

Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

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FOUR years ago it was our pleasure to place before Evangel readers an exhortation to pray for our President and for all those in authority. At that time our Nation was in the throes of depression with the rest of the world in no better condition. Today the hearts of the people in general are encouraged as our President prepares to take up another four years of heavy duties.

We were made to rejoice four years ago when the President, *en route* to the ceremonies which marked his inauguration, led his Cabinet officers to the place of worship, there to invoke the help of God for his administration and in behalf of the people. May such acknowledgment of the need of God not be lost sight of in the busy rush of world events.

Although there is much to cheer our hearts as we look out upon the prospects for our land, there is much in the world to warrant our solicitude and earnest petition that God may guide our ship of State safely through the turbulent waters of world strife which threaten the peace and stability of the nations. We are Americans. We are blessed with unbounded liberty. Here is a vast continent. North of us lies a great people. For more than one hundred years our relations with these neighbors have been friendly and marked by co-operative confidence. To the south of us lies a nation with which we are at peace. Situated as we are amid such happy conditions, it is hard for us to picture a state of affairs such as exists among the nations of Europe.

Recently a man from England visited our land and spoke at one of our gatherings. He has traveled extensively in Europe and was almost amazed at our American freedom and the comforts, con-



Our Duty as Christian Citizens

Ernest S. Williams

veniences, and liberty which we enjoy. He mentioned the peace of the North American continent—no forts or standing armies between Canada and the United States, no suspicions, and no desires for aggression. Our people are free to come and to go as they please.



He said that in much of Europe there is frowning suspicion, feverish arming, while the people fear to freely propagate Christianity, and, in many instances, to freely express political thought.

We regret that we occasionally hear disrespectful remarks made against "those in authority," and in the heat of political campaigning remarks have been made which had been better left unsaid. The freedom we enjoy ought not to be abused. The Bible says, "Thou shalt not curse the ruler of thy people." We are instructed to "be subject to the higher powers." "For rulers are not a terror to good works, but to the evil." "Wherefore we must needs be subject, not only for wrath, but for conscience sake." "For he is the minister of God to thee for good."

Some have felt that their allegiance to God forbids their saluting the national flag or respecting the Government of the Nation. We feel sorry for those who sincerely feel thus. They are suffering from being wrongly taught. While "our citizenship is in heaven" and "we seek a country" those are blessings of hope to be realized when the present age is past and we enter "the everlasting kingdom," our eternal home. But we are also citizens of our native land and subject to its laws. Let us recognize our relationship both to "the everlasting kingdom" which we fondly hope to enter, and to the present civil order of which we are also a part.

Christians are "the salt of the earth." Their influence ought to be felt throughout the land, not as political lobbyists but as distributors of the grace of God. Their influence can in no respect be found more fruitful of good than when they remember "those that are over us"

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Revival Through Unity of Prayer

"They Lifted Up Their Voice to God with One Accord." Acts 4:24.



By Zelma Argue

Unity of prayer! What strength is there!

Of the early church it is recorded, "They lifted up their voice to God with one accord." How powerful was the result! Once more, as at the first, they were all filled with the Holy Ghost. They spake the Word of God with boldness. The multitude of the believers were of one heart and one soul. Under such conditions what could keep back revival? The Lord was adding to the church daily such as were being saved.

All mighty movements of God's Spirit have been preceded by an intense and desperate hunger for God. This has expressed itself in outpourings of the heart so deep, so constant, so unflagging, so united, that hindering forces have been broken through, and heaven's own answer has come down.

D. L. Moody refused to hold evangelistic services, it is said, unless he had the positive assurance that his efforts would have the backing of much prayer on the part of the church to which he was invited, and thus by the believing prayers of the Church desiring revival, be fully prepared for what God might graciously see fit to give. God honored this method, for the responsibility of souls was thus shouldered by many, and many were the victories won. Likewise, preceding the great Welsh revival was a wide effort for unity in prayer. In 1903, when "vice was rampant," there were three hundred extra prayer groups formed throughout Wales. Is it any wonder that in 1904 revival so deep and widespread swept throughout that land, that when Evan Roberts merely entered a town, every church would be filled to overflowing? Meetings ran without schedule, from morning hours away into the midnight hours. There was little room for preaching, or for altar calls, as people would arise all over the buildings, even in the galleries, and confess their sins and tell of their surrender to Christ. Singing from hymn books was largely replaced by spontaneous little heart-felt choruses that would be started up any place in the building, about the bleeding Lamb, and the breath of God that came from Calvary. All over the building voices would take up the sacred words, in contrition and gratitude, and tears of humility would course down all faces.

Is this united supplication for revival coming back once more, as a

burden, upon the church? There are signs that it is!

From Bethel Temple, Los Angeles, a card has just reached us called, "A CALL TO PRAYER." I read the details with deepest interest. It announces an opening date, but no closing date. To begin with, that leaves room for the operation of the Spirit. It announces some speakers, but continues by saying, "Other Spirit-filled workers will give messages." That, too, I observe, leaves room for the operation of the Spirit. Further, it states that prayer meetings will be held every morning, and that every evening's service will be preceded by prayer, and that on certain days, there will be all day services with plenty of time to fast, pray, and hear from different voices, as the Spirit may lead.

From Glad Tidings Temple, San Francisco, simultaneously, comes this report: "A forward move is being undertaken in the matter of unity in prayer for a last-day outpouring of the Spirit. Assemblies preaching the same doctrines are blending together in prayer and in faith that this modern Noah's warning message may be heralded abroad in

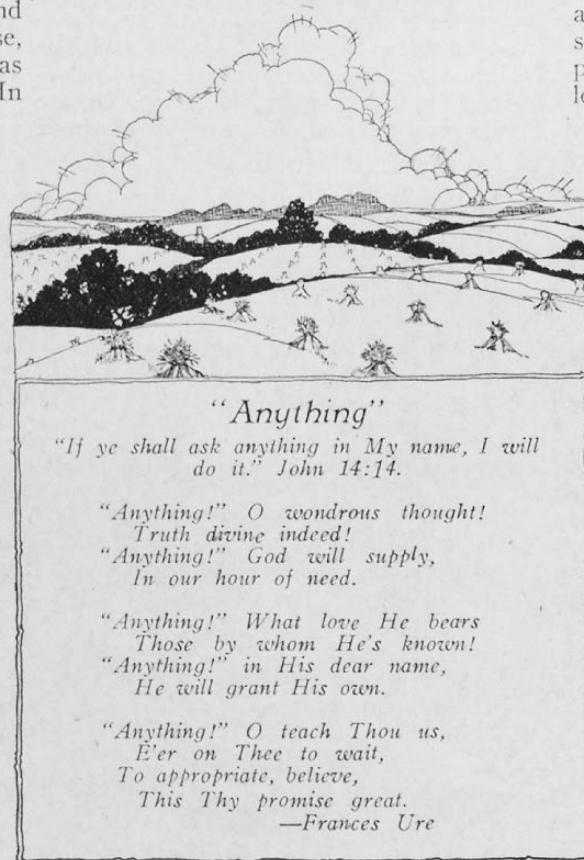
great power and unction. Many wonderful days have been held at Glad Tidings Temple. God has been granting some rich anointings, and these efforts will continue for some time to come."

From still another large center, we have received an invitation that reflects a similar vision. This says, "We have a vision of city-wide revival, not just confined to our own assembly, and with this in mind we are in touch with the pastors of various Full Gospel assemblies here in the city and surrounding points, suggesting that we devote one night of our revival each week to holding a fellowship rally in their church. So far the response has I believe succeeded our most sanguine expectations. The ministers have concurred, and are taking it up with their boards. Two weeks ago a fellowship day of this nature was held, and eighteen full gospel assemblies from in and around the city united together with their pastors, and we had a gracious time of fellowship. In that service many ministers expressed the hope that that occasion of fellowship would be a harbinger of more to follow."

One naturally contrasts the desire for unity in revival expressed in this invitation, with different cities where we have about three different invitations in the same city, each of which has in mind primarily its own interests in a more or less competitive spirit, and feels that the generous spirit of united endeavor is more likely to find the seal of heaven's approval in this hour of vast seriousness.

The early Methodists observed a unity in their prayer efforts, even when scattered, by setting aside the hour of four to five every morning, and five to six each evening, for prayer.

The background of spiritual strength that such praying gives to the preacher's effort is shown by the fact that Charles G. Finney, with all his masterful lawyer's logic at his command, depended more upon the prayers of some obscure men of God, two of whose names were Nash and Clary. Such prayer warriors would precede Mr. Finney to a city, take a secluded room, and begin to pray, asking to not be disturbed, and requesting that a loaf of bread and fresh water be left each morning outside their door. The sounds of their mighty wrestling with God, that issued from their rooms, would



cause people to remark queer things about them, but when the preaching began, whole neighborhoods would be moved towards repentance. Spurgeon, hearing in England of this moving of God's Spirit, said, "The Spirit of God is no respecter of persons." He did not attempt to pray the need through alone, but called his church together, and placed the responsibility in great part upon them. "We will pray UNTIL God sends a similar shower of blessing upon our land," he said, and they stood with him, until God answered their united challenge by the mighty outpouring of 1859.

From an article by Sarah Foulkes in a current publication, I quote the following: "In 1902 Dr. Torrey addressed a group of missionaries in Calcutta, India. Two lady missionaries were so impressed by the importance he laid upon prayer, that they returned to their district and prevailed upon their people to take to their knees. Revival soon broke out and within a short time eight thousand souls were saved in that single district. Missionaries in Korea, receiving the glad tidings of the India revival, decided to pray every day at noon UNTIL a similar revival was poured out upon them. After they had prayed one month, one brother suggested that the prayer meetings be stopped, saying that nothing had come of it, and that they had better pray at home as they found convenient. The plan seemed plausible. The majority of the missionaries however decided that, instead of discontinuing the prayer meeting, we would give more time to prayer, *not less*. The hour was changed from four until five in the afternoon, that they might take more time. After months of waiting the answer came when the Spirit of conviction was poured upon over fifty thousand Koreans, multitudes were saved, and the whole Christian world electrified by the marvelous story of the revival."

The Seattle Business Men's Gospel League have a noon hour radio broadcast, and listening in today I heard reflected the same challenge to God's people. "The Christian people need to cry mightily to God and get back to a visitation from God of apostolic power," cried the speaker. "Unless God intervenes, and people get back to loving God with all their heart, mind, soul, strength, America is likely to be faced like Europe with either communism, or a dictatorship like that in Italy. Our only hope today is in the power and the unfolding of our Lord Jesus Christ. We need a revelation of Christ, and an outpouring of God's Spirit. Leaving surface ballyhoo, our country must repent of her selfish scheming. She must seek again her deep forces, digging deep and reopening her wells of deep spiritual forces. This country that has known revivals from Coast to Coast is facing challenge. May

we not be confused in thought, but rise to the challenge, and if it means a martyr's death, it will mean a martyr's crown."

Unity in prayer has turned the tide in national crises, for England is acknowledged by historians to have been saved from a similar bloody revolution as that which swept France through the ministry of John Wesley and his associates. How did John Wesley get his spiritual vision? In 1738 he went to a Moravian prayer meetings, where he heard Peter Boler unfolding the Book of Ephesians. Something happened. Later he wrote, "While Peter Boler taught, I felt my heart strangely warmed, and I could then and there for the first time say assuredly that my sins were forgiven through Jesus Christ my Lord."

First of All

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made FOR ALL MEN . . . for all that are in authority . . . for this is good and acceptable in the sight of God our Saviour, who will have ALL MEN to be saved . . . I will therefore that men pray every where, lifting up holy hands, without wrath or doubting." 1 Tim. 2:1-8.

But back of that little Moravian meeting that changed Wesley's destiny, and through him, the destiny of a nation, what was there? The prayer meeting that lasted a hundred years. Bishop Hasse says in writing of the great outpouring of the Spirit among the Moravians, the eighteenth century awakening that has been one of the greatest since Pentecost, "Was there ever in the whole church history such an astonishing prayer meeting as that which, beginning at Herrnhut in 1727, went on one hundred years? It is something absolutely unique. It was known as the 'Hourly Intercession,' and it meant that, by relays of brethren and sisters, prayer without ceasing was made to God for all the works and wants of His church. *Prayer of that kind always leads to action.* In this case it led to the beginning of foreign missions. From one small village community more than one hundred missionaries went out in twenty-five years."

In 1863 Abraham Lincoln proclaimed "A Day of National Humiliation, Fasting, and Prayer," beginning his preamble with the words, "Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations . . ." If we cannot call a whole nation to prayer, we can form bands of intercessors, and

whole churches, and groups of assemblies be united in one accord in one place to pray.

Calvin Coolidge, just before his death, said to J. R. Sneed, pastor of the M. E. Church in Bryantville, Mass., "I think most of the clergy today are preaching socialism. The church must preach a change of heart, a new life, and a changed living. I wouldn't worry about numbers and church attendance, for in spite of the size of the congregation the message travels, and it sets the standard by which the community lives." No matter how small our effort for prayer may appear, let us make it. The message and power will travel, no one knows how far.

John Bunyan on Prayer

Before you enter into prayer, ask thy soul these questions: To what end, O my soul, art thou retired into this place? Art thou not come to speak to the Lord in prayer? Is He present—will He hear thee? Is He merciful—will He help thee? Is thy business slight—is it not concerning the welfare of thy soul? What words wilt thou use to move Him to compassion?

To make thy preparation more complete, consider that thou art but dust and ashes, and He the great God, Father of our Lord Jesus Christ, "that clothes Himself with light as with a garment;" that thou art a vile sinner, He a holy God; that thou art but a poor crawling worm, He the omnipotent Creator.

In all your prayers forget not to thank the Lord for His mercies.

When thou prayest, rather let thy heart be without words than thy words without heart.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

The spirit of prayer is more precious than treasures of gold and silver.

Pray often; for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

Our Duty as Christian Citizens

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in their closet of prayer. Prayer tenders our hearts and makes us tender toward others. It reaches the throne of God, and it radiates an influence more far-reaching than we know. Let us hear again the exhortation of the Apostle Paul. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

God lead the leader of our Nation. May he be guided by the invisible presence of the all-wise God, and may our land rejoice in the abundance of peace.

Death and Its Meaning

Otto J. Klink

The profound mystery of death has bewildered the minds of men in all ages. "Inexorable death, thou takest away from me the best I have. Thou robbest me of wife and child, friends and relatives, leavest me lonely and forsaken; and at last thou throwest thy net over me too, so that I cannot escape thee. Mysterious, unfathomable death, thou art a terrible enigma, a cave into which many tracks lead, but none return."

And yet I am man, and in me there is something that rebels against death, that longs for life and love. What remedy is there against death? The advice nearest at hand is, "Try to forget it. Put serious thoughts aside. Try to fill your life with work and pleasure and let tomorrow take care of itself." That is the old pre-Christian philosophy. Ancient Babylon preached it. We hear the same wisdom in old Egypt where the deceased wife through the inscription on her grave stone reminds her husband that where she is a good god reigns whose name is "perfect death," and that there is nothing to hope for; and "therefore, my brother, my spouse, don't cease to drink, to eat, to empty the cup of joy to the last drop, enjoy women's love and celebrate festivals. Satisfy your desires daily, give no room to sorrow, forget death as long as you live on earth."

But we cannot forget death that way! Try to drive death out of your thoughts, but the thought of death forces itself upon you whether you will or not. Everything around us suggests death. "It is appointed unto man once to die." I walk the streets of your city and see the sunken chests and emaciated faces and weak bodies. What does it mean? "It is appointed unto man once to die." I go through your hospital wards and see them filled with suffering men and women. What does it mean? "It is appointed unto man once to die." I pass by your undertaker parlors and see the anchors and crosses and stars and flowers and caskets and coffins, and again I must think of death. I see the funeral procession. What does it mean? "It is appointed unto man once to die." I go out yonder to your graveyards and see those white, lonesome sentinels and again I must think of death. In the midst of life we are surrounded by death. We cannot drive death from our minds, for like a hideous, frightful phantom it ever moves before our eyes.

Voltaire wrote to a lady who con-

fessed to him that she was tortured by a terrible fear of death, "Dismiss from your mind the thought of death; forget it! Stay away from the servants of religion. Death resembles sleep, just as one egg resembles another egg!" Was that reasonable advice? In the case of the adviser it proved a failure. Voltaire's last end was so horrible and dreadful that even his most intimate friends could not remain with him during his last hours.

I want to live! But everywhere I see death. I see that man is "like grass that groweth up. In the morning it flourishes and groweth up; in the evening it is cut down and withereth." Psalm 90:5, 6. The Psalmist could not forget death; and neither can you drive death from your thoughts.

Belief in immortality rests upon belief in the living God. If a man denies the existence of a personal God he cannot hold fast to the belief that the soul lives on after death. But if a man believes in God he will also come to the assured conviction that the death of the body cannot kill the soul. The consciousness of the existence of God, of an almighty Creator who made all things, is inborn in all peoples. It is part of human nature to believe in a Supreme Being. Likewise do we find belief of survival after bodily death among all people of all times. Where did man receive this consciousness? It is inborn in him, part of his nature. It is part of the image of God in man: the consciousness of a Supreme Being to whom he is responsible; the knowledge of good and evil, right and wrong; the knowledge of a holy law; the fact of conscience that tells him whether his acts are good or culpable. To this belongs also the consciousness that in the after life good will be rewarded and evil punished. To the materialist who denies immortality we would say, "You tell yourself a lie; you mistake your high calling that distinguishes you from the beast." And to the doubter, who still believes in a Supreme Being, but who doubts immortality we say, "Should the God who put the consciousness of a transcendental world into your heart and into the heart of all humanity deceive us? Do the birds as in the fall they migrate east (without having knowledge of geography) and from the east migrate west, until they meet at the Mississippi and then they all head south to find se-

curity from the winter's blizzards—do they find themselves disappointed? O, my friend, how much less will human souls find themselves disappointed when they expect to find a heaven to satisfy their hope of immortality.

And how many times we find among those who have thrown belief in God and immortality overboard, that on their deathbed these truths maintain themselves with tremendous force. Here is a deathbed—the deathbed of a skeptic. Anatole France is his name. Concerning his death writes Paul Doumergue in "Foie et Vie" under the date of January, 2, 1924, "The strength of the great satirist ebbs gradually. Without pain or emotion he expects death, quiet and dignified. His mind is unimpaired and he is—so to speak—an interested spectator of his own death. 'So that is what it means to die?' he would say smilingly. But soon he stopped talking, his smiles died away. He would whisper, 'Don't look at me; I look terrible.' His wife sits at his bedside. He strained every nerve to smile and almost inaudibly he whispered to her, 'I'll never see you again. . . . Nothing to hope for . . . Adieu.' He lay thus still for a little while, then came his death cry, 'I am dying . . . Mother . . . Mother.' How curious is this last cry! For whom is the great satirist calling? His mother. What has happened to him? Does he believe that his deceased mother lives? Does he believe that she can help him?"

"In one of his early writings which he dedicated to his parents Anatole France wrote in the preface, 'The first words that a child will speak are "mother" and "father." Is he in trouble, he'll cry "mother"; whenever he needs something he'll call for "mother." And now standing before the great uncertainty, face to face with death and its terrors the cry of distress comes from his lips—'mother.'"

Unbelieving materialists may say that this is only the recollection of things learned in youth; an impression received in childhood under the teaching of Christian parents and remembered in hours of sickness. But—as I said before—we find among the heathen even, the hope of immortality and the belief that the soul lives on after death. Song, a Chinese physician, was in the habit of meditating on the state after death. He took all pains to obtain light on this mysterious subject. To this end he would read all the religious books he could find and tried to fulfill all the instructions they contained. He sang long prayers, he fasted much, he spent many hours in deep meditation, he made the vow to abstain from eating meat in the hope thus to purify his heart and to secure an entrance into heaven. Up to that time he hadn't heard anything about Christian-

ity. An epidemic broke out in consequence of a famine, and thousands perished. Song's small daughter was seized by this sickness. The loving father knelt broken-hearted by the bedside of his dying child. She opens her death-pale lips and asks, "Father, where am I going? What is the dark country that lies before me? O father, I am afraid. Help me. Please, help me!" The father sobs, "My darling child, I cannot tell you. I only know that there is life after death, although the body rots in the earth." "O father," says the dying girl, "is it a happy life or will I have to suffer there? What is written in the books? Tell me. Help me." But Song knows nothing else to say. He only knows that death does not end all. The delicate fingers of his daughter cling to his hand, till they grow stiff in death. In later years Song could have told his daughter something more comforting; for he embraced Christianity and showed many seeking Chinamen the way of salvation, till after a fruitful ministry of 20 years he died the death of a martyr.

The assurance of life after death was put into the heart of man by God Himself. And so it is not wisdom to try to forget death, but true wisdom is to remember that you have to die. You cannot escape it, and the best thing is to prepare for it betimes. "Teach us to number our days, that we may get us a heart of wisdom." Psalm 90:12. R. V.

What is the meaning of death? Let me call your attention to John 8:51, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." The Jews understood the meaning of these words of the Lord Jesus correctly, when they concluded that He promised His own a prerogative that was granted neither to Abraham nor the prophets. They had died. Not only their bodies became a prey of death, but also their souls went down to Sheol. "For in death there is no remembrance of Thee; in Sheol who shall give Thee thanks?" Psalm 6:5. The same perception we find expressed by King Hezekiah who says in his song of thanks for his recovery, "Sheol cannot praise Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee as I do this day." Isa. 38:18, 19.

But since the resurrection of the Lord Jesus it is different. For the believer, Christ has abolished death. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." In our dying moments, if we have to die before the return of our Lord, we'll not see the cruel monster death, the king of terrors, but we'll see the Lord Jesus, the King of eternal life.

To us who live in vital relation with the Lord, death means a "Sublime Porte" into a higher, a heavenly life, where death has lost its power and where life reigns. The Lord Jesus, first, broke the power of death and brought life and immortality to light. 2 Tim. 1:10. One of the first who experienced the truth of this promise was without doubt the first Christian martyr Stephen. He saw the heavens opened, he saw the glory of God, and the Son of man standing at the right hand of God. And when they stoned him he called upon the Lord, saying, "Lord Jesus, receive my spirit." Acts 7:55-59. Death meant for him to be with Christ in the glory.

There is where Paul expected to go. After death he expected to be with Christ which is far better. Phil. 1:21, 23. Indeed, he knew himself so joined to his Master that he could say, "Christ liveth in me." Gal. 2:20. And yet he had the consciousness that the life in the body was a hindrance to a complete union with his Lord. Whenever death would destroy this wall of partition he would be at home with the Lord. 2 Cor. 5:4, 8. And so he could write a short while before his death with triumphant assurance, "The Lord will deliver me from every evil work and will save me unto his heavenly Kingdom." 2 Tim. 4:18. R. V. Paul knew what this heavenly kingdom was like. He had been translated before his death into the third heaven.

As Christians (if we have to die before the return of Christ) we may even welcome death, not because it is death but because death means an entrance into a higher, a greater, a freer, a better life. So precious in the sight of the Lord is the death of His saints that



*Beloved, should the brook run dry,
And should no visible supply
Gladden thine eyes, then wait and see
God work a miracle for thee.
Thou canst not want, for God has said
He will supply His own with bread.
His Word is sure. Creative power
Will work for thee from hour to hour,
And thou, with all faith's hope,
Shalt prove God's Hand of power;
God's heart of love.*

He tells us in Rev. 14:13, "Blessed are the dead which die in the Lord." Billy Bray was sick unto death. His doctor told him, "You are going to die." "Glory, glory," shouted Billy, "I shall soon be in heaven."

Love Wins

Do you remember the story that Stephen Merritt tells about himself? He gave a supper to outcast and homeless men. When he took up his hat to go, he found that they had half-filled it with bacon fat, pieces of crust, and coffee dregs.

He was furious—but love suffereth long! In a towering rage, he stormed at the tramps, and even threatened to fetch in the police. Suddenly there flashed into his mind the words of the scripture: "Love endureth all things." He lived too near to God to stray far or for long; and in a moment temper went and deep sorrow and contrition filled his loving heart. Could temper and "dignity" accomplish more than love? He humbly apologized to them, and invited them to a supper the following night. Now, what happened? Immediately the ringleaders of the joke owned up and expressed their regrets. And the following night forty of those men received Christ as Saviour.

All Our Needs

While reading the article in the *Evangel*, "Shall We Surrender the Fort?" wherein mention is made of John Bolzius, my mother recalled an incident which her oldest brother told of when she was just a tiny girl. This man Bolzius had invited a number of young men, among them my uncle, to his home in Stockholm for afternoon coffee, when he discovered that he did not have any coffee bread to serve with the coffee. Without any embarrassment or anxiety, he calmly lifted his voice in prayer and asked God to supply the need. In just a short while there appeared an elderly man at the door with the needed bread.—Edith Johnson.

Victory Assured

What is it you fear, Christian? Is it self, sin, poverty, loss? Or is it opposition, or ridicule, or contempt, or jeers and sneers? A formidable host truly; but "Greater is He that is for us than ALL that can be against us."

Faith is not a thing to be seen, or touched, or handled. It is not a grace, nor a gracious disposition. It is nothing mysterious or perplexing. It is simply and only believing what God says because He says it, without requiring any other proof but His word alone.

"Save an old man, and you save a unit; save a boy, and you save a multiplication table."—Gypsy Smith.

The Sunday School Lesson

Paul's Parting Counsels

Lesson for December 6. Lesson Text: 1 Timothy 6; 2 Timothy 4; Titus 2. Printed portion, 1 Tim. 6:6-16; 2 Tim. 4:16-18.

I. CIRCUMSTANCES OF THE WRITER

Paul's letters to Timothy are very personal and tender, especially the second one which, because it is the last word of his preserved for us by inspiration, is often called the *Last Will* of the great Apostle. He exhorts slaves to love their master and masters to love their slaves—because they are *brethren*—and speaks with strong disapproval of any who teach otherwise. The rich he names as another class who, because of their situation, find it especially difficult to live godly. He faithfully warns *them*, and even Timothy himself he exhorts to watch and be faithful, especially in preaching the word without fear or favor. He closes his last letter with various very personal words about his companions and his opposers, including Nero himself—the lion out of whose mouth he was delivered. The very last words we have of his are, "Grace be with you. Amen."

II. A NOTABLE CONTRAST DRAWN

The godly man who is contended, because he has the true riches, is wealthy beyond compare; but the godly man who *wills to be rich* in this world's goods, has nothing worth while, but presently finds himself drowned in destruction and perdition. Godliness and contentment are great gain.

Contentment is not natural. It must be achieved by growth in grace. Elsewhere Paul exhorts, "Be content with such things as ye have" (Heb. 13:5), and, although bound with Nero's chain, he testified to the Philippians, "I have learned, in whatsoever state I am, therewith to be content." Phil. 4:11. The poor man has great temptation to be discontented, although probably his temptation is not so great as that felt by the rich man. The poor of this world, rich in faith, are mentioned as chosen of God, but nowhere is it said that the wealthy man is so honored. We may well pray the prayer of Agur, "Give me neither poverty nor riches." Prov. 30:8.

The rich young man came running and, humbly, too, inquired the way of eternal life. When he found he must part with his riches he turned sadly away. Then Jesus said to His disciples, "How hardly shall they that have riches enter into the kingdom of God!" Luke 18:24. Paul stresses the same thought in the reason he gives for being contented. He speaks of our bringing nothing with us to this world and taking nothing with us when we leave it. Therefore, he reasons, if we but have the necessities of life while we live here, what more should we want? On the whole it seems plain that the poor man is distinctly in a better situation than the rich man. Discontentment will spoil everything.

Another thing easy to be overlooked is that it does not take *riches* to produce the discontent which destroys one's hope of salvation. One may be as poor as poverty, but if he *wills to be rich* he is subjected to the rich man's temptation. This is because the

love of money, whether one have much of it or little, is the root of and produces all manner of evil. To love money causes men to err from the faith, whether they are rich or poor, and to pierce themselves through with many sorrows.

The Apostle closes his thought by contrasting the believer who loves money and seeks to amass wealth, with the other believer who follows "after righteousness, godliness, faith, love, patience, meekness." The different things they *will to have*, works out for them the different destinies of heaven or hell.

St. Francis of Assisi, rather than slow down his Christian work, as demanded by his wealthy father before the court, stripped himself utterly, handing his every possession over to his father who took the bundle and walked away leaving St. Francis standing nude in the court. This amazing true story shows Paul's exhortation carried out to the fullest degree. It seemed quite a sacrifice, but St. Francis for hundreds of years has been held in high esteem by the church, while his rich father is only known at all because of his famous son.

III. THE GOOD FIGHT OF FAITH

The Apostle exhorts his son Timothy to fight. To put resolutely away the love for money so native to the human heart is the phase of this fight here in the Apostle's mind. This however is only one salient of the battle. We have to fight against the world and gain the victory over it. 1 John 5:4. We must fight against the flesh, realizing that the result of losing that fight and so allowing the works of the flesh to become manifest in our life is to lose our heavenly inheritance. Gal. 5:19-21. We must fight against the devil who

Questions and Answers

Could one be tempted by the flesh without the temptation coming from Satan?

I believe it would be possible for our fallen nature to so tempt, but I also believe the devil is generally present to add his influence. "Every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14.

If John 3:5-7 is true, then are those who repent on their death-beds, not having been baptized in water, lost?

God has given water baptism as a public confession of our faith in Christ as our Saviour. But the water does not save us. Salvation is through the atonement of Christ. If one cannot be baptized in water, but believes in Christ, he is saved. Notice that Cornelius was saved and filled with the Holy Ghost before he was baptized in water. Acts 10:47. Many believe that Jesus here speaks in John 3:5-7, of water as the symbol of the Word of God. "Cleanse it with the washing of water by the Word." Ephes. 5:26. "Being born again . . . of the word of God, which liveth and abideth forever." 1 Peter 1:23.—E. S. W.

as a roaring lion is our adversary, "seeking whom he may devour." 1 Peter 5:8, 9. This fight is much more serious than either of the other two. We are to take our stand against wicked spirits, and this calls for us to put on the whole armor of God. Eph. 6:10-17.

The Apostle charges Timothy in words of amazing power and earnestness to obey this command to fight against the temptation to seek self-advancement, to lay hold on eternal life, and to continue to do so with an earnestness and zeal that is not subject to rebuke, until "the appearing of our Lord Jesus Christ." There is no armistice in this war. The flag of truce is never run up by our enemies and it must never be displayed by us.

IV. A TRIBUTE TO THE FATHER

Although there is room for a difference of opinion it would seem that the opening words of verse 15, "Which in his times he shall show, who is," etc., mean, "Whom, that is Jesus, at the time for His appearing fixed by the Father, He, the Father, who is the blessed and only Potentate, shall shew, that is, make plain before our eyes to be seen as He is." If that be the correct rendering Paul turns suddenly from the course of his previous thought and pronounces words of the highest appreciation of our Father God. To the end of verse 16 he piles up, one on the other the glorious attributes of Deity, closing his mighty flight with the word, "Amen." It reminds us of Isaiah's striking words about the Christ whom he calls, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9:6, 7.

V. CONFIDENCE UNDER DIFFICULTIES

At one time Paul demanded that we follow him as he follows God. His conduct in the last days and hours of his life seems to have been in an eminent degree like that of Jesus in the last days of His life in the flesh. Jesus went quietly forward teaching, warning, blessing, and making provision for His loved ones that they might have care after His death. That is what Paul did.

He said, "At my first defense (before Nero) no one took my part, but all forsook me: may it not be laid to their account." (R. V.) None of those whom he loved were willing to take the extreme risk involved in standing by him at his trial. "Notwithstanding," he says, "the Lord stood with me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear." R. V.)

That he might fulfill his office and calling, bringing the message of salvation to the Gentiles, was the paramount purpose of his life in the appalling situation in which he found himself, just as it had been through all the perils and hardships of his checkered life. Shall we be able and willing to follow him in the way we conduct *ourselves*, if we are called upon, as so many of our precious Russian brethren have been, to seal our testimony with our blood? As world conditions grow more and more chaotic, the possibility of our hearing such a call becomes greater and greater. Therefore the answer we make to this question has ever increasing importance.

May we be able at that day to say with Paul, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."—C. E. R.

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

BEER FOR BOYS

Religious Digest reports that the sale of beer at post exchanges of the C. C. C. camps, in which boys as young as sixteen are enrolled, has been authorized by the Federal Government. Director Robert Fechner, in reply to a letter of protest sent to the President, defended this action on the ground that "beer is not considered to be an intoxicating beverage."

PAGAN NATION

"Your grandchildren and great-grandchildren will be citizens in the greatest paganistic, communistic state the world has ever known, yes, right here in the United States, unless something is done—and done soon to combat the wave of materialism," so said Monsignor Hugh L. McMenamin, rector of the Immaculate Conception Cathedral of Denver, Colorado, (quoted in *Glad Tidings*).

JEWISH LIFE IN GERMANY

"Jewish life in Germany is still brave," comments *Revelation*. "The oppressors have crushed Jewish business. They have all but destroyed Jews in professions. They have taken from the Jewish worker his livelihood, but Jewry in Berlin still gives to the fullness of its dwindling means. The 1936 budget of the Berlin Jewish community is 12,000,000 marks, it is announced. A large part of this sum is to be used to prepare German Jews for emigration."

DICTATORS

Greece is the latest country to exchange the parliamentary system for a dictatorship. The Greek Premier, General Metaxas, has dissolved Parliament and established a military dictatorship with himself as the leader. Following the threat of trouble from various labor organizations who were dissatisfied with recent legislation, General Metaxas obtained King George's consent to drastic action, and a proclamation was issued to the nation putting into force martial law.

PALESTINE IMMIGRATION UNABATED

Reports *Jewish Chronicle*: "Despite all the turmoil and terror, over 4,500 Jewish immigrants entered Palestine during September, according to figures published by the Jewish Agency. In this connection it is important to note that many Jewish workers are needed in the Jewish agricultural settlements for the opening of the citrus season. The first consignment of this season's grape-fruit from Jewish groves, consisting of 20,000 cases, was shipped from Haifa on Thursday in last week."

APOSTASY FROM JUDAISM

"The Jew, equally with the Gentile, is ripening for Anti-Christ," comments *Dawn*. "Only 50,000 out of the 2,000,000 Jews in New York (Rabbi S. H. Goldenson writes in the *Jewish Daily Bulletin*) attend the synagogue. The British Chief Rabbi, Dr. J. H. Hertz, says that in the schools of the General Zionists in Palestine all religious teaching has been blotted out from the school syllabus, and Jewish youths are being brought up completely devoid of the slightest knowledge of Judaism. In many Jewish settlements there is no trace of the observance of great Jewish festivals, such as the Passover, or the Day of Atonement."

FASCISM CONSOLIDATES

It is reported in a prominent daily that a united front of the two most powerful fascist dictatorships in the world—Italy and Germany—appears to be a probability if not a certainty. Count Ciano, Italian Foreign Minister and son-in-law of Premier Mussolini, after conversations in Berlin, reports that Germany and Italy see eye to eye on matters European. Particularly are these two powers expected to co-operate in promoting a Franco-German Pact.

EDISON'S SPIRITUAL FORECAST

Even the man of the world can see judgment approaching here and how. Edison writes quoted in *Dawn*: "I do not pose as a preacher, but let me tell you if there is a God, He will not let us advance much further materially until we catch up spiritually." A great fundamental law of science is that all forces must be kept in balance. When any body or force goes off at a tangent that is a smash. No country can survive on mere material prosperity, forgetting God and boasting of its independence of Him. The awful words of the Hebrew psalmist are as applicable to a modern nation as they were to Nineveh and Babylon: "The wicked shall be turned into hell, and all the nations that forget God." Psalm 9:17.

Words of Counsel from Daddy Welch

Three things resulting from waiting on God: refreshing, a fragrance, and the bearing of fruit.

Mary carried the offering and the ointment away with her in the hair of her head. You cannot give without getting.

We are not our own, but Christ's. Every person should think enough of Him to desire to keep the temple in which He dwells in purity and meet for His service.

Joy in the Scripture is not mere effervescence, but is a deep-seated manifestation of the love and Spirit of God. One may have effervescence and yet not have real joy.

Confession is due where the offense has occurred. Personal matters should be dealt with privately. Private matters, publicly spoken of, will effect a measure of harm as well as good.

Be as thankful to God for another man's prosperity as for your own: be as interested in seeing people saved in other people's meetings as in your own; and then God will give you both money and souls.

Things that are real may never be realized. And this applies to things of the Spirit as well as in salvation. With salvation you have access to all the aspects of Christ. With the Baptism comes access to all the ministries and gifts of the Spirit. The fullness comes through yieldedness.

AWAITING PIONEERS

Jews of Palestine are eager to enter Transjordan for settlement. Lord Melchett expresses this fact in the statement: "Transjordan, empty, deserted, waterless, with a population of some 200,000 and an area several times larger than Palestine, to which it traditionally and historically belongs, awaits the pioneer." There are two outstanding reasons why the Jews face difficulties on this proposition—the Arabs, and the Mohammedan religion, both are stubbornly resisting such a development.

WITCHCRAFT IN AMERICA

"Not fun but sometimes deadly serious business is modern day witchcraft for thousands of persons in the United States," comments *Literary Digest*. "Not only on Hallowe'en but on any night in the year, a Negro voodoo specialist in St. Louis quotes these prices: 'black cat bone, \$10; luck for policy, dice or cards, \$5; luck for keeping a rooming-house full, \$10 to \$15; eggs to 'move your enemies,' \$5 each.' It is estimated that Negroes in Louisiana, Mississippi and Southern Alabama alone spend more than \$1,000,000 a year for charms, love-potions and philters."

GAGGING TRUTH

"Holding down the truth in unrighteousness" (literal rendering of the words in Rom. 1:18) well describes modern censorship when it makes the press an instrument of propaganda. According to *Literary Digest*, "Press regimentation, as practiced in Germany, Italy and Russia, already has found many imitators. Today, the only nations in Europe whose presses are not kept in the strait-jacket of censorship are Great Britain, Norway, Sweden, Denmark, The Netherlands and Switzerland. Latest recruit to censorship is Japan. A few weeks ago, the *Official Gazette* inconspicuously announced the creation of a news agency, the Domei Tsushin Sha, whose business is to 'circulate correct information as the raw material for the formation of sound public opinion.'"

A PARENT'S BITTER CRY

The following extract is from an open letter addressed to the High Commissioner of Palestine, and published in a Hebrew newspaper. "Your Excellency— . . . Out of the bitterness of my soul and broken heart, I ask, had you not the power to prevent the murder of my son-in-law, Alter Unger, and his three young children? Was there not sufficient force in your hands to carry out your statements and assurances to protect the lives of your law-abiding citizens? My son-in-law and three children had not transgressed the law when they laid themselves down to rest on their beds on the night of August 13th. But they were murdered in their beds; the 'rebels' stood by their beds and with diabolic ruthlessness fired their shots into the hearts of young children, who had not known the meaning of life nor had sinned. . . . The following fact is sufficient to indicate the enormity of the savagery of these murderers: After they had fired at two children, whose souls departed immediately, I threw a blanket over the third boy and went down on my knees over his body to protect him. But the murderer threw me off the blanket, wounded me, and fired point-blank at my third grandchild before my eyes and the eyes of the unfortunate mother, who had not ceased beseeching the murderers to allow one of her children to remain alive.

The Gospel in Foreign Lands

OUR NORTH CHINA NATIVE WORKERS' CONFERENCE

On September 11th the native workers of the North China District Council, together with many other Pentecostal workers met in Peiping for a spiritual fellowship conference. We had been praying very much for the success of this important gathering which was the first one under the auspices of the North China District Council. We had felt a little uncertain about the number that would attend, seeing that our District is so widely spread and traveling expenses comparatively high. It was, therefore, a joyful surprise to see such a splendid gathering. The two class rooms of the Truth Bible Institute were made into one large auditorium by removing a portable partition, and served well for the missionary conference. For this native conference, however, we found that this auditorium proved too small, but fortunately there were porches on either side which were utilized by removing the windows.

The time set for the conference was only four days and it was, therefore, decided to hold four meetings daily. The great motive of calling this meeting was to bring the native workers into a closer Scriptural unity and a clearer conception of the aim and purpose of our district fellowship. Elder W. W. Simpson gave a two-hour lecture in the forenoon services explaining the Statement of Fundamental Truths as approved by the General Council of the Assemblies of God, and also other very important truths pertaining to our fellowship and the work of the Lord. A native brother from the Province of Chekiang by the name of N. C. Chung preached every afternoon and his messages were very much to the point and helpful to the native ministry. The morning meetings were altogether given to prayer while the evening services were left open to the delegates to give their reports as well as short messages from the Word of God.

From the very first service we felt the mighty presence of God and this was prevalent throughout the entire conference. The natives appreciated the opportunity of attending these services and received much spiritual benefit. We know of some receiving the Baptism in the Holy Spirit but cannot state just how many. A great desire was manifested to make this conference an annual affair and this we feel to be in the will of the Lord. Pastor John Yang of Peiping was appointed general secretary of the native conference and we hope to convene again next year, should the Lord tarry.

One of the main features of this conference was to examine applications and to grant



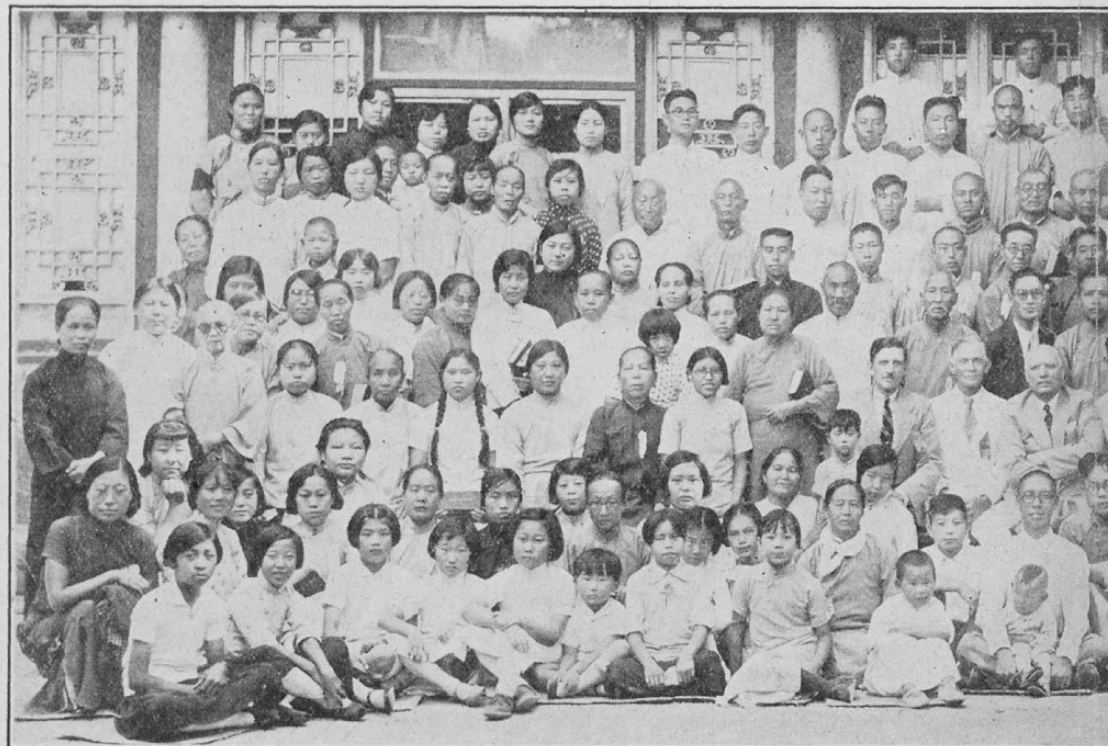
Missionaries of the North China District Council who met at Peiping recently for the annual meeting

licenses to preach the gospel. We had altogether thirty-eight applicants and nearly every one of them had to be personally examined. It was indeed something new both to them and us, but a very valuable experience which we shall long remember. The results of the examinations were that we granted twenty-eight licenses to preach and ten licenses to ex-

hort. All these will be given certificates valid for one year. We feel that an important step has been taken in bringing the native ministry under closer supervision and to encourage them to press on to a higher standard of ministry. Under the prevailing condition in the Far East we feel that the time is not far off when the burden for the work will have to be shouldered by the native ministry. Therefore, we urge upon you to pray earnestly for these servants of the Lord, to the end that they may become established in the Lord and able to do the great work that lies before them.—Martin Kvamme.

MISSIONARIES OF NORTH CHINA MEET IN CONFERENCE

With the coming of autumn the hearts of many missionaries were turned toward Peiping, which for some years has been the location of the North China District Council Annual Meeting and the North China Pentecostal Missionary Conference. Throughout the past year a mutual hunger has been felt by all for a closer fellowship with the Lord Jesus Christ and with one another, and as the missionaries gathered from the North, the South,



Chinese pastors, evangelists and Bible women, together with some of the

the East and the West each heart seemed to throb with the prayer found in Phil. 3:10, "That I might know Him." We wish to sound a note of praise to God for His presence with us during these days of fellowship. He seemed to break away the veil, revealing to us the glory of our soon coming King.

August 31st, the day previous to the opening of the Annual Meeting, marked the time when six of our North China District Council missionaries and a Norwegian Sister of like precious faith were given language examinations. For some of our missionaries this was a crisis hour which came after nearly two years of intensive language study. We truly praise God that He has brought them through victoriously, and that they are now free to enter more active service for the Lord and salvation of souls.

On September 1st the North China District Council convened on the premises of the Truth Bible Institute. The first three days were mainly for the transaction of District business followed with five days of spiritual fellowship meeting in conjunction with the Pentecostal Missionary Conference. We are happy to report that the Spirit of God melted us into unity of heart, and that the many important business matters were taken care of in beautiful harmony. Elder Martin Kvamme was re-elected District Superintendent and Brother A. J. Ahlberg was elected Secretary-Treasurer. After hearing the report of the District's activities for the past year the missionaries expressed their gratitude for the loving service of the Foreign Missions Department. The tender love and deep interest in the welfare of each missionary and the making of sound progress in work of the North China field by our dear Brethren in the Home Office are very greatly appreciated. The North China missionary constituency was very grateful for the opening of the North China Bible School, (Truth Bible

Institute) for which there has been an urgent need.

The spiritual fellowship meetings were greatly blessed by God. We had no special speakers but helpful messages from the Word of God were given by many of the missionaries and



Mr. and Mrs. Andrew F. Crouch and family

a wonderful free spirit was manifested throughout the whole conference. From the very first service our hearts were lifted up in praise unto Him for this opportunity of once more assembling ourselves together as a body on earth before the return of the Lord. Words cannot fully express our appreciation of the

fellowship that we had with Christ who is our head, and with one another. It was precious to follow the mind of the Spirit as He exhorted us to be of good courage in our efforts for Him, and to remember that His presence is with us even in these troublous times that are upon us. As Jesus stood on the last day of the feast and cried saying, "If any man thirst, let him come unto me and drink," so we experienced the outpouring of the Spirit in a gracious measure on the last day of the conference, when a Sister who had long sought for the Baptism in the Holy Spirit was sealed with the Spirit of promise. Prophetic messages were given in the Spirit to the edification of all present. At the last service there was no designated speaker, but the Spirit of God had right of way, and after having continued until a late hour, all were loath to leave the place where God had met with us and caused us to sit in heavenly places with Christ Jesus our Lord.

During these glorious days of fellowship together we received the sad news that the part of Kansu Province where the Assemblies of God have been working for many years and had many well established assemblies was in the hands of the "Reds" and much mission property had been destroyed. The door for preaching the gospel in that part of the field is seemingly closed. How long other doors will be kept open is a question. It is the closing days and we need to watch and pray. The night is coming on when no man can work.—Martin Kamme.

REINFORCEMENTS FOR EGYPT

We are pleased to announce that Mr. and Mrs. Andrew F. Crouch are scheduled to sail for Egypt November 24th under regular missionary appointment in order to assist in the development of our Assemblies of God work in Egypt.

Brother H. E. Randall has done a very splendid work during the years of his ministry in that land, but for some time has felt the need of assistance, and we are very glad that it has seemed in the will of God for our Brother Crouch and his wife to go forth at this time.

Brother Crouch was in Egypt many years ago, and has always felt that some time or other the Lord would send him back. We are sure that these new missionaries would appreciate the prayers of God's people that they may be used of the Lord for the salvation of many souls and the upbuilding of the work of God in Egypt.

We have a splendid company of Egyptian ministers, some of whom have self-supporting churches, and they appreciate the co-operation and assistance of our missionaries.

We had hoped that Mr. and Mrs. R. L. Plants would also be able to sail on November 24th, but since they still lack funds toward their support they will probably be sailing at a later date. Miss Marjory Mahaney had also planned to go at this time but will be delayed a little because of not having sufficient for her fare.

Do not forget to send in a special offering so that we can send additional help to our missionaries this coming Christmas season.



the missionaries of North China as they met in conference in September.

In the Whitenened Harvest Field

SHEFFIELD, MO.—We just closed a very successful meeting conducted by Homer Foley, of Sumner. We feel that the church was encouraged to press on.—Theodore Roark, Pastor.

OKLAHOMA CITY, OKLA.—The Lord is blessing. Since we moved into our new tabernacle our crowds are increasing. Those being transferred to Oklahoma City will find a welcome at our church, address 600 S. E. 30th St.—R. E. Lister, 304 S. E. 44th.

TULSA, OKLA.—We are having a good revival at the North Peoria and Haskel Street assembly, where M. D. Hartz is pastor. We began October 15 and will be closing November 8. One received the Baptism on the first night and the altar has since been full at each service, seekers getting through to God on all lines. This is a strong spiritual church, it has a good pastor, and they all know how to co-operate with the evangelist for a successful revival.—Bert L. Todd, Evangelist.

SEVERAL MEETINGS REPORTED

We had the privilege of returning to Humboldt, Kansas, for a revival campaign after having been away for 8 years. God gave us a good revival and we were privileged to see the old mortgage burned, for which we praise the Lord.

The last of September and the first of October we were in a splendid campaign with Brother and Sister Ziegler, in Hastings, Nebraska, where God met with us in a wonderful way. Many were saved and baptized in the Holy Spirit.

Now we are in a great revival at Grand Island, Nebraska, with Pastor Silas Rexroat. A goodly number were saved and baptized the first week, and the end is not yet.

We are handing in our resignation to the church at Caldwell, Kansas, to take effect the first of December.—Evangelist Oscar Davidson, 810 S. Main St., Caldwell, Kansas, until further notice.

HOUSTON, TEXAS—An old-fashioned revival campaign began in "The Log Church" in Lindale Addition, October 11 and continued through to October 25, Clyde C. Goree, of Amarillo, Evangelist. Large crowds gathered in the log church with its sawdust floor to hear the Full Gospel messages. A great outpouring of God's Spirit was witnessed at each service; souls were saved, sick bodies healed, and believers filled. It was our happy privilege to see 31 bow at the altar and pray through to a definite experience with God, while 14 tarried until they were filled with the Holy Ghost and spake with other tongues as the Spirit gave utterance. Our hearts were made to rejoice as our new brothers and sisters followed their Lord in Christian baptism. A great interest was shown in the morning services, at which a large number gathered for prayer, and at which Brother Goree gave some very instructive and helpful Bible lessons. A wonderful spirit prevailed throughout.—James McKeehan, Pastor.

DOTHAN, ALA.—Five weeks ago, we were called to pastor the church here. We found a small band of saints who were congenial and there is a good spirit of co-operation. Although it is an old field of labor, there have been lots of discouragements lately. However, we are looking to God for a year of victory. Wednesday nights we are having a Bible study on the Tribulation period. Near-by churches are invited to be with us.—D. S. Percival, Pastor.

ALVORD, TEXAS—Evangelist Myrtle Carey and husband, of Ft. Worth, have just concluded a 3 weeks' revival here. The services were blessed with an old-time deluge of Pentecostal power and the entire church and town were stirred. Between 30 and 35 were saved, and 20 received the Baptism in the Holy Spirit. So great was the hunger of heart that people prayed until early morning hours. I just recently took over the work here. I was formerly pastor at Apache, Oklahoma. We have also organized a Christ's Ambassadors band with 32 enrolled. The church is moving on for God.—Elbert H. Lynch, Pastor.

COULEE CITY, WASH.—For the past 6 months we have pastored the work here, and God has blessed our ministry. Some have been saved and filled with the Holy Spirit, and there is very sweet harmony among the saints. Recently fifteen hundred dollars has been given by the members of the assembly with which to purchase a former Presbyterian church. Evangelist C. E. Grice is with us in a special evangelistic campaign and God's blessing is resting upon the meetings.

We have resigned the pastorate here, to accept the call to pastor the church at Hillsboro, Ore. B. P. Wilson will be the new pastor here.—J. F. Shackelford.

SANTA MONICA, CALIF.—A 2 weeks' revival campaign at the Highland Temple, 10th and Cedar Streets, conducted by Evangelist Stanley McPherson, Carthage, Mo., closed November 1. God richly blessed with salvation, healing, and the Baptism in the Holy Ghost.—C. M. Austin, Pastor.

BAXTER SPRINGS, KANSAS—November 1, we closed a 3 weeks' revival, Sanders Brothers, of Mount Vernon, Evangelists. Twenty-five prayed through to salvation, 4 received the Baptism in the Holy Ghost, and the church was blessed and built up.—J. A. Rogers, Pastor.

LAMAR, ARK.—We have recently closed a one-week revival. Two were saved and 7 were filled with the Holy Spirit. This work is less than 6 months old. We have had a hard struggle to secure a place in which to worship, but by the help of God we have found a building and the work is still going on.—Pauline Mefford.

ELIZABETH, N. J.—God has visited the First Pentecostal Church with a gracious revival under the leadership of Sister Mae Eleanor Frey. We have just closed a 3 weeks' meeting, in which the power of God was manifested every night as sinners wept their way through to God. Several were baptized in the Holy Spirit, and the whole assembly was quickened. Every night crowds filled the church. A feature of the campaign was the morning services, when Sister Frey asked the saints to come to the church at 10:30 to pray. Those who could responded, and a mighty volume of prayer for revival ascended to the throne of God. Many sick were healed. One night the evangelist could not finish the message, as the power fell and for hours gales of glory swept the place. At this service the Spirit fell on a young woman in the choir, gloriously baptizing her.—N. Christenson, Pastor.

SEATTLE, WASH.—We have just closed a 3 weeks' meeting, Hattie Hammond, Evangelist. God gave us a most remarkable campaign. Over 20 received the Baptism in the Holy Spirit and there were quite a number of conversions. But best of all, the Christians were stirred to a closer walk with God. We called it a Deeper Life Convention, and so it truly was. The presence of God was gloriously manifested at each service.

We are in the midst of a building program, adding to our present church building. The addition will cost approximately \$15,000.

We are also praising the Lord for His blessing upon the Northwest Bible Institute. We already have 211 students enrolled and more are coming. Quite a number of the students have received the Baptism in the Holy Spirit and the presence of God has been wonderfully manifested in the classes. Our hearts are greatly encouraged, and with determination we are going forward with God.—Henry H. Ness, Pastor.

Not By Might, nor By Power

Pentecostal Evangel

By My Spirit, saith the Lord

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ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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At Central Bible Institute

... AND THIS IS CENTRAL BIBLE INSTITUTE

By L. R. Lynch, *New Faculty Member*

"They come from the east and west;
They come from the land afar.
To worship the King, to dine as His guests—
How happy these pilgrims are."

From Maine, and from California; from Washington, and from Florida; from Minnesota, and from Mississippi; from North Carolina, and from Oregon; from Michigan, and from Texas they have come with radiant faces amidst joyous shouts of praise. Yes, thirty-eight States have contributed to this happy family. And from Canada, China, India and South Africa several have come whose hearts have been touched by His love.

Though many miles separate them from their families, anxiety about home is rare. Some way, they have discovered a spiritual kinship to one another in Christ that is satisfying.

Their background is varied. From mechanic and barber to banker and doctor—almost all occupations, professions and callings are represented. But all are fused into one body by the brooding Presence of their glorified Christ.

An enrollment of 450 students in these commodious buildings with spacious halls indicates the interest which is now being taken by our people throughout the country in Bible school work. While the quality of the students' spiritual life reflects the faithfulness of the ministry at home; so that all—brethren of the faculty, students and brethren of the ministry in the front-line trenches at home—may well unite in giving thanks to the Lord of Harvest for so rich reward. "And ye know in all your hearts . . . that not one thing hath failed of all the good things which the Lord your God spoke concerning you; all are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

Whether in classes listening eagerly to the Word of Truth, or on duty in kitchen, dining room or halls, the Spirit is obviously leading on toward the fullness of good planned by the Lord for each life.

The day starts off with prayers by the faculty beginning at 7:30, which continue until chapel at 8:15. From here, as a beautiful cloud of incense, rise prayers and praises to God like the sound of many waters. Singing! Such singing!! It wings the soul to God. The Word is brought in the power of the Spirit, and tears flow freely. Then to classes we go. Prayer, or chorus, or perhaps both, start the period. The consecrated teacher leads the flock into green pastures, discovering more distant horizons in the Holy Word, until all may know Him better in the power of His resurrection and in the fellowship of His sufferings.

Noon meal, and all are in line, cafeteria fashion, with light hearts to get their portion of good food tastefully prepared.

Afternoon activities come, closing with missionary prayers, ever remembering the needs of the field. These and many other things impress one profoundly that God is here. His

presence is felt; His Word is loved; His counsel is heeded; His will is known; His way is clear. Here we raise our Eben-ezer, declaring, Hitherto hath the Lord helped us. And so we press on to a farther measure of His blessed will for us.

NEWS NOTES

Word has been received from Miss Esther Crews of her safe arrival in Santa Ana, El Salvador, Central America, where she was met at the boat by Mr. and Mrs. Ralph Williams and Mr. and Mrs. Melvin Hodges. She reports many opportunities to witness for the Lord while on the voyage.

A letter from the father of Miss Florence Byers, one of our missionaries in Japan, who has been very ill for some time, states that through many prayers in her behalf, she is greatly improved. We are sure our sister will appreciate our continued prayer for her complete healing.

Paul S. Rahneff, one of our General Council ministers, who has been doing missionary work in Bulgaria for the past eight years, is returning to America for a time, arriving on the 23rd of November. Mail will reach him addressed in care of The Russian and Eastern European Mission, 35 East Wacker Drive, Chicago, Illinois.

We are happy to announce the sailing of Mr. and Mrs. Elmer Schwalbe for Africa November 26. May the presence of the Lord go with this young couple as they take up missionary work in this new field.

THAT HEALING NUMBER

The Editor of the Evangel was last week in Dallas, Texas. One of the pastors in that city said to him, "That recent Divine Healing Number of the Evangel was the best paper you ever published."

At a Fellowship Meeting for ministers held on Monday last at Dallas, Brother Raymond T. Richey said to the ministers: "You all ought to circulate this Healing Number. The Gospel Publishing House is offering a great bargain. You can have a thousand copies of this paper, printed with the name and address of your assembly, times of meeting, etc., for only \$10.00. I don't see how they can get the paper stock for this small sum, but they are making this special offer to help us all."

Brother Richey stated how he went into one assembly, and told them of this offer, and urged them to get a thousand copies of this Healing Number. He said, "I will give the tenth dollar if nine of you will each give a dollar." Within a few minutes the ten dollars were secured. He did the same thing in a second assembly, and then in a third, so that 3,000 copies of the Healing Number were ordered.

Let ten saints in each assembly subscribe a dollar, and send in an order for a thousand copies with the imprint of your assembly upon them.

You can get 100 copies of this Healing Number for \$1.00, or 25 copies for 25 cents. Canadian friends please add 15 cents for postage on 100, 5 cents for postage on 25.

A CORRECTION

In the Evangel of November 14 a mistake was made concerning Brother Fred Vogler's Australian address. His address will be Boonah, Queensland, Australia, (not Voonah).

SUNDAY SCHOOLS

Religious Digest quotes the following words from a veteran judge: "I have sentenced over eight thousand persons convicted of crime. Very few were members of or attendants at any church or Sunday school.

"If every Christian would do his duty we could capture the youth of America for Jesus Christ in one generation and practically put an end to crime."

QUINCY, ILL.—For the past 5 weeks we have had with us Evangelist Loren B. Staats. The crowds were wonderful. Our building proved far too small even with the use of an amplifier. Sunday night we secured the Presbyterian church, and after 200 extra chairs had been put in we turned away many who could not get in. Souls sought the Lord from the very first service. Many fine people accepted the truth and are going on with the Lord. Brother Staats preached holiness without compromise. The church here is healthier than ever before, and the revival is still going on.—V. R. Jackson, Pastor.

EAST ST. LOUIS, ILL.—About 3 weeks ago, Brother Owen Lee, Los Angeles, Calif., known throughout the West as "Irish Lee," walked into the Full Gospel Tabernacle. Uninvited and unknown to every one in the church, his coming was almost as strange as if he had been dropped from heaven. He was soon recognized as a man of God and was invited to preach. A revival began which, at the present time, is still going on, with Brother Lee still preaching. Having received the Baptism in the Holy Spirit in the early outpouring at Azusa Street in Los Angeles, Brother Lee is still standing true to the old standards based on the Word of God, fearing no man, but fearing God. The Word given forth under the anointing of the Spirit is searching hearts, and many are going deeper with God. Such a loosening from the powers of darkness has come to many that they have a joy and freedom in the Spirit they never knew was possible before. The Spirit of God is working mightily, and we believe almost any kind of miracle may happen before the meeting is over. Our new pastor, Brother Adolph Peterson, is coming to us November 15.—Earl E. Cottingham, Secretary.

AT REST IN CHRIST

Mrs. Martha R. Joiner, one of our Council ministers, went to be with the Lord on October 12, 1936. Our heartfelt sympathy goes out to her sister and her many friends in their hour of bereavement.

A CORRECTION

The address of Mrs. Estelle M. Atwill, whose testimony of a wonderful healing of cancer appeared in the August 22, 1936 *Evangel*, was given wrong. She has now removed to 701 7th St., N. E., Washington, D. C.

Will there be a forgotten missionary at Christmas time? Help us make them happy with a special offering.

Sample Packet of Tracts 25 cents.

A SECRET OF VICTORY

A lady came into my office dressed in Salvation Army costume. She had one of those faces that are lit up with glory from the inside. After we had finished the legal business, I said to her, "Now tell me how you were saved?" She said—"It's a sad story. I was brought up by a father who was given to drinking. I used to sit by his side while he drank his spirits, and he would open my little mouth and dipping a tiny piece of sugar in the spirit would put it in my mouth. Before I was of age I was a hopeless drunkard, I lived upon the streets in shame, and I do not suppose there could have been a more wretched creature on God's earth. I had *delirium tremens*; until some dear sister in Christ pointed me to the Saviour. I came to Him and He delivered me." She added, "It is like a horrible nightmare from which I have awakened. I can hardly believe that I am the same person." So I said to her: "You must have had a terribly corrupt mind after that life of shame; tell me, will you, how you were delivered from it all after you were reconciled to God?" She replied, "I will tell you in a word." I shall never forget how she said that word—"prompt obedience. God gave me light, and I walked in it and I was freed."—George Goodman.

AN AWFUL PRAYER

"His blood," cried the Jews on the way to Calvary, "be upon us, and on our children." Before Jesus was nailed to the Cross, Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land; and then put an end to his own life. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of its inhabitants were crucified—so many, in fact, that Josephus tells us the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. From that time until recent years the land of Palestine has been the scene of oppression, famine, war, and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, hated, scorned of all men. Truly the prayer has been answered.

Forthcoming 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.

WATONGA, OKLA.—Nov. 29—; Evangelist G. O. Baker and Party. Don W. Husted is Pastor.

SCRANTON, PA.—Pentecostal Church, 825 Green Ridge St.; Dec. 1, for 2 weeks or longer; J. D. Saunders, Evangelist.—Frederick D. Drake, Pastor.

WHITNEY, NEBR.—Assembly of God; Dec. 1-20; Jack and Esther Martz, Pennsylvania Singing Evangelists.—Loyal Miller, Pastor.

ELIZABETH, N. J.—Trinity Pentecostal Church, 417-419 Pennington St.; Nov. 22-Dec. 6; Brother and Sister Gunderson, Evangelists.—Allan A. Swift, Pastor.

BUTLER, MO.—Nov. 29—; Ralph I. Salzman, Evangelist.—Ruth Johnson Henley, Pastor.

ALPENA, ARK.—Dec. 2—; Alvin Walls, Evangelist.

TRENTON, MO.—Dec. 6-31; Smith and Rogers, Evangelists.—W. Glen McClure, Pastor.

SALINEVILLE, OHIO—Dec. 1—; Mary Louise Page, Evangelist.—E. A. Lewis, Pastor.

MECKLING, S. DAK.—Nov. 19, for 2 weeks; Roy K. Reed, Sherburn, Minn., Evangelist.—F. R. Gottwald, Pastor.

COLUMBIA, TENN.—Full Gospel Church, 1024 Maple Ash.; Nov. 15-Dec. 6; Bert L. Todd, Los Angeles, Calif., Evangelist.—A. H. Mitchell is pastor.

MINNEAPOLIS, MINN.—Gospel Tabernacle; Nov. 15-Dec. 13; Otto J. Klink, Evangelist.—F. J. Lindquist, Pastor, 3015 13th Ave. S.

GARY, IND.—New Gospel Tabernacle, 8th Ave. and Connecticut St.; Nov. 17-Dec. 20; Evangelist and Mrs. Watson Argue.—James D. Menzie, Pastor.

OTTAWA, KANSAS—Assembly of God Tabernacle, 4th and Poplar; Nov. 20, for 3 weeks; Russell Rexroat, Evangelist.—Leonard Palmer, Pastor, 218 W. 10th.

TORONTO, CANADA—Glad Tidings Tabernacle, St. Clair Ave. W.; Nov. 15, for one month; Evangelist and Mrs. B. Peters, Washington, D. C., in charge.—H. R. Pannabecker, Pastor.

ALBUQUERQUE, N. M.—Assembly of God, 1120 N. 2nd St.; Dec. 1—; Evangelist W. M. Panos, a converted Greek Orthodox, and wife.—W. A. Vanzant, Presbyterian and Pastor.

HAMBURG, PA.—Church on Pearl St.; Nov. 28, for 2 weeks; Evangelist and Mrs. Quanabush, C. A. Rally, Nov. 28, in Armory Hall.—H. C. Jacobs, Pastor, 309 S. 3rd St.

BIRMINGHAM, ALA.—Hickman Full Gospel Church, 47th Place and 2nd Ave.; Dec. 1, for 3 weeks or longer; Wm. F. McPherson, Evangelist. Neighboring assemblies asked to co-operate.—A. T. Hickman, Pastor.

ELKTON, MD.—Anniversary Services, Dec. 6-13; meetings every night, 7:30 on Sunday, 8:00 weekdays. Elder Flem Van Meter, District Superintendent, will bring the messages on Sunday, Dec. 6. Evangelist Anna Dickson, Tyrone, Pa., will be preaching balance of meetings.—George E. Dych, Pastor.

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

MUSKOGEE, OKLA.—Assembly of God Tabernacle; Nov. 29—; H. T. Owens, Evangelist.—T. E. May, Pastor.

HAMMOND, IND.—Thanksgiving Day; C. A. Rally, Northern Section; Gospel Tabernacle, 5547 Sohl Ave.—Wilbur J. Cox, State C. A. President, Hammond, Ind.

BLOOMINGTON, IND.—Thanksgiving Day; C. A. Rally, Southern Section; South Side Church, 1200 S. Walnut St.—Wilbur J. Cox, State C. A. President, Hammond, Ind.

VIRGINIA, ILL.—C. A. Rally, Thanksgiving Day; 3 services. State President E. L. Phillips will speak. Bring basket dinner. All C. A.'s urged to attend.—E. C. Sumrall, 2209 S. 11th, Springfield, Ill.

SCHULTER, OKLA.—Fellowship Meeting, Dec. 1, at Assembly of God. Everyone invited.—S. J. T. Hines, Secretary-Treasurer, Box 244, Checotah, Okla.

GREENVILLE, TEXAS—Sectional Rally, Nov. 29, all day; everybody welcome.—Pastor and Mrs. O. T. Killion, home, 3507 W. Cornelia St.

COLDWATER, KANSAS—C. A. Rally, all day, Dec. 11. We welcome Oklahoma visitors. Basket dinner.—L. D. Doss, Sectional Secretary.

CORNING, N. Y.—27 Wallace St. Fellowship Meeting, Thanksgiving Day; services 3:00 and 7:30. Bring basket lunch.—A. D. Skymmer, Pastor, 190 Decatur St.

JASONVILLE, IND.—Southern Indiana Fellowship Meeting, Assembly of God, Main and Parke Sts.; Dec. 7. Services: 10:30, Evangelist Lydia Paino, speaker; 2:00, Open discussion, subject: "The Holy Spirit"; 6:30, Christ's Ambassadors hour; 7:30, Evangelist Clyde Goree, of Texas, speaker. Bring musical instruments and special songs.—Marvin L. Smith, Chairman, 105 W. Grimes Lane, Bloomington, Ind.

WOOD RIVER, ILL.—District Fellowship Meeting, Dec. 7-8. Services: Monday 2:30, and 7:30; Tuesday 10:30, 2:30, and 7:30. Free entertainment for ministers and their wives. D. C. Plake, Pastor.—Arthur Bell, District Superintendent.

GALENA, KANSAS—Tri-state Fellowship Meeting and Church Dedication, Dec. 6; V. G. Greisen, District Presbyterian, in charge. Services 10:30, 2:30, and 7:30.—G. P. Hertweck, Pastor, 115 Joplin St.

TUCUMCARI, N. M.—Dec. 6-13; Bible study in daytime, evangelistic services at night. District Superintendent A. C. Bates, Main Speaker. Church Dedication and Fellowship Meeting, Dec. 13.—Earl Vanzant, Pastor.

JAMESTOWN, N. Y.—Thanksgiving Day Rally, Glad Tidings Tabernacle, 307 E. Second St.; services 10:30, 2:30, and 7:30. All neighboring assemblies invited. Meals on free-will offering plan.—A. N. Trotter, Pastor, 118 Stowe St.

WARRIOR, ALA.—Ministerial Prayer Conference and Fellowship Meeting, Nov. 28-29; services 10:00, 2:30, and 7:15. J. R. Evans is expected to be the main speaker. Free entertainment. All ministers and friends urged to attend.—R. C. Watts, Pastor.

WOLF POINT, MONTANA—Fellowship Meeting, Thanksgiving Day. Services 10:30, 2:30, and 7:30. Have secured the K. C. Hall for the Thanksgiving dinner. All ministers and assemblies near by urged to bring your baskets and join us in a day of Thanksgiving.—Allen J. Brown, Secretary-Treasurer.

INDIANAPOLIS, IND.—Union Thanksgiving-Day Services and Fellowship Meeting. Services: 10:30 and 2:30 at Laurel Street Tabernacle, 1628 Laurel St., evening service at Riverside Tabernacle, 1240 Roache St. Good speakers and good music. Near-by assemblies cordially invited.—E. Edw. Miller, Pastor, 1211 W. 31st St.

MANSFIELD, OHIO—Northeast Ohio Fellowship Meeting, Glad Tidings Tabernacle, 259 Glessner Ave., Dec. 7. Opening message by Fred Neubauer, of Canton, at 10:00 a. m. Ministers' Meeting 1:30, Round Table Discussion 2:30, subject "Preparation for the Lord's Coming." Evangelistic service 7:00 p. m. Bring lunch for noon meal; church will serve dinner.—Claude Weaver, Secretary-Treasurer, 1861 E. 34th St., Lorain, Ohio.

OPEN FOR CALLS

Pastoral

H. V. Foley, Sumner, Mo. "Eleven years in the ministry. Am ordained, in fellowship with General Council; have had Bible school training. Reference: Roy E. Scott, Mercer, Mo."

Evangelistic

Evangelist A. L. Stevenson, of Saskatoon, Canada, will be open for calls in the United States this winter. In fellowship with the Canadian Council, Reference, D. N. Buntain, Cor. William and Juno Ave., Winnipeg, Manitoba, Canada. Address A. L. Stevenson, 1047 Trumbull Ave., Detroit, Mich.

Johnny T. Gray, 1236 Jersey St., Carthage, Mo. "Have resigned the pastorate at Webb City, Mo., and am open for calls in the evangelistic field."

MISCELLANEOUS NOTICES

NEW ADDRESS—"I have accepted the pastorate at Vailer, Montana, 7 miles from the Blackfoot Indian reservation. I expect to pastor the work here and do missionary work among the Indians. Mail will reach me c/o Box 437."—Paul N. Remley.

NEW ADDRESS—314 J. N. W., Miami, Okla. "We have accepted the pastorate here."—Pastor and Mrs. J. M. Cockerell.

NOTICE—Old Evangels, 50 pounds in all, can be had for the postage.—Leah Brown, Requa Church, Box 55, Requa, Calif.

WORLD MISSIONS CONTRIBUTIONS

November 1-10 Inclusive

ALABAMA. Personal Offerings	\$ 1.73
Andalusia Assembly of God Church	9.31
Dothan Assembly of God	1.15
Gilbertown Assembly	1.00
Phenix City Assembly of God	2.03
Siluria Love Light Gospel Temple	2.45
Thomasville Assembly	2.08
ARIZONA. Phoenix A of G 11th & Garfield	12.50
Tucson Assembly of God	7.29
ARKANSAS. Personal Offerings	46.50
Booneville Assembly of God Church	1.40
Clarendon Sunday School	1.00
Dermott Christ Ambassador Class	1.40
El Dorado Assembly of God S S	2.00
(Near) Elkins Richland F Gos Tab	1.00
Ft. Smith A of G Children's Church	1.25
Fort Smith Christ Ambassadors	1.34
Gentry Bethel Height Assembly of God S S	1.00
Gentry Sunday School	1.00

Hackett Assembly of God	1.00	Lakeland Assembly of God	6.65	MICHIGAN. Personal Offerings	339.75
Heber Springs Assembly of God S S	1.64	Orlando First Pent'l Assembly of God	10.00	Allenville Pent'l S S	105.73
Levy Daily Vacation Bible School	2.10	St Petersburg First Pent'l Assembly	12.50	Bay City Glad Tidings Tabernacle	2.50
Malvern Assembly of God S S	8.50	Sulphur Springs Mt Zion C A's	2.00	Bellevue Calvary Pent'l Tabernacle	16.75
Monette Sunday School	1.00	Tampa Glad Tidings Tabernacle	31.75	Cilo Faith Tabernacle	3.75
Paris Assembly of God S S	5.66	Tampa Oak Park Holiness S S	42.29	Coldwater Emmanuel Chapel S S	1.23
Pine Bluff Assembly	5.31	Zephyrhills Assembly of God	1.00	Colon Assembly of God	10.00
Smackover Assembly	2.27	GEORGIA. Personal Offerings	2.00	Detroit Brightmoor Tabernacle	62.00
Subiaco Christ Ambassadors	2.24	Atlanta Assembly of God Tabernacle	50.00	E Tawas Gospel Tabernacle	2.51
Van Buren Assembly of God	5.60	Columbus E Highland A of G & S S	29.67	Glen Lake Pent'l Mission S S	2.70
CALIFORNIA. Personal Offerings	467.83	IDAHO. Personal Offerings	52.00	Glennie Assembly of God	3.13
Alameda Glad Tidings Church	21.97	Aberdeen Gospel Tabernacle	30.47	Grant Pent'l Assembly of God	2.43
Antioch Assembly of God	4.14	Nampa A of G Church & S S	5.25	Jackson Vandercook Community Church	8.00
Atwater-Winton Assembly	9.29	Payette Assembly of God	7.60	Kalamazoo Assembly of God	4.07
Auburn Full Gospel Tabernacle	15.00	Wendell Assembly of God	24.95	Lansing Assembly of God & S S	54.30
Berea Full Gospel Assembly	6.89	ILLINOIS. Personal Offerings	97.33	Marshall Full Gospel Mission	9.00
Caruthers Full Gospel Assembly	10.36	Alton Edwards Street Pent'l S S	12.00	Michigan Christ Ambassadors	46.00
Chula Vista Full Gospel Assembly	13.55	Augusta Assembly of God	5.13	Peck Church of God Assembly	30.00
Colusa Full Gospel Church	10.00	Beardstown First Pent'l Church	4.00	Pontiac Assembly of God S S	15.40
Compton N Side F Gospel Tab	2.25	Benton Assembly of God	6.42	Saginaw Gospel Tabernacle	51.15
Corcoran Full Gospel Mission S S	16.00	Clinton Assembly of God S S	2.69	Schoolcraft Full Gospel Church & S S	10.50
Corcoran Junior Christ Ambassadors	6.00	Coffeen Assembly of God	1.01	Trent Poplar Valley Sunday School	3.25
Covelo Assembly of God	2.10	Cuba Assembly of God	6.51	W Branch Edwards F Gos Tab & S S	1.37
Dinuba First Pent'l Church	11.00	E St Louis Bethel Tabernacle & S S	39.00	MINNESOTA. Personal Offerings	221.11
Dunsmuir Pent'l S S	46.12	E St Louis Wash Park Full Gospel Church	4.26	Dodge Center Assembly	6.50
Dunsmuir Pent'l Missionary Society	10.10	Freeport Assembly of God	5.94	Mentor Gospel Tabernacle	2.00
E Bakersfield Church of the Gospel Gleaners	7.50	Galesburg Calvary Pent'l Ch S S & C A	31.00	Minneapolis Gospel Tabernacle	427.59
El Centro Assembly of God	7.73	Marion Assembly of God S S	2.89	North Central District Council	10.00
El Cerrito Pent'l Open Door Mission	15.75	Mason City & Easton Pent'l S S	6.20	N Central Dist Coun Meeting at Willmar	23.33
Fontana First Pent'l Church	19.31	Pawnee Assembly of God	17.51	Pillager Full Gospel Assembly	7.00
Fresno Full Gospel Tabernacle	5.00	Pearl Assembly of God S S	3.61	St Cloud Gospel Tabernacle	17.57
Glendale Bethel Chapel Church & C A's	12.00	Percy Assembly of God	5.21	St Peter Full Gospel Assembly	2.00
Gridley Assembly of God	9.89	Quincy A of G Bethel Church	27.00	MISSISSIPPI. Personal Offerings	10.00
Harlem Springs Assembly F Gos Tab	5.00	Reno Assembly of God S S	4.89	Gulfport Assembly of God S S	2.00
Hermosa Beach Gospel Tabernacle	8.75	Robinson Pent'l S S	7.50	Hattiesburg A of G Church & S S	7.75
Hollister Full Gospel Tabernacle	8.06	Robinson Christ Ambassadors	7.92	Laurel Kingston Assembly & S S	17.60
Kerman Grace and Truth Tabernacle	7.50	South Pekin Assembly of God S S	5.00	MISSOURI. Personal Offerings	178.74
Lodi Glad Tidings Temple	43.02	Sorento Assembly of God Church & S S	11.26	Alton Wiser Chapel S S	2.00
Lomita Calvary Evangelistic Church	5.00	West Point Assembly of God & S S	9.52	Atlanta Bear Creek Assembly	2.00
Long Beach Central Gospel Tabernacle	50.00	Westport Assembly of God	5.00	Bethel Chapel	1.60
Los Angeles Full Gospel Tabernacle	18.00	INDIANA. Personal Offerings	88.25	Bismarck Assembly of God S S	12.47
Madera Pent'l Tabernacle	24.73	Clinton Assembly of God	1.80	Brimson Assembly of God	5.00
Manhattan Beach Assembly of God	4.88	Inianapolis Woodworth-Etter Tabernacle	10.00	Brimson Christ Ambassadors	1.00
Manhattan Beach Assembly of God S S	9.00	Jasonville Assembly of God S S	8.50	Buffalo Log Cabin Church	2.00
Merced Pent'l Church	15.00	Union City Pent'l Assembly	9.60	Butler Assembly of God	6.00
Modesto Bethel Church	25.04	IOWA. Personal Offerings	72.85	Campbell Assembly of God S S	3.90
Monterey Calvary Tabernacle	6.56	Conrad Assembly of God	10.00	Canalou Assembly of God Church & S S	10.00
National City Pent'l Tabernacle	7.56	Correctionville Full Gospel Assembly	2.00	Ellsinore Assembly of God	1.20
North Long Beach Pent'l Assembly	7.16	Creston Assembly of God	4.73	Fayette Full Gospel Assembly	1.45
Oakland Havenscourt Colonial Church	7.00	Eagle Grove Assembly of God S S	2.36	Hannibal Assembly of God Church	5.85
Oildale First Pent'l Church & S S	8.00	Eldon Assembly of God	3.00	Joplin Christ Ambassadors	3.60
Pacific Grove First Pent'l Church	15.62	Fort Madison Pent'l Assembly of God	14.86	Kansas City Indep Ave. A of G S S	5.56
Palo Alto (East) Community Church	21.77	Grand River Assembly of God S S	1.84	Kennett Assembly of God Church	20.23
Palo Alto Glad Tidings Tabernacle	21.23	Grinnell Assembly of God	2.41	Kennett Ladies Mid-week Prayer Band	6.00
Pasadena Sectional Women's Miss Coun	1.50	Jefferson Gospel Tabernacle S S	6.17	Lees Summit Faith Tabernacle	10.00
Pasadena Trinity Full Gospel Church	23.00	Keokuk Little Log Church in the Valley	5.65	Malden Assembly of God	1.00
Pomona First Full Gospel Church	16.00	Linn Grove Assembly of God	7.50	March Assembly of God	5.00
Porterville Pent'l A of G S S & C A's	15.01	Lucas Sunday School	1.59	Mountain View Assembly of God	2.53
Red Bluff Bethel Temple & S S	5.57	Marshalltown Gospel Tabernacle S S	9.75	Mt Vernon Assembly of God	1.93
Redlands Busy Bees Full Gospel Church	37.87	New Sharon Assembly of God	30.00	Puxico Assembly of God S S	4.79
Redlands Full Gospel C A's	2.00	Newton Assembly of God	11.00	Springfield Assembly of God	3.00
Requa Church	4.82	Shenandoah Full Gospel Tabernacle	6.64	Springfield Assembly of God Jr Church	2.01
Sacramento Full Gospel Church	18.00	Van Wert Pent'l Church	4.25	Springfield Faith Mission	2.50
San Diego (East) Glad Tidings Assembly	9.32	KANSAS. Personal Offerings	16.15	Springfield Faith Mission S S	8.23
San Francisco Glad Tidings Tem and Bible Ins	430.00	Arkansas City Bethel Mission	10.00	Springfield Lighthouse Mission	5.25
San Jose Community Sunday Schools	40.00	Bazine Assembly of God	4.33	Springfield South Side Assembly of God	6.69
San Pedro Italian Full Gospel Mission	10.00	Chanute Assembly of God Church & S S	2.97	St Louis Assembly of God	20.65
Santa Ana Full Gospel Assembly	10.00	Coldwater Assembly of God S S	10.00	Sullivan Assembly of God Church & S S	16.65
Santa Paula Pent'l Church	19.85	Coldwater Pike Assembly of God S S	5.00	Sullivan Christ Ambassador Band	9.00
Seaside Pent'l Church	3.00	Dorrance Assembly of God S S	2.10	Trenton Assembly of God Church	14.71
Tulare Full Gospel S S & C A's	12.00	Fredonia Assembly of God Church & S S	2.75	Versailles Assembly of God Church	4.00
Tuolumne Bethel Tabernacle	4.29	Gerlane Sunday School	3.63	MONTANA. Personal Offerings	31.18
Vallejo Full Gospel Church	36.43	Glade Lockwood Assembly	1.45	Columbus Gospel Tabernacle	5.00
Ventura Full Gospel Church	4.16	Hill City Mill-r Assembly of God	4.55	Conrad Gospel Tabernacle	8.50
Visalia Christ Ambassadors	4.00	Humboldt Assembly of God	5.90	Cut Bank Full Gospel Tabernacle	7.50
Wasco Four Fold Gospel Mission	13.00	Hutchinson 1st A of G Church S S & C A's	23.61	Forks Pent'l Sunday School	2.50
Wasco Full Gospel C A's	6.00	Jewell Assembly of God	12.00	Havre Bethel Tabernacle	18.29
Watsonville Elkhorn Union S S	5.00	Kansas District Council	895.00	Kalispell Calvary Tabernacle	25.62
Willowbrook First Pent'l Church S S	7.61	Kansas Christ Ambassadors	5.00	Opheim Gospel Tabernacle	9.05
Woodland Full Gospel Assembly	16.42	Kansas City Full Gospel S S	5.10	Ronan Assembly	21.95
COLORADO. Personal Offerings	31.75	(Near) Kensington Pleasant Green Assembly	2.72	Wolf Point Pent'l Assembly of God S S	40.05
Brush Assembly of God	3.10	Lawrence Sunday School	6.39	NEBRASKA. Personal Offerings	41.50
Chivington Pent'l Assembly of God	5.00	LeRoy Assembly of God	1.45	Bayard Assembly of God Church	6.92
Colorado Springs Full Gospel Church	9.30	Osborne A of G Church S S & C A's	3.76	Beaver City Assembly of God	6.14
Crooks Assembly of God Church	1.61	Ottawa Assembly of God S S	21.49	Burton Assembly of God S S	3.66
Del Norte Full Gospel Church	7.64	Parsons Assembly of God S S & C A's	13.85	Burwell Children's Church	2.21
Denver Pent'l Tabernacle S S	7.50	Pittsburg Full Gospel Assembly	.72	Burwell Full Gospel S S	9.73
Fleming Assembly of God	4.55	Topeka Assembly of God Church & S S	80.35	Crofton Assembly of God S S	3.23
Fort Collins Assembly of God	26.00	KENTUCKY. Personal Offerings	2.00	Emerson Assembly of God	1.05
Greeley Assembly of God S S & C A's	12.25	Bellevue Glad Tidings Temple	8.00	Grand Island Christ Ambassadors	3.53
Hudson Sunday School	1.09	Campton Peniel Mission S S	4.80	Hartington Full Gospel S S	1.11
La Junta Assembly of God	1.80	Frankfort Assembly of God Church	2.00	Hershey Assembly of God Church	3.00
Longmont Full Gospel Church	11.35	Raceland Assembly of God S S	6.10	Maxwell Assembly of God Church	4.00
Loveland Assembly of God & C A's	13.17	Versailles Assembly of God Mission	1.00	Sidney Assembly of God Church & S S	2.31
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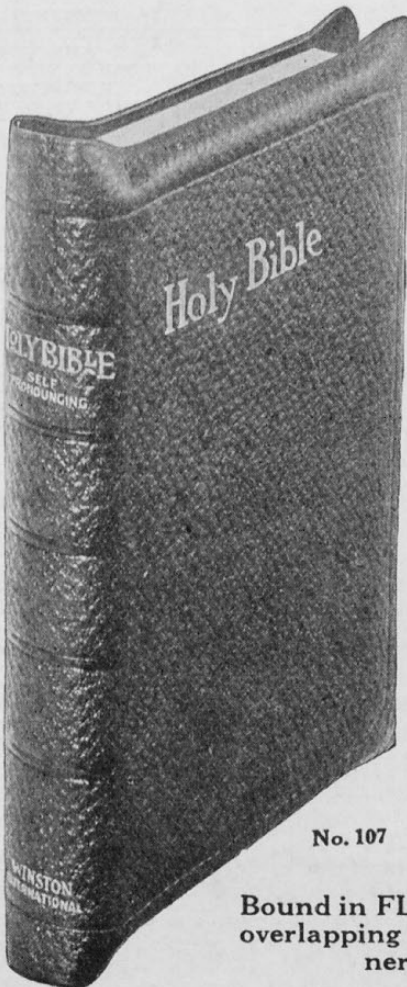
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Deut. 18. 15.	a
2 Sam. 7. 12.	a
Ps. 132. 11.	a
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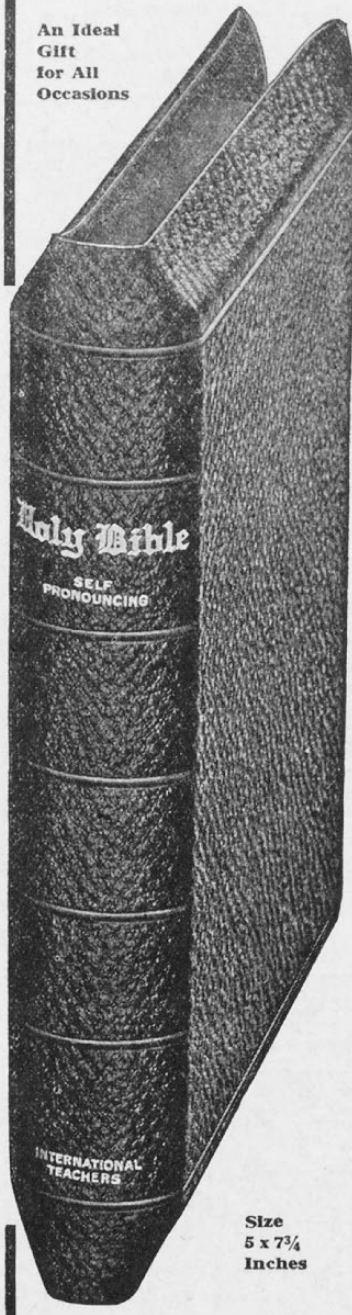
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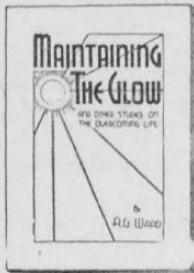
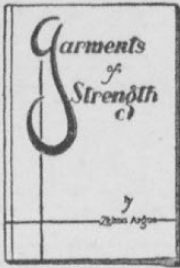
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