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The End of Human Government

Harry J. Steil

AND in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. 2:44.

Who are "these kings," and when are "the days" of their reign? If one can give a satisfactory answer, then according to this prophecy, he has located the time of the second coming of the Lord Jesus Christ to set up His earthly reign. For this point marks the end of human government and the resumption of divine government in the affairs of earth. At that time "the Lord shall be king over all the earth." Zech. 14:9. Then will it be that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever." Rev. 11:15. It is then Christ shall "smite the nations: and he shall rule them with a rod of iron"—He who "hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. 19:15, 16.

Human government will come to an end. No longer will there be democracy or autocracy, but instead of these forms of government (or *mis*government) a new form of *righteous* government will be instituted—"Theocracy," the reign of God over the earth. It is then that prophetic Psalm 2 will be literally fulfilled.

How does human government end?

It ends in failure, in disintegration, in catastrophe. Both Daniel and Nebuchadnezzar envisioned it thus—"broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away." Dan.

When shall Christ come? At the collapse of human government, the disintegration of civilization when the "distress of nations" has become acute. Have we reached that time? Listen:

"It is no exaggeration to say, with Mr. Baldwin that the next war will mean the destruction of our civilization. Yet to that catastrophe we are steadily moving."—Lord Cecil of England.

"When war does start in Europe, it will mean that European civilization will perish in a universal blood-bath."—General Goering of Germany.

"The world is on the brink of a precipice, and none of us knows the way back."—Lloyd George of England.

Christ showed that the end of the age—the end of human government—would be the end of the "times of the Gentiles." In Luke 21:24 He told His disciples, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The "times of the Gentiles" is the period during which the Jewish capital, Jerusalem, shall be under Gentile control. This period began in 606 B. C. when God allowed Nebuchadnezzar to capture

Jerusalem in order to punish His people. Long before this, even back to the time of Babel (Genesis 11) the nations had rejected God's rule, but through Israel He purposed to regain rulership over them. He called out Abram to make a nation for Himself, which He planned (Continued on Page Ten)



2:35. Christ describes it in these words: "upon the earth distress of nations, with perplexity; the sea (of humanity—see Isa. 57:20) and the waves roaring; men's hearts failing them for fear; . . . and then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Pentecost in South Africa

David J. du Plessis at Central Bible Institute

About two hundred and fifty years ago the French Huguenots came from Europe to settle in South Africa. My name is French, because my ancestors came from France. They came out to Africa for religious liberty. Refugees also came from persecution areas in Scotland, Holland, and other countries, seeking liberty in worship. They sought nothing but liberty and they found it in the Cape where they worshiped God freely. Many of the ministers of the churches came from Scotland. That is the land where Andrew Murray's ancestors came from. They were godly people. You will understand such a type of immigrant will tend to promote a strong nation with backbone and grit—a religious nation.

In 1834 those people were no longer satisfied with the British rule of that time and so they decided to move north. Judging by their names there were several nationalities but actually by that time they had all become "South Africans," and mostly farmers. They moved north with ox-wagons.

In 1857 a revival started in the Dutch Reformed Church in the Cape farther south, and it touched practically the whole nation at that time, spreading throughout the country. But it died down. In 1904 news came that a revival had started in Wales, and those old families in the Cape and throughout South Africa hearing this remembered 1857 and began crying, "Lord, send us an outpouring of Your Holy Spirit." Andrew Murray was on the scene then. He was one of the mightiest preachers and best writers and most powerful men that the Dutch Reformed Church produced in South Africa. He preached so much that his voice failed but after he was prayed for at the Bethshan Divine Healing Home in England, he came back to South Africa with a new voice and was able to preach again. He moved as far north as he could find these Boer settlers and established seminaries for girls. Those seminaries are there yet. His influence counted more for mission work than that of anybody else that I know of. He started a great missionary movement in South Africa.

One of the students of Andrew Murray's in Wellington, who was saved under his ministry, went to college and became one of his first missionaries in the Transvaal. His name was Peter Louis le Roux. In 1906 Daniel Bryant came out from America. He began preaching and practicing Divine Healing

and God healed so many that literally hundreds accepted that truth, and were baptized by him. The cream of the church, the elders and deacons of the Dutch Reformed Church, local preachers in the Methodist Church, were glad to receive this wonderful message.

In 1908 two brethren from United States brought the first Pentecostal message. In a few years God blessed so that it eclipsed anything that had been known before in South Africa. These two men started off in a native church in Johannesburg and out of curiosity white folk went, but they stayed and received the Baptism. Eventually the natives were crowded out and the white folk were in. Then a tabernacle was offered in Johannesburg in the center of the city. That place became a revival



Brother du Plessis of South Africa, with Mrs. du Plessis and their children

center in Johannesburg. A thousand people crowded in and around it every night of the week. It stirred the city. Jews and Gentiles were saved, one the son of a Rabbi, who is still one of our best evangelists after preaching for 28 years.

All sorts of stories were spread about us but God blessed. It really happened as Jesus said, "Greater works than these shall ye do, because I go to My Father." Demons were cast out. The sick were raised up in the name of Jesus without a hand being laid upon them. Healings occurred just from a command from the platform.

Persecutions followed quickly. Persecutors threw stones on the roof, pelted the people with tomatoes not too fresh—anything was good enough as long as it was bad enough. While sitting comfortably in a meeting in through the window would come a dead cat or fowl! They thought it great fun. Youngsters came in to cut up, but many of the

mockers that came were saved and before long some had become our best preachers. We never locked them up or turned them over to the police, but God saved them.

This work carried on until 1913 and then these two men left. When they did, Pastor Peter Louis le Roux had accepted Pentecost. He had accepted Divine Healing under Bryant, and when there was an organization formed to carry on after the two men left, he became secretary of it. For 22 years he has been our General Superintendent or President of the work in South Africa. He is now 76 years old but is one of the most godly men I have known in my life. "The man that can't agree with Peter Louis le Roux must be a devil himself," they say. Everybody in South Africa loves this brother.

In 1913 the church was registered with the government. It was called the Apostolic Faith Mission of South Africa. In those days that was the popular name all over the world among Spirit-baptized people. Our organization has never been connected with any other "Apostolic" movement in the whole wide world.

From the Dutch Reformed and the Methodist and every Church in South Africa have been drawn their saintliest men, those people who had been crying to God for a revival, and when the Holy Ghost was poured out in Johannesburg they said, "This is what we seek." Naturally when the churches saw their best elders and their most deeply spiritual men and women moving into this "new sect" they thought it was time to raise their voices against this awful thing. How they did preach and write against us! They thought that by preaching against and contradicting it they would persuade the people it was all false, but they gave us the best advertising we could ever wish for. They helped us more than anything else.

South African people have one thing in their blood, and that is loyalty to their country and to their church. They came into Pentecost, leaving their old churches, with broken hearts. They didn't like to leave, but they saw the light of God's Word in the teachings of the Mission and left only because they wanted to obey the gospel.

They preached against us but God blessed and good Pentecostal meetings generally carry on until midnight; and beyond that, sometimes all night. It was nothing unusual then for the people to be in meeting all night.

At 7 o'clock in the winter the old churches would gather for their meetings, and when the last bell had given its last clang, the doors would be closed, for nobody is expected to come in late.

The organ immediately begins to peal. At 8 o'clock the minister says "Amen," and everybody goes home. If he doesn't close sharp at that time somebody might write him a letter. Maybe he spent most of that hour preaching against this revival. "It is no use going over there; it will die soon. It is just a mushroom affair; it can't last long. Look at the men in it—they may be Christians, and good saintly men, but there are not many wise and educated people among them. Don't go near them." At 8 o'clock when the churches closed, the people said, "My, let us go and find out about this thing the preacher talked against." It was usually about 8 o'clock when we had finished our song service and we were in a red-hot meeting then. Then crowds would flock into our little halls.

My parents came into the movement in 1914. I remember the days when we counted only a few hundred members in South Africa. It spread in every direction. But it didn't matter if there were only two, you found a meeting wherever they were. If not in a cottage or house, they would have a meeting in the street. Everybody that was saved became a preacher. "If you have received the Baptism in the Holy Ghost, you will not retain that testimony for three months unless you testify to your experience every day." That is what we were taught. There are a lot of Pentecostal people who don't testify. If we would faithfully advertise it there would be a greater revival. Everybody went out and started preaching, becoming an active worker, when filled with the Spirit. Whether they could preach or not, they began to work for God somewhere. People came hundreds of miles to be prayed for, and stayed long enough after getting healed to be baptized in water and then to be filled with the Holy Spirit. And when they went back to their homes another bonfire was started and another revival broke out there. The more it spread the more the churches taught their people that it would not last.

The membership of the Apostolic Faith Mission in the white section is 30,000. Amongst the natives where we have carried on a missionary program, it numbers about 60,000. We have about 1,000 colored ministers and 300 white ministers. We have 150 assemblies in the country. Ninety of them have built their own churches, in fact, four opened new churches since I left Africa in June 1931. Many are building, buying or extending their churches.

In the missionary work there is such a rapid growth that we can't keep up with it. Those native boys get inspired and preach wherever they go. The mis-

sionary has all his time occupied just following up to see what is happening. The native work is growing at such a pace that we need much better supervision for it in every direction.

We were not permitted to send missionaries into Rhodesia. But one brother had a real vision. He went and bought a 10,000 acre farm in Rhodesia, and we can do what we like there. We kept all the cattle and equipment on the farm that the regulations call for. The natives came to the farm and we preached to them, and when the government opened their eyes we had 6,000 members. They did not realize that by having one missionary there and one station and one farm we would influence the whole country. But it was more than the work of one missionary. It was the work of those who got saved, who went back to their homes and spread the gospel. If an indigenous church ever proved its worth, it did in South Africa. But the government demands white supervision, otherwise they will burn down the churches. The government demands that very soon we must send two or three white missionaries to Rhodesia. There are many thousands of natives to minister to, and we have 6,000 good personal workers, and it is going on.

You will find all classes in the Pentecostal movement, from the humblest native in the country up to the second woman of the land—the Prime Minister's wife. She is a good member and for the past 16 years has said, "Brother, when Jesus comes I want still to be Apostolic." We don't talk of Pentecostals over there—it's all Apostolics.

Recently there was a big gathering of the denominational churches to consider the influence of the "sects" upon the churches. One minister stood up and said, "Brethren, you can forget the Sev-

enth Day Adventists. They are not moving much. They have a few hospitals but that is about all. They have just a few churches, for only the women can keep the Sabbath" (as the men have to work in South Africa.) "You needn't worry about Christian Science; they are charging too much for their services and don't have real results. You can forget practically every other little sect in South Africa" (and he mentioned several others.) "But I want to point you to one movement that is taking this country, and if we wait long enough we shall find ourselves in little halls and them in our church buildings." Everybody stirred, wondering what this was. "I am alluding to the Apostolics," he said. "The Pentecostal people. The faith healers. I have watched them. One family moves into a little town. They will start a cottage prayer meeting, getting a few to come, then perhaps they will start open-air services and get more people interested. Whether you preach against it or not, they will get people into the house. Of course that makes the people curious and because they like funny things they attend. After a while you will find them in a little shop, the windows painted white, a few forms and a platform in it. They preach away, and the people come. You never see them out collecting or taking up money in their meetings." (We don't have collection plates; we just have tithes. Once in a while we pass the hats and say, "Fill them up." We don't collect.) "But very soon these people have bought a lot, and like a lot of ants they are building a church. And every man, woman, and child helps to get that church built, and they often open it up without debt. Next thing you hear they have the members gathered together, and they get a pastor. That pastor comes to a dozen or two dozen families who support him, and he starts moving around and has meetings, on the farms and in the homes. Once he comes it is useless, for he can do house-to-house visitation faster than any Dutch Reformed minister. And once those people build a church you will never get them out again, and they are building churches everywhere. Whatever you do with others, put your forces against this sect, the Apostolic Faith Mission."

George Stephenson's sister when she saw his first steam locomotive, said, "It will never move." But he said, "Get on, Sister." So she got on, and he moved the throttles and it started. Then the poor woman threw up her hands in despair. She cried out: "It will never stop!" That is Pentecost in South Africa. They have always said it would never move and wouldn't last, but last

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PENTECOSTAL EVANGEL

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Praise



Bernice Lee

Walking one day along the shores of a great body of water, feeling tremendously a burden I had been bearing for some time, and crying out to God as I had been doing for many days, suddenly in my spirit I heard the voice of One I knew, saying, "O sing unto the Lord a *New* song." What emphasis was placed upon the "*New*" and I understood what He meant! I, a blood-bought, Spirit-filled child of God was chafing under my circumstances, crying for light and guidance. Instead of taking the praise way out I was woe-fully pouring forth my complaint before the Lord!

Then and there a lesson on praise was given me. As I began to rise to my privileges, the clouds lifted, guidance was given, and His way into larger service was provided.

Have we ever really seen how much of praise there is in the Word of God? Have we learned of Him what it is to "praise the Lord in the beauty of holiness"? Ah, first of all He shows us that true praise springs from a holy heart. Let us come straight to Him and in simple, childlike faith, ask Him to cleanse these hearts of ours. Then from the depths of our beings there will open a spring of praise which, as it bubbles and flows upward, will become a river, overflowing to all the thirsty land around.

By this we mean something infinitely deeper than the mere expression, "Praise the Lord." Some there are who feel that the utterance of these words is praise. It may be or it may not be. The life wholly dedicated to God, seeing Him in all things and loving Him supremely, will know of a surety that all He plans is best. Maintaining that attitude they will assuredly praise Him for all things.

A soul passing through depths of sorrow and anguish, not at all understanding the "why" of God's dealings, but loving Him ardently, was able to say when the pain was the sharpest, "I love Thee and I love Thy ways." Strangely enough, the light began to dawn, "the oil of joy for mourning, the garment of praise for the spirit of heaviness" were given, and ere long the soul had broken the prison bars and was out in God's sunshine.

The life that is full of praise is calm and steadfast. It trusts God at every turn of the road. It enters into the secret of the Lord as other souls cannot. It is safe when the storms beat

fiercely. Blessed the man who can say, "Praise waiteth for thee, O God. . . ." Psa. 65:1.

At the grave of Lazarus we see Jesus facing what to man would be an absolute impossibility; and yet in utter poise of spirit He is able to say, "Father, I thank thee that thou hast heard me." Deep the praise of His heart that He and the Father were one, and now in this time of unusual need He knew He would not forsake Him. There need be no long prayer, no agonizing crying out for God to enable Him to perform the miracle—"Father I thank thee. . . ." O the depth of meaning herein hidden! A praiseful heart, a full understanding, a perfect oneness, power with God, the miracle performed!

Seeking, hungry, burdened soul, harken! The call of God is sounding today, "Sing unto the Lord a *New* song." "Praise," it has been said, "is the gateway to the throne." In case after case this has been proven.

A company of people gathered day after day to seek the fulness of the Holy Spirit. Simple and clear were the instructions given—"Seek God for a clean heart, then praise Him for all He yet will do." To some it seemed a strange thing to praise for blessings not yet received, but those who were really hungering for His fullness sought to follow the way pointed out, offering the "sacrifice of thanksgiving." Psa. 116:17. Gracious seasons were those when waves of praise swept over the assembled company. Holy anointings of joy were granted to one after another until individuals and even numbers of God's children, sweeping up the praise highway, entered the courts of the King. No longer was praising the Lord a difficult task, but spontaneously it poured forth until it seemed that heaven and earth were intermingling in praises to the King of kings.

Yes, praise leads to further praise. And the soul that keeps itself thus in touch with God will find an enlargement of life and service that before it never dreamed possible.

"Enlarge our soul's capacity.

Cut deeper channels, Lord;
Room for the floods of blessing now.

According to Thy Word,
E'en while we praise, the heavens rend,

In power come from on high;
Make this another Pentecost,

Answer our spirit's cry."

Pentecost in South Africa

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year they threw up their hands in despair and said, "It will never stop." And hallelujah! we are going on till Jesus comes.

As General Secretary and editor of the paper, I suppose I have had my hand on the pulse of the work more than anybody else. I have traveled more, and have visited all the assemblies, and I know almost half the members of the Mission, if not more. So I am not telling you stories I have heard, but telling you facts I know. I would like you to come and visit us and see these things for yourselves.

The young people of the Apostolic Faith Mission decided to have a ten days' prayer meeting, asking God to give the young people of South Africa the old-time fire of Pentecost. We invited everybody under a hundred to come along. Many came, and at the end of a month 1,000 had been baptized in the Holy Spirit. You can't tell me the South African young people are backslidden. They are sound Pentecostals.

I heard that the Assemblies of God were formal, and that the young people were backslidden, and so on, but I have visited scores of churches and young people's groups and ministers, and when I go back I can say I haven't found the signs of deadness in this movement. The Assemblies of God in U. S. A. (I have visited other Pentecostal works too) are as clean and solid and fiery as any in the world. Don't hang your heads and say you are losing out, but shout the victory.

In the South they are faster and you can't keep up with the time of their singing, while in the North they drag a little more, but I have found the same Holy Ghost power in their meetings. I go back to South Africa with a vision of revival. I go back with a vision of establishing something like a Bible school there, and I hope you will pray for that. Remember the Apostolic Faith Mission is in full fellowship with the Assemblies of God in U. S. A. and Great Britain and the Pentecostal Assemblies of Canada, and we are not connected with apostles and prophets and the apostolic movements in United States, or other countries.

"With Thanksgiving"

Sing, as well as pray. If you have a dread of any trouble coming, sing, instead of brooding over it.—*Andrew A. Bonar.*

We love ourselves notwithstanding our faults; why not love our friends with theirs?

THE WONDERFUL WORLD

A SERMON IN MINIATURE

SPIRITUAL SACRIFICES

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

I. THE HOUSE OF SACRIFICE.

1. *Believers* constitute this spiritual (invisible) house.

2. Believers fulfill the office of a holy *priesthood* in the house.

3. Believers engage in offering *spiritual sacrifices*.

4. Believers offer sacrifices which are *acceptable to God* because: (a) They are sacrifices God desires and requires in His Word. (b) They are accepted in Jesus Christ—just as we are "accepted in the Beloved." Eph. 1:6. Our sacrifices speak to God of His Son's supreme sacrifice and so we are "a sweet savour of Christ." 2 Cor. 2:15. By our sacrifices we "worship God in the Spirit" (Phil. 3:3), and "the Father seeketh such to worship Him." John 4:23, 24.

II. THE SACRIFICES OF THE HOUSE.

1. *Our persons*. "Present your bodies a living sacrifice, holy, acceptable." Rom 12:1, 2. Present holy bodies; present living bodies; let the mind become the priest engaging in divine worship in the body which is the individual "temple." 1 Cor. 6:19.

2. *Our praises*. "Offer the sacrifice of praise to God continually." Heb. 13:15. With the lips of our presented bodies we speak words of praise to God.

3. *Our purses*. Heb. 13:16. "To do good and to communicate forget not: for with such sacrifices God is well pleased"; or, "To share with needy ones our material possessions" (R. V.)—not giving to our favorites but giving to the most needy.

4. *Our joy*. "Will I offer in His tabernacle sacrifices of joy" (margin, "shouting"). Psalm 27:6. Thus when we "rejoice in the Lord alway" (Phil. 4:4), we render an acceptable sacrifice.

5. *Our contrition*. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17.

6. *Our righteousness*. "Offer the sacrifices of righteousness." Psalm 4:5. See Micah 6:6-8. While not saved by our own righteousness (Titus 3:5), yet we must live righteously. Titus 2:12. This is not a natural righteousness (Phil. 3:9), but comes by walking in the Spirit. Rom. 8:4. Saved by Christ's *imputed* righteousness, we live holily by His *imparted* righteousness.

7. *Our service*. "If I be offered upon the sacrifice and service of your faith, I joy." Phil. 2:17. The Philippian offered more than faith as a sacrifice—they gave their service to God. Works of service prove faith. James 2:14-26. Upon such an acceptable sacrifice Paul was glad to be poured out as the crowning drink-offering himself.—W. Pocock.

Then I asked: "Well, what could you do? Could you join the church, be baptized, and work for the Saviour?"

"But surely God will not refuse to save me because I am helpless and cannot do anything!"

I said, "Jesus has promised to save the believer. If you can trust Him, put your faith in Him, He will save you."

I shall never forget her answer. "Oh, would He?" she said. "Why I live a life of trust. I have to trust mother for everything. Yes, I can trust. I will trust Him to save me."

A heavenly smile played over the face of the sick one as she said, "How sweet! I do trust Him!"

An old lady, looking on the cross was heard to say, "Enough for God, enough for justice, enough for me." "*Not of works, lest any man should boast.*"

THE PRAYER LIFE

"ASK, AND IT SHALL BE GIVEN"

Dr. William Evans, when on a Bible teaching campaign in the British Isles, was given

a room in a hotel that had no central heating plant. His room was quite cold and he tried to light the gas-grate. But all in vain. Finally he rang for the maid and told her that he was unable to get the grate to light. "Have you put a shilling into the slot?" she asked. Then she opened a little door, put a shilling into the slot of the gas-meter, struck a match and Mr. Evans had heat. Why? Because the law of the gas company that a shilling be put into that slot had been fulfilled. So it is in God's kingdom. As Dr. Evans says: "Prayer is the law of working; we pray or we don't get power or spiritual results! There is no use discussing the subject. We pray, or we just don't get power, that is all. And the sooner we see that, the better it will be for ourselves and for this dying world."

THE FAMILY ALTAR

LOOKING AHEAD FOR SAFETY

Normal young people inherit from their forebearers an almost irresistible urge to settle down and have homes of their own. "What's bred in the bone, can't be got out of the flesh." Your little ones when they become young people, will be like others.

But there is another thing that fine young people have as a controlling factor in their lives: Neither boy nor girl wants to marry until some way can be seen to have an honest living.

But actually millions of experienced, expert workmen, scattered through every branch of human industry are out of work, or unwillingly employed in enterprises fostered by the government. Private industry tends to employ its help from among those who are most capable. Thus it is that the thousands of young people who have just finished their schooling, and who want to get at some gainful employment, and be ready when the time comes to establish homes of their own, find what you and I of the older generation did not find in our young days—a highly skilled man or woman eager to take every job that the young person wants to learn to do.

So, many young people must, perforce, remain idle. Their inherited, fond hopes, their budding romances must be firmly suppressed. *They cannot make a living.*

Result? Millions of young people filled with vexation, disappointment, grumbling, and bitterness against the way things are arranged, are tempted as you and I oldsters were never tempted. Some take by force or trickery what they would be so glad to earn but cannot. Prisons are bursting with young people of both sexes under twenty-five. Others of weaker frame lose their sanity and join the ever increasing multitudes in asylums.

Why have I said these terrible things? This is the reason. We must bulwark our children by home training to make them strong enough in God to meet victoriously the fearful temptations which are before them.

I am appealing to every father and mother to daily gather your brood about a family altar, and there pray together and inspire them to yield to God, drawing from Him day after day the power they will need to resist the temptations in life they are destined to meet.—C. E. R.

THE WAY OF SALVATION

NOT OF WORKS

Chester E. Tulga

While I was holding a meeting a mother came into the church pushing a wheel chair, in which was a girl in her teens. The next day I received a note from the girl asking me to call. I found her alone on a bed in a very shabby cottage in an alley. The door was open as it was spring and she bade me come in.

"I received your note: do you want to see me especially?"

"Yes," came the reply. "I heard you preach last night and I want to be saved. You see I am helpless. I have never walked in forbidden paths, for I have no use of my feet, I have never done evil with my hands for I am helpless with them, too. But oh, this heart! I have often cursed God for my affliction; but I am sorry now, and want Him to forgive me."

I said: "Well, you ask what you must do to be saved. What could you do? Could you give any money?"

"No," she answered, "there is not a penny in the house."

THE GOSPEL IN FOREIGN LANDS

SEND ALL OFFERINGS TO NOEL PERKIN...386 WEST PACIFIC ST... SPRINGFIELD - MISSOURI

Gospel Light Dawning in Lisu Land

A most encouraging letter has been received from Mr. and Mrs. J. C. Morrison, telling of the thriving condition of the work as they found it upon their arrival after their furlough. Their work is



Mr. and Mrs. J. C. Morrison

carried on along the Burmese border of Southwest China and also in Burma. An idea of their far interior position can be gained when we say that they sailed with their four children from the Pacific coast in August of 1937 and were traveling almost constantly till they reached their station the day before Christmas. Their letter was almost two months in reaching our office. Surely this is one of the "uttermost parts" to which our Christ commanded that this gospel should be taken. Mrs. Morrison writes as follows:

"Again we wish to give thanks to God for the blessed time of fellowship with our precious Lisu Christians at Christmas time. Arriving just at the time for our usual Christmas meetings of several days, we were plunged right into a series of services, the entire responsibility for which fell upon Mr. Morrison, since we found our Chinese evangelist, Paul, very ill. We were worn out with the long journey it took to get here, but God gave strength, and gave us His wonderful presence in all the meetings. The crowd that came was smaller than it would have been if the event could have been announced earlier, but as it was there were 660 of the Christians present besides children and outsiders.

"The Christians brought in their offerings of their own accord and handed Mr. Morrison \$100.50 (native currency) for the sending out of new evangelists into untouched territory, as well as several bushels of corn and rice.

"When Paul was able to be out again, we opened Bible classes for two weeks for the young Lisu evangelists and prospectives. Mr. Morrison taught each morning on the book of Acts, since thus far the Holy Spirit has not been poured out in our midst. In the afternoons Paul taught the students from the book of Revelation. We also taught new hymns in the afternoons. The

evening meetings were given over to preaching on the Holy Spirit and tarrying.

How the Lord Entered Hsi Di

"Our Easter meetings were held at a place up the river a half a day's journey from here, called Hsi Di. There the Christians have built their own chapel seating between 500 and 600 people. Is is most interesting the way this work began, and surely was God's providence for this place.

"When we first came to the Salween, people from all parts of the valley came to see the white man and his family, as they had never seen a white person before. When they learned about our mission and that this was the white man with the Book which was to show them the way of life, they came, and many on hearing the gospel for the first time believed, and numbers of sick ones were healed. Among those who accepted Christ was a man from Hsi Di. He and his wife often came for prayer, and always came to service when it was possible for them to make this long trip across the river.

"One time when he came, he seemed very much distressed and finally told us his trouble. His little boy was very sick and was not expected to live. He went on to say that the child was too ill to be carried down on his back for prayer, but he wondered (and with this he pulled out the child's little garment) if our God was able to heal their little boy if we prayed over his little garment. Up to this time we had not taught them or said anything about bringing garments or handkerchiefs for prayer as we thought this step too advanced for them, but this poor man's distress led him to take this step of faith. 'Of course our God is able to heal in this manner, for nothing is impossible with God,' we assured him; and with this we laid hands on the little jacket and prayed for the healing of the child. The man went home and put the jacket on the sick child and instantly the little one was made perfectly whole.

"On seeing this miracle, 120 people from that village and near there turned to the Lord. They proceeded to build their own chapel, and now a prosperous work is established there with one of their own members taking charge of the work at present. During the Easter meeting we felt the real Spiritual atmosphere pervading the entire place, the chapel was packed to its utmost limit and many unbelievers were present. We believe a real work was done in many lives. We feel that not far hence the desire of our hearts shall be granted in a Holy Ghost revival and outpouring of the Holy Spirit. At the close of the meetings we had a baptismal service, when 84 souls followed the Lord in water baptism. It was touching to see a number of old gray-

haired grandfathers and grandmothers take the step of water baptism just at the ebb of life. The offering and pledges at this meeting amounted to \$80.00.

"We have been very much pleased with the way Paul and Esther have carried on the work here during our absence home on furlough. Surely they are real chosen vessels of the Lord to carry the glad tidings of salvation to this needy people.

"At the time of our leaving here we had 4 outstations in the Salween.

1 outstation in Burma (the Irriwaddy).

700 Christians in the Salween.

90 Christians in Burma.

"On our return we found:

10 stations and outstations in the Salween.

2 stations and outstations in Burma.

7 Lisu evangelists.

900 Christians in the Salween.

120 Christians over in Burma.

"Much can be said of the great opportunity that lies at our very doors. The field is large, the opportunities wonderful, and the people very receptive to the gospel. Our Lisu workers tell us that the opportunities in Burma are far greater even than here, and the population greater. When the snows are off the mountains Mr. Morrison expects to take a trip across to look into the work there. Paul and Esther are making plans to locate in the northern end of the valley about six or seven days north of here. This territory has not had the gospel yet, and it will be real pioneer work.



Paul and Esther, workers for Christ in Lisu Land

"We desire the prayers of the dear friends in the homeland for this great needy field, that the Lord of the harvest will thrust forth more laborers to this whitened harvest field."

HOW SHALL WE ENCOURAGE THE REVIVAL?



Mr. John Johnson

Unity of Islam." The Hindus, on the other hand, seem determined to show that India belongs to them and that their language, Hindi, shall be spoken everywhere. The low-caste people of this religious system are looking for release from the thralldom of the ages that they have suffered under the cruel system of Hinduism.

A little while ago the world was thrilled with the declaration that the low-caste people of Travancore State were thinking of entering the Christian fold, en masse. This would have given the balance of power to the Christians in that State. At once the Maharajah and his counselors had the temple gates thrown open to the low castes. This was an unheard of situation. For a while the movement toward Christianity received a check. This showed us that one of the motives behind their attitude towards Christianity was the desire for political and social prestige. Nevertheless, thousands of the people in this State have voiced their readiness to listen to the proclamation of the gospel and follow Christ.

According to the statistics of the Telegu country 60,000 people in the past year have united with the Christian church in that area. North of Travancore, in the section called Central India there has been a wonderful work of the Holy Spirit. In the past five years 25,000 Bhil people of the hill country have proclaimed themselves Christians by baptism and confession of faith in Christ. The reports from the United Provinces, the Punjab, and northern India are not so encouraging, but there are signs everywhere of an open field for the advancement of Christian forces working along evangelical lines.

In any great crisis of history God has always worked through men and women who have caught the vision of God's ultimate purpose relative to man, as it is revealed in His Word. Martin Luther caught it, and that vast religious and political empire of his day was defied by one individual. The fire of that one soul started a spiritual conflagration that swept through Europe. The same may be said of many other men and women, who in all parts of the world, in all kinds of situations, have taken the initiative, and carried responsibility. Something has been and always will be accomplished through such lives.

This is very vividly borne out in the following instance. In the Bhil country some few years ago a missionary and a preacher

were lost during a terrible storm and became separated. The preacher made his way to a light which he saw in the distance and arrived at the home of a Bhil chieftain. He asked for hospitality. The hill man, learning that he was a Christian, refused the request. After further conversation he changed his mind and opened his home to the traveler. As they were sitting outside on the small verandah a flash of lightning revealed a cavalcade of hillmen coming towards the little mountain home. The preacher did not know its meaning but the hill man did. Going inside his room he came out with a sword and sat down awaiting the arrival of his tribesman. As they came they demanded the life of the stranger as he was an accursed Christian. The chieftain replied, saying, "I have extended to him the hospitality of my home, and you cannot harm him unless you do so over my dead body." The men desisted and left. After they had gone the preacher said, "That was wonderful. You were willing to give your life for me, but did not need to. Have you ever heard of the One who did give His life?" The reply was in the negative. Far into the morning the conversation centered round the Cross. As they were about to separate the Chief said, "I, too, will follow this Man." At a great risk of his life and possessions he went from village to village, and amid much persecution, told about his new-found Saviour. It was the influence of this man and others like him, that brought about, under God, the mighty ingathering of Bhihs mentioned above.

The principle involved, then, is summed up in these words of Isaiah, who said, "A man shall be as a hiding place from the wind, . . . as the shadow of a great rock in a weary land." God is still looking for individuals who with great courage, prayer, and faith will hail the revival as it comes to North India.

May I ask of you in behalf of the Pentecostal work of the North India District Council that you in the homeland, pray with us that we may be able to touch those lives for Christ who will be used of Him to bring about spiritual quickening in our districts. It will be through them that the gospel message will go forth in years to come, if Jesus tarries, and if the missionaries are forced to leave. Who knows how far away that day may be? It may be closer than we think! Let us intercede then, that God will give to His Pentecostal church in India, apostles, prophets, evangelists, pastors, and teachers for this ministry. We are thankful for the small part God has given us in helping to prepare our Pentecostal ministry, through the activities of the Men's Bible School recently opened in Laheria Sarai. We are in need of funds for enlarging our hostel for the accommodation of more students. Please send your offerings for this work to Noel Perkin, 336 W. Pacific Street, Springfield, Mo., U. S. A., designated for the North India Men's Bible School.

Faith does not pray for bushels of blessings and then carry a pint measure in which to receive them.

WEDDING BELLS



Mr. and Mrs. Philip Crouch

We wish to announce the marriage of Miss Hazel Conway to Mr. Philip Crouch on July 24 in Egypt. May God's richest blessing rest upon this young couple as they unite in ministry for God in the land of Egypt.

FUNDS ARE NEEDED

- For the erection of a Bible School in Mossi Land, West Africa \$3000.00
- For church building in Singapore 2000.00
- For an urgently needed furlough for Mr. and Mrs. H. T. Waggoner, who have had only nine months furlough in fifteen years 900.00
- For completion of Bible school in El Salvador, Central America 700.00
- For a second-hand car for Mr. and Mrs. Roy Davidson in Gold Coast 200.00
- For bicycle for native worker in India under Fred Meriap 25.00
- For bicycle for worker in South China under Miss Appleby 25.00
- For a horse or mule to be used by Hugh Jeter in Peru 20.00
- For a cow at the baby orphanage conducted by Miss Tomaseck 15.00

Additional funds are needed for the support of prospective missionaries, Dorothy Chapman and Esther Fritz, requiring about \$20.00 per month each beyond what they now have.

A number of orphans have been taken in by our orphanages in India, China, and Egypt, who can be supported for from \$3.00 to \$5.00 per month.

Perhaps the most important need for additional funds are those to be sent in designated merely, "For Foreign Missions," since we are in great need of money to help many of our missionaries who are more or less dependent on what we are able to send from our general fund.

URGENT PRAYER REQUESTS

A number of our missionaries are suffering in body, and are in great need of healing. Among others, we mention Hedvig Hansen, home on furlough from India; Mrs. Cecil Jackson, in the Straits Settlements; Mrs. Ralph D. Williams, of Central America; Andrew Crouch, in Egypt.

SAILED FOR PERU

Mr. and Mrs. Arthur S. Erickson sailed for Peru, leaving the United States July 19. These missionaries are taking a big step of faith, since a large amount of their support still is unpledged, we trust friends will stand back of them.

THE SUNDAY SCHOOL LESSON

The Rejection of Eli

Lesson for August 7. Lesson Text: 1 Sam. 2:12-17, 27-36; 3:11-18.

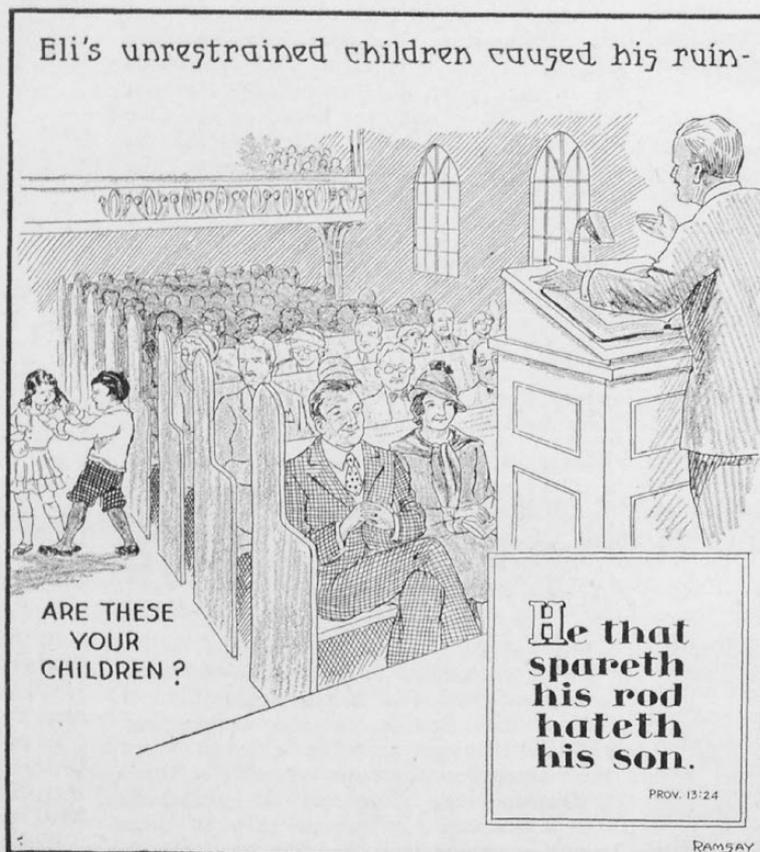
The Failure of Eli and His Sons. "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious (very scarce, unknown) in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see." 1 Sam. 3:1-2.

Spiritual Blindness. Eli's blindness is quite typical of the disability which had overtaken Israel. They were walking in gross darkness; "there was no open vision"; there was woeful ignorance of the blessed Word of God. The passage in chap. 2:12-17 gives us a startling picture of the spiritual depravity of the times. When God spoke directly to Samuel in the solemn stillness of the temple, before the sunrise hour, He summarized that depravity. "His (Eli's) sons made themselves vile, and he restrained them not." 3:13. This virtually made poor Eli a partaker in their evildoing. Notice that the call came in the nighttime. It was indeed a dark night, a dark chapter in Israel's history. But notice also that the divine visitation came, just before the sunrise (ch. 3:3), "ere the lamp of God went out in the temple." The lamp was extinguished at the rising of the sun. Thus as the "darkest hour is just before the dawn," God, the Sun of righteousness, was about to shine upon His people with healing in His wings:

Spiritual Darkness. Lecky, the historian, informs us that prior to the Wesleyan revival in England, the land was steeped in moral and spiritual darkness. The organized church was "thrice dead and plucked up by the roots." The clergy were living in wantonness and fleshly self-indulgence, and had lost the respect and regard of many of the laity. Social conditions were so oppressive, the laboring class were so down trodden, that it was everywhere feared a revolution similar to the French Revolution might flare up in England. Britain was at a crisis, a crossroads, and her choice was either revival or revolution. In that dark hour God raised up a "Samuel," the son of a poor country parson, Wesley, and sent a mighty revival, thus forestalling a revolution. History, profane and sacred, has a way of repeating itself. Had not God raised up Samuel in Israel's dark hour, then anarchy, revolution, and disintegration would have overtaken the nation. God always has His man, ready for the crisis.

In the days of world apostasy after blasphemous Babel, He selected Abram. In the

apostasy under the Judges, He selected the son of the godly peasant Elkanah—Samuel. In the days of declension under King Saul, He selected the little shepherd boy David. In Germany in Protestantism's dark hour, He laid His hand on a coal miner's son, Martin Luther, breathing His divine inspiration on that weak "smoking flax" and making him a consuming fire; taking a "broken reed" and making it a pillar in the temple of God. It was through reading or hearing read Luther's sermon on "Justification by Faith" that John Wesley was converted to God in Alders-



gate Chapel. In the day of England's crisis He put His hand on the poor sons of a poor country preacher, Charles and John Wesley. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." Rom. 11:33.

World-Wide Religious Corruption. If the Lord tarries many months or years, we shall face in the United States a public revulsion against organized religion, such as threatened Israel in the days of the corrupt priesthood under Eli. Already we have this mass revulsion against the church. People in large numbers stay away from church. New York City, for instance, has only enough church space for seven per cent of its population, and yet how many of these churches are ever filled? Organized religion and a Modernistic clergy, "having a form of godliness but denying the power thereof," are directly responsible for this "sit down" strike which the

American public is staging against church-going. If the clergy of America do not wake up, what is now unorganized indifference to religion will become actively organized opposition. If we are honest and know the facts, we must admit that the chief reason for the Russian revulsion against everything religious was a corrupt priesthood, which behaved itself in Russia as did the sons of Eli in Israel.

The overthrow of organized religion in Mexico is absolutely due to the same evil. The root cause, one of two root causes at least, of the bitter civil war in Spain is that same evil that afflicted Israel under Eli—a corrupt, oppressive priesthood. And what is so evident in Russia, Mexico, and Spain exists behind the scenes in Germany, Italy, Poland, and the Balkan States—a spirit of pagan nationalism which is superseding the corrupt State religions. According to Rev. 17:15-18, there will be a great end-time clash—a war between organized religion and this spirit of nationalism. Thank God, the true Church will not be here to witness it; she shall have been raptured before that time.

Last spring, in the *Readers' Digest*, there appeared an article along this line, entitled, "A Priest Warns the Church." The article was written by a noted Catholic priest and author, but all of what he says can be applied to Jew and Protestant as well as to Catholic. The reader would do well to get the article, read it, and ponder it.

The Source of Failure. Where shall the blame for widespread failure of religion, of godliness, be placed? Upon the Church, the Sunday School, the Priest, the Pastor? No, not first of all. Secondary responsibility and blame should certainly be placed here, but the primary cause for the failure of godliness is in the home. God's condemnation of Eli was not his failure as a minister and priest, but as a father. "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because

his sons made themselves vile, and he restrained them not." 3:13. Godly homes will make godly communities, godly communities will make for a godly state, and godly states will make for a godly nation. Thus the home life of ministers, of bishops, of governors, of presidents, of kings and emperors, should serve as godly examples for their subjects. In this connection, the writer has always greatly admired the rectitude, the righteousness, the godliness, that existed in the home life of the former King George and his consort, now the Queen Mother, Mary.

Necessity of Home Discipline. Why did God choose Abraham as the channel through whom He would cause all nations of the earth to be blessed? Let us prayerfully note the reason. It was not that he gave promise of great statesmanship, not that he exhibited military prowess and ability, not that

(Continued on Page Twelve)

THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

DELUSION

It has been estimated that in one year the sum of \$125,000 was spent in this land for fortune telling.

ISHMAEL RELENTS

Emir Abdullah, powerful Palestine chieftain, has been bold enough to acknowledge that the Jews have national rights in Palestine. He has proposed a plan whereby Palestinian Jews shall govern themselves.

FROM SOVIET ARMY TO PRIESTHOOD

The youngest brother of the Soviet Russian Minister of War, lately named the first of the Military Godless, *honoris causa*, has left the army to enter the priesthood.—*Christian Faith and Life*.

SATANISM

An intellectual states that he feels attracted to the church because it believes in a personal devil. "I didn't believe in the devil until I went to Russia, but after spending three years in Leningrad, I know that Satanism is no figure of speech."

ACCURACY OF SCRIPTURES

Professor John Garstang of the Institute of Archaeology of the University of Liverpool says: "Recent excavations in Palestine have proved that there is not a flaw in the Biblical narrative of the campaigns of Joshua: they can now be traced with absolute topographical accuracy."

CITIES

"Is not this great Babylon that I have built?" proudly mused Nebuchadnezzar. Dan. 4:30. The rise of dictators is often followed by the building of large cities as symbols of natural greatness. Thus Mussolini has been enlarging and beautifying Rome. Now we learn that Hitler has a program for beautifying Berlin which will cost \$625,000,000.

RESCUING CHILDREN

A plan to remove one thousand Jewish school children from Austria, Germany, and Poland and settle them in Palestine by September 30 was announced in May by Hadasah, the Women's Zionist Organization of America. During the past four years 2,000 boys and girls have been transferred from Germany and Poland.

RESTORING THE SABBATH

Tel-Aviv in Palestine has recently been advocating Sabbath observance to an intense degree. The Jewish Sabbath has been observed by the blowing of the ram's horn trumpet of the old Biblical days on Friday evening. As soon as darkness settles over the city a large electric sign blazes out the message from the synagogue, "Remember the Sabbath Day to Keep It Holy." The plan is that every Jew shall be in the synagogue on the Sabbath day; every automobile put away, and no smoking in public.

"INTEREST" IN MISSIONS

"I cannot get interested in missions," exclaimed a petulant young lady.

"No, dear," said her aunt, "you can hardly expect to. It is just like getting interest at a bank; you have to put in a little something first; and the more you put in—time or money or prayer—the more the interest grows. But something must be put in or you will never have any interest."

THE LIFE-GIVING DEAD SEA

The Dead Sea of Palestine, lying in the deepest depression on the earth's surface, holds untold mineral wealth, *Religious Digest* reminds us. In its waters fabulous amounts of salts are stored, including potash and bromine, the former essential for fertilizers, and the latter for ethyl gasoline.

In 1931 factories began operations for the extraction of these salts, in which Jew and Arab work side by side in perfect accord. It is claimed the Dead Sea can supply the world's needs in potash for centuries, and it is the richest known source of bromine. The waters that are constantly flowing into the Sea, but never escaping, add to its mineral wealth year by year. Undoubtedly God has prepared this immense treasure through the centuries to give new life to the rehabilitation of Palestine in these last days.

OTHERS

A DIGEST OF CHRISTIAN THOUGHT

EMOTION—It is the control of emotion, not the absence of it, which is the mark of a high civilization.—*Benjamin Kidd*.

AVOID A VOID—Empty hours, empty hands, empty companions, empty words, and empty hearts, draw evil spirits, as a vacuum draws in air.—*W. Arnot*.

NEW BIRTH FOR THE OLD—Have you, old man, reaching out for the knob on the sunset gate—have you been born again?—*Dr. R. G. Lee*.

ARMAMENT FOLLY—I must confess that the spectacle of this vast expenditure upon means of destruction instead of construction has inspired me with a feeling of revolt against the folly of mankind.—*Premier Neville Chamberlain*.

HUMILITY—Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the Rose of the field, the Lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm; but in a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man.—*Owen Feltham*.

MARTYRDOM

Stephen Lausanne, noted French foreign correspondent, passes on some well documented accounts of martyrdom in Leftist Spain. "For example, there is that of the Bishop of Lerida, who, at the moment of being executed with fifty other priests, monks, and nuns, asked to be executed last in order that he might bestow his blessing upon them all. Another Christian, a professor, asked to kiss the hand of the soldier who would fire the ball through his heart, as he wished to forgive him. Other stories include the eye-witness accounts of executions of priests at Santander, who, tied with cords and suspended over the sea, preferred to perish rather than shout, "Hail, Lenin!"

A NEW GERMAN "CHURCH"

A new church has arisen in Germany, reports *Evangelical Christian*. It is called the "National Church of the German Reich." Its aims are set out in a program of thirty points which lays it down that the Church submits completely to the State and to its race ideology. Its attitude towards the Christian faith may be judged from paragraph five which states that the National Church "is determined to exterminate unalterably and by all necessary means the Christian faith which was imported into Germany in the fatal year of 800 and pressed upon the German people though it was of an entirely foreign nature and substance."

This new church also demands that printing and publishing of the Bible and of all Christian literature should be stopped. The only religious book for the "National Church" is Herr Hitler's, "My Struggle."

GROWING—A church should go on in increasing power. Rivers are largest at their mouth.—*W. C. Moore, Elim Evangel*.

TROUBLE OFFERS TRIUMPH—There can be no triumph where there is no trouble. God is a Safe Place in sore peril. He who lies down trusting, wakes up trilling.—*W. Graham Scroggie*.

THE CROSS IN REALITY—That which impresses men when they see us is the human; what impressed men when they saw and heard Christ was the divine. . . . The value of the Cross as a theme of preaching rises to its highest power when the habitual living of the preacher as one crucified with Christ puts its "Amen" to the message—*Bishop Baldwin*.

DISCIPLINE FIRST, THEN BLESSING—We said to a physician friend one day, "Doctor, what is the exact significance of God's touching Jacob upon the sinew of his thigh?" He replied: "The sinew of the thigh is the strongest in the human body. A horse could scarcely tear away the limb, pulling it straight. Only as he twisted it could he tear it apart." Ah, I see; God has to break us down at the strongest part of our self-life before he can have his own way of blessing with us.—*J. H. McConkey*.

IN THE WITNESSED HARVEST FIELD

HOQUIAM, WASH.—Calvary Temple has enjoyed the ministry of Evangelist A. Knudson with his wife and two daughters the past 4 weeks. He was filled with the Word, and all his messages were forceful and to the point, holding his listeners from night to night. Backsliders were reclaimed, a few were saved, and the people of God were stirred to press on.—Peter Jepsen, Pastor.

SWEET, IDAHO—We came to this new field in the fall of 1936. The Lord has been with us and we have a nice new church and a band of loyal members. The blessing of the Lord rested upon a recent revival held by Evangelists Raymond E. Walden and Ivan West. Seventeen were saved and one was filled with the Holy Ghost. The blessing of the Lord continues to rest upon the services.—R. N. Walden, Pastor.

LONDON, KY.—For the past 3 weeks Hattie Hammond, Hagerstown, Md., has been with us in a revival. The Word, preached in the power and demonstration of the spirit, has definitely affected the church and college life of this town, and has proven a great blessing to the assembly, souls having been saved in practically every service. We are especially thankful for the deepening of the spiritual life of the assembly, and it is evident that it is of lasting quality and will be felt for months to come.—M. A. Jollay, Pastor.

ENTERPRISE, ORE.—We have just concluded three very blessed weeks of special meetings under the evangelistic ministry of James O. McGahey, Auburn, Wash. From the very beginning the Holy Spirit seemed to move upon sinners in a marked way as they sat under the stirring, unctionizing messages from night to night. Sinners found Jesus, saints were stirred to a closer walk with God, and we feel that Brother McGahey's ministry among us will continue to bring forth fruit for many days to come.—Paul Cramblit, Pastor.

POLVADERA, N. MEX.—Last year in July we began a meeting under a brush arbor, also started a Sunday School. Our first congregation was very small but at present we are closing a revival meeting conducted by Evangelist Paul D. Holder which brought 6 new converts to the Lord, while 6 received the Baptism in the Holy Spirit. It has been the greatest meeting we have ever enjoyed. Our building is small but paid for and deeded to the Council. We can set in order now with 17 charter members. Our highest attendance in Sunday School has reached 68. Truly we have all been built up spiritually as well as physically, the Lord did so wonderfully glorify Himself by sending down the old-time power. Many were healed of their diseases. This community is really stirred. The Spanish people also have been attending the meetings, and there is one convert among them. We do thank our blessed Lord for all. Council ministers passing by, stop and see us.—Pastor and Mrs. Alva W. Preston.

TRINITY, TEXAS—July 3rd we closed a successful 3 weeks' revival. About 50 knelt at the altar seeking God, and about 25 showed definite signs of being blessed of the Lord. Seventeen were baptized in water, and 18 came into church fellowship. Many from other churches received blessing. Little Mae Lake was the evangelist, and Viola Edwards was her helper. God wonderfully anointed these sisters.—Leitha C. Perry, Pastor.

FORT COLLINS, COLO.—We have closed our third revival for the year, Harvey McAlister, Evangelist. Some outstanding cases of healing were seen as God answered the prayer of faith. Some were baptized in the Spirit. We have now opened our Daily Vacation Bible School with May Garner in charge. Our Gospel Half Hour broadcast continues every Sunday morning and we are reaching a number of States in the west. J. E. Hamill, Big Stone Gap, Va., will be with us for our autumn campaign.—R. A. McClure.

GENTRY, ARK.—The 4th of July was a real feast to our souls. Our Fellowship Meeting was wonderful. We had the largest crowd ever known in the history of our fellowship meetings. Forty-three ministers were present including Brother Gilliam, our Presbyterian. The services continued through the noon hour. Two were filled with the Holy Ghost. We feel the Ozark Section is going over the top for Jesus. We are now in the midst of a D. V. Bible School with Doris Cook and Grace Bogan in charge. Much interest is being shown. Two have been saved.—Ella Passmore, Pastor.

JAMESTOWN, N. Y.—We recently closed a very precious meeting with Eivin Bjornstad. We are surely thankful for his ministry among us. He was invited to sing in three of the largest churches in the city, and much prejudice was broken down through his ministry. Brother Bjornstad was a tenor in the Metropolitan Opera, New York City, when God found him, and told him that he was not with the right kind of people. Since then he has received the Baptism in the Spirit according to Acts 2:4. His singing is entirely Scriptural, and is presented in a most living and artistic manner. Any one who has heard and seen him present the thirteenth chapter of first Corinthians in song will never forget it. This dear brother has also a good testimony, and he is a gift of God to the Pentecostal people. Brother Bjornstad is without doubt one of the best gospel singers of all times.—A. Forsgren, Pastor, Swedish Pentecostal Church.

The End of Human Government (Continued from Page One)

should be a moral and spiritual leader among all other nations, an example and a witness so as to lead them all back to Him. But this nation, Israel, re-

jected God's direct rulership over them and insisted on having a king. Read 1 Sam. 8:7. God had patience with them, not only then but for five centuries, and He continually sent warnings to their backslidden kings. Finally, however, He subjected His people to Gentile rulership. From 606 B. C. until today Jerusalem has been trodden under foot by the Gentiles, and it will continue so until the "times of the Gentiles" is terminated by Christ's glorious second coming.

The vision of the image came to Nebuchadnezzar because he was the first world ruler in the "times of the Gentiles." The image was the figure of a man, for it symbolized *human* government, and moreover Daniel described it as having *head, breast, arms*, etc. Dan. 2:32, 33. Daniel said the "head of gold" of this image symbolized the existing Babylonian Empire; the "breast and arms of silver" symbolized a succeeding kingdom inferior to Nebuchadnezzar's, which proved to be the dual (two arms) empire of the Medes and Persians; the "thighs of brass" represented the third world power, the Grecian Empire; and the "legs of iron" signified the mighty Roman Empire which followed the Grecian in world dominance.

Notice the retrogression in the metals of the image, from head to foot. The great historian, Gibbon, has declared that Dan. 2:31-40 is the most remarkable description of the course of the four world empires that history affords. The increasing inferiority of the metals symbolically used is God's way of showing the declension, the degeneration in human government. The system is self-destructive, due to the unstable base ("his feet part of iron and part of clay") which is unable to uphold the terrific weight of the metal image. Yet at the moment when the system is about to topple in *self*-destruction, it is smitten from above: Daniel says that "a Stone was cut out without hands, which smote the image upon his feet" and caused the entire structure to be destroyed. Thus will Christ descend in judgment to destroy human governments and set up His own glorious reign.

Is the world in a process of evolution—going from bad to better? Or is it in a state of "devolution," going steadily from bad to worse, as this prophetic image indicates? Dr. Alfred Wallace, says: "The whole system of society is rotten from top to bottom, and the social environment is the worst the world has ever seen." And notice the decline in leadership. The Italy of Garibaldi, of Michelangelo, of Columbus, is led today by the ambitious son of a blacksmith! The Germany of Luther, of

Wagner, of Beethoven, is led by a Jew-hating ex-paper hanger! Leading world powers today are in the hands of men who, like Alexander the Great, the man that ruled the known world at the age of thirty and yet died of delirium tremens, have not conquered their own greedy spirits.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." We are drawing near the end of human government. The four world empires that Daniel foresaw are past history. The last of these, the iron Roman Empire, was divided into two parts, in conformity to the two legs by which it had been symbolized. The eastern division of the Roman Empire had its capital at Constantinople, and the western division's capital was Rome. However, there has never been a *tenfold* division of Rome, as implied by the toes of Daniel's image.

Nevertheless that part of the prophecy is today being fulfilled, through the revival of the Roman Empire. In its final revived form it will be a ten-kingdom confederacy. And it is in the days of *these kings*—this ten-kingdom confederacy—that God shall set up His kingdom on earth.

The revival of the Roman Empire is a lengthy study. We shall refer to only a few scriptures here. In Dan. 7:17-27 Daniel interprets the dream of Belshazzar. The four beasts of this dream correspond to the same four world empires as the image signified. The fourth beast, typical of the Roman Empire, bore ten horns in his head, and "the ten horns out of this kingdom are ten kings that shall arise." Dan. 7:24. John also saw this Roman beast; it arose out of the sea (possibly the Mediterranean) with ten horns upon which were ten crowns. Rev. 13:1. And again in Rev. 17:12 we read, "The ten horns which thou sawest are ten kings." It therefore seems clear that a ten-kingdom confederacy shall arise. The ten toes of Dan. 2:42 and the ten horns of Dan. 7:20, Rev. 13:1 and Rev. 17:12 all correspond, indicating that there shall come an alliance of ten European and Near Eastern powers, probably grouped around the Mediterranean Sea—finally headed by the Antichrist, the "another" king of Dan. 7:24. See Revelation 13.

This revival of the Roman Empire is one great political sign of the end time. But another great political sign also is found in Daniel's image. "The toes of the feet were part of iron, and part of clay." Dan. 2:42. And when the Stone descended it "smote the image upon his feet that were of *iron and clay*, and brake them in pieces." Dan. 2:34. The symbol of iron is easily recognized

—it speaks of rigid, absolute sovereignty, such as is exerted by Mussolini in Italy, Hitler in Germany, Kemal in Turkey and Franco in Spain. It is similar to the government of old Rome, to which even profane historians refer as "the iron empire." The clay, on the other hand, refers to the democracies, which are opposed in political principle to the iron of dictatorship and monarchy. Their government is plastic and changeable, being moulded by the people, even as clay yields itself to be moulded by the potter.

According to Daniel's prophecy both these contrary forms of government will exist within the revived Roman Empire. "But they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. We see indications of such a condition today. Great democracies such as France and England, though part of the final ten-kingdom confederacy, are violently opposed to Dictator Mussolini's and Dictator Franco's fascist policies—so much so, that they threaten to use "force" to stop the high-handed iron-fisted actions in Spain. They are among the "ten toes" or "ten horns," yet they are far from being in agreement. Some one might infer from this lack of cohesion that the end time is still far distant, and that harmony and unity must come. But the Scriptures do not teach this. The Scriptures teach that, although the ten governments unite in an endeavor to



When our Lord returns to catch away His bride, we read that there will be a scarcity of *faith* in the earth.

It appears also from the parable (Luke 18:1-8) that Jesus was referring specially to "*that faith*"—the faith and persistency of the importunate widow who would not take "No" for an answer.

"Faith is dead to doubts, dumb to discouragement, blind to impossibilities, knows nothing but success.

"Faith lifts its hands up through the threatening clouds, lays hold of Him who has all power in heaven and on earth.

"Faith makes the uplook good, the outlook bright, the inlook favorable, and the future glorious."

And the possessor of this faith—the one who is held up to us as an example—was not an eloquent preacher nor a learned scientist, but a poor, oppressed widow.

She may have had no education and none of the wisdom of this world; but one thing she did know, and that was how to *hold on*.

One reason why we find so little of her faith among Christians today is because of *superficiality*.

The soul that goes *deep* into God learns to know Him, to love Him, and thus to *trust* Him.

uphold our tottering civilization, their union will exist for only a short time, as shown by the "one hour" of Rev. 17:12. The ten governments could not remain in unity, due to their own incompatibility; yet before they can separate themselves they shall all be destroyed by the stone that descends from heaven. Therefore the very fact that there is disagreement today among the "Roman" nations is a sign that the end is near.

Some interpret the "clay" to mean that extreme form of democracy, Communism, and they claim that Communism will clash with Fascism. Whether or not their interpretation is correct, undoubtedly such a clash will come.

In a recent speech Stalin said, "It is certain that an armed clash will come with Fascism which will develop into a great war in which one of the sides will be destroyed." A few days ago the newspaper *Tribuna*, published in Rome, spoke of a test to come for Italy on a far greater battle field than Spain, and of Italy's "ideal mission" to defend civilization against Bolshevism and disorder.

Is it not evident that we are in the iron-and-clay period, when the Stone will fall in judgment? The end of human government is near. The action of the Stone smiting the image implies that it will be *sudden*. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

Two years ago an auto was making its way across the famous Storm King Mountain on the Hudson. The highway there is blasted out of the shoulder of the mountain. Three hundred feet below the waters of the river swirl on toward the sea. Suddenly a huge boulder became loosened some hundreds of feet above the highway. It hurtled through the air and struck the auto, catapulting it into space. Both the car (with its four passengers) and the boulder crashed into the Hudson River, doomed! Even so, sudden destruction, sudden judgment, sudden death await this godless civilization.

Christ was undoubtedly thinking of this graphic picture—the Stone smiting the image of Daniel's vision—when He uttered the warning to the people of His day: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind to powder." Matt. 21:44. The warning that He gave then is timely for the people of today. Oh, break your hearts in repentance and hide in the Rock of Ages, while there is yet opportunity to escape the dire judgment that is soon to come.

FORTHCOMING MEETINGS

ESTELINE, TEXAS—July 31—; Alma Wisdom, Memphis, Texas, Evangelist.—B. A. Lane, Pastor.

HAVANA, ARK.—July 31—; Curtis Price, Broken Bow, Okla., Evangelist.—E. A. Justus, Pastor.

CAMPBELL, MO.—Tent revival; Aug. 1, for a month or longer; J. W. Price, Evangelist.—C. E. Garner, Pastor.

TUCUMCARL, N. MEX.—Tent meeting now in progress; Evangelist and Mrs. James D. Bell.—Ver-non Pierson, Pastor.

CUT BANK, MONT.—Aug. 3, for 2 weeks; Evan-gelists R. R. Nichols and Sister, Alice Nichols.—J. R. Edgar, Pastor.

DENVER, COLO.—Down Town Tabernacle, 1733 Champa St.; Aug. 8, for 4 weeks; Christian Hild, Evangelist.—E. F. Hewitt, Pastor.

PORT ANGELES, WASH.—Aug. 7—; Chas. O. Neece, Miami, Fla., Evangelist.—Wm. E. Keller is Pastor.

JASONVILLE, IND.—W. Main and Park Sts., July 24—; Wm. Emenegger and L. C. Hicks, Evan-gelists.—Zella Anthony, Pastor.

KANSAS CITY, MO.—3100 E. 31st St.; tent re-vival continues until Aug. 7; Watson Argue, Evan-gelist. A. A. Wilson is Pastor.

NEWCASTLE, WYO.—Aug. 9, for 2 weeks or longer. Benefic Sisters, Evangelists.—J. L. Schaf-fer, Pastor.

ORRVILLE, O.—August 7, for 2 weeks; B. E. Hillman, of Dunkirk, Evangelist.—M. E. Yoder, Pastor.

BARTLESVILLE, OKLA.—Aug. 7—; S. J. Scott, Evangelist; Mrs. Scott, Pianist and Chalk Talker.—C. O. Haymaker, Pastor.

SHARP, OKLA. (8 miles southwest of Okmul-gue) July 31—; Evangelist Ben Lewis, assisted by his sister Naomi.—Hattie Coffee, Pastor.

EL DORADO, ARK.—1217 Ross Ave.; Aug. 2, for 3 or 4 weeks; Evangelist and Mrs. Alton L. Parker, Houston, Texas.—R. C. Jones, Pastor.

CARTHAGE, N. Y.—Calvary Tabernacle; July 24, for 2 weeks or longer; Evangelist and Mrs. Elmer Morgan, Ontario, Canada, Speakers.—E. J. Morgan, Pastor.

ROME, GA.—Glad Tidings Church, N. Broad and Duke Sts.; all-summer campaign, Home Mission effort; Evangelist Mrs. Jennie O'Brien and Party in charge.

FORT PECK, MONT. DAM—Midway Gospel Tab-ernacle; meeting in progress until Sept. 1; Evan-gelists Blanche E. Brittain and Mildred Westerlund in charge. Address, New Deal, Mont.

McMINNVILLE, TENN.—Assembly of God Tab-ernacle, Route 3; Aug. 17—; Sisters Sample and Koonce, St. Louis, Mo., Evangelists.—W. T. Lane, Pastor.

LONG BEACH, CALIF.—Central Gospel Taber-nacle, 10th St. and California Ave., July 31—; Geo. Hayes, Houston, Texas, Evangelist.—E. B. and Emma Taylor, Pastors.

MARQUEZ, TEXAS—July 24, for 2 weeks or longer; Lee S. Vowell, Evangelist. Neighboring assemblies invited to co-operate. Jack Gresham is Pastor.—Bill Allen, Reporter.

PAMPA, TEXAS—Full Gospel Temple, Cuyler and Brown Sts.; July 24, for 4 weeks or longer; Leland R. Faith, Denver, Colo., Evangelist.—H. E. Com-stock, Pastor.

HARRISON, ARK.—Assembly of God, South Spring St. July 31, for 3 weeks or longer; Evan-gelist and Mrs. Coy H. Nicholson.—Earl Hubbard, Secretary; Corbett Crace, Pastor.

HAMILTON, ONTARIO—Central Pentecostal Tab-ernacle, West Ave. and King William; July 24-Aug. 21; L. Wesley Jaeger, Richmond, Calif., Evangelist. J. H. Blair is Pastor.

NEBRASKA DISTRICT CAMP
Central Section Camp; York, Nebr., Aug. 11-21; Evangelist Ben Hardin, San Bernardino, Calif., Speaker. Tents and cots rented on the grounds. Hotel rooms and rooms in homes near by. Cottage camps also near camp. Large pavilion for services. Screened kitchen and dining hall. Meals reasonable. For further information write A. M. Alber, 319 East 5th St., Hastings, Nebr.

DEARBORN, MICH.—Gospel Tabernacle, 7041 Schaefer Rd.; July-August; Evangelist and Mrs. E. T. Quambush. Services: Sunday, Tuesday, Thursday, and Friday. W. D. Webster is the Pastor.

KANSAS DISTRICT CAMP MEETING
Woodston, Aug. 4-14. Speakers: Evangelist Wm. McPherson, of Florida, and Philip J. Shabaz, Gary, Ind.—Victor G. Greisen, District Superintendent, 1017 S. Market., Wichita, Kansas.

BRISTOL CAMP MEETING
BRISTOL, VA.—Pentecostal Park, Aug. 4-14; Harvey McAlister, Toronto, Canada, Teacher-Evan-gelist. Write for folder. Send 3 cent stamp.—W. T. Millsaps, Chairman, 740 Fairview St., Bristol.

COLORADO CAMP MEETING
DENVER, COLO.—Rocky Mountain Camp Meet-ing, District Camp Ground, 5700 S. Broadway, July 28-Aug. 7. Ben Hardin, San Bernardino, Calif., Principal Speaker. Write F. C. Woodworth, 5700 S. Broadway, Denver, Colo.

SOUTHERN MISSOURI CAMP MEETING
CARTHAGE, MO.—Carter's Park, Aug. 5-14; Floyd E. Heady, of St. Louis, Special Speaker. Write John R. Waldron, Pastor, 607 E. 5th St., Carthage, Mo.—Kenneth H. Lawson, Secretary, 1912 N. Grant St., Springfield, Mo.

MARANATHA CAMP
GREEN LANE, PA.—July 15-Aug. 14. Night Speakers: D. P. Holloway, Cleveland, O., and T. J. Jones, London, England. Bible studies by A. A. Swift, Elizabeth, N. L., and I. Narver Gortner, Berkeley, Calif. Foreign Missions Day July 31; Home Missions Day Aug. 7. C. B. I. Alumni Day (revision) Aug. 1. Booklet on request from Thos. R. Brubaker, 119 Lathrop Ave., Staten Island, N. Y.

SUNDAY SCHOOL LESSON

(Continued from Page Eight)

he showed aptitude as a great commercial genius, but the reason was that he knew how to instill godly discipline in his family circle. "And the Lord said, Shall I hide from Abraham the thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:17-19. Sometimes we wonder how Noah could have preached for one hundred and twenty years and more without a single outside convert, but let us be sure to give him credit for one great victory—he was the means of saving his whole family. So in the judgment day it is to the extent of our family, at least, that Almighty God will hold us directly responsible. Joshua could not be accountable for all of Israel to God, but he knew he was accountable for his family. He therefore declared, "As for me and my house, we will serve the Lord." Joshua 24:15. Notice how Jacob also discharged this same responsibility. Read Gen. 35:1-7. Notice how he made the family members "clean up," how he established the family altar, and note the miraculous result (v. 5). May we not suppose, too, that Paul had in mind not only the lack of family discipline, as he beheld it among his contemporaries, but also this classic example of Eli's failure, when he laid down by God's authority the following standard for New Testament ministry? "This is a true saying, If a man desireth the office of a bishop, he desireth a good work." A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, . . . one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?). 1 Tim. 3:1-5.—Harry J. Steil.

NEW MEXICO CAMP MEETING
GALLUP, N. MEX.—Camp Meeting, Northwest Section, July 28-Aug. 6. District Superintendent A. C. Bates, Main Speaker. Bring camp equipment. For information write R. G. Batson, Pastor, Box 967.—H. M. Fuller, Mountain Air, N. Mex.

WEST CENTRAL CAMP MEETING
STORM LAKE, IOWA—West Central Camp Meet-ing, Aug. 2-14; Dr. Chas. S. Price and W. I. Evans, Speakers. For information concerning tents or cottages write Wm. Glenn McClure, 1307 Gilmore St., Trenton, Mo.—Willis E. Smith.

CAMP MEETING, NEW ENGLAND DISTRICT
FRAMINGHAM CENTER, MASS.—New England District Camp Meeting, Bethel Home, 7 Auburn St., Aug. 10-21. Allan Swift, Bible Teacher; Hattie Hammond, Evangelist.—Wm. J. Mitchell, Superintendent; H. H. Shelley, Secretary, Cumberland Mills, Me.

GOOD SAMARITAN FARM CAMP MEETING
HAMMONDSVILLE, O.—Aug. 18-28. C. A. McKinney, of Akron and I. A. Shank of Cuyahoga Falls, Chief Speakers. Plenty of room for your own tent or trailer. Send in your reservation early. For information and reservations write: The Good Samaritan Farm, Route 1, Hammondsville, Ohio.

LOUISIANA DISTRICT COUNCIL
The Louisiana District Council will convene Aug. 2-5, in West Monroe, La. Rooms furnished to ministers and delegates. Visitors come prepared to furnish their own bedding. Meals on freewill offering plan. E. S. Williams, General Superintendent, will be the night speaker.—L. O. Waldon, District Secretary, 425 Traffic St., Bossier City, La.

INTERSTATE CAMP MEETING
EUREKA SPRINGS, ARK.—Interstate Camp Meeting, Aug. 25-Sept. 5. Special Speakers: Donald Gee, of England; John Wright Follette, New Paltz, N. Y. and Raymond T. Richey, Houston, Texas. Noel Perkin will be in charge of Missionary Services each Sunday afternoon.—Pastor E. J. Bruton, Box 300, Pine Bluff, Ark.

APPALACHIAN DISTRICT CAMP MEETING
ST. PAUL, VA.—Appalachian District Camp Meeting, July 22-Aug. 1, in large temporary tabernacle on bank of Clinch River. Evangelist J. Billie McIntosh, of Tennessee, Night Speaker. Bible lectures daily. Dorothy Burley, Pianist. For further information write: C. C. McAfee, Camp Meeting Treasurer, Box 103, St. Paul, Va.

POTOMAC DISTRICT CAMP MEETING
FALLING WATERS, W. VA.—Potomac District Camp Meeting, July 29-Aug. 21. Special Speakers: J. R. Saunders, Evangelist; R. E. McAlister, Bible Teacher; Gay Benson, Song and Musical Director; Mrs. Albert Wyland, Pianist; Homer Peterson, C. A. Leader; Esther Barnes, Children's Director. Sunday School Teachers and Workers under direction of Mrs. R. E. McAlister. Write Harry V. Schaffer, Chairman, 412 Douglas St., N. E., Washington, D. C.

APPALACHIAN DISTRICT COUNCIL AND CAMP MEETING
MT. HOPE, W. VA.—Appalachian District Camp Meeting, Aug. 16-28. E. S. Williams, General Superintendent, Speaker; Dorothy M. Burley, Pianist. Meals in dining hall, 15 and 25 cents each. Cabins on grounds to rent at \$5.00. Plenty of parking and camping space. Bring own bedding. District Council will convene Aug. 25-27. Meals free to ministers, their families, and delegates. For further information write W. P. Broyles, Chairman, Route 1, Mt. Hope, W. Va., or W. H. Sloan, Secretary, Miami, W. Va.

GEORGIA-SOUTH CAROLINA DISTRICT COUNCIL
Fifth Annual District Council, Georgia-South Carolina District, North Highland Assembly, Columbus, Ga., Aug. 15-18. Fellowship meeting, Monday night. First business session, Tuesday, 10:00 a. m.; C. A. Convention, 2:00 p. m. Afternoon will be given over to committee work and a special meeting of the presbyters. Visiting brethren invited. Different speakers on program. Rooms free to ministers, delegates, and visitors.—J. O. Savell, Pastor, 3611 Third Ave., Columbus, Ga. W. W. Hurston, Secretary-Treasurer. S. W. Noles, District Superintendent, 1124 20th St., Columbus, Ga.

MISSISSIPPI DISTRICT CAMP MEETING AND COUNCIL
The Camp Meeting will be held in the Fair Building, Meridian, Miss., Aug. 2-12; Guy Shields, Speaker. Shield of Faith Quartet, Mr. and Mrs. Hamill and others in charge of music and singing. Tourist camps and tents for rent. Lunch stand on grounds. Adequate parking space for trailers, house-cars, tents, etc.
The Mississippi District Council will convene Aug. 10-12; E. S. Williams, General Superintendent, Day Speaker. For further information write F. H. Beard, Box 52, Laurel, Miss.—H. M. Sandlin, District Superintendent.

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

BOYNTON, OKLA.—All-day Fellowship Meeting, Aug. 2; G. W. Hardcastle, Sectional Presbyter, Morning Speaker. Lunch served on grounds.—J. S. Murrell, Pastor.

QUINCY, ILL.—C. A. Rally, Bethel Church, 12th and Jefferson St., Aug. 2, 7:45 p.m.; J. Paul Brunton, State C. A. President, Speaker.—L. O. Rynning, Pastor.

TERRE HAUTE, IND.—Southern Indiana Fellowship Meeting, 2210 N. 13th St., Aug. 1; J. G. Williamson, Pastor.—Zella Anthony, Secretary, 503 S. Lawton St., Jasonville, Ind.

DALLAS, TEXAS.—Dallas County Fellowship Meetings: Richardson and Park Sts., July 31; Fourth and Metropolitan, Aug. 14; 919 Morrill, Aug. 28. Milton R. Summers, Chairman, Services 2:00 p. m.—J. E. Claunch, 2007 Maryland.

HODGE, LA.—Fellowship Meeting, Northeast Section, First Assembly of God, July 29-31. First service Friday night. E. L. Tanner, District Superintendent will dedicate our church on Saturday night. Basket dinner on the grounds Sunday.—O. J. Neighbors, Presbyter, Calhoun, La.

LA PORTE, IND.—Joint meeting, Northeastern and Northwestern Indiana C. A. Fellowship groups, Tabernacle, 803 Lincolnway East, July 29, 7:45 p. m.; J. D. Menzie, of Gary, Speaker. Bring musical instruments.—Thos. F. Zimmerman, State President, 1803 S. Fellows St., South Bend, Ind.

TRAVERSE CITY, MICH.—Northern Michigan Fellowship Meeting, Aug. 8, Assembly of God, North Spruce St., one block south of Asbury Methodist church. Services 2:30 and 7:00 p. m. Bring the sick for healing. Bring your own lunch and special music. Alex P. Rudenko, Pastor.—Alfred J. Hamlin, Secretary-Treasurer, Glennie, Mich.

OPEN FOR CALLS Evangelistic

Mae Eleanor Frey, 469 Twelfth Ave., Paterson, N. J.—“I have resigned, after supplying for the Assembly at Watertown, N. Y., for the past year, and am again in the evangelistic field.”

Evangelistic or Pastoral

Evangelist and Mrs. J. C. Dove, 716 S. Oak St., Sapulpa, Okla.—“In fellowship with General Council. Both of us are musicians and both preach. We have one small child.”

Sylvester F. and Cora G. Egan, P. O. Box 404, Crestview, Fla.—“Ordained ministers; 18 years' experience. Have been members of Illinois, Missouri, and Florida Districts.

MISCELLANEOUS NOTICES

WANTED—Old copies of Evangel, S. S. papers, tracts, other Full Gospel literature for free distribution in very needy field.—Mrs. E. L. Broadwater, Barnesville, Ga.

WORLD MISSIONS CONTRIBUTIONS July 6-12 Inclusive

ALABAMA Personal Offerings	\$ 1.00
Andalusia Assembly of God Church	5.75
Crichton Assembly of God Church & CA	9.68
Prichard Assembly of God SS	2.07
ARKANSAS Personal Offerings	17.73
Atkins Assembly of God SS	2.00
Bauxite Assembly of God	10.00
Bentonville Assembly of God SS	3.00
Camden Assembly of God SS	5.00
Camden Daily Vacation Bible School	1.30
Centerton Bethel Heights SS	1.00
Conway SS CA & DVBS	6.50
Eureka Springs Assembly of God	5.48
Flippin Assembly of God SS	1.00
Greenwood Assembly of God SS	1.78
Harrison Assembly of God	2.50
Heber Springs Assembly of God SS	1.65
Hope Gospel Tabernacle	14.68
Huttig Daily Vacation Bible School	.34
London Assembly of God Church	1.00
Monette Assembly of God	2.44
Monticello Jose Chapel Assembly of God	.25
Mulberry Assembly of God SS	5.13
Mulberry Daily Vacation Bible School	1.40
Paris Assembly of God SS	8.05
Parkdale Empire Mission	1.61
Russellville Assembly of God Sunshine Class	5.00
Siloam Springs Assembly of God	7.52
Springdale Assembly of God Ch & SS	2.00
West Fork Assembly of God	2.00
ARIZONA Buckeye Assembly of God	8.22
Kingman Assembly of God	5.00
Phoenix Assembly of God Church	9.34
CALIFORNIA Personal Offerings	279.76
Auburn Full Gospel Tabernacle	30.00
Avenal Gospel Tabernacle SS & CA	8.77
Brawley First Pent Assembly	4.00
Canoga Park Full Gospel SS Sunbeam Class	3.00
Caruthers Full Gospel Assembly SS	3.00
Colusa Full Gospel Church	5.00
Compton North Side Full Gospel Tab	37.71
Dinuba Pent Church	17.00
Exeter Assembly of God SS	1.00

Fontana Pent Church	10.32
Highgrove Full Gospel Church	6.25
Kerman Grace and Truth Tabernacle	8.50
La Jolla Berean Chapel	7.83
La Mesa Gospel Tabernacle SS & CA	10.00
Long Beach Central Gospel Tabernacle	55.00
Los Angeles Full Gos Ch Ladies Sewing Circle	2.00
Los Angeles Swedish Prayer Group	52.00
Los Banos Full Gospel Church	13.98
Los Gatos Lighthouse Mission	10.72
Manhattan Beach Assembly	4.50
Manteca Glad Tidings Assembly	10.71
Merced Pent Church	11.00
Monrovia Full Gos Assem SS CA & WMC	14.25
Morgan Hill Full Gos Childrens Ch	5.00
Napa Gospel Tabernacle	25.00
National City Pent Tabernacle & CA	13.87
Pacific Grove First Pent Church	32.54
Palo Alto (East) Community Church	24.65
Pasadena Southern California Bible School Pilgrims Class	20.00
Richmond Full Gospel Assembly	5.26
Sacramento Full Gosel Tabernacle	10.00
San Diego (East) Glad Tidings Assembly	11.16
San Fernando Assembly of God	5.75
Santa Ana Full Gospel Assembly	8.00
Santa Paula Assembly of God & CA	5.63
Santa Rosa Assembly of God	9.32
Seaside Pent Church	2.00
S California & Arizona CA	45.70
Taft Four Fold Gospel SS	46.00
Wasco Full Gospel Church Junior CA	5.00
Whittier Christ Ambassadors	4.00
Willowbrook First Pent SS	9.21
Willows Assembly of God	5.82
Wilmington Full Gospel Assembly	40.00
COLORADO Personal Offerings	20.00
Akron Union Center Assembly	5.00
Brush Assembly of God	1.00
Cortez Assembly of God Church	12.64
Crook Assembly of God Church	1.50
Del Norte Full Gospel Church	5.00
Delta Assembly of God Church SS	15.80
Grand Junction Pent A of God	12.42
Greeley Assembly of God SS & CA	9.00
Jaroso Assembly of God	6.30
Keenesburg Prospect Valley SS	10.00
Longmont Full Gospel Church	3.57
Paonia Assembly of God SS	8.12
Pueblo Glad Tidings Tabernacle	30.00
Rifle Assembly of God Church & SS	2.00
Rocky Mountain District CA	4.17
Sterling Assembly of God Church & CA	7.54
CONNECTICUT Personal Offerings	25.00
Meriden Gospel of Calvary Assembly	5.85
Milford Assembly	4.00
DELAWARE Newark Grace Pent Church	25.00
DIST. COLUMBIA Personal Offerings	4.00
Washington Bethel Pent Tabernacle	124.00

A SPECIAL MEETING

From a Sunday School Superintendent in Minneapolis: “I have read your circular sent out to superintendents and teachers of the plan for the summer months (“Greater-Than-Ever” Extension Plan), and most heartily approve of it. I am very grateful to you for the suggestions to stimulate an increase in attendance, which methods can be used all the year around, but especially during the summer months. I am calling a special meeting of my teachers and officers to present this plan to them and to start them out in the work.”

Pastor, Superintendent, is your School using this plan to add new members to your rolls during the summer months? If not, write us for particulars. G.P.H.

FLORIDA Personal Offerings	30.40
Cross City First Assembly of God SS	1.05
Durant Pleasant Grove Assembly	6.70
Goulds Full Gospel Mission	5.00
Green Cove Springs Assembly of God & SS	2.50
Lakeland Assembly of God	3.31
Miami First Pent Ch Friday Night Class	5.00
Oxford Mt Zion Assembly of God	4.25
Pensacola Brent Ferry Pass A of G Ch	2.00
Sanford Full Gospel Missionary Society	5.00
Sanford Full Gospel Tabernacle Junior Class	3.00
St Petersburg Assembly of God	10.00
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“Watch ye therefore, and pray Always.”

That the Antichrist IS at hand we may know by the following general signs: **1.** The fact that the world is calling and crying for just such a leader; someone to deliver it from this present political, economic and religious chaos. **2.** The fact that the nations found in the territory of prophetic focus are gradually and definitely coming into alignment according to the ten toes of Nebuchadnezzar's vision and the ten horns of Daniel's vision. **3.** The fact that the nations are saying, “Peace, Peace,” when there is no peace. **4.** The fact that the Jews are returning to Palestine and that the country is blossoming forth. **5.** The fact that the spirit of Communism is spreading over the face of the earth—Communism with its boldly-expressed open rebellion against God! **6.** The fact that the church is in an apostate condition. **7.** The fact that sin is abounding.

All of these and many other important facts are developed in Evangelist Nicholas Pirolo's book on prophecy entitled:

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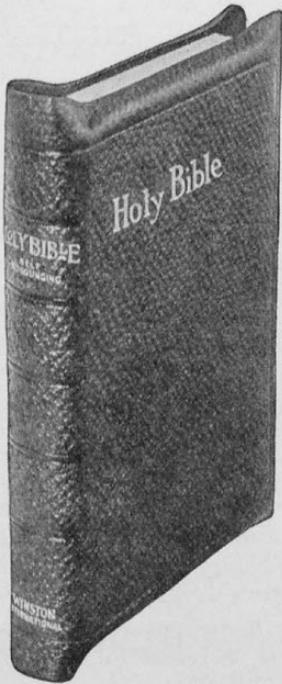
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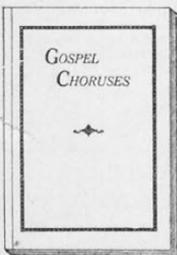


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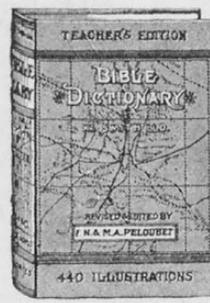
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Office Expense Fund	77.47
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Reported given direct for Home Mis-	
sions	157.04
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