

The PENTECOSTAL Evangel

THEY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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PENTECOST MEANS PURITY

Ernest S. Williams

IT IS useless to speak of divine power without speaking of the foundation on which that power is based. The record of the disciples is one of earnest waiting and spiritual uniting. That selfish desires had occupied the thoughts of the disciples is clear to all who read concerning them prior to the crucifixion of the Lord. There were evidences of envy, place seeking, unkind criticism, and kindred carnal manifestations. The days of waiting for the Holy Ghost did much in removing these obstacles to grace from the disciples' hearts. When the Day of Pentecost was fully come they were all with one accord in one place. It was upon disciples so cleansed that the Spirit came, "and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

To ignore the need of holiness of heart is to ignore the center of Christian truth. Holiness is an inward state. While it manifests itself in outward appearance, the quality of speech, the things from which satisfaction is sought, it cannot be put on from the outward, it must work outward from within. Many have made the mistake of measuring a person's holiness from outward appearance only. Separation from certain things has been set forth as evidence of a sanctified life. A greater mistake could not be made. Outwardly we might have all the forms of strict piety, yet within be impure in thought and desire.

It was the putting on of outward religion without inward purity that received from Jesus the most vehement denunciation. He condemned prayers to be heard of men, fastings to appear pious, almsgiving for show, and all mere externalisms. He saw that all of these could be rigorously done, yet the heart be not right with God. The very people who "made broad their phylacteries" and loved to pray "to be seen of men" failed to love the Lord their God with all their hearts, and violated the commandments of God in many ways. To them Jesus said, "It is not that which entereth into the mouth that defileth a man, but that which cometh from within," for "from the heart proceedeth evil things."

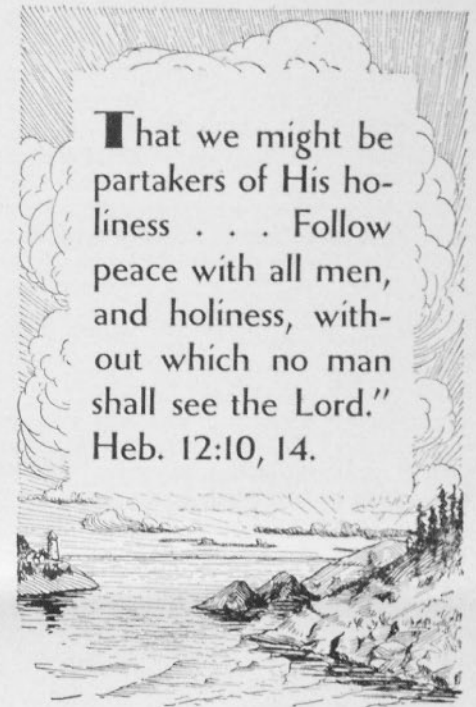
A man might appear before men to be sincere, reverential, and holy, yet before the eyes of his own conscience and the gaze of God be full of sinful pollution. A young man attended a Bible School where the Spirit fell upon the students in great searchings of heart. Under such searching he saw his real inward condition and later testified that formerly he had thought that if he lived well outwardly he was all right, but that he now saw that it was according to his inward state that he was to be judged.

The longer a person walks with God the more conscious he becomes of the requirement of inward holiness—the spirit in which he speaks, and not the words, the inward envy if there is any, desire for things which the inward sense reveals is for self and not for God. The inward life is of such great importance.

Now the Spirit has come to infill us, not with power only, but with holiness. John the Baptist said Jesus would baptize with the Holy Ghost and with fire. This fire surely has some significance. For one thing, fire destroys and makes over. There are some things within the human life that must be destroyed. They are those things which cannot be brought into harmony with the will of God. Every disposition and desire that cannot be harmonized with the love of God must go. Every habit that hinders progress of the soul should be destroyed. By the Holy Spirit God will destroy these things in those who earnestly desire that He do so, if they seek His face in fullness of desire for cleansing. When "sin in the flesh" is destroyed then the soul is made over; in a very definite sense it becomes "a new creature in Christ Jesus."

The Spirit of God unites the qualities of the cleansed soul with the God whom it serves. Thus there is imparted through grace ability to live in communion with God and a delight in His will. This union is inward.

There is to each of us "the inward and the outward." Paul looked upon our perishing bodies as "the outward man." He looked upon "the hidden man of the heart" as "the inward man." He was not worried even



That we might be partakers of His holiness . . . Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:10, 14.

though he was conscious that the outward man was perishing, but he took good heed that "the inward man was renewed day by day." Fresh grace was needed daily from the presence of the Lord. Here some have made a mistake. They have thought they might receive as an instantaneous blessing grace enough for all time to come. Grace is needed in plentiful supply in constant renewings. Such renewings come only as we continue to live in communion with God. Christ is our life of holiness as well as of spiritual vigor.

There are times when desires will arise which the careful soul will know to be not after the Spirit but after the flesh. But such desires need not have ascendancy. Constantly anything that is carnal must be subjected to the Spirit if we would live a life of holiness. May we give heed to our souls, and may we watch the outlets from the same that our lives be so lived as not to grieve the Holy Spirit of God whereby we are sealed unto the day of redemption. Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the Word. It is a glorious church for which He is coming. May we be among its number.

We need Abraham's faith, Job's patience, Moses' meekness, John's love, Paul's zeal, and Solomon's wisdom.

GOD IS RICH IN MERCY

Ephesians 2:4

Josephine E. Turnbull, Los Angeles, Calif.

GOD IS RICH! RICH!

We are familiar with that word "Rich." Ever since I can remember, I have heard talk about people being rich, about people trying to get rich. Many have said, "When I get rich I will do so and so..." Alas! They never reached their goal.

My own little daughter, when a very small child, used to sit on her father's lap and talk to him about what she would do when she got rich. One day I heard her say: "Papa, when I get rich I will buy you a gold bicycle."

Gold, much gold, many possessions, the world says, make men rich. We read that Abraham was very rich in cattle, in silver, and in gold. Gen. 13:2. But Abraham was rich in heavenly treasure. He had favor and communion with God. He believed God and it was accounted to him for righteousness. He was rich for eternity.

Jesus spoke of a man who was rich in much goods. He had spent his life for material gain, and when he arrived at the place where he had much goods, he said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

But God said: "Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided?" Whose? Not his!

"So is he that layeth up treasure for himself, and is not rich toward God."

Not only is God rich, but His children may be rich in Him, though very limited, very poor in earthly goods. Now our text tells us that God is rich in that which we need more than anything else, from our birth to our entrance into the glory land. We need God's mercy and my heart has so sensed its need, and its great supply in God, that I feel happy and thrilled to present this blessed truth.

Our shallow minds consent to the statement that God is rich. We can even ardently sing in meetings, "My Father is rich in houses and lands; He holdeth the wealth of the world in His hands... I am a child of the King," and then we go home and worry! God is rich in power, in wisdom, in holiness—meaning that He has abundance, superlative abundance of these qualities. We love the Old Testament outbursts of praise to Him, praise in extravagant language, for He is worthy of it all.

But come now to this New Testament presentation of God. "God, who is rich in mercy because of His great love wherewith He loved us."

The immensity of it staggers us. But it has been made known to us in the great gift of the Son of His love, the One who bore the name Jesus, who, as He walked among men, revealing God, revealed His mercy. Yes, He was the very embodiment of God's mercy—just what poor, sinning humanity needs. The New Testament mercy of God

is never separate from the gift of His Son, Jesus Christ the Redeemer.

How comforting to our hearts to know that all the New Testament records of the deeds of Jesus of Nazareth were deeds of mercy! God's rich mercy met the deepest need of that poor, cringing woman who crept in to the dinner party that Simon the Pharisee had invited Jesus to attend. Luke 7:36-50. With her alabaster box of ointment she knelt at the feet of Jesus, weeping and anointing His feet. Jesus saw deeper than the alabaster box and her tears. He saw clear through into the very motives of her heart and said unto her: "Thy sins are forgiven." In the midst of the murmuring members of that dinner party God's rich mercy met the sinning, repentant woman.

God's Mercy! Whitewashing sin? Pardon-ing promiscuously? Never! But always rich in mercy to the repentant.

It was mercy that smote the arrogant proud, learned Saul of Tarsus, making him blind and helpless to bring him to Christ; that he might die to his own righteousness and come into newness of life. Hear him cry out (Rom. 2:4): "O man, despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness (the rich mercy) of God leadeth thee to repentance?" Ah, He knew. He knew how hard the self-righteous man's heart can be. How we need it—the melted, tender heart that knows it is no better than others; deserving of nothing.

We are told of an incident in Napoleon's life, when a mother came to him with an urgent plea for her son, who was to be shot because of some misdemeanor in the Emperor's army. The mother begged for mercy for her son. "But," said Napoleon, "he doesn't deserve it." "No," said the mother, "I am not asking for what he

deserves, I am asking for mercy. If he deserved it, it would not be mercy." And we are told that the woman's plea was granted. Not what we deserve, but *God's mercy* is our great need.

So many think they deserve everything from God. But if we received only what we deserved, our lot would be pitiable. God is rich in His mercy, because of His great love wherewith He loved us. Let us look at the setting of this truth. There are black depths and glorious shining heights revealed in connection with this text.

You were dead in trespasses and sins; you walked according to the course of this world; you were under the dominion of a prince, a black, cruel prince; the prince of the power of the air, who worketh in all the children of disobedience. Eph. 2:2, 3. We might as well wake up to the fact that God's Word tells the absolute truth about us. That prince is working now, causing all the terrible, unusual, heart-breaking affairs of our present day. Who would tamper with him for a moment or play with his goods? He hath not one atom of mercy in his nature. Among these children of disobedience we all, says the Apostle, had our manner of life, governed by the lusts and desires of the flesh and mind.

Don't let us whitewash the old natural heart. We were all, by nature, the children of wrath—God's wrath against sin. What a dark picture! How it makes us cringe! God help us to realize how great was our need of His mercy; even to those of us who have always lived outwardly correct lives. God looking through all outward appearance sees the heart and numbers us among "the children of disobedience," needing His mercy.

The Bright Picture

God is rich in mercy—abundant mercy. Because of His great love He did something: He sent somebody; He sent His Son (Rom. 3:25) for our deliverance, to be the propitiation for our sins. Ah friends, His mercy is crimson! It is Calvary's flow that teaches us the riches of His mercy. Because we were dead in sin—no life toward God—God put His Son to death. He went down, down, and invaded the realm of this awful prince the devil. But Jesus is victor! God raised Him up, raised up that great Shepherd of the sheep—away up, and hath quickened us together with Him—even with Christ. He hath made us alive, taken us out of sin, out of being dominated by this prince of the power of the air, out of the condition of being children of disobedience and candidates for God's wrath; and, marvelous to tell, He hath raised us up and made us sit together in heavenly places in Christ. Wonderful provision!

Isn't God rich in mercy? When does it begin to become experience? When the Holy Spirit begins to work upon us. It is all grace, God's mercy searching us out, convicting us, making us miserable, bringing us to see Jesus. We believe, we accept, we are united to Jesus; peace, the consciousness of God's face turned toward us, becomes our experience. It is God's rich mercy that leads us on until the whole being opens to God, to believe His Word without questioning or reservation. We are led to accept His great provision in the outpouring of the



The God
of
limitless love
is worthy
of
limitless trust

Holy Spirit, and it is the Holy Spirit who makes us know our union with Christ.

We have heard of the miner working in the dirty mine, but up yonder on the hillside there is a little white cottage with green shutters, and rose bushes. When accosted by a visitor the miner was questioned:

"Where do you live?"

"Oh," said he, "I live up yonder," pointing to the little white cottage.

"But you are down here all day," said the questioner.

"O yes," said the miner, "I work down here, but I live up there."

So we are laboring down here, but living yonder in the heavenlies with Christ. Our affections are set on Jesus Christ. Our desires are centered in Him. Our place is with Him.

But let us look further at the richness of God's mercy. "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Eph. 2:7.

Time is short. The span of life is not long, but what God's mercy does for us reaches way into eternity in the ages to come. By faith we see that great company up there—the Church Triumphant! See Paul and all the Apostles; see Stephen; and there is Dorcas and Lydia, Priscilla and Aquila, there are the martyrs. We see Martin Luther, John Wesley, George Whitefield, John Knox, Charles Finney, Spurgeon and Moody, and hundreds of those who through His grace alone were saved and used. We think of the large number of those whom we have personally known, who have died in the faith—all of them are there in His presence through the rich mercy of God. And in the ages to come God will show forth through every saved one how rich He was in mercy in His kindness to us through Christ Jesus. Oh, what a glorious shining company! Today His Word comes to us, "The same Lord over all is rich unto all that call upon Him." The provision of His mercy is so great that He opened His throne of grace and He bids us all to come boldly to that throne in prayer, with our needs, our burdens, our sorrows, our sicknesses, that we may find mercy, more mercy. Everything we receive of God, every answer to prayer, is another manifestation of the richness of His mercy. Let no one then, be cramped, and cold, and unhappy, for our God is still rich in mercy, for His great love wherewith He loveth us, and He wants us to receive and be made rich in Him.

The Vision of the Great Image

Fifty years ago George H. Pember, in an exposition of the second chapter of Daniel, stated:

"Ultimately the prophetic earth will be divided into ten portions, each of them ruled by an individual monarch, but all bound together in a great confederacy, as we might infer from the fact that they are represented by the toes of the image. The United States of Christendom, which many are even now anticipating, and which has been declared to be the only possible solution of modern difficulties, the only means by which a disarmament of the nations could be brought about, and due attention secured for social

questions and the industries and arts of peace—the United States of Christendom will shortly be a realized fact. Woe to the world when they are so: for, as other prophecies reveal, they will not have been long in existence before men will be writhing beneath the appalling strokes of Apocalyptic judgment. And then the time for the descent of the Stone will be at hand.

"But here a remarkable instance of the divine justice presents itself: for destruction

Day of Prayer, September 7

Charles E. Fuller, who broadcasts the gospel over 456 stations each Sunday, is asking that all the saints gather together in churches and in homes on September 7 for an all-day of prayer. Let us pray that God will pour out His Spirit on men and women, on boys and girls, everywhere, to bring conviction of sin, true repentance, the confession and forsaking of sin, and a wholehearted returning to God and to His Word.

A recent issue of the London *Christian* contains a letter from one of their contributors, William Wileman, who writes: "I can well remember, though then only a boy, the fall of Sebastopol in 1855, which ended the Crimean War. This quickly followed the observance of 'a day of Humiliation and Prayer,' appointed by Queen Victoria and Parliament. Though held on a weekday, all business was suspended in my native town (Oakham), every shop was closed, and each place of worship thronged. If then, why not now?"

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

"We are sometimes told that we as a nation are not under a theocracy, and that therefore cannot expect God to do for us what He did for ancient Israel. But the obvious reply is that the underlying principle is ever in operation, and that there cannot be removal of judgment without confession and repentance, as in the cases of Ahab and Nineveh."

Let us humble ourselves and pray and seek His face and turn away from all evil.

will not come upon the world-empire, until the masses of the people are themselves responsible for their condition. Gentile dominion passes gradually from the head to the feet, from the organ which ought to direct to the members which are only formed to carry the body whither the head guides it. While power remains with the autocrat, there is some excuse for those who are under his rule; and the same remark applies, though in ever lessening degree, to every form of government short of the absolute sovereignty of the people. Therefore, the Stone has not yet fallen upon the image. But as soon as the power is really vested in the people, then the masses of mankind will themselves become rebellious to God for the wickedness and rebellion of the world. And so, judgment will not be long deferred. The Stone will descend to strike the Image upon the feet—that is, to destroy the body

politic out of which the ten kings are to rise, of which they form a part.

"The destruction, however, is not confined to the lower limbs, for the breaking in pieces of the feet brings down the whole image; and gold and silver, brass and iron, as well as the clay-iron feet, are in a moment reduced to powder, and carried away by the wind, like the chaff of the summer threshing floors. All that remains from the former empires, as well as that which is peculiar to the fourth, will be brought to an end at the same instant. For the Stone is no other than 'the Shepherd, the Stone of Israel,' descending from the high heavens, with the swiftness of lightning, to take possession of the kingdom which He has received, and to show, by the annihilation of His foes, that all power in heaven and on earth is, indeed, given into His hands.

"And when, like David, He shall have subdued all His enemies, He will become the great Antitype of Solomon; and His kingdom of peace, beginning at Jerusalem, will rapidly spread over the whole earth."

John Wesley's Directions to Singers

Sing all. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

Sing lustily and with a good courage.

Beware of singing as if you are half dead, or half asleep, but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

Sing modestly. Strive to unite your voices together so as to make one clear melodious sound.

Sing in time and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it from among us, and sing all our tunes just as quick as we did at first.

Above all, sing spiritually. Have an eye to God in every word you sing. Attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually.

The Traffickers

"And there shall be no more the Canaanite (trafficker) in the house of the Lord." Zech. 14:21.

Does not this mean that all the spirit of bargaining is to be banished from our lives as they ripen into their fruition? I was talking some months ago to a friend whose path had led in a very definite manner into the way of the Cross. Speaking of the course she was following she said, "I do this thing for God, not for success in the work, or for happiness in my soul, or for anything else. I am here for God." How those words "for God" rang in my heart for weeks after!

Life is grandly simple when we get there. When the spirit of calculating results and consequences, even spiritual results and consequences, has been left among the things that are behind, . . . then God Himself, and no mere "experience," is our exceeding great reward.—Lilias Trotter.

The early church put God first, self last. That was the secret of their power. We have the order largely reversed. Hence our failure.

A CALL TO A HOLY LIFE

Against a background of growing corruption and moral horror, unparalleled (except by Peter) in the Bible, Jude lifts up a standard of golden and glorious holiness. "In the last time there shall be mockers"—ridiculing the Second Coming of Christ; "walking after their own ungodly lusts"—ruled by passions, "who make separations"—constantly splitting, constantly creating fresh parties and factions, "sensual"—under the power of gross passions and appetites, "having not the Spirit."

"But ye, beloved"—three times in this short letter Jude calls all believers beloved—you are to be, by your own passionate devotion, as shining a group of holiness as these are a deepening mass of corruption. Against this background of hellish anarchy and lust Jude throws up the sharp backthrust of a radiant holiness.

Jude's counsel to the saints breaks up into four parts. First, against the rapid decay of faith, the sapping and undermining of the foundations of belief, the creeping paralysis of apostasy, he says: "But ye, beloved, build up yourselves on your most holy faith." Ours is not only a holy faith, but a most holy faith. It first imputes, and then imparts, holiness. It calls for holiness all our days. Its precepts are holy, its ordinances are holy, its teachings received into the heart make holy. Without a holy conviction a holy life is impossible.

God is now waiting for the building that is erected on this foundation of holiness. We must build ourselves, buttress and cement ourselves, mason work ourselves into the fabric of a holy life. Only sunshine ripens crops: yet the farmer would be a fool who said that therefore he need neither hoe nor weed nor prune. No means of grace can be neglected, no Scripture truth remain unmastered, no duty be forgotten, no flaw in character be uncorrected, no sin be unsubdued, no spiritual height be unattempted. This is the palace for which God waits. And we can all help each other in the building. The wisest and strongest are not too wise or strong to be edified. The weakest and least-learned can edify. All can help others, and each can help all, to become wise and strong and holy and happy.

Next, against a background of utter forgetfulness of God, of absorption in material things, of an inrush of myriads of evil spirits, Jude says, "Praying in the Holy Spirit." Praying in the Spirit seems to be more than just ordinary prayer. It is a vaster, profounder, more Christlike praying. Strange and sacred restraints and constraints are cast about him who prays in the Spirit. We are to be a walking, living edition of the prayers of the Holy Ghost. "We know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Rom. 8:26. So passionate is the Holy Ghost's desire for our holiness, so profound is the reach of His intercession for us, so immense is that which He wishes to work in us, and through us, that His Prayer passes all

bounds of speech, and is wrung from His heart in groans. If we pray in the Spirit, we shall pray with the Spirit; and He will guide us into boundless treasures of hidden grace.

Five thousand years ago (let us suppose) a savage stands on the plains of America. Around him are the waving wheat fields rich with his uttermost support, but he does not recognize the grain. Beneath his feet lie metals and coal sufficient for all the demands of civilization, but he has never even seen them. Around him, in a thousand herbs are manifold uses of which he has not the remotest knowledge. The very air is a channel for unseen forces which can girdle the globe with his words, but to all such powers he is as a babe unborn. So without the Holy Spirit in prayer, we are blind. But with Him we begin to throb with God's vast currents. We move out on to the enormous ocean of God's resources. We discover, in actual experience, things which eye hath not seen, or ear heard, nor hath entered into the heart of man, that God hath prepared even now for those that love Him.

Now we arrive at the central command, the keystone in the arch of a holy life. Against the waxing coldness of multiplied iniquity, and a church ever plunging into deeper unbelief and lukewarmness, Jude says, "Keep yourselves in the love of God." Having loved His own, the Lord loves them unto the end—but His love of approval can only rest on that which He approves. He has made this truth crystal clear forever. "I have loved you; continue ye in My love." But how? "If ye keep My commandments, ye shall abide in My love." John 15:9, 10. A general divine love falls on the just and the unjust alike; but love's highest manifestations must always rest on that which is most lovely and most lovable. Keep a cool head but a burning heart. The last words of Richard Cromwell to those standing about his deathbed were these: "Live in love. I am going to the God of love. Keep in God's precious love. Live,

breathe, and act in it. And all will be well in life, death, and eternity." Keep yourselves in the love of God, and then keep remembering that God does love you.

Fourth, against the inroads of depression and discouragement, or the more deadly collapse of heartbreak, Jude adds a golden postscript: "Looking for the mercy of our Lord Jesus Christ unto"—as the golden, final goal—"eternal life." This goes beyond the pardoning mercy that we obtained from God through the Cross. It is rewarding, crowning mercy—the mercy of our Lord Jesus Christ at the judgment of the saints. Paul puts it beautifully: "All that are in Asia turned away from me. The Lord grant mercy unto the house of Onesiphorus; for"—here is the ground of the mercy to be granted—"he oft refreshed me, and was not ashamed of my chain: the Lord grant unto him to find mercy of the Lord in that day." 2 Tim. 1:16. "Blessed are the merciful; for they shall obtain mercy." Matt. 5:7.

An added word to the unsaved reader may not be altogether out of place. God loves you with a redeeming love which embraces the entire world. But that love can be forfeited. Will you abide in His love? But how can you do so? By accepting what that love has provided for you—the perfect salvation provided by a Saviour on Calvary. It is a free gift or rather, He Himself who will be in you a perfect righteousness, a perfect holiness, is a free gift. Accept the gift now.

Dr. Pentecost was once entertained in New Zealand by a lady recovering from rheumatic fever, who was under great spiritual depression. Seated one day in a large south bay window, Dr. Pentecost said to her, "Why do you sit here so often and so long?"

She answered, "Sharp and excruciating pains from inflammatory rheumatism rack me, and, baring my shoulder, I sit here for a sun bath. And now the last vestige of pain has left me. But I still delight in sitting in the delicious warmth, for the sheer love of it."

Dr. Pentecost saw his chance. He said at once, "That is exactly what it means—'Keep yourselves in the love of God.' Go sit in His south window. Let His warm love pour itself into your heart, throw away your coldness, and steep yourself in His love as you steep yourself in this sunshine. Do this, and your doubts and coldness will vanish with your rheumatic pains. And then you will continue doing it, just for the love of it."

The thought went home. "Oh," she said, "I see it now. How simple! How beautiful! I have been trying to bring love out of my cold and wicked heart to offer to God. How I might have saved myself weeks and months of sorrow had I only kept myself in the blessed warmth of God's love for me!"

Open your heart to receive Calvary. Let God love you into eternal life. Ask God to make the cross of Calvary real in your life.

Waiting is a common instrument of providential discipline for those to whom exceptional work has been appointed.

A real Pentecostal experience needs no worldly advertising. It will advertize itself. Only get it.

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GOD AND HIS UNIVERSE

Thomas M. Chalmers

The outlook of science on the universe is at once startling and humbling. What does science say of its greatness? How do men measure the realms of space within which move in majestic grandeur the unnumbered suns and planets and "island universes" of all creation? Mere miles are as nothing for a yardstick. The astronomer's unit of measurement is the distance light travels in one year. Its speed is 186,300 miles per second, seven times around the earth in the winking of an eye. It comes from our sun in eight and one-third seconds, from the nearest star in four and one-quarter years.

The Milky Way, our universe, contains, it is estimated, 1,700,000,000 suns, or one to each inhabitant of the earth. Across this immense galactic system it takes light 238,000 years to travel. But beyond our universe are the nebulae, each one of which, as is thought, forms an "island universe" comparable in size to our galactic system. One of them, Andromeda, as Hubble tells us, pours out light equal to that of one thousand million suns like ours. The distances of the nebulae are being measured. The nearest lie about one million years distant, as light travels. There are some 2,000,000 nebulae, and the average distance of the faintest ones is placed at 140,000,000 light years. This is considered "to the radius of the sphere that comprises the observable region of space" (*Science*).

The range of curvature of the Einstein theory of the universe is some 600 times the distance now observable. This thrusts outward into space the limits of the finite universe of Einstein to a distance of 84 thousand million light years. The total width of the universe will be twice that, or 168 thousand million years as light travels, leaping nearly six trillion miles each year. Only the mind of God can comprehend such enormous distances. What displays of divine glory are made therein?

Such is the overwhelming vastness of that realm of empire over which Christ and his church are to hold sway to all eternity. If it takes light 168,000,000,000 years to cross this magnificent domain, what activities will occupy the members of Christ's body in studying and ruling the immense multitudes of "island universes" with all their inhabitants, possibly transfigured colonizers from the sinless men of our new earth, which fill up the measureless realms within and beyond the present "observable region" of space? And what may lie still beyond this Einsteinian universe?

What scientist will presume to limit the works of God?

For the church's joyful task all future duration is hers. How long is eternity? Men now divide an inch of length into billionths. Run a line across the illimitable sphere of Einstein and divide every inch of it into a billion parts. When we have lived in the glory a thousand million years for each billionth part of every inch of that immeasurable line, we will have seen only the first gray streaks of dawn of that eternal day toward which we are traveling and following which there will never be any night. Ponder it awhile. It makes you gasp for breath. Enter into its overwhelming vastness and glory. Then you will have a glimpse of that magnificent inheritance of life for which the Father chose you and which Christ died to procure.

If the outlook of science—of the mind of mere man—on the works of God is so great,

the outlook of Scripture, which is Jehovah's foreview for us, is incomparably greater. Science reveals the physical. Scripture unveils the moral and spiritual. Science tells of a universe so vast that we are lost in it. Scripture discloses a God who enfolds us and keeps us and guides us unfalteringly through the mazes of the telescopic immensities above and the microscopic littlenesses (equally wonderful) below us and leads us on to eternal fellowship with himself in the love of an infinite Father and Brother and Comforter.

The God who swung forth the universe with its amazing suns and constellations and nebulae to sweep onward for evermore in the paths He laid out for it, is the Jehovah who gave His beloved Son to die that He might lift us up to His throne and make us inheritors of all His mighty dominion. Can we be lonely in the fellowship of such love, or doubt the power of His everlasting arms to uphold us? And should not this "tremendous outlook on eternity" rouse us to seek the salvation of lost men and women, that they too may inherit with us the ineffable joys and glories of eternity? In seeking them we shall lose our sense of loneliness in a universe whose immensities now overwhelm us.

The Tither's Surprise

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the ease in meeting his own obligations with the nine-tenths.
3. At the deepening of his spiritual life in paying the tithe.
4. At the ease in going from one-tenth to larger giving.
5. At the prudent disposal afforded to a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner.

Put your finger into the ocean, and then pull it out. So much will the world miss you after you are gone. Joshua stepped into the shoes of Moses before they were cold. So God can spare any man. But we cannot spare Him.

Everything that floats with the current is not necessarily of God. Much driftwood is to be found in every river. Crowds are very capricious, humanity is unstable, and they come and go. Today it is "Hosanna," and tomorrow it is "Crucify Him."



Distributing Reveilles

Joseph L. Gerhart, who with his coworkers contacted over 12,000 servicemen at the depots in Houston last month with *Reveilles* and other literature, writes:

"While on our way to El Paso a few days ago we had an interesting experience. The colored boy who serves drinks in the lounge car introduced himself to us and told us how he was picking up the literature that some of the boys would leave on the train after reading it. He went on to say that he always put this literature in his little drawer and when some boy got on the train at some station past Houston he would give him some of the papers to read. His face was just beaming as he told us of how the Lord was blessing him for this work. I said to him, 'I'll bet you are a good Baptist.' He said, 'I shore is.'

"We caught a picture of him handing literature to a boy and am sending it to you herewith. His name is Alexander Harding. He requested that we leave him a supply of literature at the S. P. Commissary here so he can do more. Thank the Lord for this colored missionary who works on this crack Southern Pacific train."

We have just printed 500,000 copies of REVEILLE No. 4, and we are sending them out free to a large number of chaplains and others who are distributing them to servicemen.

Pray that God will use this paper to the salvation of many men in our Army, Navy, Marine and Air Corps. Freewill offerings toward the expense of this literature can be sent to Home Missions Department, 336 W. Pacific St., Springfield, Mo.

A WORKMAN FOR GOD

A True Story by C. Yesson, Congo Belge, Africa

ELAKIMI had a surprise for me this time that I visited him. I stood amazed when he proudly showed me his neat, new house, beautifully built of raw brick. Even the Roman Catholic priest had been along and congratulated him; while the Catholic teacher had shaken his head in utter bewilderment when he explained to my accompanying evangelist that his house had been built for him by his white man, whilst Elakimi had had to fend for himself—yet Elakimi's was incomparably the better of the two! It certainly was remarkably well built, and it did seem strange—except to those who knew Elakimi, and Elakimi's God.

Throughout the whole of the village there had been no one who had openly shown his hate of the Gospel and all that it taught more than Abedyi Masaye, an accomplished professional native mason, who for a long while had been unable to do the slightest work by reason of a deeply entrenched disease. He was useless, an invalid, not even able to garden a bit of food. No one reviled the messengers of the Cross more than he, and his hate was only aggravated by the fact that his own daughter and her husband had learned to love the Saviour, and refused any longer to bow to Abedyi's foul gods. Feeling rose more than usually high when his daughter fell sick, yet, together with her husband, still stubbornly refused to resort to the witch doctor and his charms. They came in for even more than their usual share of reviling. But they were in the vicinity of a praying church, and God was glorified by the daughter's recovery, while the father became more and more incensed against the Saviour she professed.

Perhaps it was his daughter's restoration to health that led him to seek help once again himself, who knows? However, Abedyi decided he would move further afield and seek the assistance of the able European doctors regarding his own never-ending disease. He set off, and wandered far and wide, even crossing the Congo border in his search for health and strength. Sympathy he always found—healing, never. It was no use. He would return to his wife and relatives, and sit there to curse and bemoan his unhappy fate. So he turned his steps once more northward and wearily commenced the journey back to the land from which he had come.

But things had happened since Abedyi had left home. I think the Bible gives us cause to believe that the Lord has a holy humor. If so, I am sure God smiled at the change that had taken place back in the old village. Responding to a call she could no longer resist, Abedyi's wife had become familiar with the Christian gatherings. In the absence of her husband she began making an unbroken attendance, until at last she got gloriously saved. On the missionary's next visit, she asked to be baptized! The longer her husband delayed, the keener she became; until by the time Abedyi's thoughts had turned in the direction of home, his wife had

become one of the leading lights in Elakimi's flock—and a gospel preacher to boot!

Day after day, Abedyi trudged homewards, fed up with his fruitless search and longing to get back again to his people. He did not get very far in his home district before he came across casual acquaintances and friends, from whom little bits of news began to reach him. But *what* news! He began to prick up his ears. Was he losing his senses? His wife a Christian? Baptized? Preaching? No! Surely this was gossip.

Fury took possession of Abedyi's soul. He quickened his steps. He would soon put an end to all this tomfoolery; and he would give that pest of an evangelist such a lesson that he would never forget. Getting his wife saved and baptized in her husband's absence, indeed! What next? With his boiling blood infusing fresh energy into his tired legs, he hastened towards his home, only stopping en route to rehearse in the ears of another of those hated evangelists exactly what he intended doing to Elakimi as soon as he could lay hands on him.

Home at last! But no time for welcomes. Abedyi made a beeline for Elakimi's little hut at the far end of the village, while the village folk, already well aware of events, followed him and gathered around to see the fun. Abedyi believed that "thrice armed is he who gets his blow in first," and he immediately greeted Elakimi with a torrent having brazenly got his wife saved and baptized, demanding an explanation for his tized whilst her husband was away.

Blissfully happy with God's own peace in his soul, Elakimi didn't turn a hair. "Just a moment," he said while the other was gasping for breath between his vituperations. "Just a moment, my friend; in whom do you think your wife has believed? In *me*? Your wife has believed and given her heart to the One who created her. Listen..." But Abedyi had not come to listen. He now had his breath again and roared at the evangelist to the limit of his eloquence and strength. However, to his surprise, the object of his reproaches did not get up and hit him—which was what he would have liked! Nor yet did he turn and revile him—which was what he expected! He just started quietly to preach the gospel to him. These were entirely new tactics to Abedyi. Had the man struck him, he could have fought; had he but reviled him in return, he could at least have vied with him in blasphemy!

Abedyi stormed and raved, but it was no use. The harder he roared, the more the evangelist preached the gospel. The louder he bellowed, the more calmly and deliberately did the other show him the way of salvation. The fight was getting hard. Abedyi was losing ground. He had come to wipe the floor with Elakimi, but he was beating the air! The battle went on; the crowd watched and listened, until all of a sudden—there was a dead silence!

Far away on the Damascus road 1900 years ago, an infuriated traveler was press-

ing to the limit his sweating beast under the midday sun, when "suddenly there shined round about him a light from heaven. And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? . . . it is hard for thee to kick against the pricks."

Similar to this must have been the blazing flash that illumined Abedyi's soul, as the stream of abuse suddenly died on his lips. The eyes of the crowd nearly popped out of their heads; and even Elakimi caught his breath with dumb amazement, as Abedyi dropped down on the floor before him: "Brother," he said, "pray for me! I want to get saved."

If God smiled before, I think this time He laughed a holy laughter; while the devil slunk away behind the village huts grinding his teeth in rage and disappointment.

Abedyi got soundly converted there and then, and as he rose to his feet a new man in Christ Jesus, the evangelist started again. "Now that you have become a Christian, Abedyi," he said, "we will ask the whole church to pray that God will heal your body." The church did pray, and the new convert began to feel stronger. They prayed more, and he started to do some gardening. He gradually began to go about like his old strong self. The planting season ended with Abedyi possessing a garden as big as anyone! He was as delighted as a child.

With the long dry spell ahead of him, Elakimi decided it was now time he started that new house of his; but to his surprise, Abedyi had a word or two to say about this. "Brother, you just leave that house to me. That is my affair. I am a professional mason. God has saved me and healed my body, and now I'm going to serve Him. I'm going to build your house for you, and I do not want a cent from you for it. Next year, if God wills, we will have a new church also—and I'm going to build that, too. And while we are on the subject, I should like you to tell the other evangelists elsewhere, that if they will make the bricks, then they can call me wherever they like; I will go and construct their churches. I used to work for myself; now I'm a workman for God!"

Well, that is just how Elakimi got his new house—and the Christians a professional church builder. "There he is," Elakimi would point down the aisle with glee, "the one going round with the plate!"—*Congo Evangelistic Report.*

A Statesman's Tribute

Christ is a rare jewel, but men know not His value; a sun which ever shines, but men perceive not His brightness, nor walk in His light. He is a garden full of sweets; a hive full of honey; a sun without a spot; a star ever bright; a fountain ever full; a brook which ever flows; a rose which ever blooms; a foundation which never yields; a guide who never errs, a friend who never forsakes. No mind can fully grasp His glory. His beauty, His worth, His importance no tongue can fully declare. He is the source of all good, the foundation of all excellency; the mirror of perfection; the light of heaven; the wonder of earth; time's masterpiece, eternity's glory, the sun of all bliss; the way of life and life's fair way.—Arthur J. Balfour, one time Prime Minister of Britain.

WHITHER HAS GONE OUR GLORY?

"A lot of wild fire," you say? Yes, but they are reaching the people. From all quarters of the nation come reports of the multiplication of "independent" religious movements, "undenominational" churches, and free-lance "evangelistic campaigns."

They are evangelizing in empty store buildings, lodge halls, tents, school-houses, brush arbors, cheap tabernacles, camp meetings, mill villages, and on vacant city lots. And tens of thousands of good people are listening to them.

They are going out into rural sections, mill villages, slum districts, mountain fastnesses, and mining camps, obeying the Lord's injunction concerning highways and hedges.

In some cases the promoters are no better than brazen grafters who betray the people without conscience. But in vast numbers of instances, their preachers are honest, earnest, godly men with a genuine passion for souls.

To berate these zealous people, or to condemn those who make up their audiences, accusing them of ignorance, will not solve the problem. The Church can do no better than to make a serious and open-minded study of the underlying causes for this defection from the established churches. Let us find out why the masses flock to hear these people in their ugly meeting places, and leave our trained ministers and our beautiful cathedral churches half empty.

The glory of early Methodism was its New Testament doctrine demonstrated in human testimony. Also, "the poor had the gospel preached unto them." John Wesley's messages could have commanded respect in the most learned circles in England, but he and his co-workers majored on the unchurched and submerged. The gospel of the finished work of the Atonement filtered down into the masses.

This we must admit. The masses, both in England and in pioneer America, received from the fathers of Methodism an answer to their deepest soul hunger. In this realm they carried on almost without competition. Theirs was a gospel that emphasized three cardinal doctrines: the new birth, the witness of the Spirit, and entire Sanctification.

We hold in our possession a bound copy of the Conference Minutes dated from about 1790 to 1813. Questions were asked then as we now ask them in the Annual Conferences. Here are some of the questions from this old volume: "How many have been converted during the year?" "How many have been sanctified?"

When Mr. Wesley sent Bishop Coke to America, Francis Asbury was none too well pleased. The bishop was announced to preach at Barrett's Chapel, ten miles northwest of Dover, in Delaware, and at first Asbury thought he would not attend. But he did, sitting far back in the audience.

The bishop preached on "Christian Perfection," and spoke with such power that Asbury was completely won over to him,

This remarkable article, written by an old-time Methodist preacher, C. F. Wimberly, appeared in the "Methodist Advocate" of July 23, 1942. We are happy to share it with our Evangel readers.

and at the close of the service met him at the altar and the two kissed in greeting. A brass star marks the spot today. That afternoon they planned the Christmas Conference.

The episcopal address of the General Conference of 1824, referring to the doctrine of entire Sanctification, closed with this remarkable statement, "When Methodism forsakes this doctrine, we are a fallen Church." The burden of the entire address, in fact, was related to this doctrine. Concerning it Wesley had said that the Lord had raised up the people called Methodists to spread scriptural holiness over the earth. This was his statement.

During the next two decades the dispute which finally resulted in the division of the Church had the effect of cooling the evangelistic fervor of Methodism, and at the same time the doctrine of Sanctification was also neglected. No one can know what the later history of Methodism might have been if we had kept these two great doctrines to the fore—the new birth, and entire Sanctification—instead of becoming involved in un-Methodistic controversy.

In the late decades of the nineteenth century a galaxy of stalwart champions appeared on the scene, preaching across the continent and reviving this time-honored Methodist doctrine, and giving it new emphasis. Men like Inskip, MacDonald, Keen, Wood, Carradine, Joyce, Fowler, Morrison, and others blazed with a holy zeal. The ministry of these men brought on the issue. In the opinion of this writer Methodism came to a parting of the ways during this particular religious renaissance.

On the one hand there was a militant, aggressive evangelism. On the other hand, a tendency toward ecclesiastical formalism. Bitterness appeared, and actual persecution began. Men with great gifts were labeled "second blessingists" in derision or contempt.

No doubt the proponents of the holiness movement made serious mistakes, but they were not alone in that respect. Godly men suffered at the hands of the Church because of their deep convictions on the subject of Sanctification.

The doctrine which Methodism discarded became the central theme of the preaching of numerous groups which, under one name and another, went out of the Methodist Church. The Nazarenes, to mention but one, today have 3,000 buildings, 4,000 ministers, a membership of 180,000, 2,000 licensed local preachers, a woman's society of 50,000, a young people's organization of 60,000, an enrollment of 180,000 in their Sunday schools, 100 missionaries, and six colleges,

with a flourishing and vigorous publishing organization.

Throughout the years they have carried on a vigorous evangelism and have laid great emphasis upon the doctrine of Sanctification. Today they are serving a large group of people with which Methodism has lost contact. Their churches are well filled, their enthusiasm is high, and they are growing.

There is the Assembly of God, with 209,549 members, 400 missionaries, 4,348 ordained ministers, 6,500 Sunday schools, training schools in seven states. They have added a "third blessing" and "speaking with tongues" to their doctrinal position.

Yes, there have been fanaticism and some excesses. But if such groups could have found sympathy in our Methodism, and if they could have had wise leadership, such extravagances could have been minimized and Methodism would have been immeasurably the gainer.

The two groups just mentioned are but a small fraction of the number who might be described. Most of them have their parishes on "the other side of the tracks." Some of them butcher the king's English, but the multitudes to whom they minister understand what they are talking about. The simple-hearted and unsophisticated find among them something which satisfies the restless soul—something they do not seem to find in our modern Methodism.

The crux of this whole situation, in the earnest opinion of this writer, lies in the doctrine of early Methodism called "entire Sanctification." This is the seismic center from which the waves of evangelistic earthquakes have spread throughout the land.

We have been too vague and too uncertain in our teachings. Our fathers knew what they believed. Our children do not know what they believe. Our fathers pointed to the very hour when they came into a personal knowledge of Christ. Our children are not sure they have ever had such a deep and abiding experience.

We have organized machinery, built great Gothic cathedrals, "enriched" our services, and become formal. And all the time we have neglected the great doctrines of the Church which would have made us a powerful and dynamic spiritual force.

What Prayer Does

Prayer is a haven to a shipwrecked mariner, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a security to the rich, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings and dissipates the clouds of our calamities.—Chrysostom.

Many, unless they can go their own way, will not go at all.

The **GOSPEL** in **FOREIGN LANDS**

LATIN AMERICAN ADVANCES

Seven missionaries receive appointment—leave for Cuba and Central America

At this time when we are unable to extend our efforts in some mission fields due to the war, it is a joy to bring the good news of ADVANCE in Latin America—three new appointees to Cuba, and two young missionary couples to strengthen our forces in Central America.

Victoria L. Schott was the first of the group to leave, traveling by plane from Miami and arriving in Habana, Cuba, July 26.

Miss Schott was born in Atkinson, Wisconsin, the daughter of a Methodist minister. Her Bible training includes a two-year course at Dorcas Institute, Cincinnati, various studies at Moody Bible Institute, and more recently a year at Great Lakes Bible Institute in Zion, Illinois. After graduating from Dorcas Institute, she spent five years in deaconess work under the Methodist church. In addition she has had business experience in a number of lines besides some music training, and two years of Spanish study—all of which we feel has contributed in fitting her for the work ahead.

Two days after arrival in Habana, Miss Schott wrote: "This is surely a beautiful land,



Victoria L. Schott

but the need for the gospel is so apparent on every hand—and it is such a dire need! My heart goes out to these dear people living in such darkness. Sunday evening I went to service with Brother and Sister McIntyre and gave a testimony which Brother McIntyre interpreted. How the people love to sing and make a 'joyful noise unto the Lord!' While unable to understand very much, I could sense the presence of the Lord and felt at home in their midst. It was a precious service to me."

Mr. and Mrs. Richard W. Palmer were formerly under consideration for missionary work in Peru, but since permission could not be obtained for their entry to that country, they have received temporary appointment to Cuba where they will be able to study Spanish and become adjusted to ministry among the Latin American people, with a view to possible trans-



Mr. and Mrs. Richard W. Palmer



Mr. and Mrs. Ralph Harer



Mr. and Mrs. Oren Munger



fer later when the way is open for entry to Peru.

Mr. and Mrs. Palmer are both graduates of North Central Bible Institute and have been active Christian workers in the North Central District. They come to us well recommended for their faithful service, consistent lives and sacrificial spirit for the gospel's sake.

Brother Palmer has had experience in printing press and linotype work, and we feel that his ability along this line will be especially useful in connection with his missionary work.

Mr. and Mrs. Ralph J. Harer first applied for service in Africa, but when the door seemed closed in that direction they offered themselves for ministry among the Latin American people and expect to locate in Guatemala, Central America.

Brother and Sister Harer received their Bible training at Berean Bible Institute, San Diego. They were married in June, 1934 and have since been engaged in gospel ministry, mainly pastoral work. In 1937 Brother Harer received ministerial license from the Northwest District and subsequently was ordained by the Arizona District. Brother and Sister Harer are held in high esteem by the brethren of Arizona with whom they had been associated in ministry for several years prior to receiving missionary appointment.

Mr. and Mrs. Oren E. Munger, also under appointment to Central America, are at present en route to El Salvador where they will assist Brother and Sister Earl Wilkie in the Bible School at Santa Ana.

After graduating from Central Bible Institute in 1941, Brother Munger served for a year on the faculty as instructor of music. Mrs. Munger (formerly Florence Tihrt) finished her course at the Institute last spring, and following her graduation the couple were married.

Both have proved their consecration and ability in Christian service. They are talented musically and we feel will be a means of real blessing to our school in El Salvador.

Let us stand in prayer for these new missionaries who face not only the unusual problems of language study and adjustment to strange surroundings, but also the added strain of war conditions.

Introducing
"MINING BLACK DIAMONDS"

Just off the press—the newest in our series of missionary publications. An up-to-date record of our work in Mossiland, West Africa.

This little 48-page booklet, attractively bound, liberally illustrated with maps and pictures, will acquaint you with the country, its people and customs, will trace for you the history of our work from its humble beginning to the present encouraging development, will introduce to you some of the "black diamonds" mined from the darkness of heathenism, and will present to you the challenge—Mossiland's need at this hour.

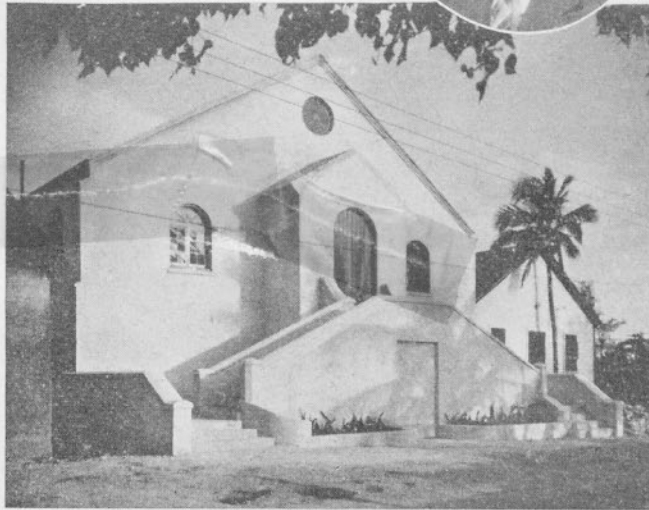
"Mining Black Diamonds" may be secured for only 10c a copy from the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

CAIRO MISSIONARIES LEAVE TEMPORARILY

Mr. and Mrs. Philip Crouch were forced to leave Cairo temporarily and are at present in Asmara, Eritrea. The news reached us by cablegram from Luxor, Egypt, followed by an airmail letter dated July 23 from Asmara. "We had no alternative other than to leave," says Brother Crouch, "but now conditions seem to be steadily improving back in Egypt so that perhaps before long it will be possible to return. This possibility keeps us here; otherwise we should go on down to the Congo or return to the United States. While at present American ladies cannot get back into Egypt, this restriction is sure to be lifted just as soon as pressure in the west is relieved.

"We have been here about three weeks. Asmara is at an altitude of 7,000 feet and the coolness of the climate is simply grand. Under normal circumstances this would be a wonderful vacation, but the uncertainty and anxiety of our situation takes away some of the pleasure we should otherwise experience. We had only two hours to prepare for the trip and were forced to leave everything in Cairo, being allowed only ten pounds each in baggage on the plane. Naturally this fact contributes to our desire to return, and as things appear right now we stand a strong chance of going back to Cairo before fall and resuming our regular work."

Views of the new church in Nassau taken at the time of its dedication. Earl Weech (in circle) is pastor of the assembly and director of our work in the Bahamas.



INTRODUCING OUR WORK IN THE BAHAMAS

One of the latest developments in our missionary activities has been to extend a helping hand to our brethren in the little group of islands off the coast of Florida, known as the Bahamas. The population of these islands is 69,000, Nassau, the principal city, having some 12,000 inhabitants. We are happy, that through the faithful labor of some of our Council ministers a beautiful little church building has now been erected and a congregation of Christians gathered out who are enthusiastic in their wor-

ship and apparently well established in the Word.

It is our hope that not only in Nassau but also in several other islands of the group there may be established Assembly of God churches. These are some of the "islands of the sea" to which the gospel must be sent.

A good deal of credit for the work that has been done belongs to Earl Weech who is taking over the active direction of the work in the

Bahamas. We are happy to have this opportunity of acquainting our Evangel readers with Brother and Sister Weech who together with other workers are laboring faithfully for the spread of the gospel in these islands.

The pictures of the church at Nassau were taken on the occasion of its dedication. Brother Guy Shields kindly assisted in this ceremony inasmuch as he was holding evangelistic services for the church at that time.

"A certain woman... whose heart the Lord opened"

Melvin L. Hodges, Central America

The life of the woman of our story was not such as to attract attention or provoke comment. With her husband and small children she lived in a primitive hut on the little piece of land which they owned, amid the squalid conditions that usually characterize country life in Nicaragua. The husband, though an ungodly man, was sufficiently interested in the gospel to open his home for services, and as they lived only fifteen miles from our mission station we often had opportunity to stop there for a night.

The first time our workers accepted his invitation, the wife, a devout Catholic, refused to remain on the premises. She left the house immediately upon their arrival and would not return until they had gone. However, as we continued to visit this home the woman gradually lost her fear and began to show interest in the gospel.

Drawing Nearer

Some months later, my wife and I, accompanied by a native brother, again visited this home where we were well received and made welcome. A meal was prepared for us and after we had partaken friends gathered for the service that had been announced. Our hostess would not join us in the service but remained in the little kitchen where she was grinding corn for the "tortillas" for the next day—a task which is performed in the century-old method of grinding the grain between two stones.

From my vantage point I could watch her as the service progressed. Occasionally she would become so interested in the service that the grinding of corn would be forgotten; then, as

if caught in some unlawful act, she would return to her task with renewed vigor, only to stop again as some song or testimony gripped her attention. Finally she ceased her work altogether, and coming a little nearer to the group, listened until the service ended.

After the meeting we hung our hammocks from the rafters of the house and, tired after a strenuous day, quickly dropped off to sleep.

Seeking the Light

Near midnight I was awakened by the sound of voices. A small light flickered on the table. Our hostess had not yet retired but was engaged in earnest conversation with the native Christian who was explaining the way of salvation. The story of Adam and Eve was told—how sin entered the world and death passed upon all men—how that God did not leave mankind to its fate but sent His only begotten Son to die, that whosoever believeth on Him shall not perish but have everlasting life. After lifting my heart to God in quiet prayer that the good seed of the Word might find good soil in this woman's life, I presently drifted off to sleep again.

It was perhaps 2:00 a.m. when I awakened once more. The light still flickered on the table; the woman sat in the same place.

"Tell me," she asked the brother, "what will happen down here when Jesus comes again?" The brother unfolded the future plan of God, the rapture of the church, the resurrection from the dead, the marriage supper of the Lamb, and all the joys that await the faithful. Then painting a picture of coming judgment for the unbeliever, he pressed the claims of Christ on her life.

The next morning he said that she had asked questions until three o'clock, when he finally begged leave to get a few moments' rest. The light had begun to dawn in her soul, and sleep was not considered important.

Once after this she was able to attend a service in our church at Matagalpa. Then quite suddenly we heard that she was very ill and a day or two later word came to us of her death.

"I Have the Faith in My Heart"

Through her husband we learned how she had passed from this life. Approaching her anxiously in her conscious moments, knowing that she faced death, he asked, "Is there anything I can do for you?" "Nothing," she replied.

Her mother, a devout Catholic, insisted that the priest should be called to hear her last confession—she did not want the priest.

Again, her husband approached her, "Is there anything I can do? Are you not afraid?" "I am not afraid," she said, "I HAVE THE FAITH IN MY HEART."

Thus a once-darkened soul caught a glimpse of the light and embraced it. The fear of death was removed, and we feel assured that the faith of which she testified opened the pearly gates of the heavenly city for her to pass through, taking her place among the redeemed.

Since the death of this woman, the husband too has been soundly converted. What a gracious privilege we have through the gospel to "give light to them that sit in darkness and in the shadow of death."

The PASSING and the PERMANENT

BIBLES "VERBOTEN"

The printing of Bibles is forbidden in Norway, according to the Norwegian paper *Viking* (published in Chicago). The following news item, translated by Nicolai Evanson, appeared on July 10: "According to orders from the German Reichs-kommissar in Norway, Josef Terboven, in the future it is 'verboten' to produce Bibles in Norway. Terboven has decided that the Norwegian Bible Society shall have no opportunity to buy any more paper."

"WE SHOULD ACCEPT JESUS"

Said Rabbi Gross, a Jewish teacher of Brooklyn, to his people: "I, Rabbi of Israel, think we should accept Jesus. I think we should teach Jesus to children much as we teach them about Abraham, Moses, Jeremiah and the rest of the great teachers and prophets. Jesus, as we all know, was a Jew. He preached divine love. He was a gift of love."

Jews are changing their attitude toward Jesus. We pray they may indeed accept Him, not merely as "a teacher come from God," as Nicodemus said, but as the only begotten Son of God, the Saviour of the world.

LIQUOR IN AXIS LANDS

According to Dr. M. C. MacLean of Canada, "The totalitarian states—Germany, Italy, and Japan—have been promoting total abstinence in their campaigns for national fitness. Germany prohibits even liquor advertisements. Italy has closed 43,000 liquor shops. Japan has forbidden the sale of liquor to any one under twenty-one." Surely America would do well to copy the Axis in this one respect. Andrew Jackson said he was more afraid of alcohol than Yankee bullets, and so he never drank it. It is time our nation should fear liquor more than enemy bombs.

WHEN A SEAMAN PRAYED

Herbert Dann, 32-year-old oiler of The Dalles, Ore., was one of the fourteen survivors of the 41-man crew of a large American cargo ship which was sunk recently by a submarine close to the mouth of the Mississippi. According to the *United Press*, Dann said he was saved when he called on the Lord. He said that as soon as he began praying, the smoke and flames parted as if by a miracle and he found a life preserver. He leaped overboard and began swimming.

Pray that many seamen, in the hour of crisis, may likewise call on the Lord for forgiveness as well as deliverance from danger. "Whosoever shall call upon the name of the Lord shall be saved," the Bible promises. Rom. 10:13.

SPREADING BUDDHISM

The menace to Christianity that is being brought by the spread of Japanese military power is shown in a report in *Time*. The Japanese see in Buddhism a means of controlling their newly conquered Asiatic populations. A Nipponese broadcast, picked up by the Indian radio and cabled to the U. S., forecasts some steps in Tokyo's program: "Thai Buddhism has something in common with Japanese Buddhism. If we Japanese can control and guide (the Thai) priests, then we shall not have difficulty leading Thailand religiously."

"Burma is a mass of temples; if we control them our task is complete."

"India possesses deeply religious consciousness, but the spiritual aspirations of the Indians have not yet been fulfilled. They also await a savior."

So the Japanese, who borrowed Buddhism some 14 centuries ago from India via China, are now ready to pay back the debt with interest. They would establish their military might as India's savior and banish India's true Saviour. It is easy to see the clever hand of Satan in this Japanese expansion. Surely a war is being fought in the heavens these days, and the need for the intercession of God's people was never more urgent.

FLICKERING LIGHTS

Says Wilson Black, president of the Baptist Union in England: "If the Church goes on losing its members at the rate at which it has lost them during the past ten years, the Church will be extinct in 30 years' time." The lights of too many churches are flickering and in danger of extinction. What is needed is a new supply of the Spirit's oil. Thank God, however, some churches still have their lamps trimmed and burning, and the light and warmth of their spiritual fire still attracts and holds the people.

THE BOMBING OF HONG KONG

Andrew Gih, Chinese leader of Bethel Mission, received a letter describing the December bombing of Hong Kong. It was written by a student who escaped from Hong Kong to Free China. It said: "For three nights Hong Kong was ablaze. In the city, lawlessness reigned. Mobs outside our building shouted, 'Let us go in and rob them!' The students and workers took turns to pray day and night without ceasing. 'These Christians are poor people. They have no money. Let us go on to the others and not waste our time here,' some shouted. And our people were spared the ordeal of being looted. Praise the Lord."

NEWS FROM HOLLAND

Die Nederlander, the best known among Holland's Christian daily newspapers, has been obliged to suspend publication after fifty years of existence. It has been denied any newsprint, no doubt because of its courage in continuing to express its Christian convictions even after the Nazis seized the country. It closed its remarks with the words of Psalm 122.

The *Netherlands News* reports that non-Catholics as well as Catholics have taken to wearing a small cross, which is now regarded as the anti-Nazi symbol. The Dutch have temporarily lost their country, but not their soul.

ANTI-SEMITISM AND THE ITALIANS

Under German pressure, the official anti-Jewish propaganda in Italy is constantly being intensified. However, there is still no genuine anti-Jewish feeling among the ordinary people of Italy, reports a Yugoslav patriot who has reached London after escaping from Nazi-dominated Croatia. Traveling through Italy he had many opportunities of discovering the views of Italians of different social strata. Most of the people considered the official anti-Jewish policy just another concession Italy had been forced to make to Germany, and wherever there was any hatred he found it was directed against the Germans rather than the Jews. Italian soldiers in Yugoslavia feel the same way, he said. During the past year several thousand Yugoslav Jews escaped death by crossing the frontier into Italian territory with the help of Italian soldiers. Once in Italian-held territory they received infinitely better treatment, and some were even allowed to take up employment.

MIRTH INSTEAD OF MOURNING

The 22nd chapter of Isaiah describes a day of war, when God was calling the people to repentance. The prophet tells us: "In that day did the Lord God of hosts call to weeping, and to mourning...and behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine!" Men were saying, "Let us eat and drink, for tomorrow we shall die."

This is the attitude of most people in our day. When the Lord calls for contrition they desire dissipation. Isaiah states, "It was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die." Men today who will not repent should face the fact that they are destined to spend eternity unforgiven in the lake of fire.

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of July, 1942.

Allen, E. C., Edinburg, Tex.
Baird, Mollie, Ft. Worth, Tex.
Baker, J. M., Dallas, Tex.
Baker, Lee Parks, Genoa, Tex. (Reinstated)
Bates, Dillard R., Jal, N. M.
Bell, J. G., San Saba, Tex.
Brown, George P., Cando, N. Dak.
Broyles, P. J., Houston, Tex.
Burdine, James H., Melrose, N. M.
Carlin, J. C., Dallas, Tex.
Davis, E. D., Yoakum, Tex.
Drake, F. C., Silsbee, Tex.
Drayer D. F., La Porte, Tex.
Erickson, George S., Aneta, N. Dak.
Eytzen, Jacob C., Bowesmont, N. Dak.
Freitag, D. R., Cedar Valley, Tex.
Grant, S. M., Dallas, Tex.
Griffin, H. G., Dallas, Tex.
Hagin, K. E., Greggton, Tex.
Hargraves, J. O., Kountze, Tex. (Reinstated)
Henry, Mrs. Louise Edith, Las Vegas, N. M.
Herring, O. J., League City, Tex.
Hughes, Mrs. Marguerite, Dallas, Tex.
Jones J. W., Daisetta, Tex.
Kroll, Rev. and Mrs. Ted W., Odessa, Tex.
Lambert, E. M., Pearsall, Tex.
Lee, A. L., Houston, Tex.
Locklear, Mrs. Eva, Ima, N. M.
Lummer, Rev. and Mrs. Frank R., Crosby, N. Dak.

MacKinney, Verne B., Wevaco, W. Va.
Marcum, Sam H., Cameron, Mo.
Marney, A. D., Megargel, Tex.
Mason, E. R., Madisonville, Tex.
Mason, Mrs. Linnie G., El Campo, Tex.
Mercer, W. F., Alvord, Tex.
Miller, Winston R., Roundup, Mont.
Moore, P. L., Leander, Tex.
Nelson, J. C., Winnsboro, Tex.
Oldenburg, C. C., Angleton, Tex.
Reine, Raymond T., Grandforks, N. Dak.
Shiple, O. O., Nacogdoches, Tex.
Shows, W. B., Houston, Tex.
Shultz, T. F., Dallas, Tex.
Smith, Harley M., Marlin, Tex.
Smith, Herman, Haskell, Tex.
Smith, W. L., Edinburg, Tex.
Stewart, L. T., Pilot Point, Tex.
Vassar, Mrs. Freddie E., Electra, Tex.
Waggoner, Donald H., Valley City, N. Dak.
Warner, Roy B., Beckley, W. Va.
Wilkinson, E. R., Gainesville, Tex.
Wisdom, Mrs. Alma, Clarendon, Tex.
Wood, Leonard, Van, Tex.

The following names were removed from the General Council ministerial list during the month of July, 1942.

Atwell, Gaylord E., Portland, Oregon (Withdrawn)
Cairns, Thomas H. P., Green Lane, Pa. (Deceased)
Canady, Roy, Keokuk, Iowa (Deceased)
Cousens, William L., Peckville, Pa. (Deceased)
Goodin, George H., Clarksville, Ark. (Withdrawn)
Hinkle, Mrs. Lillie E., Davenport, Iowa (Deceased)
Kneisley, W. V., Paris, Ill. (Deceased)
Saunders, J. D., London, Ontario (Transferred to Pentecostal Assemblies of Canada)
Williams, J. Horace, Lebanon, Ore. (Dropped)

CORRECTION

The name of Walter C. Enoch was published in the January 24 issue of the "Pentecostal Evangel" as having been dropped from the fellowship. This was a printer's error. Brother Enoch was not dropped but voluntarily withdrew from the fellowship and his name should have been published thus. We are sorry for this error.

Let us obey God at all times, for we know not how much there is involved, nor where the matter will finally end.

SUNDAY SCHOOL LESSON

Jeremiah's Message of Judgment

Lesson for August 30.
Lesson text: Jeremiah 7:1-26.

Last week's lesson contained the account of the call of Jeremiah and God's declaration to him that his message was to be one of stern rebuke and judgment. Today we see Jeremiah delivering that message. The lesson is a good deal like that of week before last—"Beware of religious profession without possession, of religious performance without purity and power, of ceremony without sincerity." And due to the ever present danger of erring in that direction, any repetition and re-emphasis of the matter is surely practical.

I. THE BACKGROUND OF THE MESSAGE.

Observe (1) *Where Jeremiah was to preach.* "Stand in the gate of the Lord's house and proclaim there His word." Within the Temple area itself Jeremiah was to preach, probably standing between the inner and outer court. Why here? Because at this point he would reach the greatest number of people. It is quite probable that this message was delivered during one of the great Feasts when the city would be crowded with those from all parts of the land. Put yourself in Jeremiah's place. Certainly he had holy boldness! Imagine yourself standing all alone at the entrance of some magnificent modernistic church, or on the corner of some big city's busiest street, and proclaiming a message similar to Jeremiah's! There are times when we are called upon to do difficult things for God. Are we willing to be made a public spectacle and laughing stock in order that He may be glorified?

Another thought—Jeremiah was not to expect the people to come to him; he was to go to the people. We are probably faithful in proclaiming God's Word from our pulpits; but is that enough? Are we not neglecting the command of Jesus to go out and reach people *where they are*? Ought we not, as never before, seriously and prayerfully to consider this matter and ask God how and what we may do in order to reach the fast increasing multitude which will not come near our churches?

(2) *To whom Jeremiah was to preach.* His message was to "all Judah" in general, but especially to the religious class. For many in his day had ceased coming to the temple. Hence, those who did come were those who still maintained a religious profession. Therefore Jeremiah's message is especially applicable to those of us today who profess a religious experience.

II. THE NATURE OF THE MESSAGE.

As Jeremiah delivers his message the people go through all the motions of worship. Very devoutly and carefully they observe every detail of their ritual. On the surface they appear quite spiritual. Jeremiah's words come as a rude shock!

1. *Don't fool yourselves!* This was point number one in Jeremiah's outline. See verses 4-8. We quote from Moffat's translation—"Never rely on false phrases like, 'This is the Eternal's own temple, His very own temple, His very own temple!'" These deluded and hypocritical people were relying on the Temple rather than on God. They thought that because of the presence of the temple, God would overlook their sins and not allow harm to come to them. They were relying on their empty ritualism, and presuming upon God's grace—two very common errors made today.

We may sing, shout, pray, give, and even speak in tongues; but if our lives are not straight, it profits us nothing. 1 Cor. 13:1. Yet many today are deceived.

Not long ago the writer visited a former member of an Assembly of God church, the mother of several children. As he came to the door she was puffing on a cigarette. Neither she nor her children had attended services for months. Yet in the conversation that followed she said she didn't think the things she did could be so bad because now and then she would get down to pray and would speak with tongues! How terrible to be thus deceived. As dear old Daddy Welch used to say so often, "Speaking in tongues does not restore the backslider." The person who thinks that the fact that he can speak in tongues or "get

"Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God."

3. *Repentance will save you!* Jer. 7:5-7. Jeremiah made it clear that safety from invasion and captivity would result not from superstitious trust in a mere building or from scrupulous observance of forms of worship, but from repentance! That repentance, however, was to be (1) practical, resulting in "amending their ways," (2) definite and not merely general, (3) thorough and not half-hearted.

4. *Learn a lesson from the past!* Jer. 7:12-15. "Go to my sacred shrine at Shiloh, where at first I fixed my presence; look at what I did to it on account of the wickedness of Israel my people!" See 1 Samuel 4. Years before Israel had sinned and placed false trust in the Ark of God and Shiloh its place of abode. And it had been captured by the Philistines and left in ruins. We ought to profit by God's dealings with men in the past. Let us harbor light views of sin, let us observe how God dealt with sin in the Old Testament and then remember that while today God's punishment of sin may be delayed, His attitude toward sin has never changed! The church, and for that matter, the individual believer (being a temple of the Spirit) who forsakes the way of Truth becomes a God-forsaken and ruined shrine!

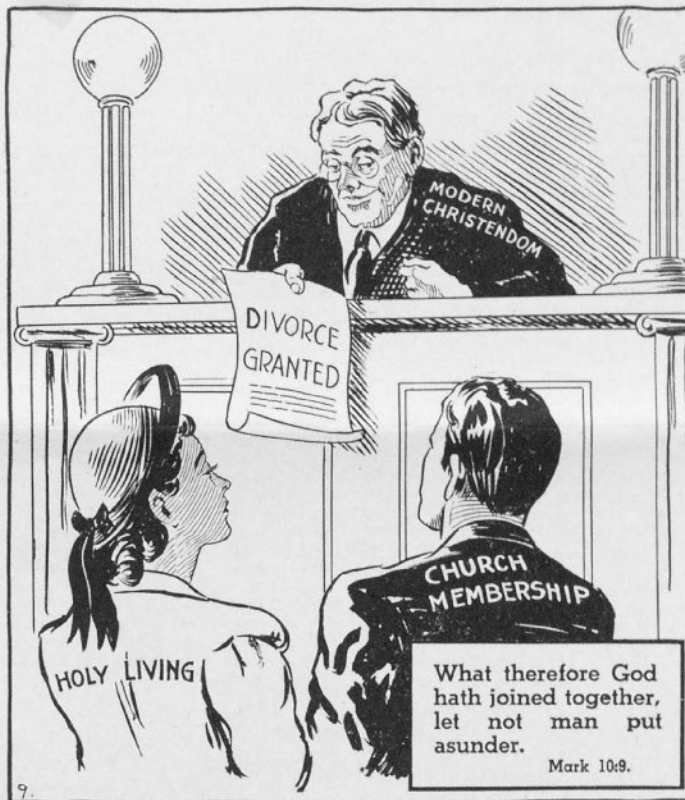
5. *To obey is better than to sacrifice!* Jer. 7:21-28. "You can add your burnt offerings to your other sacrifices, and eat the flesh yourselves! When I brought your fathers from the land of Egypt, I said nothing to them, I gave them no orders about burnt-offerings or sacrifices; my orders were, 'Listen to my voice, and I will be your God...live exactly as I order you, that you may prosper.'" Jeremiah was not discouraging the offering of sacrifices, nor the observance of prescribed ritual. He was pointing out the futility of attempting to substitute these things for obedience to God's Word and will! It was a repetition of the old, old Truth that Samuel pointed out to disobedient Saul. See 1 Samuel 15. Thank God for Pentecostal worship with its singing, its freedom, its joy, and its manifestations! But let us remember it only remains truly Pentecostal and blessed of God if it is accompanied by sincerity, purity, and obedience to the Word of God!—J. Bashford Bishop.

DUTCH PENTECOSTAL PAPER

Dutch readers of the *Evangel* will be interested to know that a new publication is being printed in the language of the Netherlands. The officers of the group who are publishing this Dutch paper are all Council brethren. The subscription price is \$1.00 per year. Those who would like to have copies of this paper should write to the editor, R. van Oosbree, P. O. Box 148, Laguna Beach, Calif.

CONVENIENT TO CARRY OR MAIL

The thirty-six new tracts printed in color by the Gospel Publishing House are of such a size that they can be slipped into a lady's purse or an envelope without folding. This is a decided advantage, for few people like to receive a crumpled or folded tract. Spread the gospel by inserting a tract in every letter you send. Send 25 cents for an assortment of these tracts printed in attractive colors.



a blessing" means that God's sanction is upon everything he does is deceiving himself. One can get "a good feeling" from listening to "swing music" or to a military band; but such a feeling is purely psychic or soulish with nothing spiritual about it. This does not mean that we are to be suspicious of all manifestations. Far from it. But let us remember that the test of the rightness of the life is obedience to the Word of God and not manifestations!

2. *Mend your ways!* Jer. 7:1-3, 8-11. Jeremiah exposed the sins prevalent among these "church-goers." Again, we quote Moffat—"What? Steal, murder, commit adultery, perjure yourselves, sacrifice to Baal, wander after other gods, and then come to present yourselves before Me in this house...thinking you are quite safe to go on with all these abominable practices!" What an array of sins for people who appeared so religious in the house of God. What they needed was not to stop attending services of worship, but to change their mode of living, and to change their motives for worship. And why indeed did they attend services while living as they did? We have wondered the same thing about people today. The following verse may give us the answer for both then and now—

SISTER NUZUM WITH CHRIST

News comes from San Diego, Calif., that Mrs. C. Nuzum is now at home with the Lord whom she loved so well and served so faithfully.

Sister Nuzum was a missionary in Mexico for a considerable time before the Assemblies of God fellowship was formed, but she became associated with the fellowship in 1914.

She has written many tracts, and her book, "The Life of Faith" has had the largest sale

of any of our 50-cent books—with the exception of our Teacher Training books which are sent for in quantities by our Sunday Schools.

Sister Nuzum was greatly blessed in a ministry of healing. E. S. Lewis, the Secretary of the Pentecostal Full Gospel Tabernacle in San Diego, writes: "Many have found the Lord as their Saviour and Healer through her ministry. I myself, for instance, was dying of tuberculosis, unsaved, eighteen years ago when

she came and brought the good news of salvation and healing, which my family and I accepted, and I am enjoying good health and the joy of the Lord today."

Many will rise up and call her blessed.

IMPORTANT NOTICE

When you change your address be sure to let us know, giving us your old address and also your new one.

REPORTS from the REAPERS

CONNERVILLE, OKLA.—Fred G. Eiting of Dallas closed a week's meeting here on July 26. His deep gospel messages were enjoyed by all present. The saints were all refreshed. We thank God for His many blessings and for the interest shown.—Austin Joliff, Pastor.

HOBART, IND.—We have just closed a very successful 4-week revival with Evangelist B. E. Hillman of Byesville, Ohio. Souls were saved, saints were revived, and one received the infilling of the Holy Ghost. The Lord met us in every service. Brother Hillman's messages met the need of the hour.—Don T. Hinson, Pastor.

TAMPA, FLA.—The Lord has been with us in a wonderful 5-week revival. Many souls have come to Jesus, and many have been baptized with the Holy Ghost and fire. Some wonderful healings have taken place in answer to prayer. There is a blessed atmosphere in the church. We have all been drawn nearer to the Lord.—Mr. and Mrs. John W. Hause, pastors of Glad Tidings Tabernacle.

ATLANTA, GA.—God was very gracious to us during a 7-week revival. Evangelist June Newbold was the speaker. Though gasoline and tires were rationed, the large tent was well attended every night and many men and women made their way down the sawdust aisles to kneel at the foot of the cross and seek cleansing. The saints of God believe in the old-time religion, and that "prayer changes things." The Holy Spirit moved mightily in our midst, and many were made to realize the reality of Him. We thank God that the days of revival are not past. Ralph Bird is pastor.—By Evangelist.

LAS VEGAS, N. MEX.—July 26 we closed a 3-week revival with Evangelists John Baine and Charles Dale of Kansas. God truly met with us and saved souls. One Catholic lady who had become discouraged came to the altar; now she is quite happy. A Baptist lady who had never known the joy of salvation was gloriously converted and shouted, "I'm saved; I'm saved!" Several are seeking the Baptism in the Holy Ghost. Five were baptized in water. The last Sunday of the revival our District Superintendent, Brother Fulfer, was with us. It was the crowning day of the revival and will not soon be forgotten.—Mrs. Louise Henry, Pastor.

MIDLAND, ARK.—We are praising God for His blessings in a recent successful revival, the best in the history of this church, conducted by Evangelists O. L. Jagers and D. C. Ogden of Siloam Springs. We were pleased with the soul-stirring ministry in word, special music and song. The preaching of the old-time gospel brought pungent conviction, and 25 souls were saved, 7 received the Holy Ghost Baptism, 20 followed the Lord in water baptism, and 20 were added to the church. Through the untiring efforts of the evangelists on behalf of the Sunday School, a record attendance of 100 was posted. Brother Jagers has a wonderful ministry with children, and a booster band of 50 proved to be a great blessing to us and an asset to the Sunday School.—Vera Riley and Jean Lucy, Pastors.

MINCO, OKLA.—A revival was conducted here recently by Evangelist Virgil Rackley of Oklahoma City. We had the best crowds in the history of the church. About 15 prayed through to salvation and some received the Holy Ghost Baptism. Our Sunday School record was broken twice during the revival. Four men were saved during this meeting.—Fred Carrington, Pastor.

OKLAHOMA CAMP MEETING

Another wonderful Camp Meeting has come to a close in Oklahoma. It was the second anniversary of our Camp Meeting on the new location purchased less than two years ago, and located on Highways 66 and 77, just north of Oklahoma City.

In the past few months God has enabled us to erect a large tabernacle, 100 by 140 ft., on these splendid grounds, and in this building four services were held daily: a seven o'clock prayer meeting, the ten o'clock service, a two o'clock young people's service, and the evangelistic service at eight. Besides these there were two services daily for the children, at 10 a. m. and 8 p. m., which proved a great blessing to them and were well attended; these were conducted in a tent pitched especially for this purpose.

The blessing of God rested upon the Camp from the first service, with a number professing salvation, and many receiving the Baptism in the Holy Ghost; also there were testimonies to the healing power of God.

The messages of A. N. Trotter, speaker of the camp, who spoke at both morning and night services, were most inspiring and helpful to all who heard him. Our brother is one of the greatest Calvary preachers we have ever heard.

We closed the camp with the feeling and assurance that God who was with us all the way through, was pleased with the effort that has been put forth to advance the kingdom, and we are looking forward to still greater things in the months to come.—W. S. Bragg, Secretary-Treasurer.

TEXAS WOMAN'S MISSIONARY COUNCIL

We had our annual convention in connection with the Texas District Council, which was held in Houston, in June. The following officers were re-elected: Mrs. F. D. Davis, Ft. Worth, President; Mrs. E. B. Crump, Wichita Falls, Secretary-Treasurer; and Mrs. J. C. Wilder, Ft. Worth, Vice President. A large number of our women were present and we had a wonderful service on Thursday afternoon. Mrs. F. D. Davis presided, and Mrs. Ted Vasser, returned missionary from India, gave a wonderful message. Fifteen out of the sixteen sectional directors were present.

Report of work done during the year: Distribution of Evangelists and papers, 15,526; tracts, 140,103; Bibles, 392; Testaments, 202; Gospel, 1,712; story books, 262. Sick calls made, 29,242; hospital calls, 7,229. Prison services, 197; jail services, 604; prayer meetings, 5,441. Meals given, 5,495; garments, 17,024; pairs of shoes, 1,915. House-to-house calls made, 19,990. Quilts quilted, 364; quilt tops made, 109; quilts given, 169. Sandwiches given, 1,889; home missionary, 109; bouquets given, 2,921. Garments made for Red Cross, 700; hours for Red Cross, 1,030. Suits to pastors, 19; garments to pastors' families, 491.

Number of members of W. M. C., 1,690; average attendance, 1,098.

Financial Report

Foreign Missionary offerings	\$2,832.51
Home Missionary offerings	1,704.53
Estimate of groceries given	4,844.43
Cash on local churches	3,275.95
Cash on local parsonages	1,715.08
Cash on flowers	820.77
Cash to Bible Schools	400.77
Cash on miscellaneous items	2,136.61
Total	\$17,730.65

—Mrs. E. B. Crump, Secretary-Treasurer.

APPALACHIAN DISTRICT CAMP MEETING

One of the most successful camp meetings of the Appalachian District has just come to a close at Pentecostal Park, camp meeting grounds in Bristol, Va. From the first service a beautiful spirit of unity prevailed among the ministry and God's blessing was being showered upon us before many services were over. Evangelist Guy Shields was our special speaker and his Holy Ghost-anointed messages proved a blessing to the camp. The effects of these messages and the blessing will be felt throughout the District, and memories of this camp will linger in our minds for time to come.

Although portions of our District were affected by the gas rationing, the attendance was good. Many of our brethren from North Carolina, West Virginia and other sections came, and many remained for the entire camp. From the grove and from the tabernacle, between the services, prayer was ascending to the throne, and the result was that many were saved, a number were reclaimed, and 18 received the Baptism in the Holy Ghost.

As the campers were making preparations to leave for home and their places of labor in the Master's service, a beautiful spirit of unity prevailed and tears of joy were shed as a final farewell was said. They were all looking forward to next year, if Jesus tarries, for a more blessed camp.—R. L. Bartlett, Camp Chairman.

Coming Meetings

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

TOO LATE FOR CLASSIFICATION

GRAND ISLAND, NEBR.—Aug. 16—; Cordelia Donnell and Mildred Holler, Evangelists. B. H. Armes is pastor.—By Evangelist.

STANVILLE, TEXAS—All-day Fellowship Meeting, Tyler Section, Aug. 27. Charles G. Lonsford, Presbyter, in charge.—Lester P. Summers, Sectional Secretary.

SILEX, MO.—C. A. Rally, Aug. 30, 2:30 p. m. A special meeting is planned and a good representation expected.—Russell Eddington, Secretary-Treasurer.

VERSAILLES, KY.—Tent Revival in progress; Chas. Shaffer, York, Pa., Evangelist. Paul Eppler is pastor.—By Evangelist.

ITHACA, N. Y.—First Pentecostal Church, 521 S. Meadow St., Sept. 3—30; Handy A. Christopher, Pottstown, Pa., Evangelist.—J. Boyd Wolverton, Pastor.

LOUISVILLE, KY.—Tent Meeting, Atwood and Crittenden Drive, Aug. 9—30; Mr. and Mrs. Don Malrough, Evangelists.—J. J. Humphries, Pastor.

TALOGA, OKLA.—Aug. 30—Sept. 29; E. C. Lagmay, Filipino Evangelist.—E. Saxelid, Pastor.

ENID, OKLA.—Aug. 16, for 3 weeks or longer; The Webb Evangelistic Party (two couples), Texarkana, Texas.—B. L. Greene, Pastor.

MUSCATINE, IOWA—Glad Tidings Church; Aug. 30, for 4 weeks or longer; Evangelist and Mrs. J. G. Bateman, Granite City, Ill.—A. A. Buntentach is pastor.—By Evangelist.

WHITE CLOUD, MICH.—Western Michigan Fellowship Meeting, Seventh Day Baptist Church, West Main St., Aug. 31. Services 2:30 and 7:00. Belle Terrel and Eunice McCleary are pastors.—Raymond De Vito, Secretary.

CUMBERLAND, MD.—North Cumberland Assembly, Sept. 1—27; Mr. and Mrs. J. Earl Douglass, Fallen Timber, Pa., Evangelists. John L. Stewart is pastor.—By Evangelist.

WALKER, MINN.—Aug. 23, for 3 weeks or longer; Carl and Edna Goodwin, 629 W. Tichenor, Compton, Calif., Evangelists.—J. H. Syverson, Pastor.

MARSHALL, MO.—Aug. 25—Sept. 13; Evangelist and Mrs. R. C. "Keetah" Jones, former pastors of Eldorado, Ark.—V. L. Hertweck, Pastor.

KANSAS CITY, KANSAS—Tent Revival in progress at Victoria Tabernacle, 934 Scott Ave.; Evangelist and Mrs. G. B. McDowell of Texas.—H. W. Barnett, Pastor.

SILLOAM SPRINGS, ARK.—Aug. 28—; Denver Ogden and O. L. Jagers, Evangelists.—D. B. Jagers, Pastor.

CHERRY VALLEY, ARK.—Bay Village Assembly, Aug. 16—; Dorothy Fowler, Kansas City, Mo., Evangelist.—J. R. Dickinson, Pastor.

OMAHA, NEBR.—Youth Revival, 19th and Cass Sts.; Aug. 23, for 2 weeks; Evangelist Chas. E. Blair, Nebraska's C. A. President.—L. E. King, Pastor.

OAKLAND, CALIF.—13th and Market Sts., Aug. 30—Sept. 6; Wm. H. Nagel of New York City, Evangelist.—E. Wm. Anderson, Pastor.

RUSHVILLE, ILL.—Aug. 20—; Faith Martindale and Ethel Browning, Evangelists.—Ivan Belmer, Pastor.

COMMERCE, OKLA.—Aug. 27—Sept. 13; J. D. Mahaffey of Ada, Evangelist. C. J. Brown is pastor.—By Evangelist.

ST. ELMO, ILL.—Tent Meeting, Aug. 9—; Dorothea Voelker and Mary Crowder, Evangelists.—W. V. Drake, Pastor.

TOPEKA, KANSAS—610 Lime St., Aug. 13—; Doreen E. Justus, Huntington, Ark., Evangelist.—Claude J. Utley, Pastor.

SULPHUR SPRINGS (near Palestine), TEXAS—Aug. 11—; Thomas G. Skoog Evangelistic Party.—T. S. Scott, Pastor.

SEDAN, KANSAS—August 16—; Charlotte Rodgers of Topeka, Evangelist.—Claud L. Myers, Pastor.

GLOBE, ARIZ.—Aug. 30—; Evangelists John Baine and Charles Dale of Kansas.—Paul M. Pugh, Pastor.

AKRON, PA.—South 9th; Sept. 1, for 4 weeks; Gay Benson, Evangelist.—Wm. M. Murry, Pastor.

PORTLAND, ORE.—S. E. 12th and Taylor Sts., Aug. 25—Sept. 13; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—C. W. Abait, Pastor.

MINNEAPOLIS, MINN.—Fremont at 25th Ave. N., Aug. 20—Sept. 13; Peter Jepsen, Seattle, Wash., Evangelist.—Russell H. Olson, Pastor.

JAL, N. MEX.—Sept. 1, for 2 weeks or longer; F. R. Yaws of Carlsbad, Evangelist. M. C. Pilgrim is pastor.—By Evangelist.

FLINT, MICH.—Riverside Tabernacle, Aug. 23—; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo.—Alton L. Parker, Pastor.

BYESVILLE, OHIO—Full Gospel Tabernacle; Sept. 6, for 2 weeks or longer; M. W. Richards, Wilmington, Del., Evangelist. Near-by assemblies asked to co-operate.—Mr. and Mrs. Tice Snider, Pastors.

ASBURY PARK, N. J.—Aug. 16—Sept. 4; Evangelist and Mrs. William Kautz of Pennsylvania. Neighboring assemblies invited to co-operate.—Edward Schlossmacher, Pastor.

PITTSBURG, KANSAS—Tent Meeting in progress; North Broadway; Evangelist Robert H. DeLancey and coworker, Claude McKeel, of Union City, Tenn.—L. R. Logan, Pastor.

EXCELSIOR, MO.—Old-fashioned Brush Arbor Revival, Aug. 9, for 3 weeks or longer; Evangelist and Mrs. Franklyn Murray, Dallas, Texas. Neighboring assemblies invited to co-operate by prayer and attendance.—E. W. Fagerstrom, Pastor.

WASHINGTON, D. C.—Christ's Ambassadors' Revival, North Capitol and K Sts. (within walking distance of Union Station), Aug. 25—; Dot and Homer Thropp, Greensburg, Pa., Evangelists. Broadcast, "Back Home Hour," Tuesdays, 7:30 p. m., 1340 kilos.—Harry V. Schaeffer, Pastor, 412 Douglas St. N. E.

BYESVILLE, OHIO—20th Anniversary and Home Coming, Full Gospel Tabernacle, Sept. 7. Three services. Basket dinner in basement of church. All former pastors and Christian workers or any who have gone out from this church and are now located in other cities are urged to "come home" for this day. Special speakers at each service.—Mr. and Mrs. Tice Snider, Pastors.

GALESBURG, ILL.—Victorious Faith Convention, Calvary Pentecostal Church, 266 East South St., Sept. 7. Services: 2:30, C. A. meeting at 6:00; and 7:30. Young people requested to bring instruments. Pastor C. E. Roberts of Quincy, afternoon and evening speaker. Mr. Roberts will continue meetings, evenings, Sept. 7-13; Pastor A. N. Trotter of East St. Louis, special speaker, Sept. 14-20. Supper served Labor Day by local church. All assemblies welcome. Bring your own sugar.—James Clark, Pastor.

HOPE, ARK.—Home Coming and Dedication of New Church, Sept. 6. Speakers: District Superintendent David Burris, and former pastors, Phinis A. Lewis and Bert Webb.

Southwest Sectional Fellowship Meeting, W. M. C. Conference, and C. A. Rally, Sept. 7-8; directed by District Superintendent David Burris, W. M. C. President Dollie Simms, C. A. President Agnes Stokes, and Sectional Presbyter A. W. Tanner. Free rooms and meals.—J. E. Hamill, Pastor.

TENNESSEE DISTRICT COUNCIL Due to the war, the District Officers has called off the Camp Meeting in Columbia, Tenn. Instead there will be three days of Tennessee District Council and worship at Assembly of God, E. Court St. and Broadway, Dyersburg, Tenn., Aug. 25-27. General Superintendent E. S. Williams, special speaker. All applicants for ordination are expected to meet the Presbyter Board Aug. 24, at 7:00 p. m., at the Assembly of God. Beds free as far as possible. Meals on free-will offering plan. For further information write the host pastor, C. N. Rice, Hillcrest and Parkview, Dyersburg, Tenn.—J. B. McIntosh, Secretary-Treasurer.

CAMP MEETINGS

SIDNEY, N. Y.—Central New York Camp Meeting, Sidney Institute Grove, Aug. 14-30. Speakers: Wilfred A. Brown and Allan A. Swift. For information write Robert T. McGlasson, 28 Vincent St., Carthage, N. Y.

BELEN, N. MEX.—Northwest Sectional Camp Meeting, Aug. 21-30. Guy Shields, special speaker. For information write District Superintendent H. M. Fulfer, 709 N. 12th St., Albuquerque, N. Mex., or Earl G. Vanzant, Pastor.—By Pastor.

SPRINGFIELD, MO.—Interstate Camp Meeting, campus of Central Bible Institute, August 20-30. Special speakers: T. J. Jones and Watson Argue, Einar Waermo, special soloist. For information and reservations write Central Bible Institute, Springfield, Mo.

BI-SECTIONAL CAMP MEETING The South Plains Section and the Peoria Section of the West Texas District will promote a Camp Meeting at Midland, Texas, Aug. 21-30. Plenty of camping space, tourist cottages for all. Three services daily. Evangelist J. Paul Bruton, Springfield, Mo., main speaker. Homer M. Sheats of Big Spring and J. B. Wharton of Midland, Sectional Presbyters.—Homer M. Sheats.

ARIZONA STATE CAMP MEETING The Fourth Arizona State Camp Meeting will be held at the Arizona Church Conference Grounds, Prescott, Arizona, August 18-25. William Burton McCafferty, Bible teacher. Ben Hardin, Superintendent of the Southern California District Council, will be with us during part of the Camp. Other brethren will also be ministering. Bring only blankets, pillows, etc. For further information write C. O. Green, Secretary-Treasurer, 127 S. Cherry Ave., Tucson, or N. D. Davidson, District Superintendent, 1225 E. Fillmore St., Phoenix, Ariz.

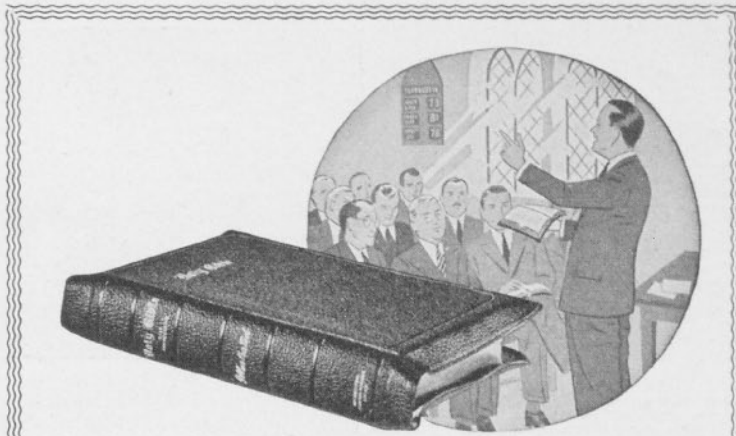
FELLOWSHIP, S. S. AND C. A. RALLIES

IRVINGTON, ALA.—Fifth Sunday Fellowship Meeting, Aug. 30. All-day services; dinner on grounds. All neighboring assemblies invited to come and fellowship with us that day.—D. G. Hutto, Pastor.

CHAMBERSBURG, PA.—C. A. Rally, Capital Section, 3rd and Washington Sts., Sept. 7. Speakers: James Van Meter, 2:00; Wesley Steelberg, 7:00. This may be the final sectional C. A. Rally for the duration. Plan now to attend. Save gas and bring a car full.—Albert D. Skyrner, Sectional Vice President, 471 S. Pershing Ave., York, Pa.

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NEW ADDRESS—201 Elm St., Tarkio, Mo. "We have resigned the work at Breckenridge, Mo., and have accepted the pastorate here."—William L. and Mrs. Willis.

NEW ADDRESS—Great Lakes Bible Institute, Zion, Ill. "I have resigned the pastorate at Fruita, Colo., and have accepted the vice presidency and deanship of the Great Lakes Bible Institute."—R. D. Zook.

NOTICE—If you have friends or loved ones stationed at Camp Bowie, please advise them they will find a hearty welcome at the Assembly of God, 501 East Lee St., Brownwood, Texas. If you will send me their names and company number, I will do my best to contact them.—Pastor E. C. Tobey.

NOTICE—All persons moving to Colorado Springs, Colo., are invited to make the Assembly of God at Walnut and Pikes Peak Ave. their spiritual home. Those having relatives or friends stationed at Camp Carson are asked to send us their names and addresses. We will do our best to contact them and give them spiritual aid.—Pastor Oral J. Burns, 9 S. Walnut, Colorado Springs, Colo.

BROADCAST

Tune in on Station KBWD, 1380 kilos, 1:30-2:30 p. m., Sundays, broadcast under auspices of Assembly of God, 501 East Lee St., Brownwood, Texas. A good deal of the time devoted to the soldiers, and many have been saved through hearing the radio program.—E. C. Tobey, Pastor.

MISSIONARY CONTRIBUTIONS

July 29-31 Inclusive

Table listing missionary contributions from various churches and assemblies across different states, including Alabama, Arkansas, California, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri, Nebraska, New York, North Carolina, and Ohio.

Minneapolis Fremont Tabernacle	250.68	Springfield Central Assembly of God	425.00
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Gideon Assembly of God & DVBS	13.10	Westerville A of G Full Gospel	5.62
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Kansas City 15th St Full Gos Tab	11.20	NEVADA Reno Glad Tidings Church	15.53
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Nevada Assembly of God	3.20	NEW MEXICO Personal Offerings	1.85
Overland Faith Assembly	7.81	Silver City Assembly of God	20.00
Pacific A of G Church & SS	6.00	NEW YORK Personal Offerings	33.00
St Louis Land Mark A of G	12.00	Brooklyn Inglesia de Dios Hispana	2.00
Shelbyville Assembly of God	2.11	Calvary Evangelistic Tabernacle	19.00
Southern Missouri Dist Camp Meet	28.53	New Rochelle Full Gospel Ch CA	5.00



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Shelbina A of G Church	3.16
Tallapoosa A of G Church	1.35
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Scoby Full Gospel Church SS	4.00
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New Castle Assembly of God DVBS	5.00
NEVADA Genoa A of G SS	7.22
NEW JERSEY Personal Offerings	29.00
Elizabeth Ebenezer Church	51.00
NEW MEXICO Personal Offerings	5.00
Las Cruces Assembly of God DVBS	2.00
Las Vegas Pent Assembly of God	4.65
NEW YORK Personal Offerings	50.00
Bath Bethel Pent Assembly	4.00
Glens Falls Calvary Tab DVBS	3.00



Last Call for . . .

Interstate Camp Meeting

AUGUST 20 TO 30, INCLUSIVE

ON CAMPUS OF CENTRAL BIBLE INSTITUTE, SPRINGFIELD, MO.

SPEAKERS: T. J. JONES AND WATSON ARGUE.

SPECIAL MUSIC: EINAR WAERMO, SWEDISH TENOR.

Haverstraw Full Gospel Pent SS	1.00	Prue Assembly of God	3.76	Mercersburg First Pentecostal Ch	31.82	Bellingham Fairhaven Gospel Mis SS	9.00
Long Island City Gospel Tab	20.00	Pryor Assembly of God SS	5.00	Midland Pentecostal Assembly	30.50	Coulee City Grace Full Gos Ch YP	8.98
Ossining Gospel Assembly SS & CA	35.00	Sayre Assembly of God SS	10.00	Philadelphia Highway Mission Tab	1,000.00	Ione Assembly of God	3.00
Valley Cottage Elim Tabernacle	15.00	Seminole First Assembly of God Bible Stand SS Class	5.00	Philadelphia Pent Gospel Mission	10.00	Metaline Falls Assembly of God	10.25
NORTH CAROLINA Ocracoke Assembly of God	3.00	Shawnee Assembly of God	4.30	Pittsburgh Evangelistic Temple	26.10	Montesano Bethel Pent Church	14.00
NORTH DAKOTA Personal Offer	7.00	Sterling Assembly of God	1.00	Wellsboro Calvary Tabernacle	23.00	Mossyrock Pent A of G & SS	11.58
Crosby Full Gospel Tab CA	2.00	Tulsa No Cinn Assembly of God	10.00	SOUTH DAKOTA Personal Offer	5.10	Rochester Rochester Club House	5.00
Hebron Bethel Tabernacle	4.98	Tulsa (West) Assembly of God	14.35	Burbank Gospel Tabernacle	11.25	Seattle Freemont Tabernacle	5.00
OHIO Personal Offerings	27.05	Waukegan Assembly of God	3.30	TENNESSEE Personal Offerings	5.00	Spokane Glad Tidings Temple	3.75
Bergholz A of G Church & SS	8.00	Wellston Assembly of G'd	4.95	TEXAS Personal Offerings	25.11	Union Gap Assembly of God SS	9.73
Cambridge Assembly of God	12.58	OREGON Personal Offerings	75.60	Austin Gospel Tabernacle	2.50	Yelm A of G Church & SS	33.50
Chillicothe Everybody's Tabernacle	2.50	Eagle Point Highway Tabernacle	4.58	Beaumont Magnolia Park A of G Ch	25.00	WEST VIRGINIA Ronda A of G	2.00
Delaware Trinity Pent Assembly	5.37	Heppner Assembly of God	8.87	Burkburnett Assembly of God	500.00	WISCONSIN Personal Offerings	21.00
Delphos Full Gospel Tabernacle	19.10	Ione Pentecostal SS	3.48	Corpus Christi First A of G	5.00	Fond du Lac Gospel Tabernacle	12.00
Drakesburg Full Gospel Church	10.00	Irrigon Full Gospel SS	5.00	Crockett Assembly of God	7.33	Sheboygan Falls Gos Tab SS	10.00
Findlay First Assembly of God CA	10.00	Lebanon A of G SS & CC	7.50	Dallas First Assembly of God	10.00	WYOMING Douglas A of G CA	1.89
Pandora Missionary Church Assembly	20.83	North Bend Assembly of G-d	1.70	Fort Worth First A of G	30.00	FOREIGN	150.00
Scott Gospel Lighthouse	4.98	Portland Columbia River Full Gos A	15.00	Fort Worth SBI Class of 1938	70.00	MISCELLANEOUS	100.85
Wellsville Pentecostal Tabernacle	3.00	Salem Evangelistic Full Gos A	29.56	Gainesville Assembly of God	4.00	Total Amount Reported	6,795.82
OKLAHOMA Personal Offerings	12.05	Sheridan Assembly of God	27.42	(Near) Henderson Carlisle A of G	5.00	Home Missions Fund	603.81
Commerce Assembly of God	4.50	Silverton North Howell Com Ch & SS	53.70	Lanesa Assembly of God	2.12	Office Expense Fund	114.29
Cordin Highway Taberna-le	7.65	Toledo Assembly of God SS	15.50	Rosenberg Assembly of God WMC	3.00	Literature Expense Fund	8.03
Eakly Assembly of God SS	5.00	PENNSYLVANIA Personal Offer	112.75	Tyler Assembly of God Ch	15.00	Reported Given Direct for Home Missions	405.56
Geary Assembly of God WMC	2.00	Bradford A of G Church & SS	12.16	Wichita Falls South Side A of G Ch	5.00	Reported Given Direct to Missionaries	211.35 1,343.04
Inola Assembly of God	2.84	Clarks Summit Pent Assembly	10.34	VIRGINIA Hickory Grove Full Gos-pel SS	2.00	Amount Received for Foreign Missions	\$5,452.78
Jones Assembly of God Church	1.50	Fallentimber Hollandtown Pentecostal Church & SS	22.58	Saint Paul A of G Ch & SS	5.00		
Meeker Assembly of G-d	1.50	Hamburg Full Gospel Tab SS	6.00	WASHINGTON Personal Offerings	44.00		
Okmulgee East Side A of G Ch	6.95	Harrisburg Assembly of God	5.00	Auburn Full Gospel SS	183.75		
(Near) Poteau Polk Creek A of G	2.35						

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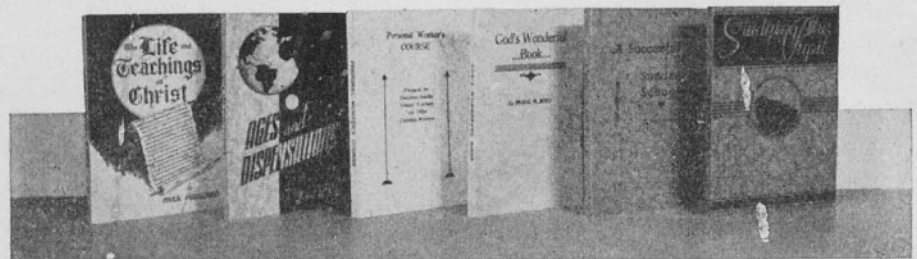
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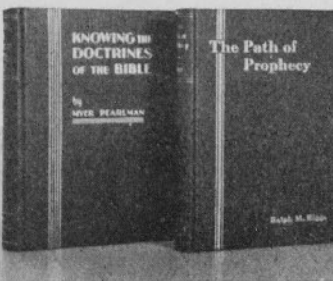
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