

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, Mo., July 5, 1941
NUMBER 1417

\$1.00 a year in U. S. A. Single copies, 2 cents. Printed in U. S. A.

"He Led Them All the Night"

W. F. P. Burton
Congo Belge

Psa. 78:14

ARE you sure that you can get me home tonight, Lukondo?"

"Yes, Bwana, if you will commit yourself to me."

"If we do not reach the mission, they will probably wait up all night, for I promised to do my best to get home. In any case they will be anxious. Let us be going."

Old Lukondo was the Chief's messenger. He knew all the country, and for years had run any errand, night or day, fair weather or foul, when sent by the Chief. A roan antelope mane encircled his head in token of his office, and he looked very much of a savage, but the Chief had said, "Trust yourself in Lukondo's hands," so that was all that mattered.

With the Chief's assurance, and by Lukondo's guidance, I set off for the mission, twenty-one miles distant, with only three hours before sunset.

"Hurry, Bwana. I want to ford the Lubembei river before dark. There is no moon tonight."

It was hard tramping, along the little forest path, but Lukondo kept ahead. He would carefully snap off any twigs that might impede our progress, and as the sun went down, and the heavy dew settled on the grass, it was Lukondo's body or clothing that wiped off most of it, leaving the path very much more comfortable for me.

I followed closely. Occasionally he would tap with the butt of his spear saying, "Rock, Bwana!" "Root, Bwana!" "Fallen log, Bwana!" to warn me of some obstacle which his keen eyes had noted through the gathering gloom.

After a little the rain began to spatter down, while occasional flashes of lightning lit the tiny, twisty path

ahead, showing us how small and precarious it was, while once off that wee ribbon of road, there was nothing on either side but miles and miles of trackless forest, with plenty of wild animals in its depths. One could be forgiven for failing to find it again, even in broad daylight, while at night it would be impossible.

"It's all right, Bwana. We are near Twite Village. We can shelter from the rain."

"Stir up your fire," he shouted, as we

neared a hut. "Bring a stool and a gourd of water for the white man."

We were so comfortable in the hut that I did not relish plunging out into the dark again. However, the rain was soon over, and I was not consulted in the matter.

"Come on, Bwana" was the respectful but peremptory order. "The Chief says that I must get you safely home tonight."

It was so dark that I could not see my hand before my face, and there were still ten miles of dense forest between me and

home. Lukondo was full of resources. For a while he asked me to hold the butt of his spear, as he led the way.

He must have had eyes like a cat's for I could not detect a thing, while he pressed steadily ahead, feeling and shuffling, until his spear was needed to enable him to grope his way.

"Give me your bundle, Bwana," and he lifted my satchel from my shoulders. "Your feet are stumbling. You are tired."

Soon he broke into a song, and urged me to do the same. It gave the wild things a notice that we were about, and might keep some prowling leopard at a distance.

"Lukondo, I cannot go further like this," I gasped at last, with scratched face, arms and knees, and torn clothes. "I cannot see a thing. Where are you?"

He was ready for the emergency, however. "Have you a white handkerchief? Give it to me," and he tied it round his neck, so that it hung down at the back, between his shoulder blades.

Ah! At last there was something that I could see. Ever so faintly the white handkerchief showed up in the pitchy blackness of the night.

It seemed hours that we



When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. Isaiah 43:2.

(Continued on Page 7)

Every Man in His Place

BEN HARDIN AT MORNING PRAYERS AT THE GOSPEL PUBLISHING HOUSE

As I was on my way down here this morning I was thinking about the part we all have in the spreading of this blessed gospel, and I thought that many of you have a part that you little realize in this very, very important work. Sometime ago I was present to dedicate one of our small churches. The pastor was one of our young men who had consecrated his life to the Lord. It was quite cold that night, and as I looked around the home and saw how meagerly it was furnished—you could see daylight through the walls everywhere—I thought I was going to have a miserable night because they would not have enough bedding, but I found a lot of brand-new quilts on the bed and I slept comfortably. The next morning I said, "Where did you get the bedding?" He said, "God sent it to us through the efforts of the Women's Missionary Council. The Lord laid us on their hearts and they made these quilts and sent them out."

That morning as I looked at the little baby in the crib in a corner, I thought how cold it was in the house. As we were eating breakfast his wife said, "I feel a draft." I said, "The wind can get in anywhere." The pastor said, "Well, God is blessing us, and we are perfectly satisfied that we are in His will. We have had a hard time but God has helped us to get a few chickens." Then he said, "Through the providence of God we got a goat and we have plenty of milk for the baby." We helped that church with money that came from the Publishing House, and you have had a part in spreading the gospel there.

We are helping a young man out in the desert. He wrote me a beautiful letter recently, and said that without God's help he would have had to give it up. He came to the Council. When he went out there he looked quite different from what he does now. His skin is so burnt and withered-

Brother Hardin, in his message, refers to funds having been received from the Gospel Publishing House to help the District in its Home Missions program. Twenty per cent of the profits of the Gospel Publishing House are sent to our various District Councils to help them in their Home Missionary projects, and another 15 per cent is set aside for our Home Missions Department, which is being utilized for special pioneer efforts in new territory. A number of tents have been purchased this summer for pioneer work in new places.

The remained of the profits of the Gospel Publishing House is used for Foreign Missionary and other needs. Those who do business with this institution have the satisfaction of knowing that every cent of profit will be used for the spread of the Full Gospel work.

looking, and he has a nervous sort of twist. He had been a strong, stalwart fellow. I asked "Do you feel that maybe the Lord could help you locate in another section?" He replied, "I feel perfectly in the will of God. I believe God definitely put me there. While we felt for a time we could not make it, now God is blessing, we are getting souls saved, and we are able to carry on because of the help you have given us." The help we gave them was help that we received from you at the Publishing House.

I could not even remember this morning the various churches that we are helping in out-of-the-way places, where folk are getting this blessed gospel message, being saved and filled with the Holy Spirit, through the funds you are sending us each year.

On our trip here, in different depots we saw *Evangel* boxes, and when that messenger called the *Pentecostal Evangel* stuck its head out of the box, I said, "I am acquainted with you. We have met before." I thought of the thousands that pass up and down the corridors of these depots. Many of them because they have nothing to do, will take the paper because it is there and free. And they cannot read the *Evangel* without getting very definite help.

I want to give you a scripture this morning. It is the message about Gideon. "And they stood every man in his place round about the camp: and all the host ran, and cried, and fled." Judges 7:21. Here the Midianites and Amalekites and all the people of the east were gathered in the valley of Esdraelon, and the Scripture states they were like locusts. You know the story, how Gideon mustered his army of 32,000, but the Lord said, "You have too many men. Whosoever is fearful and afraid let him return."

Fear is contagious. It is contagious to be apprehensive in God's army. One coward can fool the rest. I have seen churches getting along very well until someone that was inoculated with the germ of fear begin to give out his misgivings and say, "Well, I just wonder how long we shall be able to go on; things are looking pretty black." And folk that were perfectly satisfied began to take up that swan song, and the next thing they knew there was discouragement everywhere. Of course when folk are afraid they immediately become on the defensive and are no longer aggressive in Christian work. There is fear of present-day conditions.

Gideon started out with 32,000 men, and the Lord said to him, "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hands hath saved me."

I believe 22,000 of Gideon's men went home at the first test, and so he had 10,000. Then he took the 10,000 down to the water to try them, and the 300 faithful men that



Hitherto
hath the Lord
helped us

1 Sam. 7:12

were willing to go through at any cost were chosen. But his army was not reduced. Somebody has said that when Judas walked out from the midst of the twelve, the eleven were stronger. The 300 of Gideon's force that were willing to go through with God and meet the test were of more service to the Lord than the original 32,000 would have been.

For seven years the Midianites had come up and stripped the Israelites of their crops. They planted, but the Midianites reaped the harvest. Some folks never get a harvest. The enemy comes in and robs them of the harvest, the blessing. What is the use of calling yourself Pentecostal if you do not have the Baptism in the Holy Spirit?

I heard a preacher say something the other day that I thought was very true. He said someone asked him, "Do you believe you have to have the Baptism in order to go up when Jesus comes?" Well, he did not like to take such a dogmatic stand as that, so he said, "Well, I don't say that you do, I should say however the same thing that keeps you from getting the Baptism might keep you from going up." What is the use telling folk that you are saved, if you do not have any joy of salvation or any victory? That is our rightful heritage. Sometimes Midianites come up and take the harvest.

So for seven years the Israelites had been stripped, and now Gideon was called of the Lord. One of his excuses was that his family was poor. I notice that when God calls folk He calls them from every walk of life. I don't know why the Lord should take me, but He did.

Now here we find a great horde on one side and 300 men on foot on the other side, every man in his place. Each one has a special place of labor and none can take his place. There are a lot of folk who can do the job I am doing much better than I can, but there is no one who can do it as I can do it. That is the reason God called me to do the thing that He called me to do. There are lots of folk who could do your job better than you are doing it, but no one can do it just exactly as you do it, and that is why God has called you to do it. And sometimes it is not filling, seemingly, a very large place, but every one of us has a place. And we just thank God for that. We praise Him that He has seen fit to choose us.

A man went home to glory this past week, who belonged to the church I pastored in San Bernardino. He never possessed any outstanding gifts, never took any prominent part in the church; but many times when I was preaching and had something pressing

me, to look down and see him there, always interested and always in his place, was an inspiration. God used him to hold up my hands as pastor. It was a help to me to see him there in his place perfectly satisfied.

The children of Israel were going out against the enemy with very meager equipment. There were only 300, but they all had their lamps and their pitchers. I read in Smith's Bible Dictionary that lamps and pitchers are still used in the streets of Cairo, the policeman carrying with him at night a torch which burns soon after it is lighted, without a flame, excepting when there is a wind, when suddenly it bursts forth. It therefore answers the same purpose as a dark lantern. It is easily covered when it is not required to give light. The torch is lighted but it is sealed by a small cover over it and it does not blaze forth and give light until there is a breath of wind against it. Many times opposition and persecution will cause us to shine. I have seen folks that were very mild-mannered until it came to a crisis, when immediately there was a determination that would make you marvel, they would never say die, never give up. We do not know what is in us until a crisis comes.

Many times in my young Christian life I would wonder what I should do—if I had enough of the grace of God to take a stand if it came to the place where men had to suffer martyrdom. But I believe this: if we live a consistent Christian life, in a dire emergency we are going to have the grace and courage to give ourselves as martyrs. It is like faith. You cannot believe God for some great thing if you cannot trust Him for a little thing. Some folk in their despair will try to take the Lord for some great thing when they have not trusted Him for little things. If we are prayerful God will give us grace for every time of need.

Gideon was there with the 300. And the Scripture says that "they stood every man in his place." We have a place in God's program. I thank God as full gospel people we have a definite message, a message that is different and we have a testimony, praise God! I believe God raised us up for the time in which we are living.

Many times I repeat over and over again the scripture in Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" I believe we are here for such a time as this. I believe ours to be an aggressive work; we should expand, we should take in new territory, we should enlarge, we should go on until we have sown this world with this full gospel message.

Now many times as the wind blows upon the light it makes it glow brighter, and the greater the wind the greater the fire. The persecution at Jerusalem made the light shine in corners that it might not have reached had they stayed in the upper room praising and blessing God. But when persecution arose, the fire that was already lighted began to spread out until others learned to know of Christ.

And you have a place. Praise God! I know many will feel the sameness of the work, day in and day out, the everyday grind of things. We wonder sometimes, "Am I doing anything? Is sending forth

these papers working for God?" In addressing envelopes, am I really in the service of God?" Every bit of this service is for the Lord. I wish I had had time when I found I was going to speak to you, to jot down the work that is being done just in one little district. Southern California is just one little part of the work of God in general, and yet we are financing churches and preachers with the money we have received from the profits of the Publishing House. Many are being saved and baptized with the Spirit, and in this you have a definite part. Praise God! And as you work here

day by day, as you fold these papers, you can say, "Lord, I am doing this for You and I know it is going to bring returns."

I praise God that one of these days harvest time is coming. Hallelujah! And we shall praise God for the harvest that we shall get. When we think of the responsibility we have toward God, we ought to fill a small place well, and then the Lord will see that we get a larger one. God bless you! I feel more grateful than I can express this morning for the work that God has made possible through you faithful ones in this Publishing House.

Ready for the Sickle

CHRIST said, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:26, 29.

Mark the stages of growth and development. First the blade, then the ear, after that the full corn in the ear. We have here the stages of growth of the Christian church, the blade, the ear, the full corn, the fruit, the harvest. The full corn has no right to despise the blade. The full corn, the fruit, and the harvest are a result of the coming forth of the blade.

Speaking of those saints mentioned in the eleventh chapter of Hebrews, the Spirit of God says: "These all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The Old Testament saints, those of the early church, those in the Middle Ages, and those of the last days—those who have a right to the first resur-

rection—all share together. The blade comes from the corn of wheat that died; the ear also comes from the corn of wheat that died; and the full corn in the ear also comes from that corn of wheat that died. The relationship between the three is very intimate and close, and they are dependent the one on the other.

Christ said to His disciples, "I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." He linked up the disciples with the prophets and kings who longed to see His day, and taught them humility. It was no credit to them that they were living in those days when they saw the miracles that He wrought. He was able to say to them, "Blessed are the eyes which see the things that ye see." In other words, Grace brought you where you are.

And the same could be said to us who are living in the last days, in the day of fruition, of the full corn in the ear, and of the bringing in of the fruit—God's harvest. James said, "Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it until he receive the early and the latter rain." Because you are living in the time of the latter rain before the gathering in of the precious fruit, it is no credit to you. Blessed are your eyes that see the signs of His coming and will yet see further signs. The sickle is about to be put in. Don't be afraid of the sickle. The sickle is only put in when the fruit is ripe—in other words, when the stalk which connects it with the earth is dead, and the ripened grain is already being detached from even the husks that held it. A little shaking in the wind is enough to cause it to come out.

The whole of this parable is a sermon epitome of the saint's position—dead to the world, ripened, separated even from that which is most dear and which caused you to come to where you are. Forget your father and mother and your spiritual props in the past, and be ready for the Spirit, the Wind, to separate you and take you up. The cutting of the sickle cannot possible hurt the grain. It is already separated and the stalk is dead. Amen.

Beware of Cain's spirit—coming to the altar without blood.

A SPECIAL OFFER

The Pentecostal Evangel is being sent to subscribers for less than it actually costs to produce and mail it. Only by increasing its circulation, can its accounts be gotten out of the red.

A number of people have been won for the Lord by the fact that someone sent them the Evangel

We believe thousands of our readers will want to send the Evangel to their friends to (a) help us get out of the red, and (b) to help their friends find their way to God.

Here is the special offer:

To new subscribers we will send the Evangel until Feb. 1, 1942, for 50 cents (outside U. S. A. 75 cents); or for the thirteen months ending with August 1, 1942, for the sum of \$1.00 (outside U. S. A. \$1.50). When you send a dollar subscription we will send to the one for whom you subscribe a free copy of Dr. Lilian B. Yeomans' latest book, "The Hiding Place."

Why not subscribe for half a dozen relatives and friends? This will be real missionary work

Surprises--for Two!

FAITH WROUGHTWELL

O GOD, how could he? How could Burt Brighton turn loose and make such a scene today—before company again!" The brokenhearted wife buried her face in the pillow and cried. For just as sure as they had company, particularly of the type that she wished to impress with the congenial spirit of their home, Burt was sure to fly off the handle, and they'd have an argument.

"O God, how *could* he?" the young wife cried again in utter dismay, wrapping her face in the pillowcase to muffle the choking sobs, lest he awake.

What sort of impression, her brain rocked on, would they ever make as ministers of the gospel? And what sort of influence would they ever have if these arguments, in the presence of company, were to continue?

Not till the wee hours of the morning did Barbara, exhausted with grief, fall asleep, to be awakened with Burt's good-by kiss. "Bye, Honey; I'm off to work now."

Burt had carefully slipped out of bed, and as cautiously and quietly had prepared his own breakfast and packed his own lunch pail. Dear Burt, he was trying to preach and work with his hands too, until they could get a place that offered better support. After all, he was such a kind-hearted Burt, nearly always in good humor; always so thoughtful. In fact this seemed Burt's only failing—this matter of company quarrels. She must help him to see himself and to quit it.

"If you hadn't flared up, *and just kept on keeping on*, when the District Superintendent was here yesterday, you might have got a better place."

Burt was stabbed. "So that's my thanks for letting you sleep; my good-by kiss, eh?" And he rushed off, for he was nearly late.

"O Burt, don't," Barbara called penitently. "I didn't mean it that way."

"That's the way you *said* it. Besides, yesterday it was you who started it. And when a man can't have the first word it's a pity if he can't have the last." Burt was laughing now, as usual; and it was all over, with him. "Good-by, Honey," and he threw a kiss. Barbara half dozed and half thought, she did not know how long.

For pity sake! Someone was knocking, and she not even up! Besides, the babies were fussing, and nothing was done! If it wasn't the District Superintendent and his wife, again!

"It's awful to come again, and unheralded like this, I know," the Superintendent's wife was so kindly apologizing; "but I told Husband that I'd pitch in and help you, while he made some calls." By that time she was helping herself to Barbara's apron, while Brother Burgess had gone back to the car and was off.

Humiliating as it was to have Sister

Burgess find her in this mess so late in the morning, Barbara felt it would at least give her opportunity to offer some explanations about the argument she and Burt had staged in their presence the day before.

"I don't know what I'll ever do with Burt," she began. "He invariably does that way just as sure as we have company; and it breaks my heart; it's so humiliating. . . ." But Barbara's last words were drowned in a torrent of tears.

A motherly hand found its way tenderly to her head as the visitor said, "Don't mind crying. Don Burgess and I used to have the same troubles."

"You and Brother Burgess used to have this same trouble! How in the world did you ever *break him of it!*" Hope was dawning in Barbara's heart.

"I never did break him of it," the other woman smiled, "and Don doesn't know to this day the tears I shed over it. But the absence of the quarrels has been one of the greatest reliefs of my married life."

"*Relief* is the word. What wouldn't I give for it! I wouldn't mind it so much if it happened when no one was here. But when there is company it humiliates the life out of me."

"But Barbara dear, in God's sight it is just as great an evil to have these quarrels when by yourselves—besides the evil effect it has on your children, cultivating in them a sort of deceit, giving them the idea that it is all right to fuss if they don't do it in the presence of outsiders."

"In our experience," went on the visitor, "the way out came one time when we had unexpected company for dinner, and there was precious little food in the house. I couldn't telephone to the store and have things charged, for we had agreed to pay cash for everything or else go without."

"It was so humiliating to me to put such a meager meal before that couple. But Don only laughed, remarking to them, 'Maybe you can stand it for one meal when we put up with it all the time.'

"I could have shaken his very toe nails; and it wasn't long until I had made some cutting remarks to him. Then the quarrel started. 'No need for me to repeat the scene that followed when the company had left. I took Don to task—or started to; when he enlightened me, 'You started it, and you finished it. If you had wanted it to stop sooner, why didn't you stop sooner.'

"That stung me, Barbara, but it made me think. Yes, I had started it. And when I began to think over our past quarrels I found it had been I, not Don, who had really started most of them."

"Strangely enough I recalled just then an uncomplimentary remark I had overheard about myself at school one day. It hadn't 'registered' with me when I heard it, but now . . . now I began to see it. It was

about my attitude toward my sister Eileen, just older than myself. The person had said snootily, 'Hannah is always nagging at Eileen; and poor Eileen, when she can't stand it any longer she goes off and cries.' The other had agreed, 'Yes, Hannah is just like that. She shoots off, and everybody else has to take it. If they say anything back, she says they are fussing.'

"And Barbara, I could see that I was attempting to put the same thing over on my husband, only he wouldn't be browbeaten into subjection."

"But how did you come out of it?" queried Barbara, eager to know the way out.

"It isn't Don at all, Hannah, it is yourself. You'll have to look to the Lord for victory over your nastiness or you will ruin your home and estrange your husband's affections,' I admitted to myself. And then I made it a matter of earnest, continuous prayer; speaking to the Lord Jesus about it many times a day, every day."

The two women bowed in prayer, and then both pitched into the work of cleaning up the house and getting dinner. The visitor smiled as she said, "I'm of the opinion that my husband has another pastorate in view for your husband. He thought you two could fit into it admirably if . . ."

"If we'd quit quarreling," laughed Barbara.

Over at the sawmill shed the District Superintendent chatted with Burt Brighton concerning another pastorate. On the way home, however, the elder minister tactfully drew the conversation to the subject of the quarrel of the previous evening. And Burt unburdened his heart:

"I'm really surprised at your accepting me as a minister. But I'll promise you that by the help of God we'll try to do better. I made up my mind that I would let Barbara know that whenever she got to fussing, and then expected me to take it, she was mistaken; she'd better stop some of her hornet-stings before she starts them. I'm at my wits' end; I honestly don't know what to do."

"I know, boy! I've been over the same road," tenderly the elder man spoke. "But I didn't get the victory by lecturing my wife and standing on my dignity. And, son, you won't either. That isn't the way to

PENTECOSTAL EVANGEL

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*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

*Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.*

*Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.*

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ASSISTANT SUPERINTENDENT SECRETARY AND TREASURER
FRED VOGLER **J. R. FLOWER**

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

deal with a sensitive, highly strung woman, with the degree of natural-born leadership that your wife has and that mine has.

"If we, Brighton, had wanted a wife for no other purpose than to darn our socks, and so forth, we ought to have married the kind who have no other ambitions than to do that kind of work. But we didn't want that kind; we wanted the kind who would be a real help-meet in all our problems.

"We ministers expect our wife to do all that any other housewife does, and do it more quickly. We expect her to share our visiting the sick and making other calls. In addition, we expect her to be ready at all times to cook for company, whether the poor girl has anything to cook or not. Then we expect her to preach for us sometimes, to have the children always clean and neat, and perfectly trained. (We forget that a man has a part in the training of the children.)

"And when the overstrain gets on her nerves and she snaps, we consider it an insult to our dignity.

"A man who lays all that on a woman, and then adds further to her distress by failing to see her nerve-strain when she does break, but instead sees only his own little 'dignity'—you name that fellow, Brighton."

That night Burt tenderly drew Barbara to his arms. "Getting that appointment is the biggest surprise of my life, Barb."

"The biggest, but one, of my life, Honey," she demurely replied.

"What was the other one, pray tell?"

"To find, Burt dear, when I sifted it down, that our arguments are all my fault, that I invariably start them."

"Oh nonsense. Forget it. It isn't your fault, either. You are the best little wife in the world. It's all my fault. I ought to have had sense enough to know that you were tried to the limit, and to have paid no attention."

"Well, Honey, we won't quarrel over that, will we?"

A Faithful Witness

A very earnest preacher of the gospel was caught and put into prison in the south of Spain, and expected to die. There were anarchists and communists in the prison; they were desperate, and began to write curses on the wall against their captors, so the evangelist wrote on the wall, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Underneath this he wrote John 3:16 in full.

That attracted attention. One of the prisoners was a young schoolmaster, and the evangelist had the joy of leading him to Christ. One day the schoolmaster said to him, "My name is on the list today to be shot; I am so glad you wrote that text on the wall. Before, I should have been desperate, but now, although I do not want to die, I am not desperate, because I know I am going to be with Jesus, and I shall see you again one day." They embraced one another and he was taken out and shot. —P. J. Buffard.

"Great opportunities come to those who make use of small ones."

Prophecy—Is It for Speculation or Confirmation?

LESTER SUMRALL

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29.

This is a most remarkable age in which to be permitted to live! No period of time in the last two millenniums has offered so extraordinary privileges to those who seek an understanding of the dark utterances of the seers and prophets of Sacred Writ.

What had been written prophecies for many centuries are *today* international events.

That which agnostics once considered religious fantasies are *now* glaring realities.

What the worldly-wise philosophers called mere Hebrew poetry has *suddenly* become world history.

The seeming conundrums of many visions and dreams have dissolved, and startled the thinking world by being captioned across the front pages of the world press of late years.

The revelations of Daniel and the predictions of John are more clearly connected today than ever before.

In other words, there is a divine synchronizing of the whole spiritual blueprint as the dramatic accomplishment of the finale of the age of grace is visualized before our eyes *today*. *This is a marvelous confirmation of the veracity of Biblical prophecy.* To the world it may only display *chaos*, but to the Church of Jesus Christ who is looking for His glorious advent, it is *cosmos*—or beautiful order.

Our World Atlas is now changing almost daily. Great and ancient empires are collapsing before the mechanized might of a tyrannical new order. The traditional systems of government, economics and morals are changing so rapidly that thoughtful people stand aghast, and wonder in amazement what is to appear next. As the masses of mankind are beaten and trodden underfoot, prophetic teachers are carefully examining their previous speculations on the development of coming events. Some have very unfortunately made wild predictions and thereby disgraced themselves and some of the sacred teachings of the Bible. An example of this is a prominent Bible School principal in England, who, while I was there, prophesied that there would be no major war in Europe for 20 years. A business man gave him a large sum of money and the newspapers gave him publicity—but this man stands disgraced today. *In this present world of transitory doctrines* it is imperative that all lovers of truth look into the Word of God and test those things which are taught among us. *Truth* does not evolve, it is a stated fact. But there is a possibility of our gaining more knowledge of the truth. If one discovers his calculations or speculations on prophecy are erroneous, the most Christian-

like attitude to take is to repudiate the same and pursue *TRUTH*.

For the past few weeks I have been daily impressed, by the thought that, primarily, prophecy is not for speculation but confirmation. In considering this I have recalled some of the more prominent asperities among teachers of prophecy, and discover that most of their conflicting dogmas are on matters of *speculation*. Some ministers have felt obliged to give a clear definition of what God has seen fit to leave ambiguous. It is truly pathetic to see some fellow minister, very dogmatically get hung up on one of the "mystical horns" and not know how to get off. Sadder still is to see such a one so intolerant as to make a breach of fellowship, because another minister does not desire to get hung up on the same horn. These annoying differences of opinion on things future led me to prayer and study regarding them. My mind did not become settled until I read the words of our Master in John 14:29: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." These words took on a new meaning. They thrilled my soul with a new outlook on prophecy. I felt I had now come to understand the greatest mystery of prophecy! God does not desire for any of us to speculate on the future. Heaven inspired, prophetic predictions were not written for stock-market speculations, but rather, that when these things come to pass we should *then* believe the words of the Lord.

I have recently gone through the book of Ezekiel in my daily devotions. The numerous occasions that God stressed through the lips of the prophet: "And they shall know that I am the Lord," deeply impressed me. After almost every national disaster God concluded with the desire that this judgment should teach the nations that there is an invisible, universal Sovereign who demands respect. This, I personally feel, to be the real purpose of prophecy—a confirmation: "when it is come to pass, ye might believe."

If we wait patiently on the Lord all prophecies will become clear. We shall know who the antichrist is; who the Church is, and when she will be translated; what all the creatures, horns, and figures of speech signify. But until that time let us leave off dogmatism, and vain speculation; and redeem the time by winning the lost to the Saviour.

Evangel Boxes

Do you have an Evangel box in your assembly? We would be so happy to send you one free, if you will take 12 or more papers weekly.

Begin the new quarter with all in your assembly taking the *Pentecostal Evangel*.

Ye See the Day Approaching

BY P. C. NELSON, ENID, OKLAHOMA

AN EXPOSITION OF
HEBREWS 10:10-25.

IN DRIVING along an unfamiliar highway, when you see here and there certain scenes, objects or marks which you had learned beforehand were to be passed on this road, as you recognize these waymarks, you are assured that you are on the right road, and that every turn of the wheel brings you that much nearer your destination. So, as we see one sign after another fulfilled to the letter, we "see the day *approaching*." We may not know just how much further we must go to reach the end of this journey, but we know that we are on the way—*en route*, as the French would say. We know we are traveling in a circle, as the scoffers would have us believe. 2 Pet. 3:3, 4. We know that we shall not pass this way again.

None of us know the day or the hour, but we know that God has fixed a day and that that day is approaching. Rom. 2:16. We may not know whether this world war will develop into Armageddon, or this will prove to be only "the beginning of sorrows" (Matt. 24:8) and of the "distress of nations" (Luke 21:25), but we know that we are making headway toward the end of this age and the beginning of a better age. With Paul we can say: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that *the whole creation groaneth and travaileth in pain together until now*. And not only they, but ourselves also, which have the *firstfruits of the Spirit*, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:18-23.

Some signs we recognize with absolute certainty—world evangelization, apostasy of the professing church, disobedience of children, over-weaning and ever-increasing love of pleasure at any cost, disregard of promises, covenants and treaties, the overthrow of the rights of the weaker nations, the exaltation of the rich and oppression of the poor, wars and rumors of wars—and many more. We "*see the day approaching*."

1. *He exhorts us to pray.* "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh; and having an high priest over the house of God: let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Every word deserves earnest attention.

"*Boldness to enter into the holiest—the Holy of Holies, which under the law only the high priest dared to enter, and only once a year (Heb. 9:7) on the day of Atonement. He was commanded to wash*

himself, and to come with the blood of sacrifice and in his holy garments. Lev. 16:4. He entered with fear and trembling, lest he should die. The people outside waited in breathless silence till he returned. Now by the mercy of God, through the new way of approach to God opened up by our High Priest, we are exhorted to "come *boldly* unto the throne of grace—the *mercy seat*—that we may obtain mercy and find grace to help in time of need." Heb. 4:16. When Jesus died on the cross and His flesh was torn and rent for us, the veil in the temple was rent from top to bottom. Matt. 27:51. Now the humblest believer may enter into the presence of Almighty God at any time, and anywhere if he approaches God through the new blood-sprinkled way. Let us *come*. Let us come *with true hearts and boldly*.

"*A new and living way.*" The Greek word here translated *new* is found nowhere else in the New Testament. It is *new* in the sense of recent. It is only now, since Christ died that this way has been opened to us. John 14:6. It is a *living* way, because the Christ who died rose again. "And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold I am alive for evermore." Rev. 1:17, 18.

"*Having an high priest over the house of God.*" The Greek reads, a *Great Priest*. So the American Revised, Weymouth, and other translators. The term "high priest" was given to all the sons of Levi who were appointed to the position of chief priest. Some of them were wicked and some very small and very incompetent. Christ is not only our High Priest, but He is a Great Priest—greater than any of the sons of men, and "higher than the heavens." Heb. 7:26. We are the spiritual house of God. Heb. 3:6. God has appointed Christ, confirming the appointment with an oath (Ps. 110:4) as High Priest over us. Heb. 5:5, 6. He is of higher rank than was Aaron, for He is a *Royal Priest*, as was Melchisedec, the king-priest of Salem. He even makes us kings and priests unto God. 1 Pet. 2:9; Rev. 1:6; 5:10; 20:6. Our Priest is "merciful and faithful" (Heb. 2:17), sympathetic (4:14, 15), "harmless" (guileless), sinless, undefiled. 7:7, 26. "*We have such a high priest, who sat down at the right hand of the throne of the Majesty in the heavens.*" Heb. 8:1. "*Seeing then that we have a great high priest, that is passed into the heavens, Jesus*

the Son of God, let us *hold fast our profession.*" Heb. 4:14.

"*Having our hearts sprinkled from an evil conscience.*" We cannot come boldly as long as our hearts condemn us—as long as we are oppressed with the consciousness of sin. Our sins must be washed away in the blood of the Lamb. The blood of Jesus applied to our hearts takes away the sense of guilt from our conscience—"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge your conscience* from dead works to serve the living God?" Heb. 9:14, compare 10:1-3. Hence we stand in the presence of a holy God without fear because our sins have been washed away in the blood of the Lamb of God, and we have been made kings and priests unto God. Rev. 1:5, 6. This is the "*full assurance of faith.*"

"*Our bodies washed in pure water.*" This is an allusion to the law requiring the high priest to "wash his flesh" before coming into the Holy of Holies. Lev. 16:4. Some interpreters find here an allusion to baptism in water, an ordinance which is neither to be neglected nor despised. It seems much better to regard the outward, physical ordinances of the old covenant as shadows of much more deeply significant spiritual experiences under the new. It is not a literal sprinkling of the material blood of Christ, but the spiritual application of His sacrifice, represented by His blood, to the heart and conscience of the believer. So likewise a bath in pure water, or an immersion of the believer in the waters of baptism, while the conduct or life is out of accordance with the holy requirements of our holy God, cannot suffice. As George Williams expresses it, "The conduct must be cleansed by obedience to the Word of God applied by the Holy Spirit." Thus prepared, we may come boldly unto the throne of grace to find grace and help.

2. *He exhorts us to hold fast the profession of faith without wavering.* We see the day approaching. This is no time to weaken, waver or wobble, as too many do now. Our faith is so valuable we could better afford to die than to let go of it. "Behold, I come quickly, hold fast that which thou hast, that no man take thy crown." Rev. 3:11. "But that which ye have already hold fast till I come." Rev. 2:25. Even preachers and teachers need to meditate on the examples of Demas, Hymenaeus, Alexander and Judas, who made shipwreck of their faith. 1 Tim. 1:19. Paul knew beforehand that some of the Ephesian elders would depart from the faith, "speaking perverse things to draw disciples after them." Acts 20:30. If all Pentecostal people had continued in the faith and the fellowship, and if all had lived what they professed, no one can estimate the amazing success or growth of this movement. Just as numbers of earnest people are ready to come into fellowship with us, some preach-



Set a watch,
O Lord,
before my mouth.

Ps. 141:3

er or deacon or layman falls out of line or starts some kind of trouble, and the work of God is given a setback from which it may never recover. It is an awful thing for a man to make shipwreck of his faith. It is still more terrible for him to wreck or divide the assembly. What a sorrow comes to the heart of a godly pastor when he sees the members, for whom he is responsible before God, go astray, or fall into gross error, or stir up strife among brethren, or fall into deep sin! "Hold fast your profession for you see the day approaching." "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

3. *He exhorts us to consider one another.* "Let us consider one another to provoke (incite) unto love and good works." It is not enough for us to have fervent love in our own hearts, we must incite others likewise to love, for this holy divine love is the cement that holds assemblies together, and that constrains us to do our utmost for the salvation of souls and the edification of the assembly. (2 Cor. 5:14.) It is the one most essential grace in the Christian life. Without love all the gifts of the Spirit are useless. 1 Cor. 13. We must also incite others to do good works. Many of our best and ablest workers have been led out into fruitful service for Christ by the interest some saint or saints of God took in them when they were young. Just a word, fitly spoken at the opportune moment, may change the whole career of a young Christian. We must incite to love and to good works because we see the day approaching.

4. *He exhorts us to be faithful in attending religious services.* "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." Evidently the habit of irregular attendance originated in apostolic times. It has been one of the most effective means in the hands of the devil to get believers out of line, or cause them to get cold and indifferent, prayerless and powerless. Those who begin by being irregular in their attendance almost invariably end by becoming regular in their absence. We need and must have the fellowship of God's dear children in worship, prayer and service. A normal Christian longs for this fellowship. To him it is his highest privilege and his sweetest experience. A lone soldier is an easy mark for the enemy, while a whole army of the same kind of soldiers may be invincible. A lone bee can go from flower to flower and gather a little nectar here and there, but it takes a whole swarm of bees to produce honey, and to fill hives. When the apostle wrote it was dangerous to attend worship with the followers of Jesus, and some to escape persecution preferred to be secret followers. Not many today have so good an excuse for failure to identify themselves with the people of God. Some are so self-willed that they want to be "free," some so lazy they will not work, and some so selfish they will not bear any burdens. They expose themselves to the attack of the enemy, and lose the sweetest experiences in the Christian life. "Behold how good and how pleasant it is for brethren to dwell together in unity! . . . For there the Lord

commanded the blessing, even life for evermore." Psa. 133.

It remains to consider *what day* it is that is approaching. Several great days are yet to dawn on this world. Our Lord in the synagogue in Nazareth read from Isaiah 61:1, 2, but He stopped at a comma in the second verse. Had He read past that mark, He would not have been able to say, "This day is this scripture fulfilled in your ears." Luke 4:21. We are living in the "acceptable year of the Lord," and "the day of vengeance of our God" has not yet broken upon the head of this poor defenseless world. That day is still future. God has appointed a day in which He will judge the secrets of men by Jesus Christ." Rom. 2:16. We are hastening toward a moment when the Lord will descend from heaven and will call forth His own from their graves and the living saints will be changed and meet him in the air, where believers will be rewarded according to their works. 1 Thess. 4:16-17; 2 Cor. 15:51-53; 2 Cor. 5:10. It seems certain that the day here intended is the day of His appearing. When he will come with His holy angels and with all the saints of God to bind Satan and subdue His enemies and cleanse the earth from all the slime and filth of sin. Jude 14, 15; Rev. 1:7; Heb. 9:27, 28; 2 Thess. 1:7-10. That great day is the Day of Christ, the Day of the Lord, the day the very thought of which should inspire us to do our utmost to measure up to His expectation of us and to merit His plaudit, "Well done, good and faithful servant." The thought of the near approach of that day fills our minds with holy enthusiasm and our hearts with joy unspeakable and full of glory. Lord, hasten the dawn of that great day.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Heb. 2:2, 3; compare Heb. 10:37.

"He Led Them All the Night"

(Continued from Page One)

groped along, he bawling lustily, and I doggedly following the faint moving blur which was my handkerchief. Sometimes I lost sight of it. Frequently I went sprawling. What a ludicrous situation it seemed!

Suddenly we were startled by the tremendous banging of drums, beating of tins, shrieking, whistling and yelling.

"The elephants are in the Kisungu gardens, and the villagers are scaring them away." We could hear the maddened elephants screaming, and once they came so close that we could hear the peculiar rumbling of their stomachs.

"Don't move," whispered Lukondo, and the white handkerchief disappeared.

I should have been in a pretty predicament if Lukondo had deserted me, alone in the darkness, so dense that my unaccustomed eyes could not discern the slightest trace of a path. Where was he? Had he run off to save his skin? I comforted myself with the Chief's assurance, "Lukondo will get you there if you trust yourself to him."

At last I heard him crawling back through the undergrowth. "Sh! Bwana, come quickly."

He had been between me and the danger, over in the Kisungu gardens, to find out just where the main herd of elephants was. A risky feat, for had the Kisungu natives seen something moving, in all probability they would have shot him. Sizes are so deceptive at night.

We hurried, stumbling along the path in the inky night, but I was glad to have that white blur ahead of me again. Soon there was a screaming and crashing of branches, as the frightened elephants stampeded away, passing approximately the place where I had waited helplessly a few minutes before.

It may be imagined with what joy we soon came out into the open village, and half an hour later the lights in the window of the mission house, a meal, a hot bath, safety and bed. My shins were barked, my clothes were ripped, but I was HOME.

Smilingly Lukondo left me at the door. Saluting respectfully he said, "I'll see you in the morning."

How we thanked him next day! How we commended his care! But he made light of it. "That's nothing, Bwana! It's just the job I am doing all the time for my Chief."

Nobody will deny that times are dark. Fellow-traveler from time into eternity, we have already done quite a lot of groping, haven't we! Many a scar and many a fall. We should feel very much ashamed were others to see all that had gone on in the darkness.

However the Great Chief, the Eternal God, has provided a Guide and Protector. He has never been known to lose one who was confided to His care. John 6:39 and 17:12. He knows all the pitfalls of the way and He goes before us. John 10:4. How cheering it is to hear His voice in the darkness. He will never let us go till He has landed us safely in glory. Heb. 13:5. In times of alarm He places Himself between us and the danger. Ex. 14:19, 20. He provides many a refreshing shelter by the way. Psalm 61:3, 23. We need never doubt His power to keep when once we are committed to His charge. 1 Peter 2:24. How willingly He bears our burdens for us. 1 Peter 2:24. We need have no care while we are with Him. 1 Peter 5:7. He who has borne the thorns and nails of Calvary's cross will not abandon His own, as a hireling would leave his sheep in time of fear. John 10:11-13.

Soon we shall see home. Already the lights are twinkling in the distance, and oh, how we shall thank our Guide. Rev. 5:9 and 10.

Friend, you'll get lost in the darkness. Indeed you're lost already, but One has come to seek and save you. Luke 19:10.

You can never reach the heavenly home alone. Commit yourself unreservedly to the Lord Jesus. Trust Him—NOW.—*Redemption Tidings.*

Seeing Christ

Fanny Crosby, the writer of so many lovely hymns, was blind from birth; and once, to a minister sympathizing with her, she remarked that she was not sorry; "because you see," she said, "when I get to Heaven, the first face that I shall ever have seen will be that of my Saviour."

THE REGIONS BEYOND

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Philippines District Council

ROBERT TANGEN

"Behold, how good and how pleasant it is for brethren to dwell together in unity"—seemed to be the note struck as the Second Annual Convention of the Philippines District Council commenced April 10. And as the convention continued the harmony increased until all seemed to blend their spirits together into one grand anthem of praise to God for His abundant blessings during the past year.

Truly the Lord has been good this the first year of the Assemblies of God in the Philippines. There are some twenty churches in co-operative fellowship with approximately twenty-five native brethren putting forth effort to the furtherance of the Pentecostal message. Souls have been saved, believers Baptized in the Holy Spirit and bodies healed. Consequently the convention seemed to be a camp of joy; and when hearts abounding with joy are united in a Pentecostal meeting there can be only one result: VICTORY—victory to the extent that the workings of the Lord are manifested.

For example:

During the course of a service a sister became afflicted with a dislocated jaw, a very painful thing. A doctor had been called, but she refused to have him do anything, desiring to trust solely in the Lord. Prayer was offered in her behalf and in a few hours she was completely healed. Praise the Lord!

Throughout the convention souls were saved and seekers filled to overflowing. Previous to this time there had been no work of any significance in town of Santa Maria, but the

convention seemed to have caused a real stir and plans are now in progress for building there.

"Occupy Till I Come"

As the streaming rays of the golden sun unfolded Easter day into a sphere of activity, a small group of the believers had gathered on the crest of a hill in the outskirts of the town to worship the One they love. Each ribbon of sunlight seemed to bear the message of the resurrection. Looking heavenward with longing hearts as if expecting that "this same Jesus" should then come "in like manner as ye have seen Him go," we felt the urge well up in us to see His face. This world and all its turmoil, this earth and its corruption were forgotten for the moment while thoughts centered around the altogether lovely One. Although He didn't come then, yet we know that His coming is near at hand. Until that time we want to be busy reaping in His harvest field.

Though the past year was blessed, the great desire of our hearts is to see real advances in the year to come. Prayer is requested that the Holy Ghost will endue each worker with power from on high so that each word will be literally charged as it is uttered forth. With this heaven-sent equipment we are sure that opposition will be blasted out of the way and His church will march forth triumphant.

SOWING AND REAPING IN NORTHERN PERU

Mr. and Mrs. A. S. Erickson

After some years of sowing in this part of northern Peru, our hearts are gladdened to behold a time of reaping.

On May first we had a precious baptismal service in the River Moche near Trujillo, when thirty-five believers were immersed. It was inspiring to hear the testimony of each one before going into the water. A few days before this service Felipe Vasquez came up from Mira-

flores, visiting our outstations and instructing the new believers regarding water baptism. He also assisted in the baptismal service. There were two entire families immersed, one of eight members and one of four. We are much encouraged in the way the Lord is working.

Disabled—Christ-Enabled

One of our native workers has just returned from the mountains, after an absence of more than two months and has many interesting experiences to relate. He preached the gospel in a number of places where it had never before been preached. More than once he was put in jail. On one occasion he was beaten, even by the authorities, but the people of the town rescued him, and afterwards it was his privilege to preach the gospel openly. He sold his entire supply of Bibles, Scripture portions, and gospel literature, and gave away many tracts. The purpose of his coming back to Trujillo was to get more literature before starting in a few days on another trip, when he intends to revisit the places where he was persecuted and to penetrate even farther into the interior.

Now you will be surprised to learn that this brother is a cripple, unable even to stand without crutches; but in spite of this handicap he has gone into towns and made his way from house to house on dangerous slanting streets, slippery after the rains, selling literature or Bibles and leaving tracts. We expect a rich harvest from this faithful sowing of the good seed.

"ZAMZAM" MISSIONARIES RELATE EXPERIENCES

An air-mail letter from Paul K. Derr tells some of the experiences through which the 140 missionaries of various denominations who were aboard the "Zamzam" have passed in recent weeks: "Just a line to let you know we are now at Lisbon, Portugal, after weeks at sea following the sinking of the "Zamzam"—first on the German raider which shot down our ship, and later on a freighter which took us from a point near Capetown to France.

"We have gone through experiences which it is well we did not know beforehand, living as prisoners in the hold of German vessels, carried through the British blockade, submarine areas, etc.—wearing our clothes day and night and carrying our lifebelts constantly. A little black bread and soup was our food day after day. The men lived on the iron deck and in the hold of the vessel; the women were in the lounges and slept on the floors, packed in; the children fared a little better.

"At Biarritz, France, we were held 11 days, and there had freedom of the village in the daytime. Our five consular officials worked night and day to get us out of occupied France, through Spain, where famine reigns, and here to Portugal.

"What lessons we have learned regarding human nature under stress, faith in God, etc. We had wonderful deliverances and signs in the sky assuring us of His care. Christians were saved while others by their side were wounded terribly.

"The American government insists that we return to the United States and is working toward this end. We are beginning to rest and recuperate after the terrible experiences. Of course we lost our car and everything but a few clothes, my loss amounting to more than \$2,000. We have been helped with a few clothes received from the Red Cross of America in Spain."

NEW GOSPEL CENTER DEDICATED

O. S. Boyer, Brazil

The dedication of a new building seating 150 in the Campos Sales field was a joy to all. It was followed by an eight-day revival, with morning and afternoon meetings well attended, while in the evening services many could hardly find standing room outside. Some 125 participated in the Lord's Supper.

The Lord has richly blessed Antonieto Grangeiro, pastor in this field, with a spiritual ministry. In spite of a



Part of crowd at dedication of church in Campos Sales

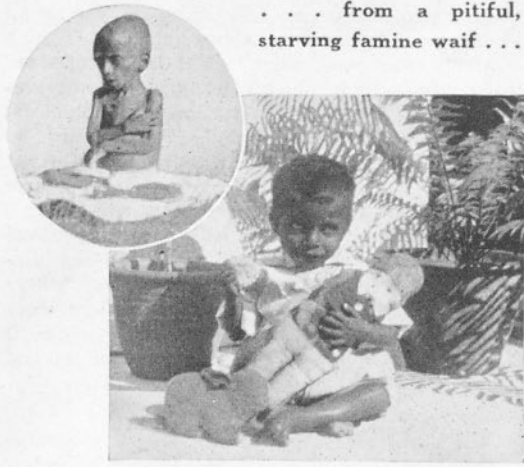
severe drought in 1939, which caused many to leave the State, and a threatened drought again this year, these brethren, in their poverty and without any outside help, have erected the neat building in the center of their field. A small balance yet due on the building was completely paid during the revival. Besides this the land was purchased for the pastor's house, over half the material for the same donated and a

nice contribution raised for another assembly which is building in one of the State capitals.

Good news comes to us of 21 saved recently in the State of Alagoas, where we formerly labored for four years. There have been some reverses since we left about ten years ago, but we praise the Lord for answering our prayers and sending a revival, entirely native.

Transformed...

... from a pitiful, starving famine waif...



... to a bonny, healthy baby with winsome smile.

Such is the story of this little one after a few months in our Assemblies of God nursery at Rupaidiha, North India. His mother died when he was just a few months old; his father was out of work. When there seemed no hope for the child he was taken to our home last fall, more dead than alive. Miss Tomaseck states that he was about the thinnest child any one could imagine, but in two months' time he gained over eight pounds.

Within one week three babies under a month old were sent to the home, each weighing around four pounds. One had been found in a sand pile behind a garage. The mother was located and the child returned to her. Later it was found in the same place again, and this time the mother and child were taken to a mission; but when the mission offered to buy milk for the child, the mother did not want to bother with it, so the baby was taken to our home. Later it was discovered that the child was a twin; the mother kept the boy, but the poor little girl was unwanted!

Is not your heart moved with compassion toward these helpless, innocent little sufferers? Do you not feel our orphanage work is worth while when unwanted, starving, suffering children can be taken from the clutches of death, restored to health, and above all brought under the influence of Christianity—oftentimes growing up to become evangelists of the gospel among their own people?

Our orphanage responsibility includes some twelve homes with a total of more than twelve hundred children to be cared for. The maintenance of this work involves considerable expense, and the need would warrant expansion if funds were available. We appeal to you whose hearts are touched by the suffering of the little ones. If you are willing to help, may we suggest that rather than sending your offering for a specific orphanage, you designate it for our "orphanage work" in general, thus leaving us free to distribute the funds among our orphanages in Africa, India and China according to the need.

AMONG THE COTTON PICKERS

Erma Miller and Lillian Flessing,
Sao Carlos, Brazil

Some ten days ago we made a trip to a cotton farm not far from Araraquara. After a two hours' trip in a rickety old bus and twenty minutes' walk through the pastures where cows with wicked-looking horns were grazing, we entered the cotton fields. We were a sight to behold when we arrived at the little mud house with its straw roof. Our beds were four posts pounded in the ground with boards laid across and a mattress of corn husks.

At 7:30 the people started to gather and in

a short time the house was filled, while outside the people were grouped all about the hut. We sang, played, preached two lengthy sermons, sang more, and then made the appeal. To our surprise every person in the house as well as many on the outside knelt for prayer, asking pardon for their sins. Many also asked prayer for healing. There was one lady present who was almost blind and who had been treated by practically all the doctors in Araraquara but without results. She and her husband had simple faith that if we prayed for her she would be healed. After prayer this lady was able to look into the light, which she could not do before, and said all pain was gone.

Hungry Hearts

After we had prayed they asked us to sing again, which we did, continuing until close to midnight. Still they begged for more, but by this time we were hoarse and had no more strength left. They begged us to return and we are hoping to do so, the Lord willing.

On account of the intense heat we drank much water during our visit. Afterwards we learned that the water was taken from a small river where the people do their family washing and take their daily baths. Truly it was the goodness of the Lord that kept us from getting malaria fever which is so prevalent in our part of the country at the present time.

We are happy to report the Lord's blessing

in our midst. It has been our joy to see precious souls at the altar seeking pardon for sins, and since the New Year ten have received the blessed promise according to Acts 2:4. At present we have two large stations to care for, besides the farms and small villas to which we carry the message of salvation.

God is blessing our two evangelists, both of whom are very zealous for the Lord and ready to sacrifice for Him. One of them, returning from a trip to a large coffee farm, was so bitten by mosquitos that he was unable to shave for more than a week. As a result of the bites he was stricken with malaria and for 15 days hung between life and death, but the Lord spared his life. These faithful brethren are worthy of your prayers and support.

ARRIVAL IN SIERRA LEONE

Mr. and Mrs. John Kennedy arrived in Freetown, Sierra Leone, on June 11. At the time of their sailing for Africa permission had not yet been obtained for entry to Sierra Leone, so that they expected to continue through to Cape Palmas, Liberia. In the meantime, however, the necessary permit was received and instructions were cabled through the steamship company that Mr. and Mrs. Kennedy disembark at Freetown. Considerable delay was therefore eliminated in their reaching this field which is at present without missionary supervision.

Opposed—but Undaunted

From Sharannagar, North India, comes a request for very definite prayer concerning the work at Colonelganj, one of the outstations. "Girja Dayal was having wonderful healing meetings there," writes Esther Grimmette, "with six to eight hundred people attending each week and many received healing. This was more than our enemies could stand so they have banded together to break up the work. They erected their platforms on each side of the little hall and held meetings while ours was in progress, using gramophone horns, shouting and doing everything possible to drive the people away. They even dragged them away, at times, but the English Superintendent of Police gave an order forbidding this and also

prohibiting them from holding another meeting within a hundred yards of our hall. Although this order is being carried out, the opposers continue to disturb the meetings with their horns and also place men at the railway station as well as all the roads leading to our mission, to stop those who would come to the services.

Braving the Opposition

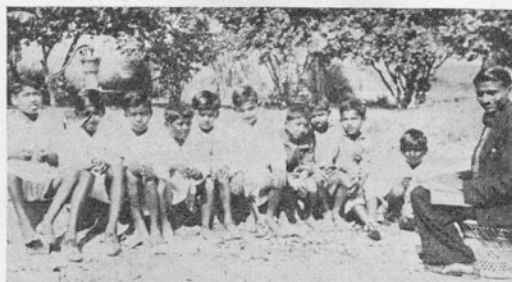
"Last week just 250 braved the opposition and went to the mission for prayer, but among these several stood up boldly to give their testimony of how the Christians' God had healed them. One man told how four years ago his daughter who was carried in, paralyzed from the waist down, received instant and complete healing. He said she is still able to walk like any one else, is now married and has a child of her own. The people hissed at him but he said he knew what had happened to his own daughter. Another man said that he had been carried to the meeting on a bed but the Lord healed him of paralysis and now he can walk there himself.

"That day a deaf and dumb man was healed in answer to prayer—whereupon the opposers shouted that he was not deaf and dumb at all but that the Christians paid him to say these things. Thus the battle goes on. They have even threatened the lives of the workers; but we are not discouraged, for we know if God was not working the enemy would not be so stirred. Instead of retrenching or running from the battle we are moving forward, opening two new outstations in connection with Colonelganj.

Narrow Escape

"Easter morning Girja Dayal and his family were sleeping on the roof of their little home when they were awakened by a big rock being thrown on the roof. However, it landed between the beds and no one was hurt. Mrs. Girja Dayal felt the Lord had allowed this to

(Continued on Page Twelve)



Above: Sunday School Class, Sharannagar. Below: Sharannagar workers; all have received the Baptism in the Holy Ghost.

THE DYING WORLD AND THE LIVING WORD

FOR ITALIAN PRISONERS

According to *Elim Evangel*, the British and Foreign Bible Society is printing 10,000 Gospels in the use of Italian prisoners taken from Libya to India.

TODAY'S OPPORTUNITIES

The chief secretary of a Jewish mission in England says that, in all his 36 years' work among the Jews, he has never known anything like the opportunities for witnessing to the Jews that exist at the present time!

NOT HAPPY IN PALESTINE

Many German-Jewish refugees, according to Dr. Conrad Hoffman, are ill at ease in Palestine in the intensely Jewish environment. Though not Christians they prefer association with Christians rather than with Jews.

UNHAPPY WOMEN

Said Marcus Dodds, the famous globe trotter: "I have been in every land on which the sun shines, and never have I anywhere seen a single happy, hopeful face among women where the gospel of Jesus Christ has not been preached."

OUR REAL MISSION

"Oh, that in the last remnant of time, before we hear the shout of our descending Lord, we might come back with holiness of heart to the simplicity of our mission!" wrote the late Dr. C. I. Scofield, editor of the *Scofield Reference Bible*. "Let us leave the government of the world till the King comes. Let us leave the civilizing of the world to be the incidental effect of the presence there of the gospel of Christ. And let us give our time, our strength, our money, our days to make Christ known to every creature."

REPEAL AND YOUTH

"Not one tenth of one per cent of the college youth know the taste of beer," lamented *Brewery Industry* in 1932 at the end of national prohibition. Today, under repeal, beer constitutes 92 per cent of the whole liquor business, *Watchman-Examiner* points out, and a recent survey published in *Life* stated that 62 per cent of our youth between the ages of 16 and 24 were users of liquor in the cities where the survey was made. The brewers must be pleased with this shameful record.

ZIONISM AND CHRIST

The New Palestine, official organ of the Jewish World Zionist Movement, devoted three pages of its March 7th issue to an article entitled, "Rev. William E. Blackstone—Zionist." The paper spoke favorably of this great Christian man who wrote *Jesus Is Coming*, the book that has been translated into forty-eight languages and has had more than a million printings. It is significant when Jewry associates Zionism with the return of Christ, for not until He returns will their hopes of a Jewish National Home in Palestine be fully realized.

THE FAITHFUL FEW IN GERMANY

"In Germany today the Bible is being read and followed by the Christian minority with a fervor unknown for generations," according to A. L. Haig, who bases his statements on observation. He says that when he first went to Germany in 1923 the churches were in a very low spiritual condition and the congregations very small. He adds: "The change in the Church that has taken place since then is astonishing. It would be difficult to find anywhere in England churches where the members exhibit such Bible knowledge, such respect for God's Word, and such obedience to God's will, as those who suffer for their faith in Germany today."

A REVIVED ROMAN EMPIRE

Many hold that, in order for Daniel's prophecy regarding the feet and toes of the image to be fulfilled, the Roman Empire must be revived with the same geographical boundaries as formerly. Others, however, believe that the rise of a world power with the spirit and characteristics of ancient Rome will be sufficient. Dr. E. P. Lyon holds the latter view. Writing in *Prophecy* he states that those characteristics are: (1) Militarism, (2) Dictatorship, (3) Regimentation of all life, (4) Serfdom of the common people, (5) Drunkenness and immorality, (6) Heartless cruelty, (7) Social corruption of all kinds. "These are the things that Paul declares will prevail in the closing days of this present age. 2 Tim. 3:1-5." A world power with such characteristics is not hard to locate today.

AN INTERESTED RABBI

A missionary to the Jews tells in *The Chosen People* how a Jewish rabbi came to a gospel meeting he held in Iowa, and how afterward he interviewed him. "Can Jesus change life?" asked the rabbi. The missionary talked at length about the saving power of Jesus and showed how the Messiah who suffered, as foretold in Isaiah 53, is Israel's only hope. After a lengthy interview the rabbi said: "If following Christ does offer the way of life, I would rather see my Jewish brethren, who are wandering hopelessly in spiritual darkness, accept that way than to continue wandering." He would not accept all that the missionary told him, but he said: "Perhaps in time we will come to the place where you are now in regard to Jesus." Let us pray that time will be soon.

SCIENCE AND THE BIBLE

Scientists teach that there are three great kingdoms—the mineral, the vegetable, and the animal. This scientific division is a comparatively recent innovation, according to George W. Dehoff. Neither the cuneiform records of Babylon and Assyria nor the hieroglyphics of Egypt reveal that the ancients knew of such a division. It is thought that Linnaeus was the first to recognize these three kingdoms and he made his announcement in A. D. 1735. However, the Bible recognizes the difference between them. Moses wrote about them as early as 1500 B. C. In the first chapter of Genesis he used the first ten verses to tell about the mineral kingdom, the next nine verses to tell about the vegetable kingdom, and the rest of the chapter to tell of the animal kingdom. Why did Moses write as he did if he were not divinely inspired?

SPREADING ANTI-SEMITISM

According to Sigmund Livingston, a B'nai B'rith Jewish leader, Nazi Germany is spending \$36,000,000 a year "to conquer the public opinion of America," and one of Nazism's most widely used weapons is anti-Semitism. The Jews are marked men! The Nazis are doing their utmost to destroy every one of them. The hatred of the Jews seems demon-inspired, so cruel and relentless it is.

The Nazis would spread the venom among Americans, if permitted, but no Christian can be a persecutor of the Jews and remain true to the teachings of God's Word. True Christians will oppose all anti-Semitism no matter what form it may take, and instead will pray for the Jews. God still loves His ancient people, though He hates their sins. "Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." Zech. 1:14, 15.

BRITISH MUSEUM BOMBED

"London had a very bad raid last night," said a censored letter from England dated May 12. "The radio announcer tells that the House of Commons, Westminster Abbey, and the British Museum have gone under." The latter contained many irreplaceable objects, one of the most precious of which was the Codex Sinaiticus, the oldest Bible manuscript in the world. It was bought by the British Government from Soviet Russia seven years ago for \$500,000. A report in *Christian Herald* (London) says, however, that last September the ancient manuscript was secretly removed from the Museum and hidden in a deep air-conditioned cellar in the heart of England where it is safe from bombs, theft, dampness, or other danger. Only a few individuals know where it is, nor will its whereabouts be told until the end of the war.

ANTAGONISTIC ARABS

The revolt in Iraq, which the British have just put down, threatened to lead to an uprising of the whole Arab world against Britain, according to our newspapers. There are many Arabs in Palestine, Egypt, and other lands. Their strength causes the British to be very careful in their dealings toward them. Recently large numbers of Jews left Bulgaria and traveled toward Istanbul. If rejected there, they were going on to Haifa in Palestine, reports the *Advent Witness*. It is possible that the British will not let them land at Haifa, because of the resentment that might be raised among the Arabs. "We want to help the Jews, yet we don't want to annoy the Arabs," they say. The situation is indeed delicate, but we know that God has promised Palestine to the Jews and eventually no circumstances are going to prevent them from gathering there in increasing numbers.

A NEW YIDDISH TESTAMENT

For years the supply of Yiddish New Testaments has come principally from Germany and from Paternoster Row in London. Now that shipments from Germany are banned, and the precious plates in London have been destroyed by bombing, both these sources are cut off. The situation would severely handicap Jewish evangelization were it not that for five years the American Board of Missions to the Jews and some Lutheran Jewish workers have been busy on a new American translation. On July 15 ten thousand copies of this new Yiddish New Testament will be available. As *The Presbyterian* comments, it truly seems that "for such a time as this" the fruitage of these five years' work has come. Those interested in these Jewish Testaments may write to the American Board of Missions to the Jews, 27 Throop Avenue, Brooklyn, N. Y.

BIBLE SOCIETY DONATIONS

The American Bible Society reports that it received \$120,711 in contributions in 1940. The Assemblies of God gave \$468, the Nazarene Church \$744, the Christian and Missionary Alliance \$482, the Mennonite Church \$436, and others gave larger and smaller sums. We are glad the Bible Society has been supported so well, for they are doing a splendid work in translating, publishing, and distributing the Scriptures throughout the world. Our missionaries would be severely handicapped if it were not for the Bible Society's generous help in providing Gospels, Testaments, etc., at prices lower than cost or even free of charge.

In view of what the Bible Society means to our missionaries, we should like to make as great a showing as a church as possible. We therefore urge our people to support this work, and to let it be known that the donations are from members of the Assembly of God so that we may get credit for it as a church. If any would like to send an extra gift to our Foreign Missions Department, 336 W. Pacific St., Springfield, Mo., marked "For American Bible Society," we shall be glad to forward it.

THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

The Man With the Razor Tongue

Lesson for July 13, 1941. Lesson Text:
Psalm 52:1-9.

DAVID AND DOEG. King Saul had two outstanding servants. One was David, whose sweet songs soothed him when he was tormented by an evil spirit. The other was Doeg, an Edomite, or as the Septuagint calls him, "an Idumean," who was his chief herdsman.

Esau hated his brother Jacob; and Doeg, a descendant of Esau, hated David, a descendant of Jacob. Herod, the Idumean, another descendant of Esau, mocked at our Lord Jesus Christ, who descended from David and Jacob. This Edomite spirit is being manifested everywhere today, a virulent hatred against those who are the descendants of Jacob. God says, "Jacob have I loved, but Esau have I hated." All who allow themselves to be filled with this Edomite spirit of anti-Semitism, persecuting those whom God loves, inevitably put themselves in the class that God hates.

Doeg was at Nob, the city of priests, when David, escaping for his life, obtained from Ahimelech some loaves of showbread for himself and his hungry companions. Doeg hurried back to king Saul with an exaggerated and lying report that so incensed and inflamed Saul that he commanded Doeg to destroy the priests. Not only were eighty-five priests destroyed by Doeg but "Nob, the city of priests, smote he with the edge of the sword, both men and women, children and sucklings." 1 Sam. 22:19.

Doeg had his heart's desire, David was out of his master's service and out of the land; he himself was now the first and foremost in the favor of Saul his master; he had destroyed the company of priests of Jehovah whom he hated, and so out of the abundance of his boastful heart he was bragging. In the first verse of this parable in song David asks, "Why boastest thou thyself in mischief, O mighty man?" Then he comforts his heart: the mischief of man is but for a moment, the goodness of God is forever and ever. "The goodness (the mercy, the longsuffering) of God endureth continually." The day would come when Doeg and his wicked master would perish, and in the goodness and mercy of God, David himself would be back in the land and exalted to the throne of Israel. The triumph of the tyrant is only temporary. The love and longsuffering of the Lord is eternal. After all the haters of God's people have met their eternal doom in the lake of fire, the grace and goodness of the Lord will continue for ever and ever.

The razor tongue. "Engulfing ruin doth thy tongue devise, like a whetted razor, working deceit," is Rotherham's translation of verse 2. The figure suggests a barber hired to shave a patron, who uses his razor to cut his customer's throat. Doeg's cruel tongue, set on fire by hell, brought about the death of all at Nob, except Abiathar, who escaped to David. "Behold, how great a wood a little fire kindleth!" James 3:5, margin. No wonder David taught his men, "Keep thy tongue from evil, and thy lips from speaking guile." He gave us a prayer for our constant use, "Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing." Psalm 141:3, 4. David not only wanted his lips kept, but also his heart, for out of the abundance of the heart the mouth

speaks. The outstanding characteristic of the bride of Christ must ever be, "in her tongue is the law of kindness." Prov. 31:26.

DAMNATION AND DESTRUCTION. In a recent *Reader's Digest* an author told of a Chinaman who is secretary to Chiang Kai-Shek, the president of China. This Chinaman, who taught him to read Chinese characters, had a phrase he constantly used: "It is only temporary." All the trials and troubles of life are "only temporary." Things that are happening in the earth today are "only temporary." The triumph of the wicked is "only temporary." The boundary lines on the next map will be "only temporary." God will overrule all men's purposes, and fix the bounds of the habitation of the children of men according to His own eternal plan. Acts 17:26.

A GOOD REMEDY FOR BACKBITERS



We take the following quotation from Amy Carmichael:

"God! Fight we not within a cursed world whose very air teems thick with leagued fiends? But the leagued fiends are doomed. Theseus whispered to his companions, 'Have hope, for the monster is not immortal,' and a greater than Theseus is here."

All the wicked and all the nations who forget God are to become like the chaff of the summer threshing floor, to be devoured in due time by the fires of eternal destruction. For those who trust in the Lord there is prepared an eternal city, whose builder and maker is God.

GOLD OR GOD. *Trusted in the abundance of his riches.* Doeg trusted in his gold. David trusted in his God. Mr. Dombey, in Dickens' story, was talking to his tiny son Paul, "Money can do everything, my son; yes, money can do everything." Tiny Paul inquired, "Can it bring my dear mother back to me from the grave?" Money cannot do that, but God can and will bring all from their graves. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of

damnation." John 5:29. Doeg would have to leave all his gold behind. David would go to be with his God forever.

REWARDS OF RIGHTEOUSNESS. *I am like a green olive tree in the house of God.* David's delight was in the law of the Lord, and as we learn from Psalm 1, all such are like trees planted by the rivers of water, with fadeless leaf and an abundance of fruit. Contrast the wicked, who are likened to the chaff. Chaff takes no root. In the temple the cherubs that were in the most holy place, where God dwelt, were made of olive wood. God's saints are to be living olive trees dwelling in His presence. In Psalm 92 we read, "Those that be planted in the house of the Lord shall flourish . . . they shall bring forth fruit in old age."

Some months ago the writer was privileged to visit the Dupont Estate, near Wilmington, Del., and to see in the vast conservatories of this multimillionaire, the beautiful flowers and glorious tropical fruits. They were flourishing marvelously because of the tender care of his army of expert gardeners. Cannot we, who are called "trees of righteousness, the planting of the Lord," trust the last Adam to tend all His trees in His garden according to the skillfulness of His hands and according to the loving concern of His heart? The Father has entrusted us to His watchful care. Just as the two cherubim that were made of one piece for the mercy seat ever had their eyes fixed upon that holy mercy seat, so the saint must ever look towards the Son of God, of whom that mercy seat is a type. Let us constantly gaze on the wounds that speak of His sacrificial death, and constantly exalt the Blood of the Cross that has washed us from our sins.

David here declares, "I will praise Thee to times age-abiding, because Thou didst effectually work." Verse 9, Rotherham. This verse surely takes us to Calvary, where the Son of God, having obtained eternal redemption for us by the shedding of His own atoning blood, cried out, "It is finished!" We have no uncertainty about this, we can say like David, "Thou hast done it!"

Surely it is comely to eternally sing His praise. And what better time is there to start our praising than right now? "Bless the Lord, O my soul: and all that is within me, bless His holy name."—S. H. F.

FILLED WITH THE SPIRIT

If you are filled with the Spirit there will be a gleam in your eye, and a thrill in your voice, and people will say, "God speaks through that man."—W. Y. Fullerton.

SOMEWHERE TO GO

New interest is being shown in the work of the Sunday School. Workers are finding it most profitable to attend District and Regional Sunday School Conferences, reporting the sessions evangelistic, deeply spiritual, and timely. Programs are carefully arranged and speakers are mightily used for arousing new zeal for the work.

Without charge we will send you three large enamel composite pictures of Conference groups at Gary, Akron, Philadelphia, Atlanta, Pensacola, Houston, Dallas, and Fort Smith. Place these attractive pictures about your building. Your membership will appreciate them and be encouraged to attend the next Conferences near you. Send 10c to merely cover postage and handling charges.

Important: Have you subscribed for **Our Sunday School Counsellor**? Subscribe today! Send 60c for a year's subscription; eight or more to one address, only 50c each per year.—Sunday School Department, Gospel Publishing House.

OPPOSED—BUT UNDAUNTED

(Continued from Page Nine)

happen to awaken them for an Easter prayer meeting, so calling their three little girls and the other worker and wife who live near by, they had a blessed time of prayer together. After that the seven of them lined up and marched through the bazar, singing songs of the resurrection and shouting Scriptures, according to the fashion of the Indian people in a procession. For instance, the leader will shout a couple of words, as 'Jesus Christ,' and the others respond together, 'Is risen from the dead.' They will use different sentences and then call in unison, 'Victory to the Lord Jesus Christ.' As they marched through the streets the crowds gathered and followed them, not a voice being raised against them that day. In front of the shop of one of their greatest opposers they sang and then Girja Dayal asked his little seven-year-old girl if she wanted to say anything. She raised her arm and shouted, 'Jesus Christ the Lord is risen from the dead. He is victor.' The people looked at one another, marveling, and asked why the Christians were so happy.

"Do hold up the hands of these workers, standing with us for real victory!"

MISSIONARY PRAYER REQUESTS

25 de Mayo, Argentina—Please pray for the conversion of businessmen who are taking an interest in our literature.—Alice C. Wood.

Santa Catarina, Brazil—Pray that we may be able to construct a much needed building for the work in Joinville and that doors may be opened in several cities where we expect to begin work soon.—Virgil F. Smith.

Sao Carlos, Brazil—Please pray for a spiritual awakening among the Catholics in Sao Carlos. Also pray for our new evangelist that God will make him a consecrated and responsible worker.—Lillian Flessing and Erma L. Miller.

Villa Salles, Brazil—Pray for the new converts and for those who are seeking the Holy Spirit. We hope to begin meetings in a town where the people are mostly Spiritists. Pray that a work may be established here.—Mabel Garcia.

Barquisimeto, Venezuela—Pray for an outpouring of the Spirit in the girls' home, and for funds to finish the buildings for our new work in the upper part of the city.—Hilda May Meyrick.

Katiduan, Philippine Islands—Pray that eight

families who moved to the government colony will continue to serve the Lord and that a chapel may be built there.—Pedro Collado.

Chicago, Illinois (Jewish Work)—Continue to pray for the salvation of Mr. Marenof. The Lord has opened the way for me to witness to him in a very gracious way.—Ruth Witt.

Ketchikan, Alaska—Pray for a man who came into our mission one Sunday night under the influence of liquor. He came to the altar, returned to the Lord, and went away happy and sober. He was on his way to Sitka and had to leave town right away; please pray that he may stand true.—Chas. C. Personous.

SUNDAY SCHOOL FACTS

Reports are now being compiled concerning the number and membership of our Sunday Schools. These facts will be presented at General Council in September.

We are handicapped in making this report due to the fact that 1,200 Schools have failed to give us their 1941 reports. Pastors can greatly help us and advance the Cause in general by urging Sunday School secretaries to report at once. A report form will be sent free for the asking.—Sunday School Department.

REPORTS FROM THE REAPERS

FAYETTE, MO.—Just closed a very profitable revival with Evangelist Myrtle Daniel of Kansas City. Seven were saved, and a time of refreshing and seeking the Lord was enjoyed by the saints.—Hallie Thompson, Pastor.

HELENA, ARK.—William B. McCafferty, Principal of South Central Bible Institute, Ft. Worth, Texas, was with us in a meeting, June 2-8, speaking on Prophecy. The people were greatly enlightened, and we were blessed by his coming. Brother McCafferty is a real devoted Christian and Bible teacher.—G. N. Robbins.

COY, OKLA.—We just closed a revival here, Ted Stephens, 324 N. Walnut St., Holdenville, Okla., Evangelist. Every family in the immediate neighborhood, except two, came to the meeting. Some of the people said they had not been to church for 30 years. Interest was fine and they gave excellent attention.—W. C. Crowder, Pastor, Freedom, Okla.

DEXTER, MO.—We just closed a successful 3-weeks revival, Al Ragsdale of Little Rock, Ark., doing the preaching. About 15 souls turned to Christ, and our Sunday School broke an all-time record. Several nights, our 50x70 ft. church was filled to capacity. Last Sunday I baptized 9 converts. Since our coming here last November, about 50 souls have turned to God.—Joel C. Dove, Pastor.

SAN AUGUSTINE, TEXAS—On June 5, a new church, the Beulah Assembly of God, located 8 miles east of San Augustine, was dedicated. Sectional Presbyter R. L. Bennett brought the dedicatory message. Evangelist Harlen J. Pate and others assisted in the service. We were wonderfully blessed during the day. Truly God is gracious. Pray for our little country church that it may become a soul-saving station.—Mrs. Alice Brewer, Secretary.

EL DORADO, ARK.—May 25—June 1 was a "week of prophecy" for our assembly, William B. McCafferty, principal of South Central Bible Institute, Ft. Worth, Texas, bringing the message each night. He was as his best in this week of Bible teaching. The hearts of the people were stirred. We now have a general knowledge of this age, its wind-up, the coming of the Lord, the millennium, etc., which we did not possess before. We thank God for Brother McCafferty.—"Keetah" Jones, Pastor.

COLORADO SPRINGS, COLO.—We are glad to report one of the best revivals ever held in our church. Brother and Sister Jack Pope, assisted by Miss Gaches, Dallas, Texas, were the evangelists. Souls

were saved and refilled, and two were baptized with the Holy Spirit. The presence of God was felt in every service. We feel that the church was greatly helped. Many people came into our church for the first time, and there was a good outside interest throughout the meeting.—Paul A. Fleming, Pastor.

SAN ANTONIO, TEXAS—The Lord has wonderfully blessed in a 3-weeks revival, giving us an outpouring of the Holy Ghost in almost every service. Many souls were saved, reclaimed, or filled with the Holy Ghost. There were several wonderful healings. It seems that the saints were all drawn closer to the Lord. Nine followed the Lord in water baptism. Many stated this was more like the old-time Pentecostal revivals than any they had seen in several years. Irma Boyd was the evangelist.—C. H. Owen, Pastor, Los Angeles Heights Assembly of God.

WYNNE, ARK.—June 1, I closed a 3-weeks revival here, in which 24 were saved, 17 baptized in water, 4 filled with the Holy Ghost, and 18 united with the church. A. N. Baum is the pastor. When he came to Wynne, there were about 10 or 15 in Sunday School the first Sunday. Now the Sunday School attendance averages about 100. The house is almost filled each Sunday night. I am acting pastor while Brother Baum is in a revival at Morgantown, Ind., and the power of God is falling. The church re-elected Brother Baum as pastor during the next year. I am open for evangelistic or pastoral calls.—Louie Shultz, General Deliverer, Blytheville, Ark.

PHOENIX, ARIZ.—The members of the First Assembly of God at 11th and Garfield Sts., are humbly and joyfully thanking God for what, in the opinion of many, was the greatest revival ever experienced by the church. S. W. Thomas, evangelist from the Southern California District, was with us for three glorious weeks in April, during which time many were saved, 17 were baptized with the Holy Ghost, and 20 testified to definite healing. It was a real Holy Ghost meeting, lifted out of the natural and carried on in the beautiful, harmonious operation of the Spirit of God. As far as could be determined, no young person having any connection with the assembly was left unsaved. On the closing Sunday afternoon, a thanksgiving service was held and 35 were baptized in water, some of them from neighboring assemblies. The outstanding feature of this revival was the utter lack of anything that would mar or hinder the working

of the Holy Spirit. It seemed to all of us that it was a precious gift of God's grace bountifully and perfectly given.

In March, 1939, Brother and Sister N. D. Davidson came from El Centro, Calif., to take the pastorate here. God has made their ministry with us a blessed and a fruitful one. Both church and Sunday School are enjoying a healthy growth under their capable leadership. Brother Davidson is also Superintendent of the Arizona District. During the winter months our Sunday School outgrew the present housing facilities, and we are planning on a new building. The Sunday School, in addition to its regular classes, maintains a rather unique home department, ministering to 48 sick and afflicted children in nursing homes.—Mary Casey, Reporter.

CHICAGO, ILL.—On Palm Sunday I began a pioneer work here and rented the North Shore Evangelical Church at 1527 Edgewater Ave., where the pastor conducts a morning service and an occasional book review. This minister is a Modernist with a definite socialistic emphasis in his preaching and book reviews. God has been precious blessing us here and the power of God has been falling in one service after another. A week ago Sunday night, in the opening song service, a message in tongues and interpretation came with a burning accusation that there were those present who were bound by habits of sin, with a stern call to repentance. Four held up their hands for prayer while a deep conviction of sin swept over the audience. One young man went out but the congregation later stood up and united in definite prayer that God would follow him. The next morning he could stand it no longer and I was called to come and pray for him. He came into a definite experience with Christ.

Last night a woman under the power of God sat on the church steps, after tarrying at the altar, and received her baptism just as this pastor was coming into the church. Then he came to the altar just as a young man, stretched out under the power of God, seemed about to come through to his Baptism. God gave me the opportunity to discuss Pentecost with him. I gave him my book, "The Faith of a Pentecostal Christian." There is a feeling among the saints here that God is going to baptize this man in the Spirit. Please join us in prayer for him.

We conduct services Sunday afternoon at 3:00, Sunday evening at 7:45, and Thursday evening at 7:45. Believers in the Chicago area are cordially invited to visit us.—Harry A. Stemme, Pastor, 1250 Ardmore Ave. Longbeach 3261.

"If, when injured, our first thought is revenge, we have injured ourselves more than any one else could injure us."

REST AWHILE

There is a time of rest
Beyond the pulse of day,
When Jesus meets thee on thy way,
To be thy guest.

There is a place of rest
Which loved disciples share,
And thou canst tell thy secrets there,
Upon His breast.

There is a need of rest
Beyond the world's control,
For aching heart and weeping soul,
By sin distressed.

IN LOVE WITH JESUS

Three hundred years ago Samuel Rutherford wrote from his place of exile: "O Lord Jesus, take wide steps! O my Lord, come over the mountains at one stride! O my Beloved, flee like a roe or a young hart, on the mountains of separation. Oh, that He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her Husband. Since He looked upon me, my heart is not mine own; He hath run away with it."

COMING MEETINGS

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

PUYALLUP, WASH.—Tent Campaign, July 6-27; Evangelist and Mrs. Paul Hild, Fargo, N. Dak.—A. B. Crabb, Pastor.

KEYSER, W. VA.—Tent meeting, June 22-Aug. 3; Clarence Trenum, Evangelist.—Pete Saleskey, Pastor.

KENNETT, MO.—Month of July; Booker Musical Evangelists of Florida.—E. L. Hance, Pastor.

HOSSTON, LA.—June 22, for 2 weeks or longer; Loy Bowens, Bright Star, Ark., Evangelist.—R. C. Ayers, Pastor.

SEBEWAING, MICH.—June 22-27; Edwin and Irma Anderson, Providence, R. I. Evangelists.—Horace Clark, Pastor.

LONGVIEW, TEXAS—Marshall Ave. and 4th St., July 6-; Carl Alcorn and Sister, Evangelists.—Lester P. Summers, Pastor.

RAPID CITY, S. DAK.—Assembly of God Tabernacle, July 6-20; Christian Hild, Evangelist.—M. C. Nelson, Pastor.

MACOMB, ILL.—July 6-20; Mary Jo Barnett, Electra, Texas, Evangelist.—A. G. Ferguson, Pastor.

CHELLENHAM, MD.—Gospel Tabernacle; June 29, for 3 weeks; Gay Benson, Evangelist.—Homer Peterson, Pastor.

GARDEN CITY, KANSAS—Meeting in progress, for 3 or 4 weeks; Evangelist and Mrs. W. Keith Reed, Grand Island, Neb.—By Evangelists.

JOPLIN, MO.—Tent Revival, southwest part of City; July 6, for 3 weeks or longer; Evangelist and Mrs. Guy M. Heath, Fort Morgan, Colo.—S. E. Williams, Pastor.

OSHKOSH, WIS.—June 25—: Esther Coffield and Evelyn Klefas, Evangelists, —Emery A. Johnson, Pastor.

ELVINS, MO.—June 16, for 3 weeks; Edith Swope, Roodhouse, Ill., Evangelist. —D. C. Plake, Pastor.

GREEN BAY, WIS.—Revival in progress; Virgil R. Jackson, Mt. Vernon, Mo., Evangelist.—E. A. Beck, Pastor.

KANSAS CITY, MO.—Tent Campaign, July—August; Sanders Brothers, Jefferson City, Mo., Evangelists.—A. A. Wilson, Pastor.

SEMINOLE, OKLA.—Prophetic and Evangelistic Campaign; June 30, for 2 weeks; Mr. and Mrs. W. B. McCafferty, Speakers.—Berl Dodd, Pastor.

WAUKEGAN, ILL.—City-wide tent revival, Glen Rock Ave. and Chapel St., June 22—; Anna B. Lock, Evangelist.—Allan Snider, Pastor.

TAZEWELL, VA.—Tent meeting, June 22—; Edna Koonce and Pansy Sample, St. Louis, Mo., Evangelists.—A. H. Morrison, Pastor.

SIoux CITY, IOWA—Youth revival, July 6—; Lillian Crouse and Karlene Burt, Pasadena, Calif., Evangelists.—D. A. Hastie, Pastor.

ELECTRA, TEXAS—July 1, for 2 weeks or longer; Edward Robinson of Houston, Evangelist, assisted by his brother Kenneth. —P. V. Chamless, Pastor.

ST. LOUIS, MO.—Page Blvd. and Marcus Ave., June 22—July 13; Percy T. and Dorothy King, Evangelists.—Fred Lohmann, Pastor.

NEW CASTLE, IND.—1128 S. 18th St.; July 5, for 3 weeks; Jack and Elita Staats Pope, Dallas, Texas, Evangelists.—Joshua G. Gott, Pastor.

WESTBROOK, ME.—June 17—July 6; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. H. H. Shelley is pastor. —By Evangelists.

NORTH HOLLYWOOD, CALIF.—Burbank Blvd. and Farmdale St., July 6—; Arthur S. Arnold, Oklahoma City, Okla., Evangelist.—F. T. Curry, Pastor.

AKRON, PA.—Pentecostal Tabernacle; meetings in progress for 4 weeks; Mal Kerr, Evangelist. Assemblies and pastors invited. This is a new work.—E. M. Murry, Secretary.

SPOKANE, WASH.—Tent, 5th and Division, July 6—Aug. 3; Christian Hild, Fargo, N. Dak., Evangelist. Under auspices of Glad Tidings Temple.—W. H. Boyles, Pastor.

WILMINGTON, DEL.—Deeper Life Conference, Calvary Pentecostal Church, 908 West St., June 26—July 6; John Wright Follette, New Paltz, N. Y., Speaker.—R. P. Hughey, Pastor.

WAYNESBORO, MISS.—In City Limits, on Highway 45; July 6, for 3 weeks or longer; Evangelist and Mrs. P. F. Kellett; Lila and Lois Jones, Gospel Singers.—Ralph E. Northrup Jr., Pastor.

FT. SCOTT, KANSAS—6th and Lowman, July 6—; Bertha Mae Blair and Rhoda Freeman, Evangelists. New work, need help from neighboring assemblies.—Douglas J. Friesen, Pastor.

EL PASO, TEXAS—Tent Meeting in progress at First Full Gospel Church, under direction of Harry Jaeger and William A. Cox Jr.—William A. Cox Jr., 804 Austin St.

MARION, OHIO—David and Herman Sts.; July 8, for 2 weeks or longer; Evangelist and Mrs. Jack Lucas. Neighboring assemblies invited to co-operate.—Mrs. G. C. West and Nola West, Pastors.

TUNKHANNOCK, PA.—June 22, for 3 weeks or longer; Beatrice Wells, Girl Evangelist. Near-by assemblies please co-operate. J. C. Hall is pastor.—Kenneth C. Clark, Secretary.

CHARLESTON, W. VA.—Tent Meeting, July 1—20; Guy Shields, Evangelist, assisted by Shield of Faith Trio. All near-by assemblies asked to co-operate in this effort.—James E. Adkins, District Presbyter, Box 295, Chesapeake, W. Va.

HAYDENVILLE (2 miles west of Okfuskee), OKLA.—Opening day for new Church, July 6. All-day service with basket dinner at noon. District Superintendent G. W. Hardcastle will preach dedicatory message, 2:30 p. m. Revival will begin with J. P. Mason, West Fork, Ark., as evangelist.—Otto Goins, Pastor.

DECATUR, ILL.—The Illinois District Council will conduct a great July 4th Rally in John's Hill High School. Services and Speakers: 10:30, C. E. McCarrall; 2:30, District Superintendent C. M. O'Guin; 6:30, C. A. services, Clarence Ferguson; and 7:30, A. N. Trotter. For further information write K. A. Auten, District Secretary-Treasurer, P. O. Box 606, Quincy, Ill.

KENTUCKY DISTRICT COUNCIL LOUISVILLE, KY.—The 7th annual Session of the Kentucky District Council will be held at Calvary Full Gospel Tabernacle, 2735 So. Fourth St., July 1—4. Arne Vick will speak each afternoon and night. District Superintendent O. E. Nash will speak each morning. For further information write Pastor J. J. Humphries, 2735 So. Fourth St., Louisville, Ky., or T. E. Gannon, District Secretary, 480 Curry Ave., Lexington, Ky.

GEORGIA-SOUTH CAROLINA DISTRICT COUNCIL The 8th annual Council meeting of the Georgia-South Carolina District will con-

vene at East Highland Assembly, 2111 Twelfth Ave., Columbus, Ga., July 2—4. Ministers and delegates are expected to attend and visitors are invited. Beds free; meals at reasonable cost. Visiting ministers from other Districts will take part. Jimmie Mayo, 2111 Twelfth Ave., is pastor. —S. W. Noles, District Superintendent, P. O. Box 1101, Columbus, Ga.; by W. W. Hurston, Secretary-Treasurer.

LOUISIANA DISTRICT COUNCIL The 5th annual session of the Louisiana District Council will be held in High School Auditorium, Westwego, La. (a suburb of New Orleans), July 8—10. All applicants for ministers' papers should meet Credentials Committee, July 8. District C. A. Convention, night, July 7. Rooms furnished ministers and delegates. For further information write the District Office, 205 Crosley St., West Monroe, La.—L. O. Waldon, District Superintendent; by E. L. Tanner, District Secretary.

TENNESSEE DISTRICT COUNCIL AND CAMP MEETING EAST NASHVILLE, TENN.—12th and Bosobel Sts. Camp Meeting, July 14—24; Tennessee District Council, July 22—24. Fred Vogler, Springfield, Mo., Day Speaker; George Hayes, Houston, Texas, Evening Speaker. Licensed and ordained ministers expected to attend. Parking space for house trailers. Visitors and local people taken care of as far as possible. J. B. McIntosh, 1200 Bosobel St., is pastor.—H. E. Waddle, District Superintendent; by Gobel Lawrence, District Secretary-Treasurer, P. O. Box 123, Columbia, Tenn.

CAMP MEETINGS

CEDAREDEGE, COLO.—Western Slope Sectional Camp Meeting, July 11—20. Millard E. Collins, Speaker. Write Pastor A. E. Hokanson, Cedaredge, Colo.

MARIANNA, FLA.—West Florida Camp Meeting, July 18—27. Write R. F. Hudson, District Superintendent, Box 395, Crestview, Fla.

BRISTOL, VA.—Camp Meeting, Pentecostal Park, Aug. 14—24. Chas. O. Neece, Speaker. Write W. T. Millsaps, Pastor, Pentecostal Park, Bristol, Va.

MOBILE, ALA.—Alabama District Camp Meeting, Savannah and Virginia Sts., July 9—20. D. P. Holloway, Speaker. Write Clyde C. Goree, Pastor, 53 Chidester Ave., Mobile, Ala.

STORM LAKE, IOWA—West Central District Camp, July 22—Aug. 3. Charles S. Price Speaker. For reservations write W. Glen McClure, 1308 Main St., Trenton, Mo.

DENVER, COLO.—Rocky Mountain Camp Meeting, 5700 S. Broadway, Aug. 7—17. A. A. Wilson, Speaker. Write J. E. Austell, District Superintendent, at above address.

(Near) STURGIS, MISS.—Mississippi District Camp Meeting and Council, Aug. 3—13. J. O. Savelle, Speaker. Write W. L. Kinsey, District Superintendent, 1810 25th St., Gulfport, Miss.

COBOURG, ONT.—Lakeshore Camp Meeting, July 20—Aug. 4. D. H. McDowell, Speaker. Write Pastor C. B. Smith, 50 Euston Ave., Toronto, Ont., Canada.

ROME, N. Y.—Central New York Camp Meeting, Lake Delta, Aug. 6—17. Ralph M. Jeffrey, Main Speaker. Write Robert T. McGlasson, 28 Vincent St., Carthage, N. Y.

FALLING WATERS, W. VA.—Potomac Park Camp Meeting July 27—Aug. 10. A. G. Ward and Niels P. Thompson, Speakers. Write Potomac Park Camp Meeting, Falling Waters, W. Va.

RAPID CITY, S. DAK.—Black Hills Camp Meeting, July 22—Aug. 3. Raymond T. Richey, Speaker. Write M. C. Nelson, District Secretary, 730 Quincy St., Rapid City, S. Dak.

SANTA MONICA, CALIF.—Pacific Palisades Camp Meeting, July 21—Aug. 3. Harry E. Bowley and General Superintendent E. S. Williams, Speakers. Write D. C. Stadler, Pacific Palisades, Calif.

(Near) OKLAHOMA CITY, OKLA.—Oklahoma District Camp Meeting, on Highway 66, 4 1/2 miles north of Oklahoma City, July 22—Aug. 1. Stanley McKPherson, Speaker. W. S. Bragg, District Secretary, Box 128, Okmulgee, Okla.

JEROME, IDAHO—Camp Meeting, Century Fair Grounds, July 18—27. Speakers: Guy Renfrow, Leonard Rogers, and District Superintendent Frank Gray. Write Pastor G. L. Coleman, P. O. Box 21, Gooding, Idaho.

ARROYO GRANDE, CALIF.—Southern California District Camp Meeting, Methodist Camp Ground, Aug. 8—17. W. T. Gaston, Speaker. Write Ben Hardin, Superintendent, 2515 S. Fremont, Alhambra, Calif.

SALEM, ORE.—Oregon Camp Meeting, on State Highway 99E, 9 miles north of Salem, July 7—20. District Convention on grounds July 8—11. Write Atwood Foster, Secretary, 317 Washington Ave., Cottage Grove, Ore.

NORTH TEXAS CAMP MEETING, on Highway 10, about 12 1/2 miles northeast of Denton, Texas, July 5—15, or longer. Bring your camping equipment. Plenty of good camping space. For information write pastor R. E. Ford, 313 S. Elm St., Denton, Texas.

LIVINGSTON, MONT.—Yellowstone Camp Meeting, Montana District, Miles Park, July 8—17. Watson Argue and

Frank M. Boyd, Speakers. Write W. Paul Jones, Superintendent, 1026 Third Ave. S., Great Falls, Mont.

SPRINGFIELD, MO.—Southern Missouri Camp Meeting, Central Bible Institute, July 8—18. Wm. C. McPherson, Speaker. Write Ralph M. Riggs, District Superintendent, 336 W. Pacific St., Springfield, Missouri.

EBENEZER, N. Y.—Western New York Pentecostal Camp Meeting, Evangelical Park, July 1—13. Speakers: Allan A. Swift, Flem Van Meter, and Stanley Cooke. Write A. T. Smith, 327 Seneca Road, Hornell, N. Y.

PRESCOTT, ARIZ.—Arizona State Camp Meeting, Church Conference Grounds, July 21—28. Wm. Burton McCafferty, Speaker. Write N. D. Davidson, District Superintendent, 1225 E. Fillmore St., Phoenix, Ariz.

HAMMONDSVILLE, OHIO—G o o d Samaritan Camp Meeting, near Bergholz, Hammondsville, and Route 164 from Salineville, Ohio, July 24—August 3. Clarence Jensen, Speaker. Write Mrs. Floy McCausland, Route 1, Hammondsville, Ohio.

GRASS LAKE, MICH.—Faholo Park Camp Meeting, 10 miles east of Jackson, Mich., July 19—Aug. 3. Speakers: Wm. I. Evans, Wm. E. Long, and District Superintendent G. F. Lewis. Write H. E. Eicher, 305 W. Ganson St., Jackson, Mich.

CLOVIS, N. MEX.—Camp Meeting, Southeast Section, July 4—13. J. A. Thomas, Borger, Texas, Main Speaker and Bible Teacher. Mr. and Mrs. Joe Nash of San Jon in charge of music and singing. Bring bedding and cooking utensils. Write Roy H. Stewart, Pastor, 313 W. Grand Ave.

PETERSBURG, ILL.—Illinois District Camp Meeting, Old Salem Chautauqua Grounds, July 18—27. Speakers: T. J. Jones, A. N. Trotter, Mr. and Mrs. James Clark, Clarence Ferguson, and District Superintendent C. M. O'Guin. Write C. M. O'Guin, P. O. Box 512, Rockford, Ill.

LExINGTON, NEBR.—Nebraska District Camp Meeting, one mile west of Lexington, on Highway 30, Aug. 15—24. Wm. F. McPherson, Speaker. A. M. Alber, District Superintendent, 831 N. Kansas Ave., Hastings, Nebr.

FT. WORTH, TEXAS—Texas District Camp Meeting, School Grounds, 2100 Belle Ave., Aug. 1—10. Speakers: William F. McPherson and T. J. Jones. Write F. D. Davis, District Superintendent, Route 1, Box 420, Ft. Worth, Texas.

(Near) FOND DU LAC, WIS.—Camp Byron Camp Meeting, 10 miles southwest of Fond du Lac, Aug. 7—17. W. I. Evans, Bible Teacher; D. P. Holloway, Evening Speaker. Write D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.

GREEN LANE, PA.—Maranatha Park Camp Meeting, Eastern District, July 11—Aug. 10. Night Speakers: D. H. McDowell, W. A. Brown, Flem Van Meter, and Watson Argue. Bible Teachers: J. R. Flower and A. A. Swift. Write Maranatha Park, Box 113, Green Lane, Pa.

CHERRY TREE, PA.—Living Waters Camp Meeting, 20 miles northeast of Indiana, Pa., on Routes 80 and 843, Aug. 1—17. Flem Van Meter, Night Speaker; Myer Pearlman, Bible Teacher. Write Alfred Buckley, 1230 Leishman Ave., New Kensington, Pa.

FRAMINGHAM CENTER, MASS.—New England District Camp, July 23—August 3. Route 9. Speakers: R. E. McAlister, Bible Teacher; D. P. Holloway, Evangelist. Credentials Committee will meet July 29—31.—Roy Smuland, District Superintendent; by H. H. Shelley, District Secretary, Cumberland Mills, Md.

KANSAS CAMP MEETINGS WOODSTON-ALTON (3 miles east of Woodston, on Highway 24), July 24—Aug. 3. Evangelist George Hayes, Night Speaker. Mr. and Mrs. Paul Weidman, Missionary Speakers. Tent and cots rented on grounds. Meals in dining hall. For information and reservations write Okra Gaddis, 504 N. Market St., Caldwell, Kansas.

ATTICA-SHARON (6 miles west of Attica, on Highway 160), Aug. 7—17. Evangelist George Hayes, Evening Speaker. Ralph M. Riggs, Morning Speaker. Mr. and Mrs. Paul Weidman, Missionary Speakers. Tents and cots rented on grounds; bring own bedding and camp equipment. Meals in screened-in dining tent. For information or reservations write Okra Gaddis, 504 N. Market St., Caldwell, Kansas.

Good gospel books from Gospel Publishing House obtainable at each camp.—V. G. Greisen, District Superintendent.

NORTH LITTLE ROCK, ARK.—Arkansas District Camp Meeting. Gospel Tent, 22nd and Pike Ave., July 10—20. Raymond T. Richey, Main Speaker. Revival services, Divine Healing services, and Bible teaching. Write David Burris, Superintendent, Box 436, Hot Springs, Ark., or T. I. Gotcher, Pastor, 1201 W. 22nd, North Little Rock, Ark.

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

MERCER, MO.—Fellowship Meeting, July 21. Basket dinner at noon. Glen McClure is presbyter.—J. C. Snyder, Pastor.

CAPE GIRARDEAU, MO.—C. A. Rally, afternoon, July 6. Gale Jackson, C. A. Presbyter.—Mrs. L. C. Ramsey, C. A. Secretary, Chaffee, Mo.

PRINCE FREDERICK, MD.—Fellowship Meeting, July 4. Services—10:30, 2:30, and 8:00. Lunch served on church grounds. All cordially invited.—Curtis Blewitt, Pastor.

FREEDOM, OKLA.—All-day Fellowship Meeting, July 8. Dinner on grounds. C. A. Rally at night.—W. C. Crowder, Pastor.

DENVER, COLO.—Northern Colorado Sectional Fellowship Meeting, 5th and Fox Sts., July 14. G. B. Cunningham is pastor. Services 2:30 and 7:30.—P. V. Jones, Presbyter, Ft. Collins, Colo.

ELMER, MO.—Brookfield Sectional Fellowship Meeting, July 7. Services 10:30, 2:00, 6:30 Young People's service, and 8:00. Presbyter L. B. Bell in charge.—V. Lenzy Hertywek, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Landmark Church, Helen and Emma Aves., West Walnut Manor, July 13, 2:30 p. m. Clarence Weigand, Pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

LExINGTON, MO.—Kansas City Sectional Fellowship Meeting July 7. Services 10:30, 2:30, C. A. Rally 7:45. Basket dinner, please bring yours.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

NORTH TAZEWELL, VA.—Appalachian District Camp Meeting, Aug. 1—10. A. C. Bates, Ft. Worth, Texas, Speaker. Committee: A. H. Morrison, Berwind, W. Va., Chairman; James Earls, Mt. Hope, W. Va., Secretary; Earl Stuckey, Berwind, W. Va., Treasurer.

COLUMBUS, GA.—Annual C. A. Convention, Georgia-South Carolina District, East Highland Assembly, 12th Ave. and 22nd St., July 4, in conjunction with District Council, July 2—4. Special speakers morning, afternoon, and evening. Bring instruments. For further information write Mrs. J. B. Woolums, District C. A. Secretary, 882 Berne St. S. E., Atlanta, Ga.

CLEVELAND, IND.—Annual 4th of July Southern Indiana Fellowship Meeting, Cleveland Camp Ground on National Highway 40, 26 miles east of Indianapolis, 40 miles west of Richmond, in beautiful grove. Bring basket lunches. Convenient eating places and good water. Special speakers. Three services. Committee on Arrangement: E. J. Bruton, Bloomington, Chairman; Thos. Paino, Indianapolis, and Howard R. Davidson, Lebanon, Secretary-Treasurer.—Howard R. Davidson.

OPEN FOR CALLS

Evangelistic or Pastoral Curtis I. Myers, Hamburg, Ark.—"Have had pastoral experience in different churches and Districts; 7 years in the ministry, in fellowship with General Council."

MISCELLANEOUS NOTICES

NEW ADDRESS—726 East 15th St., Oakland, Calif.—E. Wm. Anderson.

NEW ADDRESS—Jackson St., Summerhill, Pa. "Have accepted the pastorate of the South Fork, Pa., Pentecostal Assembly." —M. Mastro Matteo.

NOTICE—We should appreciate hearing from people who have friends or loved ones stationed at Fort Bliss, so we can contact them and invite them to our church and tent meeting.—William A. Cox Jr., First Full Gospel Church, 804 Austin St., El Paso, Texas.

NOTICE—We shall be glad to hear from relatives or friends or soldiers stationed at Barksdale Field, near Shreveport, La. We have an Assembly of God near by. Will invite them to service or be of any other help to them that we can.—J. B. Kelley, Box 83, Barksdale Field, La.

FOR SALE—Tent, 28x50 ft., fair shape; complete with poles and wiring; about 70 ft. of side wall; in service now. Price \$60.00.—Joe Orcutt, Bluejacket, Okla.

MISSIONARY CONTRIBUTIONS

Table with columns for location and amount. Includes entries for ALABAMA Andalusia A of God (\$11.00), ARIZONA Personal Offerings (5.21), ARKANSAS Personal Offerings (38.75), and many others.



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Humphrey Crooked Creek A of G	1.12	Windsor A of G SS & CA	7.77
London Assembly of God Ch	1.00	CONNECTICUT Personal Off.	10.00
Manila Milligan Ridge A of God	2.16	Danbury Pen Tab & Primary Class	9.69
McGehee Assembly of God	9.00	New Haven Full Gospel Assembly	40.00
Parkdale Empire Assembly of God	2.50	Union City Full Gospel Tab	25.09
Pine Bluff A of G SS & WMC	19.23	DIST COLUMBIA Wash F G A	109.00
Poyen Assembly of God Church	5.50	FLORIDA Personal Offerings	99.00
Reader Assembly of God	5.00	Bartow Victory Tab A of G Ch & SS	3.00
Russellville Liberty Grove CA	1.00	Bratt Assembly of God	3.55
Sweet Assembly of God	5.72	Cross City First A of G SS	1.00
Wynne Assembly of God	2.50	Lakeland Assembly of God	17.30
CALIFORNIA Personal Offerings	313.17	Lithia Holiness Church	3.00
Arvin Assembly of God	12.27	Noma Assembly of God	1.44
Bakersfield Full G T M B C	4.00	Pensacola First A of God	8.15
Bellflower Assembly of God	22.00	Plant City Mt Zion A of G	4.00
Bellflower Full Gospel Tab	50.00	St Petersburg A of God Tab	25.00
Benicia Trinity Full Gospel Mission	11.80	Sanford Assembly of God	10.00
Berkeley Full Gospel Church	18.80	Tampa Oak Park Holiness Church	12.00
Blue Lake Gospel Lighthouse	3.40	Winter Haven Assembly of God	5.00
Campbell Pentecostal Mission	8.75	GEORGIA Personal Offerings	3.00
Chico Assembly of God	6.85	Augusta Full Gospel Tab SS	11.31
Coalinga Pen Full G Mission SS	12.32	Columbus North Highland A of God	66.67
Delano Full Gospel Ch & SS	8.25	Columbus Riverview A of G	1.35
Delano Full Gospel Ch CA	6.50	IDAHO Personal Offerings	4.69
Dunsmuir Pen A of God	51.25	Aberdeen Gospel Tabernacle	12.25
Escalon Glad Tidings Assembly	17.01	American Falls A of God	11.07
Glendale Bethel Chapel CA & WMC	31.77	Boise Assembly of God	10.00
Healdsburg Full Gospel Assembly	5.00	Buhl Assembly of God	2.60
Hollister Full Gospel Tabernacle	17.49	Hansen Assembly of God	3.20
Kerman Grace & Truth Tab SS	13.70	Jerome A of God Ch & SS	3.57
King City Full Gospel Ch	9.00	Mullan Full Gospel Assembly	2.38
Laguna Beach Evangel A of G & SS	3.13	New Meadows Little Salmon A of G	3.05
Lakeport Full Gospel Assembly	2.41	Payette Assembly of God & CA	18.35
Lancaster First Pen Church	1.22	Wendell Assembly of God	2.67
Los Angeles Bethel T S P G	66.00	ILLINOIS Personal Offerings	55.99
Los Angeles Trinity A of God	44.06	Aledo A of God Full Gospel Tab	5.82
Los Banos Full Gospel A of G CA	5.00	Alton Edwards St A of God	5.00
Los Banos F G A of G Ch & SS	6.09	Belleville Full Gospel Tab & SS	44.44
Los Gatos Gospel Lighthouse	18.65	Blue Island Full Gospel Mission SS	10.00
Madera Pentecostal Tabernacle	15.76	Chicago Austin Gospel Church	6.00
Martinez Assembly of God	3.72	Evanston Assembly of God	4.50
McCann Fruitland Ch A of G	7.78	Grafton Assembly of God	2.00
Modesto Bethel Ch CA & Jr CA	46.00	Holiday A of God Ch	1.32
Modesto Pentecostal Assembly	2.58	Joliet Full Gospel Tabernacle	7.50
Monrovia Full Gospel Assembly	29.00	Mascoutah Full Gospel SS	2.37
Morgan Hill Full Gospel Ch	22.91	nameoki Com Heights A of G & SS	1.00
Nevada City Bethany Ch	9.00	Paris A of God Stone Ch	4.98
North Hollywood A of God Ch Jr CA & WMC	160.00	Paris Full Gospel Assembly	2.28
Oakdale Bethel Tabernacle	12.25	Peoria Full Gospel Church	58.00
Oakland First Pen Church	235.83	Plymouth Assembly of God	11.50
Pacific Grove First Pen Church	48.41	St Elmo Assembly of God SS	2.09
Palo Alto (East) Com Ch	20.00	Waukegan Pentecostal Church	5.00
Palo Alto Glad Tidings Tab	11.40	INDIANA Personal Offerings	31.00
Pasadena So Calif B C P Class	20.00	Evansville Faith Mis A of G SS	1.00
Perris Womens F Miss Society	2.60	Hammond Full G Tab & Inter B C	6.00
Pittsburg A of God & Jr Church	11.29	Indianapolis Riverside Tab	19.38
Red Bluff Bethel Temple Ch & SS	5.00	Indianapolis Trinity F G Miss SS	3.00
Redlands Assembly of God	39.50	Indianapolis Woodworth-Etter Tab	65.00
Reedley Full Gospel Tabernacle	30.00	La Fayette Assembly of God SS	11.00
Riverside A of God & SS	16.85	New Albany Full Gospel Tab	6.86
Riverside Jurupa Heights A of G	12.00	Roselawn Full Gospel Tab	1.00
Rohnerville Pen Assembly of God	3.56	IOWA Personal Offerings	37.50
San Bruno Assembly of God	2.10	Clinton Full Gospel Tab	20.56
San Diego Glad Tidings Assembly	10.19	Clinton Full Gospel Tab CA	1.00
San Fernando Gospel Tabernacle	18.91	Confidence Assembly of God	3.00
San Francisco Bethel F G A	50.00	Fort Madison Assembly of God SS	14.17
San Jose Upper Room Pent Mis	47.53	Fort Madison A of God CA	2.50
Santa Cruz Glad Tidings Tab	33.00	Gray Assembly of God Ch	10.00
Santa Monica Calvary Pen Ch	42.00	Knoxville A of God & CA	3.38
Scima Full Gospel Tab	27.32	Noville Full G A of God	6.65
South Gate Bible Assembly	23.79	Newton Assembly of God	10.15
Tulelake Full Gospel Ch	6.36	Oelwein A of God Church	1.09
Vacaville Bethel Full Gospel Ch	5.75	Storm Lake Assembly of God	1.60
Ventura Full Gospel Ch	8.04	Woodbine Full Gospel Assembly	6.94
Willits Full Gospel A & SS	6.58	KANSAS Personal Offerings	18.00
Yucaipa Full Gospel Assembly	8.50	Baxter Springs A of G SS & Jr CA	7.00
COLORADO Personal Offerings	5.00	Dighton Assembly of God	2.14
Ault Full Gospel Tabernacle	3.34	Dresden Assembly of God & CA	2.93
Buena Vista Assembly of God	4.00	Edna A of God & SS	16.50
Cortez Assembly of God CA	1.00	Galena Assembly of God	15.45
Denver Asamble de Dios FMC	5.00	Garnett Assembly of God Ch	1.71
Englewood A of G Tab & SS	8.27	Iola Assembly of God SS	.50
Greeley Assembly of God	14.07	Kansas City Berean A of G CA	3.00
Hasty Jesus Saves F G Miss	.75	LeRoy Assembly of God	3.07
Keesburg Prospect V Com Ch SS	9.46	Morland Assembly of God	2.25
Leadville Assembly of God	5.00	Ness City Assembly of God SS	4.49
Longmont Full Gospel Church	21.03	Newton Assembly of God	20.95
Paonia Pent A of G SS	6.21	Paola Assembly of God	1.24

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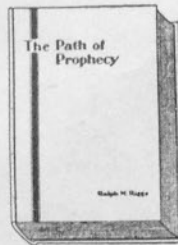


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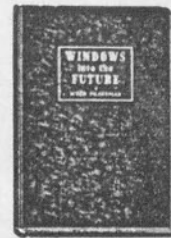
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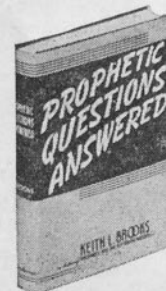
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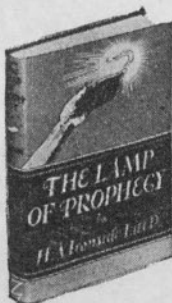
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