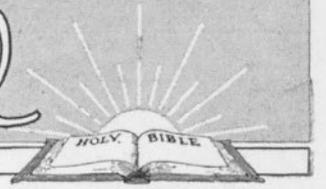




NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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

SPRINGFIELD, MO., AUGUST 9, 1941
NUMBER 1422

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

How to Grow in Grace

Ernest S. Williams

IN salvation a germ of divine life has been imparted to the believer. It is more than a germ; it is the spirit of life from God; but we shall consider it as a germ, since it is life from which fuller life may grow. From this spiritual beginning man is to grow, first the blade, then the ear, finally the full corn in the ear." What a marvelous thing is life. We have seen seeds; they may have been of morning glories, or some other seed, planted in the ground. Soon the tender shoot is pushing its way through the earth. A stiff crust of earth may lie above it, but it pushes on upward, forcing the hard crust before it. Feel the tiny shoot. It is tender and pliable. Squeeze it a little, and it crushes in your fingers. How is it possible that such a tender thing can force its way against the crust of earth that lies above it? It is possessed with life, the vitality of a living thing being in it.

Put a live thing into proper environment, give it proper care, and you need not worry about growth. It is natural for a living thing to grow. "Behold the lilies of the field, how they grow." They do not grow as the result of effort. They grow because of life which they possess.

Put the Christian into proper environment, give him proper care, and you need not worry about growth. It is as natural for those

who have spiritual life to grow as it is for natural things having life to grow. Who by taking anxious thought can add one cubit to his stature? And who by taking anxious thought can make his spiritual life grow? Growth comes from life, not from anxiety. Anxiety may even retard growth. The consecrated Christian needs to trust, not to worry. Were a farmer to worry from the time he sows the seed until the time of harvest, how unhappy would his life be. He would soon become an old man, stooped with care. He

sows his seed believing there is life in the seed which, when brought into proper contact with mother earth, will cause it to spring forth and grow. He does not try to gather grain as soon as the sprouts shoot through the ground. He knows there must be a period of growth and development before the harvest can come. Only if he sees the plants are withering and blasted does he worry.

Jesus would have us to trust and not to be overcharged with anxiety. Take no anxious thought for the morrow, concerning either natural or spiritual development. If God so clothe the grass of the earth, shall He not much more clothe you? Clothe your body with clothing, and clothe your soul with salvation? Having placed our lives in the hands of Jesus it pays to keep them there, believing that He is "able to keep that which we have committed unto Him against that day."

The growing plants face all kinds of conditions. They pass through cold and heat, wet weather and dry, windy weather and calm. Were they human, their feelings would vary greatly, and sometimes rapidly. The Christian passes through various states, stages, and feelings. Being possessed not only with the power to feel, but also with the power to reason, he often becomes concerned. He interprets the cold, or the

(Continued on
Page Four)



Unto the hills around do I lift up
My longing eyes.
Oh, whence for me shall my salvation come,
From whence arise?
From God the Lord doth come my certain aid,
From God the Lord who heaven and earth
hath made.

He will not suffer that thy foot be moved;
Safe shalt thou be;
No careless slumber shall His eyelids close
Who keepeth thee.
Behold! He sleepeth not; He slumbereth
ne'er
Who keepeth Israel in His holy care.

Believing to See the Glory of God

William F. McPherson at the Southern Missouri Camp Meeting

JESUS said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh, for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" John 11 :39, 40.

Notice with me for a little while, Lazarus as a dead man and as a live man. In God's sight, every sinner on earth is dead. Dead! I don't care how much you strut, how much you give, how much you pray, unless you have been born of the Spirit you are a corpse. And that is the reason there is such a smell going up in a lot of the churches all over the country! The church has been filled with dead folk. We have become so interested in church membership, and so stirred about finances, that we have let the bars down so low that any old pig that wants in can get in!

You say, "That is not in Pentecost." We had better watch our coast. We are on dangerous ground. We are not the first people who have shouted, and we are not the first people who have had the victory. But I know a lot of people that had a shout and had the victory, and they have lost it because of this very thing. God placed the church in the world as a means of salvation, but the devil has placed the world in the church to destroy that means. A ship in the ocean is wonderful, but the ocean in a ship is dangerous. A man said to me—in the Assembly of God movement, if you please—not so many months ago, "We don't have to be so careful about mentioning some of the things we do not stand for. We take them in and deal with them after they get in." I said, "If you get a snake in your bosom, you have something that is going to put poison in your system, that is going to kill you." If you are going to deal with the devil, deal with him outside. God save us from this thing.

If a lot of preachers had been there when Jesus started crying and praying, they would have said, "We don't believe in all this emotional religion. Now, Jesus, you just dry your tears, stop your crying. We have got the chairman of our membership committee here. Brother Smith will roll the stone away. He will bring Lazarus out; he will wash him and clean him up. We will baptize him and take him into the church and give him a place." You say, "That's foolish." It is no more foolish than taking a sinner into the church.

Lazarus did not need baptizing, he did not need a new suit. He was dead and needed life. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Jesus Christ is the very source of life. Brother, when you came to Calvary you came to life; you came to the very fountainhead.

Now when Jesus was speaking to His disciples about Lazarus, He did not call this death. He said, "Lazarus sleepeth." It is not an act; it is a condition. The disciples could not understand that language,

and He had to qualify it. And when He came to the scene we have here, immediately they began to criticize Jesus because He was too late. But Jesus is never too late. They said, "If only the Master were here." When Lazarus was sinking deeper and deeper into his final sickness and into death, they over and over again repeated, "Oh, that the Master were here!" And they waited for Him, until finally Lazarus took the last gasp. And then they said, "It is over."

Why did Jesus wait? I will tell you why He waited. I will tell you why He has waited for us. He wants to move us out of the natural into the supernatural. We talk about the supernatural. We say our religion is supernatural, but the Lord Jesus Christ wants us to have a supernatural ministry. We have some preachers who cannot possibly preach unless they have papers. Listen: the credentials of the early church were not papers. Their credentials were signs and wonders. Thank God for the credentials, and thank God for the recognition of this wonderful movement—I think it is the best this side of heaven—but if I never had a paper I would preach the gospel. Hallelujah! I would still serve God. Glory!

They said to Jesus, "If you had been here four days ago there might have been some hope; but it is too late now." Jesus began to talk to Martha about the resurrection. She began to talk about resurrection out yonder. He said, "Martha, this is the Resurrection, right here. You have been saying, 'If the Master had been here,' but thank God, I have arrived. I am here. Martha, when you have Me you have the resurrection." In other words, "I am here to meet every need, regardless of what it is. Never mind the circumstances."

Abraham waxed strong looking at the promise. We get weak looking at the circumstances. The promise—the promise! I would to God that God's people had as much confidence in God as they have in the milkman. I would to God that you had as much confidence in God as you have in Sears Roebuck or Montgomery Ward. I believe God is just as reliable as Sears Roebuck. I believe that if we put in an order with God, the goods will be delivered. O God, help our unbelief!

Jesus said, "Martha." He turned her away from that far-off resurrection, and turned her to Himself. He said, "I am here to meet your need." They said in one place, "We want bread." Jesus said, "I am the bread." They said in another place, "We want to know the truth." He said, "I am the truth." In another place they wanted life, and He said, "I am the life." In another place they wanted to see the Father, and Jesus said, "If you have seen Me you have seen the Father. . . . I am in the Father and the Father in Me."

If you want to know how God would have acted in this world, look at Jesus. If you want to know how God would act in the home, look at Jesus. No, not as some teach

that Jesus is the Father and the Holy Ghost. Don't get scared of me. Jesus is God fixed up so that you and I can get hold of Him.

Thousands of people have never really gotten a look at Jesus. One day I got a look at the real Christ, and I grabbed a soapbox and got out on a street corner and began to tell people about Him. I did not sit around waiting for some superintendent to open up a good church for me, or pull some wires. I did not send out a dozen applications. I grabbed a soapbox and rushed to the street corner.

A few years ago a woman came to me who had been in the Baptist Church for years, had had a Sunday School class, was the superintendent of that department, a wonderful mother. She had a next-door neighbor who was going to the devil as fast as she could. She had heard that bad folk were getting saved, worldly people who were just going to the devil were getting saved at the tabernacle. She knew this woman needed to come in contact with people like that because she was bad. She brought her out to the meeting one Sunday night. God helped me preach Jesus to her, and when I made the call to prayer, this sister took the arm of this woman and led her to the prayer room, then motioned to me to come to the prayer room. I went in and she whispered to me, "This woman needs the Lord." I knelt down and started to pray, and God blessed my heart. I felt a pull at my sleeve, and it was the woman who had brought her. And she said, "Brother, pray for me; I am not saved either." I offered prayer for her, and God came down in a marvelous way and saved them both. Later she received the Baptism in the Holy Spirit. I baptized her in water and the Lord marvelously and wonderfully healed her.

About a week and a half later, she came to me and said, "Brother McPherson, if I go out and get a Sunday School class, may I teach?" I had some people whom we wanted to appoint as teachers. I had begged them and pleaded with them, and handed them a class on a platter, and yet they did not want to teach. They were saved and filled with the Spirit. And this woman said, "If I go out and get the Sunday School class, may I teach it?" I said, "Sister, you may have any spot in this tabernacle you want."

She came in off the streets with five little ragged boys. I wish you could have seen them; they were a mess. She came walking down the aisle as if she was a general in the army. Her face was lit up like the sun. She came to me two Sundays afterwards, and she said, "Those boys don't know a thing in the world about religion. I want you to pray with me that God will save them." I said, "All right. Let's not pray God to save your class; He saves individuals."

Some of you, when you want a revival in your town, you start praying for God to save the town. He will never do it. He

does not save towns. That is not the way you get a revival. The reason you and I are shouting victory is, somebody began to pray for us. It looked as if we would go to hell if they did not pray for us. And we would too. My wife was the only person who prayed for me. We lived in the city of Chicago. If she had been praying for God to save Chicago I still would have been a sinner. She began to talk to God about William McPherson, and she said, "I will die before I will let the devil have him." She began to fast and pray and stay behind the scene for the individual. Somebody prayed you through. Oh, listen, whenever the saints of God pray for individuals, and begin to talk to heaven about Paul Jones and Bill Smith, something is going to happen. Amen! My wife prayed for me. It is always encouraging for me to find a wife praying for some good-for-nothing husband. When I see him getting as mean as the devil himself, I say he is getting pretty close to heaven; because the more you bring conviction on them, usually the meaner they get. Half a minute before I was converted, I was the farthest away from God, and in a hopeless condition. Don't get discouraged if they seemingly get meaner!

I had to get a look at Jesus. The thing we want today is to see the real Christ, the supernatural Christ. Sometimes He is not revealed unless there is a break and there is a tearing up of our own little interests and a tearing down of our own little plans. The two walking on the road to Emmaus did not see the real Christ until they sat down together. He stood outside the gate. The Word says He made as if He would go on, but they were gentlemen enough to invite Him into their home. He was gentleman enough not to push Himself in. There are lots of people in the world who are not gentlemen and ladies enough to invite Jesus in; they let Him stand outside. They are not ladies and gentlemen enough to invite Jesus into their home. You would not leave your pastor out there; you would not leave your neighbor out there; but some of you leave Jesus out there. Jesus wants to get into your plans, into your thinking, into your acting.

Jesus is invited in, and they sit down. They recognize Him in sitting, not in going. There is a secret place in the most High. *A secret place.* And those hours alone, those hours with the world shut out, is when Jesus reveals Himself.

Sometimes things happen in our lives, but thank God for Romans 8:28. Things have happened in my life that I could not for the life of me understand. Seemingly, I was ruined. But thank God, out of ruination there came something wonderful. Hallelujah!

Gideon strutted ahead with a big army. God had to take the strut out of Gideon, move him out of the natural into the supernatural. He said, "Gideon, you have too many men. Give them a chance to go back, and you will find out." He gave them a chance, and twenty-two thousand of them left him with a small army of ten thousand. Still there was too much strut. God said, "I will show you something. Everyone that laps the water like a dog, him shall you set by himself; likewise everyone that bows down upon his knees to drink." Why, the

word "dog" is enough to take all the strut out, isn't it? Jesus said to the woman, in effect, "Before I can set you down at the table, you must be willing to eat the crumbs under the table." The Lord said to Gideon, "By the three hundred men that lapped will I save you. These you can trust."

When seated at the table, before Jesus was revealed to them, He had to take their bread—which represents life—and break it. I can see Him as He takes the loaf and breaks it, and as His hands turn I can hear them whisper, "Look at those hands! Nailprints! Why, those hands came from the cross. We thought He was dead. Look at the nailprints!" Thank God, He did not break the loaf until He had blessed it. He never breaks the loaf until He blesses it. This morning I say from the depth of my heart, "Break it as often as you want to, Lord, if you will bless it." There He holds the broken loaf. This is the hand that holds the broken loaf. There are nailprints in the hands, so don't be afraid. He can hold the broken loaf.

Listen! God's love was made real to us, and we recognize it—not a whole loaf, but yonder, on Calvary's brow a broken loaf. There I see the love of God.

He slips away from the table, and they say to one another, "Did not our heart burn within us, while He talked with us by the way? We ought to have known who this was." They go back over the same road; they have a different step now. "Where are you going?" "Oh, we had a vision! We saw the real Christ. We are going back to Jerusalem, going back to our ministry, going back to our hard church, going back to the old home place where we can have a revival. We have had a vision of the real Christ."

All power! That is exactly what He was trying to get Martha to see. "Martha, I am here to meet your need. I am here to give life." "How are you going to give life, Jesus?" "I give life by making a dead person a part of Myself." He placed me into Himself. I am alive this morning! Why? Because I have God's life, I have the resurrection life, I have Jesus' life. He says, "I am the Vine, ye are the branches."

How much of the divine can I have? I can have as much of the divine as Jesus had of the human. He had enough of the human to make Him the Son of man; I have enough of the divine this morning to make me a son of God. Alive! Resurrected! Not going to be. We talk about we are going to be resurrected. I went to the cross with Him; I died with Him; I arose with Him; I ascended with Him, and I am seated at the right hand of the Father with Him. I am in Christ, and Christ is in me!

Listen to what He says to Martha: "I am the resurrection, and the life. If you have enough faith, you shall see the glory of God." One of our troubles is, we try to get things from God because of our holiness; and we are defeated sometimes because we feel we are not good enough. We think, "I am not good enough to get anything from God." It is not my goodness, thank God, it is the goodness of Christ. And if I am in Christ, the Father can no more deny me than He can deny Jesus. Every time God looks at me, He sees Christ. Amen! Amen!

Martha went to Mary. Mary was back home; she had sent Martha to meet Jesus.

Martha went back to Mary, and she called her secretly. One of the saddest things on earth is the way we have twisted God's program around. We build a house, and we put out a shingle, and we say, "God, go out in the highways and byways, and get them to come in." That is not God's way. God never told us to hang out a shingle. The command of the Lord Jesus is for us to go—go—go! Oh, may He help us today, put a "go" in us! We are sitting here and calling, "Come," but the Master is still saying to us—"Go." We are praying, some of us, until we are blue in the face, "O God, go into the highways and byways, and compel them to come in!" God told *you* to do it.

It is wonderful to call them from the pulpit; it is wonderful to reach them by the printed page; it is wonderful to call them over the air; but some have to be called secretly—secretly—secretly. You pastors possibly would be amazed to know how many of your people are handpicked people. We are not carrying on this program with revivals alone, or evangelism. Bless your heart, the biggest number of them are handpicked. They were called secretly. People have got under the burden and have gone and talked with them, got hold of them secretly, led them off somewhere and had a heart-to-heart talk with them.

I had a marvelous thing happen to me, which will show you how it works. Two or three years ago, coming north—just twenty-five miles north of Atlanta—a big storm came up, and my car swerved off the road, rolled down the embankment and stopped about six inches from the edge of a cliff. I had a premonition something was going to happen, and I started to pray. It is a good thing to be prayed up ahead.

I got out of the car, a number of people gathered, and the rain was pouring down. I looked at my car. A man said, "Look at where it is sitting!" It was sitting right close to the edge, and I threw up my hands and began to praise God. And he said, "God had something to do with it." Down the road there was a mechanic. I got hold of him and he looked at the car. He said, "I cannot do anything for you. There is a concern in Atlanta; I will take you there." I said, "I have no money. I have only enough to take me to Kansas City." He said, "That's all right. I will take care of it." They pulled me back to Atlanta, took me into a big garage, and a fellow came up to me and said, "Isn't your name McPherson? Aren't you Evangelist McPherson?" I said, "Yes, sir." He said, "You don't know me. My name is John So-and-so. A few months ago you got hold of a car and drove me out into the woods one Saturday afternoon, and prayed for me until you got me through." I said, "John, are you still saved?" He said, "I've got the Baptism!"

Later he said, "Brother McPherson, these people who own the garage are Pentecostal. The people here are all Pentecostal." And they began working on that car, and you never saw such working in your life! I had called this man secretly, and cast my bread upon the waters and I gathered a little loaf down here. Jesus said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Encouragement to Pray

A True Story by Dr. H. A. Ironside

A number of years ago it was my privilege, while in the city of Los Angeles, to attend a Bible conference at which the late Dr. D. M. Stearns of Germantown, Pennsylvania, at that time, was the main speaker. On one particular occasion he had a question hour, and among the questions there was one that I never forgot. It read something like this: "If you had prayed all your life for the salvation of a loved one, and then you got word that that person had died without giving any evidence of repentance after having lived a sinful life, what would you think, both of prayer itself and of the love of God and His promises to answer?"

It was a very striking question and I know that everyone in the room sat up and wondered what the doctor would have to say in reply to it. He answered, as nearly as I can now recall, about like this.

He said, "Well, dear sister, I should expect to meet that loved one in heaven, for I believe in a God who answers prayer, and if He put that exercise upon your heart to pray for that dear one, it was because He doubtless intended to answer it."

Then he told a story. He said that many years ago there was a dear old lady living in Philadelphia who had a very wayward son. This young man had been brought up in church and Sunday School, but he had drifted away from everything holy. He had gone to sea and become a very rough, careless, godless sailor.

One night this mother was awakened with a very deep sense of need upon her heart. When she became fully awake, she thought of her son and she was impressed that he was in great danger, and so she got up and threw on a dressing gown, got down by her bedside, and prayed earnestly that God would undertake for the boy, whatever his need was. She didn't understand it, but after praying for perhaps two or three hours there came to her a sense of rest and peace, and she felt sure in her heart that God had answered. She got back into bed and slept soundly until the morning. Day after day she kept wondering to herself why she was thus awakened and moved to prayer, but somehow or other she couldn't feel the need to pray for that boy any more; rather she praised God for something which she felt sure He had done for her son.

Several weeks passed, and then one day there was a knock at the door, and when she went to it—there stood her boy. As soon as he entered the room he said, "Mother, I'm saved!" Then he told her a wonderful story.

He told how a few weeks earlier they had been tossed in mid-Atlantic by a terrific storm, and at last it looked as though there was no hope of their riding it through. One of the masts had snapped and the captain called the men to come out and cut it away. They stepped out, he among them, cursing and reviling God because they had to be out in such an awful night. They

were working, cutting away this mast, when suddenly the ship gave a lurch, and a great wave caught this young man and carried him overboard.

He was a very powerful swimmer, but as he struggled in the sea, he went down deep, and the awful thought came to his mind, "I'm lost forever." Suddenly there came to him a hymn that he had often heard sung in his boyhood days, "There is life in a look at the crucified One, there is life at this moment for thee: then look, sinner, look unto Him and be saved; unto Him who was nailed to the tree." He cried out in the agony of his heart, "Oh, God, I look, I look to Jesus." Then he was carried up to the top of the waves and lost consciousness.

Hours afterwards when the storm had ceased and the men came out to clear the deck, they found him lying, unconscious, crowded up against a bulwark. Evidently while one wave had carried him over, another had brought him aboard the ship again. There he was—they took him into the cabin, gave him restoratives. When he came to, the first words that came from his lips were, "Thank God I'm saved."

Well, from that time on he had an assurance of God's salvation that meant everything to him.

Then his mother told him how she had prayed for him that night. They realized that it was just at the time when he was in such desperate circumstances, and God had heard and answered.

Now suppose that that young man's body had never been brought back on the ship. Suppose he had sunk down into the depths. People might have thought he was lost forever in his sin, but he would have been as truly saved as he actually was. God had permitted him to come back in testimony to His wonderful grace.

Dr. Stearns told us that that man joined the church of which he was pastor and became a very active member, and for years was an officer in the church.

Having heard this story but once, I

hesitated to repeat it for fear I might not have the facts correctly, but several years ago I had the opportunity of meeting the son of Dr. Stearns, and I asked him if he had ever heard his father relate this incident. He told me he had, and he knew just who the man was. I related the story as I had heard it, and he confirmed it. So I pass it on now to any troubled, distressed one, reminding you that the grace of God is able to deal with a soul, even when we on earth do not know what is going on between that soul and God.

Down in the valley of death,
A cross is standing plain;
Where strange and dark the shadows fall,
And the ground has a deep, red stain.

That cross uplifted high,
Forbids with voice divine,
Our mourning hearts to break for the dead,
Who have died and left no sign.

—Moody Church News.

How to Grow in Grace

(Continued From Page One)

heat, the dampness, or the dryness as indicating the state of his soul. Thus he is often tossed and driven, filled with perplexity and care. He must learn that the cold and the heat, the varied circumstances and feelings, moods and fancies are *conditions* under which the life within him must grow, and not the life itself.

We have seen trees growing on the hillside where the roots appear to have no soil. They are growing where there seems to be nothing but rock, and in places where one wonders how they ever receive any moisture. Yet they grow. The secret of their growth is the life within them. Christians grow often in surroundings which might cause one to marvel. How can they retain the life of God in such retarding places? They continue to grow because the life is within them.

Believe in the Holy Spirit who has come to fill you with life. Believe Him to be in you, the living one. Live trustfully, believing that He will cause you to grow in the image of God. Do not continually try to measure to see how much you have grown. Natural growth must be according to nature; spiritual growth must be according to the law of the Spirit. There are vines which grow rapidly. There are oaks which grow slowly. In both there is life from which the growth springs. If another seems to grow more rapidly than you, thank God for such a one's growth. Do not be discouraged. If your growth is slower, let it be so. That you are growing at all is an evidence of life. It may be that your slower growth has promise of greater stability than the more rapid growth of another.

Our growth fits the place where we are called to grow. In the North and East there are the handsome maples; in parts of the Central West, oaks predominate in the forests; in western Texas are the mesquites; farther west, lying along the upper hillsides, are the cedars; on the desert are the yuccas and the greasewood. Each has its growth and its characteristics according to locality and environment. Each grows because of life which it possesses within. There are evidences of locality and environment among Christians. But all grow because of life within. The desert shrub on the Horeb desert was not a cedar of

PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

ASSOCIATE EDITORS
MYER PEARLMAN **CHAS. E. ROBINSON**
MISSIONARY EDITOR GENERAL MANAGER
NOEL PERKIN **J. Z. KAMERER**

*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.*

GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT
E. S. WILLIAMS

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.

Lebanon. Yet it became the voice of God when God got into it. It had life fitting the desert and God needed a desert plant through which He could bring His message to Moses. Suppose that plant had said, "I am not a cedar of Lebanon, I am but a poor desert plant; God cannot use me." Nonsense. Let us, wherever we are and whatever we are, yield to the living Spirit within us and let God use us. He knows what He wishes us to grow into, and if He is satisfied, let us be therewith content. It were better to be a desert plant indwelt by the life of God than a cedar of Lebanon standing dead in a Lebanon forest.

In considering growth, we should desire to be like Jesus, beautiful in the graces of the life of God. Jesus grew up before Him. He was ever mindful that He was growing for the Lord. Yet how did He grow? "As a tender plant, a root out of dry ground." It was not an easy life that Jesus had. His pathway was strewn with trials and sor-

rows. He was "the man of sorrows and acquainted with grief." For thirty years He grew and no one knew much about Him. Then He came forth with the rich fruitage of the years when He had been among the unknown. But He was growing when He was unknown as definitely as when His fame was spread abroad. We must not make the mistake of thinking that growth is success and success is growth. Many have grown without much seeming success. Some have had success who have failed to grow as they should. What does this mean? It means that growth is evidenced by character, the image of God, the divine likeness. What makes Jesus the most wonderful to us, the life which He lived or the miracles which He wrought? We are without doubt all agreed that it was the life which He lived. May we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

morose, but happy, joyful, yet never let our joy deteriorate to levity. Remember the high priest of old had a golden plate bound on his forehead with ribbons of blue on which were inscribed the words in the Hebrew tongue, "Holiness unto Jehovah." The spiritual significance seems to be that our minds, thoughts, etc. should all be holy, pure and heavenly.

One thing keeps me straight and has done so these past years—the consciousness that I must render an account before the searching scrutiny of the judgment seat of Christ—the Bema. His eyes are flame. Oh, to hear His word of approval! This will make up for all we lose, brethren, and all it costs to be loyal to Him.

The present happenings in Europe, I believe, are permitted of God to cause His blood-bought people to hold everything of earth loosely. We are pilgrims; our sojourn here is brief. The purpose of the god of this age is to get God's people so earthly minded that we shall lose our love for the eternal city that can never be bombed. My own youngest brother, who is also a brother in the Lord, lost all he had when a bomb fell and demolished his new house. He moved to another house and had not been there long when it became untenable through bombings.

God is shaking everything that can be shaken that only the unshakable things may remain. God keep us true!

Permanent Peace

"See that ye be not troubled." Trouble belongs to the old life. Joy belongs to the new life. "Weeping may endure for a night, but joy cometh in the morning." Paul says to the saints, "Ye are not the children of the night, but of the day." Joy belongs to the children of the day.

Those who are occupied with the things of time are troubled about many things. But those who look away to the eternal God and are occupied with the things that are eternal, can share in the eternal joy and the eternal pleasures that are at the right hand of the eternal One. "In His presence is fulness of joy, at His right hand there are pleasures for evermore."

The fathers of olden time grasped, embraced, His promises. They were not over-occupied with their tents, but were occupied with the eternal city whose builder and maker is God, fully assured that He who had promised the city was able also to provide that which He had promised.

To the saint of today greater promises have been given. The Son of God declared, "I go to prepare a place for you." In the immediate future there may be trouble, but His injunction is, "Let not your heart be troubled." Look beyond the immediate tribulations and persecutions to the eternal consolations and joy which are ahead. Trust the Lord to deal with the threatening enemies—with the Herods and Pilates and their modern successors. For He who declared, "Vengeance is mine," will deal with them in His own good time. What they are doing is doubtless according to the determinate counsel and foreknowledge of God.

But there is something further in that determinate counsel and foreknowledge—the exaltation of His Son. All the threats of the enemy cannot hold back the fulfilling of the word of God that all the enemies of God and of His Christ shall be made the footstool of His feet, that He shall reign forever and ever, that of the increase

of His kingdom and peace there shall be no end.

Let not your heart be troubled with the things that are passing. The peace that is coming when the Prince of Peace returns will be permanent. Even though the enemy may be released for a little season to gather his own to himself, the enemy and those who are his will all be cast into the lake of fire, nevermore to trouble the earth or the heavens. The Lord's people shall all be righteous, and great shall be the peace of His own. Their peace shall be as a river, and the knowledge of the Prince of Peace shall cover the earth as the waters cover the sea.—S. H. F.

If I Had Only One Hour to Live

T. J. Jones, San Francisco, Calif.

If I knew I was to depart and be with Christ within an hour, I would continue to do just what I am doing—studying the Word, praying and preaching to the very last. Through grace I have kept in this holy way for the past twenty-six years, and there is nothing better in the world.

John Wesley kept right on preaching to the end, praying that God would never let him live to be useless, but rather "His body with his charge lay down, and cease at once to live and work," and thus he preached right up to the end, and died singing, "I'll praise my Maker while I've breath." The unforgettable words were his, "Best of all is, God is with us."

My brethren, we have a hope that can defy death and leap the tomb. Why should we care? Death is defeated. We have preached these things in life and thank God, we can die with implicit trust in the truths most surely believed by us. Oh, for holy recklessness, an abandoned consecration.

Is there not a danger, my beloved brethren, of being too light in our talk and forgetting the glory and dignity of this blessed ministry? I don't mean we must be

Sacrifice

Alexander Duff spent most of his long career in India. At the end of his life he came to Edinburgh and spoke at a great convention. For two and a half hours he held the audience spellbound as he told about the trials and hardships and about the conquests in the mission field. At the end of that period he fainted, and they carried him off the platform. When his consciousness was restored, he cried out: "Take me back, I must finish my message." His attendants protested and said: "You will die if you go back." "I'll die if I don't," was his answer.

Again he stood before that magnificent audience and poured out his heart. "Have you no more sons to send to India? Queen Victoria asks for soldiers and you gladly offer your sons. Christ asks for missionaries, and you say, 'No, we have no sons to send. If there is no one who will volunteer, I'll go back to India, and let them know that there is one Scotchman that is willing to die for those who sit in heathen darkness.'"

Shall we not be inspired by the example of Alexander Duff to obey the call of God and go to the ends of the earth for our wonderful Christ? He died for us, shall we not live for Him and, if needs be, die for Him?—Paul W. Rood.

A Delight

What do I not owe to the Lord for permitting me to take a part in the translation of His Word? Never did I see such wonders, and wisdom, and love, in the blessed Book, as since I have obliged to study every expression; and it is a delightful reflection that death cannot deprive us of the pleasure of studying its mysteries.—Henry Martyn.

Delayed Judgment

The Bible is most wonderful in the care with which it safeguards us against dangers; and Jonah, seated on a hill over-looking Nineveh, embodies a peril now at our doors. Nineveh, at his feet, was an ancient, vast, famous, powerful city which it took one and a half million men eight years to build. It was passionately opposed to the people of God. It was full of lies, blood, and robbery; and its ferocious violence to its captives, as portrayed on its own monuments, pictures exactly our modern Europe. Jehovah had sent His prophet to announce its doom in forty days. It repented. The whole city was moved, and fasted and prayed. God suspended the judgment. But Jonah sits, gazing down on the city, still watching for the lightnings of Sodom or the falling walls of Jericho. *And no judgment falls.*

Now we turn to Jonah. Jonah is a complex character, so full of contradictory qualities, differing convictions and moods such as are in all of us, as to be curiously instructive. He is a man of God. He is a prophet, standing alone among a hostile people. He knows God—"Thou art a gracious God, and full of compassion, slow to anger and plenteous in mercy, and repentest thee of the evil." v. 2. Nevertheless he is also possessed of an overmastering passion for justice. He has a passionate nature; with the consequence that he is profoundly upset when he finds that no judgment falls on the wicked city. "It displeased Jonah exceedingly, and he was angry." v. 1. He is so profoundly upset that he asks for death; and he is so incredulous of the averted doom that he seats himself above the city, in the passionate expectation that judgment will yet fall—"till he might see what would become of the city."

Now here is the exact crux of the problem for ourselves. Jonah loved justice more than he loved mercy; and as we watch the appalling atrocities in Europe and in China, we not only understand Jonah, but we are in danger of *being* Jonah.

Indignation at the passivity of God in view of horrible modern wickedness is a perfectly possible temptation. A Russian Christian woman's experience (while God is silent) is but one of hundreds of thousands: "I was transferred from prison to prison, and in prisons from cell to cell, in order to draw from me a confession concerning the brethren and 'secrets' concerning the Lord's work, although there were none of which they did not know. Each succeeding prison and cell was harder to bear than the preceding one. This was done on purpose, of course. I can describe the experiences in the first cell only. The others are too horrible to even think about. The cell was full of lice and bedbugs, which literally threw themselves on me and covered my body. Soon, not a sound spot on my skin was to be found. All that I could do was to keep my hands moving over my face, in order to keep the lice from filling my eyes, nose and mouth. My nerves began to give in. I unclothed, but that did not help. Finally, almost in despair, I dressed again, and began to pound on the iron door of my cell, as though I were insane. The guard opened it, and angrily shouted in as to what

was the matter. When I complained, he handed me a bottle of kerosene. Instead of sprinkling it over me, I poured the contents over my dress. The blood-thirsty insects stopped torturing me, but as soon as the kerosene dried up they revived, and the suffering continued." Imprisonment continued for one and a half years.

Therefore let us listen carefully to God's probing question. "*Doest thou well to be angry?*" Horrible iniquity rages. Yes, but the last hundred years has seen vaster multitudes of repentant ones than probably any century in the Christian era. Do we well to be angry at the delay of judgment? Jonah overlooked the fact that all God's threats have one condition—the threat disappears with repentance. Jer. 18:8. God threatens, in order that He may never have to execute His threats, opening hell before men's eyes *in order that hell may never open in fact.* If He had wished merely to destroy Nineveh, He would have needed no prophet to foretell its doom. It was perfectly true that Nineveh might grossly abuse the mercy of God. *It did.* Two hundred years later the averted doom fell, and it was wiped out of existence. But mercy pushes judgment back to the very ultimate inch. "*Mercy rejoiceth against judgment.*" James 2:13.

The tender rebuke, the gentle challenge to self-examination, not having proved enough, God resorts to a kindergarten lesson for His immature child. "The Lord God prepared a gourd" to canopy Jonah's withered booth, and deliver him from sunstroke, implying God's tender care for His tired child: "so Jonah was exceedingly glad because of the gourd," and enjoyed a whole day's deliverance from the burning heat. The prophet who grudged mercy to Nineveh was intensely pleased with mercy shown to himself. "But God prepared a worm"—for our mercies must wither, often secretly and suddenly, if they stand in the light of our ripening grace; and even a worm is under the guidance of God to bless or curse. And "God prepared a sultry east wind"—a hot sirocco that blew its furnace blast into Jonah's unsheltered face—"that he fainted"; and again Jonah wished to die. Unlike our Lord—and we are in the identical peril—Jonah did not weep over the city, but he wept over himself.

Now the Most High draws the lesson from the perished gourd. "Thou hast had pity on the gourd"—you would have spared it, a worthless weed, if you could; a gourd so miraculously grown that you have had no chance so to water or to cultivate it as

to make it a pet of your own—"and should not I have pity on Nineveh, the great city?" not the weed of a night, but a vast community, full, not of withering leaves, but of immortal souls. Nineveh was no "daughter of the night" as God calls the gourd, sprung up in the dark; and shall God destroy in a night that on which He has been watching over for centuries? Now multiply that by the 3,000 years since. See, not the millions of Nineveh, but the hundreds of millions of Europe, and the two thousand millions of mankind. Add the dark mound of Calvary that has since risen in the foreground. Pour in all the mighty work of the Holy Ghost, since He came to earth two thousand years ago. And shall God not be *slow* to judge the world He made, and shall we not share His reluctance?

But there is yet another fact. An extraordinarily beautiful revelation of God stands forth in this Book alone, where Nineveh remains for ever the supreme example of Gentile salvation from judgment. Jehovah says: "Should I not have pity on Nineveh, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand," that is, children not yet of a morally accountable age; "and also much cattle?" Repentance sufficed. But how deeply also did it move the heart of God that man's iniquity should involve 120,000 innocent little children in awful destruction? *He numbers only the children.* So after God made the animals, "He blessed them" (Gen. 1:22); and today one holdup of judgment is His love for the dear creatures of the field and the forest.

In the Great War a sum of \$15,000.00 was sent by the children of Guatemala to the half-starving children of Belgium; "two million little creatures of our Lord," as the promoter of the fund in Guatemala wrote, "the hope of future generations, now practically perishing for want of food."

A Moslem eyewitness wrote: I saw two ravines filled with Armenian corpses, mostly men, about 400 in each ravine. "*And another ravine was filled with the bodies of little children.*" If this is the result only of war—and the present war, with its bombing from the skies, is infinitely worse—in God's coming "four sore judgments"—war, famine, pestilence, earthquake—children and beasts will be wiped out in untold millions. Shall God not delay His judgments? One realization quenches all anger. The worst agonies men inflict today are nothing to what *they* will suffer in "the smoke of their torment" that "ascendeth up for ever and ever."

So the whole purpose of this Book of the Bible is to put us right, and to keep us right, in our attitude to judgment; and therefore it is full of God. God commissions, God warns, God pleads, God reasons, God prepares a gourd, God makes a worm, God repents, God saves. Not once are the people of God even named throughout the Book. It is concerned solely with what should be our master emotion for a lost world, in close imitation of God.

The Apostle Peter puts it no less graphically. "In the last days mockers shall come with mockery, saying, Where is the promise of his coming?" where are the judgments you foretold that are to set the world right with the return of Christ? And what is the answer? "The Lord is not slack concerning his promise; but is long-suffering to youward, *not wishing that any should*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1

perish, but that—like Nineveh—"all should come to repentance." But the day of the Lord will come." 2 Peter 3:3, 9. The fact is overwhelming that, at this moment, exactly in proportion as we have the heart of God, we desire the salvation of absolutely every soul that is alive.

Liddon's words are very moving: "It will not be the first moral catastrophe that has profoundly affected the destiny of man, though it will be beyond all comparison the greatest. True, it is not yet upon us; but it is surely, silently, in preparation. As the moments pass they bring us nearer one by one to the Second Advent. As lives are lived and then drop silently out of sight, as actions are done or left undone, one way or the other they tend to make the Judgment more imperative, more inevitable. Each man, each nation, lives, and by living brings it nearer; its causes are ever accumulating new force and urgency; the angels are ever moving about silently, making the necessary dispositions. And at last their task will be achieved, and the Judge will come. One cause still delays it—the love of God."

Eighty-seven Years Without Christ

Russell Rexroat, Lynden, Wash.

May 13th a knock sounded on the parsonage door. "Is the minister in?" the stranger asked. I was called, and the visitor told me his business. His brother, who was very sick, had requested that he bring a minister to pray with him. Informing him that I should be glad to go and pray with his brother, I asked for further information. Why does he want prayer? Is he a Christian? The answer was, "I don't know. But he seems to be in earnest now." Arriving at the house, I found a man sick, weak, and almost blind, and eighty-seven years old. I made myself known to him, and God immediately gave the opening for me to deal with him concerning his soul.

"Have you ever accepted Jesus as your Saviour?" was one of the first questions I asked. "No, I never have." Almost eighty-eight years old, and still unsaved! Then I asked, "Do you want Jesus as your Saviour?" The reply was, "I don't know what I do want."

I'm sure his soul was crying out with Job of old, "Oh, that I knew where I might find Him." The darkness was heavy. I gave the most simple instruction I could on how to find God, then asked for permission to pray. Placing one hand on his head, with the other gripping his hand, I forgot the onlookers, and prayed for the light to dawn on his darkened soul; that he would ask for pardon so God could show His mercy. He broke into sobs and tears, but the light had not as yet dawned. After three days of calling, instructing and praying, the light began to crowd out the darkness; the hand grip became tighter, and a prayer for mercy and pardon came from his lips. Oh, thank God that at the eleventh hour God reveals His mercy. But oh, the joy that has been missed, the opportunities for great service gone because of eighty-seven years of darkness and sin, and being a slave to Satan. Think of it—a large family reared without Christ, and following in father's footsteps. Eighty-seven years without Christ! Help us to remember our Creator in the days of our youth.

The Barren Fig Tree

W. M. Christie, Mount Carmel Bible School, Haifa

In the Gospels of Matthew (31:18-22) and Mark (19:12-14, 20-22), we are told that the Lord Jesus passed over the Mount of Olives from Bethany to Jerusalem, and that, being hungry, and attracted by the foliage of a fig tree, he sought thereon, but found none. Mark adds that "the time of figs was not yet." Next morning when the same route was being traversed, the disciples observed that as the result of Christ's having cursed it, the tree was "dried up from the roots" and "withered away."

Now this incident has been used as a ground of attack on the Lord Jesus, both as regards His knowledge and His sinlessness. Jew and Gentile alike have asked, "How stupid at the best! And why condemn a tree when the time of judging had not come? How unjust, to say the least!"

But the Land brings light to the Old Book, and when all the facts are understood, this difficulty, like so many others, disappears. Now in connection with the fig tree at our own door, we have just passed through all the experiences necessary to an appreciation of these narratives. On the very week of the year in which this incident happened in the life of Christ, we had this problem before us in our student class, and when explanation was given under the shadow of the tree itself, all went away satisfied more than ever with the Bible narrative. Furthermore, we made a young minister who had been at home "cross-questioned" climb the tree, and examine conditions for himself.

Now the facts connected with the fig tree are these. Towards the end of March the leaves begin to appear, and in about a week the foliage coating is complete. Coincident with, and sometimes even before, the leaves, there appears quite a crop of small knobs, not the real figs, but a kind of early forerunner. They grow to the size of green almonds, in which condition they are eaten by peasants and others when hungry. When they come to their own indefinite maturity, they drop off, and we had good reason to remember their presence, for safety on the stairway entailed its being swept several times every day. In Palestine this early "fruit" is designated "taqsh", while the regular early fig, which is termed "bakurat" or "dafur", appears fully formed about six weeks later. Now when the leaves had appeared the "taqsh" ought

to have been there, and these Christ sought on that day. Again if the leaves appear, and there are no "taqsh", there will be no fruit of any kind that year. Christ's whole procedure was quite the natural thing in any man, and His condemnation was well enough understood. It was an absolutely hopeless, fruitless, fig-tree.

And at every point there were lessons to be learned. Coincident with the appearance of the leaves, there must be fruit suitable to the period. Along with prosperity in earthly things (leaves) there must be fruits (taqsh) in agreement with conditions, and the guarantee of future fruitfulness. A fruitless beginning leads too often to a barren life.

Then the fruitless fig-tree was there, not only the next morning, to be noted and considered; but on the evening when the Lord Jesus conducted His last synagogal service on the hill-side above Bethany, the withered tree with its shrivelling leaves was there. And again on the Ascension morning, when "He lifted up His hands and blessed them," the barren fig-tree stump was standing by. It was still there, useless for human purposes, unfit for even the household fire, in virtue of its heavy, sickening odor, only fit to be burned on the rubbish heap. It was there in the hour of special blessing to tell of blessed fruitfulness, and accursed unfruitfulness, to declare in short, "Fruits, or the Fire."

There Is No Other Way

The child of God said, "Is there no other way of learning how to help another but by way of suffering?"

His Father said, "Had there been another way, would I not have found it for the Son of My love, whom no thorn of pain had ever pierced, who was tender as a child to the touch? If it became Me in bringing many sons unto glory, to lead the Captain of their salvation by that way, wouldest thou win souls without a pang? Settle it once for all; there is no other way."—Amy Carmichael.

An Opportunity for C. A.'s

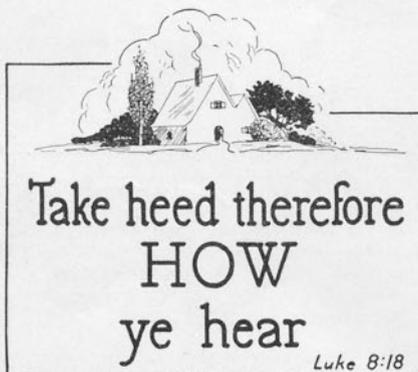
Through an error in our printing department, a few thousand extra copies of the August issue of the *Christ's Ambassadors Herald* were printed.

This is your opportunity! Instead of the regular price of 5c per copy, you can send for as many as you can use at only 1c per copy.

In these days of distressing temptations for young people, get a quantity of these papers and give to the youth of your church and community. Send your order early, only 1c per copy.—Gospel Publishing House, Springfield, Missouri.

Wise or Otherwise?

"He that winneth souls is wise." Prov. 11:30. Hence he that doeth anything else is otherwise!



Take heed therefore
HOW
ye hear

Luke 8:18

THE REGIONS BEYOND

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

Our Bengali Work

Maynard Ketcham, Calcutta, India

Kipling's epitaph written on the tombstone of one of his departed friends read, "Here lies the fool who tried to hurry the East." Evidently we have yet to learn Kipling's moral for we are still trying to move India with Western rush tactics. Since the first of December we have been in a whirl of activities.

The highlight to us of course was the East Bengal convention, around which revolves all the work of the East Bengal Pentecostal churches. Nearly two dozen keen volunteers attended the workers' training course this year, and some of them have shown such promise that we have been able to locate them as pastors of new churches. Eight new churches applied for admission into the union—most of these healthy, self-supporting groups.

The regular convention services were attended by the usual crowds. The enemy sent along bands of would-be musicians who pounded their tom-toms and tooted their whistles in an effort to drown out the meetings—but God put them all to flight and gave us rousing meetings.

Sidelights

In lighter vein let me tell you some of the humorous sidelights of this East Bengal trip. You who knew how hard we worked to pay for our little car while at home on furlough, and how we promised to humor it always, would surely say that we had degenerated far had you seen us pack the car full of people, load half a ton of luggage in the trailer, stack a dozen people on top of the luggage, pitch a tent over both people and luggage and embark on the first lap of this journey!

After leaving the car and dry land behind, and having finished with the steamer trip, we had a thrilling experience in these marvelous country boats which resemble a rat trap on top of a log. Indians say they furnish an ideal means of travel, for you can lie down all the way. We say they are abominable, for even if there were room to sit up, such a procedure would disturb the balance enough to sink the craft. While our party was traveling in a fleet of such boats a terrific storm overtook us, tossed houses into the water right in the path of our boats and sank boats all around us. It blew our boatmen into the water, soaked us as well as all our belongings and tossed us around until we were dizzy and black and blue. That our water-logged boats stayed afloat was a miracle of His love.

Time permitting we could tell of more bizarre experiences . . . of finding our houses blown by the storm into a pile of splintered bamboo and pulp—of the long, skinny, curly hardtack, which we called Vitamin "S" and ate in lieu of bread—of the time one of the missionaries fell into a vat of fish. . . .

A New Field

After fourteen years at Purulia we have now transferred to Calcutta to labor among the Bengali people. God has given a real revival in this work of late, and there are hundreds of new contacts among these people. Our mission felt that a missionary was urgently needed to develop this work properly, and has arranged for us to come to Calcutta to fill the need and at the same time to be closer to our East Bengal field. The Woolevers are remaining at Purulia, where they will have their hands full with the various branches of activity. As we still have the financial responsibility for the orphanage and workers at Purulia besides taking over the added burdens of another work, we need your prayers and co-operation now more than ever before.

MISSIONS DEFINED

The churches of Jesus Christ
going into all the world
preaching the gospel
to every creature

without exception
without limitation
without modification
without discrimination.
(from "Other Sheep")

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of both.—E. Earl Taylor.

Brief Notes

from Near and Far

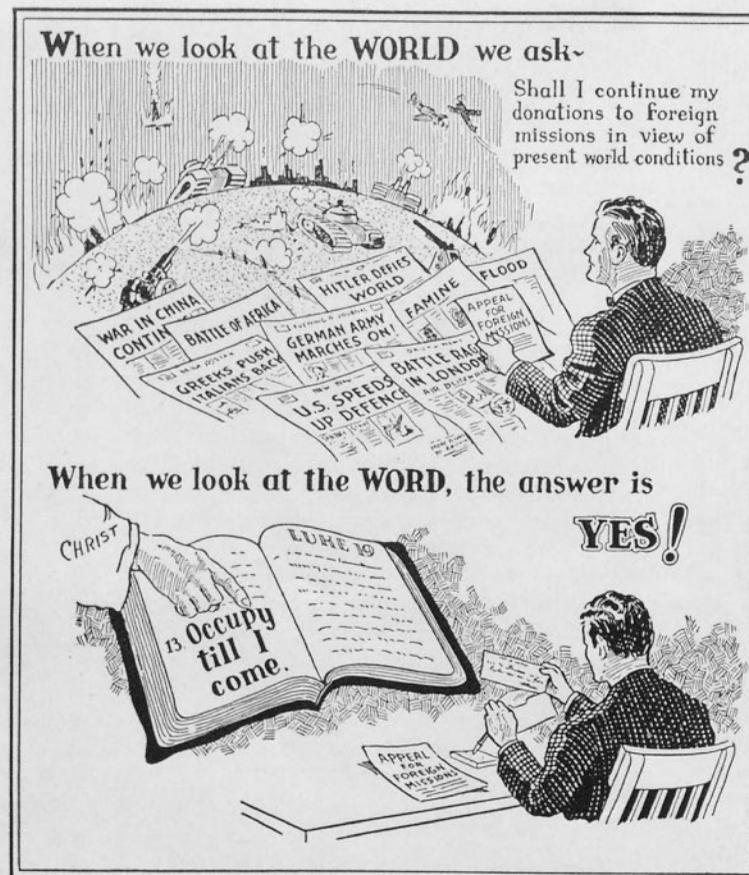
POONA, INDIA—"The first Sunday in March we held our Communion service at the close of the Marathi service. God was present in power. After the communicants had partaken of the emblems, kneeling at each side of the holy table, a hush descended upon them. Looking at one woman, I prayed, 'Lord, do something for her.' She fell on her face, receiving a wonderful Baptism in the Holy Ghost. John, a Mohammedan convert from Junnar station, knelt there with tears running down his face, and another Marathi lad received an anointing. Surely the Lord was present among us that morning."—Thomas Stoddart.

HABANA, CUBA—"Recently we had two days of prayer and Bible study at the farm which proved to be times of blessing. Two young people from a near-by town surrendered to the Lord, and another young man who came some 300 miles from a town called 'one hundred fires' was encouraged to seek God. After praying for some time he testified to deliverance, confessing that he had been a Spiritist.

"Practically every village and city in Cuba has a patron saint, and on certain anniversaries the image of the saint is carried through the streets and the people have a general time of feasting. We take advantage of the crowds to distribute tracts, hoping in this way to sow the gospel seed among those who would never enter our mission. Many people are surprised, as were we, when they learn what a needy mission field Cuba is. Most Americans think of this island of the Caribbean in terms of tobacco, sugar and pleasure, and never dream that there are over 4,500,000 souls here for whom Christ died. May not our nation, so blessed with spiritual light, share the benefits of the gospel with these people?"—Louie W. Stokes.

LAVRAS, BRAZIL—"In a recent evangelistic tour by car one of our evangelists and I traveled about 600 miles, reaching some 16 new cities and towns and revisiting two places. We distributed a large quantity of tracts, Gospels and Testaments. Everywhere we found open doors, while hundreds and hundreds of people listened to the Word for the first time.

"In two or three places, however, we encountered opposition. On one occasion the priest got up a procession which marched past us two or three times. In another place two priests and a crowd of men descended on us as we were conducting our street meeting. My two companions were pushed around but not injured, the crowd all the while shouting, 'Sai daqui! sai daqui!' ('Get out of here! get out of here!') There was nothing else to do but get in our car and leave town. One man with a big bamboo stick left three dents in the turret top, but certainly the Lord protected us from being either stabbed, shot or stoned. Before the priests interfered, we had already sold quite a lot of literature. We feel sure that eventually this



OUR LATEST POSTER

The above cartoon which appeared on the front page of the January 25 issue of the Evangel attracted so much comment that we have now had it reproduced in the form of a poster. The poster is an exact enlargement of the cartoon, printed in two colors on heavy white card, measuring 21 in. x 26 in. Price only 10c. All orders should be sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

DO NOT FAIL TO SECURE ONE OF THESE MISSIONARY POSTERS—THEY HAVE A REAL MESSAGE!

town will be fully reached with the Word."—Lawrence Olson.

CALLAO, PERU—"Praise God for His faithfulness and goodness to us during the last months. We had plodded along in face of opposition and setbacks, really feeling that not much had been accomplished, but now the Lord is giving us fruitage. From Callao five other places have been opened, all of which are pastored by the native brethren—two of them graduates from the Bible School and the other three members of our Callao church who stepped out in faith.

"In Puerto Nuevo, where we now have a good work, the contact first came through one lady who was saved and attended the Callao church alone many times. She invited us to her home to explain the Scriptures; soon a number of children became interested and finally her daughters and their husbands were revived, saved and healed. We commenced to hold open-air meetings near this woman's home, which were attended with interest. After a few months this same lady offered a piece of ground for a church structure. We accepted and put an offering into the hands of the native brethren, who proceeded to erect a native church with canestalks woven together and some straw on the roof. It serves the purpose. We now have 100 registered in Sunday school, with an average attendance of 55 to 75 each Sunday."—LeRoy Williams.

"WHERE SIN ABOUNDED GRACE DID MUCH MORE ABOUND"

Wilfred and Ruby Morris, Peru, South America

We are now settled in a mountain town at 8,500 feet elevation, half way between Huaraz and Caraz. It is the center of a large Indian population, although in the town itself the people speak both Spanish and Quechua. The place is backward, and is noted up and down the valley for drunkenness.

Liquor is one of the curses of Peru; every store sells it in some form. While you cannot buy decent bread and often there is none at all, there is always a good supply of intoxicants. And what is the result? Poverty, wretched homes, miserably clad people, half-naked children, sorrow, grief, broken lives, disease, murder, death. These things are always found where sin holds sway. But thank God, where sin did abound grace is abounding, and in the few months that we have been here we have seen souls salvaged out of this pot of iniquity—saved by the power of God, made new creatures in Christ.

The Adversary at Work

In our Spanish work we do not have large congregations. There is much prejudice and opposition. The priest has fought us, warning the people that we are devils, that the gospel is a fabrication of evil men in the United States, that if anyone enters our place they will go to hell for sure, while if they read or accept our "propaganda" they will burn in purgatory. During Holy Week he preached against us every day, his congregations being mostly Indians from all the surrounding country. This is the atmosphere in which we live and work.

In spite of the opposition a woman and her husband have been saved and are growing in grace. They abandoned their *chicha* (liquor) business and are sincerely trying to follow Jesus in face of ridicule and persecution. A bright boy of 13 has also been saved, and there are several other inquirers.

We hold meetings in a near-by town with a group of about 18 Indians who are intensely interested and anxious about the future welfare of their souls. Scattered throughout the country we have made contacts among the Indians in various homes which we visit at regular intervals, holding services with the neighbors who gather to listen. Our Indian workers from the church at Huaraz do the preaching.

When ?

"When may I cease to love missions?
When I have ceased to love Him,
When the Father no longer loves sinners,
When the stars in their paths have burned dim,
When the blossoms no longer need showers,
Or the wild birds their sheltering nests,
When men have no need for a Saviour,
When time ceases flying and rests,
When brotherly love has encompassed
The earth and all men are as one,
When Jesus is loved and exalted
In all lands where shineth the sun;
Then may I rest from my labors,
For missions their course shall have run."

Thus God is working among these people who for 400 years have been steeped in Romanism.

Our chief handicap in this work is the lack of Scriptures in their language, but this difficulty is being overcome rapidly. We have finished the translation of the Gospel of John, have also written 3 tracts and are at present working on the Book of Acts.

The work has not been easy, and we have suffered many tribulations during this last year, facing the opposition of the enemy at almost every turn of the way. But we thank God for what has been accomplished, which has been made possible only because of your prayers. Please continue to remember us, as well as the native brethren, the workers and the work.



Study in contrast—Baby Stephen Lindholm with child of Congo evangelist.

HEALINGS IN CONGO

From Betongwe Station, Gail Winters and Grace Lindholm send a note of praise for two definite answers to prayer.

"About three weeks ago," writes Gail Winters, "two anxious parents brought their baby girl to us. She is their sixth child who has suffered with this same ailment, the other five having succumbed. Though the baby was over five months old her body was so wasted and thin that she looked only a few weeks of age. It seemed the only thing we could see was those little bones under her skin and great pain-rimmed eyes. We prayed for her and began feeding her powdered milk.

"The first day we went out many times in an endeavor to quiet her frantic crying, praying and claiming God's healing power. Toward evening she began to quiet and the very next day was laughing and cooing, which according to her mother she had never done before. She is gaining weight and already seems a different babe.

Heathen Superstitions

"The parents who are relatives of one of our evangelists have recently become Christians, and the baby received the Christian name Elizabetha. But she bears marks of heathenism

for her pagan relatives punctured her ears near the hearing channel to show that her mother's babies had died—great holes they are, large enough to insert a pencil. The poor mother too still suffers as a result of the action of superstition-crazed relatives who had witchcraft men take her into the jungle under cover of night, beat her with rocks and clubs, try to break her arms and various other hideous practices—all because her babies did not live. How desperately a heathen people need God's gospel of love!"

"They Shall Take Up Serpents . . ."

Mrs. Lindholm relates the following incident: "Gail Winters and I were sitting in our living room when suddenly a much-excited native appeared on the scene, telling us that a woman of the mission had been bitten by a bad snake. We rushed to the scene to find 'Otobabe' jerking, writhing and groaning, her face distorted with pain. Realizing the seriousness of the situation we began to call upon the name of the Lord. We ministered to her as best we could, but soon she said the pain had reached her heart, then dropped off into a faint. Her body became cold and her face ashen.

"While Gail along with a few native Christians continued in prayer I went into the house, took up my Bible and read Mark 16:18, 'They shall take up serpents; and if they drink any deadly thing it shall not hurt them; and they shall lay hands on the sick, and they SHALL RECOVER.' After reading this promise, which actually referred to the situation, my faith was strengthened and I returned to pray along with Gail, believing God would answer.

"One hour later Otobabe responded, sat up without any support and told us the pain had left her body entirely. She had a good night and the following day felt no ill effects from the experience."

"THE LAME TAKE THE PREY"

Feeble with advancing age and crippled with a rheumatic affliction, Bessie Gager, veteran missionary in North India, still finds opportunity of real service for the Lord. "As I can walk but a very short distance," she writes, "I do what I can, sitting in a steamer chair within two feet of the public road. The results have been surprising. I contact both Indians and English, giving tracts as well as Scripture portions in Urdu, Hindi and English. Many, including British soldiers and their wives, have been willing to stop for a personal conversation, and I believe that some have made a real contact with Jesus. Up to the present I have come in touch with more people over this period of time than when I was out visiting in the homes. Truly God's ways are past finding out, and He knows that though weak in body and often in pain I have a keen longing to seek for lost souls. The scripture often comes to my mind, 'The lame shall take the prey.'"

WORD FROM MOFFATS

Brother and Sister Moffat write from Ajmer, India: "We arrived safely after a very pleasant trip and have been busy since our return. For three and a half weeks we had special meetings during which nine souls were saved. We are again starting meetings every night, trusting God to give more souls and to enable us to establish a real church here.

"We were glad to be met by different ones who had been saved when we were here before. One man who was formerly champion wrestler in this whole side of India and known as a very wicked man was saved in some of our meetings—we find him still going on with God and the change in his life is very noticeable.

"We have already had one baptismal service when four believers followed the Lord, and we plan to have another this coming Sunday."

THE DYING WORLD AND THE LIVING WORD

ALCOHOL AND CRIME

The Department of Justice states that forty per cent of all crimes in 1940 can be traced to alcohol. "Strong drink is raging," says the Bible. Prov. 20:1

LIQUOR CONSUMPTION

During the first three months of 1941 Americans drank 7,017,442 more gallons of alcoholic beverages and spent \$6,244,903 more for liquor than they did during the first quarter of 1940, reports the National W. C. T. U. Both morally and spiritually this augurs ill for a nation in a state of "unlimited emergency."

RELIGIOUS PAPERS BANNED

In German-occupied Holland it is no longer possible for religious papers to express freely and frankly what the church believes. According to *The Church Times*, the Nazis have banned some papers altogether. The Salvation Army can no longer publish its Dutch paper, "The War Cry." Roman Catholic papers have also been suppressed. Some Protestant leaders are defying the Nazi order, but the Nazis are claiming the right to appoint, suspend, and dismiss all editors. Doesn't such news make you thankful that as Pentecostal people in America we can still have religious papers that declare the whole counsel of God?

BUDDHISTS IN AMERICA

There is a Buddhist Sunday School in Los Angeles, California, which has 1,000 Japanese children enrolled, reports *Herald of Holiness*. It belongs to the largest Buddhist temple in the city. There are seven other Buddhist Sunday Schools in Los Angeles as well, and all are thriving due to the aggressive manner in which they are promoted. When heathen priests can come to America and build such large Sunday Schools right in our own land, isn't it time God's people should get in earnest about our Sunday Schools and find some way to get more children studying the Word of God?

THE CHILDREN'S VISION

Five children were coming home from school early in May, when they saw walking toward them the figure of Jesus. He was robed in white, and His hands were raised. It was on Highway 63 near Waterloo, Iowa. As cars went by He appeared to touch each one—"as though He were blessing them," one of the children later said. (Perhaps He was warning the drivers to drive carefully past the children.) The five continued to walk toward Him until, when they were within a block or a half block of Him, He disappeared.

The story has been sent to us by Brother Cassius H. Wood, who writes: "I heard of it and went to the children's homes the next morning. I talked to each child separately, avoiding leading questions. All five insisted that they 'saw Jesus.' They were not able to explain just how they knew it was He, but seem to have no doubt about it. The two boys are twelve and ten, and the three girls are nine. The ten-year-old boy and one of the girls (his sister) are quite spiritual and are seeking the Baptism. These two had told of the incident at home, but the others (who came from ungodly homes) had said nothing about it to their parents. I was impressed with the seriousness of the children, as though a little awe still lingered. Their stories agreed in all essential points."

It is quite possible that Jesus did reveal Himself to these children in a vision, for does not Acts 2:17 say: "In the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions?"

HOW A NATIVE WON TWELVE

A native in Nigeria asked a missionary for a Bible. The missionary questioned him, found he professed to be a Christian, but also learned the man could not read. Suspicious of the superstitious attitude of the natives, the missionary questioned him further. "No," he replied, "I don't want it as a charm. I have thrown away my charms. I can't read the Bible, but I will have it read to me by others." The native got his Bible and kept his word. He would approach a native and ask, "Can you read?" Then he would place the Bible in his hands and say, "I can't read, please read to me." He would select the passages to be read, such as John 3:16 and other good portions. Usually after the obliging fellow native had read to him, his curiosity would lead him to ask what these verses meant. This would give the Christian native a good opportunity to explain the gospel story, and working in this way he led twelve to Christ in a very few weeks!

SONS OF PRAYING PARENTS

Prof. Stephen S. Visher once made a study of the parentage of the 25,000 notable Americans listed in "Who's Who." He found that for every notable individual whose father was an unskilled laborer, there were 68 whose fathers were farmers; 600 whose fathers were business men; 1200 who were children of doctors, lawyers, and other professional men; and 2400 who were children of preachers.

Commenting on these facts, Roger W. Babson said: "That's interesting. But most of the people who get into 'Who's Who' are themselves in the professional class. They naturally come from 'professional' families. I think I have devised a better test. Ten years ago I investigated 70 leaders in industry and business. I found that 24 of them were the sons of preachers, teachers, and farmers; 30 were the sons of business men; but all of the 70 had praying fathers and mothers. That, I believe, was the secret of these men's power.

"The job your father had doesn't cut any figure compared with the religion he and your mother had and lived by. What they put into your stomach and onto your back doesn't count. It was what they put into your mind and heart.

"I don't say that religion always makes men saints. I don't even say that religion is sure to make men good. But it does make them strong; or, at least, stronger than they would have been without it."

Have you a praying father, a praying mother, a praying grandparent? If so, thank God for it. Paul mentioned what a heritage young Timothy had due to the "unfeigned faith" of his grandmother and his mother before him. 2 Tim. 1:5. Praying parents give a son or daughter a distinct advantage, both temporally and spiritually. But we cannot get to heaven on our parents' religion. We must know Christ as our Saviour through a definite, personal experience of our own. And we all can have that experience, regardless of the goodness or badness of our parents.

READY

"Thy servants are ready to do whatsoever my Lord the King shall appoint."—2 Sam. 15:15.

Be ye READY in the morning,
In the secret place of prayer;
There, with Christ, in sweet communion,
For the daily walk prepare;
Lay your every need before Him,
Seek the guidance of His voice,
Then go forth, and fearless follow
In the pathway of His choice.

—Ruth Thomas

"Be ye therefore ready."—Luke 12:40.

IRRELIGIOUS JEWS

British Chief Rabbi Hertz says that in the schools of the General Zionists in Palestine all religious teaching has been blotted out from the school syllabus, and Jewish youths are being brought up completely devoid of the slightest knowledge of Judaism. In some settlements there is even no rabbi and no synagogue, and generally no sign that the inhabitants are Jews except for the fact that they speak Hebrew. Many Jews are returning to Palestine in unbelief. It is for this reason that they will suffer the time of "Jacob's trouble," and only in deep sorrow will they then turn to the Lord. Zeph. 2:1-3.

ASTROLOGY

So strong a hold has astrology on the English readers, reports *Dawn*, that when all the Sunday newspapers were recently forced to print smaller editions, not one paper discarded this feature. The Bible foretold such things by saying that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils." 1 Tim. 4:1.

The London *Times* reported that some of the closest friends of Rudolf Hess, third-ranking Nazi, have thrown an interesting light of his mysterious flight from Germany to Scotland. They say that Hess has always been Hitler's astrologer in secret. Up to last March he had consistently predicted good fortune and had always been right. Since then, notwithstanding the victories Germany has won, he had declared that the stars showed that Hitler's meteoric career was approaching its climax. Losing Hitler's favor, Hess fled for his life. Whether this report is true or not, it is a widely-accepted belief that Hitler depends on astrologers and mediums for guidance.

Satan has his evil spirits busily engaged throughout the world today "because he knoweth that he hath but a short time." Rev. 12:12.

AN UNHOLY ALLIANCE

Great Britain has declared herself an ally of Soviet Russia. True, it is a "marriage of convenience," but can God answer a nation's prayers for a just peace when they stoop to an unholy alliance to attain that end? The Soviet Government is still anti-God, still a persecutor of all Christians. And Dan Gilbert reminds us it is still anti-democratic. Why is Russia now on the side of the democracies? He answers it in this way: Stalin could have averted the Nazi invasion by continuing to grant concessions to Germany. But he decided Hitler was going to lose the war. From the beginning, says Mr. Gilbert, Stalin knew that if Hitler were to win, America must be kept from effectively aiding England. That is why the Reds promoted strikes and interfered in every possible way with national defense. But when the President called out troops to halt the strikes, Stalin knew all was up. America was not going to be stopped from aiding Britain. Therefore Hitler was not going to be able to defeat Britain. So Stalin decided to oppose Hitler and put Russia on the side of the democracies. This meant invasion and a possible defeat of Russia. But a defeat of Russia would not necessarily mean a defeat of Communism, provided Hitler is eventually crushed. When freedom is restored to France, Holland, and Belgium, Stalin figures he probably would be put back in the dictator's seat in Russia. And Communism, by its identification with democracy, would then have won a new prestige and respectability. In a postwar world of unemployment and depression Communism would be in a position to make its supreme bid for world-wide favor, and Communism would then menace the world more than ever before. So, says Mr. Gilbert, Communism still is a dread enemy of democracy. The situation reminds us of the time when Israel was turning toward ungodly Egypt for military help. The prophet cried, "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" Isaiah 31:1.

THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

From Bondage to Freedom

Lesson for August 17, 1941. Lesson Text: Psalms 137 and 126.

In Captivity. In the last chapter of 2 Chronicles we have the story of the coming of Nebuchadnezzar to Jerusalem, the destruction of that city, and the carrying away of many captives to Babylon. In Psalm 42 we have the emotions of one of the captives in Babylon. His soul was pining after God. Day and night he was weeping. And the Chaldeans were continually taunting him, "Where is thy God?" They were boasting, "Our god Bel is stronger than your Jehovah." That was the hardest blow to bear for one who loved the Lord.

Memories. The captive thinks back to the time when three times a year he would take his journey to Jerusalem for the great feasts of the Lord. It was always a time of gladness and singing. It was a time when he would hear the word of the Lord read distinctly, and the sense of it given to the people. He remembered those days when he went with the voice of joy and praise to the Temple of the Lord, with a multitude who were also enjoying that holy day. And as he remembered these days of old he poured out his soul in prayer.

Praise in Hope. We see this captive putting the question to his dejected soul, "Why art thou cast down, O my soul? and why art thou disquieted in me?" But then he takes courage as he remembers the glorious promises of the Lord, and he cries to his soul, "Hope thou in God: for I shall yet praise Him for the help of His countenance." The marginal rendering of this last clause is very precious, "For His presence is salvation." With the presence of the Lord, the captive had salvation and all he could ever need. Why should we ever be cast down when we can call to memory the promise of His continued presence and help, as set forth in Hebrews 13:5, 6.

His Love and Kindness. There might be tests and trials in Babylon, but we see the captive encouraging himself in the Lord, and declaring, "Yet the Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life." Even though in Babylon the blessing of the Lord could be his, and his days could be spent in praise and prayer and worship. As our lovely Christ said to the woman of Sychar, who wanted to know whether it was right to worship in Jerusalem or in Samaria, "The hour cometh, and now is, when true worshipers shall worship the Father in spirit and in truth." Wherever we are we can worship.

Praise Choked Up. In Psalm 137 we see the attitude of the many in Babylon, in contrast to the devout one who wrote Psalm 42. In Ezekiel's prophecy we learn that the majority of the captives in Babylon were not only in bondage to Nebuchadnezzar, but also to the enemy of souls. So they lost their song. The Lord wants us to be a praiseful people, but there are times when the enemy gets us into bondage and we are inclined to complain and murmur. And murmuring invites the serpents. See Numbers 21:5, 6. Praise puts them to flight. David lost his song when he sinned, but in Psalm 51 in his prayer for forgiveness he asks the Lord to restore his

joy and his song. Thank God that we can turn, not to the brazen serpent as did Israel, but to the cross of Calvary where our lovely Christ atoned for our sin and guilt, there we find healing and restoration and the place where the song of gladness praise is put back into our hearts.

Restoration. In Psalm 126 we hear the pilgrims singing on their way back from their land of captivity. Have you ever heard the joyous laughter of the saint who has been delivered from the last vestige of bondage? Oh for more holy laughter! Sarah laughed when the promise came concerning Isaac. I believe it was a laugh in the Spirit. She did not seem to understand that laugh, and apologized for it. Whenever I hear a joyous laugh in the Spirit I seek to encourage it, and say, "Hallelujah, I know that means in-

ing our sheaves with us. What a wonderful word of encouragement to every tired and tried worker, to every faithful missionary who labors in a place where there is intense opposition to the gospel. The Lord will give harvest. Their work will be rewarded. They shall doubtless go into the presence of the Lord of the harvest with a heavy load of sheaves. And they will be well compensated for all their tears and travail when they see His smile and hear His wondrous word of commendation: "Well done, good and faithful servant, enter thou into the joy of thy Lord." —S. H. F.

WHY DOES GOD ALLOW WAR?

If Christ lives today, and Christians believe He does, why doesn't He do something? But this question might be enlarged into the same question concerning any great sin. Why does God allow drunkenness, for instance, with its resultant suffering in the lives of thousands of innocent children? Why does He allow dishonesty and gambling, with their resultant harm? Why doesn't God banish poverty and the unfairness that makes some of the poverty?

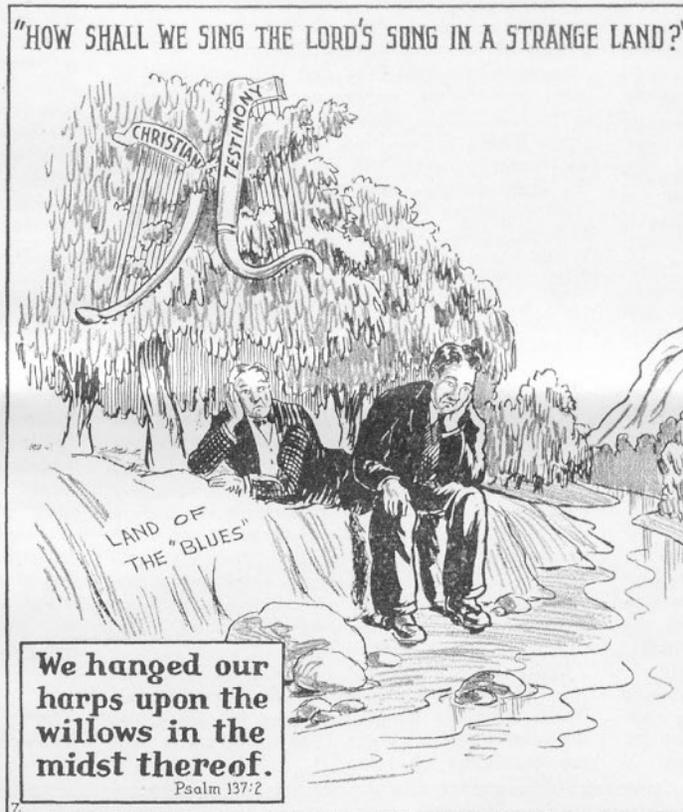
It might be enlarged also into a question as to why God allows the catastrophic in nature—the earthquake with its destruction of property and human life, the cyclone, the flood, the fire. Oh, but you say in regard to catastrophe, nature is controlled by law. Why not believe that the nations, too, are controlled by law? They are under the moral government of God, and if they are in rebellion they must pay the penalty. It is still true that "righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34. It is more than poetry, it is the philosophy of history, when the sacred writer says, "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17. There is a penalty to be paid for forgetting God and denying and defying God. God may or may not intervene. He may or may not interfere in the affairs of nations, or in the affairs of individuals. But He is still God. He is still working toward a plan and He allows judgment to come in order to awaken men to an acceptance of His salvation before that plan is consummated and the day of grace is past.

20,000 PEOPLE, BUT NO CHURCH

According to *Revelation*, the greatest housing development in the country has just been opened. It is Parkchester, New York City, which has been built by the Metropolitan Life Insurance Company. This vast community will house more than 20,000 people in large airy apartments. It has a great playground and park space, together with schools, stores, movies, shops, and almost everything else to be imagined—but not one church!

WORLDLINESS

It is reported that at the annual conference of a certain church in Baltimore recently, steps were taken to attract more young people. Alarm was expressed at the great number of children of their faith who "saw no good to be derived from attending church services, as those who did attend and participate in church services were doing the same things they did." So, instead of taking efforts to curb the worldliness of the church members, it was decided to bring that worldliness into the church. It was recommended that suitable movies, games, and other recreational facilities be installed in the churches. Such things may attract young people to the churches, but we wonder how many it will attract to Christ. Jesus' words are being fulfilled, "Because iniquity shall abound, the love of many shall wax cold." Matt. 24:12.



crease on the horizon." Sarah's child of promise was given the name of Isaac, which means laughter. When we children of the promise receive THE PROMISE of the Father, our mouths are filled with laughter, and our tongues with singing.

As the Streams in the South. There is a contrast between the cold frozen streams of the North and the warm flowing streams of the South. As we believe on the Lord Jesus Christ there will be streams of living water flowing from us, rivers that will bless, just as the streams from the Southland bless the pasture lands through which they flow.

Seed Sowing and Harvest. They were going back to the land to sow the fields again. As they saw the devastation all around, they might weep. But even though they might weep, there was no need to give way to sorrow. They were to sow their seed. Soon through the sunshine and plentiful showers, the seed would spring up, and there would be a magnificent harvest.

"Shall Doubtless." And as we sow the Word—and the whole world is our field—and the seed is watered by our tears of intercession, we SHALL DOUBTLESS come again with rejoicing, bring-



**The Gospel
To
Every Creature
By
Every Creature**

In a recent Sunday School Conference held at Indianapolis, Indiana, Pastor E. J. Bruton (above) of Bloomington, Indiana, spoke on this subject. That message is soon to appear in *Our Sunday School Counsellor*. Those interested in bigger and better Sunday Schools will surely wish to read it, and put his suggestions into operation in the local School, thus winning more unreached friends.

Pastor Bruton believes there is definite need for the *Counsellor* as a regular monthly

publication. He ordered the *Counsellor* for one year (60c each) for every officer and teacher in his School. He thought it better to have the *Counsellor* sent direct to each worker's home address rather than to have eight or more (only 50c each per year) sent in a bundle to the School.

The August *Counsellor* is now off the press. It is well worth the price of a year's subscription if your workers will prayerfully read it. If you will subscribe for them at once, we will send the August issue.

Subscription price for this new publication is 60c per year when sent to separate addresses, 6 or more subscriptions to one address, only 50c each per year. Please ask each of your workers for 50c. Let each pay for his own paper and he will appreciate it more. Urge workers to punch and lace the papers together and they will soon have a Sunday School Manual dealing with every phase of Sunday School work.

MISSIONARY PRAYER REQUESTS

Basti, North India—Pray that those who are standing between two opinions counting the cost may soon decide for Christ. Pray for souls at the outstation who are being drawn to Jesus through healing of the body.—Bessie V. Gager.

Bettiah, North India—One of the young men for whom prayer was requested has stepped out and he is now in Bible School. The other man is still desirous of following the Lord but he has not taken a stand because of the difficulty of finding support if he leaves his home and religion. Also pray for a revival among the school girls and for some of the older ones who are still seeking the fullness of the Spirit.—Grace L. Walther.

Lakhimpur, North India—Continue to pray for a revival. Mercy drops have fallen for which we praise God. Hinduism is very strong here among the highly educated.—Barbara Cox.

Uska Bazar, North India—Please pray for two women who are requesting prayer for healing. The Lord has touched their bodies and we are looking for complete victory.—Margaret Felch.

Nanpara, North India—Please continue to pray for an outpouring of the Holy Spirit in convicting power upon the people. Pray that the Indian Christians will realize their responsibility toward their own people.—Christian Beckdahl.

Martandam, South India—Pray for those who are coming to our meetings and expressing their desire for salvation. We praise the Lord for baptizing three more with the Holy Spirit in

South Travancore. Pray for the others who are seeking the Baptism.—Mary Lindberg.

Colombo, Ceylon—Pray that God will raise up more consecrated Indian and Ceylonese evangelists and Bible women.—Kathryn G. Long.

San Pedro, Cuba—Pray that a young man who was recently saved will receive the baptism in the Holy Spirit.—Louie W. Stokes.

Barquisimeto, Venezuela—Pray that funds will soon be supplied so that we can finish our chapel. I am in need of a definite touch in my body.—Hilda Meyrick.

Suva, Fiji—Please pray with us for another outpouring of the Spirit.—A. M. Heetebry.

Ilocos Norte, Philippine Islands—Pray that God will supply all our needs. Also pray for a revival in the Philippines.—Benito P. Acena.

Ketchikan, Alaska—Please pray that souls will be saved and that the Lord will give victory. We need an outpouring of the Spirit. Pray that we may have the guidance of the Lord in regard to a building for the work.—Charles C. Personcus.

Wrangell, Alaska—Pray that men will seek Christ and spiritual knowledge. Pray especially that the Lord will lead in the plans for a new building.—A. L. Calame.

WITH CHRIST

Word has come to us of the home going on July 12, 1941, of Edward A. Musick of Pecos, Texas. Brother Musick had been in poor health for some time. May the Lord comfort and bless the loved ones left behind.

THE LORD'S HEALING

HEALED OF MANY THINGS

I had pellagra, malaria, low blood pressure—it was down to 55—and cancer. The doctors did the best they could for me but they could not heal me. After two years I decided to send to the Gospel Publishing House for an anointed handkerchief. When it came I felt the power of God and began to mend. In three months I was well. That was in the summer of 1940. I am able to do the work of two women, cut wood or do anything. I do not cut wood, but I could. I poured out all the medicine I had when I sent for the handkerchief, and it was the Lord who healed me. This is March, 1941.—Pauline Cox, Route 1, McDonough, Georgia.

Ed. note—Accompanying this testimony was a statement signed by Mrs. Lena Rosser, the mother of Sister Cox. She says: "My daughter had been sick about two years. Nothing we did would cure her. Now she does all the work for the home, cares for her three children, does her canning and laundering." We held the testimony until July and wrote Mrs. Cox. She replied: "I can still report victory for body and soul. I worked about four hours a day before God healed me; now I work sixteen or eighteen hours a day. It has been just about a year since the Lord healed me. People say, 'You sure are looking well!' Before I was healed from one to three of my children were sick nearly all the time, now that we are trusting the Lord they are rarely sick."

NORTH CENTRAL BIBLE INSTITUTE

The North Central Bible Institute will begin its twelfth school year September 22, 1941. We shall be glad to hear from any young people who are interested in Bible School training or in business college work. Free literature and catalogs will be sent on request. Employment for students is better than ever in Minneapolis. Students should have no trouble in finding plenty of work for both men and women. Wages are exceptionally good at the present time. Our employment service at the school can guarantee part time work to qualified students.

Address all communications to Thomas Griffith, Correspondent, North Central Bible Institute, 900 Elliot Ave. S., Minneapolis, Minn.

Every doubt in the heart of a Christian is a dishonor done to the Word of God, and the sacrifice of Christ.

REPORTS FROM THE REAPERS

WOODWARD, OKLA.—A cyclone hit our church on June 9 and completely destroyed it. It is going to be a task to rebuild, but God is able. Please pray for us.—R. S. Strange, Pastor, 912 Webster St.

CLIO, IOWA—July 13 we closed a 3-weeks revival with Pearl Benz of Knoxville as evangelist. God's blessing was on the meeting each night, as the old-time gospel was brought forth under the anointing of the Holy Spirit. Two came to the altar for salvation, and several received healing in a special Divine Healing service. This revival has been a spiritual blessing to the church.—Denson J. Henderson, Pastor.

CADDO, TEXAS—We have just closed a 3-weeks meeting with Evangelist Worth Williams, 5117 N. Main, Houston, Texas. Twelve prayed through to salvation, 4 were filled with the Holy Spirit, and the church in general was greatly built up. We closed with an all-day service, and dinner, and had a blessed time in the

Lord. All Council ministers are invited to visit us.—N. A. McMillan, Pastor.

(Near) MONETTE, ARK.—Have closed one of the best revivals in the history of Childress Chapel, R. H. Marshall, San Diego, Calif., being the evangelist. About 21 prayed through to a real experience, and 12 to the Holy Ghost Baptism. Every department of the church has been helped in many ways. Many of the young people have caught the vision. A C. A. group was organized with 18 present at the first meeting.—Floyd T. Taylor, Pastor.

BRATT, FLA.—We have just concluded a 3-weeks revival on which the blessing of God rested from the beginning. Evangelist and Mrs. S. A. Mays, Hope, Ark., were in charge. Brother Mays preached the old-time gospel which brought great results. About 20 were saved, 7 received the Baptism in the Holy Ghost, 14 were baptized in water, and 21 presented their names for church membership. The services were well attended and this revival was said to be the best held in this

assembly in recent years.—J. H. Aplin, Pastor.

ASHER, OKLA.—When we were called here two years ago, the church was much in need of help. The Lord began to bless our efforts and the saints gave us their best co-operation. A goodly number have been saved, a few have been filled with the Holy Spirit, and there have been some very precious healings. In the last few months we have lost about 40 members, they having moved to other States. This is a town of about 400, and there are three other churches here, so it keeps us moving to keep our Sunday School up near the 100 mark.—J. W. Hudson, Pastor.

FLORALA, ALA.—The first Sunday in August will bring to a close three years of ministry for us here. God has been very good to us, whereof we are glad. When we came here the church was \$1,862 in debt, and the building was badly in need of repairs. Now we have a church valued at \$6,000, in good condition, and a new parsonage valued at \$1,500, free of indebtedness. Only God could have made this possible. We now feel that our work is coming to a close here. We are trusting God to place us in another field, where we can continue to be a blessing.—Pastor and Mrs. Charles F. Norton, 515 N. Ninth Street.

ATLANTA, GA.—Evangelist and Mrs. I. H. Bolland, Tampa, Fla., were recently with us for a 4-day meeting. God wonderfully blessed, saving souls and filling with the Holy Ghost. Six new members were added to the church as a direct result. The church as a whole was blessed and revived, and the revival fire is continuing in our midst.—H. R. Bagwell, Pastor, Fellowship Tabernacle.

THIEF RIVER FALLS, MINN.—We recently closed two weeks of special revival effort with Elwin Argue, Winnipeg, Canada, as evangelist. The blessing of God was manifest in a very precious way. A number were saved, and 20 received the Baptism in the Holy Spirit. The Sunday School attendance on the closing day of the campaign more than doubled the previous record. This was the first revival held in our recently completed tabernacle, which was dedicated to the Lord on June 2. Ivan O. Miller, Dean of the North Central Bible Institute of Minneapolis, brought the dedicatory message to an overflow audience. The revival spirit still continues in our midst.—G. Raymond Carlson, Pastor.

LA JOLLA, CALIF.—In a revival under the ministry of S. W. Thomas of Hanford, the entire congregation was stirred and refreshed. At least 7 made a definite

start for God at our altar, and several testified to having received healing for their body. I personally appreciate the spirit of brotherly love and fine co-operation of our evangelist, whose years of pastoral ministry qualify him to understand a pastor's problems. He was ably assisted in the song services and specials by Mrs. Thomas. Other commitments caused the closing of our meeting, but, God willing, we intend to have them with us again. The revival continues.—Gerald R. Furman, Pastor.

TYLER, TEXAS—We have just concluded a very successful 4-weeks revival conducted by Evangelist and Mrs. G. B. McDowell. This was one of the greatest revivals ever held in the history of the church. Many were saved, and 23 or more were filled with the Holy Spirit. There was a 24-hour prayer chain during the last two weeks, and continuous prayer meetings were held in the basement before and during services. Many received their Baptism at this time. Ten were baptized in water. People looked forward to our Friday night services when we prayed for the sick and afflicted. Great crowds attended each evening, and some nights it was impossible to seat all the people. The saints have been greatly stirred, and the Lord is blessing in a mighty way.—W. M. Dunn, Pastor.

SEASIDE, ORE.—A year ago Grace Henderson came to be the pastor of the church here. At that time the church was meeting in Sister Potter's home. Seven or eight faithful ones attended. The Oregon Assemblies of God last August put up a tent on a lot purchased by the Seaside saints. They also donated seats and books. One day a lady, unknown to all of us, looked up the pastor and told her she had a large dining room in her home which they could use without cost through the winter for the services. All the winter the Lord blessed. Two and a half months ago a new church was begun, and June 15 we held the first service in the new building with 35 out.

Seaside has a population of 3,000 in the winter, and in summer it swells at times to 50,000. Now we have a place where the full gospel is given out.—Aletha Oglesby, Reporter.

ABILENE, TEXAS—The faith of the people of West Texas was stimulated by the revival which opened in the Richey Party's red, white, and blue tent on June 5. Twice extended, the meeting finally was brought to a close June 27. Raymond T. Richey left the night of June 26th for Washington, D. C., in connection with his army camp evangelistic program. He made a special appeal to the men of Camp Berkeley while here, often visiting Station Hospital, and praying for confined trainees. The patriotic theme was emphasized throughout his meeting here. The territory within a radius of 75 miles was literally "sowed down" with gospel publicity—tracts, small cards, placards newspaper stories, paid advertisements, and radio broadcasts. The Texas State network was employed, with a hook-up at times of as many as six stations—Abilene, Big Spring, San Angelo, Midland, Vernon, and Amarillo. The revival had the aspect of a state-wide meeting. Friends came from far and near.

Raymond T. Richey and his party were here during the recent Texas District Council, which met in the First Baptist church. Mr. Richey was more than co-operative, moving his splendid public address system from his tent to the church auditorium. Now comes the responsibility for the watering, that God may give the increase that will give glory to His name.—W. A. McCann, Pastor.

PARIS, ONTARIO—The 1941 Braeside Camp Meeting, held June 28—July 13, has passed into history, but the glory still remains. These were truly "days of heaven upon earth" for those who were privileged to sit under the Spirit-filled ministry of Evangelist A. A. Wilson of Kansas City, Mo. His messages were straight from the shoulder and pierced deep into the heart of sinner and saint. Never before have we had as many saved as this year, and about 135 received the Baptism in the Holy Spirit according to Acts 2:4. The meetings were of the old-fashioned Pentecostal type

that went on into the early hours of the morning.

The song services were under the leadership of Brother Wilson's two sons-in-law, Brothers Vance and Hixon of Kansas City, Mo. Music was a great feature of the camp this year, as the Henry Family from Oklahoma were with us, rendering special musical numbers each evening. Brother Henry's story of his life was of great interest and stirred our hearts. Brother Henry is truly a Spirit-filled pianist.

Myer Pearlman was the able Bible teacher this year, and brought a wealth of good things out of God's Word to enrich our souls. He spoke each afternoon and also at 6:30 p. m. for one hour.

One evening each week was devoted to Divine Healing and prayer for the sick. Many miracles of healing were seen. Scores were anointed each week.

The second Sunday morning was devoted to Missions. Several missionaries spoke, and Dr. Wortman, Missionary Secretary, was in charge of the service. At the close of the service a missionary offering was received and \$710 was raised for the outgoing to Argentina of Louise Layman on her second term, and also for the transportation of two new workers, Brother and Sister Howard Kerr, who are also going to Argentina.

Pledges were taken for the complete payment of the camp, and the amount went clear over the top. More than \$3,000 was raised to clear the mortgage. This camp has been going now for seven years and this year will see the entire 25 acres of camp property clear of debt.

Thousands attended the camp each Sunday, and hundreds lived on the grounds the entire two weeks. Scores of American visitors were with us and took part in the services.

Daily Vacation Bible School each morning was conducted by Mr. and Mrs. Loine Hondrick and staff of workers. We have a large Children's tabernacle, and as this could not accommodate all the children we had a tabernacle tent erected. Many children were saved and filled with the Holy Spirit.—Mrs. H. R. Pannabecker.

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.

BAY MINETTE, ALA.—Aug. 17—; Mr. and Mrs. S. A. Mays of Hope, Evangelists.—E. Ray Schulz, Pastor.

SAN JOSE, CALIF.—Youth for God Campaign, Aug. 10—Sept. 1; Harry A. Jaeger, Evangelist.—Max Freimark, Pastor.

OLYMPIA, WASH.—Aug. 5, for 3 weeks or longer; Evangelist and Mrs. Don Mallough.—E. R. Scratch, Pastor.

POMONA, CALIF.—177 W. Montgomery St., Aug. 3, for 2 weeks or longer; Ralph Salzman, Evangelist.—L. B. Lewis, Pastor.

DAYTON, OHIO—Bethel Temple; Aug. 5, for 5 weeks or longer; Evangelist and Mrs. J. D. Saunders.—A. B. Cox, Pastor.

FAYETTEVILLE, ARK.—New Church, Aug. 10—Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—Harry E. Shaw, Pastor, 413 S. School St.

PILOT POINT, TEXAS—Aug. 10, for 2 weeks or longer; W. C. Harkins of Ft. Worth, Evangelist.—V. W. Marcontell, Pastor.

MORRISON, OKLA.—Aug. 11—S. J. Scott of Ponca City, North Central Sectional Presbyterian and Evangelist.—Albert D. Pyle, Pastor.

ARROYO GRANDE, CALIF.—Aug. 19, for 2 weeks or longer; Evangelist and Mrs. Arthur Knowles of Santa Paula, Musical Evangelists.—S. W. Squier, Pastor.

EL DORADO, ARK.—Annual out-door summer revival, July 27—Aug. 24; Mr. and Mrs. Stephen Vandermerwe of Malvern, Evangelists.—Keetah Jones, Pastor.

GRANITE CITY, ILL.—Aug. 10, for 3 weeks or longer; Evangelist and Mrs. G. B. McDowell, Texas Gospel Singers.—M. W. Wilson, Pastor.

KEYSER, W. VA.—Tent Meeting, W. Piedmont St., Aug. 12—31; Walter Paul Shepherd, Orlando, Fla., Evangelist.—Pete Saleskey, Pastor.

SAN FRANCISCO, CALIF.—1445 Ellis St., July 24—; Evangelist and Mrs. Richard B. Yunker, Concert Pianist and Gospel Singers.

SHERBURN, MINN.—Gospel Tabernacle; meetings in progress; Genevieve Booth-Chibborn, Centralia, Wash., Evangelist.—W. J. Lewis, Pastor.

LORAIN, OHIO—City-wide Tent Meeting, 26th St., and Broadway, Aug. 5—31; Otto J. Klink, Miami, Fla., Evangelist.—Daniel Balas, Pastor.

WEST MONROE, LA.—Aug. 13—31; Evangelist and Mrs. James D. Cockman. Neighboring churches invited to co-operate.—E. L. Tanner, Pastor.

GRANITE FALLS, MINN.—July 20, for 3 weeks or longer; Ernest L. Powlesland, Seattle, Wash., Evangelist. Mrs. Alvin Johnson is pastor.—By Evangelist.

ROCKPORT, ME.—Full Gospel Church, Aug. 3—24; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. R. G. Carle is pastor.—By Evangelists.

SPRINGFIELD, ILL.—Carpenter and Kellin Sts.; Aug. 17, for 3 weeks or longer; Hans Bretschneider, Chicago, Ill., Evangelist. Neighboring assemblies asked to co-operate.—W. E. Thurmond, Pastor.

EAST ST. LOUIS, ILL.—Tent Meeting, 612 N. 84th St., Aug. 20—Sept. 7; Guy Shields, Evangelist, assisted by Shield of Faith Trio. All near-by assemblies invited to take part.—Imo Hissrich, Pastor.

DYERSBURG, TENN.—Aug. 3, for 3 weeks. Evangelist and Mrs. Hilliard Griffin, Dallas, Texas, in charge, assisted by Davis Family Quartet of Jackson.—C. N. Rice, Pastor.

(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.

MAUD, OKLA.—July 29, for 2 weeks; W. B. McCafferty, Evangelist.—Geo. W. Clements, Pastor.

KALAMAZOO, MICH.—Third at Vine Sts., Aug. 3—Sept. 2; Gene Martin, Creston, Iowa, Evangelist. State-wide C. A. Convention, Aug. 30—Sept. 1; Gene Martin will be one of the main speakers.—Mr. and Mrs. F. R. Davidson, Pastors.

OMAHA, NEBR.—19th and Cass Sts., Fifth Anniversary Week, Aug. 5—10. Sectional rally and dedication of church, Aug. 5; District Superintendent A. M. Alber, Speaker. Other evening speakers: Ben Compton, M. F. Brandt, and R. S. Barnes.—L. E. King, Pastor.

MISSISSIPPI DISTRICT COUNCIL
STURGIS, MISS.—Mississippi District Council, August 12—13. Council convenes Tuesday, 10:00 a. m. Ample sleeping accommodations at most reasonable prices. Meals served on grounds on free-will offering plan. Out-of-State visitors especially welcome.—Harvey L. Smith, Secretary-Treasurer, 4603 Eighth St., Meridian, Miss.

KENTUCKY MOUNTAIN WORK
J. J. Humphries, newly elected Superintendent of the Kentucky District, makes the following announcement:

"Brother Nash announced some months ago, that he would like to retire from active participation in the executive work of the District. I was elected to the office of Superintendent, and will take over the Kentucky Mountain work, with the Kentucky Presbytery. All inquiries, offerings, applications, etc., should be addressed to J. J. Humphries, 2735 South 4th St., Louisville, Ky. We are still in need of workers for the Mountains as replacements and to supply the demand of new fields. Not only the Mountain work, but also many populous centers present a challenge to ministers to prove their faith in God. Kentucky has many towns and county seats capable of supporting established works, if men and women have a mind to work, and will pioneer."

CAMP MEETINGS

CHESTER, OKLA.—Tent Revival and Camp Meeting; Aug. 10, for 3 weeks or longer; W. H. Couch, Durant, Fla., Evangelist. Neighboring assemblies invited to co-operate.—C. M. Sprinkle, Pastor.

BRISTOL, VA.—Bristol Camp Meeting, Pentecostal Park, Aug. 14—24; Chas. O. Nece, Tampa, Fla., Special Speaker. For circular, write W. T. Millsaps, Pastor-Chairman, Pentecostal Park, Bristol, Va.

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.

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

LEXINGTON, NEBR.—Nebraska District Camp, 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, Neb.

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 Alred Buckley, 1230 Leishman Ave., New Kensington, Pa.

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

SIDNEY, N. Y.—Central New York Camp Meeting, Sidney Camp Grove, Aug. 13—24. Ralph M. Jeffrey, Evangelist and Bible Teacher; Wilfred A. Brown and John Kellner, Afternoon Speakers. For information write Robert T. McGlasson, 28 Vincent St., Carthage, N. Y.

FALLING WATERS, W. VA.—Potomac Park Camp Meeting, July 27—Aug. 24. First two weeks, A. G. Ward, morning speaker, and Niel Thomsen, night speaker; last two weeks, Harvey McAlister, morning speaker, and Albert Bates, night speaker. Write to Potomac Park Camp Meeting, Falling Waters, W. Va., for folders and information.

KANSAS CAMP MEETING
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. Write Okra Gaddis, 504 N. Market St., Caldwell, Kans.

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

CARLSBAD, N. MEX.—Southeastern New Mexico Sectional Camp Meeting, Aug. 10—19. E. J. Robinson, Houston, Texas, Main Speaker. Free camping space. Plan your vacation so you can see the famous Carlsbad Caverns and attend the camp meeting.—O. W. Edwards, Presbyter, H. M. Fulfer, District Superintendent. For further information write Pastor James O. Throckmorton, 909 W. Stevens St., Carlsbad, N. Mex.

All About the Bible

By Sidney Collett

"It would be hard to find a greater amount of information and argument packed into the same compass than is presented by the writer of this book. He takes up not only the origin, language translation, canon, etc., of the Bible, but many questions which have been raised concerning it, and gives well digested answers."

Price \$1.50

Gospel Publishing House, Springfield, Mo.

EASY



OBJECT LESSONS

By Elmer L. Wilder

The fifty-two striking, interesting lessons comprising this volume will prove to be of great value to teachers, ministers, parents and Christian workers with primary and junior groups. They are invaluable for use in the Sunday School, Junior Church services, Daily Vacation Bible Schools, summer camps, children's evangelistic meetings and in the home.

These excellent object lessons will be easily understood and appreciated by children of all ages. Dr. Wilder has caught the essentials of God's great plan of Salvation and means of living the Christian life in a manner that will make a lasting impression on the responsive and retentive hearts and minds of children. The lessons are not difficult for the teacher to present but each carries a fine message through both the eye and ear to the hearts of young folks.

Price \$1.00

Gospel Publishing House, Springfield, Missouri

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

VERSAILLES, MO.—Fellowship Meeting, Excelsior Assembly, August 12.—Bruce Collins, Secretary, Barnett, Mo. JASONVILLE, IND.—Sunday School Rally, Aug. 26, 7:00 p. m. State S. S. Superintendent C. C. Burnett in charge.—Zella Anthony, Pastor. JACKSON, WYO.—All-day Fellowship Meeting, Aug. 21. Each family bring basket lunch; musicians bring instruments. Geo. Cummings Sr. is Presbyter.—Alfred R. Brown, Pastor. CLAY CITY, IND.—Sunday School Rally, Aug. 25, 7:00 p. m.; State Superintendent C. C. Burnett in charge. Neighboring assemblies urged to attend.—L. G. Lyons, Pastor. PRINCETON, MINN.—Fellowship Services, St. Cloud Section, Gospel Tabernacle, Aug. 11. Services 2:30 and 7:45. Alex. Karmarkovic is pastor.—O. W. Klingsheim, Presbyter, Paynesville, Minn. FT. SCOTT, KANSAS—Sectional C. A. Rally, 6th and Lowman Sts., Aug. 8. Three services. Bring well-filled baskets for basket dinner at noon; drink furnished by local church. New work; need your presence. Fay D. Clopine, Sectional Secretary.—Douglas J. Friesen, Pastor.

OPEN FOR CALLS

Evangelistic or Pastoral Orie F. Jones, 1715 Ellis St. San Francisco, Calif.—"Have had considerable experience, also Bible course. Affiliated with Northern California-Nevada District."

MISCELLANEOUS NOTICES

WANT TO BUY—Used Public Address System in good condition. Give details in first letter.—Glenn D. Jones, 135 Rigi Ave., Syracuse, N. Y. NEW ADDRESS—Box 333, Wynona, Okla. "We have accepted the pastorate here." Mr. and Mrs. O. R. Martin. NEW ADDRESS—P. O. Box 94, Bentonville, Ark. "We have accepted the pastorate here. All Council ministers passing this way are invited to visit us."—E. W. Maggard, Pastor. EXCURSION TO GENERAL COUNCIL A \$10 round-trip excursion from Chicago to Minneapolis for the General Council has been arranged. Special train, leaving Chicago, Sept. 6, 11 p. m., returning Sept. 8, 8:00 a. m. For full particulars write Carl Frizen, 5003 Berwyn Ave., Chicago.—J. Robert Ashcroft, Chairman Young People's Fellowship.

MISSIONARY CONTRIBUTIONS

July 16—22 Inclusive

Table listing missionary contributions from Alabama, Arizona, and other states, including churches like Andalusia and Bethel.

Table listing contributions from various churches and assemblies across different states, including Arkansas, California, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Table listing contributions from various churches and assemblies across different states, including Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Table listing contributions from various churches and assemblies across different states, including Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Calling Consecrated Men and Women

Do you know the joy of leading a lost soul to Christ? The greatest need of the hour is for men and women to be possessed with an overwhelming passion of desire to see souls born into the kingdom of God. There are glories untold and blessings innumerable prepared for those who will love and serve the Lord in this capacity.

EVERY-MEMBER EVANGELISM

By J. E. Conant



Dr. Conant's book sets forth the Divine Program, Purpose, and Power for every Christian. It puts the responsibility for soul-winning where it belongs—on every individual Christian, giving the Divine Dynamics that will make the program of evangelism effective and permanent, and supplying

practical methods for putting this program into operation.

Price \$1.00

PERSONAL EVANGELISM

By C. J. Sharp



It is particularly important that Christian workers, who are endeavoring to win souls for Christ, be trained in the art of personal evangelism. In order to be a successful soul winner, you must be able to persuade men and women to accept Christ definitely as Saviour, obey Him as Lord, and live as one of His children. This book will meet a definite need in your life.

Price 50c

PERSONAL SOUL-WINNING

William Evans



It is not possible for every Christian to be a preacher or teacher in spiritual things. But there is no Christian, however humble or insignificant he may feel himself, or others esteem him to be, who is not appointed by the Spirit to be a winner of souls.

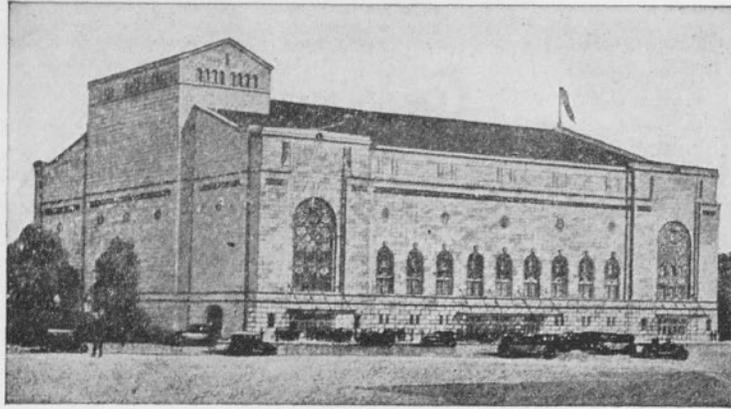
Personal Soul-Winning will prompt and encourage the individual to do this kind of work.

Price \$1.25

Gospel Publishing House, Springfield, Missouri

<p>Buffalo (South) Tabernacle 3.60 Carthage Calvary Evangelistic Tab 15.00 Corona Free Gospel Church YP 5.00 Cortland Bethel Pent Assembly 11.89 Dansville Gospel Tabernacle 3.00 Dansville Gospel Tabernacle CA 1.00 Elmira Heights Glad Tid Assembly 23.56 Endicott Calvary Tabernacle 16.00 Fredonia Pent Full Gospel Tab SS 5.00 Hempstead Glad Tidings Ch 2.00 Martville Pentecostal Church 20.00 Newburgh First Pent Church of God 3.00 Newburgh First Pent Ch of God CA 19.00 Rochester Calvary Full Gos Church 2.00 Salisbury Center Full Gos Assembly 17.46 Springville Gospel Hall 21.49 Syracuse Grace Tab Ch SS & WMC 8.00 Watertown Calvary Evan Church 5.25 Westbury First Ukrainian Pent A 10.08 Westfield Assembly of God SS 67.00 W N Brighton El Bethel Pent Ch 5.00 W N Brighton El Bethel Pent Ch SS 3.25 NORTH CAROLINA Personal Offer 13.80 Avon Assembly of God 7.40 Buxton Assembly of God 2.00 Charlotte Assembly of God 2.00 Sims Deans Chapel Holiness Ch 9.00 NORTH DAKOTA Personal Offerings 9.35 Biford Gospel Tabernacle 3.27 Egeland Pent Assembly of God 40.78 Fargo Gospel Tabernacle 5.00 Hettinger Gospel Tabernacle 21.15 Powers Lake Gospel Tabernacle 5.38 Rugby Gospel Tabernacle 9.67 Selfridge Full Gospel Church & SS 121.10 OHIO Personal Offerings 23.00 Akron Krumroy Pentecostal Ch 7.75 Byesville Full Gospel Assembly 115.00 Canton Bethel Tabernacle 10.00 Cleveland West Side Hungarian Pentecostal SS 24.83 Conneaut Assembly of God 29.76 Cuyahoga Falls Full Gospel Tab 8.60 Frankenburg Full Gospel Church 38.00 Elyria Gospel Tabernacle & SS 12.00 Geneva Assembly of God & SS 7.00 Lorain Rumanian A of G Mission 110.00 Ohio Christ Ambassadors 5.54 Orrville Assembly of God 12.00 Ravenna Assembly of God 7.84 Salineville Assembly of God 13.96 Sidney Bethel Mission 17.32 Tipp City Bethel Tabernacle 83.56 Toledo Glad Tid Tab & CA 2.00 Uhrichsville Pent Assembly of God 2.00 Waynesfield Assembly of God 57.00 OKLAHOMA Personal Offerings 5.00 Anadarko A of G Church 3.00 Avant Assembly of God 3.00 Bixby A of G Church 5.00 Broken Arrow A of G CA 3.43 Broken Bow A of G Church 10.27 Cache Assembly of God SS 4.00 Chester Elm Grove Assembly 5.00 Comanche Oak Glade A of G 3.33 (Near) Custer City Prairie View SS 13.23 Enid Gospel Tabernacle 5.00 Fairfax Assembly of God 2.00</p>	<p>Fletcher Assembly of God 3.47 Henryetta Assembly of God SS 5.00 Hominy A of G Church & SS 3.87 Honobia Assembly of God SS 1.00 Leach Assembly of God 5.25 Maud Assembly of God 6.07 Muskogee A of G Tab WMC 11.36 Okmulgee Bald Hill A of G SS 5.48 Pharoah Assembly of God 5.00 Picher Assembly of God SS 3.00 Poteau Assembly of God 12.00 Pryor Rucker Assembly of God 9.80 Seminole First A of G WMC 7.29 Taloga Assembly of God 6.00 Taloga Assembly of God CA 3.67 Tecumseh Okay Church 36.88 Terral Assembly of God Church 150.00 Tulsa Carbondale A of G 11.86 Tulsa Full Gospel Tab 8.13 Wirt Assembly of God Church 2.60 Wynona A of G Church 18.75 Yale Assembly of God 53.41 OREGON Personal Offerings 5.00 Albany Pentecostal A of G & SS 5.00 Corvallis Assembly of God Ch 5.25 Drain Assembly of God 1.30 Hebo Assembly of God 1.83 Hermiston Pentecostal Assembly 4.48 Hillsboro Assembly of God Tab 20.70 Hood River Pent A of G 5.00 La Grande Gospel Tabernacle 2.90 Newport Assembly of God 1.60 Pine Grove Church 3.38 Prairie City Pent A of G SS 20.00 Sheridan A of G Church 49 Stayton Assembly of God 7.86 The Dalles A of G & SS 24.09 Westport Assembly of God 9.25 Winchester Bay Assembly of God 96.00 PENNSYLVANIA Personal Offer 22.41 Bradenville Pentecostal Church 15.00 Central City Pent Tabernacle 11.75 Central City Pent Tabernacle 35.22 Clarks Summit Pent Assembly 4.00 Eastern District Council 158.68 Hamburg Full Gospel Tab 11.00 Hillside Pentecostal A of G 11.00 Johnstown Grace Pent Church 7.50 Kane (East) Pente Assembly & SS 10.00 Kinzers Calvary Monument SS 30.00 Lewistown Full Gospel Tab 8.00 Marietta Maranatha Chapel 29.75 Moosic Full Gospel Tab & SS 4.00 Mt Morris Baptist Church 12.98 Mt Union First Pent Church 15.00 Muncy Pentecostal Assembly 43.43 Philadelphia First Latvian Pent Ch 75.00 Philadelphia Highway Mission Tab SS 22.00 Philadelphia Kensington Pent A 30.89 Philadelphia Maranatha Full Gos Mis 48.00 Pittsburgh Glad Tidings Tab 5.42 Puntstutawney Pentecostal Tab 6.00 South Fork Pent A of G 4.00 Wellsboro Calvary Tabernacle 15.00 Williamsport Faith Tabernacle 66.62 York First Pent Church 1.00</p>	<p>RHODE ISLAND Personal Offer 76.93 New England District Council 70 SOUTH DAKOTA Personal Offerings 20.39 Bonesteel Gospel Tabernacle 19.00 Britton Gospel Tabernacle 8.74 Herrick Assembly of God 13.70 Lake Preston Gospel Tabernacle 9.00 Wood Gospel Tabernacle 2.55 TENNESSEE Personal Offerings 18.70 Crossville Pomona Assembly 5.00 Memphis First Assembly of God 83.25 Always Ready SS Class 3.00 TEXAS Personal Offerings 4.00 Aransas Pass Assembly of God WMC 3.34 Beaumont Magnolia Park A of G Ch 10.15 Briscoe Assembly of God SS 4.00 Carthage Assembly of God 4.15 Cleveland Pineland Addition A of G 66.39 Corpus Christi First A of G 34.49 Corpus Christi First A of G WMC 3.00 Dallas Central Tabernacle 2.50 Dayton Simmons Bottom SS 3.00 El Paso First Full Gospel Ch 2.30 Fairfield Assembly A of G SS 4.00 Ft Worth Polytechnic A of G 4.00 Freeport Assembly of God 3.00 Galena Park Assembly of God SS 4.00 Garland Assembly of God 3.00 Granbury Assembly of God 5.00 Holliday Assembly of God 3.00 Houston Brooksmith A of G Church 8.00 Houston Heights Assembly of God 5.00 Houston Heights Gospel Tab 5.00 Houston Lindale Assembly of God SS 5.00 Jacksboro Assembly of God SS 2.82 Justin Full Gos Tab A of G 26.05 Kilgore Assembly of God 6.23 Laird Hill Assembly of God 5.00 Madisonville Assembly of God SS 23.55 Monahans First A of G Church 1.00 Odessa Calvary Tabernacle SS 2.00 Orange Assembly of God & CA 9.00 Pasadena Assembly of God Ch 22.46 San Antonio First A of G 10.00 San Antonio Glad Tidings Ch 3.70 San Antonio Los Angeles Heights Assembly of God 4.00 Seabrook Assembly of God 1.50 Sinton First Assembly of God 8.00 South Houston Assembly of God 5.00 Splendorosa Assembly of God SS 6.04 Texas City Assembly of God SS 19.52 Troup Red Oak Flat A of G 18.00 Tyler Assembly of God 9.01 Tyler Bascom Assembly of God 10.00 Tyler Section Women Mis Council 4.00 Waco Faith Tab Girls Circle 6.26 Wharton Assembly of God 5.00 Winters Assembly of God 22.17 Wright City Assembly of God 3.00 VIRGINIA Personal Offerings 30.50 Belvoir Full Gospel Tab SS 11.12 Big Stone Gap Pent A of G 9.19 Bristol Assembly of God 2.38 Hickory Grove Full Gospel A SS 4.22 Rileyville Full Gospel Mission 5.00 South Norfolk Bethel Pent A of G 64.81 Winchester Full Gospel Tab 15.00 WASHINGTON Personal Offerings 205.00 Anacortes Pent Assembly of God 48.25 Bellevue Assembly of God 36.05 Buckley Glad Tidings Assembly 3.31 Chewelah Assembly of God 13.11 Ellensburg Bethany Pent Church 46.46 Enumclaw Full Gospel Tab & SS 7.03 Grandview Assembly of God 13.50 Hoquiam Bethel Temple Ch & SS 25.25 Ione Assembly of God 3.00 Marysville Pent A of G & SS 21.75 Mount Vernon Evangel Tab SS 5.50 Napavine Assembly of God 6.25 Port Angeles Assembly of God 3.65 Quilcene Assembly 5.00 Randle Assembly of God SS 7.30 Raymond Full Gospel Tab YP 3.00 Seattle Fremont Pent Tab SS 66.50 Seattle Hollywood Temple 404.64 Silverdale Gospel Tabernacle SS 10.00 Sumas Pentecostal Church SS 9.15 Tacoma Pent Tab Crusaders Class 5.00 Tacometa Assembly of God SS 6.00 WEST VIRGINIA Personal Offerings 70.80 Fairmont Trinity Tabernacle 8.88 Valley Grove A of G SS 1.32 WISCONSIN Personal Offerings 57.10 Adams Gospel Tab & DVBS 26.80 Baraboo Gospel Tabernacle 24.56 Beaver Dam Full Gospel Tab 15.00 Blanchardville A of G Gospel Hall 9.25 Glidden Gospel Tabernacle 12.25 Kenosha Christian Assembly 14.00 Lake Nebagamon Hawthorne Gos Tab 2.00 Marinette Gospel Tabernacle 5.00 Menomonie Full Gospel Tab 3.50 Milwaukee Bay View Gos Tab 6.00 Milwaukee Com Gospel Tabernacle 25.00 Richland Center Assembly of God 3.00 Wautoma Gospel Tabernacle 16.50 WYOMING Douglas Assembly of God 3.31 Lance Creek Assembly of God 5.20 Laramie Assembly of God 7.09 Wheatland Assembly of God Tab 2.00 CANADA Personal Offerings 60.00 Miscover Full Gospel Tab 421.77</p>
<p>Total Amount Reported \$11,867.44 Home Missions Fund \$720.81 Office Expense Fund 285.44 Literature Expense Fund 10.10 Reported Given Direct for Home Missions 265.03 Reported Given Direct to Missionaries 556.44 1,837.82</p>		
<p>Amount Received for Foreign Missions 10,029.62 Amount Previously Reported 21,776.26 Amount Received for Foreign Missions This Month \$31,805.88</p>		

The
Nineteenth



Municipal Auditorium in which General Council will convene

**G
E
N
E
R
A
L
C
O
U
N
C
I
L**

*Assemblies
of God*

We are to meet in General Council, at the Civic Auditorium, Minneapolis, Minn., beginning Thursday night, September 4, with an opening rally, and continuing until September 11 or until all business is finished.

Our theme for the meeting will be: **"Our Place in the Present World Crisis"** and a number of speakers will be bringing messages on this subject.

The following is the suggested program. It is not the final program, and may be subject to some changes.

Early Morning Prayer, each day, 7:00 a. m., in charge of Stanley H. Frodsham, Editor of the Pentecostal Evangel.

Vesper Service, each day, 6:00 p. m., in charge of the Christ's Ambassadors Committee.

SERVICES AND SPEAKERS

Thursday

Night—Opening Rally; Aaron A. Wilson.

Friday

Morning—Ernest S. Williams, General Superintendent.

Afternoon—Paul D. Pittman, Lawrence, Kansas. Subject, "Sunday School a Foundation for World Evangelism."

Night—Leland R. Keys, Superintendent Northern California and Nevada District. Subject, "Our Place in the Present World Crisis."

Saturday

Morning—Ralph M. Riggs, Superintendent Southern Missouri District. Subject, "Need of Faithful Ministers in the Present Crisis."

Afternoon—Dorothy Morris, Springfield, Mo. Subject, "Working with the Children."

Night—J. Narver Gortner, Berkeley, Calif. Subject, "Importance of the Baptism with the Holy Spirit in the Present Crisis."

Sunday

9:30 a. m.—Communion and Memorial Service, presided over by Fred Vogler. Flem Van Meter, Superintendent Eastern District, Speaker.

10:45 a. m.—Noel Perkin, Missionary Secretary. Subject, "Foreign Missions in the Present World Crisis."

2:00 p. m.—Missionary Rally, Noel Perkin in charge.

7:30 p. m.—D. P. Holloway, Cleveland, Ohio. Subject, "The Present World Crisis in the Light of Prophecy."

Monday

Morning—Wesley R. Steelberg, Philadelphia, Pa. Subject, "The Place of Youth in Our Movement."

Afternoon—E. H. Chamberlain, Chicago, Ill. Subject, "Conferences for Sunday School Workers."

Night—Ben Hardin, Superintendent Southern California District. Subject, "Our Spiritual Life in the Present World Crisis."

Tuesday

Morning—J. Roswell Flower, General Secretary. Subject, "Co-operation and Fellowship in the Present World Crisis."

Afternoon—Fred Vogler, Assistant General Superintendent. Subject, "Home Missions in the Light of the Present World Crisis."

Night—E. E. Krogstad, Willmar, Minn. Subject, "Loyalty to Government and to God in the Present World Crisis."

Wednesday

Morning—F. D. Davis, Superintendent Texas District. Subject, "High Standards in the Ministry."

Afternoon—Robert L. Hillegas, Alton, Ill. Subject, "Daily Vacation Bible Schools as a Means of Soul-winning."

Night—R. E. McAllister, Toronto, Ontario, Canada. Subject, "The Threefold Ministry of Christ."

Thursday

Morning—Frank J. Lindquist, Superintendent North Central District. Subject, "The Evangelist's Place in the Present World Crisis."

Afternoon—A. M. Alber, Superintendent Nebraska District. Subject, "Spirituality in All That We Do."

Night—Big Farewell Fellowship Meeting.

**Sept. 4
to
Sept. 11
1941**

Meet your old friends at Minneapolis, Minn. Ministers and missionaries from every quarter of the earth will be there. They will be looking for you.

Come praying!

Come believing!

Come Expecting!