         |
| Cape Girardeau Section CA Rally       | 3.50  | East Aurora Gospel Tabernacle        | 9.37   | Bessemer Italian Pen Assembly          | 4.46   | Winchester Hayfield Assembly         | 17.67        |
| Carrollton Assembly of God            | 8.64  | Endicott Calvary Tab Pent Ch         | 12.00  | Boynton Pentecostal Sunday School      | 6.66   | Windsor Pine Grove Assembly          | 18.07        |
| Cassville Assembly of God             | 3.90  | Martville Pentecostal Church         | 1.50   | Carbondale Full Gospel Church          | 22.00  | <b>WASHINGTON</b> Personal Offerings | 221.00       |
| Clinton Assembly of God               | 3.00  | New York City French Evan Ch         | 10.00  | Carlisle Bethel Tabernacle             | 12.00  | Arlington Full Gospel Tab & CA       | 8.00         |
| (Near) Crocker Sweet Home Assembly    | 4.00  | Niagara Falls Revival Centre SS      | 5.00   | Chambersburg Bethel Pent Church        | 22.00  | Bellevue Assembly of God             | 38.10        |
| Davisville Assembly of God            | 3.00  | Poughkeepsie Faith Pent Church       | 15.00  | Chaneysville El-Bethel Pent Assembly   | 1.82   | Bellevue Assembly of God YP          | 4.00         |
| Davisville Pyatt Hollow Church        | 2.40  | Ridgewood Pen Sunday School          | 8.00   | Clarks Summit Pen Assembly             | 6.40   | Buckley Glad Tidings Assembly        | 4.00         |
| Denton Assembly of God                | 3.92  | Rome Everybodys Tabernacle           | 3.85   | Coatesville Gospel Tab SS              | 7.00   | Burlington Faith Tab Assembly        | 4.50         |
| Des Arc A of God & SS                 | 4.11  | Syracuse Grace Tabernacle WMC        | 3.25   | Columbia First Pent Church SS          | 20.00  | Cashmere Full Gospel Assembly        | 6.00         |
| Eldon A of God Ch                     | 1.00  | Watertown Calvary Evangelistic Ch    | 4.00   | Duquesne Gospel Tabernacle             | 5.00   | Cathlamet Full Gospel Church         | 7.12         |
| Elmer Assembly of God                 | 5.50  | W N Brighton El-Bethel Pent Ch       | 16.00  | Freemansburg Church                    | 25.00  | Centralia Assembly of God            | 35.00        |
| Elvins Davis Crossing Assembly        | .75   | W N Brighton El Bethel Pent Ch SS    | 5.00   | Greensburg Pent A of G Ch              | 26.50  | Centralia Assembly of God            | 1.50         |
| Excello A of God Mission              | 1.00  | W N Brighton El Bethel Pent Ch CA    | 44.00  | Hamburg Full Gospel Tab YP             | 24.00  | Colfax Full Gospel Assembly SS       | 13.36        |
| Excelsior Assembly of God             | 6.00  | W N Brighton El Bethel P Ch P B      | 5.50   | Harrisburg Assembly of God & SS        | 21.00  | Colville Pent Church SS              | 5.00         |
| (Near) Fairgrove Peace Chapel         | 3.05  | <b>N CAROLINA</b> Personal Offerings | 5.00   | Irwin Pentecostal Church               | 14.00  | Copalis Crossing A of G & SS         | 39.17        |
| Fayette A of God Ch & SS              | 3.35  | Edenton Full Gospel Tab & SS         | 9.21   | Johnstown Grace Pen Church             | 20.00  | Electric City A of G SS              | 4.00         |
| Fornfelt Assembly of God & SS         | 5.02  | Elizabeth City Assembly of God       | 13.65  | Kane (East) Pen Assembly               | 5.00   | Ellensburg Bethany Pen Ch & SS       | 142.03       |
| Gerald Faith Tabernacle               | 5.00  | Wanchese Full Gospel Pen Ch          | 2.52   | Lebanon Pen A of God SS                | 3.67   | Grandview A of G Ch & SS             | 18.00        |
| Greenfield Glad Tidings A of G        | 7.40  | <b>N DAKOTA</b> Personal Offerings   | 1.40   | Mechanicsburg Pen A of God             | 5.00   | Granger Assembly of God              | 12.51        |
| Church & SS                           | 7.40  | Bowesmont Fleece Gospel Tab & SS     | 5.22   | Melcroft Full Gospel Tabernacle        | 17.00  | Ione Assembly of God                 | 9.12         |
| Halloran Assembly of God              | 1.10  | Cavalier Full Gospel Tab             | 14.92  | Mt Morris Assembly of God SS           | 19.80  | Leavenworth Pen A of God             | 25.00        |
| Hannibal Assembly of God SS           | 7.55  | Fargo Gospel Tabernacle              | 37.50  | Mt Union First Pentecostal SS          | 5.00   | Lind Full Gospel Church              | 12.27        |
| Kansas City Bethel Tabernacle         | 4.62  | Osnabrock Gospel Tabernacle          | 3.25   | Muncy Pentecostal Assembly             | 11.95  | Lynden Pentecostal Church            | 12.00        |
| Kansas City Blenheim A of G           | 18.29 | Rugby Gospel Taernacle & SS          | 15.11  | Ore Hill Pentecostal Church            | 6.07   | Lynden Pentecostal Ch YP             | 2.00         |
| Kansas City Friendly Ch of the A of G | 2.12  | Selridge Gospel Church               | 6.13   | Philadelphia Highway Mission Tab SS    | 44.63  | Molson Assembly of God               | 9.23         |
| Kansas City Gospel Center A of G      | 25.00 | Tokio Full Gospel Mission            | 5.56   | Philadelphia Lithuanian Full G SS      | 13.75  | Moses Lake A of G Ch & SS            | 9.21         |
| Koshkonong Assembly of God            | .73   | <b>OHIO</b> Personal Offerings       | 243.50 | Poland Assembly of God                 | 6.00   | Naches Full Gospel Assembly          | 9.75         |
| Malden Assembly of God Church         | 3.40  | Akron Krumroy Pent Church            | 23.00  | Shamokin Gospel Tab SS                 | 8.25   | Napavine Assembly of God             | 8.00         |
| Mexico Pen Assembly of God            | 3.89  | Akron Pen Ch SS CA & WMC             | 91.00  | Tower City A of God Ch & SS            | 5.94   | Omak Full Gospel A & SS              | 5.00         |
| Mokane Trinity Tabernacle             | .83   | Ashtland Calvary Ch SS & CA          | 10.00  | Yonkhanock Pen Gospel Tab              | 5.00   | Orville Full G A of God              | 11.96        |
| Mt Grove Assembly of God              | 1.00  | Bedford Assembly of God              | 23.20  | York First Pen Church                  | 43.31  | Pasco Full Gospel Ch & SS            | 11.96        |
| Mt Vernon A of God Church             | 2.58  | Bergholz A of G Ch & SS              | 8.00   | <b>RHODE ISLAND</b> Providence A       |        | Port Angeles Assembly of God         | 2.00         |
| Overland Faith Assembly & SS          | 4.00  | Blue Rock Stone Station Mis SS       | 4.75   | S of God & SS                          | 20.69  | Port Townsend A of God               | 1.78         |
| Orrick Assembly of God                | 1.45  | Brink Haven A of G Ch & SS           | 1.25   | <b>S CAROLINA</b> Florence Bethel T    | 8.43   | Poulsbo Full G Tab & SS              | 13.38        |
| Poplar Bluff Kerns A of God           | 1.00  | Cleveland West Side Pent Ch          | 45.00  | Georgetown Assembly of God             | 8.00   | Puyallup Woodland Sunday School      | 15.00        |
| Posoti Glory Hill Chapel AofG Ch SS   | 2.00  | Cuyahoga Falls Full G Tab            | 58.05  | <b>S DAKOTA</b> Personal Offerings     | 6.10   | Raymond Full Gospel Tabernacle       | 15.00        |
| Princeton Assembly of God             | 5.17  | Deer Park Christian Assembly         | 20.51  | Bonesteel Gospel Tabernacle            | 13.22  | St John A of G Ch & SS               | 6.49         |
| Puxico Assembly of God SS             | 7.70  | Delaware Trinity Pent A & CA         | 9.83   | Bruce Gospel Tabernacle                | 11.24  | Seattle Campbell Hill SS             | 3.00         |
| Risco A of God Church                 | .50   | Delphos Full Gospel Ch SS            | 6.52   | Buffalo Gospel Tab                     | 12.50  | Seattle Fremont Pent Tab SS          | 16.50        |
| Rolla A of God Sunshine Chapel        | 1.94  | (Near) Dover Bethel Chapel SS        | 3.00   | Edgemont Assembly of God               | 13.50  | Sedro Woolley Bethel Tab             | 10.59        |
| Saint James Assembly of God           | 2.28  | Findlay A of God CA                  | 20.00  | Haley Vessey Pen Assembly & SS         | 8.80   | Sequim Assembly of God               | 8.54         |
| St Louis Glad Tidings Tab             | 16.39 | Geneva Assembly of God               | 12.00  | Hill City A of God Ch SS & CA          | 4.14   | Shelton Assembly of God              | 1.65         |
| St Louis Gospel Light Tab             | 2.25  | Girard Assembly of God Ch            | 5.50   | Lucas Gospel Tab SS                    | 5.11   | Shelton Calvary Pent Ch              | 5.00         |
| Sedalia Assembly of God               | 20.00 | Lima Peniel Temple                   | 5.09   | Madison Gospel Tabernacle              | 10.00  | South Bellingham Fairhaven G Mis     | 10.00        |
| Senath Bucoda Assembly of God         | .95   | Lorain Assembly of God               | 15.00  | Mitchell Gospel Tab & SS               | 3.92   | Sunnyside Full G Tab SS              | 27.15        |
| Seneca Assembly of God SS             | 3.40  | Lorain Roumanian A of God            | 3.50   | Rapid City Assembly of God             | 10.06  | Tenino Assembly of God & SS          | 2.00         |
| Sevmour Assembly of God               | 3.00  | Martins Ferry Pent G Tab & CA        | 2.00   | Rosholt Gospel Tabernacle              | 10.74  | Thorp Assembly of God                | 1.38         |
| Sikeston Assembly of God              | 20.16 | Marysville Glad Tidings Tab          | 7.00   | Sisseton Gospel Tabernacle             | 31.45  | Toppenish Pen A of God               | 2.42         |
| Smithville Assembly of God            | .64   | Medina Bethel Assembly               | 26.00  | Winner Assembly Gospel Tab             | 5.25   | Vancouver Glad Tid Tab               | 29.00        |
| Springfield Northeast A of God        | 10.94 | Miamisburg Gospel Mission            | 7.25   | Yankton Gospel Tabernacle              | 4.00   | Yelm Assembly of God Mission         | 24.00        |
| Stanberry Gospel Tab SS               | 3.00  | Newcomerstown A of God               | 12.66  | <b>TENNESSEE</b> Personal Offerings    | 1.00   | <b>W VIRGINIA</b> Personal Offerings | 1.16         |
| Sullivan A of God SS & CA             | 58.71 | Newtown Wayside Tab                  | 5.00   | Burleson Detroit A of God Ch           | 2.25   | Arnettsville Assembly of God         | 1.00         |
| Sweet Springs A of God                | 1.12  | St Marys Prayer Group                | 5.60   | Chapel Hill Denton Chapel SS           | 1.00   | Carolina Assembly of God SS          | 3.25         |
| Versailles A of God Church            | 2.77  | Salineville Assembly of God          | 29.75  | Columbia Assembly of God SS            | 5.00   | Miami A of God & SS                  | 3.35         |
| Washburn Cave Spr A of God            | 1.35  | Scott Gospel Lighthouse              | 6.00   | Knoxville Assembly of God SS           | 3.75   | Saint Albans A of God's Mission      | 6.00         |
| Webb City A of God & CA               | 21.00 | Toledo Glad Tidings Tab              | 116.72 | Lewisburg Haskins Chapel               | 4.80   | Weston Shadybrook G Lighthouse       | 2.00         |
| West Plains Full G A of God           | 4.00  | Warren First Pent Church             | 50.00  | Nashville First Assembly of God        | 7.40   | <b>WISCONSIN</b> Personal Offerings  | 9.30         |
| <b>MONTANA</b> Personal Offerings     | 6.00  | Waynesfield Full Gospel A of G       | 2.00   | <b>TEXAS</b> Personal Offerings        | 17.00  | Athens Gospel Tabernacle             | 7.00         |
| Anaconda Bethel Tabernacle            | 14.65 | <b>OKLAHOMA</b> Personal Offerings   | 58.93  | Angleton Assembly of God               | 12.86  | Beaver Dam Full Gospel Tab           | 12.50        |
| Ekalaka Gospel Tabernacle             | 3.56  | Alva Assembly of God                 | 5.45   | Arcadia Assembly of God SS             | 2.00   | Boscobel Assembly of God             | 5.00         |
| Forks Pen Sunday School               | 2.50  | Ames Assembly of God                 | 3.12   | Arp Assembly of God                    | 7.40   | Iron River A of G & SS               | 6.00         |
| Glendive A of God Tab                 | 3.62  | Ames Assembly of God Juniors         | .88    | Ben Wheeler Flatwood A of God          | 1.18   | Lake Nebagamon Hawthorne G Tab       | 2.00         |
| Helena Assembly of God                | 10.00 | Buffalo Assembly of God              | 4.44   | Big Spring Assembly of God & SS        | 7.26   | Lodi Full Gospel Assembly            | 2.00         |
| Kalispell Calvary Tabernacle          | 46.00 | Camargo Assembly of God              | 3.00   | Boyd A of God Church                   | 2.00   | Menomonic Full G Tab & CA            | 8.25         |
| Pablo Assembly of God                 | 6.38  | Chandler Full Gospel Tab             | 1.58   | Bridgeport Assembly of God SS          | 1.95   | Milan Gospel Tabernacle              | 19.85        |
| Poplar Gospel Tabernacle              | .76   | Choctaw Assembly of God              | 1.00   | Caldwell Assembly of God SS & CA       | 5.00   | Milwaukee Full Gospel Church         | 108.10       |
| <b>NEBRASKA</b> Personal Offerings    | 18.60 | Comanche Oak Glade A of God          | 3.35   | Cayuga Assembly of God                 | 10.00  | Milwaukee Glad Tidings Temple        | 17.67        |
| Ainsworth Assembly of God             | 14.00 | Commerce Assembly of God             | 3.54   | Coriscana Full Gospel SS               | 10.00  | Owen Gospel Tabernacle               | 10.70        |
| Allen Assembly of God CA & YP Class   | 1.00  | Covington-Garber Oil Field A of G    | 29.28  | Corpus Christi First A of G WMC        | 9.00   | Racine Full Gospel Tab & SS          | 14.04        |
| Aurora Pentecostal Tabernacle         | 2.50  | Drummond Gospel Tabernacle           | 1.40   | Crane Assembly of God                  | 3.00   | Sparta Assembly of God SS            | 6.40         |
| Beaver City Assembly of God           | 5.00  | Drumright Assembly of God            | 10.00  | Crockett Gospel Mission                | 10.80  | Watertown A of God Tab               | 8.43         |
| Beatrice Assembly of God SS           | 5.00  | Duncan Assembly of God               | 7.71   | Cuero Assembly of God                  | 5.00   | Wausau Christian Assembly            | 19.00        |
| Big Spring Full Gospel Tab            | 83.90 | Fairview Assembly of God             | 5.81   | Dallas Bethel Temple                   | 100.00 | Wausau Christian Assembly SS         | 18.00        |
| Bridgeport Assembly of God            | 15.72 | (Near) Fairview Midway A of G SS     | 4.00   | Dallas Full Gospel Ch WMC              | 5.00   | West Bend Full Gospel Hall           | 5.50         |
| Burton Assembly of God SS             | 12.44 | Fittstown Assembly of God Church     | 6.00   | Dayton Assembly of God WMC             | 3.51   | Whitehall Gospel Assembly            | 3.00         |
| Burwell Blake Ch & SS                 | 12.25 | Hario Assembly of God CA             | 1.31   | Denver City Assembly of God            | 5.50   | <b>WYOMING</b> Buffalo A of G & SS   | 4.15         |
| Burwell Full Gospel SS                | 20.50 | Holdenville Assembly of God Ch       | 11.84  | El Campo A of God Church               | 5.00   | Buffalo Assembly of God CA           | 1.00         |
| Chappell Assembly of God              | 31.30 | Longdale Assembly of God             | 1.00   | Fairfield Assembly of God              | 31.31  | Cheyenne Downtown Tabernacle         | 34.40        |
| Emerson A of God Mission              | 2.00  | McAlester A of God Tab               | 5.00   | Flynn Assembly of God SS               | 3.00   | Glenrock A of G & Childrens Ch       | 3.77         |
| Hartington Full Gospel Ch & SS        | 5.57  | Morrison Assembly of God             | 3.50   | Fort Worth Blvd A of G SS              | 19.55  | Lance Creek A of God                 | 3.51         |
| Hershey Pentecostal SS                | 3.00  | Muskogee A of God SS & CA            | 9.00   | Freepont Assembly of God WMC           | 3.00   | Laramie Assembly of God              | 6.00         |
| Lincoln Assembly of God               | 17.97 | Nowata Assembly of God SS            | 4.50   | Giddings Assembly of God               | 5.76   | Rawlins Assembly of God              | 5.46         |
| Maxwell Assembly of God SS            | 5.00  | Okfuskee Church                      | .50    | Gladewater Assembly of God SS          | 10.00  | Rock River Full G Mission            | 4.65         |
| McCook Assembly of God                | 34.32 | Oklahoma City Glad Tid A             | 3.90   | Greggton Assembly of God               | 3.11   | Wheatland A of God Tab               | 7.52         |
| Monroe Okay Assembly of God           | 8.00  | Oklahoma City South Side A of G      | 3.50   | Hereford Assembly of God WMC           | 1.00   | <b>CANADA</b> Personal Offerings     | 23.77        |
| North Platte Full Gospel Church       | 1.96  | Perkins Assembly of God              | 1.80   | Houston Airline A of God               | 3.00   | Toronto Pen A of Canada              | 29.03        |
| Omaha Glad Tidings Assembly           | 24.10 | Picher Assembly of God SS            | 5.85   | Houston Broadmoor A of God             | 2.00   | <b>MISCELLANEOUS</b> Personal Off    | 423.40       |
| Ord Assembly of G F G Ch              | 7.00  | Pryor Assembly of God SS             | 1.50   | Houston Brooksmith A of God            | 3.00   | Total Amount Reported                | \$ 12,768.71 |
| Palmer Assembly of God                | 2.55  | Savre Assembly of God SS             | 7.15   | Houston Central Pk A of G WMC          | 14.00  | Home Missions Fund                   | 1,011.62     |
| Pender Assembly of God Ch             | 19.19 | Skedee Assembly of God               | 8.00   | Houston Denver A of G & WMC            | 13.77  | Office Expense Fund                  | 227.65       |
| Reynolds A of G Ch & SS               | 1.00  | Stillwater Assembly of God Ch        | 10.00  | Houston First A of G & WMC             | 19.00  | Literature Expense Fund              | 30.88        |
| Reverton Assembly of God              | 1.00  | Taloga Assembly of God               | 9.79   | Houston Heights Assembly of G SS       | 9.00   | Reported Given Direct for            |              |
| Scottsbluff Assembly of God           | 19.60 | Tulsa Home Gardens Ch L F M P B      | 4.00   |  |        |                                      |              |

# Backfiring

Charles Elmo Robinson

A long line of leaping flames advancing across the plain covered with tall, dry grass aroused a lonely rancher. He knew his home, his stacks, and his barns would be devoured by the fire unless it could be stopped. He got all the help he could and started backfiring. His plan was to send fire to meet fire, so that when the menacing flames came near they would go out for the lack of fuel. By determination, skill, and activity he thus saved his possessions from destruction.

A new fire has been started by the devil. It is racing with deadly menace toward our homes. It has already destroyed the children in thousands of homes, and unless we backfire against it our children will be subjected to its deadly destructive power.

A very few years ago what was called a "comic magazine" was launched. It contained lurid pictures and with burning words told of the ways of robbers, kidnappers, murderers, corrupt officials, and even supermen with miraculous powers doing dastardly deeds. Children "ate it up." That one "comic magazine" in these very few years has become 108 different similar publications and their circulation has reached the staggering total of 12,000,000 monthly! Boys and girls buy them—they can be had in almost any community—pore over them with the deepest interest, and lend them, borrowing others in exchange. It is believed that every magazine is read by at least four boys and girls on the average.

I was talking before a Sunday School group of Intermediates last Sunday of perhaps 125 Assembly of God boys and girls, and I asked how many of them had seen these magazines. So far as I could see every boy and girl there

flung up his or her hand in eager testimony that they had. This hellish fire is drawing very near our own homes.

The evil influence of these "comic magazines" is very strong and unbelievably bad. With 85,000,000 of our people every week under the depraving influence of the picture show, and 48,000,000 children every month being robbed of their God-given power to know and prize the right by the "comic magazines" is it not time to begin backfiring?

As publishers we cannot appeal to the children direct. We must reach them through the parents, the school teachers, the Sunday School teachers, and everybody who is interested in our country's still being fit to live in fifteen years from now.

In the *Pentecostal Evangel* we are sending forth the finest fuel for backfiring that we know of. The *Pentecostal Evangel* is written by Spirit-filled writers who earnestly pray and strive to make it the best possible backfiring agent. It is edited, printed, folded, and mailed by the same kind of people. It is sent out at what it costs us to produce it. Last year indeed, it cost us more to publish it than the total subscriptions amounted to. We send it a year for \$1 (\$1.50 for Canada and foreign), and now we are willing to send it during the balance of this year for 50c (75c for Canada and foreign).

We want to help backfire against the devil's terrible fires. Will you help too? Many of you could send us \$10 with 20 names and addresses (new subscriptions only) without feeling it too keenly. How could you possibly invest money in any way that would do more lasting good than to send the *Evangel* for the rest of this year to people who do not now get it? To assist you we are filling the balance of this page with blank orders. Fill in as many of them as you can get the money for. Write very plainly.

Gospel Publishing House  
Springfield, Missouri

I enclose 50c for each of the following subscriptions to the *Evangel* for the rest of this year. My name is \_\_\_\_\_

My address is \_\_\_\_\_

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