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"Give Ye Them to Eat"

John Wright Follette

AND when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat." Matt. 14:15-16.

The Setting.

To provide a proper setting for our lesson, let us see what had just happened and also note the effect it had upon the Master. John the Baptist had just suffered martyrdom for the truth's sake, and the disciples had buried his body. Jesus was much moved by the news and desired to be alone. So He withdrew to a quiet, secluded place for meditation, prayer, and refreshment. But there seemed to be no opportunity for rest. The multitude, and it was a great one, was needy, and so they followed Him; they came on foot (ahead of Him) and were there waiting to meet Him. It is ever so; when the need is desperate enough, you will seek Him out and find Him. Faith persists and will not be denied. Faith goes on foot, by land, even to a desert, if only she may find the Christ and lay the need before Him. Are you desperate and hungry enough to press on even into a desert of personal experience in order to contact the Christ?

Christ cannot deny faith and a need like that. He forgets Himself and His own heart and need, and helps them. He always does. Wonderful Christ! He sees the multitude. He hears the prayers of faith from this needy, asking multitude, and is moved with compassion, and feeds. He always gives when conditions are met and faith persists. And so He ministers to them.

But the afternoon of blessing is soon tinged by evening shadows. The glory and wonder of His healing and ministry are spent, and the

people are soon in another great need. The first need you will remember was healing. But that done, the body must now be fed and taken care of, or the first miracle might almost not have been wrought. Sometimes, yes, often, the deep-seated need in life is only discovered to us and made known by a surface need. They are healed, but now the very same group becomes the needy subjects of still another miracle. So many times one blessing brings us to a place of greater need, and life becomes a series of

victories and deliverances—a continual disentanglement from all binding forces and hindering powers. What needy people we all are! And what a wonderful, miracle-working Christ!

How human to send them away.

The evening comes. We do not remain indefinitely in the light and the glory of the first ministries of Christ, even though they hold the atmosphere of a miracle. The heart must also know the eventide of testing and become familiar with the lengthening, purple shadows which cross the path.

When the deeper or more vital pangs of hunger for God, truth, and reality distress us, we do the same as did the disciples. We become so conscious of our limitations and barrenness that we send the crying, hungry needs of life in a thousand directions hoping there may be some food yonder, always yonder to some village. How very conscious we are of the evening, the declension, the failure, and the desert! We are so keenly aware of the negative and needy side of the picture. Oh, its barrenness, the long stretches of human failure, the stark emptiness of the human to supply anything for such deep, deep need, and such intense hunger! So we suggest the only thing we know to do—turn them away and send them to the nearby villages for food. And what are the villages? Are they not the distant outposts away from Christ? Let us remember He is always central and the supply is all the time in His very presence. Oh, how near He is to the most needy heart right now!

Dear ones, when the hungry multitudes of your heart and life, the deep hunger of your being for truth and God, seem impossible to satisfy because of the desert, I beg of you do not send them away. The answer is not away out there—the sequel is near, so very



He who praises God for mercies shall never want mercy for which to praise (Continued on Page Eleven)

The World Moves On

ERNEST S. WILLIAMS

THE world moves on, but where? It has moved on through many centuries and changes. It appears to be headed for fresh changes at present. It is common to hear people say we shall never again see a world such as we saw before the present world conflict.

For some time we have heard it said that the United States owes no debt since its indebtedness is to its own citizens. Among those who have little, this theory has a ready acceptance. But surely the citizen who has loaned to the Government must think the Nation owes a debt to him.

Then we have the theory that we must now plan not only to win the war, but to win the peace which will follow. To accomplish this, some planners recommend "freedom and the distribution of abundance" in the place of the old idea of "freedom and the production of wealth." The thought is that through Governmental controls business can be regulated, depressions and booms can be eliminated, and steady prosperity can be established. How this is to be brought about through a process of spending is hard to realize. We have heard much about "Government in business." This is true, not only in our country, but to a greater degree in other parts of the world.

Then we have the report in *Time* of March 16 concerning the meeting of representatives of the Federal Council of Churches of America at which thirteen "requisite principles for peace" were adopted. This meeting of representatives of the Federal Council goes farther than that of the economic planners who wish to save us after the war. What are some of the suggestions of the Federal Council? "Ultimately, a world government of delegated powers." "Complete abandonment of United States isolationism." "Strong immediate limitations on national sovereignty." "International control of all armies and navies." "A universal system of money—so planned as to prevent inflation and deflation." "World-wide freedom of immigration." "A democratically controlled international bank to make development capital available in all parts of the world without the predatory (robbing) and imperialistic aftermath so characteristic of large-scale private and governmental loans."

The above statements show the trend of modern thought, political, financial, and religious. And what is required for their fulfillment? If the report adopted by the Federal Council of Churches be fulfilled, the world is headed toward a demand for an international leader. Other leaders there may be, but they must be submissive to someone in whom they all can meet. It does not look as if they will all meet in Christ since the world is largely turned against Christ. Is it not then possible that they shall find their meeting place in the Antichrist? We dislike thinking of these things.

We believe the Scriptures teach that at the end of the present age an international leader will arise "who shall cause craft to

prosper." He will therefore bring about an era of prosperity. The world will wonder after him. It seems also that he will have power to police the world for "Who is like unto the beast? who is able to make war with him?" In "control of all armies and navies" he would readily impose "strong immediate limitations on national sovereignty."

We believe it is not within the power of the children of God to hold off indefinitely the forward march of modern thought. Such thought will ultimately be realized through those capable of putting such thoughts into action.

We are moving toward the hour when men can "neither buy nor sell except they have the mark of the beast." The rise of this spirit in recent years has been appalling. The laborer is caught in a torrential current from which he sees no release. Dictation in many places is being given, not by Management, but by those who are supposed to be managed. Ruthless leaders provoke a spirit of hate and revolution throughout industry. What will it be when all comes under the international control of "The Man of Sin"?

We wish to be Scriptural rather than to serve as a sensational alarmist even though we see the signs of the end in the trend of present thought. While we believe the world is shaping itself to receive Antichrist and his reign, we believe there are events which will take place before Antichrist is manifest.

If we have a correct understanding of the Scriptures, it is probable that there may be "ultimately, a world government of delegated powers" under which there may be "world-wide freedom of immigration," "international control of all armies and navies," and other principles which are now recommended through the representatives of the Federal Council of Churches. The Bible indicates a latter-day confederacy. It is believed by many that this confederacy will probably consist of ten federated governments. This belief is gathered through a study of the ten toes of the image of Nebuchadnezzar, found in the second chapter of Daniel, and the ten horns seen on the head of the last beast in Daniel seven. In general, Bible students believe these toes, or horns, represent a confederation of nations within the bounds of the ancient Roman Empire. Others think it rather represents a revival of the spirit of the old Roman Empire. It is believed that this is a revival

of the Roman Empire because history indicates that the last world beast of Daniel seven, the beast with seven heads and ten horns, is Roman. The toes seen by Nebuchadnezzar are on the feet of the same Empire. United in its beginning, it then divided into the Eastern and Western governments, pictured in the two legs. The ten toes are to be in existence when Christ, the smiting Stone, takes over the Kingdoms of this world in His glorious return to reign. After the rise of the ten horns, a little horn is seen to appear.

There are also other scriptures to bear out this interpretation. For example, there is the description of the seventy weeks in Daniel nine. At the ending of the sixty-ninth week "the people of the prince that shall come" were to destroy Jerusalem. These were surely the Romans. Then the prince of this people is to make a covenant "for one week" or seven years, "with the many." In the middle of the week, however, he breaks the covenant, causes worship to cease, spreads abominations, and makes desolate. Who can this prince be but a ruler in the last form of the Roman Empire?

It is probable that before this prince takes to himself his great power the Empire will have been revived as "a world government of delegated powers" as the Federal Council recommends, since this prince is described as "a little horn that shall rise after them" (the ten kings); "and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of times" (or three and a half years). Whether we may look for a literal revival of the Roman Empire or its spirit only, we see all about us the evidences of such spirit at present. The atmosphere is here out of which such a revival might come.

Because errors have been made in naming certain men as the possible Antichrist and because some excited people now push aside all sound study of the Word and cry that the present war will end in Armageddon, is no reason why we should abandon sound Scriptural truth to put in its place passing emotions. We may not now know how or when God will fulfill His Work, but we do know that "the word of the Lord abideth forever." Sufficient is it for us to see the direction in which the world is going. How soon it will reach its destination is in the "determinate counsel and foreknowledge of God."

It is the hope of the Church that it will not be present when that dark hour arrives. God's people are to be "looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ." May we ever live with this hope in view.

The work of the Church is to "send forth a good savor" of redemption tidings to the world that is hastening to its ruin. It has a mission to perform as long as it remains here. May it be faithful. It is time for the Church to awaken to its responsibility.

The power of the Church is the Holy Ghost sent down from heaven. If such power was ever needed, it is needed in days such as today. It is generally believed that



Blessed are those
the Lord shall find
watching

Luke 12:37

the presence of the Spirit working in the Church is the restraining power that will continue to restrain the forward march of iniquity until this restraint is taken away in the catching away of the Church.

The Church must resist compromise in its testimony and steadfastness. We have been warned that "because iniquity shall abound,

the love of many shall wax cold." It is those "who endure unto the end that shall be saved." As we see the progress in thought and action that leads the world nearer, and much nearer now, to the brink of the Tribulation, may we be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."

Grandma Hu's Healing

A TRUE STORY FROM CHINA

An old Granny, known as Mother Hu, had heard of Jesus once in her life. Her married daughter had told her mother about Him when she came home for a visit in the New Year. However, all the old woman "took in" was that "Jesus can save people's souls." When she lay a-dying, literally starving to death before the eyes of her family by reason of a cancerous infection in her throat that prevented her from swallowing because of the pain it caused, she recalled that phrase.

"No hope now for this old body," she whispered to those around her. "But they tell me there is a Jesus. He can save a person's soul—so they say. Perhaps there is yet hope for my soul. Take me to Jesus, will you? I want to try."

There was a Chinese Church four miles away, so her family, presuming that Jesus lived there, decided to gratify their mother's dying wish by taking her to the place.

The Chinese elder was in the middle of his sermon when they arrived. Thinking the pulpit was likely the most efficacious spot, they pushed through the assembled worshippers and placed the old woman on a mat as near to it as they could. After the meeting closed, the elder and some other Christian men and women gathered around the pathetic little heap before the pulpit. When they discovered who the family was and the reason for coming, the elder told them the "old, old story of Jesus and His love." He explained it as he would to a little child.

"Do you understand?" he asked. Mrs. Hu nodded slowly.

"Now," the elder continued, "the Lord Jesus is able, not only to save your soul as you put your trust in the blood shed for your sins, but He is able to save your sick body as well. He wants you to know that He is the God who gave you your life in the first place, and that He is the God who can restore to you that life if He so wills. Oh, He differs so from those paper-and-clay gods in your home. Are you willing to be finished with those things forever?"

Mrs. Hu thought for a moment, then said: "Yes, I am."

"All right, we'll pray for you." Laying his hands on her head, the elder lifted his voice to God in prayer for old Mother Hu: "Open Thou her heart that she may understand that she is a poor sinner and that Thou hast died for her sins—and, O Lord, show this whole family that Thou art a living God. Stretch forth Thy loving hand and heal this old mother of her sickness. Amen."

Expecting God to answer, one of the Christian women brought Mrs. Hu a bowl of hot broth to drink. Knowing the agony it would cause her, and yet not wishing to appear ungrateful to these new friends, Mrs. Hu received the bowl with both hands, and then, to her own and her family's amazement, drank all the broth without the least discomfort.

"How are you feeling, Mother?"

"Why... just ordinary... so far, only hungry." Soon two small, freshly steamed loaves were placed before her. Accompanied by gasps of astonishment from her children—all grown-up men and women—and a chorus of "Praise the Lord" from the Christians, Mrs. Hu ate the loaves as painlessly and joyfully as any half-starved person would have done!

Before many months had passed she had regained her old vigor, a marvel to herself and to her entire village. Being illiterate, she could not search the Scriptures for herself; and since neither the evangelists nor those of us who were missionaries in that district could "fit in" her village with the many other needy centers that required our regular assistance, Mrs. Hu grew very hungry for a knowledge of the Lord. Nearing three-score and ten, she resolved she must learn to read. She was taught the Chinese phonetic alphabet. After three months she was able slowly to read the New Testament. Before we left the province she had read it through almost twelve times.

In her crowded little home she has fixed up a small chapel. On Sundays, when no

one goes to lead the meeting, she herself stands up to tell those who gather what the Lord has taught her out of His Book. The Lord is teaching her. One is surprised at such spiritual maturity in one so new in the Faith.—From *Fruitful in Affliction*.

We Must Pray More

J. Hudson Taylor

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God; and going one day to a friend, he said, "I don't see how God can use me on the field; I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went. In his room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To his home hungry souls would flock, drawn by irresistible power. In the morning hours some would call and say: "I have gone by your home and have longed to come in. Will you tell me how I can be saved?" or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

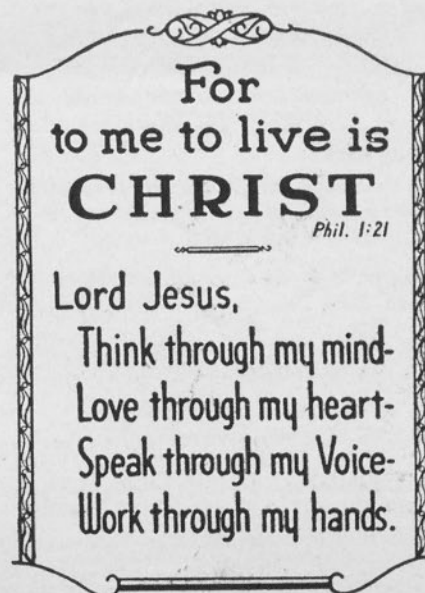
Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold upon God, with holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer-power has never been tried to its full capacity in any church. If we want to see mighty wonders of Divine grace and power wrought, in place of weakness, failure and disappointment, let the whole church answer God's standing challenge: "Call upon Me, and I will answer thee, and will shew thee great and mighty things which thou knowest not." Jer. 33:3. We must pray more.

Rightly Shod

To restore a member back into fellowship is quite a different process than going from house to house and gossiping about him. We are told that we are to be shod with the preparation of the Gospel of peace, and it is always a good thing, ere we start out to visit a neighbor where we might be tempted to talk about any certain person, to look at our shoes and see whether we have on the right pair; to see if the shoes we are wearing today are shoes of the Gospel of peace or of the "gospel" of criticism and slander.

To Help the Children

A young child should be taught the ways of God. Parents, are you failing God in this respect? Secure several copies of *Daily Devotions* and erect a family altar. In this way the young children are brought in contact with vital spiritual truths. The quarterly is reasonable: 10c per single copy; ten or more copies to one address, 5c per copy.—The Gospel Publishing House.



A Call to Complete Separation

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Matt. 3:13. From Galilee—not from Jerusalem, not from the temple. He came with no authoritative license of the high priest, with no escort of priests. He came from despised Galilee to Jordan, to John the Baptist, one who was "extremely unorthodox," uncouth, unpolished by human agency, but to one fitted by God Himself. Just a voice crying in the wilderness! Yet he was the one chosen to baptize Him who came from heaven. The high priests were not even invited to be witnesses of the ceremony, and of course did not hear the voice from heaven which said, "This is My beloved Son, in whom I am well pleased." But we have the record, and we believe what John and a few others saw.

The high priests were being anointed for their office, but the man-anointed ones had no part in witnessing the ordination of the God-anointed One. They had no part nor lot in the matter. Therefore they did not understand. Not to understand is to misunderstand. Misunderstanding leads to detraction and persecution.

They asked, "Who gave Thee this power? By what authority doest Thou these things?" If they had known what John knew, they would never have asked this question. This baptism and subsequent anointing was unofficial, unsanctioned by the religious authorities, and therefore belittled by them. Christ never told them of His baptism, of how the Holy Ghost came upon Him, or of His Father's voice.

They asked, "Whence cometh this authority?" He told them, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me—prove My authority—that the Father hath sent Me." He was anointed of God and went about doing good, and healing all that were oppressed of the devil; for God was with Him. The high priests were not called in as copartners, were not consulted; hence the opposition.

Christ never sought to compromise with the religious leaders of His day. He kept in touch with the One who was the source of His power. When the people wanted to proclaim Him king, He refused it. He did not curry favor with Nicodemus, nor ask Nicodemus to use his influence with the other rulers of Israel. He told Nicodemus the truth.

God anointed Jesus of Nazareth with the Holy Ghost and with power. He went about doing good and healing all that were oppressed of the devil, for God was with Him. He kept the anointing. He kept His Father's presence. Yes, even in the company of publicans and sinners and of Simon the Pharisee. He went in their company as a witness and not for conference.

They misunderstood His anointing and said, "Thou hast a devil, and casteth out devils by the prince of devils." Christ knew the meaning of the words, "Woe unto you when all men speak well of you."

His disciples fared no better. They went from the company of the Sanhedrin to their own company, and got reinforced to fight the Sanhedrin in preaching the truth and performing signs and wonders in and by the power of Jesus Christ, Acts 4:5-31.

This noncompromising spirit was passed on to Stephen, and its influence and power affected Saul, and Saul affected the whole of the religious life of Jerusalem. Men complained, "These men have turned the world upside down." The noncompromising spirit of the early disciples won the greatest living force in the religious life of Judea of their day, even Saul. The man who was exceedingly enraged against Jesus in turn became exceedingly enraged against him who was the author of all the persecution, even Satan.

Saul cried, "Lord, what wouldst Thou have me to do?" Later he had the mantle of Christ upon him and he too was anointed with the Holy Ghost and with power; and he went about doing good and healing those who were oppressed of the devil, for God was with him. Paul was no half-way man. He faced his opponents in Jerusalem and Caesarea and also in Rome. If a man of God has the patronage of heaven he need not cater to the patronage of earth.

The deputation of the Pharisees went to John—they could not bring John to Jerusalem. And John attempted the almost hopeless task of bringing the Pharisees to God. The Pharisees decided that John's ministry was of man, and thereby put themselves outside the pale of receiving divine ministrations. The religious men today are judging God's outpouring of His Spirit upon men and women, and as they judge they put themselves outside the pale of receiving divine help. The common people believed in John the Baptist and the common people heard Jesus gladly. Christ does not need patronage. He needs worship, service, loyalty and obedience.

There is enough anointing today for those who need it and God can and does anoint for service by the Holy Ghost;

and it is His purpose that His anointed ones shall go about doing good and healing all that are oppressed of the devil. Mark 16:15-18. John dared not move from his position and could not exchange the camel's hair garment, the locusts and wild honey for the priest's dress, the fat of lambs, and the new wine that they indulged in. He would have lost his power, lost his position, and would have lost the wonderful high calling of being the forerunner of the Messiah. He was the harbinger of the first coming, and God wants harbingers of the second coming. Don't compromise, forfeit, sell nor barter your high calling.

David in Saul's armor! John the Baptist in Caiphas' priestly garments! Both would have been a failure. Steer clear of both. It is God's command for His baptized saints that they be wholly separate. 2 Cor. 6:17. Amen.

The Heavenly Refiner

"When he hath tried me, I shall come forth as gold." Job 23:10.

Hardly a life that goes deep but has tragedy somewhere within it; what would such do without Job? And who could spare from his soul's hidden history the great words spoken to Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness"? Such words lead straight to a land where there is gold, and the gold of that land is good.

Gold—the words recall Job's affirmation, "When he hath tried me, I shall come forth as gold"; and Peter's, "The trial of your faith, being much more precious than gold that perisheth, though it be tried with fire"; and the quiet word of Malachi, "He shall sit as a refiner and purifier of silver."

I have often thanked God that the word is not gold there, but silver. Silver is of little account in the East, and we feel more like silver than gold. But He shall sit as a refiner and purifier of silver, so who need fear?

The picture of the Refiner is straight from Eastern life. The Eastern goldsmith sits on the floor by his crucible. For me, at least, it was not hard to know why the Heavenly Refiner had to sit so long. The heart knows its own dross. Blessed be the love that never wearies, never gives up hope that even in poor metal He may at last see the reflection of His face.

"How do you know when it is purified?" we asked our village goldsmith. "When I can see my face in it," he answered.—Amy Carmichael.

A Timely Word

If we are beginning to discover the decay of society in our land, can we not trace that decay to the undermining of the influence of the Bible, and to the general neglect of its reading? This has been a Bible-denying and Bible-ignoring generation, and as a result it has been a generation of liars and contract breakers and oath ignorers.—Will H. Houghton.

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What the Commandant Said

A TRUE STORY BY HARRY PETERS, MISSIONARY TO GUATEMALA, CENTRAL AMERICA

It is to be expected that a believer give testimony favorable to the Gospel. That is not news by any means. However, when an impartial and disinterested person, of his own free will and volition, says good things about the power of the Gospel, that is news. A short time ago we were on an evangelistic campaign. Upon arriving in a place we had never before visited we went to the local municipal offices to present ourselves and to make known our mission in that village. We met the local military authority, and he, hungry for someone to whom he could spin a yarn, told us this story:

"When I was in the military service in a certain town in the north, at each general practice of all the able-bodied men of the community, my attention was always called to a bedraggled, beggarly sort of fellow whom everyone called, 'Edward.' His equal in poverty, dissipation and abandonment I have never since seen. He was the principal object of the fun-making of the men in the company. But suddenly there took place a great change in that strange character. At roll call one day he appeared in a clean new shirt. A little later he turned out with new trousers. He began to shave and actually put in his appearance at the drills with his hair trimmed. But the last straw of all was that of his coming out with shoes on his feet.

"One day, thinking over this change that had taken place, I decided to inquire as to what had happened to the old reprobate. One of the men in the company vouched the information, 'Did you not know that Edward has become an evangelical?' That was surely a surprise to me, for I knew him as a hard drinker, a worthless character who wasted every cent on the vices of this world. We had always been told that the evangelicals, having sold their souls to Satan, were always rich. It was even said that the devil put money under their pillows every night, so that they always awoke with funds right at hand.

"I was a young chap, then, just beginning my military career, and naturally enough I was much interested to know if it were certain that the evangelicals awoke every morning with money under their pillows. I would not have minded, in those days, having a little more money myself, even though it might have involved the selling of my soul to Satan. I decided to investigate.

"My opportunity came. I met Edward on the road one day and we were alone. After the usual greetings I plunged in with, 'Edward, is it true that you are now a believer?' Beaming with pleasure he replied, 'Yes, praise the Lord, I am now a Christian.' After talking all around the point uppermost in my mind, but always following up my advantage, at last I was able to ask him: 'Tell me, Edward, is it true, as some folks say, that the evangelicals awake each day with money under their pillows?' Continuing with his newly acquired smile he replied, 'Yes, that is so.' Believe me, that was a surprise to me, for I had always been skeptical about some of the rumors circulated with respect

to the believers. 'Do you mind telling me, Edward,' I asked, 'just about how much is it that you wake up with under your pillow every morning?' With his same cheerful attitude he replied, 'Oh, the sum is not any fixed amount; it varies from day to day.'

"Without more probing, and doubtless observing my surprise and interest, he proceeded to tell me how it all came about. 'When I was an unbeliever, completely lost in this world, as you and the whole community well know, I went to town every time I had money, spending regularly all I had for liquor, and games, and cigars. Consequently I never had anything, neither clothes, nor food, nor house. But now I am no longer a slave to the vices because I am a believer in Jesus Christ. Each time that I go to town I stop before the saloon and I say to myself, "Before I was a Christian I used to spend so much money in this place." I take from one pocket that sum of money and put it into an empty pocket. I move on down the street, stopping in front of the cigar store, and I say, "Edward, here you used to spend so much more money." Out comes that much money from my pocket and into the other one to keep company with the liquor money. As I arrive at the gaming house I stop again in the street, taking out a sum of money, and I say, "Here I used to spend so much money." Into the other pocket it goes, and I make my way back home. In the old life I went to bed penniless and awoke each morning the same way, but now, by the grace of God, I wake up every morning with money under my pillow.'—*Guatemala News*.

Praying Until the Answer Comes

The late Dr. Blanchard, President of Wheaton College, in his book, *Getting Things From God*, tells this incident:

"I was a few weeks ago in the Eighth Avenue Mission in New York. On the platform by me sat a man, to whom I was introduced, but whom I had never seen before. When the meeting had progressed for an hour or so, Miss Wray, the superintendent, called upon him for a testimony. He said: 'Friends, about two and a half or three years ago I was in a hospital in Philadelphia. I was an engineer on the Pennsylvania Lines; and although I had a

praying wife, I had all my life been a sinful man. At this time I was very ill. I became greatly wasted. I weighed less than one hundred pounds. Finally, the doctor who was attending me said to my wife that I was dead. But she said, "No, he is not dead. He cannot be dead. I have prayed for him for 27 years, and God has promised me that he should be saved. Do you think God would let him die now after I have prayed 27 years and God has promised, and he is not saved?" "Well," the doctor replied, "I do not know anything about that, but I know that he is dead." And the screen was drawn around the cot, which in the hospital separates between the living and the dead.

"To satisfy my wife, other physicians were brought, one after another, until seven were about the cot, and each one of them as he came up and made the examination confirmed the testimony of all who had preceded. The seven doctors said that I was dead. Meanwhile my wife was kneeling by the side of my cot, insisting that I was not dead; that if I were dead, God would bring me back, for He had promised her that I should be saved, and I was not yet saved. By and by her knees began to pain her, kneeling on the hard hospital floor. She asked the nurse for a pillow, and the nurse brought her a pillow upon which she kneeled. One hour, two hours, three hours passed. The screen still stood by the cot. I was lying there still, apparently dead. Four hours, five hours, six hours, seven hours, thirteen hours passed, and all this while my wife was kneeling by the cot; and when people remonstrated and wished her to go away, she said, "No, he has to be saved. God will bring him back if he is dead. He is not dead. He cannot die until he is saved."

"At the end of thirteen hours I opened my eyes, and she said, "What do you wish, my dear?" And I said, "I wish to go home." And she said, "You shall go home." But when she proposed it, the doctors raised their hands in horror. They said, "Why, it will kill him. It will be suicide." She said, "You have had your turn. You said he was dead already. I am going to take him home."

"I weigh now 246 pounds. I still run a fast train on the Pennsylvania Lines. I have been out to Minneapolis on a little vacation, telling men what Jesus can do, and I am glad to tell you what Jesus can do."

Don't Fear, Praise

Humanly speaking, in many respects there would be good reason for fear, but far above the testing of human fear, there rings out triumphantly Almighty God's "Fear Not." And I am sure, so sure, that I can never be beyond His love, His care, His guidance! Praise God for our great inheritance in Christ, so that we may be prepared to enter an open door, where we are told are "many adversaries"—*already conquered!*

Speaking personally about guidance: After I am spiritually sure that I am in the center of God's directive will in any matter of guidance, I trust everything pertaining thereto to Him.

And so, in every case, the thing of vital concern is to know what God's directive will is. When that is spiritually discerned, He is equal to anything and everything that arises, present and future. Know, Trust, Follow! "To Him be all the glory!"—A Reader.



I will love Thee,
O Lord,
my strength

Ps. 18:1

MISSIONS ADVANCE IN BRAZIL

Left: Floriano Olivette and Theodore Towkan, workers among the large Slavic population of Brazil. Below: These two workers with missionaries and group of Slavic Christians. Taken at the time the Kolendas and the Smiths visited the State of Parana to conduct Bible studies.



How the Work Spreads

J. P. Kolenda

Jovino Nascimento somehow got hold of a "Messenger of Peace" (the official organ of the Assemblies of God in Brazil). His wife read to him an article entitled, "A drunkard cannot inherit the kingdom of God," which stirred him deeply, resulting in his conversion. At once he began to witness until a number, including his relatives, found the Lord. Neither the fact that he worked every night nor the handicaps of being unable to read and write prevented him from beginning a gospel work in his town. They erected a nice wooden chapel where services are conducted every Sunday afternoon. A few months ago we had the joy of visiting this little assembly, baptizing seven more new converts.

Scattering the Seed

Another way the work spreads here is through someone getting saved in a certain assembly and then moving away to another place, taking the gospel with him. A brother who found the Lord in Rio do Sul last year has since moved with his family to a place on the winding, mountainous highway which leads to Urubicy. We were making a trip to Urubicy to hold services and arranged to visit this brother on the way.

Winding and dangerous indeed the highway is. A bus ahead of us, unable to make one of the curves, had rolled down a 150-foot precipice, as a result of which all the passengers were injured. When we passed they were trying to salvage the wreckage. Two miles farther on we saw the white flag (the previously arranged signal so that we could find Adalberto's house), and his smiling face at the door. He had announced our coming to the neighborhood and in the evening we held a service in the near-by school house when about fifty people heard the gospel for the first time—but certainly we trust it will not be the last time.

Occasions of Rejoicing

The first Sunday in February was a day of rejoicing for our assembly in Itajay. Four services were conducted, the little church being packed to capacity. In the afternoon a number of new converts were baptized in the near-by river, among them a policeman, a fervent and

precious Christian. About ten days afterward as we were traveling by bus through Itajay this policeman entered our bus to investigate the identification documents of the passengers, which travelers now have to show when crossing the border line of every country. When he saw me, he greeted me with "A paz do Senhor, Irmao" (The peace of the Lord, brother). About a week later this brother entered into the "peace of his Lord," for he was accidentally shot and killed instantly.

Another recent occasion of rejoicing was the opening of our new hall in Florianopolis. While the hall is not much larger than the former one, yet it is much more suitable and attractive. We are grateful to God for His blessing here and for the advancement in the work even though our many duties make it necessary for us to be absent more than half the time.

Among the Russian Colonists

During February we accompanied Mr. and Mrs. Virgil Smith to the northern part of Santa Catarina, and across the state line to Parana, in order to conduct two weeks of special services and Bible studies among the Russian colonists. Our trip was very interesting. Twice we had to move our baggage to another train about half a mile farther down the line because of freight cars which were derailed and capsized on the track. This caused a delay of about six hours, and when we finally reached the station it was one o'clock in the morning. The believers who met us with their wagons informed us that it would be necessary to remain in the station till daybreak since the river which we must cross had overflowed its banks and was very dangerous. Mrs. Smith and Mrs. Kolenda rested some in a hammock which Brother Smith fortunately had brought along, while we stretched out on the floor.

Next morning we crossed the river in small boats, and after a few hours' ride in a springless wagon arrived at our journey's end. There we had a small camp meeting with the group of believers who had gathered in wagons, on horseback and on foot, some walking about fifteen miles. The Lord truly met with us and we believe the results will abide.

AFTER THE BATTLE—VICTORY

Erma Miller and Lillian Flessing

After a time of battle we are happy to be able to shout VICTORY, and once again showers of blessing are falling in our midst. Since last we wrote eight have been definitely saved, while a number of others have come forward for salvation but are still somewhat in the balance. We are believing God for complete victory in their behalf.

We were much blessed under the ministry of Brother and Sister Kolenda who held five services here, during which there were nine saved, also a number of backsliders restored. Each evening saw the altar lined with people seeking God, and we feel their visit was the means of starting a Holy Ghost revival in Sao Carlos which we pray shall continue until Jesus comes.

The Name of Jesus

Our hearts were made to rejoice a few days ago as we listened to the testimony of one of our new converts who had been saved just a few days before. He told how his wife, his mother-in-law, and he had gone to a sorceress to have her undo a spell that someone had cast over their baby, but upon arriving there they were told that she was not doing miracles that week as it was "holy week." They started to return home, feeling very sad and downhearted. As they passed our hall where a service was in full swing, the name "Jesus" which we have illuminated above our platform attracted their attention; so they entered and that night all three surrendered their lives fully to the Lord. Some nights later the father came and gave his heart to the Lord also. He has a sad affliction, being victim of some kind of fits, but they are confident that the Lord is going to heal him.

As we were visiting in their home the other day, this brother was telling us of his great desire to possess a Bible. He said they had one there but were not sure that it was the same. When he showed it to us, we saw that it had been badly mistreated, for it began with Exodus and ended with First Peter; but we suggested that for the time being they start reading the Gospels, and later on as the Lord prospered him he could buy a new Bible.

Giving That Means Sacrifice

Our people are beginning to see the need more and more of giving to God's cause. While we have a great desire to see the work indigenous, the Christians are so very poor that one must have patience along this line. However, last month they contributed about four dollars toward the monthly church expenses which amount to nine dollars, so they are gradually making progress. It is their joy to give to the work of the Lord, but one could hardly expect more than they are doing since so many receive only thirty-five cents a day from which to support families of ten or more.

We have one convert who is very fervent in his newly found joy. How well we remember the night he came to the Lord! He was under the influence of liquor and in spite of all our efforts to keep him in order, occasionally he would shout out, disturbing the service—but even in that drunken condition God met him and saved his soul. Glory to His Name! Since that hour the man has not touched drink . . . but oh, he is so very poor. He comes to church in rags, barefoot, yet his face beams with the joy of the Lord. How wonderful it is to be able to win souls for the Lord regardless of color or social standing. We are happy that God counted us worthy to carry the gospel message to those who are still in darkness and steeped in sin. Dear ones, there is a real thrill and joy in it all.

PAST SUCCESSES AND PRESENT NEEDS

Theodore Stohr



Vacation Bible School at Ribeirao Preto, Brazil

We have just finished our Vacation Bible School at Ribeirao Preto, which proved to be a real success. From an attendance the first day of thirteen, our number increased until the final enrollment was fifty-four. As a result of this effort, many homes have been opened to us, and we trust that through our contact with the children some of the parents may be led to Christ.

The day before the school opened, we returned from an extended trip among the neighboring churches. At Muzambinho we inaugurated a new temple which, though not very large, provides a place where the Christians can worship the Lord. At Guaxupe we set the church in order, holding election of officers and getting the papers ready for registration with the government. Our next stop was Santa Rita. Arriving there just a few minutes before meeting time, after having ridden about seventeen hours, we were exceptionally tired, but the Lord gave added strength. The week end was spent at Itajuba, where the assembly is growing daily and enjoying the blessing of the Lord. After having completed the church building, they are now at work on the parsonage.

Here at the mission station we also have been enjoying God's blessing. Many have been saved and a number of new families are coming to the meetings. One of the brethren from the church who made a trip to some of the outstations conducted a service for the first time on a certain farm. He told us that about thirty people attended and five accepted the Lord. At another outstation where the Lord has been using one of the brethren in testifying and telling of His love, several have been won for God.

A few days ago we received a letter from one of the native workers who states that he feels led of the Lord to begin a work in the town of Casa Branca. Not only does he need our backing in prayer, but also in a financial way.

Another definite need is that of a church building for our work in Ribeirao Preto. The present rented hall is inadequate for the growing Sunday School. If anyone would like to help with a special offering, please send it through the Foreign Missions Department. We pass these needs on to you, knowing that through our combined efforts in spreading the gospel, souls will be won for Christ here in Brazil.

SIGNS OF MOVING

"God is beginning to bless the work here in Catanduva," writes Mabel Garcia. "We have nothing spectacular to relate but just plod along, trying to be faithful, and already there are signs of a moving among the people. Besides extensive visitation work in the homes, we have sold quite a number of Bibles and Testaments, the latter being a new feature of our work. Needless to say this is not so much a business proposition as it is an effort to flood the town with God's Word.

"The first man to profess conversion in Catanduva was a Syrian who came into our hall two weeks ago. His sons, who have a small

*Send all offerings to Noel Perkin
336 W. Pacific St.,
Springfield, Missouri*

factory, seem prosperous and, to look at, refined; but there is terrible sin in the family, and for eight years the poor old father has suffered in a way that cannot be described. At his request we visited the family one afternoon. He brought out an Arabic Bible which was given to him as a boy of nine in Syria, by Presbyterian missionaries. He has read it night and morning, and prayed, but until we explained he did not know the plan of salvation. Please join us in prayer regarding this family, for only a mighty moving of God can break the chains of sin which seem as iron binding sons and mother.

"In another home we had the joy this week of leading the mother (also of Syrian descent) to the Lord. All the family were present in our last meeting.

"The Villa Salles work is giving more encouragement. Friends who have been praying that the converts might receive the Baptism in the Holy Spirit will rejoice to learn that three recently entered into this blessed experience."

A Thriving Church—Handicapped

Virgil Smith

Joinville is the best city in the State of Santa Catarina and has the largest Assembly of God. The history of the church is very interesting. It has enjoyed a revival almost constantly since its beginning six years ago. There have been but few days when its doors were not open for a prayer meeting or evangelistic service of some kind, and the members can tell a marvelous story of miraculous works of God in their lives.

Naturally the influence of the church in Joinville upon the work of God in the State of Santa Catarina is very great. It is a logical center for Bible studies, conventions, and fellowship meetings. From this church, the Word must go out to a widely extended district—a field which includes large groups of Germans and Slavs who are almost totally ignorant of salvation through the Lord Jesus Christ. The assembly now has two full-time evangelists, besides the missionaries, while from its congregation four or five self-supporting workers go out to mission points each week.



Mr. and Mrs. Virgil Smith go calling. This isn't a "tandem" but it serves the purpose.

TWO NEW TOWNS ENTERED

Elsie Strahl

During the past few weeks God has given us an entrance into two new places to preach the gospel. A Christian family moved from Araraquara to a town less than an hour's ride away which has a population of about nine thousand. The father of this family was working in a bakery with two young men who had a quarrel. One of them, a white man, bought a knife to kill the other, who was a black man. The Christian began to testify to the white man and lent him his Bible to read. When the man opened the Bible, his eyes fell on the Scripture, "Thou shalt not kill." These words touched his heart.

When we held our first service in this town, he and the Christian family were the only ones who attended. At the third service there, he and the black man with whom he had quarreled, as well as two other young men, gave their hearts to God.

The other place is a plantation situated between two towns that have a population of about twenty thousand each. One of our Christians in Araraquara has a number of relatives living on this plantation. In the first service there, held by Brother Virgilio, five accepted the Lord as their personal Saviour.

The Assembly of God in Joinville has one great handicap, the lack of adequate building accommodation. On Sunday night the people crowd into the little hall in such a way as to constitute a real danger. The prayer meetings are so congested that no one can find room to kneel comfortably—yet in spite of this there is no letup in prayer. For lack of room we cannot make special appeals for extra attendance at Sunday School, evangelistic meetings, or conventions.

Even two years ago the missionaries in this State felt the immediate and imperative need for a building in Joinville, and since that time the church has continued to grow steadily until it is out of the question to delay the matter longer.

People Have Sacrificed

On taking up the work in this city more than a year ago, we started a campaign for the construction of a church building. The Christians have responded beyond our expectations, accomplishing what nearly everyone would have considered impossible. They are all poor people, wage earners, receiving on an average not more than fifteen per cent of the amount workers of their class would earn in the United States. The majority of these believers are regular and systematic tithers, but over and above their tithes they are making liberal offerings monthly for the building fund.

Will You Share the Load?

It was our plan at first to carry on this program without outside help. Conditions, however, have changed. The materials for construction have advanced in price to such an extent that the building will cost at least one third more than we originally estimated. Wages have not increased. In spite of the liberal contributions of our people, we now see that without help from outside sources it would take them years to pay for the type of building that is needed here.

We are going ahead in faith, believing that God will move some to help us in our need. Before you read this, the building will be under construction, but it can be finished only when we receive your gifts. If any feel led to help, please send your offerings to Noel Perkin, 336 West Pacific Street, Springfield, Missouri, designated for the building in Joinville, Brazil, in care of Virgil Smith.

THE DYING WORLD AND THE LIVING WORD

CRIME INCREASING

Dan Gilbert says there were 1,531,272 major crimes committed in the United States last year, and 46 per cent of them were by young people nineteen years of age or younger.

TESTAMENTS FOR SOLDIERS

The Gideons, an undenominational organization of Christian business men, are busily engaged in distributing among our armed forces a pocket-size New Testament and Psalms, with various helps. Two and a half million Testaments have been ordered and nearly a million have already been distributed. The Government has granted the publishers of the New Testament priorities for materials, and production has been stepped up to over 30,000 copies a week. The Pacific Coast has priority over other areas for Testaments, and arrangements have been made that every soldier, before going across the waters, shall receive a copy. A Gideon who enlisted and is now stationed in the Hawaiian Islands wrote home that on the boat not a few but hundreds were reading their New Testaments.

A POLISH JEW'S CONVERSION

"A Jew who felt his wife's death very keenly, found no consolation in the synagogue," writes Dr. Arnold Frank in the *Hebrew Christian Quarterly*. This Jew lived in the Polish city of Lodz. "One day, passing by a Protestant cemetery, he noticed on the entrance gate the inscription: 'I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.' He read and reread these comforting words. He wrote them in his notebook. On returning home he asked his Christian neighbor, 'Whose words are these, and where are they to be found?' 'They are Christ's,' replied the Christian, 'and were spoken when He raised Lazarus from the dead. They are in the New Testament.' The son of Israel bought a Testament, read it, and accepted Jesus as his Saviour, Messiah and Lord."

NAZI PLANS SPOILED

The Nazis are angry over "the outrageous British attack on Madagascar," the *Jewish Chronicle* reports. The Germans had planned to send all European Jews to Madagascar. "The entire Jewish people must be confined to an island," they had said. Had it not been taken from the Vichy Government they might have done so, but Madagascar is now under British control. The Nazi plans are spoiled.

God has said that Europe's Jews shall go to Palestine, not Madagascar. "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." Deut. 30:4, 5.

THE NEW JEWISH ATTITUDE

"What a wonderful change has come in the attitude of the Jew toward the Lord Jesus! One can hardly believe it when one remembers their former contempt and hatred," says Joseph Lewek in the *Alliance Weekly*. "And this has taken place within a very few years, gradually and almost imperceptibly. Instead of as formerly, when a Jew, hearing the name of Jesus, would spit and pronounce the curse, 'May His name and memory be blotted out,' he may now be heard to speak of our Lord very respectfully. Jesus is admired of them. He is called by many of them 'the greatest Teacher,' 'the greatest Prophet' Israel ever had. Rabbis use His words as texts for their sermons. The New Testament, formerly a forbidden book, is eagerly read by many of them. It is even used as a textbook in some of their seminaries and teachers' institutes."

NO MORE GRAIN LIQUOR

The Government is putting a stop to the use of grain in making liquor. According to a press dispatch, the War Production Board has ordered the nation's producers of liquor from grain to turn all their facilities into the production of industrial alcohol by November.

ENEMIES OF THE GOSPEL

That the Governments of Germany and Japan are fighting against Christianity, is evidenced by the following news items:

Elim Evangel (London) tells how a German plane was shot down but the pilot was rescued. Taken to the officers' mess, he was kindly treated, and laughed and talked with them; but of the Chaplain, and of him alone, he refused to take any notice. The Chaplain said to him, "Won't you shake hands, old fellow?" The Nazi replied, "Never! You stand for all we are out to fight and destroy."

Evangelical Christian (Toronto) reports that a federation has been organized in Japan for a campaign to destroy Christian churches. This is the declaration that has been adopted: "Japan has its Emperor eternally succeeding to the ancestral throne and is a country of deities with a family system, based upon loyalty, filial piety and faith as bequeathed by the imperial ancestors. Christianity sets forth a heaven of illusions under the fair names of equality, freedom and philanthropy, and it forces men to believe in Jesus Christ, bespeaking its Jewish policy of seeking world conquest. This would radically destroy the policy of Japan."

Those who love the gospel of Christ, both in Allied lands and in Axis lands, can pray as did Moses, "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee." Numbers 10:35.

NIPPONS COPY NAZIS

The position of the Jews in the Far East is reportedly becoming seriously threatened in consequence of the Japanese imitation of the Nazi principles and practices. The Japanese Government has ordered the removal of all Jews from Yokohama and Kobe to the interior of the country, where they would consequently have difficulty in earning a livelihood; and the inhabitants of Tokyo are to be enlightened on the "menace of the Jews to the world" by opening of an anti-Jewish exhibition on the German model.

In Manchukuo the puppet Government has decided to introduce anti-Jewish laws similar to those applied in Nazi-occupied countries, and the large synagogue in Harbin (which has a Jewish population of about 20,000) has been closed on the pretext that it was "a center for Jewish-Bolshevik propaganda."

In Siam the Japanese authorities having rounded up all Jewish refugees from "Greater Germany" and the Czech "Protectorate," imprisoned the men, and interned the women and children in a concentration camp.

In Shanghai, once the haven of liberty for thousands of Jewish refugees, the hand of the persecutor is also heavy, and those who sought asylum in the building of the French Missionary Society are likely to be handed over to the Gestapo by order of the Vichy Government. An even worse fate threatens, for the Japanese General Shioten is urging the extermination of the Jews throughout the whole of the Far East.

Lovers of God's ancient people cannot but recall, upon reading such reports, the words of Moses in Deuteronomy 28. "If thou wilt not hearken unto the voice of the Lord thy God... the Lord shall scatter thee among all people, from the one end of the earth even unto the other... and among these nations shalt thou find no ease... thou shalt fear day and night, and shalt have none assurance of thy life."

FAMINES

Famine is the terrible specter feared by many nations today, and it is one of the signs that the Bible says will characterize the end time. According to *Prophetic News* (London), experts declare that German-controlled Europe required over 25 million tons of grain to see it through last winter. It is estimated that the harvest yielded only 12½ to 15 million tons. Furthermore, the Germans commandeered the bulk of this for themselves and their armed forces. As a result, the majority of the population of Nazi-held Europe must be doomed to starvation, if war continues. See Matt. 24:7.

SCRIPTURES FOR RUSSIAN PRISONERS

From *The Life of Faith* (London) comes an encouraging report, to the effect that hundreds of thousands of copies of the Scriptures, printed in Russian, are being distributed among Russian prisoners of war. All Russian prisoners in Finland have received copies, and two large shipments of Scriptures have already gone further south for distribution among Russian prisoners in eastern Europe. Here is the story:

Two Finnish workers of the Scripture Gift Mission, at the start of the present conflict, began distributing Scriptures among the Finnish soldiers. Their supplies ran out and they went to Helsinki to arrange for further printings. However, the Lord laid on their hearts a burden for the Russian prisoners, and so they set out to print two million copies of Scriptures, Bible portion booklets, and Russian hymnbooks. A leading Lutheran pastor in Helsinki offered the use of his large church basement for a print shop. The military authorities detailed six soldiers to give their time in the bindery, and gave free postage for Scriptures and a car for transport. Civilian workers devoted their spare time to the work. Thus the Gospels were printed and bound at the low cost of four fifths of a cent apiece.

In one place the Mission workers had a meeting with five hundred prisoners present. Testaments were offered to any "White" Russians who wanted them. The prisoners were asked to line up. However, they were so eager for the little books that it was impossible to maintain discipline. "They stormed us, fighting for the books," the missionary states.

After another meeting the prisoners announced that it was their old Christmas Day and they wanted to sing their Christmas hymns. Of course the missionaries gladly agreed. About twenty left their seats, formed a choir, and sang in perfect harmony three beautiful Ukrainian hymns about the Saviour's birth. It was touching to hear them singing what they had learned in childhood. Many in the barracks began to weep.

The most wonderful part of the story is the arrangement for Russian prisoners in the south. On the very morning when the Helsinki pastor handed over his church cellar for the bindery, he himself received a letter from the Archbishop under whom the prisoners were, with a request to obtain from Finland at least 10,000 copies of the Russian Scriptures. They themselves had no possibilities of printing, the letter said. Immediately the Finnish workers offered the Archbishop one million copies of different Scriptures. After a time they had their definite order for 600,000 copies of Scriptures, and their offer to take care of the transport in their own warships without charge.

The two Finnish workers sent this report to London from Sweden, where they were staying. Two big loadings had already gone southward, they said. In addition, all the war prisoners in Finland had received copies of the Scriptures and a special letter in which the missionaries stated their address and asked the men to write to them on the return of peace, so that they might send Scriptures to their relatives. As the whole of Russia is represented among these prisoners, from Vladivostok to the Urals, it points to great future possibilities of contact.

Special prayer is requested not only for this large edition of Scriptures in Russian, Ukrainian, White Russian, and Turkish, but also that Russia may be opened to the gospel.

THE SUNDAY SCHOOL LESSON

Isaiah's Consecration and Call

Lesson for July 19; Lesson Text—Isaiah 6

Isaiah's experiences, as recorded in the sixth chapter of the book bearing his name, are typical of experiences through which many of us pass. There comes a time in our lives when we see God as we have never seen Him before, and the vision of His holiness and majesty make us acutely aware of our unworthiness. We admit this to Him, receive forgiveness and cleansing, and are then in a position to hear His call to service.

I. ISAIAH'S VISION OF GOD. Isa. 6:1-4.

1. *When it came.* "In the year that king Uzziah died I saw also the Lord." What is the significance of these words? Read 2 Chronicles, chapter 26. The reign of Uzziah was a golden reign in Judah. The first thirty-eight years of his reign were more glorious than any since Solomon. There had been national peace and prosperity all brought about by the splendid efforts of the king. Young Isaiah, we are told, was a great admirer of this king, and undoubtedly had made him his hero. Later, when he became a prophet, Isaiah had probably looked to this king to bring the nation back again to the place of power and prosperity it had once enjoyed. But Isaiah's hero fell from the pedestal. Success was too much for him. He became proud and presumptuous and dared to take upon himself sacred privileges of the priesthood. For this he was smitten with loathsome leprosy and died an ignominious death! Isaiah was disillusioned and disappointed; but it was good for him; for, having lost sight of his idol, he was granted a vision of God! Several lessons may be drawn:

(a) *Unhappy events will work together for good if we react to them properly!* What did David say about the effect that affliction and trials had upon him? Psalm 119:67, 71. How many people have been brought to salvation or into a closer walk with God through sorrow, bereavement, and unexpected adversities!

(b) *Whom shall we honor—God or man?* It took the passing of Isaiah's hero to clear the way for his vision of God. So it often is with us. Many times God has to remove our friends in order to bring Himself in their place. Many times our growth in God is hindered because of our misdirected vision—we have our eyes on a favorite preacher, teacher, or saint, rather than on Christ; we take as authoritative everything our "idol" says or does; in a nutshell, we have become followers of our "idol" rather than followers of Christ. Certainly we ought to respect ministers, teachers, and brethren in the Lord; but we ought not to idolize them! And there is a big difference between the two! The only person whose word we ought to consider as infallible and authoritative and whose life we ought to pattern after is Jesus Christ!

2. *What it involved.* "I saw the Lord sitting upon a throne." Probably while praying, Isaiah was overcome by the power of the Spirit and received the vision of God sitting upon the throne "high and lifted up" (in contrast with Uzziah who was dead and buried). "And His train filled the temple." The train refers to the long flowing robes worn by oriental monarchs.

"Above it (the throne) stood the seraphims." The word means "burning ones," or "flame bearers," as if to point out the zeal with which these angelic beings worship and serve God. These creatures each possessed six wings, one pair cover-

ing their faces, indicating *reverence*; one pair covering their feet and loins, indicating *self-forgetfulness*; and one pair poised ready for flight, indicating *readiness for service*. Ought not each of these qualities to be present in all redeemed humans?

"And one cried to another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." By means of the tabernacle and temple, by means of ceremonial laws and observances, and in a thousand and one ways, the Israelitish nation was taught that God is a holy God. Isaiah's vision coincided with Scriptural teaching (a good way to test the genuineness of any vision!), for the holiness of God was the theme of the angelic song. The Hebrew word for holiness springs from a root which means "to set apart, put at a distance from." In



Isaiah's day religious indifference and light views of sin were prevalent. The same is true today. And just as Isaiah needed a revelation of the sinless perfection of God and His hatred for sin, so we today need a like revelation. Nothing less will prevent our becoming conformed to the world and from losing our own sense of the exceeding sinfulness of sin.

II. ISAIAH'S VISION OF HIMSELF. Isa. 6:5-7.

Confession. "Then said I, Woe is me for I am undone; because I am a man of unclean lips." As Isaiah beheld the blazing holiness and ineffable glory of God, he was at once impressed by contrast with the depravity and sinfulness of his own nature. Was Isaiah a sinner at this time? No! He had been a prophet for at least five years. But the finest saint on earth must make this confession in the revealed presence of a holy God! See Rev. 1:13-17. A fatal mistake made by many is that they compare themselves with other people and feel quite "holy" and, consequently, quite pleased with themselves. Right there pride comes in; humility departs; spiritual growth is arrested. That is why we need a constant realization, born of the Spirit, of God's holiness and our own depravity of nature.

Observe that Isaiah's confession was definite. "I am a man of unclean lips." It means nothing for one to say, "Oh, yes, I know I am not what I ought to be," or some similar indefinite and vague statement. We do not get off that easily in the presence of God! Conviction that comes from the Holy Spirit is definite; and the confession, if it is to result in forgiveness, must be equally definite. What part do conviction and confession play in the life of the Christ? The writer has never forgotten one of the many Spirit-inspired statements of the late "Daddy" Welch—"Thank God, every time you are convicted by the Spirit." We say a hearty Amen, for we have learned to appreciate those words. For suppose God were to fail to send the Spirit to point out to us those wrong attitudes that often steal almost unnoticed into our hearts? And as for confession, let us never get to the place where we are unwilling to say, "I have sinned."

Cleansing. Verses 6, 7. While Isaiah was confessing his sin, God was preparing the remedy. One of the seraphim is sent with a coal of fire which, laid upon Isaiah's mouth, cleanses his sin.

III. ISAIAH'S VISION OF SERVICE. Isa. 6:8-13.

The call. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Not everyone hears the call of God just as not everyone hears various calls of nature. There is the call of the sea, the call of travel, the call of the "wide open spaces." But only those hear such calls who have something in their natures which corresponds to these calls. In like manner, only those who have the nature of God can receive the call of God. Isaiah had been prepared because of a tremendous change that had taken place in his nature.

Notice that God did not address the call to Isaiah; Isaiah simply overheard God saying, "Who will go for us." The "us" evidently implies the Trinity in consultation. The call was general. Here is added proof that everyone is called of God to the work of witnessing and winning souls. Matt. 28:19, 20; Acts 1:8; Mark 16:15. When Isaiah heard the call, he naturally responded because of the overwhelming love of God and the sense of forgiveness that he felt in his heart.

The commission. "And he said, Go," etc. After responding to the general call, Isaiah received a specific commission. Verses 9 and 10 may appear

to teach that God sends Isaiah to the people in order to harden their hearts and then punish them. However, we must remember that God is often described as actually doing what He only permits. God is really forearming Isaiah against disappointment for he tells him that his preaching instead of leading to repentance will only cause the people to harden their hearts. Let us remember that every time we hear God's Word it either draws us closer to God or hardens us against God, depending on our attitude toward it.

The consolation. Verses 12, 13. Upon hearing the discouraging news, Isaiah asks, "How long?" In other words, "Lord, how long shall such conditions as you describe prevail?" God answers by informing Isaiah that the nation will suffer judgment and be taken into captivity but that there will be a faithful remnant who will survive the captivity. With them God will carry on His eternal purposes.—J. Bashford Bishop.

MURDERERS AT LARGE

An estimated total of 120,000 known killers wanted by the police of the nation are at large in society. According to *Gospel Messenger*, there are more killers at large in America than there are clergymen.

Leading Service Men to Christ

DELBERT S. GRANT, SEATTLE, WASHINGTON

At Jacksonville I made a covenant with the Lord. I wanted to see a number of souls saved on my trip—I claimed at least fifty, particularly soldiers.

One of the soldiers went with me to the vestibule of the train, as we were coming to Birmingham the other night, and I was able to pray with him there. He was young, and because he had gone into the Army his wife had deserted him and married again. So he was thinking of going back to his home town, but did not know what to do, he was so disturbed. I was able to point him to the Lord and help him. He had godly parents. As we came into Birmingham, while looking out through the window in the vestibule, he made the resolution in his heart to go back to his parents and there gather with them and have prayer regarding this great need in his life. I told him that if he would give his heart to the Lord and go the way he should, he would not only be a blessing to his family but also to his own buddies whom he had helped train in the infantry school, many of whom were riding on the same train with him. After opening his heart to the Lord, he went back into the coach.

I felt led to stay in the vestibule, and I walked over to the other side and looked out the window. We were just coming into Birmingham, passing the steel mills, the open blast furnaces going in the night. As I looked up into the heaven I felt that something was about to happen, that the Lord had me stay in the vestibule for a purpose. In just a few moments another young soldier, to whom I had spoken earlier, found his way out into the vestibule, and the expression in his face seemed to say, "Aren't you going to speak to me about my soul?" So I did talk to him about the Lord, and as the train stopped by the steel foundries we looked out at the tall chimneys that were lighted up by the refining fires, and at that moment, as we were going into the city, this

young fellow also made his decision for Christ. Within ten minutes those two had come to the Lord, and we attributed the fact to the literature we had given them sometime before, which they had read—the "*Reveille*" and the gospel tracts.

A few minutes before that, I had sat in a seat with another young soldier. After he had been given the "*Reveille*" and had read it through we conversed about the things of God—salvation. Right at the moment we began to enter a tunnel and I turned to him and said, "Let's have prayer. Let's make a decision in this matter now." And so we prayed as we were going through the tunnel; and as we were coming out of that tunnel, he had a new life, a new viewpoint, and was in position to be a blessing to his buddies as he had not been before.

And so three soldiers on that train, within half an hour, as we were going into Birmingham, turned their hearts toward God, and we believe that we shall meet them in eternity with God.

I was traveling between Columbia, S. C., and Savannah, Ga., a few days ago, and after having given "*Reveilles*" out to all the soldiers on the train I finally handed one to a young Jewish boy who was just coming back from his furlough in New York City. He was the son of a wealthy New York broker. He told me his father had given him everything he wanted, and even then he could have whatever he wanted if he would just let his father know. But there seemed to be a void in this young man's life. You could see it in his facial expression.

I handed him a "*Reveille*" and then asked him what he thought of it, if he did not think the boys needed a morale-upbuilding paper like that, and if they did not appreciate it. He said, "Undoubtedly so; but I can only speak for myself." He said, "You see, I don't believe anything. My folks of course were of Jewish faith, but I am what you might call an agnostic. Getting down to it, really I don't believe in God; I am an

atheist." He said, "I cannot believe what is in this little paper, the '*Reveille*,' because I don't believe that the one that is written about exists."

I talked to him at some length and then he told me that he had just come from New York, where he had threatened a certain person's life with a knife in the office of that individual; that he had gone there with murder in his heart. And now he was going back to the camp to see if he could not get transferred to a point near New York where he could carry out the purpose that had failed at the moment. As the train pulled into Savannah, Ga., and we stood near the door to the vestibule as the train came to a stop, I asked him if I might pray with him, that I would feel much better about it; and I said, "If you don't believe there is a God, you don't believe in prayer, of course, and prayer couldn't hurt you any." He said, "Yes, that's true. If you feel like it, just go ahead." The tone in which he said that seemed to indicate that he wanted to say, "I want you to pray for me. I need help at this time."

After the prayer I noticed that his eyes had moistened; he seemed to have been changed. He no longer had that skeptical or cynical attitude. The gospel that had been presented to him through the printed page and in the spoken word had softened his indifferent, hardened heart. To show his appreciation he followed me out of the train and helped me with my suit case, and seemed to say without words: "I surely would like to talk to you longer about this thing. I want you to remember me in prayer." I will claim him too for eternity.

Connecting the many islands that form the approach to Key West are a score of bridges that are guarded night and day by our defenders in uniform. Guard is kept night and day by soldiers standing at the ends of these bridges, whether they be small or large. Going down to Key West with the Richey Party for services on the boats and for city-wide men's rallies, we passed these soldiers, stopping many times to converse with them briefly and hand them copies of the "*Reveille*" and other soldier publications. Due to the fact that there are so many bridges, sometimes within half a mile of each other, and so many soldiers guarding them, we were not able to speak with them as we wanted to, but we could only leave the "*Reveille*" in their hands and pray that as they stood there alone in constant vigil this paper with its message of salvation in their language would do the work that it is intended to do, that of reaching the soul of the soldier.

Coming back to Miami, through the night, from Key West, the party happened to stop for refreshments near one of the bridges. We noticed a short distance away a young soldier standing by a campfire. I was led to approach this soldier in the semidarkness, even though I did not know whether a gun would be pointed at me or not. As I walked toward him praying, I did not fear, because I did not see the gun that I knew he had. He did not seem to be concerned about my approach; he seemed to take it as a matter of course, as if he were expecting me, as if he were welcoming me. He did not even present arms, but just turned around and seemed to say, "Well, fellow, I'm surely glad you came. I want to talk to you. Or rather, I want you to talk to me."

The embers of the fire were dying out. It would soon be time to change guard. The pages of a little book, a Gospel, were faintly lighted by those dying embers. He told me that the guard preceding him had given him this little Gospel and asked him if he would like to read it. He said someone had given it to him just before he was ready to go off guard. The young soldier had been reading it intently during his hours of duty, between the times when he would have to present arms to the passing cars. When I approached him he was reading the last few verses of this Gospel. He related that he had seen copies of the "*Reveille*" as they had been given to the men in his camp. God had prepared his heart.

Everything had been timed, as the Holy Spirit does, and so we looked over these last few verses



Distributing "*Reveilles*" among the soldiers

together. He told me about his godly parents at home and how they were praying for him, and we talked about the Christ that they knew, who would also save him. He was a young mountaineer from Tennessee, from just a plain home, as most of our service men are. At that moment the party approached the bridge in their car to pick me up. I introduced my friend of short acquaintance, and Brother Richey reached his hand out and laid it on the shoulder of this young boy. The soldier's heart seemed to be melted. Brother Jaeger, Brother Richey and I prayed for him there and pointed him to Christ, and left copies of the "Reveille" in his hands to give to the other fellows. Brother Richey pointed to the clock in the car, which then indicated the hour of 11:30, and said, "Fellow, remember that hour. It was by this bridge, near Key West, on this night, at 11:30 that God met your heart." And so we left him alone in the darkness, with tear-filled eyes, left him there to replace the mosquito-bar netting that would protect him from the mosquitoes as he waited for his buddy to relieve him. But he had already been relieved of the burden of sin.

It was in the red-white-blue tent at Columbus, Ga., a few nights ago, that a Christian policeman rushed into the service and asked that prayer be made for three parachutists from Fort Benning who had been injured in a serious accident a few minutes before. The policeman had come across the accident and had brought the three to the hospital two blocks from the tent.

While prayer was being offered for these injured soldiers, Brother Jaeger and I rushed to the hospital through the near-by cemetery. As we came to the hospital entrance the ambulance from Fort Benning was already there, and the most severely injured soldier was being put into the ambulance unconscious. The second was being helped out into the front seat of the ambulance. He was hobbling, and undoubtedly had several bones broken. We began immediately to search for the third soldier. We rushed into the hospital ward and there on an operating table, lacerated and torn, his uniform ripped from his body in several places, lay this soldier in great pain.

We asked the nurse for permission to see him and went quickly to his side, leaned over and asked if we could do anything for him. He looked up and asked for a drink of water. He also asked that his head be raised. It was crushed and bleeding badly. Brother Jaeger laid his hand under his head, trying to raise it, and at the same time ministered water through a straw. I laid my hand on the hand of the suffering soldier. After the drink of water which we gave in the name of the Lord, we asked him if he knew the Lord. He looked up and said, "What are you trying to do—kid me?"

At first he was resentful. And then he told us what church he belonged to and admitted that he did not have the Lord in his heart. He told us these things for he realized that we were really in earnest and serious about his soul's condition. We knew he had a thirst for the "living water" as well as a thirst for the water to moisten his parched lips. After talking to him and helping him all we could, we had prayer with him; and then he repeated a prayer after Brother Jaeger, while I prayed still holding his hand. He was fully conscious at that moment but suffering intense agony. We said, "Fellow, do you accept the Lord as your Saviour?" He said, "Yes, I do." He would not have had to say that with his lips for his eyes and face told us as he looked up at us from that operating table, that all would be well with his soul. Before he too was put in the ambulance, we prayed that God would touch his body also. He was taken away through the darkness, back to the fort, perhaps never to jump again; but through this experience he had found the Lord.

"GIVE YE THEM TO EAT"

(Continued From Page One)

near. Too many times people have sent their hungry hearts to such distant villages as new

thought, philosophy, pleasure, service, and many other *escape* villages we often concoct.

Are you not weary? Your tired feet have traveled many miles, wandering from village to village of human and natural construction in quest of bread. Personally, I remember a number of such villages to which I sent my heart before I found Him—the Bread of Life—my heavenly portion. And as I minister to needy people and feed the sheep, I am amazed at the variety of needs in the multitude and the curious villages also. Do the hungry multitudes in your life reach out for God and truth? They may have to press even to a desert, but rejoice, the Christ is even there.

Don't Question—Listen to Him.

How wonderful to hear Him speak! And now listen to the strange words: "They need not depart; give ye them to eat." Do not question Him, but *listen* to Him. The natural mind or heart never will understand Him.

Christ always is conscious or aware of the need and *also* of the disciples' conception and method of interpreting it. Therefore He takes the initiative to help them. He does not rebuke them for coming out there and making no provision for the trip. He is the most understanding Christ one could ever desire. Do not be afraid of Him—only trust Him. The poor, short-sighted disciples are, after all, honest at heart. He values that. They acknowledge the condition (the need—that is honest) but they fail to *count* Christ in on the situation. It is always a defeat when all you can count is fish and bread and cannot count Christ also. When one does that he sees *only* fish and bread, and of course he sends or desires to send the need away. You see their vision is too influenced by the present need—the hunger, the desert, and the limitation.

It was all very true—there was the evening upon them, the hunger, the multitude, the desert, and the pressure—but that is only one part of the picture. The central figure, the source, the Bread, has been eclipsed by the local, pressing need. So they do not *see* Christ, yet all the time He is standing in the center of the need. How amazing! But we do the same; so let us not wonder.

Has He not just healed their bodies and can He not now provide for them to keep them alive? Did He not bless and feed you before, dear child, and deliver you, and can He not *now* provide for you and complete the good work He has begun?

So the disciples do not send them away. They look at and listen to the Christ standing in the midst. And now listen to His strange words, "Give ye them to eat." How? It is very simple if one will obey. He is the Bread of Life and when He is recognized as such, it is unnecessary to send away *any* item of need in the human heart. Stay close by Him and let Him work for you. "Give ye" seems such a contradictory word to say when they are so conscious of their limitation. But they are not to look at things seen (that is not Scriptural), they must hear and heed His, "Give ye them to eat." At once the natural comes forth and they begin to count upon their human resources of fish and loaves.

How many times we turn to the natural and count, plan, and scheme, and try the human and the best that flesh can afford. And in the end we find only two small fish and five loaves. He lets one do that over and over again until he learns. The natural must have *first* say, and reason must at last give place to faith. Nature must have her recognition first and then fall at His feet and let the Spirit and faith produce. Peter did the same, as we read in Luke 5:5: "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." He seemingly cannot be obedient *at once*, but must talk, and *reason*; then upon the pivot (nevertheless) he swings into faith.

"Bring them... to Me."

Next let us see how the Lord deals with them even when they count on the limited supply. He is so kind and patient and understanding. He looks beyond and does not heed their reasonings. He simply speaks to them, "Bring them to Me."

They are no longer to count, look at, measure, comment upon, or judge their limitations. Do you hear that? Think about it. The Lord is not moved by rehearsing of their limitations. He only desires to have them *bring* them to Him where He can get *His hands* upon them. Wonderful Christ! Adorable Lord! That is the only *safe* place for them: in His hands, not in ours with our hearts and minds confused, overwhelmed, and shadowed by unbelief.

Let us consider again *what* this very limited supply might be. We see it is nothing with which He is displeased, but rather something He desires. Remember He never condemns, judges or destroys life—He wants it. He does not destroy personality or individuality. He longs to possess us that He might *build* life and produce a personality. "Just as I am without one plea" is the song here. Do not think because you have no outstanding gift or promising ability to offer that you are to bring nothing. He desires our lives just as we are. Let them be weak, limited, commonplace, and very ordinary—it matters not. It is *His touch* that makes the difference. It is the altar that sanctifies the gift. He is the Holy Altar—the meeting place for God and man. We meet *in* Him. Hallelujah! When we touch the altar, the gift (our lives) becomes sanctified and set apart for Him, a sacred and peculiar possession of Christ. He washes, cleanses, fills, heals, and does all the redemptive ministry necessary.

"Bring them to Me," He says. This requires a voluntary service, a bit of co-operation on our part. He does not force any soul—He asks for us. Our duty is to bring, He does the rest. But usually people are more concerned with His part or trying to do His part of the transaction and so fail to do the bringing. And He can do nothing unless *we bring* them to Him. As you read this article or at its close, *can you not make it a bringing time?* This picture is that of a whole-hearted bringing—all they had. He desires a complete surrender and a full consecration of body, soul, and spirit. And that is because anything left unsundered becomes a snare and a means of defeat. All unsundered material and items in life, great or small, are *unsafe* in our keeping. We never dream of the undeveloped possibilities of unsundered (unbrought) items in life. Remember it is purely voluntary, and the result of obedience to a command, "Bring them to Me."

His All-important Blessing.

"And took"—He always takes whatever we bring to Him. What grace! What love! What eager desire to enter into an understanding with us! Usually the first things we bring are our sins, unbelief, failures, broken hearts, and defeated lives. And wonder of wonders! He takes them all! He takes *us*. He puts the failure and defeat behind Him and holds us in His mighty hands. He takes the life once given to Him. Time will not permit the development of the potential thought suggested here. From what did He not take us? From what unholy and unhappy places He has taken us!

"He blessed"—He takes us that He might bless us. The five little loaves and two fishes *never* before had been in such strong hands. Do not fear the taking. His are strong, creative hands; tender, ministering hands; saving, nail-pierced hands. How safe! "Neither shall any man pluck them out of My hand." Now He blesses, and that with all heaven's wealth and provision. "All things are yours."

We could tarry long here and mention the blessings. They touch us in every department of life. They move like great clouds, heavy with rain, over the desert of the heart. They are like bulwarks of strength garrisoning the tired life, and from their lofty peaks the winds of heaven fan the fevered thoughts to rest and refresh the whole life. It is blessing, blessing, blessing. He loves to bless. This all reacts upon the life, and we long in return to have our lives count for Him. We are conscious of the new life and empowering. He blesses with salvation, healing, the glorious Baptism, guidance, perhaps a call, ministry, service, and a deep heart-fellowship of which the world never has dreamed. The life is

so filled and the heart so delighted, and one is so conscious it is *all of Him* that one longs to return thanks and be spent for the Lord. We long to melt and be poured out a libation at His dear feet. The heart sings; it weeps; it dances; it nestles low at His feet and rests in His love. But listen! Are we now ready to serve? Thus blessed, are we *safe* to move out and truly minister?

The Necessity of Being Broken.

"And brake"—What? Are you sure that is next? Yes, dear soul, it is always so if there is to be a *giving*. The blessing is *unto breaking*. Do not misjudge Him and the divine plan and method. A heart preserved in unbroken blessing is rather too selfish; it is not to His glory and giving. It misses the objective and the purpose of the first steps—the bringing to Him and the taking. The Christian life is *unto giving*, and so we must needs trust the divine discipline, training, and culture to make the life (already blest and enriched) a *safe* feeding portion. The breaking is not a punishment for sin, a judgment for lack of love, a stroke because of failure to believe. Christ knew no sin, no failure, no unbelief, and yet He was, oh, so broken! The life was broken, the spirit was broken, and, finally even the body He bore was broken. "The disciple is not above his Master." This truth is many times sidestepped because one is fearful the heart may become self-centered, morbid, or depressed—not active and aggressive.

After teaching along these essential lines for thirty years, I am able to detect many of the subtle approaches of the enemy to defeat truth. I know how he hates any correct teaching along

the line of death to self, the cross, and the broken spirit. But his hatred, and the ridicule often given it by the carnal or unspiritual, only makes me know such truth holds a very important place in the teaching and ministry of Christ.

Christ's life was broken. It was wonderful as He lived it out in unspeakable devotion to the will of the Father. His character, developed to such glorious perfection, is pictured in the *whole loaf*. He was beautiful and triumphant in the "whole loaf" aspect of His life. But His life, all glorious, triumphant, and beautiful unto perfection, was all the time *unto death*, and breaking. We are saved by His breaking—His death.

The blest life (full of beauty, joy, surrender, and devotion) does not and cannot pour out the blessing when still preserved and held in the strength and the beauty of its perfection. God must break it to release and set free the blessing and the inspiration, and *so feed*. He breaks it. Do not try to do it, I beg of you. Do not worry about it. He knows *just how*! That is enough. He does not do it to torment or to make you unhappy, morbid and self-centered. It is one of the most mysterious and blessed experiences one can have. No human words can exactly explain it. It seems a divine paradox. He blesses and He breaks. But when the heart is united to Jesus and the contact is held in the Spirit, the breaking is *sweet* and even desirable—not to the flesh but to the heart of the one who walks in the Spirit and understands its purpose. I cannot tell you *how*. I only know it does become desirable. When He moves on you in this manner, you will understand my language.

Life Is a Great Giving.

"And gave"—Yes, He gave them something. And what could it have been? Nothing less than the very life and all its limitations which one day were so tearfully and wonderingly placed in His hands. Yes, He gave them back the life (fish and loaves) once surrendered to Him—no longer to be lived in selfish pursuit and self-will. But now how *safe*! For now these little elements had touched His hands. It is Christ who took! Christ who blessed! Christ who broke! And now He says, "Give *ye* them to eat." O heavenly language! Glorious command! Are you giving? It is not hard, but it is the most spontaneous and glorious result of all the preceding steps. Life (in Him) is only a great giving. It is filled with joy and wonder. Let me quote from one of my poems, "In Friendship Room"—the people in this room are likened unto candles, placed there to burn, cheer and minister in that place.

"We are candles. All are burning

In this friendship room today.

O, the *ecstasy* of living

While we *burn* our lives away."

I covet you for God. I want you to be blest (but not in a simple, popular sense of being emotionally stirred). I want you in your innermost being to contact the mighty, glorious, eternally beautiful, holy, sublime Son of God, even the Christ of God. He is the Truth, the Life, the Way.

Do not fear the desert. Do not take so long to count and recount the fish and loaves. Up! Up! Run to Him! *Bring* your life to Him! Let Him, oh, let Him do the miracle! And God will make you to be bread for a needy, perishing world.

REPORTS FROM THE REAPERS

WINNIPEG, CANADA—Evangelist A. J. Turvey of Capac, Mich., recently conducted a campaign at Calvary Temple. We were pleased with our brother's ministry and feel he has a message for the present day. The week-night crowds were some of the largest we have ever had. The Sunday attendance was also very good and the results were encouraging.—Watson Argue, Pastor.

KEOKUK, IOWA—About four and a half years ago we accepted the pastorate here. God has blessed our work here for Him. We have had some good revivals, and a number have been saved and filled with the Spirit. God has enabled us to pay off the church indebtedness. Now we feel led of the Lord to change our field of labor, and are open for calls, either evangelistic or pastoral. Mail will continue to reach us at Keokuk, Iowa, 1719 Bank St.—Roy Canady.

SPARTANBURG, S. C.—Evangelist W. M. Stevens of Springfield, Mo., has just concluded a successful revival at the First Assembly of God here. The preaching of the old-time gospel resulted in the salvation of souls, and a number received the Baptism in the Holy Ghost. Through the untiring efforts of the evangelist in behalf of the Sunday School, and the capable supervision of the superintendent, C. F. Grant, and his efficient teachers and workers, the former record of attendance was broken and a new record of 305 was posted. The bus recently purchased by the Sunday School is proving its real worth since gas rationing has been instituted in South Carolina. As we pray and plan for the future of the Assembly in this city, will our friends join us in definite prayer?—Edgar W. Bethany, Pastor.

WHITNEY, TEXAS—We came here in August, 1941, and found a few saints still holding on; but no church building. They had two lots and about \$35.00 in money. At present we have a nice 30x40 foot church, complete on the outside except painting, and it is clear of all indebtedness.

We have just closed a good revival with J. M. Medley of Dallas as evangelist. Fourteen were saved and one received the Holy Ghost Baptism; and on May 31

thirteen followed the Lord in water baptism. Our Sunday School attendance went from 26 to 57, so the Lord is good to us. Council workers and ministers passing by are invited to stop in and see us.—F. E. Kennedy, Pastor.

ELIZABETH CITY, N. C.—We are praising God for His goodness and blessing in a recent campaign conducted by Evangelists Vernon and Malva Cardiff of Oakland, Md. The services were advertised by radio, public address system, and handbills, and the attendance was good. Hundreds of tracts were also distributed. The Lord honored the preaching of His Word by saving, baptizing, and healing a number who came. The church was also greatly edified by the ministry of the evangelists. Only eternity can reveal all that was permanently accomplished in our midst. We feel greatly encouraged to continue pressing the battle "till He comes."—Robert Hancock, Pastor.

BIANNUAL CONFERENCE OF RUSSIAN AND UKRAINIAN PENTECOSTAL UNION

With thanksgiving to God, we report a blessed Conference of the Russian and Ukrainian Pentecostal Union of the Assemblies of God which was held in the Evangelical Church, Newark, N. J., May 28—30. The business sessions were truly led of the Lord. In the devotional services the Word was given under the anointing of the Spirit, by the various presiding brethren, and the spiritual end was most certainly a blessing to all. The Lord definitely saved one soul.

The following brethren were elected to office: Joseph J. Matolina, Chairman; Fred Smolchuck, Secretary; Stephen A. Mos-towy, Treasurer; Bartholomew Hutzaluk, Editor of "Pilgrim Evangel," our Ukrainian bimonthly. Advisory members: S. Maruszak, S. Matweyiv, and Nicholas Bobik. The prayers of the saints for the Russian-Ukrainian work in the U. S. A. will be greatly appreciated.—Fred Smolchuck, Secretary.

BEREAN BIBLE INSTITUTE COMMENCEMENT

On the last day of the month in which he rounded out a full half century of

missionary service for Christ in China, W. W. Simpson preached the baccalaureate message at the National City Tabernacle. He spoke on "God's Program," urging the scrapping of man-made programs and the adoption of Matthew 28:18-20, to hasten the second coming of our Lord Jesus Christ. The Simpsons are from Minchow, Kansu, on the border of Tibet, but are temporarily residing at Orange, Calif.

Four men and two women graduated at the commencement exercises, Monday evening, June 1. After receiving their diplomas, they filed in front of Brother Simpson, who led in laying on hands and praying for each of them.

Chairman N. L. Wilson of the Berean Board announced that J. L. Davis, for 20 years pastor at Dunn, N. C., has accepted the call to be principal of the school.

An hour before the Berean Alliance meeting on Monday evening, June 8, Furmond C. Watterson, one of this year's graduates, left San Diego for Alaska where he expects to be a self-supporting missionary.

After the annual business meeting of the Alliance, Ralph and Marie (Wood) Harrer, recent pastors at Mesa, Ariz., and former Bereans, were given farewell messages and loving gifts, as they will soon be taking up missionary work at Santa Ana, El Salvador, Central America.—Walter H. Harris.

NEW MEXICO DISTRICT COUNCIL

The third annual New Mexico District Council was held at the First Methodist Church, Portales, N. Mex., June 2-4. The first night service was a Fellowship meeting, held in the local Assembly of God, when many of the brethren came in from distant parts of the State. A wonderful service was enjoyed by all, and at a late hour all departed thanking God for the privilege of meeting again in Council.

The Council proper began with a devotional service at 9:00 a. m. Monday, and a Ministers' meeting with Burton McCafferty bringing the message. A large number of ministers assembled in the basement auditorium of the church for this service.

The Convention was favored with many visiting brethren who from time to time brought messages from the Word, which proved a great blessing. The Convention was well attended and the main auditorium was filled to capacity at all evening services. The address of welcome by the mayor of the city, and the welcome given by the pastor of the Methodist church, as well as the royal entertainment supplied by the local church and their good

pastor, Brother Edwards, and his faithful wife, all contributed to our enjoyment of this great District Council.

The reports given by the Superintendent and the Secretary-Treasurer showed a substantial increase in the work for God during the year past. Several new churches have been constructed in the District, and several have been improved.

The Convention returned to office all its officers, save Jeff Gibbs, Presbyterian of the Southwest Section, who is removing from the District. Clarence R. Love of Las Cruces was elected Presbyterian for the Southwest Section.—B. H. Caudle, Secretary.

TULSA, OKLA.—The past three years the Lord has been working in the Faith Mission Assembly, saving sinners and filling believers with the Holy Ghost. The sick are being healed, and the financial needs of the assembly have been met. Three years ago there were only four or five men in the church when our good pastor, Ralph Hutchinson, was sent to us by the Lord. These few men together with the women and the new pastor began to pray in earnest, and the church started growing.

Last September a special business meeting was called to discuss plans for building a new church. We had no money, but God started sending in the money and providing ways to build. The Lord supplied us with two nice lots in a good location, valued at \$600.00, which we were able to secure for \$300.00. We soon had the lots paid for and started to build the church. The Lord supplied all our needs, and today we have a new church, 45x70 feet, of rock veneer. It has a basement large enough for four Sunday School rooms, a balcony that will seat 150, an auditorium that will seat 300 or more, and several Sunday School rooms. The church will be valued at \$8,000.00 when completed. All the work was done by the men of the church on off days and after work, except that we hired one man as overseer, who worked for a very small sum.

We dedicated our church to the Lord on April 19, 1942, and started services the same day. District Superintendent Geo. W. Hardcastle brought the dedicatory message. We had a glorious service with all the members dedicating their lives anew to the Lord. The name of our church has been changed to North Cincinnati Assembly of God. Our Sunday School has grown from an average of 100 to around 170 members in the first month's services. We see new people in our midst each night and the congregation is growing.—Paul Ford, Secretary-Treasurer, 224 E. Oklahoma St.

EGG HARBOR, N. J.—We praise God for the rich refreshing of His presence here in the First Baptist Church during 4 weeks of special meetings with Evangelist H. E. Hardt of Falling Waters, W. Va. The church has been Pentecostal for some years and is now making plans to reorganize and affiliate with the Council. The saints were strengthened and encouraged. A goodly number of new people heartily responded and are definitely interested in the Pentecostal experience. Among them were 3 who were immersed.—Arthur E. Hardt, Acting Pastor.

MARSHALL, MO.—On March 3 we moved to Marshall, having accepted the call to pastor the church here. We succeeded David M. Hogan who had done a splendid work in the five years he had been here. The church had built a lovely 7-room parsonage and had progressed in every way under his able leadership.

May 20 we began a revival with the Benson Sisters Trio. God blessed in every department of the church. Souls were saved or reclaimed, and on the closing day of the revival we had 348 in Sunday School. And on that night 11 were saved. We thank God for this great revival and for the beautiful ministry of the Benson Sisters.—V. L. Hertweck, Pastor.

DENVER, COLO.—A few weeks ago we had a great revival at the Pentecostal Tabernacle. The Lord richly blessed the ministry of Evangelist G. B. McDowell of Dallas, Texas. We thank God for Brother and Sister McDowell's consecrated lives, and for what they meant to our church. A number were saved and filled during the revival. We shall be having these evangelists back with us in the fall, and also for a great tent revival the following summer if the Lord tarries. Since the meetings we are enjoying the presence of the Lord, and there is a good growth in every department. During the revival the Sunday School record was broken twice.—D. L. Cooper, Pastor.

MACON, GA.—A successful revival has been conducted here by Evangelist Mayme E. Williams, assisted by Frances Williams. From the start God began to bless, saving and baptizing in the Holy Spirit. Several were saved, among them a number of soldiers from Camp Wheeler, 3 of them receiving the Baptism in the Holy Ghost. Thirteen altogether received the Baptism. Waves of glory swept over the congregation, and shouts of victory and rejoicing filled the church. Sinners acknowledged feeling the power of God as they walked in through the door. One man hearing a message in tongues, later related he hoped the interpretation would not be given, as he knew when it came it would be especially for him; when it was given he came to the altar and surrendered to God. The church had a "chain of prayer" and we thank God for answering in revival power. Ten were received into the church the last Sunday morning of the revival.—Earl A. Crawford, Pastor.

CORONA, N. MEX.—We praise God for the wonderful revival we have been enjoying here in the little Mission. Claude Holt was with us for 3 weeks, preaching under the anointing and spending much time in prayer for souls. At least 11 were saved or reclaimed, and 18 received the Baptism in the Holy Ghost, speaking with tongues according to Acts 2:4. Our church is on fire for God. June 9, we had a business meeting. District Superintendent H. M. Fuller was with us, also the Sectional Presbyter, and the C. A. representative, Sister McQuiera, and we organized the church and also our C. A. band.

Living quarters have been in the back part of the church but crowds demanded more room. The entire building is now in use as a church and we have almost enough money on hand to build our parsonage.

I came here the last of March by appointment, and found eight or ten faithful workers, only two baptized in the Holy Ghost. We started doing personal work and built up our Sunday School to 34; last Sunday we had 49 in Sunday School. Council ministers passing this way will find a hearty welcome. The church has elected me pastor for a year.—Georgia Kerwin, Pastor.

COMING MEETINGS

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

TOO LATE FOR CLASSIFICATION

OAKLAND, CALIF.—1421 25th Ave.; July 5, for 2 weeks; Arne Vick, Evangelist.—R. H. Moon, Pastor.

EVERTON, ARK.—Crawford Assembly, July 8—; Evangelist and Mrs. Floyd Taylor, of Big Flat.—Leota Rains, Pastor.

FRUITA, COLO.—July 7—; The V. A. Harris Evangelistic Party.—R. D. Zook, Pastor.

SPOKANE, WASH.—S. 527 Spokane St.; July 5, for 3 weeks; Hilliard G. Griffin, Dallas, Texas, Evangelist.—By Evangelist.

DINUBA, CALIF.—July 7—; Hans F. Bretschneider, Chicago, Ill., Evangelist.—Russell E. Griffin, Pastor.

BUHL, IDAHO—Tent meeting, July 4—Aug. 2; Evangelist and Mrs. Jos. Wilderman, Vancouver, Canada.—Earl R. Radford, Pastor.

FORT ATKINSON, WIS.—Tent meeting in progress; Mr. and Mrs. J. Lee Gorman, Aurora, Nebr., Evangelists.—H. P. Grahl, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, The Friendly Mission, 1423 N. 14th St., July 12, 2:30 p. m.—Lester Shockley, President; by E. J. Boettcher, Sec'y.

FORT SMITH, ARK.—Dodson Ave. Assembly of God, July 12—; Letha Like and Mildred Snook, Evangelists.—C. A. Lasater, Pastor; by E. L. Slaven, Copastor.

SAN FRANCISCO, CALIF.—1441 Ellis St.; July 21, for 3 weeks or longer; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—Leland R. Keys, Pastor.

HURON, OHIO—Evangelist June Cook, valedictorian this year at N. C. B. I., and coworker, Ina Wagner, will resume gospel work starting July 13.—C. T. Buturin, Pastor.

MARIANNA, FLA.—West Florida District Camp Meeting, District Tabernacle, July 19—26. All neighboring ministers, churches and Districts urged to attend.—J. B. Davis, Secretary-Treasurer, Crestview, Fla.

MISSISSIPPI DISTRICT COUNCIL

The Mississippi District Council will convene at Kingston Assembly, Laurel, Miss., July 28—30. General Superintendent Ernest S. Williams, main speaker. District Superintendent T. C. Anderson in charge of all activities. Due to war conditions and location of our camp ground, the District Presbytery decided to call off our camp meeting which was to have followed our District Council. We cordially extend an invitation to all visiting brethren to attend our Council.—Harvey L. Smith, District Secretary, 916 Williams St., Pascagoula, Miss.

PICHER, OKLA.—July 15—; Clifford Burkett, Evangelist.—James Davis, Pastor.

ST. HELENS, ORE.—Tent Meeting, July 12—; L. H. Sheets, Evangelist.—Beauford F. Miller, Pastor.

INDEPENDENCE, MO.—June 29—; L. W. Wooten of Springfield, Evangelist. J. A. Conley is pastor.—By Evangelist.

LAKEWOOD, N. J.—July 12—Aug. 9; Evangelist and Mrs. Wm. Kautz, Lancaster, Pa.—Frank D. Christie, Pastor.

SHADY GROVE, TEXAS—July 9—19; Ferman P. King, Evangelist. Hubert Morse is pastor.—By Evangelist.

SHERMAN, TEXAS—July 12—26; Paul Gaston, Evangelist.—Edward Robison, Pastor.

COLUMBUS, GA.—12th Ave. and 22nd St., June 30—July 19; W. M. Stevens, Evangelist.—Jimmie Mayo, Pastor.

SANTA FE, N. MEX.—July 12—; Louie Shultz and Party, Fordyce, Ark., Evangelists.—W. A. Vanzant, Pastor.

TAMPA, FLA.—7th Ave. and 50th St., July 5—; June Newbold, Indianapolis, Ind., Evangelist.—Fred Voight, Pastor.

GATEWAY, ARK.—July 5—; H. T. Owens, Camp Meeting and Convention Speaker.—W. E. Brannan, Pastor, Box 1.

LAS VEGAS, N. MEX.—July 5—; John Baine, Coldwater, Kansas, Evangelist.—Louise Henry, Pastor.

BRADLEY, ALA.—July 11—; Mr. and Mrs. A. N. Vail, Evangelists.—J. Lester Cook, Pastor, Falco, Ala.

GREENVILLE, S. C.—Park Ave. and Gridley St., July 24—; W. M. Stevens, Evangelist.—J. Daniel Courtney, Pastor.

DALLAS, TEXAS—July 20, for 2 weeks or longer; Ferman P. King, Evangelist. W. Frank Hayes is pastor.—By Evangelist.

RIPLEY, TENN.—Whitefield Assembly, July 19—; Mr. and Mrs. Floyd Taylor, Big Flat, Ark., Evangelists.—Nolon B. Rayburn, Pastor.

DETROIT, MICH.—Berea Tabernacle, home of the Old-fashioned Church of the Air; month of July; Evangelist and Mrs. C. M. Ward.—J. R. Kline, Pastor.

KEYSER, W. VA.—All-summer Tent Meeting, Vernon St., July 12—August 2. Dot and Homer, Radio Evangelists.—Pete Saleskey, Pastor.

DURANGO, COLO.—Old Fashioned Tent Revival; July 12, for 3 weeks or longer; Mr. and Mrs. V. J. Crews, Evangelists.—E. P. Zook, Pastor.

DEER LODGE, MONT.—Tent Meeting, June 28—; ElBertha Steinle, Kansas Girl Evangelist.—LeRoy Duncan is pastor.—By Evangelist.

FT. WORTH, TEXAS—In Red, White and Blue Tent; July 5, for 2 weeks; Raymond T. Richey, Evangelist.—By Evangelist.

FITCHBURG, MASS.—83 Rollstone St.; Special Meetings, July 5—12; District Superintendent Roy Smuland, Speaker.—Mrs. C. M. Faulkenham, Secretary.

RUSSELLVILLE, ARK.—In large open-air Tabernacle; July 19, for 3 weeks or longer; I. J. Bolton, Tampa, Fla., Evangelist.—Neighboring assemblies invited to co-operate.—Frank H. Beard, Pastor.

AUGUSTA, GA.—Bohler Ave. and Fenwick St., June 28, for 3 weeks; Mayme E. Williams of Tampa, Fla., and Frances Williams of Atlanta, Evangelists.—C. Milford Hicks, Pastor.

WATERBURY, CONN.—Glad Tidings Tabernacle; City-wide Tent Campaign, July 12—26; Christian Hild, Evangelist. Broadcasts, Station WATR, Thursdays 10:45 a. m., Fridays 8:30—9:00 p. m.—John Lindvall, Pastor.

MOBILE, ALA.—119 Mobile St., July 12, for 2 weeks or longer; Beatrice Best, Springfield, Mo., Evangelist. Old Fashioned Church of the Air, Station WALA, 1410 kilos., Sundays 8:30—9:00 a. m.—Clyde C. Gore, Pastor.

UTICA, N. Y.—Tent Campaign sponsored by Central N. Y. Section, Parkway between Oneida St. and Holland Ave., June 30—July 19. C. Stanley Cooke, Evangelist.—Robert T. McGlasson, Sectional Secretary.

NEW ENGLAND DISTRICT COUNCIL

The 20th Annual New England District Council will convene during the Camp Meeting at Framingham, Mass., July 29—31. The business sessions will be held in the afternoons of these dates. Every minister and Christian worker urged to be present. The Executive Committee will meet July 28, 9:00 a. m.—Roy Smuland, District Superintendent; by H. H. Shelley, Secretary, Box 621, Claremont, N. H.

TENNESSEE DISTRICT COUNCIL

Due to the war, the District Officers have called off the Camp Meeting in Columbia, Tenn. Instead there will be three days of District Council and worship at Dyersburg, Tenn., Aug. 25—27. Special speakers will be arranged for. All applicants for ordination are expected to meet the Presbyter Board Aug. 24, at 7:00 p. m., at Highway Tabernacle. Beds free as far as possible. Meals on free will offering plan. For further information write the host pastor, C. N. Rice, Hillcrest and Parkway, Dyersburg, Tenn.—J. B. McIntosh, Secretary-Treasurer.

KENTUCKY DISTRICT COUNCIL

The Kentucky District Council will convene at Calvary Tabernacle, 2735 S. Fourth St., Louisville, Ky., July 14—17. General Superintendent Ernest S. Williams, guest speaker. As far as possible, rooms will be provided free to ministers and church delegates. Meals may be secured at reasonable prices. For further information write J. J. Humphries, District Superintendent, 2735 S. Fourth St., Louisville, Ky., or R. Elmer Baker, District Secretary-Treasurer, 2115 Garland Ave., Louisville, Ky.—R. Elmer Baker, Secretary-Treasurer.

GEORGIA-SOUTH CAROLINA DISTRICT COUNCIL

The 9th annual District Council of the Georgia-South Carolina District will convene at Fenwick and Bohler Streets, Augusta, Ga., July 21—23, opening on the night of the 20th with a fellowship meeting. Council sessions will begin Tuesday at 10:00; W. M. C. will convene at 2:00. C. A. Convention Thursday at 2:00, with President Joe Bell in charge. General Superintendent E. S. Williams, main speaker. Rooms free as far as possible. C. M. Hicks, 633 Moore Ave., Augusta, Ga., is pastor.—S. W. Noles, District Superintendent, Box 1101, Columbus, Ga.

LOUISIANA DISTRICT COUNCIL

The Sixth Annual Louisiana District Council will convene at West Monroe Assembly of God, Crosley and Cypress Sts., July 28—30. Business session opens at 10:00 a. m. F. D. Davis, Superintendent Texas District, night speaker. C. A. Rally, night, July 27; Margaret Miller, District C. A. President, in charge. Programs will be presented by different C. A. groups. R. C. Jones, Eldorado, Ark., speaker. For further information write the District Office, 205 Crosley St., West Monroe, La.—L. O. Waldon, District Superintendent; by E. L. Tanner, District Secretary.

FREE! DID YOU RECEIVE YOURS?

In March we mailed free to 5500 Sunday Schools a large Lighthouse Chart with suggestions for improving the Sunday School. The Publishing House offered to send free the colored portions for completing the Lighthouse. The first blue portion of the base was sent with the Chart. The second blue portion was recently mailed to our pastors. The third section will be mailed to pastors in September and the fourth in December.

Question: Did your pastor receive the second blue portion? If not, it is yours for the asking. Have you used the Lighthouse Plan to improve your School? Hundreds of Schools tell us they have. Have you framed your Chart? We can send you a frame to fit, with brads for nailing, price \$1.00.—Gospel Publishing House, Springfield, Missouri.

CAMP MEETINGS

LEXINGTON, NEBR.—State Camp Meeting, one mile west of Lexington, on Highway 30, Aug. 7—16. Watson Argue, principal speaker. For information write A. M. Alber, District Superintendent, 831 N. Kansas, Hastings, Nebr.

BROOKS, ORE.—Oregon Camp Meeting, Bethel Gospel Park, July 2—19. Cecil J. Lowry and P. C. Nelson, special speakers. Write Atwood Foster, District Superintendent, 1695 Saginaw St., Salem, Ore.

STORM LAKE, IOWA—West Central District Camp Meeting, Aug. 11—23. Dr. Chas. S. Price, speaker. For information write Roy E. Scott, District Superintendent, 1421 E. 12th St., Trenton, Mo.

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

GRASS LAKE, MICH.—Michigan State Camp Meeting, FA-HO-LO Park, July 17—Aug. 2. Speakers: D. P. Holloway and Allan A. Swift. For information or reservations write H. E. Eicher, 1433 Colfax Ave., Benton Harbor, Mich.

SANTA MONICA, CALIF.—Southern California District Camp Meeting, Pacific Palisades Camp Grounds, July 20—Aug. 2. Speakers: Watson Argue and W. T. Gaston. For further information write N. E. Gresham, 10409 Bowman Ave., South Gate, Calif.

JEROME, IDAHO—Northwest District Regional Camp Meeting, Jerome County Fair Grounds, July 17—26. A. C. Bates, Frank Gray, and C. C. Beatty, speakers. For information write G. L. Coleman, P. O. Box 21, Gooding, Idaho.

WARREN, TENN.—Fellowship Meeting, Southwest Section, Public School Building, July 13. Services 10:30, 2:00, 7:00, and 8:30. We urge all ministers to be present.—N. B. Rayburn, Presbyter.

EAGLE GROVE (4 miles north of Nash), OKLA.—All-day Fellowship Meeting, July 14; C. A. Rally at night. Lunch served by local church. Mrs. Ethel Martin is pastor.—W. C. Crowder, Secretary.

MULESHOE, TEXAS—West Central Plains Camp Meeting, under Big Brown Tent, July 17—Aug. 1. District Secretary-Treasurer H. Paul Holdridge, speaker. Two services daily. Cabin rates reasonable.—D. W. Calcutt, Pastor.

FRAMINGHAM CENTER, MASS.—New England District Camp Meeting, 7 Auburn St., July 25—Aug. 9. Speakers: H. E. Bowley and A. G. Ward. For further information write New England District Camp, Framingham, Mass.

DENVER, COLO.—Rocky Mountain District Camp Meeting, District Camp Grounds, 5700 S. Broadway, Aug. 6—16. A. A. Wilson, guest speaker. Write J. E. Austell, District Superintendent, same address.

BUFFALO, WYO.—Wyoming Camp Meeting, July 12—49. Location: First Cabin Camp on Highway 81, going north from Buffalo. Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists, speakers. Write P. L. Trowbridge, Box 1139, Buffalo, Wyo.

(Near) ELDON, MO.—Southern Missouri District Camp Meeting. Lake of the Ozarks about 13 miles southwest of Eldon, July 16—26. Speakers: Ralph M. Riggs, subject "The Immediate Future"; and Aaron A. Wilson. For tent reservations and further information write Ralph M. Riggs, District Superintendent, 336 West Pacific St., Springfield, Mo.

BYRON, WIS.—Wisconsin-North Michigan District Camp Meeting, Camp Byron, July 30—Aug. 9. Camp grounds located about 10 miles south of Fond du Lac, Wis. Special speakers: E. S. Williams, Wesley R. Steelberg, Walter Clifford, and Clarence Jensen. Write D. M. Carlson, 124 Oakland Ave., Oshkosh, Wis.

CHERRY TREE, PA.—Living Waters Camp Meeting, July 31—Aug. 16. Speakers: W. F. Duncan, Flem Van Meter, and Myer Pearlman. Location of grounds, 22 miles northeast of Indiana, Pa., and two miles east of Cherry Tree, Pa., on Routes 843 and 580. For accommodations write Chas. C. Eyler, Route 3, Johnstown, Pa.

OKLAHOMA CAMP MEETING
The Oklahoma District Camp Meeting will convene July 7—17, at the New Camp Grounds, 4½ miles north of Oklahoma City, on Highways 66 and 77. A. N. Trotter, East St. Louis, Ill., Speaker—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

(Near) GREEN LANE, PA.—Eastern District Camp Meeting, Maranatha Park, July 10—Aug. 9. Speakers: T. J. Jones, H. Earl Winburn, Wm. I. Evans, Ralph M. Jeffrey, and Allan A. Swift. For Maranatha Camp booklet address Byron D. Jones, 79 Mary St., Ashley, Pa.

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

FALLING WATERS, W. VA.—Potomac Park Camp Meeting, July 19—Aug. 9. Special speakers: Myer Pearlman, W. I. Evans, and James O. Savell. For information and reservations write Potomac Park Camp Meeting, P. O. Box 714, Martinsburg, W. Va.

PETERSBURG, ILL.—Illinois District Camp Meeting, Old Salem Chautauqua Grounds, July 16—26. Speakers: Arthur S. Arnold, C. E. Roberts, and others. For information and accommodations write T. A. Kessel, P. O. Box 6, Ava, Ill., until July 14; after that date, care General Delivery, Petersburg, Ill.

SULPHUR BLUFF, TEXAS—Old-fashioned Country Camp Meeting, July 24—Aug. 2. Evangelist Michael Laliff, former atheist, of Bulgaria, day speaker. Albert A. Clark of Emory, night speaker. Bring tent and camping utensils. Plenty of shady ground. For further information write Pastor Dewey N. Helms, Box 215, Sulphur Bluff, Texas.

KANSAS CAMP MEETINGS
Attica-Sharon Camp, July 23—Aug. 2. Spacious grounds, plenty of shade, good water, sanitary conveniences. Location 6 miles west of Attica on Highway 160. Woodston-Alton Camp, August 6—16. Location 3 miles east of Woodston, on Highway 24.

Speakers at both camps: Hugh M. Cadwaller, Evangelist; T. J. Jones, Bible Teacher. Meals at reasonable prices.

Tents and cots for rent on grounds. For reservations or information write Okra Gaddis, 509 N. Main, Caldwell, Kansas.—V. G. Greisen, District Superintendent, 1017 S. Market St., Wichita, Kansas.

DENTON, TEXAS—North Texas Camp Meeting will be held in South Denton, 2 blocks west of Highway 77 and one block west of Highway 10, Aug. 1—10. F. D. Davis, Texas District Superintendent, night speaker; visiting ministers will be speaking through the day. Camp grounds about one half mile from depot and about 5 blocks from bus station. For further information write Pastor R. E. Ford, Denton, Texas.

RAPID CITY, S. DAK.—Black Hills Camp and Bible Conference of South Dakota District Council, July 21—August 2. Wm. E. Long, Des Moines, Iowa, evening speaker; Clarence Jensen of Minnesota, Bible teacher; Mr. and Mrs. John F. Hall, missionaries from French West Africa, Special State days: Minnesota Day, July 26; Wyoming Day, July 27; Colorado Day, July 28; North Dakota Day, July 30; Montana Day, July 31. For further information write M. C. Nelson, District Secretary, 730 Quincy St., Rapid City, S. Dak., or Arthur F. Berg, District Superintendent, 118 East 13th St., Sioux Falls, S. Dak.—Arthur Berg.

(Near) HAMMONDSVILLE, OHIO—Good Samaritan Revival and Camp Meeting, Aug. 6—16. Near Bergholtz on Route 164 out of Salineville. Milton Kimble of Martins Ferry, and Erma Miller of Brewster, main speakers. Meals served at cafeteria on grounds. Some cottages and rooms for rent. Aug. 10, Southeastern Fellowship Meeting in connection with camp. Aug. 16, Missionary Day. A Missionary cottage is being built, which will be furnished ready for use. Special arrangements can be made to meet those who come by train to Salineville, or by bus to Amsterdam, Ohio. For information write to Mr. and Mrs. A. B. McCausland, Route 1, Hammondsville, Ohio.

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

UTICA, N. Y.—Central N. Y. Fellowship Meeting, Gospel Tent, Parkway between Oneida St. and Holland Ave., July 16.—Robert T. McGlasson, Sectional Secretary.

CHICAGO, ILL.—Chicago area Fellowship Meeting, Lakeview Assembly of God, 3142 N. Racine Ave., July 13. Special speaker, 7:45 p. m.—John A. Westman, Pastor.

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

OPEN FOR CALLS Evangelistic

Mrs. O. E. Creighton and daughter, Josephine, 2005 Montana St., Los Angeles, Calif.—“Open for evangelistic calls.”
Albert Ogle, 130 Virginia, Modesto, Calif.—“Twelve years with the General Council.

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By Dan Gilbert

The theme of this graphically written book centers about the attack on God's Word and the faith-destroying teachings of liberal, modernistic, materialistic, and atheistic professors. Not only is it captivatingly written, with a fast-moving plot, but it also has a vital message for today. The author knows and understands the tragic situation existing in the God-defying colleges and universities of our land. This volume comes as a challenge to these schools of “learning” and at the same time brings home a vital message to the student and parent. **Price \$1.00**

GOSPEL PUBLISHING HOUSE Springfield, Missouri

Served Oklahoma District 2½ years as S. S. and C. A. president. References: W. S. Bragg, Box 128, Okmulgee, Okla., and Geo. W. Hardcastle, 1324 N. W. 10th St., Oklahoma City, Okla.”

Ruby E. French and Thelma Hamilton, c/o Juliet Hamilton, Decatur, Nebr.—“We have resigned the pastorate at Reynolds, Nebr., and are entering evangelistic work. Sister French is a graduate of Southern California Bible School, has been in the ministry 18 years, and is a member of Nebraska District Council.”

MISCELLANEOUS NOTICES

WANTED TO BUY—Small folding organ, if in good condition. What have you? Write Box 1013, Crane, Texas.

NOTICE—Soldiers coming to Pine Camp, Watertown, N. Y., will find a hearty welcome at Calvary Evangelistic Church, State and Indiana Ave.—Ernest Morgan, Pastor.

NOTICE—Persons moving to Madison, Wis., and vicinity will find a cordial welcome at the Assembly of God, 2013 Rusk St., near Atwood Ave. Those having friends or loved ones in this vicinity, please send their names and addresses or divisions to Pastor Peter Nelson Garcia, 2106 Lakeland Ave., Madison, Wis. Phone Badger 5831.

NOTICE—All persons moving to Lovington, N. Mex., are invited to make the Assembly of God their spiritual home. Those having relatives or friends stationed at the Bomber School are asked to send us their names and addresses; we will do our best to contact them and give them spiritual aid.—Mr. and Mrs. Roy B. Quillin, Pastors, P. O. Box 544, Lovington, N. Mex.

BROADCAST

Listen to the “Rock of Ages” Hour, Sundays, 5:00-5:30 p. m., Station KLS, Oakland, Calif., 1310 on your dial, presented by Tabernacle of God, 1406 Seminary Ave. at East 14th St., Oakland.—Oliver N. Foth, Pastor.

MISSIONARY CONTRIBUTIONS

MISSIONARY CONTRIBUTIONS June 17—23 Inclusive

ALABAMA	Andalusia A of G	\$ 16.60
	Atmore Assembly of God	3.28
	Birmingham Norwood A of G	8.50
	Brewton Mancil Chapel	.50
	Crichton Orchard A of G	15.00
	Flomaton Happy Valley A of G	4.05
	Florala Assembly of God	4.11
	Irvington Assembly of God	5.55
	Ozark New Hope Assembly of God	2.55
	Prichard A of G SS CA & WMC	75.09
	Sayreton Assembly of God SS & WMC	2.28
	Thomasville Pentecostal A of G	1.00
	Troy Assembly of God	1.09
	Underwood Dogwood Assembly of God	1.85
ARIZONA	Ajo Assembly of God	6.85
	Arizona Christ Ambassadors	10.00
	Chandler Assembly of God	10.11
	Glendale Assembly of God	4.80
	Pheix Assembly of God	23.60
	Sedona Assembly of God Ch	11.27
ARKANSAS	Personal Offerings	50.35
	Bigflat Assembly of God	2.37
	Calion Riverside Assembly of God	1.93
	Camden Assembly of God SS & WMC	15.45
	Centerville Assembly of God	1.10
	Conway Bethlehem Assembly	1.00
	Cozahoma Assembly of God	.40
	Danville Assembly of God SS	.42
	Decatur Assembly of God	3.12
(Near)	England Cottonwood A of G	1.00
	Gateway Full Gospel Assembly	8.88

Hot Springs DVBS	1.80
Lacey Assembly of God SS	4.00
Little Rock Coles Mission A of G	7.75
Little Rock Assembly of God	6.56
Marshall Assembly of God Church	1.30
McGehee Assembly of God	11.72
Monette Assembly of God	3.38
Morrilton Assembly of God	1.75
Mountain View A of G Ch & SS	13.20
Parkin First A of G Ch & WMC	1.36
Plainview Assembly of God & SS	2.32
Poyen Assembly of God	1.25
Rogers First Assembly of God	2.43
Russellville Damascus A of G	.75
Tupelo Assembly of God	1.00
Warren Assembly of God	4.46
Yellville Assembly of God	2.70

CALIFORNIA	Personal Offerings	404.00
	Alhambra Bethany Church	200.00
	Bakersfield Magondon A of G	7.25
	Baining Assembly of God	7.00
	Beaumont Assembly of God	12.00
	Berkeley Assembly of God	59.05
	Campbell Pentecostal Mission	7.11
	Caruthers Full Gospel Assembly SS	62.55
	Compton Assembly of God	2.00
	Compton (West) Assembly of God	3.00
	Covelo Assembly of God	2.50
	Cupertino Monte Vista Gos Tab	3.72
	Delano Full Gospel Ch SS & CA	15.20
	Delhi God Tidings Church	10.79
	Dunsmuir Pent A of G Mis Society	10.10
	El Centro A of G Church SS	26.40
	El Monte Full Gospel A of G	15.51
	Escalon Glad Tidings A of G	37.68
	Fresno Full Gospel Tabernacle	104.00
	Fruitland Assembly of God & CA	6.80
	Glendale Bethel Chapel & CA & MC	46.80
	Glendora Assembly of God	3.91
	Hynes Assembly of God Church	10.00
	Kerman Grace & Truth Church	13.79
	King City Full Gospel Church	4.90
	Klamath Assembly of God Ch	6.12
	Los Angeles Bethel Tem Swed PG	81.00
	Los Angeles El Bethel Temple	8.00
	Los Angeles Full Gos Ch & SS & CA	85.76
	Los Banos Full Gospel Church	11.77
	Los Gatos Gospel Lighthouse & CA	33.00
	Livermore Wayside Chapel	10.00
	Madera Pentecostal Tabernacle	29.74
	Modesto Bethel Church	68.65
	Modesto Pentecostal Assembly	12.00
	Morgan Hill Full Gospel Church	50.83
	Napa Full Gospel Tabernacle	82.50
	National City Pent Tab & SS	59.20
	Needles Assembly of God Mission	6.65
	N Hollywood A of G Ch & WMC	185.00
	Orange Trinity Pent Assembly	13.25
	Pacific Grove First Pentecostal Ch	54.27
	Paradise Assembly of God	2.00
	Petaluma Full Gospel Assembly	7.64
	Pittsburg Assembly of God	21.24
	Quincy Assembly of God	5.03
	Redwood City Full Gospel Church	12.75
	Reedley Full Gospel Tabernacle	5.00
	Santa Barbara Assembly of God	4.00
	Santa Cruz Glad Tid Tabernacle	31.00
	Santa Monica Calvary Pent Ch	14.30
	Santa Monica Highland Temple	26.45
	Santa Rosa Assembly of God	10.00
	Tulare Full Gospel Tabernacle	28.30
	Turlock Bethel Temple	75.00
	Van Nuys Assembly of God CA	2.59
	Woodlake Gospel Tabernacle	9.05
	Yucaipa Full Gospel Church	12.00

COLORADO	Personal Offerings	59.90
	Alma Community Church	5.16
	Alamosa Assembly of God	15.25
	Aurora A of G SS & CA	10.31
	Brush Assembly of God CA	3.49
	Colorado Springs First A of G Tab	36.20
	Cortez Assembly of God & SS	5.10
	Delta Revival Tab SS CA & VBS	8.22
	Denver Pentecostal Tab SS & CA	20.00
	Englewood A of G Tabernacle	19.30
	Fort Morgan Gospel Tab & CA	9.70
	Fowler Assembly of God	6.25
	Greeley A of G Ch SS & CA	21.19
	Grand Junction Assembly of God	42.00
	Longmont Full Gospel Ch & PBC	24.85
	Loveland Assembly of God	5.00
	Peetz Assembly of God Church	4.66
	New Raymer Assembly of God & SS	4.42

CELLULOID BOOKMARKS

(With Scripture)



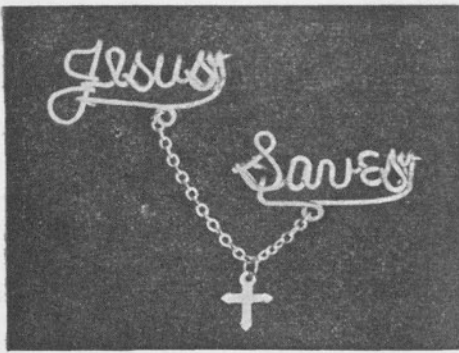
Six new and original designs, appropriate to the Scripture used. Lithographed in color. Thousands of these dainty and useful bookmarks are sold annually. They never lose their charm and are treasured by young and old alike. Useful to enclose in letters, send to shut-ins, or for use as Sunday school awards.

Subjects:

Ten Commandments	First Psalm
Lord's Prayer	Books of Bible
Twenty-third Psalm	Beatitudes

6 cents each; 65 cents per dozen

GOSPEL PUBLISHING HOUSE
Springfield, Missouri



**"Jesus
Saves" Pin
With Cross
and Chain**

To see this new 12 karat gold-plated pin with the words Jesus Saves—is to love it. The picture shows the actual size of the pin with its beautiful gold cross loosely swung on a closely-knit, small-link gold chain of admirable wearing qualities.

This pin formerly sold for 50c. At that time it was made with a copper base. Because of the shortage of copper, sterling silver is now being used. This makes a much better pin. **The price is now 75c each.**

GOSPEL PUBLISHING HOUSE Springfield, Missouri

Nucla Assembly of God	3.00	Arkansas City Assembly of God SS	16.00
CONNECTICUT Personal Offer	18.00	Attica Assembly of God	2.87
Bridgeport Bethel Pent Church	10.00	Coldwater Assembly of God SS	26.01
Stamford A of G Revival Center	1.00	Dodge City Assembly of God WMC	2.00
DELAWARE Personal Offerings	26.50	Elwood Assembly of God	13.32
DIST COLUMBIA Personal Offer	19.00	Erie Assembly of God	1.40
Washington Calvary Gospel Church	47.54	Galena Assembly of God	76.25
Washington Full Gospel Assembly	113.00	Hutchinson Assembly of God	117.86
FLORIDA Personal Offerings	25.00	Ionia Prayer Band	2.00
(Near) Bonifay Little Rock A SS	2.00	Kansas City Full Gospel Tab	10.00
Crestview A of G SS & WMC	6.00	Kansas City Victoria Tab CA	7.30
Crestview Compton Assembly	6.40	Long Island Vacation Bible School	1.00
Cross City Assembly of God	2.00	Lyons Assembly of God	3.25
Graceville New Hope Assembly	1.80	Manhattan First Assembly of God	15.00
Green Cove Springs First A of G & SS	7.00	Mankato Assembly of God	3.87
Jacksonville Norwood A of G	23.50	Muscatine Assembly of God Church	3.17
Noma Assembly of God	2.00	Paola Assembly of God	4.65
Oxford Mt Zion Assembly of God	5.55	St Francis Assembly of God SS	7.00
Tampa Ballast Point A of G	5.00	St John Assembly of God SS	2.41
Zephyrhills Assembly of God	4.00	Severy Full Gospel Tabernacle	3.89
GEORGIA Columbus Riverview A of G	2.00	Traer Assembly of God Ch & SS	7.50
IDAHO Personal Offerings	33.50	Yates Center Assembly of God	3.00
American Falls A of G	19.09	KENTUCKY Personal Offerings	4.30
Boise Assembly of God	14.41	Beechwood Walnut Grove A of G	3.54
Firth Tabernacle	16.85	Campton Sandy Ridge Mission	1.50
Riggins Assembly of God	7.50	Frankfort Assembly of God	3.00
Weiser Assembly of God	11.91	Louisville Calvary Full Gos Tab	33.00
Wendell Assembly of God	10.00	Versailles Assembly of God SS	3.55
ILLINOIS Personal Offerings	56.05	West Prestonsburg A of G	11.00
Altamont Assembly of God	2.66	LOUISIANA Bossier City A of G SS	5.40
Benton Assembly of God	10.30	Cullen Assembly of God	2.08
Bushnell A of G Church & SS	14.17	Shreveport First Assembly of God	14.72
Carlinville Full Gospel Tab	4.00	Shreveport Full Gospel Tabernacle	2.50
Chicago Bethel Temple & SS	110.00	Swartz Assembly of God	1.09
Collinsville Calvary Full Gos Ch & SS	6.63	Vivian Assembly of God	3.08
Cuba Assembly of God	1.25	West Lake Assembly of God Ch	6.69
East Alton Full Gos A Bible Class	19.00	West Monroe Baumcoveville A of G	1.77
East St Louis Trinity Full Gos Ch	6.41	MAINE Personal Offerings	5.35
Eldred Assembly of God	1.00	Dover-Foxcroft A of G SS & YP	9.15
Galva Assembly of God	11.72	Ross Corner Sunday School	1.00
Geneseo Assembly of God	5.23	Sanford Full Gospel Tab	10.00
Grafton Assembly of God	2.50	MARYLAND Personal Offerings	51.35
Harvard Bethel Mission & SS	15.00	Cumberland Assembly of God	89.75
Jerseyville Assembly of God	2.75	Evna Pentecostal Church	16.05
Mascoutah Full Gospel Ch SS	6.78	Pasadena Pentecostal Tabernacle CA	6.62
Normal Assembly of God & SS	5.19	Pocomoke Glad Tidings Ch SS & CA	10.74
Paris Assembly of God	3.00	Swanton Painter Assembly of God SS	10.00
Pawnee Assembly of God	9.83	Williamport Full Gospel A of G	4.00
Robinson Assembly of God CA	14.00	MASSACHUSETTS Personal Offer	75.25
St Elmo Assembly of God	3.51	S Dennis Full Gos A & CA	8.00
Virden Assembly of God SS	5.00	MICHIGAN Personal Offerings	315.50
Waukegan A of G Ch & SS	6.39	Bad Axe Assembly of God	20.50
Waukegan Glad Tidings Ch	17.93	Bellevue Calvary Pent Tabernacle	38.00
Witt Bethel Temple	1.88	Benton Harbor Bethel A of G	10.00
Zion Christian Assembly	20.00	Dearborn Gospel Tabernacle	100.00
INDIANA Personal Offerings	44.10	Detroit Roumanian Pent Church	9.00
East Gary Full Gospel Tab	11.10	Flint Bethel Tabernacle	17.74
Gary Gospel Tabernacle	128.03	Flint Trinity Tabernacle	31.00
Hammond Full Gos Tab Inter Girls Cl	1.00	Goodrich Full Gospel Tabernacle	3.50
Hobart Full Gospel Tabernacle	5.38	Harrison Highway Tabernacle	12.08
Plymouth Assembly of God SS	3.00	Highland Immanuel Gospel Tab	11.25
New Castle A of G CA	10.00	Ironwood Gospel Tabernacle	23.51
Rosedale Assembly of God SS	8.66	Jackson Assembly of God	4.30
South Bend Gospel Tab VBS	36.00	Kalamazoo Central Tabernacle	1.00
Southern Indiana Christ Ambassadors	27.16	Lansing Assembly of God	80.00
Sullivan Pentecostal Church	45.00	Pontiac Gospel Tabernacle	31.83
Terre Haute Assembly of God	50.00	Port Huron A of G Church & SS	11.26
West Terre Haute Assembly of God	15.25	Royal Oak Calvary A of G SS & PB	9.87
SS YP & Jr YP	28.00	Saginaw Gospel Tabernacle	82.14
IOWA Personal Offerings	6.75	St Clair Assembly of God	5.75
Buone Christian Tabernacle A of G	10.00	White Cloud Assembly of God Chapel	3.74
Chariton Assembly of God	6.25	Union City Full Gospel Mission	2.00
Creston Assembly of God	11.03	Ypsilanti Assembly of God	50.00
Correctionville Assembly of God SS	5.00	MINNESOTA Personal Offer	10.35
Davenport El Bethel A of G	19.40	Bingham Lake Delton Township Full	15.25
Decorah Assembly of God Tabernacle	10.00	Gospel Assembly	40.00
Edora Gospel Tabernacle SS	9.50	Brainerd Gospel Tabernacle	4.29
Fort Dodge Gospel Tabernacle	6.11	Clarissa Gospel Tabernacle	24.00
Knoxville Assembly of God & CA	5.40	Crosby-Ironton Full Gospel A	10.00
Le Claire Full Gospel Tab SS	10.00	Doran Gospel Tabernacle	53.17
Spencer Assembly of God	2.37	Farmington Assembly	10.33
Truesdale Assembly of God	22.23	Granada Gospel Tabernacle	10.33
Vinton Assembly of God SS & CA	2.73	Granite Falls Gospel Tabernacle	1.50
KANSAS Personal Offerings	20.50	Halstad Full Gospel SS	

Jackson Gospel Tabernacle	15.45	Hannibal Assembly of God SS	20.60
Menahga Gospel Tabernacle	10.00	Kansas City Bethel Tabernacle	7.76
Meitor Gospel Tabernacle	6.00	Kansas City 15th St Full Gospel Tab	39.05
Moorhead Gospel Tabernacle	30.00	Kennett Assembly of God	70.64
Pillager Full Gospel Assembly	18.01	Koshkonong Assembly of God	1.00
Park Rapids Gospel Tabernacle	5.79	Leasburg Assembly of God	1.00
Rochester Gospel Tabernacle	8.50	Lees Summit A of G Jr CA	3.10
Saint Paul Full Gospel Assembly		Mexico A of G & WH Mis Dept	10.00
Missionary Prayer Circle	6.00	Mindenmines Assembly of God	1.35
Wadena Gospel Tabernacle	1.39	North Kansas City First A of G SS	6.06
Wells Gospel Tabernacle	13.95	Oak Hill Bethel A of G Church	3.80
Worthington Gospel Tabernacle	25.00	Poplar Bluff Halloran A of G	.97
MISSISSIPPI Personal Offerings	2.55	St Joseph Wyatt Park A of G & SS	28.48
Preston Coye Assembly of God	1.00	St Louis A of G Tabernacle & CA	20.00
MISSOURI Personal Offerings	32.95	St Louis Calvary Gospel Chapel	8.00
Advance Liberty Hill Church	5.20	St Louis Friendly Church	5.00
(Near) Atlanta Bear Creek A of G	6.25	St Louis North Side Mission	6.63
Aurora Bethel Full Gospel Church	2.10	Sedalia Assembly of God	28.47
Bell City Assembly of God	3.71	Solo Moberly Spring A of G	1.00
Branson Assembly of God	7.80	Springfield North Side A of G	18.00
Brimson Springer Assembly of God	3.70	Springfield South Side A of G	24.50
Brookfield Assembly of God	19.02	Sullivan Section Christ Ambassadors	2.00
Burnham Full Gospel A of G	.35	Upton Community Full Gospel Ch	7.86
Caruthersville Assembly of God	.80	Waverly Star of Hope Tabernacle	2.20
Cassville Assembly of God	1.04	MONTANA Personal Offerings	65.30
Chaffee Assembly of God	1.00	Billings Gospel Tabernacle & SS	10.71
Charleston Assembly of God	5.50	Cut Bank Gospel Tabernacle SS & CA	36.55
Chestnut Ridge Oak Ridge SS	2.26	Deer Lodge A of G Church	9.50
Clark Assembly of God	1.96	Fairfield Gospel Tabernacle	12.52
Crane Assembly of God	2.00	Hamilton Full Gospel Church	7.90
Denton Assembly of God	3.05	Whitefish Pentecostal A of G	4.44
Des Arc Assembly of God	1.77	NEBRASKA Personal Offerings	5.07
Edina Assembly of God CA	.51	Big Spring Full Gospel Tab	105.12
Elvins Assembly of God Ch & SS	17.18	Chappell Assembly of God Church	8.45
Fair Grove Peace Chapel	1.93	Dalton Assembly of God	6.59
Fristoe Assembly of God	4.00	Falls City Assembly of God	3.00
Golden City Assembly of God	1.00	Hershey Assembly of God	5.40



**lest coming
suddenly,
he find you
sleeping.**

Mark 4:13

"The Night Cometh, When No Man Can Work"

The shadows of the approaching night of judgment and God's wrath are already casting their ominous warning. Now, *now!* is the time for all Christians to bend every effort in spreading the gospel to all men. There is an excellent way for you to participate in this evangelical effort and still remain at home. Send us a dollar and we will send the *Pentecostal Evangel* to four of your friends for three months. For each Canadian or foreign three months subscription please add 13c to pay extra postage and duty.

Please send the *Pentecostal Evangel* to the following names:

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City _____ State _____

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Sent by: Name _____

Street _____

City _____ State _____

New Improved Register Board



One of the most attractive Boards ever placed on the market, and at such low price that it is within reach of every Sunday school.

Made of solid metal with bronze colored background and raised title letters. A complete Board consists of an ornamental top and bottom; five separate panels, each one securely screwed to another (extra panels may be attached if needed); six sets of buff-colored cardboard numerals from 0 to 9; and eleven slides with black lettering as follows:

- Attendance a Year Ago Today;
- Average Attendance Last Year;
- Average Offerings Last Year; Offering a Year Ago Today; Attendance Last Sunday; Number on the Roll;

Attendance Today; Offering Last Sunday; Offering Today; Record Offering; Record Attendance.

Size 18 1/2 x 23 3/4 inches. Complete \$4.50 postpaid. Extra panels, 50 cents each. Additional numbers, 0 to 9, 8 cents per set. Set of eleven slides and 6 sets of numbers. 60 cents.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

Johnstown Moon Lake Assembly	7.04	Barnsdall Assembly of God	5.00
Longpine Assembly of God	2.00	Bokoshe Assembly of God	6.31
McCook A of G & Childrens Ch	31.55	Buffalo Assembly of God	5.00
Mullen Full Gospel Tabernacle	6.50	Cleveland Assembly of God	6.00
Ogallala Assembly of God	8.38	Collinsville Assembly of God	32.67
Omaha Glad Tidings Assembly	24.46	Erick Assembly of God	4.00
Pawnee City Gospel Tabernacle SS	1.58	Fairview Assembly of God	10.00
South Sioux City Full Gos Tab & SS	29.33	Fay Harvard Assembly of God SS	3.00
Valentine Gospel Tabernacle	7.15	Glover Assembly of God SS	6.80
Whitney Assembly of God & CA	17.00	Henryetta Assembly of God	4.00
NEW HAMPSHIRE Personal Offerings			
Keene Full Gospel Mis SS & CA	10.66	Hugo Messer Assembly of God	2.24
NEW JERSEY Personal Offerings			
Asbury Park Gospel Tabernacle	4.20	Jones Assembly of God	2.42
Atlantic City Grace Pent Church	42.00	Lawton Assembly of God	12.00
Bridgeton Full Gospel A & SS	22.50	Lone Grove Assembly of God	4.30
Camden Calvary Tabernacle	10.00	Mooreland Assembly of God	3.75
Emerson Full Gospel Chapel	13.00	Muskogee Assembly of God WMC	4.50
Lakewood Full Gospel Mission	8.81	North Seminole Glad Tid Assembly	2.00
Newark Bethel Pent Church	200.00	Oklahoma City Assembly of God	25.00
Patterson Bethany Pent Ch & SS	93.75	Oklahoma City Capitol Hill Tab	22.00
Rockaway Full Gospel Tabernacle	53.34	Oklahoma City Faith Tab Jr Ch	10.00
NEW MEXICO Personal Offerings			
Artesia Assembly of God	2.20	Panama Assembly of God SS	1.00
Hobbs Assembly of God Ch & SS	6.25	Rush Springs A of G Mission SS	6.27
Mountainair Assembly of God	4.50	Seminole First A of G SS & CA	9.00
Santa Fe Assembly of God	1.00	Skedee Assembly of God SS	5.40
NEW YORK Personal Offerings			
Akron Full Gospel Assembly	14.34	Sparks Assembly of God VBS	3.75
Brooklyn Iglesia De Dios Hispana	2.00	Stillwater Assembly of God	5.00
Corona Free Gospel Church YP	5.00	Velma Assembly of God SS	5.00
Cortland Bethel Pent Assembly	33.00	Wilson Assembly of God	12.50
Dalton Pentecostal Ch & SS	21.00	Wilson Keller Church	1.00
East Meadow Russian Polish & Uk-		Wright City Assembly of God	3.44
rainian Pentecostal Church	12.00	Wynona Assembly of God	5.80
Hornell Glad Tidings Tab	15.00	Yale Assembly of God	3.36
Long Island City Pent Gos Tab	20.00	OREGON Personal Offerings	
Martville Pentecostal Church	2.33	Aleisa Full Gospel A of G	2.00
Newburgh First Pent Ch & CA	28.00	Corvallis Assembly of God Ch	15.37
New York Latin-American Pent Ch	6.00	Coquille A of G Tab & WMC	29.96
Ridgewood Pentecostal SS	5.00	Culp Creek Assembly of God	4.15
Rochester Elim Tabernacle	1.00	Dayton Full Gospel Assembly & SS	7.99
Syracuse Grace Tabernacle	11.00	Dayville Assembly of God	5.80
Syracuse Morning Star Mission	11.00	Disston Assembly of God SS	1.80
Westbury First Ukrainian Pent A	5.00	Drain Assembly of God	15.75
NORTH CAROLINA Personal Offerings			
Colerain Mount Olivet Assembly	7.50	Dunfur Assembly of God Tab	6.94
Cullasaja First Pentecostal Ch	2.65	Hood River Pent Assembly of God	24.18
Elizabeth City Assembly of God Ch	10.00	Lebanon A of G Womens Bible Cl	3.00
Hatteras Assembly of God	3.25	Medford Full Gospel Church	23.11
Windsor Elizabeth Assembly of God	4.83	Parkdale Mt Hood Assembly of God	15.77
NORTH DAKOTA Personal Offerings			
Columbus Full Gospel Tab	3.89	Pendleton Assembly of God	5.79
Egeland Pent Assembly of God	5.83	Portland Columbia River Full Gos A	10.00
Havana Pent Chapel	2.25	St Helens Assembly of God	8.14
Hebron Bethel Tabernacle	5.73	Spray Assembly of God	6.40
McCluskey Mountain City Full Gos SS	3.04	Stavton Assembly of God Church	1.20
Noonan Assembly of God & SS	15.00	Vale Gospel Tabernacle	5.00
Williston Gospel Tabernacle & SS	7.46	Waldrup Assembly of God	3.79
OHIO Personal Offerings			
Akron Krutroy Pentecostal Church	33.00	Woodburn Full Gospel Church	10.00
Centerburg Pent Assembly of God	5.42	Yoncalla Assembly of God	7.00
Chillicothe Everybodys Tabernacle	2.02	PENNSYLVANIA Personal Offerings	
Conneaut Assembly of God & SS	97.54	Altosna First Pentecostal Church	42.81
Cuyahoga Falls Full Gos Tabernacle	73.18	Barnesboro North End Tab SS	20.35
Findlay Blanchard Ave Mission	4.25	Beaver Falls First Pentecostal Church	11.15
Harrison Christian Assembly	7.00	Bethlehem Gospel Tabernacle	12.00
Lakewood Gospel Tabernacle & SS	5.20	Bradenville Pentecostal Church	15.00
Lima Calvary Pentecostal Tabernacle	1.23	Brave Assembly of God SS	11.75
Mansfield Pent Faith Chapel	20.00	Butler Highway Tabernacle	36.00
Mantua Bethel Assembly	4.00	Central City Pent A of G SS	18.45
Newcomerstown A of G & CA	12.37	Dilliner Walnut Hill SS	2.00
Orrville Assembly of God & News	2.15	Edensburg Assembly of God	5.05
Scio Assembly of God	4.90	Freeport Gospel Tabernacle	17.50
Sidney Bethel Mission	15.43	Hamburg Full Gospel Tab & SS	28.00
Toledo Glad Tidings Tab & CA	233.26	Harrisburg Assembly of God CA	16.15
OKLAHOMA Personal Offerings			
Alva Assembly of God	4.00	Hyndman Pent Assembly of God Ch	20.00
Antlers Assembly of God	10.59	Kinzers Calvary Monument SS	21.00
Ardmore Lighthouse A of G	3.90	Manna Choice Calvary Pent Ch	35.83

Roaring Spring Peoples Tabernacle	20.20	Auburn Mission	40.00
Shamokin Gospel Tabernacle	19.30	Bellingham Pentecostal Tabernacle	13.62
Shrewsbury Full Gospel Church	24.50	Cosmopolis Bethel Temple	20.50
Trafford Gospel Tabernacle	105.99	Coulee City Grace Full Gos Ch	29.07
Wellsboro Calvary Tabernacle	4.00	Deer Park Pent A of G	7.00
Wilkes Barre First Pent Church	175.10	Enumclaw Full Gos Tabernacle & SS	13.00
York First Pent Church	114.98	Everett Mongolia Prayer Band	20.00
SOUTH CAROLINA Personal Offerings			
Greenwood Assembly of God Ch	2.00	Ewan Community Church	7.50
SOUTH DAKOTA Personal Offerings			
Clark Gospel Tabernacle	4.00	Gig Harbor Gospel Lighthouse	16.00
Clearfield Assembly of God	5.70	Hoquiam Bethel Temple Ch & SS	27.50
Hill City Assembly of God & SS	4.00	Lynden Pentecostal Church	22.00
Hurley Gospel Tabernacle	3.45	Malone Community Church	28.98
Madison Gospel Tabernacle	12.00	Molson Full Gospel Assembly	4.11
Rosholt Gospel Tabernacle	10.02	Moses Lake Assembly of God Ch	36.00
Vale Gospel Tabernacle & SS	5.92	Mossyrock Pent A of G & SS	15.00
Vermillion Gospel Tabernacle	11.00	Mukilteo Full Gospel Church	10.00
Wewela Gospel Tabernacle & SS	6.22	Naselle Finnish Pent Ch & SS	56.26
Wood Gospel Tabernacle	5.99	Pasco Full Gospel Ch & SS	19.65
TENNESSEE Atoka Simonton A of G			
Columbia Assembly of God SS	7.36	Randle Assembly of God SS	24.60
Covington Assembly of God	3.00	Raymond Full Gospel Tab SS	5.00
Memphis First A of G SS	10.00	Ridgefield Pioneer Gospel A	23.36
Memphis Italian Christian Assembly	15.00	St John A of G Childrens Ch	1.40
TEXAS Personal Offerings			
Abilene Assembly of God SS	8.55	Seattle Ballard Gos Tab & SS	23.84
Aransas Pass Assembly of God WMC	3.00	Seattle Campbell Hill SS	3.00
Austin Oak Hill A of G	1.86	Seattle Evangel Temple SS	38.00
(Near) Beckville Pine Grove A of G	1.00	Selah Pentecostal SS	3.00
Belton Assembly of God Ch	2.00	Sequim Assembly of God	7.00
Big Spring Assembly of God & SS	6.80	Shelton Assembly of God Mission	12.00
Breckenridge Assembly of God SS	13.90	Snohomish Full Gospel Assembly	6.67
(Near) Bullard Teaserville A of G	1.00	Spokane First Pentecostal Church	155.85
Caldwell Assembly of God	10.00	Sumas Pentecostal Church	5.67
Childress Assembly of God	12.00	Tacoma Pent Tab Crusaders Cl	5.00
Cleveland A of G Macedonia	5.79	Tenino A of G Church & SS	8.00
Corpus Christi Hill Crest A of G	11.00	Toledo Glad Tidings Assembly	5.30
Cooper Assembly of God Church	2.00	Wapato Pent Assembly of God	13.99
Daisetta Assembly of God & CA	8.74	Winlock Assembly of God	7.17
Dallas Oak Cliff Assembly of God	6.00	Yelm Assembly of God Church	34.50
Devers Assembly of God SS	2.00	WEST VIRGINIA Personal Offerings	
Garland Assembly of God	5.00	Carolina Assembly of God SS	1.00
(Near) Goose Creek Old River Full		Chesapeake Assembly of God	3.25
Gospel Church	5.00	Dorothy Assembly of God SS	8.07
Houston Airline Assembly of God	2.80	Dorothy Assembly of God SS	4.11
Houston Central Assembly of God	30.00	Dry Fork Zion Christian Assembly	4.00
Houston Denver Assembly of God	22.83	Gratton Assembly of God Ch	5.00
Houston N Side A of G SS & WMC	29.48	Martinsburg Bethel Tabernacle	2.80
Jacksboro Assembly of God SS	5.00	Miami Assembly of God & SS	15.00
Latin American District Council	55.43	United Community A of G & CC	4.53
Marlin Assembly of God & CA	6.00	Valley Grove Assembly of God	11.00
Morton A of G Church	7.00	Williamstown Pent Ch of Life	2.16
Munday Iglesia Emmanuel Asamble		WISCONSIN Personal Offerings	
de Dios	6.00	Adams Gospel Tabernacle	76.00
Nacogdoches Assembly of God	2.76	Antigo A of G Tab	46.30
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