

# The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## Is Child Evangelism Worth While?

Ralph M. Riggs

I RECEIVED a letter a short time ago from a certain pastor reporting on conditions in his church. He said, "We had a revival not long ago, but I am sorry to say there was nobody saved—just two little girls." Kind of an afterthought! Yes, he did remember them after all—there were two little girls! But his statement was first a flat one. "Nobody saved." If it was not an afterthought but a deliberate statement that the little girls did not amount to much, I want to take issue with that man. I want to say that is a pitiful lack of appreciation of the importance of children which is very serious. I believe that two little girls are as important as two big girls, and from a practical standpoint and from personal experience I find it a lot easier to get along with two little girls than with two older ladies sometimes. But a soul is a soul "for a' that."

Tell me, what age does a child have to reach before being at the age of accountability? When is it responsible for its soul? Some will say as early as six, some will say at four; it depends on the family and the child. Others say, "No, children that young can't understand salvation." But even the most conservative will admit that when they get ten or twelve surely they know the difference between right and wrong. When a boy tells a story, saying that he did not steal the cookies, because he knew it was wrong to steal the cookies, thereby adding sin number two, that little scamp is a sinner. A child doesn't have to be twelve years old to make up stories like that.

Let us agree that ten or twelve is the age of accountability. I ask, then, what if a child of twelve dies without accepting Jesus Christ as his personal Saviour? What is going to avail for the sins on that child's heart and life? How does that child hope

to get to heaven if he dies with sin on his soul? Don't say that Jesus died on the cross for such children. I will come back to you saying the same about every soul in the world. (That is Universalism: That Jesus died to redeem the world and everyone is sure to be saved; that a person can live in

sin, die in sin, and it will not matter, for Jesus' blood will avail for all and all will get to heaven by and by.) We don't believe that. "The soul that sinneth it shall die." "He that believeth not shall be damned." "Whosoever believeth in Him should not perish," but Christ is coming to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." That is what we believe, for it is what the Bible teaches.

If a child of twelve is a sinner, I see no hope of eternal life for him except by his trusting in the precious blood of Jesus Christ and by his acceptance of Christ. That child needs to be saved from the punishment of hell as much as a grown man. And so I say that when a child of twelve is saved it is as great a triumph for the kingdom of God as when a man seventy is converted.

I will go a step farther and say that the salvation of a child is more important than the salvation of an adult. Someone has said, "When you save an adult, you save a soul, but when you save a child you save also an entire life." When an older person in the closing years of his life is saved, a soul is saved. When a young child is saved, both a soul and a life are saved. That is why I say to you that it is more important for a child to be saved than an adult. Let me illustrate:

Here comes an old man of seventy to the altar for salvation. He has never been saved in all his life. He is a wicked old man, a fighter, a drinker, a blasphemer. He is one who takes little boys and teaches them vile things. He has left a rotten trail behind him. He has broken homes, separated friends, and been

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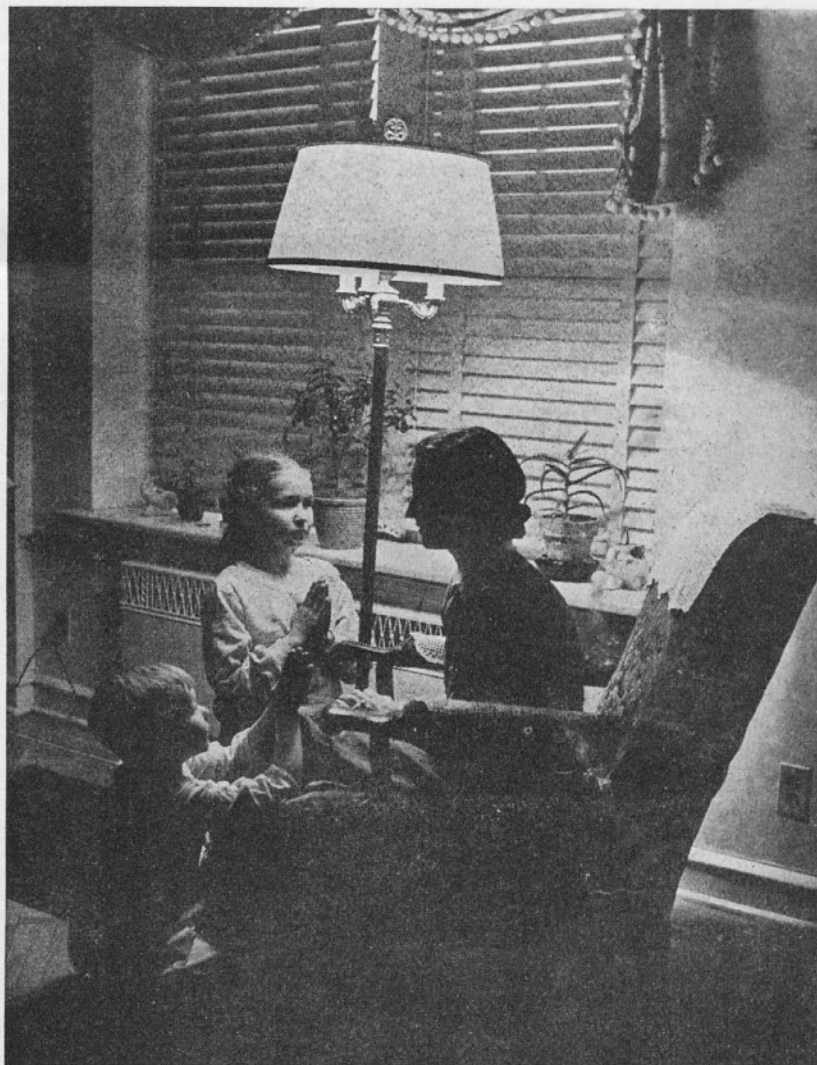


Photo by Harold M. Lambert

Saviour, teach me day by day  
Love's sweet lesson to obey;  
Sweeter lesson cannot be,  
Loving Him who first loved me.  
Teach me I am not my own  
I am Thine, and Thine alone;  
Thine to keep, to rule, to save  
From all sin that would enslave.

# The Christian and His Neighbor

W. E. LONG AT THE CENTRAL ASSEMBLY, SPRINGFIELD, MO.

CHRIST taught that the greatest commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. He told a story of a priest and a Levite who failed, and of a good Samaritan who showed what it was to be a good neighbor. And after telling this story He says to us, "Go, and do thou likewise."

Not long ago I was much in prayer about a situation that troubled me. I felt that the world ought to know Christ, that men and women ought to get saved, that the church ought to be filled, and that the prayer meetings ought to be better attended. When I began to question in my heart why more men and women were not being saved, it came to me that it is largely because the Christians have not realized their responsibility to their neighbor.

We talk, we preach, we testify about a lot of things. There are a lot of people who are continuously interested in digging into things that God did not intend for us to know. In some places we have people who are always interested in something mystical? Someone has said that they are living in a honeymoon cottage up in the trees, and need to come down and walk around, live where the rest of the people are living, and get acquainted with the problems that the rest of the people have to meet. There are a great many Christians who feel that if they go to church on Sunday morning, sing a little song, pray a little prayer, and give a little money, that takes care of their sacred duty toward God until next Sunday morning.

In one church where I was preaching the pastor said to me, "Brother Long, you will find a good Sunday morning crowd, a fair Sunday evening crowd, and then there will not be many out until next Sunday. The people have to work so hard, they just cannot get to worship."

Now that might have been the condition, but I certainly did not feel that it ought to stay that way; for if the people in the church feel their responsibility toward their neighbor, they are going to make a special effort to get to the revival meeting, to attend prayer meeting, to get down under things, carry the thing to their neighbors and keep so after their neighbors that they may have an equal opportunity with them of enjoying this wonderful salvation that is ours.

Some years ago I was passing through a small village where some years before I had held a meeting, and I spoke with the young pastor. I said, "How is the hardware man getting along?" He said, "I don't know the hardware man." I asked him about the druggist. He did not know the druggist. I asked about the blacksmith, who one time did me a great favor in protecting me from a mob and allowing me to stay and hold a meeting. He did not know the blacksmith either. I asked him how many of the business men he knew. He

said he traded at one store, he knew the folks there fairly well, but otherwise he did not know any of them. I said, "How long have you been in town?" He said, "Seven months." I said, "Seven months in a village like this, and you don't know the people who are running the stores?" "Oh," he said, "I don't have time." I did not say all I thought. But I did not notice him spending his time to any good advantage, and I could have told him that morning that he might just as well get up and leave town, for he had already wasted seven months if he had not made acquaintance with his neighbors and invited them to church to listen to the gospel story.

There are people who will tell you they have a great desire to be soul winners, but they have never felt any responsibility for the man next door, the fellows they work with, the men in the shop or in the office, the grocer, the boy who carries the paper. God has not saved us just to sit on a church bench; He has saved us to win other men to the glorious gospel of Jesus and His love. We have an individual responsibility to carry the gospel to our neighbor.

Some of us ought to adopt the methods of the Fuller brush man—if you don't want to let him in, he gets in anyway. The same with the vacuum cleaner salesman; he will leave a cleaner before you can make up your mind. If he does not sell it the first time, he comes back; and if he does not sell it the second time, he comes back again. I have often admired those fellows for the courage they have. Sometimes a housewife slams the door in his face and says something that is not kind and not repeatable in church; but he goes back. We saw to Brother Jones, "Come to church," and he says, "I cannot be bothered with church," and we shrivel up and never ask him again.

Then someone may say, "I invited my neighbor to church, but though I asked him to come he does not pay any attention to me. He is a sinner, he drinks and swears and lies and steals, and he does a lot of other things. Why waste my time in trying to get him to church?" It would not be a waste of time if it took you ten years to get him to the house of God. If you finally succeeded in getting him there and he became a Christian, it would be worth the effort, wouldn't it?

About ten years ago I went to a barber shop in Kansas City to get a haircut, and because the man was drunk he cut my hair on one side and forgot the other side. I did not notice it. I went home and my wife said to me, "What's the matter with your hair?" I did not think there was anything wrong, and I said, "I just had a haircut." She said, "The man did not finish cutting it." I certainly was a sorry-looking sight. I decided I would go and look for another barber. I walked into the shop, introduced myself to the barber, and told him why I needed a haircut on one side. He did a nice job in repairing the damage that had been done, and I went back. I invited him

to church. I kept going and inviting him to church. He came to Sunday School for quite a long time and then dropped out of Sunday School through a misunderstanding. Every time I went back to the city I dropped in, and every time I went there I talked to him about God. Then as I came home from over in Ohio, when I arrived one Monday evening there was a call for me to come to Kansas City to preach his funeral. I was disturbed in my heart because I did not know whether this barber was a Christian. Ten years I had tried to persuade him to come to God, I had given him invitation after invitation to accept Jesus Christ, had gone after him and taken him to Sunday School, but I did not know whether he was a Christian. I thought surely all these efforts could not be wasted when I prayed for the Master to save him.

When I arrived in town I found the funeral party had already left for a town in southern Missouri, and I went down there. When I talked with his wife, she told me that on the Sunday before he died he had called her in and told her he had been wasting his life. He was not even sick then. He said, "I have never been a Christian all these years." He said, "Mr. Long has come and talked to me about my soul, and all these years I have gone on living without God. But now I want to give my heart to God." He gave his heart to God when he was sound and well, and a few days after suffered a heart attack early in the morning and passed away within half an hour; but he did tell his wife he was a Christian. He was glad he had gotten saved, and he made the request for me to come and speak at his funeral. And as I stood and talked with her I was thankful to God that the ten years had not been wasted, for God had saved my neighbor. Too many of us, because our neighbor is a drunkard, because he is living a life of sin, feel that we have no obligation to him.

Several years ago, something happened to my car, and I took it back to the garage where I bought it, to get it fixed. I was to pay the first fifty dollars and the insurance Company was to pay the rest. When I came to get the car the garage man said, "We are going to just write the bill up fifty dollars higher, and let the insurance company think you paid your fifty, and they will pay it all." I needed the money, but I did not need it that bad. I said, "I agreed to pay the fifty dollars, and I will pay it." "Well," he said, "Reverend, you're foolish to be like that. There are preachers in this town, there are deacons, there are religious people that do it. Nobody will know it but you and me." I said, "But God will know. If I take these fifty dollars that are not mine, I will be dishonest." He said to me when we went upstairs, "You're a funny guy!" I said, "Yes, I may be." I walked out. The devil laughed at me and said, "Paying fifty dollars out of your pocket, your own fifty dollars, and you need it worse than the insurance company!" But I had agreed when I bought the insurance

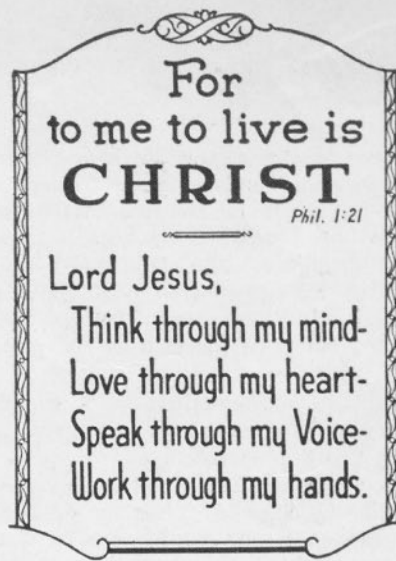
policy that if I had a wreck I would pay the first fifty dollars.

Two years later I was called to the hospital to see the car dealer. He was seriously ill, the appendix had burst; he had peritonitis and they did not give him a chance to get well. I walked in and talked to him. He said, "I have been wondering who I could get to come. I need help; I need someone to pray for me." He said, "I remembered when you did not take the fifty dollars that did not belong to you; I figured if you did not take the fifty dollars—if you were that sincere toward God—that God would answer your prayer." My being straight certainly affected my neighbor's attitude toward God.

"Oh," you say, "My neighbor never treats me right." I remember when I was a small boy, we had a neighbor. She would not let any of us skate nor ride the bicycle on the sidewalk in front of her house. She would stand out there with a broom in her hand and scare us away. She was always arguing. Mother told us to keep off, and if we did not keep off we got a licking for going there; not because mother did not think we had a perfect right to play on the sidewalk, but, after all, the lady next door was our neighbor.

When her son was killed, we tried to show kindness to our neighbor. I said, "Mother, you're foolish. I would never bother with that old woman. Leave her alone. I wouldn't even speak to her." But mother had more consideration for her than this. After all the trouble that woman had caused in the community, mother went around and asked people to give flowers. Some of the neighbors would not give any, but mother just bought the flowers and sent them as from the neighbors; they were from some of the neighbors, but not all of them. I used to think she was the meanest old woman in the world. But not many weeks ago, a crippled old lady was led into church on Sunday morning, and when I finished the message that crippled lady came and got saved without an altar call. I went down to pray with her. She was looking up into my face, and she said, "You don't know me, but I know you." I said, "I don't know you, but I ought to." She told me her name. She was the lady who had lived close to us when I was a boy. And she told me how she had hated us because we were Pentecostal, and had called us all sorts of things. And now when she was old and crippled, she came to our church. She said, "You know, the kindness of your parents has followed me until today, and I had to come and give my heart to God." You never know, my friend, what your kindness to your neighbor is going to accomplish.

In Des Moines I have a dog, and no matter how much we feed him, he will eat out of the garbage cans. He must be a relation to some Christians—they would rather eat out of a garbage can than do anything else. No matter how much food they have, their longing is always for garbage. I can feed the dog nice food, but the next thing I know he is in the garbage can. One morning I thought I heard the rattle of a garbage can. I looked out, and there the dog came with that sheepish look. I could tell by the way he looked he had been in the garbage can. I got on my clothes, and took a look, and over in the neighbor's yard the garbage was out of the can.



The dog does not do a halfway job of spreading garbage. He is like a lot of folks I know, when he spreads the garbage he spreads it. I went out in the yard, got on my knees and picked up every bit of that garbage and put it in the can. Then I went home, got a rake and raked up all the rest I could find, and put it in the can. The next morning I was out in the church yard planting some evergreen trees, and this neighbor walked over. She said, "Mr. Long, I brought you a cold drink." I thanked her. Then she said, "I never had any faith in your religion until I saw you out there gathering up that garbage and putting it back into the can!" That is the first time I ever picked up any garbage, but if I thought I could get a convert out of it I might let the dog get into more garbage cans! You never know when your neighbor is made to decide whether your Christianity is worth anything or not.

Your neighbor wants to know whether your Christianity is practicable, whether it is just what you have for thirty minutes on a Sunday morning, or whether it is the kind you live by on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. Let us reach out to show our neighbor that we love him. If he has a headache, let us carry him to God in prayer. If he has misunderstood us, let us forgive him. Let us be kind, and God will make our neighbors appreciate our Christ and ask Him to help them.

The greatest responsibility we have is toward our neighbor, the man next door. I will ask you this, and then I am through. What does the fellow next door think about your Christianity? What does the man that works next to you in the shop think of your Christianity? Remember, a Christian has a tremendous responsibility toward his neighbor. The first commandment is, "Thou shalt love the Lord thy God," and the second is, "Thou shalt love thy neighbor as thyself."

### Measureless Grace

Frank Houghton

Some years ago I attended a Convention on a hillside in China. God's minister to us at that Convention was Marcus Cheng, whose praise is in all the churches in China and whom God is still using very greatly wherever he goes.

He told us a story of his own early life as an illustration of full salvation. He said that as a theological student there was a time when all his funds were exhausted. He was in great distress, and finally he determined—and it needed a good deal of courage to overcome his pride to appeal to anyone, in China even more than in this country—to go one night to a missionary friend. He went after hours and knocked at the door. His friend opened the door and said, "What are you doing here at this time of night? Is not this against the rules of the college?" Marcus Cheng said, "I have no money."

His friend immediately sensed the situation, opened the door wide and said, "Come in." He took him to his study, where there was a chest in which he stored all his available cash. That was a good many years ago, when there was no ordinary currency, and money was in little bits of silver, weighed out by the ounce. The missionary opened the chest and said, "Why, take what you want." Marcus Cheng told how, trembling all over, he bent down and took the tiniest bit of silver he could see in that chest. His friend said, "Take more, take more; take all you need." And then Marcus Cheng broke down and wept.

He said that that was a turning point in his life from two points of view; first, because from the trust that his missionary friend had in him, he caught a glimpse of the infinite love of God; and, secondly, because he realized that God was prepared to treat him as his friend treated him that night. He pointed out to us that God gives not His Spirit by measure, but calls us in and opens His storehouse. By His Spirit He takes us to that Interpreter's House and reveals to us all the treasures that are hidden in our Lord Jesus Christ, and says, "Take, and do not be content with a little bit. Take more; take all you need."

"You know," said Marcus Cheng, "the only qualification I had that night was just my need."

And for all the fullness that is hidden in our Lord Jesus Christ for today and every day until He returns, there is no qualification needed except your need—is that desperate? I hope it is—and that He is your Friend. It is the Holy Spirit who is calling Christians and He is saying to you, "Take; take more; take all you need." Be filled with the Spirit. Be filled unto all the fullness of God.

### A Prayer

I have prayed this prayer frequently: "Good Lord, let me live as long as possible; as long as I can be a blessing and bring glory to Thy Name; as long as I can build up more than in my awkwardness I knock down. But when, through infirmities, or old age, I am no longer an asset to Thee; when I grieve rather than gladden; when I scold rather than soften; in short, when I am in the way rather than in demand, please, Lord, kiss my life away quickly and take me to Thyself. I ask in Jesus' Name. Amen."—E. E. Shalamer.

If any of your friends have left your assembly to go into a defense area, it would be a kindly gesture for you to send them the Evangel. A three-month subscription can be had for 25 cents.

## Divine Surgery

REGARDING all demons, the name of Jesus is an expulsive power. The name of Jesus affects the human body like the X rays. It exposes the demons; makes a show of them. The blood of Jesus is an antidote for all demon power. Demons means death; the blood means life, for the life is in the blood. Demons bring stagnation into parts of the body, and the life which is in the blood, counteracts stagnation.

The most malignant case of demon possession or obsession can be effectually dealt with by the blood of Jesus. The surgeon's knife sometimes fails, but the blood of Jesus can cut as no surgeon's knife can.

The name of Jesus and the blood of Jesus are divine weapons in the hands of the saints. The Spirit will tell you when to use them; one at one time and another at another; or both together.

A surgeon has instruments. He uses them as he sees fit. The divine Physician teaches the saint when to use divinely appointed instruments.

There is a complete set of instruments; oil for anointing, and the prayer of faith; laying on of hands; the blood of Jesus; the name of Jesus. Then there is the co-operation of the patient; confess your faults. Behind all, there is the promise, "The Lord shall raise him up." This is the divine prescription for every patient. The Holy Spirit directs how all are to be used.

The name for the casting out of demons—it is written: "In My name they shall cast out demons." And they shall bind them also. An earthly physician ties up the ligaments of a patient, but the saint can in Jesus' name bind the demon.

"Whatsoever ye shall bind on earth shall be bound in heaven; whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18. The saint has the wonderful privilege of binding and loosing. The wonder of wonders is that he does not dare to use his prerogative. If you are going to bind princes by and by (1'salm 149:3), start binding demons now. You can also loose bound saints. The power works both ways. There is the casting down of the demon and the raising up of the saint. This ministry is to be exercised by the Christian (the Christ one, the anointed one) by the one who is in Christ. "Greater works than these shall ye do because I go unto My Father, spake Jesus. "The works that I do shall ye do also."

How many saints are doing the works He did? If you are faithful in performing the works He did, He will enable you to do the greater works. But He will not enable you to do the greater works until you have proved faithful in the lesser ones. Do not skip a class; having been found faithful in that which is least, you will be fitted to be faithful in that which is greater.

The hand of Jesus Christ operates. He touched the ear of Malchus and healed him. Luke 22:51. In the operation there

were no bandages nor stitches. Shortly afterwards the hands of Jesus Christ were bound. One of His last acts was to heal. That is how He values healing.

God does not want His saints to be mutilated by surgeons. Some Christians are fond of the surgeon's knife. Saints should rather trust the skill of the pierced hand of Jesus.

In divine surgery there is a complete equipment for every ache and pain and disease in the human body.

God wants the latter end of his people to be like Caleb, who, at the age of eighty-five, was as strong as he was at forty, and who wanted the mountains to fight in, and the great fenced cities of the Anakims. Joshua 14:7-12. "With long life will I satisfy him and show him my salvation" is the promise of God.

God puts the two together. It is His desire that the righteous should live out all their days, unlike the wicked who live out half their days.

### Is Child Evangelism Worth While?

(Continued From Page One)

a villain. At seventy he comes to the altar and prays, "God be merciful to me a sinner." I can hear the shouts all over the church and all over heaven, for a sinner has come home to God. I don't blame them for shouting. That is a triumph when a man sunk deep in sin, so vile and wicked, comes and yields to God. How can God be so merciful as to forgive a man like that? I don't know, but He does it. The power of grace and the power of the blood of Jesus are immeasurable.

But what becomes of the seventy years of sin of that man's life? The sins are all washed away. But what is left back there where his sins were? Nothing. It is a white blank. I know it is white, but remember it is a blank, and no intervention of God Almighty and no power in all the universe can put into that life that has gone by the

things that ought to have been there. Some poet has said, "Oh, wheels of time, turn backward in your flight," but what a vain and futile cry it is. No such thing is possible. You fathers and mothers can never become children again. You don't grow younger but older every day and every hour, and there is no power that can restore your childhood and make you an innocent boy or girl again. The past is gone, irrevocably gone, and the best you can hope for is to have your sins washed away and your past record made a blank.

Here is a boy of twelve at the altar. He comes and kneels alone. For a while no one prays with him. All the people are gathered around the old sinner praying for him. Who is it kneeling here, and what does he want? It is just a boy! But fortunately someone comes along who loves children. He explains the way of salvation to that boy and prays with him. The boy confesses his sins and the light of God comes in his soul. The sins of those first years of accountability are washed away. Out before him lies a stretch of fifty-eight years of possibility for Christian service, we might say. Fifty-eight years before he gets to be seventy!

What does he do with those fifty-eight years? If the pastor is on the job, if all the workers in the church are watching for their opportunities, if the Sunday School is alive and warm-hearted and spiritual, and if that child is given spiritual nurture and care, there is no end to the possibilities. He sits in Sunday School under the influence of godly teachers. He is impressed for God. He comes to Crusaders' and Christ's Ambassadors' meetings. Later he goes on the street corner to testify, and lets his light shine in his school. He is filled with the Holy Ghost. When he reaches the right age, perhaps he is off to Bible School. His life is consecrated, and before launching on his life work he has won a dozen souls for Jesus. Now he goes to preach and sing the gospel. Eventually he goes to a missionary field, and every year he piles up glorious, eternal results. Fifty-eight years after he was saved he is a man of seventy. When he looks back, what does he see? One of the sweetest sights in all eternity. Men and women, boys and girls washed in the blood of Jesus Christ because of his life. That boy, now a man, has had a life of usefulness in winning precious souls.

Both the one who was saved at seventy and the one who was saved at twelve will enter heaven through the merits of the sacrifice of Jesus Christ, but what a difference to their entrance! The old man will go in empty-handed, without a sheaf to bring to the Lord. The other will have his shoulders laden with golden sheaves to lay at the feet of the Man who died for him. I declare to you that it is more important to get children saved than old men.

Another reason why we should do our best to get the children saved is that Jesus commanded it. In Acts 20:28 we read, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God." Notice the words, "And to all the flock." What kinds of sheep compose a flock? All kinds. All ages. If a man is in the sheep business year after year he

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breeds sheep, and little lambs are born. If he takes good care of the lambs they grow up to be full grown sheep and have other lambs. There are always little lambs in the flock, according to the season. Rams and ewes and lambs all go to make up the flock.

It is the bounden duty of every under shepherd under our Great Shepherd above to take just as much care of the lambs of the flock as of the older sheep. I am reminded of the verse in the Old Testament where reference is made so poetically to His carrying the lambs in His bosom. He watches the sheep and brings them back, but there is a little lamb who is so weak it cannot trudge along with the rest. The Shepherd can't see it die, and He can't stop the flock, so He picks it up and tenderly carries it in his bosom. Which one does the Shepherd think the most of? He likes that lamb best of all, if there is any difference, for it lies on his heart.

Now pastors, mothers, fathers, and workers, there rests upon you a responsibility to look after the lambs. I know some churches where fathers and mothers come but do not have their children come, and in order to entertain little Johnny they give him a nickel to go to a show while they are at church. They try to be pious and yet turn their children loose without thinking of what will come of them. Unfortunately I know a few pastors who do such things, approving the ruin of their children. If you are a member of a church, answer this question in your mind—Are you a member of a church that neglects its children? Are you concentrating on the big folk and letting the children go? Do you let them swarm about as they please without giving them any attention? Such conditions are all too common. It is a terrible thing. I say with all possible emphasis that God has laid on all of us the solemn responsibility of taking care of all the flock, every lamb and every adult member of the flock.

When Peter was in process of reclamation after his backsliding, Jesus said to him, "Simon, son of Jonas, lovest thou Me more than these?" He said, "Yea, Lord." Jesus said to him, "Feed My lambs." You will find it in your Bible just like that. He said again, "Lovest thou Me?" Peter answered, "Yea, Lord." Then Jesus said, "Feed My sheep." And again He said, "Lovest Thou Me?" When Peter answered in the affirmative, Jesus said, "Feed My sheep." Jesus did not forget the lambs. It is a careless, negligent, disobedient child of God that neglects the lambs.

Some may say that by "lambs" Jesus referred to new converts. That may be true in one sense, but it is as likely to refer to children, however. In Matthew 18 when the disciples asked who is the greatest in the kingdom, Jesus called a little child and set him in the midst, saying, "Except ye be converted and become as little children, ye shall not enter into the kingdom." In another place He said to them, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." You cannot deny that these verses directly refer to little children, not new babes in Christ. There is no denying the fact that Jesus was interested in little children, and I believe He was thinking of

little children when He said, "Feed My lambs." So those words are a definite command, not only to the preacher, but to all of us. It lays upon us a solemn responsibility to care for the children.

Statistics used to show that the average American home consists of five individuals—the father, mother, and three children. Maybe it is a little smaller now for it is not so popular to have large families as it was formerly. But let us say the average is a family of four—father, mother, and two children. That means there are two adults and two children. Considering that all souls are equal in value, you have a fifty-fifty division. You have as many souls among the children as you have among the adults. What part should the Sunday School play in your church life? It should be as important as all the rest of your church life. How many services do we have in the week? Sunday School, Sunday morning worship, Sunday night service, Bible study, prayer meeting, young people's service. Two meetings out of six are for the young. I declare to you that the children deserve more attention than they are being given in our churches. They deserve half of the attention that is devoted to the church life for they constitute half the population of the church.

And another point! love and duty demand that we pay attention to our children. Have you heard of the rich farmer, the man who farmed scientifically, who was up on all the modern methods, who had thoroughbred cattle, thoroughbred horses and hogs, and was so interested in the development of his farm that he forgot all about the welfare of his children? He didn't care whether they went to college or not. He paid more attention to his farm than to his children. Such a thing really happens. Some are so interested in material things that they forget their children and only use them for the work they do. That is tragic. I wonder if there isn't a possibility of some of us being equally guilty in not valuing highly enough the precious souls the Lord has given us all around our feet? I think that if we have the kind of love God wants us to have as fathers and mothers, as older ones in the church, we will take a definite interest in the children.

You don't have to be a parent to have a parent's love for the children of the church. I believe the church should feel like a big family. The grown-up should feel, "These are *our* children." "How many of *our* children go to high school?" "How many of *our* children are on the field?" "They are *our* children for they belong to our church." Stick up for them, help them, pray for them. Don't crowd our children off in a corner and set a policeman to watch them. I believe in children being

kept quiet, but I believe in love for children, and I sincerely plead for a definite program in your church whereby the children can be ministered to in their need.

### Faithful Stewards

"I remember well when God was pleased to open my heart to this great truth that the Lord Jesus is coming again, and that He may come *at any time*. What was the effect? I had not a great many books, but it sent me to see if I could give a good account of all I had, and also of the contents of my wardrobe. The result was that some of the books disappeared before long, and some of the clothing, too. It was an immense spiritual blessing to me. When I come home from China and can take time to go through the house from attic to basement with my dear wife, to review out things in the light of His speedy return, we always find it a helpful spiritual exercise to see what we can do without. It is profitable to remember that we are stewards who have to give account of everything that we retain, and unless we can give a good reason for the retention shall we not be ashamed when the Master comes? Since He may come any day, is it not well to be ready every day? I do not know any thought that has been made a greater blessing to me through life than this."—J. Hudson Taylor.

### Be Filled With the Spirit

Charles G. Finney

"If ye then being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13.

God commands you to be filled with the Spirit. "Be filled with the Spirit." Eph. 5:18.

It is your duty to be filled.

1. Because you have a promise of it.
2. Because God commands it.
3. Because it is essential to your own growth in grace that you should be filled with the Spirit.

4. It is as important as it is that you should be sanctified.

5. It is as necessary as it is that you should be useful and do good in the world.

Why many are not filled with the Holy Spirit.

1. They live a hypocritical life.
2. They have so much levity.
3. They are so proud.
4. They are so worldly-minded, love property so well and are trying so hard to get rich that they cannot receive the Holy Spirit.

5. Others do not fully confess and forsake their sins.

6. Others are neglecting some known duty.

7. Some are resisting the Spirit of God.
8. Others do not really desire the Spirit.
9. Some neglected to pray to this end.

When home is ruled according to God's Word, angels might be asked to stay a night with us, and they would not find themselves out of their element.—Spurgeon.

Men think I covet face, but I make it a rule never to read aught that is written in my praise.—David Livingstone.



**Thou shalt not  
be forgotten of Me**

Isa. 44:21

# Prayer Changes Persons

A TRUE STORY BY E. HODGSON, BELGIAN CONGO

**E**LEZA is one of those likeable, open and happy souls, with a smiling face and a loud cheery voice. Not being handicapped with a reserved nature he arouses attention wherever he goes and is generally liked and respected by all. His breezy and refreshing personality has become a great asset to his gospel preaching. Having accepted Christ boldly and without reserve, courage and downrightness have dominated all his labors and ministry for God ever since that memorable day.

While still an unmarried youth he volunteered to start a testimony for God in a small river village, the only big thing about it being its reputation for the old order of sorcery and witchcraft, well mixed up with brazen open sin of the new-fashioned civilization. Feuds and jealousies have always kept the village small in numbers, as the ordinary heathen people consider it a good village to get out of.

## Zeal and Faith.

Eleza's zeal for God and his enthusiasm for the work compensated for his freezing welcome to the inhospitable village. Poor lad, he found no home open for a single man, so decided that the sooner he got married to a Christian girl the better. Like a real missionary he started digging in with a "come-to-stay" attitude as he built himself a house and then a small Church, while preaching the gospel. To his credit and everybody's amazement, by fishing, hunting and trapping, he made enough money in six months to pay the dowry demanded for his wife, a task that takes most natives many years to accomplish. Although his wife was a Christian her parents and family were heathen extortionists and they did not let him off with a cheap or easy dowry. Eleza was now double barreled and, returning to the village, attempted great things for God and expected great things from His Lord.

His first big case came when he was called out one night to an apparently hopeless midwifery case. Youth as he was, he knew nothing about maternity and so cried to God as did Solomon, "I am but a child and know not how to come in or go out, so give me understanding." As he prayed he felt the unction of God upon him, so went to the woman's hut, gave a few terse orders, prayed with the travailing mother, then left to return to his own hut to pray through till the baby was born. It was not long before they came to tell him that the baby was born and that both it and the mother were well. The next morning the village witchdoctor came along to abuse Eleza as a little stuck-up busybody who had come along to detract from the witch doctor's reputation. Eleza's spirited reply before the assembled crowd was to thank God publicly for helping him in giving the woman a live baby. Then he turned to the witch doctor and said: "I know you have two maternity cases on hand now, your own daughter and another woman, so let us wait and see how you get along." The witch doctor took up the challenge and made very special charms and consultations

with the spirits over these two cases so as to justify himself and belittle God's messenger in the village.

To cut a long story short both babies were born dead, to everybody's amazement and the dismay of the witch doctor. From that day he went right out of business as a practicing witch doctor and now in his inactivity always says that the evangelist struck him through those two unfortunate cases. Eleza humbly replies: "No, it was God who answered your challenge and my prayer for Him to be glorified in this village."

## An Apostle of Sin.

From that time the gospel and its messenger were well received in the village until they found that it cut right across all their heathenism and sin. Then a woman named Safi rose up and took a vow that she would rid the village of this interfering incarnate conscience, or die in the attempt. Her battle cry was "Sin without restraint and vileness without rebuke." She schooled a relative, a young man, to go to the nearest Roman Catholic Mission station and get a letter of authority from the priest to start another church in the village and to use it for a cloak and authority for them to continue in vileness and debauchery. She canvassed every soul in the village and used all her powers and personality to influence them against the evangelist and his message. Lies, mischief and scandal she manufactured wholesale and vilely, and soaked the little village so much in it that finally only four or five people would come to the gospel services.

All this drove Eleza to special prayer, but every time he prayed God assured Him that He was going to save this woman and make her a vessel to bear His Name. So sure of the answer was Eleza that he went to the woman and asked her what God had shown her. She drove him away with rebuke and ridicule. As he prayed and got the same answer he continued to ask her what God had revealed to her. She, in return, just as often insulted him. After a little time she was taken sick and disappeared from the village and Eleza could not find out where she had been taken.

## The Rebel Saved.

Having accumulated a stock of smoked fish and meat to sell, Eleza loaded his canoe and set off to the railhead to sell it for the best price. There away from his home he stayed with the local evangelist and to his surprise found Safi laid very ill just a couple of huts away from the church. Eleza, believing that it was all of God, forgot his

fish and getting down to prayer had a vision of two angels drawing near to him. He begged their help to go and do something for Safi as God had promised to save her and use her. At the very same time, only two huts away, Safi had a vision of two angels that warned her of the wages of her sin and rebellion against God, adding that this was her last chance to get right with God. The result was that she sent for Eleza and told him all, confessing that every time he had called to see her and ask concerning God's revelation she had been given a dream or vision. These she had fought against with all her sin-loving soul and body. She said she was filled with demons and reveled in her sin, and she then confessed that devils and sin were killing her. As Eleza ministered to her in the power of the Holy Ghost she sobbed out her confession to God and found peace in believing in the Lord Jesus Christ.

That night Safi had another vision of being anointed for God's service and was told that she would be enabled and blessed of God in undoing all the evil she had done to other souls. With deep gratitude she responded to God's call and was filled with rapturous joy and wakened up to find herself perfectly healed. She went home on fire for God and visited personally every native whom she had tried to deceive, telling them of her wickedness then and of her salvation now. She excelled in preaching Christ Jesus as Saviour and Lord to one and all, old and young, bringing them back to the gospel services. The wolf had become a sheepdog. Now she is baptized and is the life and joy of the village, only happy when leading men and women to Christ, and her heart overflows with gratitude to the God who not only snatched her from the edge of the grave but from the brink of hell itself.

## The Cancer of Sin

The thing that the world needs is to have sin dealt with, by drying up its source and delivering men from its power. Unless you do that, you but pour a bottleful of cold water into Vesuvius, and so try to put out the fire. You may *educate*, you may *cultivate*, you may *refine*; you may set political and economical arrangements right in accordance with the newest notions of the country; and what then? Why, the old thing will just begin over again, and the old miseries will appear over again, because the old grandmother of them all is there, "the Sin" that led to them. You may have high education, beautiful refinement of culture and manners; you may give everybody "a living wage," and the world will groan still because you have not dealt with the taproot of all the mischief. You cannot kill an internal cancer with a plaster on the little finger; and you will never stanch the world's wound until you go to the Physician, Jesus Christ, who *takes away "the sin"* of the world. What each of us needs before we can see the Lord, is that something shall lay hold of us, and utterly change our natures, and *expel from our hearts that black drop that lies there tainting everything.*—Alexander Maclaren.

The story of the rich man and Lazarus is the story of two beggars. One begged bread on earth, and the other begged water in hell.—Will H. Houghton.

## Special Prayer Requested

A telegram announcing that P. C. Nelson is sick has just been received, asking for prayer. We are all interested in his recovery. Let us pray.

# The PASSING and the PERMANENT

## PENTECOST IN ICELAND

An annual Pentecostal Convention was held at Sandakrok, a little town on the north side of Iceland, recently. The meetings were crowded. Some were saved, and three were immersed in local hot-spring baths, states *Redemption Tidings*.

## A WAR HERO'S TESTIMONY

The hero of Pearl Harbor left behind a clear Christian testimony. In receiving the medal of honor awarded her husband by Congress, Mrs. Colin P. Kelly said: "Colin didn't drink or smoke. Many of his friends do not either. He said alcohol and gasoline do not mix and that you need a clear head in flying."

## HEART FAILURES

The words of Christ concerning the time of His return are being fulfilled literally today—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. Deaths through heart disease are on the increase. In 1940 there were 38,519 died of heart ailments in the United States, the greatest number up to that time.

## KING ATTENDS SYNAGOGUE SERVICE

When King Christian of Denmark was informed of a special service scheduled to be held in a near-by synagogue recently, he decided to attend it, and arrived in full dress uniform, followed by the traditional sovereign's escort—"much to the undisguised horror of the Germans." King Christian has said, "There is no Jewish question in this country—there are only my people." The king lives up to his name!

## WEARING MEN'S CLOTHING

According to the London *Daily Express*, a certain English girl told a Conscientious Objectors' tribunal that her objection to military service was based on religious grounds because she feared that she might be compelled to wear trousers. Her father told the tribunal that the Bible said that the wearing by women of men's clothing is an abomination unto the Lord. Deut. 22:5. The girl was allowed to remain a Conscientious Objector on condition that she does hospital work.

## "I WILL RETURN"

When General MacArthur reached Australia after his flight from Bataan, he made the statement, "I will return." Many missionaries who have been forced to leave the Far East are showing the same courageous spirit. Someone said to the wife of one missionary who had returned to America after being a prisoner in Japan for six months, "After all your husband has suffered, he will never want to see Japan again." "And why not?" was her reply. The fact of war does not alter the need for the gospel of Christ.

## UNFAVORABLE TOWARD PROHIBITION

Dan Gilbert recently asked a number of dry Congressmen why Congress does not enact war-time prohibition. One of them said, "Not over 70 of the 435 members of the House of Representatives, and not over 10 of the 96 Senators, are dry themselves." The public, however, is not far behind the Government on the issue. A late Gallup poll, which put the question of returning national prohibition, resulted in only 36 per cent (or a little more than one out of each three) favoring its return. Booze of all kinds seems to be in the saddle. Whither America?

## JEWES IN THE GOVERNMENT

Anti-Semitic groups claim that the proportion of Jews in the Government service is far in excess of the proportion of Jews in the national population. This is denied by W. M. Kiplinger in his book, "Washington Is Like That." He states that only about four per cent of all the Government employees in Washington are Jews, which is the proportion of Jews among the 130 million Americans. Kiplinger also explodes the myth that all the Jews in the Government act together so as to create a cohesive "Jewish influence." He reports that the Jews in the capital, like every other group, are split into scores of different groups holding widely varying philosophies.

## HITLER AND THE MOSLEMS

Nazi propagandists have worked hard to convince the Turks, Syrians, Arabs, Egyptians, and others of the Moslem world that Hitler is a new prophet sent by Allah to destroy the Jews and Christians. British propagandists, however, have succeeded in convincing the Moslems that Allah would hardly send an ally of the despised Italians and idolatrous Japanese. Consequently, the Moslems have refrained from taking very much part in this war. They are satisfied to let it rage on, saying, "What a sweet war this! We would like to have the privilege of killing off the infidel Christians, but they are doing it themselves. The land of Martin Luther is at war with the land of John Wycliffe." Meanwhile the Moslems continue to remain the least evangelized of all the non-Christian groups in the world.

## SLAVES TO HABIT

In a syndicated article Wesbrook Pegler, the columnist, recently discussed the tobacco habit. He showed admiration for Gene Tunney's magazine article against cigarettes, and said: "I am sorry cigarettes have got such a hold on us, but I don't blame it on the papers or the companies or anyone but the smokers themselves. They take to tobacco in spite of all warnings and all the proof that it is going to harm them. But I am not going to crusade to save the people from the cigarette. I can't even save myself."

Many others, like Mr. Pegler, are slaves to tobacco and other evils from which they cannot save themselves. But Christ does not ask them to. He only asks them to let Him save them, for "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

## REVIVAL IN ETHIOPIA

The Psalmist said, "Ethiopia shall soon stretch out her hands unto God." Psalm 68:31. Modern Ethiopia is doing that today. From the *Sunday School Times* we learn of spiritual revival among both the Kambettas and the Walamos, two tribes that used to be always fighting. There are many churches in the Kambetta province. Since the Italians were driven out, seven more churches have been added. In Walamo there are sixty-seven churches, some holding over a hundred people.

Two native evangelists of the Kambettas visited the Walamos recently. They returned with the report that whereas once it was hard to find any believers, it is now hard to find any unbelievers, and they said that the friendliness of the once hostile Walamos was almost embarrassing. They fed the evangelists' mules "for the gospel's sake."

People are coming from Marakko (another very hostile tribe) and from Gofa, to learn of spiritual things from the Walamo leaders. They stay from ten to fifteen days and return with hearts aglow. Keep praying for the Ethiopians.

## IN A CHINESE UNIVERSITY

In one of the Chinese universities that have moved to safety hundreds of miles inland since the war began, there is a bulletin board. A correspondent says, "On the bulletin board I saw the little newspaper which the students write each week by hand, and conspicuous among other items was a message from the Scriptures. There at the very edge of old China, these very modern students are eager to study the Bible."

## MONEY TO BURN

Time was running out on Corregidor. Everyone knew the siege was nearly over. Out of the fortress' vaults the finance officers brought \$100,000,000 in currency—useless paper. It couldn't be taken off the island, and it couldn't be left for the Japs. The only thing to do was to burn it. Around the fires stood silent soldiers, watching ten-thousand-dollar bills go up in smoke. One dirty-faced private stepped forward, picked up a \$100 bill, set it aflame, then lit his cigarette with it. "Always wanted to do that," he said. Other soldiers did the same thing. For once, money didn't matter much. Time was running out on Corregidor.

Many are possessed with a consuming desire to earn money today. Defense jobs and other opportunities beckon, and some are making shipwreck of their faith in a seven-days-a-week frenzy to earn big money. Let us remember the wise words of Jesus: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. As surely as time ran out on Corregidor, time will run out on each one of us—perhaps sooner than we expect—and what will money profit us if we have gained it at the expense of our souls?

## MISSIONARY PRAYER REQUESTS

Venezuela, South America—Will you please pray that God will send us a married couple to occupy a needy field where there are no missionaries.—G. F. Bender.

Witbank, Transvaal—Pray for the extension of the indigenous church in Nyasaland, Northern Transvaal and Pretoria districts. Pray that God will give me physical strength to enable me to finish work God has given me in traveling about to various Bible conferences and for His continued blessing on them. Pray that the Lord may also open the right door for a Bible School to be established in South Africa.—Frederic H. Burke.

Ketchikan, Alaska—Pray that there will be a break and that a number that have promised to attend the services will keep their promise and not only come but get saved. Please pray for a man and his wife who are coming to the meetings that they will get victory. They are having hard spiritual battles.—C. C. Perseus.

Mendoza, Argentina—Please pray for the healing of one of our faithful believers who is in a tuberculosis hospital and is being persecuted by the Catholic element that controls all the public hospitals in the country. Also pray for two more of our believers who are ill. Pray for a convert who is persecuted by her unbelieving husband and that God will save him.—W. F. Dunbar.

El Salvador, Central America—The Lord has sent in a very fine group of Bible School students for this year of school—nine from Guatemala, four from Honduras and twenty-nine from El Salvador. Most of these men are already workers in the harvest field. We earnestly covet your prayers for them for they are the true reapers in these whitened fields.—Ralph and Jewyl Williams.

Ajmer, India—Pray that God will raise up young men here in Rajputana who will take on responsibility and sacrifice their lives for the gospel.—Norman C. Moffat.

Santa Ana, Central America—Pray for our Bible School and students.—E. L. Wilkie.

## Experiences in Japanese-Held Hong Kong

We have rejoiced that God in His good providence permitted all our missionaries who were imprisoned in Hong Kong to be released and returned to us on the steamship Gripsholm. This party included Mr. and Mrs. H. A. Park, Mr. and Mrs. Walker Hall, Lula Bell Hough and Jack Perdue. Just recently we were favored at headquarters with a visit from the Parks and Halls. The marks of privation were clearly visible in the faces of these dear friends, but it is good to know that now they may receive all they require in good nourishing food and loving care. Naturally they do not yet feel fitted for strenuous ministry, although before long they hope to visit some of the assemblies. In the meantime, we are glad to pass on to our Evangel readers a part of their story. Since we have not yet had opportunity to meet Mr. Perdue and Miss Hough, there may be other things to report later. Special prayer is asked on behalf of Brother Perdue who we understand is suffering in body, his health having been greatly impaired by long confinement in damp living quarters.

### The Blow Falls

Mr. and Mrs. Park, after twelve years of ministry in China, were in charge of quite a large work in Kowloon, the British mainland part of Hong Kong. The Walker Halls, just at the end of their first term on the field, were pioneering a work at a village about sixteen miles inland from Hong Kong.

On Monday morning, December 8, Mr. and Mrs. Hall were eating breakfast in their home when suddenly the girl who worked for them entered talking excitedly about something going on outside. Mr. Hall rushed out to the road where he saw the villagers heading toward Hong Kong, carrying their goods and dragging their little ones along with them. On accosting a British soldier, Brother Hall was stunned with the news—THE JAPANESE HAVE ATTACKED HONG KONG. "We realized this would come some time," he says, "but it happened so suddenly that we were not prepared. Our village was right in the path of the Japanese, and we knew that if they came through while we were there, our family undoubtedly would be separated. Had I been caught, it probably would have meant immediate death since at the beginning of the war the Japanese took no male prisoners." Another missionary came along and managed to make room in her car for Mr. and Mrs. Hall and their two children. They left for Kowloon just four hours before the Japanese arrived. They were never able to return and lost everything.

In Kowloon, they went immediately to the Parks, and the next day both families moved into a friend's home, making a household of ten missionaries and children. There they waited, wondering . . .

### Under Fire

For the first three days planes flew over continuously. Our missionaries tell how, when the shells were over the house, they would fall flat on the floor, and get under the beds or tables. "But not one bomb or shell struck the home, and we escaped without a scratch. Within four days Kowloon was taken; the Chinese soldiers retreated from the mainland to the island of Hong Kong, and we were left behind the Japanese lines. But the Lord was still with us; He did not retreat.

"For the next two weeks the fighting continued. As soon as the Japanese had taken Kowloon they began to set up cannons in strategic places and fire on the island. Surrounding us were at least a dozen artillery pieces. We heard the shells screeching constantly for days. Throughout this trying time the Lord was our stay and His Word quieted our nerves. We had one great prayer meeting lasting from morning until night. He was always there—I will fear no evil, for Thou art with me."

### Looters

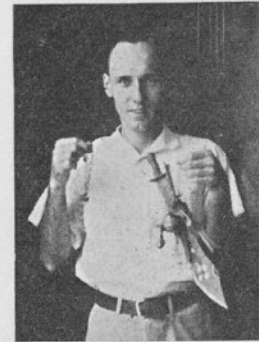
After the surrender of Kowloon there was looting by the Chinese—traitors and fifth columnists who were assisting the Japanese. A band of these looters drove up to the house where our missionaries were staying, knocked on the doors and demanded admittance. "I have never seen anything like it," Brother Hall declares. "It was just as if hell had opened its mouth and demons were running up and down the street. They came into the house carrying knives and choppers and screw drivers, threatening our lives and repeatedly asking for money. When we told them we kept our money in the bank they would not believe us. One of them even took our small son, put a knife to his throat and told my wife she had better show them where the money was."

"They took everything we had except our clothes and the furniture," Mrs. Park continues. "They took our money, our watches, pens, cameras, even some of the bedding." But the Lord did not allow them to harm His servants.

On December 29 the Japanese came in and ejected them from their house without a moment's notice. Then ten of them, including four little children, found themselves standing

### On the Street

with just what they could carry—suitcases in their hands, bedding over their shoulders—while the Japanese threw furniture out of an upstairs window. None of the Japanese had spoken a word of English, but simply motioned them out. Hardly knowing what to do, they finally walked a mile to a French (neutral) Catholic hospital which took them in overnight. Next day they were interned in the Kowloon Hotel, where eight of them (Parks and Halls) were kept in one room until January 23. They were not allowed to open the windows, and paper was pasted over the glass as the Japanese didn't want them to know what was going on outside. The children played in the halls and



Below is the group of boat people who were baptized by Walker Hall the day before the attack on Hong Kong. On the left, Brother Hall displays a collection of Chinese objects of worship which were surrendered by these converts.



the grownups walked up and down for what little exercise it afforded—but apart from that they were not allowed out of their room for more than three weeks.

### Always Hungry

"The food was as bad as I have ever imagined anyone could live on," was Mrs. Hall's comment. "Apart from the addition of a vegetable for five meals running, we had nothing but moldy rice and hot water for 24 days. The rice had no flavor except mold. The only way one could force himself to eat it was from the desire to live if he could." Their ration was about one third or one fourth the amount of rice a Chinese coolie eats a day. They were always hungry.

Then one night the Japanese brought word that they were to leave the next morning at 8:00 o'clock. They packed their belongings, were lined up like cattle and marched away. "But no matter what happened, we were glad to get away from that hotel," said Mrs. Park.

Afoot and by ferry, the more than 200 internees were transferred to the Stanley Internment Camp in Hong Kong. In some respects the conditions there were a little better. It was a relief to be able to walk out in the fresh air and sunshine. For a time they received a small ration of flour, enough for about one fourth slice of bread a day. "We just cried when we got that flour," Mrs. Hall told us. Sometimes there was a little boiled lettuce without salt, occasionally a little meat—but never enough. Up until May 1 they were hungry all the time—"we never knew what it was not to be hungry." Mr. Park who was ill throughout most of the internment lost seventy pounds in weight.

When clothes wore out they had to resort to the

### Most Primitive Makeshifts.

Shoes were made out of wood and old gunny-sacks. Hats were woven out of grass. From a tablecloth given her by a friend, Mrs. Hall

## Christmas Fund

Have you mailed your offering yet?  
The time is short—the need is great

Remember our objective:

A double portion for each missionary  
**ACT NOW!**

Send all offerings to Noel Perkin,  
336 West Pacific Street, Springfield,  
Mo. designated "Christmas Fund."



produced a dress, of which she is still very proud. Mrs. Park turned milliner, making hats for the children out of old uniforms left by British soldiers. Some of the men manufactured needles, using the keys of corned beef cans; thread was obtained from old socks.

At the Stanley camp the Parks had a room to themselves—a shell-shot room, with all the windows out and the frames grotesquely twisted. It faced north and was very cold. Their beds were sleeping bags on the floor.

There is one brighter side to the picture, and Mrs. Hall's face lighted up as she spoke of the opportunity they had in the camp to

**Witness for the Lord.**

"Among the three thousand British, three hundred Americans, and around one hundred Dutch, very few were Christians apart from the missionaries. As we mingled constantly with unbelievers, smoking, swearing people, it was our constant prayer that we might have some influence upon them. Most of us were crowded into small rooms, but the Lord saw to it that one room was large enough so we could squeeze in as many as forty. There were prayer meetings every night, three Bible studies a week, three children's services, crusaders' services, and Sunday night open air meetings. We always had large crowds to speak to in our outdoor services. A great change was noticeable in the attitude of many we had known before to be anything but Christian-minded. There was one man in particular who had been dealt with repeatedly but who would only make fun of it—we had not been in the hotel two days before he sought out the Christians and said, 'Let me know if you are having prayer meetings; I want to be there.' He certainly was a changed man. The young couple who opened their room for services reported a number of conversions of which they knew personally."

The long internment finally came to an end. On June 29 our missionaries boarded the Asama Maru as exchange passengers bound for home. At Lourenco Marques, on the coast of Portuguese East Africa, they transferred to the Swedish Gripsholm which brought them back to America.

"The greatest trial of all," says Brother Park, "was that we could get

**No Word from the Chinese Christians**

before we left; but we are confident many of them are standing true."

Four days after the attack on Hong Kong they were sealed in their house and had no touch with the native Christians. Around the date of the fall of Hong Kong (December 26) they were visited by the native pastor, but from the time of internment there was no possibility of communication with the outside world. Through Miss Hough, however information was received that the Christians were meeting and the native minister was carrying on services. En route from the Kowloon Hotel to the Stanley camp, they passed right by the mission and saw that it was not damaged. It was somewhat surprising to them that the building had not been taken over by the Japanese on account of its rather strategic location.

While at Stanley they saw a paper printed in English by the Japanese in which was a list of the churches, and our church appeared in the list.

One source of comfort and encouragement to our missionaries is the knowledge that they left the work in a

**Good Spiritual Condition.**

The church in Kowloon was growing in every phase, developing along indigenous lines. They paid half the rent as well as running expenses. A campaign was in progress to raise funds for

a church building and the people were responding well. At the last baptismal service held two weeks before the trouble, thirty believers followed the Lord in water baptism.

At Halls' station it seems significant that Sunday, just the day previous to the attack on Hong Kong, was one of the most outstanding days in the history of the work. They had a communion service and also baptized 12 new converts from among the boat people. The presence of the Lord was very real in their midst. Was not the Lord in His mercy and foreknowledge preparing them for the things which so shortly would come to pass?

Our missionaries express the confidence that many of the Chinese Christians in Hong Kong are standing true, though we know not what it has meant and will mean in suffering and persecution. No direct word has been received from them and no way has been found to send financial aid—but there is one way we can reach our suffering brethren, and that is by way of the Throne of grace. They need our prayers; let us not fail in this.

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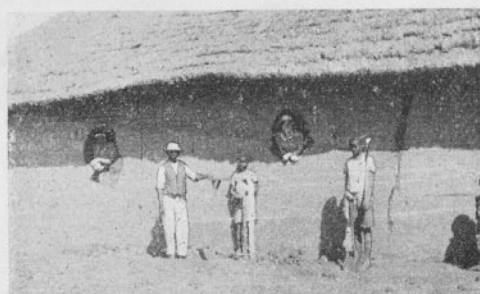
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**A BARN TRANSFORMED**

Once a farm storehouse—now it has been converted into a very attractive church at Caledon Mission Station, Northern Transvaal. Ada Reitz, missionary in charge, tells us that most of the work was done by the African brethren. The first picture shows them breaking through the walls to put in the windows as the work of transformation progresses. Below is the completed church at the time of dedication.



We trust that this farm storehouse which has been transformed and dedicated to the worship of God may be the place where many a life hitherto the storehouse of sin and uncleanness will be changed by the power of God and dedicated to His service.

**Do They Have HALLOWEEN in Africa?**

Tappity-tap, tappity-tap, accompanied by the mournful minor song, "Dodo, gerekin Allah; Dodo gerekin Allah," aroused our curiosity, and when we all stepped to the doorway of the mission abobe house, this is the sight which met our eyes!



A small, crouching, imp-like boy, his face a ghastly hue with its coating of white earth, large "ears" of the halves of broken gourd, his body leopard-spotted with white earth, and a long cloth tail swaying from side to side as he swung his body and tapped the little walking sticks to the rhythm of the catchy tune sung by his playmates. Was it Halloween?

At the close of the little display it was quite apparent that our impish visitor and followers intended gifts; so we good-naturedly supplied sweet potatoes and a few lumps of salt. Our natives love to suck a lump of rock salt just as American children would candy.

Compare this with your childhood days, with Halloween false faces and visits from house to house, and see if America originated Holloween!

**REVIVAL NOTES**

25 DE MAYO, ARGENTINA—"God continues to bless His humble people here. Forty have been filled with the Holy Spirit since last November, which makes a total of over 125 who have received this experience. There are several new converts, and some wonderful healings have taken place—one a severe case of asthma."—Alice C. Wood.

NIGERIA, WEST AFRICA—"God's richest blessing has rested in increasing measure upon our churches the past six months. Some of the newer works have surpassed the older ones in many ways and are giving better support to their pastors. Souls have been saved and filled with the Spirit, for which we are grateful. This month Mrs. Phillips has had 41 girls here for training, and a livelier, 'singer,' happier group I've never seen. All are members of our churches, all saved, and all but nine Baptized with the Spirit."—Everett Phillips.

HABANA, CUBA—"We are praising the Lord for the manifestations of His presence without which we could not live. Recently in one week about 10 received the Baptism of the Holy Spirit here on 'my circuit' and there is a moving among us which we trust will become more general. In Cuba for Christ. . . ." Louie Stokes.

*Send All Offerings to Noel Perkin, 336 West Pacific Street, Springfield, Missouri*

# Sunday School Lesson

## Whole Bible Sunday School Course

### Malachi's Message

Lesson for November 8. Lesson text: The book of Malachi

As the book of Nehemiah was the last page of inspired history, the book of Malachi is the last page of inspired Hebrew prophecy.

That Malachi prophesied just a short time after the passing of Nehemiah, may be supposed from the fact that both men ministered under identical conditions and took a stand against the same evils, namely, a corrupt priesthood (compare Neh. 13:29 with Mal. 2:8), mixed marriages (Neh. 13:23-25 with Mal. 2:11,12), and withholding of tithes and offerings (Neh. 13:10, 11a with Mal. 3:8-10).

While Nehemiah deplored these evils, Malachi recognized the spiritual failure which caused them. Malachi's message is, first, a revelation of the unfaithful love of God, secondly, a revelation of human infidelity, and finally, a revelation of the secrets of strength in an age of failure.

**I. A Revelation of the Unfailing Love of God.** "I have loved you, saith the Lord." This is the whole burden of Malachi. A better rendering, more in accord with the Hebrew tense, would be, "I have loved you, I do love you, I will love you, saith the Lord." This is a declaration of the constancy of His love. God sent this message to a people who because of sin, were without a king, priest, or prophet, to a nation who had turned away from worshipping Him in spirit and in truth and were satisfied with form without power.

The people are charged in succeeding verses with greed, profanity, sacrilege, indifference, unholy alliances. These charges reveal a love that is wounded in the presence of sin. And that is the chief heinousness of sin—it breaks the heart of a loving God!

**II. A Revelation of Human Failure.** Observe: (1) **The nature of the failure.** The people questioned God's love—"Wherein hast thou loved us?" They ignored and transgressed God's laws concerning worship, thus committing sacrilege (compare Mal. 1:7,8 with Deut. 15:19-21). They offered imperfect sacrifices, namely, lame and sick animals instead of perfect ones. Mal. 1:7-9. They withheld tithes and offerings. Mal. 3:8. They intermarried with the unbelieving. Mal. 2:11-16. They blasphemed God and envied the unconverted. Mal. 3:14,15.

(2) **The secret of the failure.** Why all of these sins? Because Israel had ceased to really love God. Malachi's prophecy teaches that all motives other than love fail to produce maintenance of heart fellowship to God. One may attend church, kneel in prayer, and give regular and liberal offerings, but unless there is love in the heart there is no communion with God. When the people of Israel lost their love for God, all their religious observances became as sounding brass and a clanging cymbal.

(3) **The issue of failure.** The death of love is followed by hardness of heart. Seven times the people are charged with sin. And seven times their reply is—"wherein?" So callous had they become that they were unaware of their true condition. Like Samson, they "wist not." Bad enough to "lose out" with God, but utterly tragic to do so and not realize it!

**III. A Revelation of the Secret of Strength in an Age of Failure.** God is never without witnesses. In times of apostasy there are faithful ones. What was the secret of the spiritual strength of the faithful ones of Malachi's day?

(1) **"They feared the Lord."** That is, they revered God and would not displease Him by

transgressing His law and disregarding His will.

(2) **"They spake one with another."** The word "often" is omitted in the Revised Version. To say they "spake often," is to admit times when they did not speak. That is not the prophet's thought. He is emphasizing constant, continuous, unbroken fellowship between those who still followed the Lord, the purpose of this fellowship being to worship the Lord and receive the spiritual strength, encouragement, and teaching that such fellowship peculiarly affords. See Heb. 10:25.

(3) **They "thought upon His name."** That is, they took inventory of the wealth they had in God's name—Jehovah-jireh (The Lord will provide), Jehovah-nissi (The Lord our banner), Jehovah-tsidkenu (The Lord our Righteousness), Jehovah-shammah (The Lord is there). These people had nothing else to think of that would encourage them. The glory of the nation had departed. The prophetic voices were dying out. The priesthood had degenerated. Formality and insincerity had replaced spiritual power and earnestness. But their God was the same. And we, too, when appalled by conditions today, may think on the Name of the Lord which is a "strong tower," and, running into it we shall know by experience His all-sufficiency!

(4) **They had hope in the coming One.** 3:17 to 4:1-6. Their attention was called to the dawning of a new day which was to have two effects. The Messiah, the Sun of Righteousness, would come with healing in His wings for those who loved Him and burning for those who refused Him.

This, then, is Malachi's message. Ponder it well, for in it is portrayed the present position of the world, the prevalent sins of the world, the possible pitfalls to the church, and the particular prerequisites for the preservation of the church.

#### TOPICS FOR MEDITATION

**ROBBING GOD.** "Will a man rob God?"

1. **The question implies astonishment.** Why? (1) To rob God is altogether unnatural. (2) It is terribly daring. (3) It is shamefully ungrateful. (4) It is senselessly injurious to man himself. (5) It insures punishment.

2. **The nature of robbery specified.** (1) Men rob God by refusing to worship Him; yet that is the purpose for which Man is created. (2) We rob God by boastful words and by taking to ourselves glory for our successes. (3) We rob the Holy Spirit of His personality by speaking of Him as "it" instead of "He," of His prerogatives by living, worshipping, and preaching as if we could do without His anointing. (4) Some rob God of time which rightfully belongs to Him. (5) Some rob Him of the years of youth. (6) Some rob God by failing to place their talents at His disposal. (7) Some rob Him by withholding that portion of their earnings which ought to be given back to Him.

#### PRACTICAL CONSECRATION

Honor the Lord with thy substance, and with the firstfruits of ALL thine increase. Prov. 3:9



3. **The repentance directed.** (1) Feel deep sense of shame. (2) Make restitution—"Bring ye all the tithes into the storehouse." (3) Resolve to rob no more.

**PROVING GOD.** "Prove me now." 1. **God allows Himself to be proved.** It is a glorious fact that He wants all His children to be proofs of the various attributes of His nature. Think how Mary Magdalene proved His grace, how Job proved His righteousness, how Peter proved His love and forgiveness, etc.

2. **God challenges us to prove Him.** But many of His promises are conditional. So that, in order to prove them, we must fulfil the conditions attached to them.

3. **God challenges us to prove Him now.** Many feel they might have proved God in a previous age. Many feel they will prove Him in the future under more favorable circumstances. But God wants us to prove Him NOW, under present circumstances. He will not fail!

4. **Why prove God?** (1) Because in so doing, we glorify Him before the world. (2) Because of the blessings it brings to ourselves.—J. Bashford Bishop.

#### GOD'S WORK IN INDIA

There are mission spots today deeply blessed. According to *Daron*, a Hindu pastor near Madras more, who are unable to get into the first service, preaches to 4,000 people on Sunday mornings at ten; and at eleven o'clock to a couple of thousand. This church was built about fifty years ago by an Indian and a Scot. They had a congregation of only fifteen, and it was in the face of immoderate laughter that they built a church to hold 4,000. Now it is too small.

#### A UKRAINIAN PENTECOSTAL PAPER

Our Ukrainian-speaking friends will be interested to know that a bimonthly paper, in the Ukrainian language, is being published by the Pentecostal Union Assemblies of God, 59 Union Square, New York, N. Y., price \$1.00 per year. B. E. Hutzaluk is the editor.

A one cent post card requesting a copy of our new catalog will bring you a free copy. G. P. H.



NOTICE—All persons moving to the vicinity of the Dow Magnesium Plant at Marysville, Mich., will receive a warm welcome at the Assembly of God, Fifth and Pine Sts., St. Clair, Mich.—William Loukes, Pastor.

NOTICE—We welcome all defense workers moving into the St. Paul area to fellowship with us at St. Paul, Gospel Temple, Holly and MacKubin Sts., St. Paul Minn.—Albin G. Johnson, Pastor.

NOTICE—If you have friends or relatives stationed at Livermore Naval Air Base, we shall be happy to contact them and be a help to them.—Carl T. Carlin, Pastor, Wayside Chapel, 563 North L St., Livermore, Calif.

NOTICE—Soldiers stationed at Fort Custer, also Coast Guards in training near Battle Creek, will find a hearty welcome at the Church of the Four Fold Gospel, 303 Capital Ave. N. E., Battle Creek, Mich.—Chas. W. H. Scott, Pastor. Telephone 2-7010 or 5441.

NOTICE—If those having relatives or friends stationed at Camp Howze will send us their names and addresses, we shall do our best to contact them. All soldiers will find a hearty welcome at the Assembly of God, 1611 East Broadway, Gainesville, Texas. The parsonage is located adjacent to the church.—Pastor E. R. Wilkinson, Box 30, Gainesville, Texas.

NOTICE—When moving to defense areas, are the members and friends of your congregations finding a church home where they may care for their spiritual needs? Those moving to Long Beach or vicinity will find a cordial welcome at the friendly Long Beach Assembly of God, 439 W. Anaheim St., Long Beach, Calif. If you will send their names and addresses to Pastor E. W. Mincey, 439 W. Anaheim St., workers will immediately contact them.—By Pastor.

BROADCASTS

Assembly of God Broadcast, Tuesdays, 2:00-2:30 p. m., Station WPAD, Paducah, Ky.—Joseph E. Cox, Pastor.

Full Gospel Broadcast, Thursdays, 2:15 p. m., Station WOPI, Bristol, Tenn., 1490 kilos, conducted by J. B. Woolums, pastor of Berea Assembly, Johnson City, Tenn.

"The Bible Broadcast," Station WKPA, 1150 kilos, Sundays 1:30-2:00 p. m.—A. W. Buckley, Pastor, Gospel Tabernacle, 1230 Leishman Ave., New Kensington, Pa.

"Precious Promise" program, Station KRLC, 1400 kilos, Sundays 5:30-6:00 p. m., sponsored by Prayer League Tabernacle, Lewiston, Idaho.—H. G. Griffin, Pastor and director.

We are now on the air in Des Moines, Iowa, Station KSO, 1460 on your dial, Sunday mornings, 8:30-9:00.—People's Tabernacle of the Air.

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October 7-13 Inclusive

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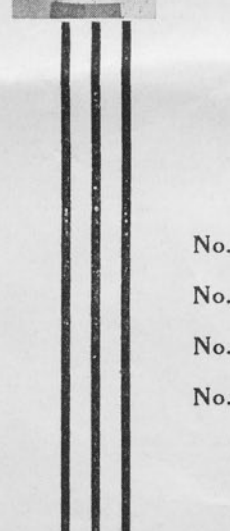
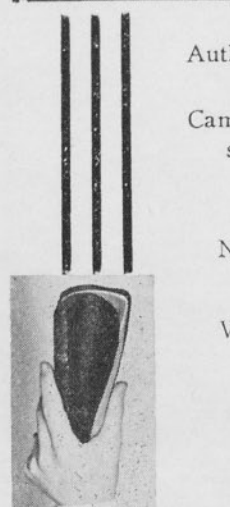
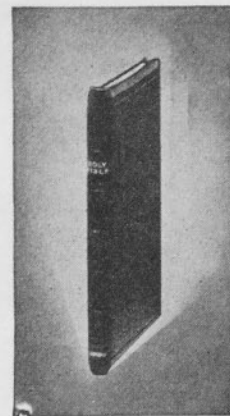


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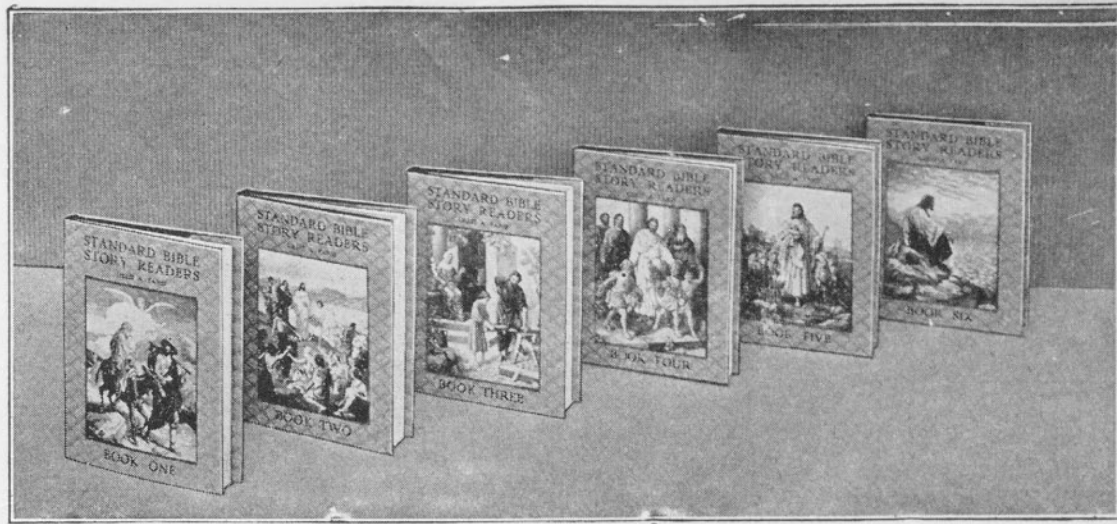
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Aranas Pass Assembly of God WMC	3.00
Austin Bee Cave Assembly of God	1.00
Austin (North) First A of G SS	9.28
Beaumont Assembly of God & WMC	28.35
Beaumont Magnolia Park A of G Ch	15.00
Big Spring Assem of God Ch & SS	15.47
Byrd Assembly of God	2.20
Breckenridge Assembly of God SS	5.80
Briscoe Assembly of God SS	2.45
Brownfield Assembly of God	6.00
Buena Vista Assembly of God	3.85
Caldwell Assembly of God	5.10
Canyon Assembly of God	4.00
Carthage Assembly of God	3.75
Cayuga Assembly of God	10.00
Corpus Christi First A of G & SS	50.00
Crockett Assembly of God	5.25
Crosbyton Assembly of God	1.68
Cuero Assembly of God	10.00
Dallas Oak Cliff Assem of God SS	34.34
Dallas Revival Tabernacle	4.86
Davilla Assembly of God	3.00
Dayton Assembly of God	6.04
El Campo Assembly of God	20.97
Fairfield Assembly of God	47.77
Fort Worth Boulevard A of G & HC	19.25
Fort Worth First Assem of God Ch	11.00
Fort Worth Rosen Heights Assembly WMC & Jr Dept	11.00
Frankston Assembly of God	4.00

(Near) Frankston Pine For A of G SS	4.50
Freeport Assembly of God WMC	3.00
Guineville Assembly of God	2.00
Galveston First A of G & SS	34.45
Giddings Assembly of God	2.50
Gladewater Assembly of God	10.00
Godley Assembly of God	3.00
Goose Creek Trinity Tabernacle	100.00
Hamlin Assembly of God	1.50
Hartlingen First A of G & WMC	18.01
Highlands Missionary Group	43.00
Houston Cottage Grove Assembly	5.00
Houston Heights Gospel Temple WMC	9.00
Humble Assembly of God	5.38
Jester Assembly of God	1.30
(Near) Kaufman North Bowie A of G	6.80
(Near) Lockney Cedar Hill A of G	5.00
Lubbock Assembly of God	6.42
Lufkin Assembly of God	1.00
Maybank Payne Spring A of G	2.83
Marlin Assembly of God Church CA	3.70
Nacogdoches Assembly of God	6.00
Neches Assembly of God	3.00
Olesea Assembly of God Church	15.50
Olney Assembly of God SS	29.15
Palestine Elmwood Assm of God	2.50
Padadena Assembly of God & WMC	41.56
Pecos Assembly of God Church	10.00
Pelly Assembly of God	5.40
Port Arthur Pear Ridge A of G	7.23
Port Lavaca Assembly of God	1.00
Reklaw Assembly of God SS	1.00
Sachse Assembly of God Ch & SS	3.60
Saint Joe Assembly of God	1.00
San Antonio Glad Tid A of G	10.00
San Augustine A of G Church	2.00
Saratoga Assembly of God	22.68
Seymour Assembly of God	8.71
Sherman Calvary A of G Church	25.29
(Near) Silsbee Drakesville A of G	2.00
Sulphur Springs Assembly of God SS	2.00
Tahoka Assembly of God	2.75
Teague Assembly of God	2.90
Tivoli Assembly of God	8.67
Tom Bean Full Gospel Assembly	4.00
Trenton Assembly of God	4.85
Trinity Assembly of God	4.00
Victoria Assembly of God	3.50
Waco 18th & Pine A of G & CA	9.50
Wichita Falls Fairview A of G	5.00
Wichita Falls South Side A of G	6.00
Wichita Falls Union Gos Mission PPL	4.00
Winters Assembly of God	5.00
Wright City Assembly of God	7.30
Yoakum Assembly of God	6.61
<b>UTAH</b> Salt Lake City A of G & SS	<b>10.42</b>
<b>VIRGINIA</b> Personal Offerings	<b>501.00</b>
Alexandria Full Gospel Assembly	132.25
Brodnax Pentecostal Church	9.33
Frontsville Olivet Pentecostal Church	5.49
Fort Royal Assembly of God & CA	4.34

# Reveille No. 5 Is Ready!

## Cross Bar Hotel

**P**ATRONS of the Hoosegow: Greetings! We won't ask personal questions but we do extend our sympathy. What shall you write the folks back home? Well, that's a hard one.



You might tell them that you are receiving special care in a place where there is a nice man to open and close the doors for you! They might fall for it—like the proud mother who exclaimed: "Just fancy that! They've pro-

moted our Herbert for hitting the sergeant! They've made him a court-martial!"

But seriously, we wish to speak of a place worse than the guard-house—that prison house called Condemnation where men are bound by fetters of sin. Jesus said, "He that committeth sin is the servant (slave) of sin." Every sin forges a new fetter for the soul. Sinners are slaves. The ancient Greeks set forth this truth in their legend of Circe, the golden-haired daughter of the sun, who having lured men by her enchantments turned them into wolves and swine. Sin has this enslaving and degrading power.

This is a free country—but are you a free man? If you are bound by a soul-destroying habit you are a slave. But listen to this Proclamation of Independence: "If the Son therefore shall make you free, you shall be free indeed." That sounds good, doesn't it? Here is the way to make it practical:

**First**—stop the willful violation of law. Make a clean-cut break. Don't attempt to taper off a bad habit—break its neck. Turn a deaf ear to the suggestion, "Just one more." You cannot get freedom from sin while continuing in sin. Come to God with a willingness to stop doing wrong and with a sincere desire to do right.

**Second**—having turned from sin and decided to do right, ask God in the name of Christ to

forgive your sins, and heal you in soul and body. Give yourself completely to Christ and He will set you free from sin and give you a character like His own.

**Third**—believe that the thing asked for is granted. The Master said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Diseased nerves and wrong mental pictures may persist after you have made your decision, and temptation may be severe. Have faith in God. Trust Him more than you do your feelings. Stand your ground and claim your liberty. Don't hesitate to seek spiritual aid from your chaplain.

**Fourth**—keep busy for God and live a life of positive goodness. Tactfully yet firmly let it be known where you stand. Do all the good you can, in every way you can, to every one you can. Remember that the easiest way to live the Christian life is to live it wholeheartedly.

Let us pray: "Gracious Father, if I am inclined to doubt, steady my faith; if I am tempted, make me strong to resist; if I should miss the mark, give me courage to try again. Guide me with the light of truth and keep before me the life of Him by whose example and help I trust to obtain the answer to my prayer, Jesus Christ our Saviour and Lord. Amen."



Above is a copy of one of the articles published in the fifth number of the armed forces' service bulletin, *Reveille*. Many sons, perhaps yours, are facing the rigors and temptation of army life and are in need of spiritual assistance. You can make this assistance possible to the men in uniform by sending into the Home Missions Department, 336

West Pacific Street, Springfield, Missouri, an offering to help cover the cost of publishing *Reveille* which is being sent free to all chaplains who desire copies for distribution. This is our opportunity of getting the Gospel to many of the men who will perhaps face death and eternity in a few weeks or months. Don't fail God!

Purecellville Silcott Springs Pent Ch	6.00
Rileysville Full Gospel Mission	4.30
Selma Full Gospel Tabernacle	2.37
Shenandoah Assembly of God	11.90
Sperryville Full Gospel Tabernacle	16.00
Winchester Hayfield Assembly	41.55
Windsor Pine Grove Assembly	56.46

<b>WASHINGTON</b> Personal Offerings	708.92
Arlington Assembly of God Tab	34.85
Bellevue Assembly of God	23.20
Bremerton Assembly of God Temple	395.41
Browstown Pent Assem of God SS	19.50
Burlington Faith Tabernacle Assembly	9.75
Camas Assembly of God	29.06
Cashmere Full Gospel Assembly	6.00
Carlhamet Full Gospel Church	21.51
Chevelah Pentecostal Assembly of God	5.85
Ellensburg Bethany Pent Ch & SS	42.67
G Harbor Gospel Lighthouse Church	16.05
Hay Pentecostal Sunday School	33.75
Kahlotus Assembly of God SS	10.00
Kennewick Assembly of God Church	8.00
Kittitas Assembly of God Church	7.50
Latah Pentecostal Church	30.82
Leavenworth Assembly of God	33.86
Little Bosta Indian Assembly of God	1.00
Loon Lake Assembly of God	1.81
Marysville Pentecostal Assembly	16.31
Milton Gos Light Tab & Childrens Ch	23.58
Monroe Evangel Tabernacle	16.53
Molson Full Gospel Assembly	2.38
Montesano Bethel Pentecostal Church	28.74
Moses Lake Assembly of God	27.38
Napakava Assembly of God	21.87
Nauyasaka Assembly of God	4.01
Pasco Assembly of God	21.25
Port Townsend Assembly of God	11.78
Poulsbo Full Gospel Tabernacle	15.00
Puyallup Woodland Sunday School	15.00
Raymond Full Gos Tab SS & YP	57.00
Ridgefield Pioneer Gospel Assembly	19.00
Rosalin Full Gospel Tabernacle	20.00
St John Assembly of God Ch & SS	13.68
Seattle Brighton Gospel Chapel Jr Ch	5.00
Seattle Campbell Hill Sunday School	3.70
Shelton Assembly of God Mission	20.00
Shelton Calvary Pentecostal Church	5.00
Spanaway Full Gospel Tabernacle	15.00
Spokane First Pentecostal Church	194.55
Spokane Glad Tidings Temple	117.79
Tacoma Glad Tidings Assem of God	85.74
Tenino Assembly of God & SS	7.00
Toppenish Full Gospel Tabernacle	53.00
Wapato Pentecostal Assembly of God	24.03

Waterman Full Gospel Tab & SS	29.52
Waterville Full Gos Tabernacle & SS	6.29

<b>W VIRGINIA</b> Bowden Upper Rm Mis	3.97
Clarksburg Lamberts Run A of G	3.52

Dry Fork Zion Christian Assembly	5.00
Fairmont Trinity Gospel Tabernacle	5.00
Hedgesville Assembly of God	3.00
Horse Shoe Run Maple Grove Tab	4.50
Saint Allans Assembly of God Mission	9.43
Williamstown Pentecostal Ch of Life	4.25

<b>WISCONSIN</b> Personal Offerings	54.55
Baileys Harbor Assembly of God	12.35
Black River Falls Assembly of God	21.30
Dallas Gospel Tabernacle	6.00
Glidden Gospel Tabernacle	14.25
Kenosha Christian Assembly	12.00
La Crosse Assembly of God	1.80
Lake Nebagamon Hawthorne Gos Tab	4.00
Lodi Full Gospel Assembly	11.00
Manitowoc Gospel Tabernacle	16.00
Rio Assembly of God	8.64
Superior Central Gospel Tabernacle	5.00
Waunakee Grand Avenue Tabernacle	7.15
Wausau Christian Assembly & SS	62.00
West Bend Full Gospel Assembly	5.00
Whitehall Gospel Tabernacle	5.00

<b>WYOMING</b> Personal Offerings	9.75
Cheyenne Downtown Tab A of G CA	3.00
Douglas Assembly of God	5.05
Glenrock Assembly of God	3.75
Lance Creek Assembly of God & CA	9.10
Laramie Assembly of God	15.00
Newcastle Assembly of God	20.00
Pine Bluffs Assembly of God	2.00
Rock Springs Assembly of God	7.35
Torrington Assembly of God	6.00

<b>CANADA</b> Personal Offerings	11.50
Sask Imperial Apostolic Sunday School	7.97
Pentecostal Assemblies of Canada	32.45

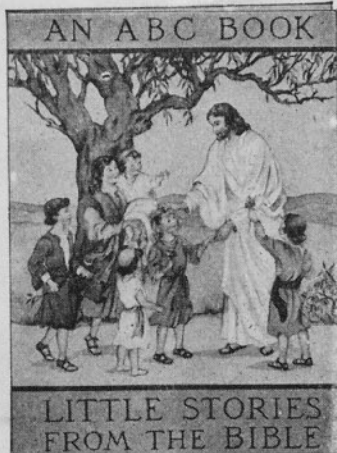
<b>FOREIGN</b> Personal Offerings	100.00
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<b>MISCELLANEOUS</b>	7.41
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Total Amount Reported	26,607.71
Home Missions Fund	3,389.09
Office Expense Fund	467.41
Literature Expense Fund	36.32
Reported Given Direct for Home Missions	680.87
Reported Given Direct to Missionaries	981.22 5,554.91
Amount Received for Foreign Missions	21,052.80
Amount Previously Reported	7,768.78
Amount Received for Foreign Missions this Month	28,821.58

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