

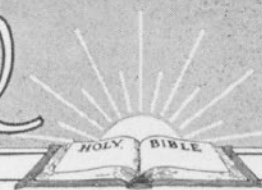


NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL

Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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"Thou Shalt Not Be Afraid"

Zelma Argue

MY HEART shall not fear!" Says the *Atlanta Constitution*, "Never before in all the history of civilized men has the world faced a future so dark and ominous. These are days to try men's souls. It has devolved upon our generation to bear the heaviest burden that has yet descended upon the spirit of humanity. It seems as though we are witnessing the blood-red dawn of Armageddon. Women, children, old men and boys wait within homes no longer secure, for the blasting death which may descend momentarily from the once serene skies."

"My heart shall not fear!"

When we know not where else to turn, we turn to the Scriptures.

Wonderful words! Words of very great confidence! They form part of a song. Who sang them? David. When did David learn to sing such wonderful words? In ease and security? Oh, no! It was in times of danger, times of war. It was David in danger who sang this song. David the ridiculed. David the thrust at. David the hunted. David the pursued. David the fleeing. How did David learn to sing it? Through facing a lion, a bear, the giant Goliath. When dodging Saul's javelin. When hiding in Adullam's cave. When fleeing for his life.

God's Word tells us also, "Thou shalt not be afraid." Are you dwelling in the secret place? "In the secret of His presence shall He hide me." Are you troubled? Are you facing distress? Do suspense, possible grief, separation, loneliness, possible shock and loss, loom dark upon the horizon? Says one writer: "We have entered an epoch more cruel, more heartless, more terrifying, than any the world has known before." Scripture has sustained hearts through the ages. It again can sustain when all else falls short.

"My heart shall not fear!"

Is there then grounds for confidence in seasons of great peril? God's Word gives assurance that

there is. Perhaps because *then*, our very helplessness makes us dependent. Our lack of knowledge makes us to trust One who knows all things. The very dimness of our vision causes us to trust to One who knows the way. Helpless to direct our own paths, we find that we can be good "acknowledgers." Acknowledge *what*? "In all thy ways acknowledge Him, and He shall direct thy

paths." A veil hides the future? My little ship I cannot direct? Then I can hand it over to One who can.

Jesus, Saviour, pilot me, over life's tempestuous sea:

Unknown waves before me roll, hiding rock and treacherous shoal:

Chart and compass come from Thee: Jesus, Saviour, pilot me!

"My heart shall not fear!"

Assuredly there has been a secret held by believers through the ages. Ignatius had it when, as the lions' teeth tore into his flesh he exclaimed, "Now I begin to be a Christian!" Polycarp of Smyrna, a beloved friend of the Apostle John, had it when, as an old man, he was brought before the Roman governor. "I will banish you," said the governor. The old saint replied, "You cannot do that, for I am at home wherever Christ is." "I will take away your property," said the Roman. "But I have none," said the saint, "and if I had and you took it away, I should still be rich, for I have Christ." "I will take away your good name," threatened the governor, "That is gone already," said the undisturbed saint, "for I have long since reckoned it a great joy to be counted the offscouring of all things for Christ's sake." "Then I will put you in prison," growled the governor. "You may do as you please, but I shall always be free, for where Christ is there is perfect liberty." "Then I will take away your life." "Then shall I be in heaven, which is the truest life." was the answer of this early saint and martyr.

Millions today face distress and anguish. Without minimizing this one whit, we humbly ask, has God's Word any strength to offer, any comfort to sustain, to undergird, to help us, as we face an unknown future? When my case seems to be at its worst, is there Scriptural reason to believe I need not be afraid? Christ had

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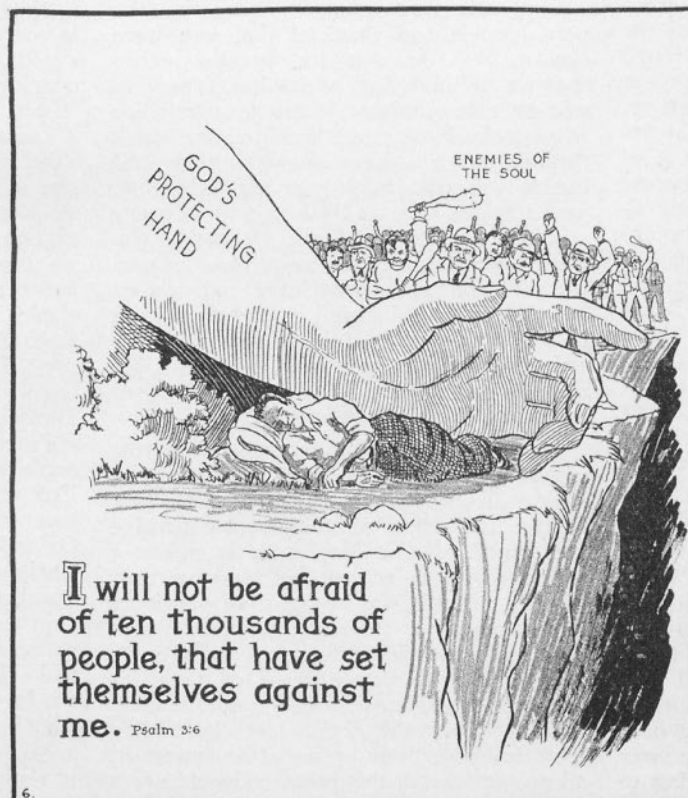
*"The Lord is my light and my salvation: whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?"*

*When the wicked . . . came upon me . . . they stumbled and fell.
Though an host should encamp against me, my heart shall not fear.*

Though war should rise against me, in this will I be confident.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." Psalms 27 and 91.



"Because the Lord Loved You"

By Lee Krupnick, Tulsa, Okla.

"The Lord did not set His love upon you, nor choose you, because . . . but because . . ." Deut. 7:7, 8.

HIS appears to be one of the most delightfully illogical attempts at reasoning that one has ever heard. The speaker is endeavoring to explain one of the profoundest mysteries of all experiences, the mystery which baffled another thinker when he exclaimed, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalm 8:4. The Psalmist frankly gives it up. But Moses, good soul, thinks he can put his finger on the reason, and ends up by giving us this illuminating statement, "The Lord loved you, because the Lord loved you." That is what his argument comes to when you track it down. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people: but because . . ." Yes, Moses, now just why was it? That is what we all have been wondering, ever since the day when He first showed us His great love. And Moses, bless his heart, makes us no wiser than we were before: "Because the Lord loved you." The lawgiver of Israel finds himself as utterly at a loss, when it comes to explaining the real riddle of the universe, as the humblest and poorest sinner who has tasted that the Lord is gracious. He sets out bravely to make his authentic pronouncement, and ends up by floundering in the sea of love as hopelessly as any of us.

That other keen-minded, mighty man of God, Paul, often gets tied up in just the same way. He enters on some profound argument, and grandually you find argument going, and he just breaks out of the entanglement like a lion bursting through the undergrowth of a jungle, breaks out in a song of praise to Him who loved us, because . . . ! No wonder, both Moses and Paul flounder, mighty men of God and keen intellects though they are, because this is the logic of love. To be utterly illogical, that is Love's privilege; to be unable to explain herself or to account for her actions, that is the way she goes on. That is precisely the language she uses, and the argument she employs: "I have loved thee, because . . ." And don't listen any further if you really expect an explanation, because there isn't any. There never was. There never will be, unless that great Love works her own miracle and makes you really lovable in the end.

Here is the greatest love story in the world, and at the heart of it the same dear old illogical reasoning: "I have loved thee, because . . ." "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." That is to say, when it comes to dealing with love you have to rule out at once all the ordinary motives which usually sway a man's actions. When you are trying to find out the reason for anybody's ever hav-

ing done anything so extraordinary as to fall in love with you, you had better begin with the most unlikely trait in your make-up that you can fix upon. It certainly wasn't because there was anything big or outstanding about you. Gal. 6:3; Rom. 12:16; Rom. 12:3; Deut. 8:17, 18. If you begin to figure it out along these lines, you will most certainly come to grief. You were chosen for some utterly inadequate reason. And just be very humble and very thankful you were chosen. Matt. 8:8. Be like the centurion who said, "I am not worthy that Thou shouldest come under my roof," like the Syrophenician woman (Matt. 15:27), who was willing to take crumbs. "Not by works of righteousness which we have done, but according to His mercy He saved us." Titus 3:5.

Yes, dear friends, we have nothing to boast about, it is only the love and mercy of God. There is nothing we do or have done; He does it all. In Psalm 40:2, it was the Lord who brought David out of a horrible pit, it was the Lord who brought him out of the miry clay, it was the Lord who established his goings, and it was the Lord who put a new song in his mouth. O friends, it is the Lord that does everything. He does it all. Our part is to believe the love God has toward us and to abide in His love. 1 John 4:16. No wonder the Psalmist said in Psalm 40:10, "Thy righteousness . . . Thy faithfulness . . . Thy salvation . . . Thy lovingkindness . . . Thy truth." It is the Lord, and the Lord alone, who does everything.

Yes, dear friends, again I say, just be very humble and thankful that you were chosen, like Abraham. Let us also realize that we are but dust and ashes. Yes, you who own those mighty structures that reach fifty stories high, you who sit on the king's throne, you who have accounts in several banks, you who think you are somebody, you are just dust and ashes, with but one step between you and death. O friends, you who think you are somebody, listen to me, please! You could not even move your little finger if God should remove the breath of life from you. So, friends, because someone has fallen in love with you, don't get puffed up about it. You probably will never be able to explain it satisfactorily.

Now, says Moses, it is the same in the wooing of the soul by God. There is no reason in heaven or on earth why God should have taken all this trouble to give you proof of His love, and to endeavor to win yours in return. He loves us, just because . . . "It was not because you were more in number than any people," Moses says to the people of Israel. And then he goes on to rub in the sense of their inadequacy to be considered for one moment fit objects for the divine love, by adding most brutally, "For ye were the fewest of all people." An earthly monarch would never for one moment have dreamed of forming an

alliance with a feeble folk like you. O dear hearts, God is just like His Son's good Samaritan, who, next morning, took out two pence, for no reason in the world but just that, having done one kind action, he thought he would go one better. He is like a man I know, who, having already sent one substantial check for the gospel work, shortly afterwards sends another; and when a certain group was prepared to remonstrate, he just told them to mind their own business, or words to that effect. You never can explain the ways of love, and you will only get into a hopeless tangle if you try.

Isn't that partly the reason for our backwardness in believing and resting in the love of God? We don't realize that God, who made us in His own image, loves us in precisely the same apparently illogical fashion in which we all love? We imagine He must be dazzled by size, enamored by hugeness. "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people."

That is just the trouble with our faith, that is what tends to choke our prayers: we simply cannot believe that the prayer of a child by its crib means far more to God than all the planets that go marching around His throne. It may appear to be illogical, but then it is just love. If there is anybody who cannot see why God should love him, or listen to his prayer, or give him just one moment's thought, you have hit on the very reason why He does it all. He loves you, just because. . . .

You know why the seven years Jacob worked for Rachel seemed but a few days? It was "for the love he had for her." Gen. 29:20. You know why God cast a certain man's sins behind His back? Because "Thou hast in love to my soul delivered it from the pit of destruction." Isa. 38:17. You know why He washed us from our sins in His own blood? Because He loved us. Rev. 1:5. Did you know that because of His great love, He loved us even when we were dead in sins? Eph. 2:4, 5. Do you know why Christ gave Himself for the church? Because He loved the church. Eph. 5:25. You know why Paul could say, "I live by the faith of the Son of God"? Because Christ loved him, and gave Himself for him. Gal. 2:20. O friends, He loves you, just because . . . Don't try to explain it. You can't. Even Paul said, in Eph. 3:19, Try, if you can, "to know the love of Christ, which passeth knowledge." Or as Goodspeed quotes it, "to understand Christ's love, so far beyond our understanding." Or at Partridge quotes it, "to gain an idea of how far the love of Christ exceeds our research." Weymouth, Worrell, and Moffatt quote as follows, "to know the love of Christ that surpasses all knowledge."

So, dear friends, if you try to reason it out along the ordinary lines of logic, you will not make it. If you try to explain

what brought the Son of God to Calvary, or what sent Livingstone to Africa, I advise you to give it up, if you think of applying ordinary standards. Every time you find a servant of God at home or abroad employing talents that would have won him fame and riches in any other sphere of activity, for a wage that a scavenger would despise; when you find a girl sacrificing herself for a peevish and querulous old parent; when you come across a woman denying herself for an exacting tyrant of a husband; when you come across THE MAN standing in silence, while they spit in His blessed face, and going forth bearing His cross, there is only one explanation: "I have loved thee, because. . . ."

The fact is, we get hopelessly entangled when we attempt to get beyond that "because." Jesus gave no reason for the erratic behavior of the father who, when his prodigal and scapegrace son was yet a great way off, saw him, and had compassion, and ran, and fell on his neck, and kissed him. Nine times out of ten we are right in our intuitions, and nine times out of ten we are wrong in the reasons we give for following them. The best answer I know for the Atonement is, "He loved me, and gave Himself for me, because" and to leave it at that.

I know that God is never impressed by size or fancied merit, or any of the things that so impress us. And so when I come to Him for pardon for my sins, and for an ear to hear my prayer, and a heart to share my sorrows, I will not allow myself to be bullied by appearance or badgered by circumstances. Truly I must repeat that this is the most wonderful love story in the world. "God so loved the world, that He gave His only begotten Son."—Why?—"Just because. . . ."

"Thou Shalt Not Be Afraid"

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this to say, "See that ye be not troubled." Also, "When ye shall hear of wars and commotions, be not terrified." Why shall we not fear death? Because the Christian has learned that it is but a tunnel leading through to glory.

"My heart shall not fear!"

Did Stephen know fear? We have no record of it. Did Stephen see the stones? We have no record of it. What is recorded that he saw, is JESUS, standing to receive him. Did Daniel know fear? We have no record of it. One of the truly great pictures given us in Scripture is of Daniel, when he knew the writing was signed, with his windows open, kneeling upon his knees three times a day, and praying "as he did aforetime!"

"My heart shall not fear!"

Did the three Hebrew children know fear? We have no written record of it. We read their reply: "Our God is able to deliver us, yet, if not, yet will we not bow down." Spurgeon said: "Discontent and murmurings are as natural to man as thorns are to the soil. We need not sow thistles and brambles; they come up naturally. But the precious things of earth must be cultivated. If we would have wheat, we must plow and sow; if we want flowers, there must be the garden, and all the gardener's care. Now, contentment is one of the flowers of heaven, and if we would have

it, it must be cultivated; it will not grow in us by nature, it is the new nature alone that we maintain and cultivate by the grace which God has sown in us. Paul says, 'I have learned . . . to be content,' as much as to say, he did not know how at one time. It cost him some pains to attain to the mystery of that great truth. No doubt he sometimes thought he had learned, and then broken down; and when at last he had attained unto it, and could say, 'I have learned in whatsoever state I am, therewith to be content,' he was an old man, upon the border of the grave—a poor prisoner up in Nero's dungeon at Rome."

In what can we be content and fearless? In world conditions as they are? Every heart is grieved with world conditions today. "Millions who have tasted the sweets of liberty for a few brief decades are now ground under the iron heel of tyrannies more terrifying than any that cursed the earth before. Secret police swarm among them ready to stifle the first mutterings of independence or revolt. Concentration camps are crowded with courageous souls who have dared to speak their minds. The world is being torn, battered and ruined by the most terrible war in history, which is rapidly producing an intensity of fear and horror," states one writer.

Christ foretold "distress . . . with perplexity" would precede His return, and we who look for Him are privileged to look beyond the dark hour just before the dawn that will usher in His glorious reign when peace and righteousness shall cover the earth as the waters cover the sea. All pretenders for world conquest notwithstanding, the Crown is reserved for Christ. "Thus saith the Lord God: Remove the diadem, and take off the crown . . . exalt Him that is low, and abase him that is high. I will overturn, overturn, overturn it; . . . until He come whose right it is, and I will give it Him." Ezek. 21:16, 27. Again, in the wonderful Messianic Psalm (2nd) when the rulers are taking counsel together against the Lord, and against His anointed, we read: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. . . . Yet have I set My King upon My holy hill of Zion." After the tempest and tumult will yet come the glory.

Meantime to us come valiant words from those across the seas, exposed to great dangers. I have been loaned a group of letters, by a sister attending our services, received from her brother and sister living on the South Coast of England, directly in the course of attacking planes on their way to London. Many air conflicts take place above their farm, the old family homestead, and a number of planes have been brought down on their land. The letters center around the mother, now more than 92 years of age, and her great peace of mind when the noise and shock are at their worst. Some years ago, under the ministry of Pastor Stephen Jeffreys, this aged mother was healed of a tumor in the lower bowel. A church has been erected on their property, and Brother Howard Carter and other workers make this farm their home when in that part of the country. Hard as recent months have proved to be, yet they have been sustained in great peace and inner victory. I quote from some of the letters (all censored):

"Loving greeting in our precious Lord. You will be anxious to know how Mother and we all are in these awful days of war. Well, the last few days have been very bad indeed, but praise God, we've all been protected by Him. The enemy planes have swarmed over. Several of our people were in the wheatfield, and had to lie right under the hedge for shelter from bullets and shrapnel. Picture us all standing on the cellar steps with Mother, while the house shook and windows and doors rattled for one-half hour. Needless to say, the noise of planes and machine guns is like the end of all things ready to crash together.

"Some of our members used to cycle to our meetings, but it's dangerous. Some are held up in raids, as the roads are blocked immediately the siren goes. Mother is so wonderfully brave and peaceful through it all, knowing that if God allows, at any moment anything may happen, or our home be destroyed. We know God can still deliver and preserve us, so do not worry."

Later "Still sheltering in Psalm 91. It's only God's love and mercy that we are kept safe at all. All we can say is, 'I will both lay me down and sleep, for it is Thou, Lord, only, that makest me to dwell in safety.' Hallelujah! We must trust Him whatever comes. We are in His hands, and loved with everlasting love. Glory to His Name! We had two new soldiers in our service this morning, and praise God, both were saved tonight. There is no greater joy on earth than winning souls for Jesus. Joy on earth, and joy in heaven. I can hear the raiders going over London now: fancy the power to destroy life right over our heads. Many must soon face suffering and death, be ushered into eternity, and perhaps unprepared to meet the Lord. I wish all Christians would awake to the responsibility to witness for Jesus! We had a nice open air meeting at 6 o'clock this evening. Numbers of soldiers and air-men heard the precious Word."

Later. "Here we are, still safe, and trusting in Him for body, soul, and spirit. Raids seem to be getting about like last summer and autumn, and yet we will not fear, only trust in our great Deliverer, and wait patiently for Him, or to witness a great victory from His hand, in answer to prayer. All day bombers have come over the channel. From 15 to 20 come in groups and are often directly over our heads, and one can only pray and trust. We feel God will keep us safe, but we are ready to meet Him, in Jesus."

Later. "Air battles are in full swing, and even since I've been writing now, have had to stand over Mother, with something to protect her, while the anti-aircraft guns have battled overhead. Praise God, we are safe in Jesus. Two evenings ago we experienced an awful battle (cut out by censor). The very earth was shaken. I covered Mother's face with something for protection, and stood, leaning over her and praying. The Lord has spared and protected us all. Can only trust wholly in Him. Do not worry. Nothing can happen unless the Lord permits it."

With this, we leave our dear friends who are in so dangerous a place, praying much for all who, in danger, are looking above, and trusting that we all may be brought at last home to be with Jesus, and that even now, the Lord will overrule events on this earth, causing even the "wrath of man to praise Him!" And He promises, "The remainder of wrath shalt thou restrain." Psalm 76:10. But we believe that the Lord would be enquired of to do this for us.

"If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."—Daniel Webster.

In Days of Apostasy

Read Numbers 16:41-50 and I Corinthians 10:10, 11.

It is impossible for the Scriptural observer to watch God's church today without deepening alarm and even heartbreaking sorrow. The return of the priest to rule, and undermine, and destroy; the appalling abandonment of belief in the Word of God; the flippant worldliness of method, walk, and heart; the church divisions, jealousies, quarrels; the open backsliding over which we seem absolutely powerless; above all, our own failure to meet it all with our faces in the dust. We begin faintly to understand Jeremiah when he said: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. 9:1.

Now observe: *out of this black disaster arises one of the most exquisite privileges of the Christian.* The Holy Spirit has drawn a parallel. "Neither murmur ye, as some of them murmured" (the revolted children of Israel, Num. 16:41) "and perished by the destroyer. *Now these things happened unto them by way of example; and they are written for our admonition.*" I Cor. 10:10, 11. R. V. Ponder the scene to which the Holy Ghost draws our attention. Moses is the Mediator, the type of Christ. Heb. 3:2. Aaron is the priest: *and we are priests.* Rev. 1:6. Priests sometimes have to intercede for priests. The incense which Aaron sprinkled on the altar is typical of prayer. Psalm 141:2; Rev. 5:8. *We are priests come up white from the laver, with command over the incense, equipped for the intercessions of God.* Nearly all the great prayers of the Bible are intercessions: Abraham for Sodom; Moses for Israel; Solomon for the Temple; Daniel for the captivity; our Lord and Paul for the church.

When the children of Israel murmured against Moses and Aaron and gathered themselves against them God began to act. The glory of the Lord appeared in the cloud (Num. 16:42) above the Tabernacle. "They continually say unto me, Where is thy God?" But *God is here.* God is in the world. God is in the cloud. God is among His people. God is not far from any one of us, and *God does not leave the consciences of His people untroubled.* The children of Israel instinctively turn their faces to the cloud. God responds with a vision of devouring fire—His judgment of sin. This is

SPECIAL NOTICE TO MINISTERS AND CHURCH BOARDS

In the August 2nd issue of the Evangel a special offer was made on the purchase price of the song books which will be used at the General Council in Minneapolis.

This is to announce that this offer has been withdrawn as all books have been taken through the advance orders.

—Gospel Publishing House

the purging terror needed by the modern church. We have forgotten the *sword* in the mouth of Christ; we have forgotten that even on Jesus rested the *fear* of the Lord. Isa. 11:2. The awful certainty is that, sooner or later, God is bound to deal with His people. But the blessed certainty, Hallelujah, is that God is in the Holy of holies, *waiting for intercessions.* "And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them in a moment. *And they fell upon their faces.*"

Mark the tender marvel of it all. (1) The mediator directs the priest to rush in with the incense. Num. 16:46. *Christ commands, not accusation, but intercession, for the people of God.* The Judge is at the doors, "and Aaron ran." James 5:9.

(2) Intercession is the function of a priest. The plague was deserved; the sin of God's people is rightly punished. But it is for a priest to *reconcile* God and man, not to *estrangle* them. "Let the priest, the ministers of the Lord, *weep* between the porch and the altar, and let them say, *Spare Thy people, O Lord.*" Joel 2:17.

(3) Incense is pounded spice. So heart-broken intercessions are the most odorous on the altars of God. "And they *fell upon their faces.*" Psalm 44:24, 25.

(4) Intercession demands a forgiving spirit. The children of Israel charged Moses and Aaron with these words: "Ye have killed the people of the Lord." But it was an unjust, cruel, wanton charge. On the contrary, Aaron might have replied: "The Lord judge between us. If *we* be the guilty, let the plague strike us." God's priest ran into the plague-laden air, careless of life, and braved the still more dangerous wrath of God for his wanton accusers. *This is the spirit of Christ.* Mark 11:25. We must be great forgivers before we can become great intercessors. If the Heart on the Throne forgives, shall not this heart in the dust?

Now observe the magnificent results. (1) "The plague was stayed." The *people* were no worthier; but the *prayer* was accepted. *Two men saved two millions.* God's judgments are actually stayed by the intercessions of His priests.

(2) Prayer can remove sin, as well as revoke the plague. "Let them *pray over him; and if he have committed sins, it shall be forgiven him.* James 5:14, 15. It is an amazing fact that intercession can reach even to the judgment seat. "At my first defence no one took my part, but all forsook me: I *pray* that it may *not be laid* to their charge." 2 Tim. 4:16.

(3) Plead blessings on others and we invoke blessings on ourselves. James 5:20. In the next chapter (Num. 17:7; 18:1) Aaron's rod blooms *alone* which means that he and his house are made perpetual intercessors before Jehovah. In one of his last addresses, Dr. Pierson said, "I say to you with the solemnity of a dying man, that

no man has ever laid hold on the supernatural power of God as it is possible to lay hold on that power."

For it is the spirit of intercession which produced, in this closely allied incident, one of the most wonderful occurrences in the history of the world. So awful had been the failure of the people of God that He said: "I will smite them with the pestilence, and disinherit them." But to Moses God said: "I will make of *thee* a nation *greater and mightier than they.*" Num. 14:12. Never before or since has such an offer been made. It was an offer made directly by God Himself and involved the destruction of all His people, leaving Moses God's sole representative on the globe. It promised a mightier nation through Moses. It offered to him the holiest and most enduring of all dynasties, and far the most wonderful throne in the world. It also involved the transmission of Messiah to Moses' line. Moses was never greater than in this supreme crisis of his life. He who was tried so sorely as to lose the Holy Land through the infidelities of this very people, is as silent as the grave on the offer. He will not raise his house on the ruins of God's people." *Oh, that the very sins of the Church, and the anger of God, may now awake such Godlike intercession and such Gethsemane intercessors!*

Moses cast everything on the character of God. "If Thou kill this people as one can, then the nations" will think Thee weak or malignant. Moses loved and honored God too much to accept the offer, for God's glory is at stake, God's repute among the nations, God's power and grace and love.

Hear now the solemn word of Christ. "I will kill her children with death; 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. But meanwhile the door of intercession stands open. God's heart is just one great sob over a lost world. Therefore our hearts are to be one great sob over an errant church. "O Lord, to us belongeth confusion of face, because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses; O Lord, forgive; O Lord, hearken and do; defer not; for Thine own sake, O my God!" Dan. 9:8, 9, 19.

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A True Story

To many, the theatrical life appears to be the ideal life of glamour, ease, and luxury. But it is not so.

We were singers on the stage for many years, and although we were moral, yet there were certain things we had to do to be popular. Habitually late hours and occasional drinking made it anything but an ideal life.

At one time our little boy was the youngest tenor singer in the United States. He made his first appearance when he was two years old and a year later he was singing high tenor in our quartet. They used to put him in the opera box and turn the spotlight on him while the rest of the quartet sang on the stage.

We were in Dayton, Ohio, when the flood of 1913 came. My husband was marooned in the flood. For three days I stood at the water's edge and frantically watched as hundreds of people were brought in dead. I saw the house my husband was supposed to have been in, burn to the water's edge. I screamed for twenty-four hours and the next morning I was white headed, at the age of 27, but my husband was unharmed.

The shock caused by this terrible experience produced nervous prostration and the doctors ordered me to Oklahoma for my health.

While in Tulsa, Oklahoma, my boy begged to go to a Salvation Army meeting. He was eight years old and was to appear that night on the stage, but I gave him a quarter and told him he might go. A little later, while standing on the street corner, I saw him coming down the street with the Salvation Army parade, singing with all his might. When he returned I asked him if he had spent his money.

"Yes, Mommy," he replied, "I gave it to the man who spoke. He was from China and he said a Chinaman could be kept a day for a penny. And that for every penny we gave, we would have one soul in heaven. So I'll have twenty-five souls in heaven, Mommy."

His words struck me like a blow. They were the first of the events that God brought into my life to arrest my attention and bring me to my knees.

That night it seemed that something powerful struck my spinal column. By morning my shoulders were twisted out of place and there were nine bumps, as large as a person's fist, from the base of my skull to the end of my spine. For eight weeks I lay prostrate with spinal meningitis.

When the terrible pains came it would take three people to hold me on the bed. The street was roped off and not even a milk truck was allowed to go by because of my intense suffering.

Very soon our money was gone and my husband had to get a job at a factory. Kimball Gray, one of the old pillars of the church, worked there too. Instead of eating at noon, Mr. Gray would fast and pray. When he heard about my condition he said to my husband, "Why not give God a chance?"

He sent Mrs. Kitchen to see me and she told me the story of Jesus and how He could heal me. I made fun of what she said, and after she had gone I screamed, "Don't ever let any of them back in my house again."

That very afternoon Dr. Grosshart of Tulsa told me that there was no hope of my recovery. "I could put you in a plaster cast," he said, "and you might live for six weeks. But if you do live you will be a raving maniac."

When I heard that I cried, "Oh please send for those Christians." They came, and the Lord saved me that afternoon.

Then they said, "The Lord can heal you: we are going to take you to church tonight," and they carried me there on a cot.

At the church Brother Gaston prayed, "Lord, this young woman has wasted her life; but if you can do something with this body do it, in the name of Jesus." Then he took hold of my hand to raise me up.

I said, "I can't do it."

But he said, "You don't have to do it, the Lord will."

Nine times I heard my back pop, and with each pop I straightened up a little more. I stood up as strong and erect as I am today and walked eight blocks to my home.

In the morning I walked back to the church and stayed all day while folks came to see the miracle God had wrought.

That night my husband said, "Let's go back to the church tonight. Those people have something. I don't know what it is, but whatever it is I want it."

That night, while kneeling at the altar I started to speak in tongues. I had heard that those people put a powder on you that made you do queer things. So I tried to jerk away, but I seemed to have lost control of myself. I was wearing my stage hat and other theatrical clothes. I felt them taking my hat off and I tried to resist, but could not. I tried to call my husband to help but I couldn't say the words.

Somebody kneeling near me said, "Now, Lord, if I asked for bread you would not give me a stone. I am asking You, Lord, to fill this girl with the Holy Ghost."

I thought, "Well now, that is sensible. She is not asking the devil for me, she is asking the Lord."

For two hours I could hear my own voice away off in the distance saying, "Glory, hallelujah," and speaking in some other language. Finally my voice came back louder and louder. When I became conscious of my surroundings I found that there were about a hundred people around me at three o'clock in the morning.

Fifteen days after I was healed we consecrated ourselves to the Lord for full-time service. In the 27 years since then, altogether I don't think I have been out of service for 40 nights. It hasn't been an easy life, but God has always more than repaid us for any sacrifices we have made. My little girl had to change school 11 times in nine months.

We started to work in Loveland, Colorado, in a big tent meeting. The tent was

blown down and our minister had to "hitch-hike" to Denver to get someone to come and put it back up.

It was the 4th of July and my daughter, Charlotte, and I were at home with not a thing in the house to eat. Like any normal girl of 16, my daughter felt disheartened as she saw people going by with their picnic baskets when we had nothing.

"Mother, haven't we *anything* to eat?" she asked.

I had to answer, "There is not a bite in the house, not even salt. But, I'll tell you what you can do. I have six two-cent stamps; you go over to the grocery store and get whatever you want." She went, but the store was closed.

Just then a man came along and asked, "Do you want to buy some doughnuts?"

"I have no money," she replied.

"Please allow me to give you a dozen of them, and if your mother likes them I will be around tomorrow and she can buy some then."

Thankfully we ate the doughnuts. Then I laid the stamps out before us and prayed, "Lord, what shall we do? We can't even cash these stamps."

Just as I finished praying, a girl came to the door and invited Charlotte and me to go with her family for a picnic.

When we returned to the house, the table was loaded with groceries and the tent was back up. Unsaved people of the city had done it all because they had missed the meetings after the tent was blown down. Before long a revival swept the town and souls were saved and filled with the Holy Spirit.—Mrs. F. L. Williamson, 2213 S. W. 31st Street, Oklahoma City, Oklahoma.

Ed. note—Mrs. Williamson is the mother of Mrs. Webb, wife of Bert Webb, Pastor of the Central Assembly in Springfield, Missouri.

The Gifts of the Spirit

John Wesley in his sermon entitled, "The More Excellent Way" (Volume III., Sermon 89), says: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after the fatal period when the Emperor Constantine called himself a Christian and, from a vain imagination of promoting the Christian cause thereby, heaped riches, power, and honor upon Christians in general, but in particular upon the Christian clergy. From this time they almost totally ceased; very few instances of this kind were found. The cause of this was not as has been vulgarly supposed, because there was no more occasion for them because all the world had become Christians. This was a miserable mistake. The real cause was that the love of many—of almost all—Christians, so-called, had waxed cold. The Christians had no more of the Spirit of Christ than the other heathen. This was the real reason why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church—because the Christians were turned to heathen again, and had only a dead form left."

Pastor Wilson, of the Full Gospel Tabernacle, Kansas City, Missouri, has ordered fifteen subscriptions to *Our Sunday School Counsellor*. Have you ordered yours?

"The Cross Between"

Wm. Burton McCafferty, Fort Worth, Texas

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

THE Cross occupies a central position in the eternal purpose of God. It is the pivot point of the divine plan of salvation. It is the keystone in the spiritual Arch of Triumph. It is the point of convergence of all types, shadows, covenants, laws and prophecies. It is the hub in the wheel of eternity; and around it the plan of eternal redemption turns. Without the Cross there would be no hope for mankind—no life for the world; all would be chaos and utter confusion—death and eternal damnation. Its gospel is the one gospel that saves. There are many gospels so-called, but only one gospel of salvation. It quickens; it regenerates; it empowers the believer. "It is the power of God unto salvation to everyone that believes."—Rom. 1:16.

It Stands Between the Shadow and the Light

The shadowy types of the old dispensations end at the cross, and the light of their fulfillment radiates from it. The darkness of past dispensations gives way for the light of the new ages at the cross, the sunset of past time meets with the dawn of the new day of Calvary.

It is here that we sing with the voice of triumph the words of the apostle John: "The darkness is past and the true light now shineth." 1 John 2:8. "God who commanded light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. And "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the of holiness; and the night of sorrow darkness of sin gives place to the light Spirit of the Lord." 2 Cor. 3:18. The flees before the rising light of gladness. Isaiah 60:1-2. The shadowy types, prefiguring the great Atonement, passed away when the veil of the temple was rent in twain from top to bottom at the death of Jesus on the cross; and with their passing the light of God's redemption shined forth from the cross. The rending veil also signified the passing of the darkness of sin.

It Stands Between a Holy God and Sinful Man

There is no approach to God but by the Cross. There is no reconciliation possible between God and man apart from the cross. The three links of a chain may well illustrate this fact. There must be a middle link to connect the other two. The one link is God and His awful holiness, the other link is man and his sinfulness. God is of too pure eyes to look upon iniquity or to behold sin, (Hab. 1:13) and man is too sinful to contact through his own efforts a

holy God. The Cross has made the contact possible. Christ is the mediator between God and man—the middle link of the chain. By His oneness with the Father in deity and holiness, He may contact God; and by His oneness with man in human nature and attributes, and by His assuming the sins of man, He may contact man and accomplish the great reconciliation. (1 Tim. 2:5; Rom. 5:10; 2 Cor. 5:18-19). Job of old had said, "Neither is there any daysman (i. e. umpire, pleader, mediator) between us, that might lay his hand upon us both." Job 9:33. This is a prophetic hint of the need of a mediator between God and man, one who by His humanity might "lay his hand" on man, and by His divinity lay His hand on God, and thus make reconciliation between God and man. Christ on the cross fulfilled this great need; and we now have a Daysman between us and God, who lays His hand upon us both. Praise the Lord! The Edenic sword of fire, the unapproachable Ark of the Covenant, the dividing veil of the temple hanging between the holiest of all and the outer sanctuary, all indicate that God may not be contacted apart from atonement and a divinely ordained Mediator. The Cross makes that atonement and Christ is the Mediator.

*Between the holiness of God
And this black sin of mine
Has come the Man of Calvary,
The Holy One divine.
In human form the Christ hath borne
The sin that me defiled;
And He my wayward, rebel soul
With God hath reconciled.*

It Stands Between Law and Grace

The law of works ceased at the cross, and "grace and truth" came thereby. The law of works was "imposed" only until the "time of reformation" (Heb. 9:10) and then "vanished away." Heb. 8:13. Therefore it is "not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration, and the renewing (i. e. regenerating power) of the Holy Ghost; which He shed on us abundantly through Jesus Christ our

Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:5-7. Christ then, is "the end of the law for righteousness to every one that believeth." Rom. 10:4. We have "become dead to the law by the body of Christ" (Rom. 7:4) and "He has blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:4. The law was observed through its ritualism—offerings, washing, daily observances—by those of old who looked forward to the Cross. We look back to the Cross in which these things were gloriously fulfilled and rejoice in salvation by grace. There is our offering, there is our washing, there is our sabbath rest and peace. They of old looked forward; we of this age look backward to the Cross.

*Look backward to the Cross and see
Where Jesus died to save
Thy captive soul, and make it free
To triumph o'er the grave.*

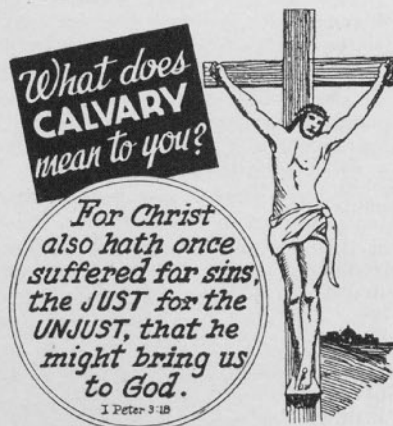
It Stands Between Righteousness and Unrighteousness—Between Life and Death

Righteousness is of God, sin is of Satan. God is victor at Calvary; and Satan is defeated at the Cross. Christ brought God's righteousness to man and took man's sin to God for judgment. Sin is judged at Calvary and righteousness is imparted there. There at the Cross is the dividing line between sin and holiness; between the blessing and the curse. God has said: "See, I have set before thee this day life and good, and death and evil. . . . I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 3:15-19. This divine admonition looks forward to the Cross, which is the point of separation between the conditions mentioned here. The death here spoken of is more than the death of the body, but refers typically and prophetically to the eternal death of the lost man. The life is that eternal life that comes by faith in Christ and which shall be fully manifested in the immortality of the body at the second coming of Jesus. For it is by the Cross that "Christ hath abolished death and hath brought life and immortality to light." 2 Tim. 1:10. Thus we may see that the Cross stands between eternal life and eternal death.

*'Twixt life and death; 'twixt weal and woe
I see the Blood-stained cross.
It conquers sin, defeats the foe,
And cleanses me of dross.*

It Stands Between the Old Life of the Flesh and the New Life of the Spirit

The life controlled by the motions of the flesh is described in the seventh chapter of Romans, "When I would do good, evil is present with me," and "how to perform that which is good I find not." vv. 18-21. The inability to "do good"—to perform that which God's law commands—is because of the presence of another law, the "law of sin and death" which is entrenched in the members. It must be destroyed. It is for this purpose that God sent His Son to die on the cross; that through Him we might become "dead to the law" and sin, but "alive



unto God." Rom. 6:11; 7:4. When faith lays hold upon the Cross the dismal wail, "Oh, wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24) is changed to the song of triumph, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ hath made me free from the law of sin and death." Rom. 8:1-2.

We are victors, and "more than conquerors" through Christ and the Cross. The Cross has separated us from the old life of the flesh. It stands between our new life of the Spirit and that of the old where the "works of the flesh" are manifest. On the one side are the beautiful "fruits of righteousness" and the "fruit of the Spirit," while on the other are the damnable "works of the flesh." Gal. 5:16-26. This is true judicially and it is true experimentally, for we may say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

The judicial aspect of this truth is past and fixed in the event of Calvary, while the experimental is present and continuous. Even as He bore the Cross to Calvary on our behalf, so do we bear our cross today—living the life of crucifixion, by which we say, "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." Gal. 6:14. There it stands between *me* and the world, between the old life and the new, between the flesh and the Spirit. Truly they that are Christ's have crucified the flesh with the passions and lusts." Gal. 5:24. They are joined with Christ in death and crucifixion, and raised with Him in holiness and life. Yes between the old life and the new stands the Cross of Christ. It is God's divine interposition between sin and the flesh, on the one hand and holiness and life in the Spirit on the other. It gives grace to *walk* and *live* "in the Spirit" each day of our life, so that thus walking we "shall not fulfill the lust of the flesh."

*Calvary's cross of pain and sorrow
Stands between me and my sin;
It has brought me grace supernal
Here the new life to begin.
With the old life left behind me,
I on Christ shall ever lean
For support and strength and comfort
With the Blood-stain'd Cross between.*

It Stands Between Divine Wrath and Divine Favor

There is naught that can assure man of the favor of God apart from the Cross of Christ. It is the Cross alone that speaks of canceled sin. Those who do not regard Christ and His Cross do but "treasure up wrath against the day of wrath," which shall "fall with pain upon the head of the wicked" in the "latter day." Rom. 2:5; Jer. 30:23-24. The Scriptures of truth urge all lost men to "flee the wrath to come." For certainly and surely there is a day of wrath in which the impenitent men will be brought before a sin-avenging God. The Cross is the only assurance of an escape

from the on-coming wrath of God. For it was at Calvary that God made His wrath against sin to meet on His only begotten Son. Therefore it is at Calvary that we find the favor of God. This is beautifully stated in that old familiar text, John 3:16; and again it is stated in the following words: "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared. . . . He saved us by the washing of regeneration . . . through Jesus Christ our Saviour." Titus 2:3-6. O brother man, O sinful soul, turn now to Jesus Christ. For even now is the wrath of God abiding upon the children of disobedience. Flee, then to the Cross of Calvary, for it is there that grace is given and favor is bestowed. It is there that salvation is found and God's wrath turned away and the joy of the Cross is made real. Yes, the Cross stands today between the old law and the gospel of grace, between human works and a life of faith alone; between good and evil between eternal life and eternal death; between the shadowy type of a now dead ritual and the glowing and shining light of life divine in the heart of the believer, between heaven and hell, righteousness and unrighteousness; between God's terrible and fierce wrath and His benign love and favor.

*Oh, the Cross has wondrous glory,
Oft I've proved this to be true,
When I'm in the way so narrow,*

The Coming General Council

Pray much for the coming General Council, to be held in Minneapolis, September 4 to 11.

Each morning at 7 a. m. there is to be a special prayer session. Do not fail to attend these early morning prayer meetings to unite with hundreds of others for God's blessing on the day, and also for His Spirit to be outpoured all over the world. All who attend these prayer services should bring their Bibles with them, for the Scriptures are the best guide to the things for which we should pray.

There will be many items in the daily program which will prove helpful to Sunday School workers, and those whose hearts are burdened for the evangelization of the children.

The young people's work will also have prominence. Each evening at 6 o'clock there is to be a Vesper Service in charge of Christ's Ambassadors.

On Sunday morning, September 7, there is to be a Communion and Memorial Service in charge of Fred Vogler.

On Sunday afternoon there is to be a great Missionary Rally. In the morning service Brother Perkin is to speak on "Foreign Missions in the Present World Crisis."

Let us come together for a time of sweet fellowship with our Lord and with one another. Pray and believe that the dear Lord will unite our hearts in love, that we may "all be one." Christ prayed that we may all "be made perfect in one" that "the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:23.

*I can see a pathway through;
And how sweetly Jesus whispers
"Take the cross. Thou needst not fear,
For I've tried the way before thee,
And the glory lingers near."*

"How Good and How Pleasant"

Read Psalm 133. In this anointing of Aaron you see a wonderful type of Him who was anointed with the oil of gladness above His fellows and for His fellows. The High Priest has been anointed, and the ointment or oil is running down. The oil is running and will continue to run until the lowest part of the skirt is touched—the termination as well as the beginning coming under the flow of the oil. It is God's thought that the oil of the Holy Ghost shall permeate every department of our lives. The oil did not stay on the head, it did not solidify, it ran down even to the feet.

Behold the Reservoir! Behold the Head! Behold Him in whom all the fullness dwells!

Men drill oil wells and get thousands of barrels of oil. The papers are full of the great discoveries. But there is a greater supply from above which can be had for the asking. There is no excitement in the papers over the oil of the kingdom. Men do not want the heavenly oil because they prefer to grovel in the earth. They prefer the crude oil of earth to the refined oil of heaven.

"All Thy garments smell of myrrh, and aloes, and cassia." The fragrance of the divine oil is sweet beyond compare. But men prefer the smell of the crude oil of earth to the perfumed, refined oil of heaven.

If people, if assemblies, seek the divine oil they can have it to the same extent that Aaron had it. The condition of having a flow is to dwell together in unity. "How good . . . it is for brethren to dwell together in unity!" Then they will get the good oil in abundance. The precious oil is for people who are united. No unity, no oil; but division and loss.

God has His reservoirs. He wants to empty the reserve that has been accumulating during the centuries. Abundance for the closing of the dispensation! Abundance to counteract the dust of the earth! Priests covered with oil fulfilling the duties of life, of the home, of the sanctuary.

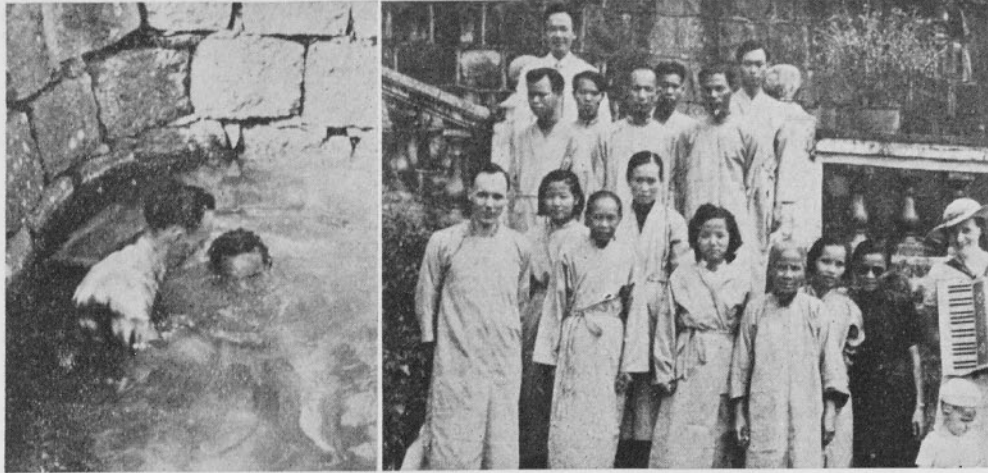
Behold the Head from whom all flows—nourishment, fatness, strength. Oh, the privilege of God's people! The oil can be had for the asking; for fulfilling the condition of unity, and the condition of using it for His glory. Amen.

Parental Training

I once saw a very fine and interesting sight. Two parent eagles were teaching their offspring the manoeuvres of flight. They began by rising from the top of a mountain in the eye of the sun. (It was about midday, and bright.) They at first made small circles, and the young birds imitated them. They paused on their wings waiting till they had made their first flight, and then they took a second and larger gyration, always rising toward the sun, and enlarging their circle of flight, so as to make a gradually ascending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued, always rising, till they became mere points in the air, and the young ones were lost, and afterwards their parents, to my aching sight.—Humphry Davy.

THE REGIONS BEYOND

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



Left: Walker Hall conducting first baptismal service at Taipo Market, Hong Kong, June 1, 1941. Right: Mr. and Mrs. Walker Hall with group of candidates for baptism.

Trials and Triumph in South China

A. Walker Hall

During the past few months interesting things have happened here, some with humorous and some with tragic touches, but passing events have left us still happy in the Lord and in His loving care.

Last spring Brother Park, Brother Perdue and I made a trip to the Kwongtung stations. After waiting several days in Canton in order to obtain the necessary permit, we finally got as far as Fat Shaan where, thanks to God and the faithful contributions of those in the homeland, the work of feeding rice gruel to the destitute has commenced and is relieving many a needy one.

At Fat Shaan we boarded the train for the next station, Sai Naam. Before we got on the train our luggage was carefully searched, our money counted and numerous questions asked. Then on arriving in Sai Naam we were again detained at the depot, surrounded by a squad of soldiers and taken to the headquarters where our permits were scrutinized and questioned. We were temporarily released but soon accosted again, returned to headquarters and told to "sit." Sit we did for hours, apparently forgotten, but at the end of the time we were informed that the person who had issued the permit was unknown to the Sai Naam authorities; however they told us we might stay if we would let them know before holding any meetings in the town. We found the mission home, but not before one of the "detainers" had reached it, greeting us with the news that we must return to Fat Shaan in the morning. Four police were sent to guard us for the night and escort us to the train the following morning. At Fat Shaan we found authorities eagerly waiting to hasten us politely onward still further—to Canton! We were grateful for the short time we did have with the native pastor in those evening hours and glad that the work in Sai Naam seems to be doing well.

Second Attempt

After more waiting for permits in Canton, we attempted our journey all over again, this time setting out for Lo Paau—in normal times accessible in a few hours, but now requiring five hard days of travel. The weather gave us much discomfort. At first it was hot and stuffy, but later the cold rains soaked and re-soaked us until it was impossible to find enough clothing to keep warm. Weary from the journey, we reached Lo Paau, a city that is nine tenths in ruins and subject to continual bombings. Still weary, we did not appreciate the rude commotion that awakened us at daybreak nor the information given us that it was government law for every one in the town to leave for country places until night-fall because of the bombings. We spent a cold day out in the country, part of the time visiting a Christian farmer family who treated us right royally in their farmer way. I am sure you would have enjoyed the pigs stabled in the kitchen, and the hens and water buffalo sharing what we might call the dining-living room. Late at night it was possible to return to the city and hold a communion service with the Christians.

Early the next morning we started back the way we had come, by walking, by sampan and by chair. Another delay occurred when we went to board the boat for Hongkong, for they informed us that the river was closed—indeinitely! However, six days later found us on our way back to our families who were keeping the home fires burning and anxiously awaiting our return.

Choice Fruit

Since returning we have been busy preparing our first class for water baptism. What a happy day June first was for us when we gathered for the afternoon service beside an old Chinese brick well and in it immersed twelve converts. Extra specials they seemed to us—this old man

and his wife, refugees, who live under a railroad car a few miles out of our village and who were "found" and led to Christ months ago; these twin girls, daughters of one of the most well-to-do families in town, and their sister-in-law, who are not ashamed to confess Christ in this way. Down the stone steps comes our most "hopeless" case, a young boy early led into sin and about to be cast out by the kind relatives whose patience had been exhausted, when the Lord began drawing him to the services. Deeply convicted, he made a clean breast of everything, and now he seems the happiest of the twelve because of the great change God has wrought.

Here comes a young boy, a bit different from the rest, for his hair is kinky and his skin very dark. Long ago his mother returned to her island home of Jamaica, and his Chinese father has passed on, but the young man has found a Saviour and friend in Jesus. Another young boy steps into the water—he is blind in one eye, but his spiritual sight is keen to comprehend the plain teaching of salvation and to grasp the promise of God in simple, childlike faith. A young girl and her mother join in this step of baptism, both having found God since coming to our village as refugees about a year ago.

Will You Pray?

And so the little line continues. How we wish the number were multiplied over and over, but we are so glad to report that each of these young converts seems to be making progress in the heavenward march. Will you pray for these babes in Christ? Pray also that if the Lord permits us to continue here our next year may see many times twelve souls added to His bride. There are several already who are on the verge of confessing Christ openly.

Friends, you are sharing in this work, and we want you to rejoice with us over every victory and every soul that is saved.

WHAT CAN I SPARE?

"What can I spare?" we say:

"Ah, this and this,

From my array

I am not like to miss;

And here are crumbs to feed some hungry one;

They do but grow a cumbrance on my shelf"—

And yet, one reads, *Our Father gave His Son,*

Our Master gave Himself.

—Frederick Lanbridge

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

Mr. and Mrs. Glenn Horst returning on furlough from Southwest China arrived in San Francisco July 30. Their return was hastened because of Brother Horst's ill health, and we request prayer for his complete and speedy recovery. Mail will reach these friends in care of A. R. Horst, 435 Newell Avenue, East Akron, Ohio.

Mr. and Mrs. Arthur Erickson send us the happy news that on July 26 a baby girl, Arlene Carol, arrived to gladden their home.

According to Sea Letter Telegram received from Halls and Smiths they expected to arrive in New York, August 13, aboard the "West Keybar" of the American West African Line.

Katherine and Eleanor Lewer, daughters of Mrs. Mary Lewer, of Southwest China, have

arrived in the States and are at present visiting in California. Their temporary address is in care of Louis F. Turnbull, 1108 North Coronado Terrace, Los Angeles, California.

NIGERIAN CHURCH MOVES FORWARD

"God is blessing His work here," writes Brother Phillips, "for which we are indeed grateful. Brother Jackson and I went upcountry, after his baggage arrived, and held seven special services in different churches which were in the form of welcome services for the new missionary. The expressions of these people over the coming of Rex Jackson and the possible coming of other missionaries would have warmed your heart. God's blessing was very real upon these services and Brother Jackson's preaching was an inspiration to all—especially to myself, for after listening to one's own voice for over a year it sounds rather dry.

"Beginning the first of August, Brother Jackson will take charge of the Bible School work. I shall be with him for the first month, and the second he will remain by himself. During the school term he will be located in one place, but at other times there is much visitation work which could be done if he had some means of conveyance.

God is Blessing

"In the Eastern Iboland District we now have a total of thirty churches and thirty-five trained workers. In addition there are about five other churches and workers that have made application for affiliation, but we are waiting until the workers attend our next school and we become better acquainted with them.

"In addition to the work among the Ibos and Ibibios we have opened a new church in another tribe. The name of this tribe is Akrika—a numerous people that live on all the waterways of this part of Nigeria. They are a strongly governed people, and are fairly well off according to African standards, for they are all fishermen, and fish is an important item here. We hope in days to come to have a strong work among this tribe."

Word from Mrs. Phillips

By the same mail Mrs. Phillips writes, giving the news from a woman's viewpoint: "We want to thank you for all the supplies you sent out here with Brother Jackson. Those groceries are too nice for words and we have been sampling them ever since they arrived. Food is getting very scarce, and things will no doubt be worse as the war continues. Flour is rationed now, as also are tea and canned milk. We hear that sugar will be soon.

"Brother Jackson likes the bush very much and is very anxious to get settled. So far he has been staying in Port Harcourt with us and going on various trips with Mr. Phillips, but when the rainy season lets up a bit I think he will go up to Umuahia. We do hope someone can come out to join Brother Jackson in the work soon, as we are afraid he will get very lonely up there alone. If there were just one young man to be with him it would help so much.

"Many new churches are popping up all over Iboland, and little prayer houses are being built in smaller places for the purpose of increasing the interest. We do thank the Lord for our faithful workers, who certainly know how to go ahead and lead their people in the right paths. It is a blessing to watch the growth of the various churches."

INDIGENOUS WORK IN VENEZUELA

An Indian of Apure who heard of the Bible bought a copy in 1924. As a result of his interest, there was a spiritual awakening in the interior of Venezuela. With some help from missionaries, but mostly with the co-operation of the natives themselves, a work has been established that today has nine churches with a total membership of two thousand. No foreign funds have been used in this work.

Can We Withhold the Gospel?

J. P. Kolenda, Florianopolis, Brazil

"Let us go into the next towns, that I may preach there also for therefore came I forth." Mark 1:38.

This message of the Master is the burden of our hearts with regard to the many towns and cities of this State that have no evangelical work. We wish many times we could multiply ourselves manifold in order to answer the calls. With God's help we are endeavoring to do this by preparing and engaging native workers who at least in part will fill the need.

This month we engaged Andre Bernardino da Silva, a native worker from another State, and sent him on a trip of investigation through the southern part of Santa Catarina. He returned with the following interesting story:

"I left Urubyci traveling on horseback. Many times I had to dismount and lead my horse while descending the narrow, winding mountainous path with a high cliff on one side, a deep precipice on the other and the rocky path only about two feet wide. During that week three horses had plunged to their death and once my horse too stumbled, throwing me backward—thank God it was not sideward and down the precipice!

A Glimpse of the Need

"After three days' journey, covering about 60 miles, I reached Orleans and went to the house of Martha Toppel, who after greeting me asked if I was a believer. 'Yes,' I replied, 'I am an Assemblies of God preacher,' whereupon she threw up her hands and said, 'Praise God, He has answered my prayers. I have been praying a long time for this, but yesterday the Lord witnessed to me that a worker was on the way.' (Martha Toppel, a widow, is the only Pentecostal believer in that town. She became interested through a street meeting held there by Brother Widmer, and soon after was saved and baptized in the Holy Spirit in her home through reading some

literature which he gave her.) Brother Andre continues: "Sister Martha got her neighbors together and we had a blessed service that night as well as the following Saturday and Sunday with the result that some yielded to the Lord.

"Monday I went to Tubarao, a large city with no evangelical church whatever. Martha Toppel had referred me to the only evangelical lady there. When I came, this lady confessed that being alone she had grown cold and disheartened and had sent her children to the Catholic school and church; but she assured us that if we would go there her home would be open for services.

"Next I visited the harbor city of Laguna. Here there is only one denominational church besides the many Catholic, but the preacher dismisses the services very early so he can attend the movies. Several families in this denominational church have asked me to come to Laguna and are ready to co-operate.

"In Imbituba I found a group of discouraged believers and a worker begging for help. Being unable to read, he feels his inability to feed the flock."

Had We the Means!

The above brief report is a glimpse of the need. Can we withhold sending workers? Had we the means we could place workers in many needy places. Brother Andre has had almost ten years' experience in gospel work. He intends to move with his family to Laguna to open a gospel work, and from this center he will be able to visit and encourage the other places. There are two other consecrated young married men whom we are considering putting forth in full-time ministry as soon as we are able.

Thank you for co-operating with us in your prayers and offerings that we may go into the next towns to "preach there also."

APPOINTED TO CENTRAL AMERICA

We are happy to announce that two couples have received appointment to Central America and will be sailing for the field this month.

Mr. and Mrs. David Kensinger expect to locate in Nicaragua. Mr. Kensinger graduated from North Central Bible Institute in 1936, and for the past five years has been engaged in pioneer work in North Dakota, receiving ordination with that district in 1939. Mrs. Kensinger who graduated from North Central Bible Institute in 1938 has also spent several years in pastoral and evangelistic work in the North Dakota District. Since their marriage about a year ago Mr. and Mrs. Kensinger have proved a successful ministry, which we feel

will fill a real need at this time in our Nicaraguan work.

Mr. and Mrs. Earl Wilkie are joining our missionary force in El Salvador. Mr. Wilkie graduated from Northwest Bible Institute in 1937 with the Pioneer Class and since that time has been active in pioneer pastoral and evangelistic work in the Northwest District, with which he holds ministerial license. Mrs. Wilkie, though not engaged in active ministry, has been used of the Lord in Christian service, especially in children's work. She has musical training and ability and is qualified to teach both voice and piano.

We commend to your prayers these two young couples who are going forth in consecration to the call of God with the burden of the Latin-American work on their hearts.



Mr. and Mrs. David Kensinger



Mr. and Mrs. Earl Wilkie

THE DYING WORLD AND THE LIVING WORD

BIBLES IN CHINA

During the past year 2,427,000 copies of the Scriptures were distributed in China, reports the British and Foreign Bible Society, but the demand has been far greater than the supply.

THE LORD'S ACRE PLAN

Started eleven years ago, this plan is reported to have saved a thousand rural churches from closing their doors. Twenty denominations in twenty States have worked the plan, which is to set aside a portion of one's land as "The Lord's Acre" and dedicate the products from that portion to the church or missionary purposes. Some farmers have not had much cash to give, but they have gladly planted and worked an extra tract of land for the benefit of God's work.

AMERICA'S INNER DEFENSES

Said Governor Dwight H. Green of Illinois, writing in *Pathfinder* recently:

"As we make ourselves ready to face danger from without, inevitably there comes up the question of our inner defenses. How strong are they? How well have we kept the high faith which moved the men and women who founded our country?"

"I feel that today we greatly need more faith. By this I do not mean only increased faith in America and her destiny, greatly though that is needed. We need, beyond that, a closer faith in things divine.

"When we call to mind the great leaders of our past, we think of them as men of faith. Washington kneeling in prayer in the snow at Valley Forge, and Lincoln making a covenant with God before issuing the Emancipation Proclamation, embody the highest of our traditions. These leaders, in company with like-minded men, met and overcame dangers greater than any which face us today, but they did not pretend to act in their own strength alone."

TRAGIC SEPARATIONS

One of the greatest tragedies of the Battle of France was the breaking up of so many families. In the enforced dispersion following the Nazi conquest, thousands of children were separated from their parents. These children are being photographed and their pictures circulated in a search for their parents. Many of them do not know their names. Many are in refugee homes. Others were picked up along the road and adopted, in the midst of the general misery, by foster parents; these must be restored if the real parents are located. Many were discovered hidden in basement shelters and ruins, or covering along the roads, fighting desperately for mere existence by begging and theft. And while the children do not know where their parents are, the heart-torn parents do not know whether or not their children are still alive.

Such are the sorrows of separation that war has brought. But one day there is going to be a worse separation, an eternal separation. The Bible says that suddenly Jesus will come, and those who are ready to meet Him will disappear from the earth. "There shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Luke 17:34-36. Husbands will search for their godly wives, and find them not. Parents will look for their children, and they will be missing. It will be a time of great sorrow. Multitudes will wish they had prepared to meet the Lord while there was yet time, and so have avoided this eternal separation. Reader, how will it be with you when Jesus returns?

HELPS AND NOT HINDRANCES

According to *Moody Monthly*, the British Navy has a rule to the effect that "No officer shall speak discourteously to his mates either on watch or at mess concerning the business in which he is or may be engaged." What a grand rule, and how glorious it would be if Christians always took a similar attitude toward each other! It is reminiscent of the prophet's record: "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:6. They didn't speak discouragingly to a brother. Today we need fewer with ministries of hindrances and more with a ministry of "helps." 1 Cor. 12:28. With the world, the flesh, and the devil opposing, the battle is hard enough without Christians making it harder for one another.

FLOWERS TEACH FAITH

"During a recent blitz period a woman came into the Rest Center where I am working," says an English writer. "She was badly shaken in nerve, having lost her home and barely escaped with her life. Every explosion caused her to jump, and it was no easy matter to calm and pacify her. But I said to her, 'Mother, when you go to Victoria Park tomorrow morning, as I hope you will, you'll find that the flowers are still blooming. And don't forget that long after the last bomb has fallen they'll still bloom in praise to God.'" The flowers can teach us faith. While man kills man, and hearts are failing for fear of where destruction might next fall, there are still places where flowers grow. Even in the midst of ruins and havoc the flowers shed forth beauty and fragrance. And God's redeemed ones can do the same, still praising God in the midst of turmoil and still believing that one day Jesus shall reign supreme over all the earth. In that day there shall be no more war, but righteousness and peace shall be universal and lasting. "Even so, come, Lord Jesus."

The Moslem's Expectation

Eva Stuart Watt, who visited Europe just before war broke out, was traveling in Hungary. She writes: "What a cavalcade of thought was stirred within us as we stepped into the great Oriental Express, marked Istanbul. Opposite us in the carriage was a well-dressed, fairly dark-skinned man, whom I took to be a Rumanian. But he said he was a Turk and a Moslem. He spoke German fluently and chatted freely. Probably he had his own nation in mind when he said, 'Every nation has its day and then comes down: Italy had hers: Spain had hers, but only for a day. I think England has reached her zenith. The world is in a strange turmoil. We have ceased to trust nations any more. Whom can we trust? Something is coming in the world. What is it? We Mohammedans think that Jesus, the prophet, is coming soon: then the end of the world.'"

"Are you ready to meet Jesus when He comes?" I asked.

He shrugged his shoulders.

"Do you know that He said, 'I am the way: no man cometh unto the Father but by Me'?"

"We don't believe that," he said.

For the rest of the journey he was buried in thought but said no more. Only as we left the train and were going down the platform, he leaned out of the window and called out, "Good-bye," almost as much as to say, "I haven't forgotten."

A HEROIC SHEPHERD

Fred Mitchell, Head Shepherd, North Somerset, England, received "the Most Excellent Order of the British Empire" from the King for "brave conduct in Civil Defense," says *Time*. On a bitterly cold night in January incendiary bombs set fire to the sheepfold sheltering 34 ewes and lambs. High explosives frightened away the sheep dog. Again and again Mitchell fought his way into the burning pens, and carried out the lambs in his own arms, followed by the ewes. He took them away from the flames into an open field. At midnight he went to another part of the field "to speak words of comfort to 107 ewes due to lamb in a week." Though he had many narrow escapes and was ready to give up his life for his sheep, Mitchell did not have to do so. One wonders whether he knows how well he has illustrated the beautiful prophecy concerning the Lord: "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40:11. Thank God for the Good Shepherd who gave His life for every one of us—sheep that were in a lost and hopeless state until He came to save us.

PRAYING FOR PEACE

At the recent General Council in England it was decided to encourage all Assemblies of God to pray unitedly that the Lord will bring about a national repentance and brokenness of spirit, and to petition Him to send revival to His Church. It was felt that an ending of the world carnage cannot be expected until the nations repent of their attitude to God and His Son, Jesus Christ the Lord. Should we not join with our brethren across the waters praying for a spirit of repentance among all nations, including our own, and seeking God for revival?

LONG-RANGE PLANNING

The Communists drove the priests out of Russia, but the Roman Catholic Church believed that someday the door would again be opened, and they prepared for that day. Since 1927, in the Russicum College in Rome and in many countries, workers were being trained to "preach, strengthen, and defend the Catholic faith among the Russian people." Not until this year did the opportunity come. But no sooner had the Germans begun to occupy parts of Russia, than Rome began sending groups of these trained workers to those occupied parts. Can't we learn something from the Catholics' example? Even though some doors are closing, and the "signs of the times" indicate we may not have very long to continue our missionary work, shouldn't we go on training workers and investing money for the spreading of the gospel in the future? Some said we should live as though Jesus were returning tomorrow and plan as though He were not coming again for a hundred years.

SUNDAY SCHOOL SCHOLARS

Recently thirty Bible questions were submitted to 697 American high-school pupils, reports *Church School Promoter*. They answered, on an average, only ten out of thirty correctly. Most of the pupils named Bethlehem as the birthplace of Christ, but some answered Nazareth, Jerusalem, and New York City. Less than a quarter of them could name five successive books in the Old Testament. Only nine out of 697 knew how many times the Israelites marched around Jericho. Only one out of twenty knew who wrote the Book of Acts. These high-school pupils were all in well-churched communities, and the great majority of them were attending Sunday Schools. What a reflection upon our American Sunday Schools!

A woman missionary in the Congo read this same list of Bible questions to her cook, a boy of seventeen who was but six years out of heathenism, in the presence of two witnesses. *The young African answered all the questions correctly.* Will the time come when Africa will have to send some of its native Christians to teach Sunday School classes in America?

THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

The Blessings of Liberality

Lesson for August 31. Lesson Text: Prov. 3:9, 10, 27; 11:24-26; 13:7; 14:31; 19:17; 21:13

We sometimes err in acting upon the opinions and advice of people. We cannot err when it comes to acting upon the Word of God. Our next five lessons are taken from the book of the Proverbs of Solomon, the king to whom God gave supernatural and divine wisdom. In this book Solomon takes spiritual truth out of the abstract and applies it to our everyday life.

A Negro farm hand showed Bill Livesay a coin he had plowed up in a field. It was a French piece, dated 1368, and perfectly preserved. Bill gave the negro a dime for the coin, thinking he would use it as a good luck piece. A few days later a furniture salesman came into the store where Bill worked and Bill showed him the coin. "I'll give you \$100 for that coin," said the salesman. Bill, gasping, said, "Okch." The salesman took the coin. Bill took the money. Both men were well pleased. But—later on, Bill discovered that the coin he had sold was valued at \$1,000! Bill hasn't had much pleasure out of that \$100 for thinking about what he might have had instead! The moral of the story?—

You probably would think it wonderful if you could give a dime and get a \$100 in return. But like Bill Livesay, you perhaps may not realize that you really *can* give a dime and get 10,000 times 10,000 per cent in return for your money. How? Our lesson gives us the answer!

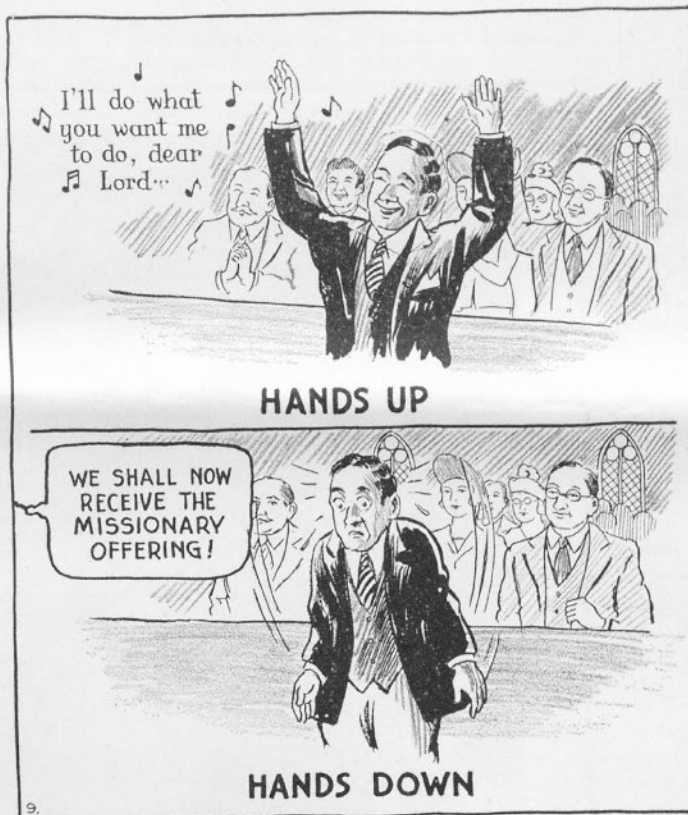
I. GIVING ENJOINED. Prov. 3:9, 27.

Tithing which means giving one tenth of one's income or possessions to the Lord was the financial system decreed by God in the Old Testament. It was practiced by Abraham (Gen. 14:20) and Jacob (Gen. 28:22) before the giving of the law. Then, at Mt. Sinai it was included in the law of Moses (Ex. 22:29; Lev. 23:10; 27:30-33; Deut. 12:6, 7, 17-19) and was to be practiced by all Jews. Neh. 10:37, 38; Mal. 3:8-10. The first fruits of all their increase was to be offered in the Temple, as an expression of their thanks to God for providing for their needs, and as a means of supporting the priesthood.

Are we to tithe today? There is much debate on the subject. Jesus approved of tithing (Matt. 23:23); but he taught the doctrine of stewardship. What is a steward? According to the dictionary, "one who manages the household affairs and expenditures of another." A missionary stopped in a village where the head man had a guest house. The missionary asked the head man if the house was his to which the man replied, "No, it is God's; but I am in charge of it." This should be the Christian's attitude, not only toward money, but toward everything he possesses. We are accountable to God not only for a tenth of our income, but for all that we have. Notice how Jesus taught this in Matt. 25:14-30: (1) all receive talents; (2) all are stewards accountable for talents received; (3) reckoning is made with each steward according to use or misuse of talents entrusted to his care; (4) the proper use of talents means the gift of more talents, whereas, misuse of talents means loss of original talents received. These principles all apply to the matter of giving.

II. CONSEQUENCES OF GIVING. Prov. 3:10; 11:24 (first clause), 25; 19:17.

We cannot outgive God. He has promised that the "liberal soul shall be made fat," that if we give, we shall receive. And while it is true that these promises include spiritual reward, both here and in heaven, it is equally true that they include temporal reward as well. But some will say, "I know Christians who give to the Lord and are poor." This may be true. We mean to cast no reflections on such people, but is it not possible that in many such cases the fault lies with the people rather than with God? At any rate we ought not to attempt to bring the Word of God down to the level of human experience, but ought always to seek to bring human experience to fit the Word of God. And without exaggeration, millions of people today



are finding by experience that they cannot outgive God.

William Colgate, when just a poor boy at work at his first job, promised God that he would give Him ten cents out of every dollar he made. He prospered quickly. Then he gave two tenths of his income to God, then increased it to three tenths and finally to one half! And God gave so much in return that William Colgate became a multi-millionaire who gave away millions of dollars during his lifetime!

III. CONSEQUENCES OF HOARDING. Prov. 11:24 (last clause); 13:7 (first clause).

These verses have both a material and spiritual fulfillment. Many Christians, under the pressure of close circumstances and increased financial burdens have cut down in their giving to God, only to find to their sorrow that much greater financial embarrassment resulted. In like manner, some who have been liberal in giving when comparatively poor, failed to increase or even maintain the proportion of giving when they prospered financially, and in the course of time have been reduced to desperate straits or have suffered the loss of all possessions. George Muller, the

man who for sixty years supported about 2,000 orphans by faith in God, made it a practice to give more rather than less when funds were low. And not once did God fail to make it up to him in the end, though he was allowed to be tested for a time! We need not be afraid of giving too much in times of financial strain if the Lord should lay it on our hearts!

The story of the rich man and Lazarus illustrates the spiritual fulfillment of these verses. Luke 16:19-31. To hoard earthly riches means to lose spiritual riches, while the greater proportionate giving to the Lord of one's possessions means laying up treasures in heaven, Matt. 6:19, 20; 10:42.

IV. THE WAY TO GIVE.

All giving is not acceptable in the sight of the Lord. How may we give so as to please Him most?

1. *Giving should be worshipful.* Paul introduced giving in the churches as a part of the Lord's day worship service. 1 Cor. 16:1, 2. We need constantly to remind ourselves that we are giving not merely to a cause or to a church but to the Lord Himself. Consciousness of this fact, quickened by the Holy Spirit will make giving a very joyful matter.

2. *God should be first in our giving.* The Jews were taught to give the *first* fruits of their harvest and the *firstlings* of their flocks unto God. Ought a Christian to first spend his money for his own needs and then give to Christ if he has anything left?

3. *Giving should be proportionate.* Deut. 16:17; 1 Cor. 16:2. God measures liberality not by the amount we give, but by what we have left. In the Temple Jesus commended the widow who gave only two mites. Why was this? Because the widow's giving involved sacrifice. She gave far more in proportion to her ability than did the wealthy. See Mark 12:41-44.

4. *Giving should be systematic.* Every church has a definite financial program which necessitates regular and systematic giving on the part of its members. Some people feel no obligation to give consistently and regularly in their own churches. But what would happen if every member were careless and irregular in his giving? Our churches, our foreign missions department, our ministers and missionaries would all suffer! A Christian ought to know what he is giving and for what purpose he is giving. He should give prayerfully, regularly, and intelligently, rather than be guided by sentiment and by spur-of-the-moment impulses.

5. *We should give ourselves to the Lord first of all.* 2 Cor. 8:5. God wants

us more than our gifts. If we have given Him full control of our lives then giving Him a proper portion of what we have will be natural.

6. *Giving should be motivated by love.* To give to the Lord merely with the thought of getting in return is to commercialize God and to be guilty of selfish bargaining. Jesus stripped Himself of His heavenly glory, because a man and a poor man at that, gave His life on earth to others, then died to give His blood as the purchase price for the redemption of us all. And we give to Him in return simply because we love Him!

Let us make this lesson practical in our classes! Because of the awful war millions of people are homeless, insufficiently clad and fed; millions are starving; missionaries are not receiving needed support. Other missionaries are waiting to go to fields where present day events have brought about golden opportunities and open doors. Do not these things challenge us to give as never before, to give sacrificially? Why not plan a "sacrifice offering" or a "do-without offering" in order to further the work of Christ in a needy world?—J. Bashford Bishop.

WHEN THE LITTLE BOY SANG

"I wish I could sing; I think I'd feel weller then!" said a little seven-year-old lad in Bellevue Hospital while a surgeon was examining him to find out what injuries he had sustained in a fall into a twelve-foot-deep excavation.

"All right, laddie; you can sing if you will sing something nice," said the kind-hearted Dr. McLean.

The little fellow began to sing in a high, clear soprano, "Nearer, my God, to Thee." As the childish notes rang out, nurses, doctors and attendants from various parts of the hospital began to steal in until there were fully a hundred people in the room.

"Well, I guess you are all right, little man," said the doctor as he finished his examination; "I can't find any broken bones."

"I guess it was the singin' that fixed me," replied the boy. "I always sing when I feel bad."

If we grown-ups would do as this little boy did—sing when we "feel bad," no matter what our loss or misfortune or trouble—we would certainly "feel weller."—From *The S. S. Banner*.

WORKING TOGETHER

A pious old Southern colored man was asked to talk at the funeral of a little child. He was talking on the text, "All things work together for good to them that love God." He said in substance: "Brethren, we can't take one of God's dealings by itself. We got to put them all together. He don't say his dealings work by themselves. He says dey work together for good. You hear dat brass band? Take all dem horns sep'rate—be mighty poor music. De high tenor horn makes shrill music by itself. It takes all de horns together to make de music. Dis is like de notes ob de big bass horn. Dere's no music here. But let us wait in faith till God brings in de other instruments, and den dere will be music. Dis is de bass horn ob death, a solemn sound. We will wait for de horn ob de resurrection, for de horn ob de ascension, for de angelic horn. When all de horns in God's great band of providence get together, den dere will be music in heaven."

We Are Alarmed!



For the past eighteen months we have been printing *Our Sunday School Counsellor* by the quarter. At a cost of four hundred dollars each quarter for postage only, we mailed the paper to forty thousand officers and teachers in Sunday Schools. Friends believing in its inestimable value, urged us to make it a regular monthly publication and wrote asking to subscribe for it.

So we announced the *Counsellor* was our "baby publication" and offered it for 60c per year, six or more copies to one address only 50c each per year. To our surprise only 825 subscriptions were entered for the August issue, now off the press.

We printed extra copies of that number, and it is hoped that our workers will subscribe at once. In that event we will send the August paper. Thus they will not miss a single issue.

Workers are urged to follow the same pro-

cedure as an instructor of Central Bible Institute who said, "I want to be familiar with all the best methods of Sunday School work. Believing they will be a most helpful reference manual, I want a copy of every *Counsellor* which has been printed so that I may punch and lace them together to preserve them."

Ask each of your workers to join with you in sending for a bundle of six or more papers to one address. You'll profit from it.—Gospel Publishing House.

HAVE ONE—They're Free



To our astonishment we learn that we have on hand 3,000 extra copies of a previous issue of our helpful *Daily Devotions Quarterly*. We should like to send a sample copy to each Pentecostal Evangel family. The quarterly will be helpful in your daily devotions for it provides Scripture readings and inspiring thought for each day.

Send us your name and mailing address with request for a copy of the *Daily Devotions Quarterly*.—Gospel Publishing House, Springfield, Mo.

MISSIONARY PRAYER REQUESTS

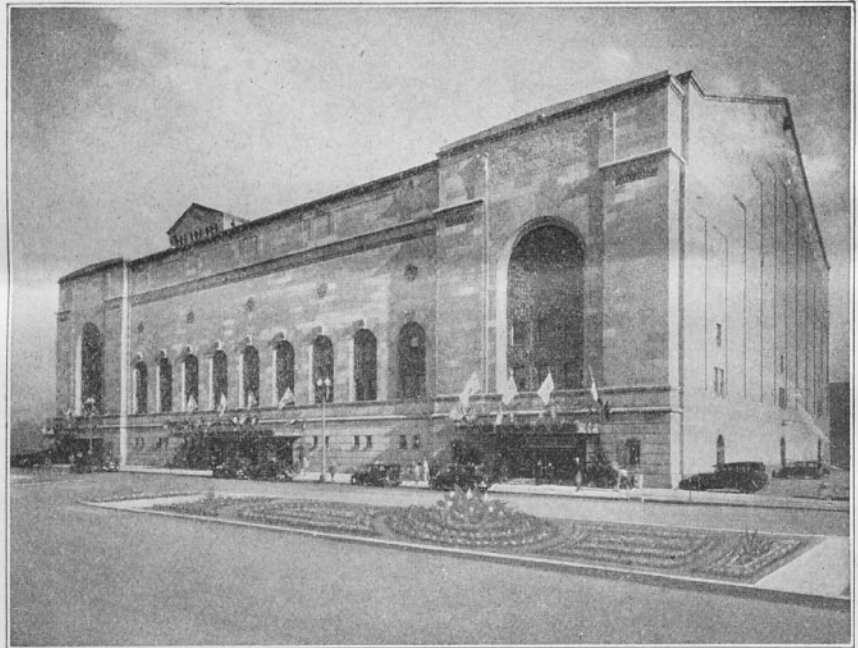
Tsinghai, China—We praise the Lord for answering prayer. Several people have been definitely healed.—V. G. Plymire.

Basti, India—Please pray for two men who want to become Christians but they are afraid to take the initial step because of persecution that will follow.—W. G. Long.

Lakhimpur, India—We praise God for healing a small girl and four adults. Pray that those who were healed will give themselves wholly to God and serve Him. Pray that the opposing powers of darkness will be overcome and that Christ will be glorified here.—Barbara Cox.

Lavras, Brazil—Pray that the preaching of the gospel and the distribution of gospel literature will result in many souls being saved. Also pray that God will supply funds for a church building here. Continue to pray for a young man who is suffering with tuberculosis.—Lawrence N. Olson.

Kuala Lumpur, Federated Malay States—Pray that a desire for the Holy Spirit will be created in the hearts of the Christians. Several people in a near-by village are interested in the gospel and desire a mission to be opened there. Pray that we may have the Lord's guidance in this matter. Also pray that God will strengthen my body.—Lula M. Ashmore.



MUNICIPAL AUDITORIUM, MINNEAPOLIS, MINN.

Only a Few More Days

remaining in which to get ready to attend the nineteenth session of the

General Council

to be held in the Municipal Auditorium, Minneapolis, Minn., September 4-11, 1941.

All your old friends will be there, ministers, and missionaries from every quarter of the earth. They will be looking for you. Come praying—Come believing—Come Expecting—

COME!

REPORTS FROM THE REAPERS

CAMANCHE, IOWA.—We just closed a 2-weeks revival with Hilding Peterson, East Moline, Ill. Souls were reclaimed, sick bodies were healed, and 4 were baptized in water.—Carl Bergman, Pastor.

MADILL, OKLA.—The Lord has blessed in a 3-weeks revival with Evangelist and Mrs. Ira M. Bryce, Amarillo, Texas. Fifteen were saved, 10 of them the last night of the meeting, and 4 received the Holy Ghost Baptism.—Barnace F. King, Pastor.

GREENVILLE, TEXAS.—We are rejoicing over the success of the campaign just closed with Evangelist Albert E. Davis of Oklahoma City. Every department of the church was strengthened. His straightforward ministry of faith was very timely and a blessing since we are entering into a building program. Precious souls prayed through to victory, and many sick bodies were healed.—F. D. Wall, Pastor.

PLEASANT HILL, MO.—The Lord has been present to bless in a 2-weeks revival with Evangelist Martha R. Kliever, Enid, Okla. Good interest was shown, and there were a number at the altar for salvation, healing, and a closer walk with God. Several prayed through to old-time salvation. Our Sunday School attendance went over the 100 mark, breaking the record.—J. C. Shull, Pastor; by Mrs. Clara Oney, Secretary.

CANOGA PARK, CALIF.—July 20, at 3:00 p. m., an impressive "ground breaking" service was witnessed by a goodly number of members and friends of Bethel Pentecostal Chapel, of which Myrtle Badger has been pastor for the past seven years. The structure is to be of stucco and will consist of an auditorium with a seating capacity of 200, and two class rooms, with another unit to be added later. It is being erected by members and donated labor.

ST. LOUIS, MO.—We have recently held two short but profitable meetings at the Trinity Tabernacle, in which souls have found Christ in saving and baptizing power. Eithel Browning, Mulberry, Fla., gave us a 2-weeks meeting with very profitable results in effective soul winning. Then Evangelist and Mrs. Percy T. King were with us for two weeks, singing and preaching the gospel of Christ with splendid results in conversions and baptisms in the Holy Spirit.—Fred Lohmann, Pastor.

CUT BANK, MONT.—In April we had Evangelist Alice Podruchny, formerly of Conrad, with us, and God blessed her ministry in our midst. Following her campaign, we had Evangelist M. McGinnis for the second time. We always praise God for our brother's straightforward and interesting messages. Souls were saved and blessed.

The past year we have seen the erection of a new 4-room-and-bath parsonage. It was dedicated this spring. The C. A.'s, God bless them, furnished a bedroom suite, and just recently a refrigerator.—J. R. Edgar, Pastor.

BRUCE, S. DAK.—We have just closed a campaign with Evangelist Milton Barfoot of Minneapolis. People were at the altar for salvation. A sister who had a stiff joint, having been unable to straighten her limb for some two-and-a-half years, was healed instantly and the limb straightened as Brother Barfoot prayed. Great interest in the meetings was shown by people of the town. Folk came who had not been in our services for years. One who had opposed our meetings finally came, and was heard to sing lustily with the rest: "It's real, it's real; the Pentecostal blessing, oh, I know, I know it's real."—J. J. Selness.

HOPEWELL, ARK.—We have just closed one of the best meetings since we have been pastor here, Ralph H. Marshall, San Diego, Calif., being the evangelist. Twenty-one seekers prayed through to a real experience, and many were filled and refilled with the Holy Spirit. Eleven were baptized in water. Every department of the

church was helped in many ways. People came for miles around to hear the old-time gospel message as Brother Marshall spoke from night to night under the anointing of the Holy Spirit, and men and women found Jesus as a real soul-rest in these troublous days.—John Warner, Pastor.

CAMPBELL, MO.—We have just closed a very successful revival here, with Evangelist and Mrs. Booker of Florida and Evangelist and Mrs. G. L. McKinney of Arkansas. Brother and Sister Booker were with us one week, and great interest was created as they played their great number of musical instruments and sang. Even though Brother Booker is blind, every message was inspiring and uplifting. In the two weeks following, Brother and Sister McKinney carried on the meeting, and several were saved, and 6 received the Baptism in the Holy Ghost. Sister McKinney is a good preacher on the evangelistic line and Brother McKinney follows up as a Holy Ghost preacher, leading the ones that have been saved into the light of the Baptism in the Holy Ghost. Their

address is c/o Smith's Hatchery, Siloam Springs, Ark.

We have resigned the pastorate here to go into evangelistic work. Our address will be 1920 N. Campbell, Springfield, Mo.—Loren Wooten.

WACO, TEXAS.—In a regularly announced business meeting, July 29, the congregation of Faith Tabernacle unanimously voted to affiliate with the General Council. There was not one dissenting vote on the first ballot. Faith Tabernacle was founded eight years ago by its present pastor. It has grown from a small worn-out tent with a small group until now the congregation has two buildings side by side, covering 100 ft. by 120 ft. The auditorium is in a neatly finished white stucco building, 50 ft. by 120 ft. The estimated value of the property is \$40,000, and there is only an indebtedness of a little over \$2,000 at present. There are a little over 500 members on the roster. The church presents a Biblical drama over Station WACO, 1450 kilos., each Sunday, 5:00-5:30 p. m.—A. C. Lane, Pastor.

MANASSAS, VA.—In February, 1941, we resigned the pastorate at Toms River, N. J., and came to Arlington, Va. We supplied in different assemblies and it pleased the Lord to confirm His word with

signs following. July 1 we were voted in unanimously as pastors of the assembly at Manassas. We have a good sized assembly with a splendid group of young people and a fine Sunday School. We have had one baptized, and several have been saved. We hold street meetings each Sunday night, using a public address system, and a couple of hundred people gather to hear. Hands are raised for prayer. In one meeting a backslider asked for help. A man was prayed for on the street and accepted Christ. The young are using their talents, and God is moving in a precious way. Sister Rupp has received calls for evangelistic meetings, but we have been so busy she could not leave. She will be able to accept calls from now on.—Harry and Grace Rupp, Pastors, Box 408, Mapel Ave., Manassas, Va.

PASADENA, CALIF.—A year and a half ago, it pleased the Lord to place Paul B. Franklin here as the pastor of our flock. God is working as in the old days of Pentecost. Souls are being saved, believers baptized in the Holy Ghost, and sick bodies healed in answer to believing prayer. Our Wednesday night prayer meetings have been blessed of the Lord. Requests have been made for unsaved friends and relatives, for sick people, for problems which the Lord alone could solve, and we have had numerous testimonies that the Lord does hear and answer prayer.

Our assembly is growing, not spectacularly, but in a sound and convincing way. Hungry hearts are being fed in our worship together on the Lord's Day, as Brother Franklin unfolds the Word. Our Sunday School is growing through the help of Spirit-filled teachers. Brother Cooper, one of the charter members of the organization at Arkansas, is the teacher of our Men's Bible class. Several of our people have gone out into the work, among others Esther Mae Cooper, who is holding revivals in different churches in the Southland; Eunice and Alleen Reish, who are in the Kentucky Mountains, Mr. and Mrs. James Merwin, and Mr. and Mrs. Sage, who are working among the Indians in Northern California, together with Sister Stewart. God is also blessing in a financial way.—Trinity Full Gospel Assembly, per G. Struyk.

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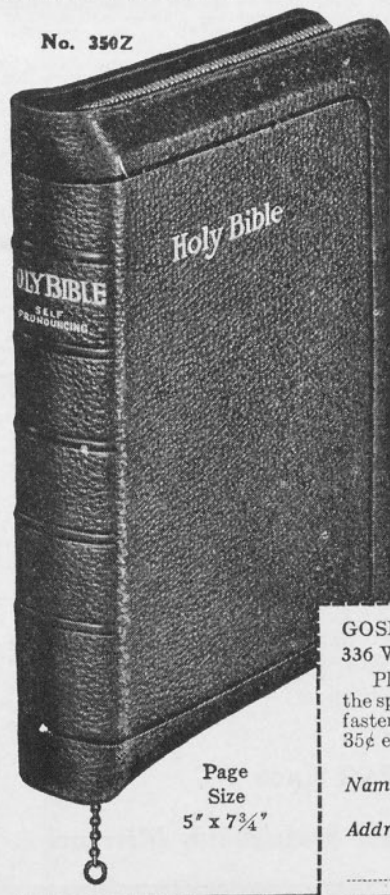
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PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

The psalmist exhorts to

PRAISE ye the LORD. the LORD a new song praise in the congregation o 2 Let Is'ra-el rejoice in made him: let the childre



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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 15 days before that date.

BIXBY, OKLA.—Aug. 24—; Clara Classen of Enid, Evangelist.—Frank Hall, Pastor.

ADA, OKLA.—7th and Hope Sts., Aug. 17—; Fred Eiting, Dallas, Texas, Evangelist.—Floyd L. Poag, Pastor.

PAOLA, KANSAS—Open-air Pavilion, 209 Gold St., Aug. 17—; Evangelist and Mrs. Moses Copeland.—D. R. Craig, Pastor.

DRUMRIGHT, OKLA.—Aug. 17, for 2 weeks or longer; Dean Heady, Evangelist.—W. O. Cox, Pastor.

SPRINGFIELD, MO.—Central Assembly; tent revival in progress; W. E. Long, Evangelist.—Bert Webb, Pastor.

WACO, TEXAS—Faith Tabernacle; Aug. 25, for 10 days; T. J. Jones, London, England, Evangelist.—A. C. Lane, Pastor.

PORTLAND, ORE.—115 N. W. 14th Ave., Aug. 17—; W. R. McDonald, Evangelist.—Wm. F. Hageman, Minister.

FLIPPIN, ARK.—Aug. 11—; Evangelist and Mrs. Loren Wooten, Springfield, Mo.—Hugh May, Pastor.

CHEROKEE, IOWA—Meeting in progress; Lillian Crouse and Karlene Burt of California, Evangelists.—L. L. Fogelman, Pastor.

SIOUX CITY, IOWA—9th and Court Sts., Aug. 19—; Karlene Burt and Lillian Crouse of California, Evangelists.—Stanley H. Clarke, Pastor.

SAND FLAT (near Oakland), MD.—Sept. 1—21; Guy Benson, Philadelphia, Pa., Evangelist.—Mary Jane Moncelorich, Pastor.

BAY CITY, MICH.—Glad Tidings Tabernacle, Aug. 3—; Edwin and Irma Anderson, Providence, R. I., Singing Evangelists.—Arnold Thompson, Pastor.

WELLSVILLE, PA.—In tent; Aug. 3, for 2 weeks or longer; Marge M. Spencer of Bethlehem, Evangelist.—Chas. N. Crone, Pastor, Route 1, Dover, Pa.

WOLF POINT, MONT.—Aug. 19, for 2 weeks; Christian Hild, Evangelist.—P. M. Cantelon, Pastor.

ST. CLOUD, MINN.—Gospel Tabernacle, Aug. 17-31; Guy Renfrow, Evangelist.—Fred R. Gottwald, Pastor.

JACKSONVILLE, ILL.—Tent Revival, Aug. 19-Sept. 7. Mary Jo Barnett, Electra, Texas, Evangelist.—W. A. Gardner, Pastor.

MANASSAS, VA.—Maple and Quarry St., Aug. 31-Sept. 28; Lodie Crawford, Pleasantville, N. J., Evangelist.—Harry and Grace Rupp, Pastors.

MANHATTAN, KANSAS—Tent Meeting, Aug. 10-Sept. 1, or longer, F. R. and Mrs. Sturgeon of California, Evangelists, with special pianist.—C. D. Trotter, Pastor.

OWENSBORO, KY.—Aug. 12-31; Evangelist and Mrs. Bird H. Campbell in pioneer tent revival.—Leonard and Faith Campbell.

SALEM, OHIO—175 W. State St.; Aug. 26, for 3 weeks; J. C. Kellogg, Cowboy Evangelist. Great rally each Sunday, Memorial Building Auditorium, 2:30 p. m.—M. R. Searles, Pastor.

WAUKEGAN, ILL.—Glen Rock Ave. and So. Chapel St.; tent campaign, Aug. 10-Sept. 1; Marie Brown and Norma Schwalbe, Evangelists.—Allan Snider, Pastor.

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

JASONVILLE, IND.—Sunday School Rally, Aug. 26, 7:00 p. m. State S. S. Superintendent C. C. Burnett in charge.—Zella Anthony, Pastor.

CLAY CITY, IND.—Sunday School Rally, Aug. 25, 7:00 p. m.; State Superintendent C. C. Burnett in charge. Neighboring assemblies urged to attend.—L. G. Lyons, Pastor.

MILES CITY, MONT.—Bible Teaching and S. S. Conference, Leighton Blvd. at Center Ave. N., Aug. 19-31; Mr. and Mrs. F. M. Boyd, Pasadena, Calif., Teachers.—Leonard and Frieda Palmer, Pastors.

DYERSBURG, TENN.—Great Rally, High School Gymnasium, Saturday night and all day Sunday, Aug. 30-31; A. A. Wilson, Kansas City, Mo., and party.—C. N. Rice, Pastor.

WENTZVILLE, MO.—Monthly Sectional C. A. Rally, Aug. 24, 2:30 p. m. All C. A. groups expected to contribute songs and special numbers. Bring musical instruments.—Russell Eddington, Secretary-Treasurer, Portage Des Sioux, Mo.

BELLEVUE, KY.—C. A. Rally, Old City Hall, Taylor Ave. near Center St., Sept. 1. Bring musical instruments and lunch. Services 10:00, 2:00, and 7:00. Mr. and Mrs. Christian Doepke, Pastors. Waldo Risner, District Captain.—Paul Epler, District President.

MASSILLON, OHIO—Annual Labor Day Rally, C. A.s of Ohio, Washington High School Auditorium, 1st and Oak St. Services 10:00, 2:00, and 7:00. Watson Argue, Winnipeg, Canada, Speaker. Bring your instruments. Annual election of officers.—Cyril E. Homer, Pastor.

NEW BROCKTON, ALA.—Sectional Camp Meeting in District Tabernacle, Aug. 24-31. Mr. and Mrs. Jimmie Mayo, Special Speakers, Musicians and Singers. Annual C. A. Convention Aug. 30-31.—Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala.

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DEALE (Cedar Grove), MD.—C. A. Rally and Fellowship Meeting, Eastern Section of Potomac District, Sept. 1. Meetings 10:30, 2:30, and 7:30. Speakers for each service. C. A.'s in charge of afternoon service. Please bring instruments. Basket lunch; grocery store near by.—G. H. Stahl Jr., Pastor.

JACKSON, WYO.—All-day Fellowship Meeting, Aug. 21. Each family bring basket lunch; musicians bring instruments. Geo. Cummings Sr. is Presbyter.—Alfred R. Brown, Pastor.

MISCELLANEOUS NOTICES

NEW ADDRESS—After Sept. 1, 605 First Ave. E., Superior, Wis. "We are returning to the evangelistic field."—Evangelist and Mrs. Allan G. Snider.

NOTICE—Evangelist Blanche E. Brittain, founder and pastor of Gospel Tabernacle, Lakota, N. Dak., a new field opened March 1, 1940, has resigned to go into evangelistic field. Permanent address, Box 402, Lakota, N. Dak.

NOTICE—We are opening a work in Junction City, Kansas, and should like to contact all Pentecostal folk in this vicinity, also soldier boys who have come to Fort Riley for training.—E. F. Hofer, Pastor, 1235 W. 8th, Junction City, Kansas. Tel. 930Y.

NOTICE—We shall be glad to contact any young men sent to Camp Lee, Va., and invite them to our services. Please give full name and address. Our church, the First Pentecostal Tabernacle, is located at Dunlop and Hinton Sts., Petersburg, Va.—Obie L. Harrup, Pastor, 16 Elm St., Petersburg, Va.

WAUKEGAN, ILL.—Will those having friends stationed at Great Lakes Naval Training Station or Ft. Sheridan write them to attend Tent Revival, in progress, Glen Rock Ave. and Chapel St. Service each night except Saturday at 8:00. Marie Brown and Norma Schwalbe, Evangelists.—C. E. McCarrell, Zion, Ill.

NOTICE—Selectees, officers, and families stationed at Camp Haan and March Field, will find a hearty welcome at the Assembly of God, 5th and Park Ave., Riverside, Calif. We shall be glad to contact soldiers in camp if complete address is given.—Pastor Carl A. Goad, 3545 Park Ave., Riverside, Calif.

IMPORTANT NOTICE—Soldiers taking part in the great maneuvers in East Texas in August and September will find a home-like welcome from the Pate Evangelistic Party at the Tent Meeting in Center, Texas. Friends and relatives please tell them about this revival.—Harlen J. Pate, Evangelist.

NOTICE—We have recently accepted the pastorate in San Augustine, Texas. Parents having sons in the army, who will be located in this section, please tell them to look us up. We will do our best to make the boys feel at home.—Homer and Elizabeth Conner, P. O. Box 138, San Augustine, Texas.

NOTICE—The Dodson Avenue Assembly of God extends a hearty invitation to all families moving to Fort Smith, Ark., to worship with them. The Government Camp of Barling is only 8 miles away, so the logical place to live and worship will be at Fort Smith. Pastors having members moving to this city are respectfully requested to notify the local pastor. C. A. Lasater, Box 555, Ft. Smith, Ark.

DIFFERENT VIEWPOINTS

It is related that a friend one day met David Hume, the historian and philosopher hurrying along the streets of London, and asked him where he was going. Hume replied that he was going to hear George Whitefield preach. The friend remembering that Hume was none too friendly to Christianity, said, "Surely you do not believe what Whitefield is preaching, do you?" "No," replied Hume, "but he does."

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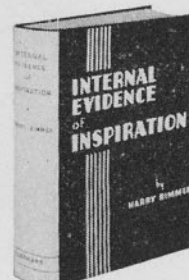
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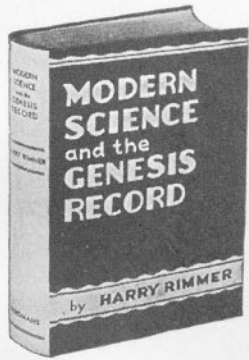


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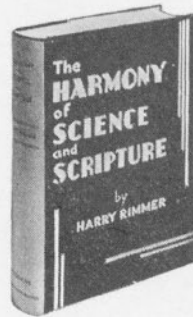
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(Near) Bullard Simmons Chapel	1.00
Bullard Teaselville A of God	19.10
Cayuga A of God Church	3.00
Commerce Assembly of God SS	10.64
Corsticann Full Gospel Ch	8.00
Electra Assembly of God	8.57
Ft Worth Riverside A of G	4.00
Houston Cottage Grove Assembly	9.25
Humble Assembly of God	2.94
Kermit Assembly of God	4.00
Lancaster A of G Ch & SS	2.35
Orange First Assembly of God	39.00
Pelly Assembly of God	10.08
Port Arthur First A of God	3.25
San Augustine Assembly of God	1.12
Smithville A of G Ch & SS	5.00
Spring Assembly of God Ch	1.15
Trinity Assembly of God	22.50
Waco Faith Tabernacle	3.00
Winnboro Harmony A of God	1.55
Wylie Cliff Assembly of God	1.50
VIRGINIA Dante A of G Ch	40.40
Manassas Full Gospel Church	18.14
WASHINGTON Personal Off	26.02
Copalis Crossing A of G & SS	5.00
Seattle Fremont Pen Tab	1,619.23
Tacoma Pen Assembly of God	4.57
W VIRGINIA Chesapeake A of G CSS	2.40
Mt Hope Assembly of God	2.50
WISCONSIN Personal Offerings	5.85
Pt Atkinson Gospel Tab	2.80
Hawkins Gospel Tab & SS	

Mauston Gospel Tabernacle	5.00
Sparta Assembly of God SS	6.00
White Lake Assembly of God	16.00
WYOMING Jackson A of God	14.68
MISCELLANEOUS	203.00
Total Amount Reported	8,328.68
Home Missions Fund	273.58
Office Expense Fund	174.72
Literature Expense Fund	7.06
Reported Given Direct for Home Missions	1,078.18
Reported Given Direct to Missionaries	1,199.31
Received for Foreign Missions	5,595.83
Amount Previously Reported	45,665.78
Amount Received for Foreign Missions This Month	51,261.61

WORLD MISSIONS CONTRIBUTIONS August 1-5 Inclusive	
ALABAMA Personal Offerings	\$ 5.00
Beaverton Sharon Chapel	2.00
Hartford Assembly of God	1.00
Midland City Mt Zion Assembly	1.15
Millport Liberty Gospel Tab	5.00
Prichard A of God SS CA & WMC	24.51
Union Springs Assembly of God	3.00
ARIZONA Personal Offerings	5.93
Globe Assembly of God	4.32
Tucson A of God & SS	6.00
ARKANSAS Personal Offerings	46.00
Bearden Assembly of God	3.00
Earle Gibson Bayou SS	1.00
Fort Smith New Bethel A of G LMC	15.00
Gateway Full Gospel Assembly	8.20
Greenwood Assembly of God SS	1.90
Mulberry Assembly of God	3.00
North Little Rock A of G Ch	6.00
North Little Rock Bethel A of G	16.51
CALIFORNIA Personal Offerings	657.19
Arroyo Grande F G Church	8.00
Bakersfield Weed Patch A of G	3.20
Bellflower Assembly of God	6.00
Burney Wayside Chapel	4.70
Corona Full Gospel A of God	5.00
Fillmore A of God & SS	13.00
Fresno Little Country Mission	3.00
Live Oak Pen Assembly of God	3.25
Los Angeles Ch of the Full Gospel	5.00
Manhattan Beach A of God CA	1.00
Montague Full Gospel Mission	6.05
Nevada City Bethany Ch	9.00
North Hollywood A of G Jr CA	5.00
Oakland Bethany Chapel	81.30
Oakland Bethel Tabernacle	70.01
Oakland Revival Tabernacle	5.00
Pacific Palisades Prayer Circle	8.00
Palo Alto (East) Com Church	21.40
Palo Alto Glad Tidings Tab WMC	9.65
San Fernando Gospel Tab	7.50
Vallejo Full Gospel Church	43.84
Walteria Full Gospel Church	3.00
Weed Glad Tidings Assembly	23.95
Willowbrook First Pent Ch WMC	1.00
Yreka Full Gospel Assembly	5.00
Yucaipa Full Gospel Ch	6.00
COLORADO Personal Offerings	2.00
Alamosa Jesemani A of God	1.55
Canon City Down Town Tab CA	1.00
Cortez Assembly of God CA	1.00
La Jara Bountiful A of G Ch	.50
Leadville A of God CA	1.00
Leland Assembly of God	8.25
Olathe Assembly of God	2.78
CONNECTICUT Personal Offerings	10.25
DELAWARE Personal Offerings	5.00
DIST DOLUMBIA Personal Off	26.00
Washington Calvary Gospel Ch	1.00
FLORIDA Orlando First P A of G CA	3.00
Oxford Mt Zion A of God	7.00
GEORGIA Columbus East Highland Assembly of God WMC	5.00
Dexter Glad Tidings A of G	3.75
Savannah First Pent Church	8.30
IDAHO Coeur d'Alene A of God	9.00

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Table of contents listing various churches and their contributions, including Firth Full Gospel Tab SS, Glenns Ferry A of God, and many others, with amounts ranging from 5.63 to 10.92.

Received for Foreign Missions..... 5,334.09