

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

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

SPRINGFIELD, MO., OCTOBER 19, 1940
NUMBER 1380

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

Watching The Skies

By Zelma Arque

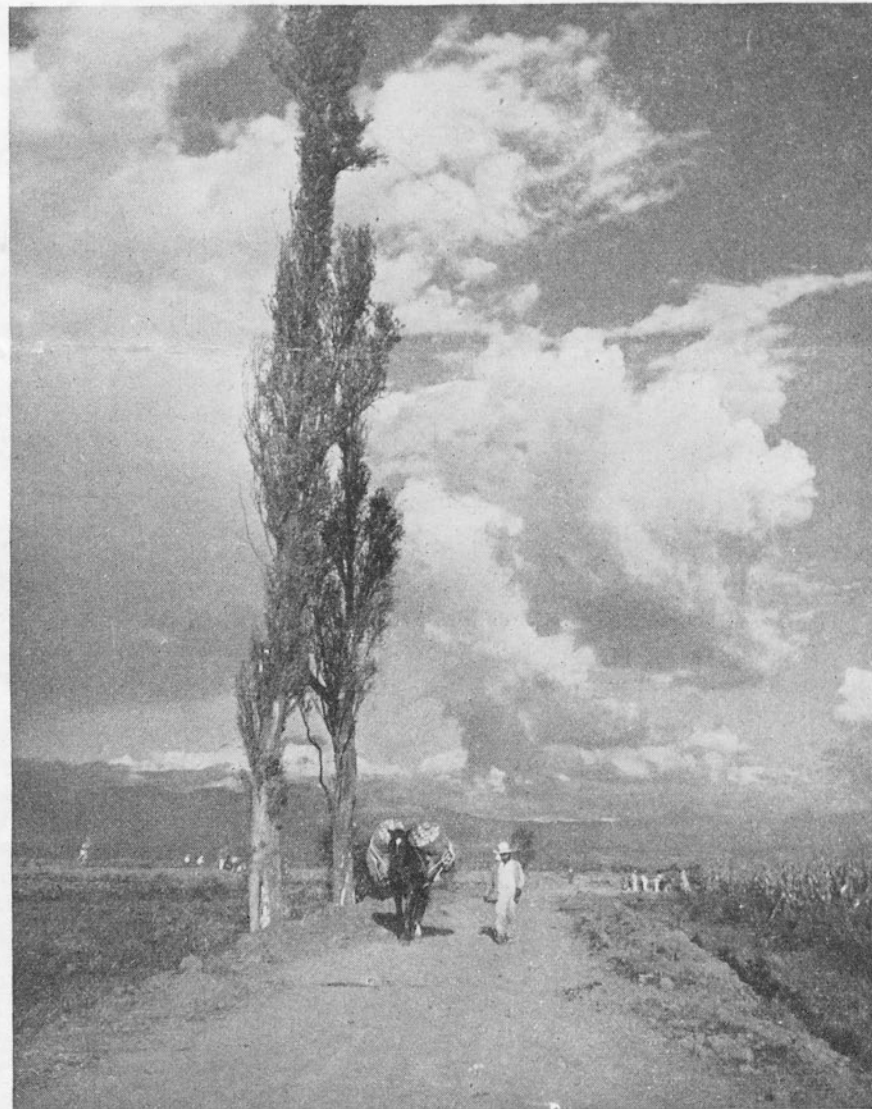
"Look up . . . !" "They looked steadfastly toward heaven . . . !" "Look now toward heaven and tell the stars. . . ." "There was war in heaven." "Behold he cometh with clouds. . . ." "I saw heaven opened. . . ." "I John, saw the holy city, new Jerusalem, coming down from God out of heaven."

Watch the skies!

From earth, the arena of conflict shifts to the skies! Unengaged infantry wait in vain for long months, to see action. It is the men of the air who are in conflict. The trend of activity, of interest, of crisis, is skyward.

Watch the skies! In the streets of London, recent refugee arrivals say, little groups watching the air battles far above, drop to their knees to pray, quite unashamed. No one sees fit to mock or ridicule. New passers-by stop and kneel to pray with them. "For the sake of ten, I will not destroy it. . . ." they remember the promise. True, elsewhere in the great city may be found revelers and merry-makers, but these watchers, gazing skyward and praying, are faithful.

Watch the skies! It has been our privilege very recently to meet some devout Finnish Pentecostal saints. One brother has told us of how, when the Finns would see the foe approaching in vast numbers, their soldiers would kneel and pray and sing hymns of faith, then still singing, would arise and go to meet the vastly outnumbering foe. All the world wondered at the exploits of little Finland. Another told us that hundreds of Finnish soldiers bear witness to having seen "the great Angel of Finland," in their hour of danger standing, wings outstretched facing the advanc-



ing foe. *The Finnish Pentecostal Testimony* relates an instance where a Finnish soldier lay bleeding to death, when those around him lifted up their eyes, to see compassionately hovering above him, a waiting angel.

Watch the skies! While men of this earth have until recently counted upon four directions of the compass, men of spirituality have always counted particularly upon a fifth direction . . . the upward one. Enoch, in an evil day, lifted up his eyes, setting his heart upon things above . . . then was

not . . . God took him! Noah, in an evil day, scanning the horizon, perceived a storm approaching, and set to work to build an ark to the saving of his house. Scorn could not hinder, nor ridicule deter him. When the waters began to rise, he kept above them all, rising with the ark.

Watch the skies! Abraham watched the skies. When his faith was tried, almost beyond endurance, and he prayed, saying, "Lord God, what wilt thou give me, seeing I go childless," the Lord brought him forth abroad, and said, "Look now toward heaven, and tell the stars; if thou be able to number them, so shall thy seed be!" Lot, though a believer, had an earthly, and not a heavenly gaze. He pitched his tent toward Sodom, moving closer and closer, and finally into that wicked city.

It was Abraham who was first informed by angels of impending doom and who, because of his separated life, was in a position to pray for it. Lot, learning at the last moment that Sodom was to be destroyed, endeavored to bring his married daughters and his sons-in-law out of it, but they only laughed at him. He had been satisfied with it until this sudden change of mind! Why should

they leave so suddenly? "He seemed as one that mocked." Lot had chosen the best of this earth, but now could not save his family. Abraham, the "friend of God," looked for a "city which hath foundation."

Watch the skies! Deliverance can come from the skies. We have all been amazed and made glad by the story of the courage of six children and forty-three adults who, for eight days, was adrift in a life boat after the sinking of their ship, the *S.S. City* (Continued on Page Five)

Spiritual Service

Ernest S. Williams

WE ARE told that Christianity needs to be practical, and not mystical. The trouble with this doctrine of being practical is that, while it has a great truth, it is inclined to deteriorate into doing without God. The writer prepared an article, in which was included an enthusiastic exhortation for churches and preachers to take advantage of present day helps by which they might increase the efficiency of Sunday School work and enlarge attendance. There was nothing wrong with the article, for God wishes us to be as efficient as possible in our labors for Him. This He has shown in the parable of the talents. What He has given us He wishes to be increased through wise and careful trading. But a shrewd and seasoned minister, who had served for years in another denomination, wrote commending the article, but warning that other denominations had had all the helps to efficiency but, instead of holding their place of influence as a spiritual force, they had lost the same because they had put their trust in the natural helps and had lost the anointing of God and the spirit of spiritual evangelism. We need the practical, but we surely need the spiritual.

Our Movement has arrived at a place where we need to see these truths. Let us review. We have excellent helps for Sunday School advancement. Other church bodies have had such for years. We have a fine Young People's organization. Others have had this too. We have a Woman's Missionary Council which, in some places is resorting to the merchandising of pies and cakes just like the women's organizations of other denominations have done. In this too we are not behind. We have our Bible Schools; others have their theological institutions. Our Bible schools are good so long as they turn out Spirit-filled youth depending on the Spirit of God. But when they begin to turn out youth who have learned to rely on self because of what they have been taught and the ability with which they have learned to say it, we are in danger. All these adjuncts may be made a great blessing if they continue to function under the anointing. But if we begin to rely on the machinery of these instead of the Spirit, they may become serious hindrances.

Equally it is true in pastoral and evangelistic labors. Planned meetings, ability to interest children, to boost the Sunday School, to further personal evangelism, to draw and interest through natural means may become a snare unless we watch and pray and maintain a burden for souls. When in pastoral ministry the writer, at the suggestion of a friend, engaged a couple of evangelists. To many in the congregation it looked like a great meeting. To the pastor it was a miserable failure. For once he really had evangelists who literally "held a meeting." About every other night there was a meeting for the healing of the sick. Most of the nights not given to praying for

the sick were utilized in the dedication of children. Finally a baptismal service had to be held. Two persons performed while the congregation sat and looked on, no fervent altar services, no souls gotten through to God. It is easy to make a showing. It is another thing to bring to pass for God.

There has been a spirituality, or rather a mysticism, that has failed to produce for God. Yet are we wrong when we say there is a spirituality, touched with a proper mysticism, that needs to be encouraged? Let us look at some meanings of the word "mystic" as they appear in the dictionary.

Theology. One who believes in the possibility of union with God through spiritual meditation and submission."

Philosophy. One who believes that ultimate truth may be grasped through spiritual intuition."

And now let us look at the meaning of "intuition." Intuition is "knowledge based on insight or spiritual perception rather than on reasoning."

The Bible has been given to guide the heart rather than the head. "From the heart are the issues of life." It is "the eyes of the soul," rather than the intellect, that see divine truths. God meets man by revelation, not through mental learning. The mind is quickened and taught as well as the soul through spiritual illumination, but how different this is to natural reasonings. "Who by searching can find out God?"

The practical outworkings of Christianity must have a proper place, but when doing deeds, crowds out "union with God through spiritual meditation and submission" it robs one of the heart essence of Christianity.

Is it not in the realm of intuition—"knowledge based on insight or spiritual perception rather than reason"—that God makes His presence known? Spiritual gifts as, for example, speaking in other tongues or prophecy, come, not from the mind but from within; spiritual discernment is a revelation to one's spiritual perception rather than to reason. We might continue this thought in relation to every spiritual gift and find the same truth concerning each.



Saved to serve.

Being then made free from sin, ye became the servants of righteousness. Rom. 6:18.

This does not exclude intelligence. It shows the need of intelligence co-operating with God to learn God's will, and that the intellect needs revelation which God must provide.

Those who expect to know God through the realm of mind alone are sure to be disappointed, "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." Man may learn much about God through books and learned teachers, but how different is knowledge about God and knowing God. Eternal life is not found through knowledge of God. It is found in *knowing God*, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Human intellect, reasoning as to who Christ was, entirely missed the mark. Intuition or an inner sense quickened by the Holy Ghost, made clear the revelation, "Thou art the Christ, the Son of the living God." Many were the learned when Jesus was on earth. These missed His blessing. It was simple souls who became recipients of power to heal the sick, cleanse the leper, and raise the dead who came to know Him. When these returned with the joyful news of their triumph, "Jesus rejoiced in spirit," and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

When Jesus conversed with the woman of Samaria, three lessons in relation to worship were given. He showed there might be a worship of ignorance. She said, "Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship." To which Jesus answered, "Ye worship ye know not what." Ignorance in worship may accompany either formality or fanaticism. How many think they properly worship God when they are entirely ignorant of spiritual worship. They would not like for us to tell them this is so, yet the world is full of such. We might cite instance after instance as for example, the votaries of Hinduism who measure their length along the ground, arise, then measure another length in their pilgrimages, or those who run through the burning coals of fire as a part of their worship. In our own country there are Mexican worshipers living in New Mexico who, at each Easter time, torture their bodies in hideous celebrations supposed to show forth the sufferings of Christ. And, to come nearer home, was it not ignorance in worship on the part of Martin Luther that caused him to torture himself doing penance for the remission of sins? What a change when God flashed the light upon him that "the just shall live by faith."

One would be accused of harsh criticism were one to say that multitudes in our Protestant churches who think they worship God, in reality offer an ignorant worship, with no light of God upon their souls and no power imparted to enable them to live above the indulgences of the flesh. The writer was invited to speak at a men's meeting at a certain church. He arrived as a

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The Gospel in Boots

C. T. Walberg, Centralia, Wash.

Fred Vogler, our Home Missionary Secretary, states that Brother Walberg's assembly at Centralia, Wash., has one of the best and most practical Home Missions programs he has yet seen. He recommends that the pastors and the members of all our assemblies thoughtfully study this article of Brother Walberg's, and then see whether they cannot follow the splendid example set by this church.

"The Lord gave the Word: Great was the company of those that published it." Psalm 68:11.

"Father, where shall I work today?
And my love flowed warm and free.
Then He pointed me out a tiny spot
And said, "Tend that for me."
I answered quickly, "Oh, no, not that,
Why, no one would ever see,
No matter how well my work was done,
Not that little place for me."
And the word He spoke, it was not stern.
He answered me tenderly:
"Ah, little one, search that heart of thine.
Art thou working for them or Me?
Nazareth was a little place,
And so was Galilee."

Jesus, wherever He was, whether in a home, at a festival, by the seaside, on the mountain top, by the well, at night or in the early morning, found and made His opportunity of speaking to others. And so all who have been filled with the blessed Holy Spirit "receive power" and become "witnesses" (Acts 1:8) to continue the ministry "Jesus began to do and teach." Acts 1:1.

The ideal plan for Home Missionary work is to first establish a church in a populous center and then work out from this church in every direction as far as feasible. The home base should be strong enough to support a pastor, and this pastor should take it upon himself to train his entire congregation in soul winning. Special workers, willing to sacrifice and who believe "it is a grander thing to win a soul for Christ than it is to launch a new star into space, for when the stars are dim, that soul will shine on reflecting the glory that comes from the countenance of God," should be secured to take the leadership in opening near-by communities for the "Full Gospel." Every assembly has room some place in their church to build one or several sleeping rooms to house these special workers. Organize a Woman's Home Missionary Council and make it their responsibility to see that these Home Missionary

Workers are properly entertained. Have one family each week be responsible for the meals of the worker, another family each week be responsible for the laundry; or some sister in the church who cannot go out and preach the gospel will be glad to have this practical part in the support of a "Home Missionary."

A prayer band should meet at least once each week to pray for this outstation work. It is good to edit a Prayer Bulletin regularly and send to all the members of the church

presenting the needs. Much good has been accomplished by such united prayer. A mimeographed Prayer Bulletin is inexpensive and puts the burden before the entire church.

When opening a new community several important things must be arranged. Secure a meeting place as near to the center of the city or community as possible. This can be a school house, lodge hall, club room, or some public auditorium well known to the residents of the community, who will not hesitate to attend a place they have been to before. Begin services only one evening each week, this to be increased as the project permits. If in a rural community, send through the mail at the reduced rates provided for quantity publicity, such items as will set forth the purpose and ministry of the Assemblies of God, and the reason you have come to their community. Or if your project is in a settled town, then a notice of the meetings should be put into every home. Never scatter these on the door step, but knock on the door and put the announcement into the hand. A smile and word of invitation is all that is necessary. Never try to carry on a conversation unless it can be done profitably. If one service each week, make that meeting just as spiritual and interesting as possible. Never "run down" other churches, but instead give them all the credit possible for the good they are doing, and if they are doing no good, ignore them altogether. When the people attend your services put a *Pentecostal Evangel* in their hands every week, one to a family.

The *Pentecostal Evangel* will prove a valuable helper in establishing a work in a new field. Distribute the *Evangel* freely, and it will not be long before they will be willing to pay for it. Call their attention to special items of interest, do this from the platform, and then ask later if they read it. The booklet "The Origin and Development of the Assemblies of God" is another valuable publication. See that every family that attends your services several times, secures this. It will answer their questions concerning you and the denomination you serve.

The next step after developing the one meeting a week to a point where people attend it regularly, is to begin a Sunday School. This may take three months or even one year, it should never be undertaken until you are sure it can be accomplished. Then send another announcement through

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"How Does Your Garden Grow?"

"How does your garden grow?" was the question asked Mary Quitecontrary of Mother Goose fame, and so a similar question is quite legitimate pertaining to the Ministers' Benevolent Fund. A checkup covering the six months ending August 31, which includes the semi-annual drive of Memorial Day (May 30) yields the following information:

| | Benevolent Offerings Received | Total Disbursements |
|--------|-------------------------------|---------------------|
| March | \$ 225.25 | \$1,241.00 |
| April | 283.10 | 1,271.00 |
| May | 1,658.06 | 1,275.00 |
| June | 3,101.10 | 1,385.00 |
| July | 536.50 | 1,385.00 |
| August | 390.51 | 1,385.00 |
| Total | \$6,194.52 | \$7,942.00 |

Difference between amount received and amount paid out to ministers is \$1,747.48. This difference has been made up from the special appropriation made at the last General Council held at Springfield from the Gospel Publishing House funds.

It has been interesting to observe that well over one hundred persons are participating in the distribution of this benevolence. Sixty ministers (including a few widows) and from forty-five to fifty dependents (ministers' wives and families) are receiving an average monthly allotment of about \$12.50 each. This is not a large sum, but is the largest amount that can be distributed from the volume of offerings we are receiving.

You will note that the total of the amount distributed for each month is about the same, with a gradual increase as new beneficiaries are added. The volume of offerings reaches a high peak twice a year, when the special appeal is made but reaches a low point during the months in between. How important it is, therefore, that all our assemblies participate in the two semi-annual dates set apart for the receiving of an offering for this fund.

Begin to plan now for your part in the

THANKSGIVING DAY OFFERING

to be accepted either on Thanksgiving Day or on Sunday, November 24. This need is presented only twice a year, on the Sunday nearest Memorial Day in the month of May, and on the Sunday near Thanksgiving Day in November. If we all have a part, the total amount can be raised easily. No matter how small the amount, it will be acceptable. It is not the size of the offering that is so important, but the number of pastors and assemblies participating. If we will all do a little, the full quota for the next six months' distribution can be raised. Send your offerings to the General Treasurer, J. R. Flower, 336 West Pacific Street, Springfield, Missouri.

Wild Beast Empires

William W. Skemp

Daniel's visions of the four wild beasts was the rehearsal of a mighty drama of which the execution has already occupied centuries and millenniums. Its actors have been the greatest potentates of earth and its catastrophes the overthrow of empires. Now before our eyes the work goes on, which will be nothing less than the dissolution and renovation of this world. The visions are universal history in miniature, from the days of the glory of Babylon to the era of the everlasting glory of the kingdom of Christ.

Notice the suggestive contrast in the symbols of the two visions—Nebuchadnezzar's and Daniel's. To Nebuchadnezzar the four empires appear as the different parts of an image "whose brightness was excellent and the form thereof terrible." To Daniel these same empires appear as a collection of wild beasts. Earthly dignity and glory is a majestic thing to the eyes of the worldling, but not to the godly man. An empire in his balance weighs a grain!

What the worldling most admires, the godly can afford to despise. To the one it may be grand and glorious, to the other worthless and even hideous. And observe, it is only to His true servants that God thus shows earthly things in their real character. The same God of visions who showed the empires to Daniel, displayed them also to Nebuchadnezzar, but to the former only do they appear as wild beasts.

It is to the disciples that the Spirit of Truth is promised, guiding into all truth. Before a man can rightly understand prophecy, or even history, he must understand Christ. The march of empires is the march of wild beasts, whose every deed is cunning, ferocious, and cruel. Each has held universal dominion, and successively abused it.

Man succeeds man,
And time gives way to time;
Change follows change,
And still through all is crime.

All earth's empires have been founded in the depths of wrong, baptized in blood, built and sustained by foulest crimes against God and man, until the great heart of the world has seemed to groan out one sob of dire despair, and travailing in pain it has unconsciously pleaded for the speedy manifestation of the sons of God.

The empire of Babylon is represented in the image by the head of gold, in allusion to its wealth, its grandeur, its general magnificence, which still lingers like a golden dream about the memory of the world.

The empire of Medo-Persia, which arose upon the ruins of the Babylonian empire, is appropriately represented in the image by the two arms and breast of silver, the two uniting to form one.

The same idea is given us still more strikingly in the vision (chap. 8) as seen at Shushan, afterwards the capital of this very empire. "The kings of Media and Persia" are there represented by "a ram which had two horns, and the two horns were high;

but one was higher than the other, and the higher came up last." This prediction was fully and exactly realized in the history of the empire. Media had been in existence centuries before Persia; yet the latter became so much more prominent as to give its name to the united empire. The progress of Persian influence is seen in the Bible itself. In Daniel 6 we read of "the laws of the Medes and Persians." But in the book of Esther, relating to events twenty-five years after, we read of "the laws of the Persians and Medes," "the power of Persia and Media," etc., the relative position of the two kingdoms being completely reversed. "One was higher than the other, and the higher came up last."

The second empire is denoted by a bear, with three ribs in its mouth, as though it would have devoured three kingdoms, at the time of its appearance. Accordingly when Persia assumed her position as chief among the nations, she had conquered and united to herself the kingdoms of Lydia, Media, and Babylon. The same idea is given by the ram (Daniel 8) pushing westward (Lydia), northward (Media), southward (Babylon), the very order of conquest being here predicted.

The symbol used to denote this empire in the vision of the beasts is suggestive; a bear, to which the command is given: "Arise, devour much flesh." Nothing could more accurately represent the chief characteristic of the Persian monarchy. Bearlike, it conquered by sheer brute force, crushed its opponents by its overwhelming strength, and waged its wars with a reckless disregard of human life, whether of friends or foes. By the mere weight of gigantic numbers, it strove to conquer the petty republics of Greece, and under Xerxes hurled a force of two and a half million against their feeble ranks only however, to meet with utter defeat and overthrow. This battle aroused that

spirit of intense hatred until the Greeks were prompted to turn and assail their huge antagonist and utterly destroy his dominion and power.

The representation of the empire of Greece, in the image by the belly and sides (margin) of brass, and its description as a "third kingdom of brass," is manifestly appropriate when we remember that the Greeks largely used brazen armor, and were called "the brazen-coated Greeks."

Nor is the symbol in the seventh chapter—the leopard—less appropriate. The leopard is the very model of cunning combined with cruelty; so it was with the Grecian monarchy. The Greeks obtained their victories by their skill and discipline, and were the most cultivated and intellectual people of antiquity. Yet the infamous cruelties of some of their kings, and particularly of the notorious Antiochus Epiphanes, served very plainly to show the heart of true heathenish ferocity which underlay their polished exterior. Were an historian of the present day to represent the Grecian monarchy by symbol, none other could be found so appropriate as the subtle ferocious leopard, the symbol used in prophecy 200 years before the empire existed.

The allusions of these predictions to the founder of the Grecian monarchy are very definite. In chapter 8, the empire is represented by the symbol of a goat, with "a notable horn" to denote "the first king." Two things are here impliedly predicted. The goat was the known symbol of the State of Macedonia, and it is thus implied that at the time of the attack upon Persia, Greece would be under Macedonian authority, while the "notable horn" clearly teaches that "the first king" would be one of the world's great celebrities. Could anything more exactly designate the founder of the Grecian empire, the Macedonian king, "Alexander the Great"? According to Josephus, these predictions were shown Alexander during his stay at Jerusalem and he, concluding they must refer to himself, delightedly granted the Jews whatever they desired.

The rapidity of the Grecian conquests is plainly foretold in these visions. The spring of the ordinary leopard would have been insufficient to designate this, hence the leopard of chapter 7 has *four wings*; while the goat of chapter 8 comes bounding from the West so quickly that to Daniel he appeared *not to touch the ground*. History endorses the truth of these predictions. With an army of 35,000 men Alexander crossed the Hellespont, and meeting the army of 100,000 Persians on the banks of the Granicus, he attacked and routed them. Thus "he ran unto the ram in the fury of his power, and smote him, and brake his two horns" (Dan. 8:6, 7); and as the result all Asia Minor submitted to his arms. Next year "he cast him down to the ground" on the banks of the Issus, where he defeated the Persian army of 500,000 strong, commanded by the king in person. Syria and Egypt were next overrun, and finally, at the battle of Arbela he utterly routed the Persian army, "stamped upon the ram, and there was none that could deliver him out of his hand." Thus four years sufficed this mighty conqueror to overrun and utterly destroy the whole Persian empire; and so rapid was his progress, that on one occasion his army marched 300 miles in eleven days.

THE PENTECOSTAL EVANGEL

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

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

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

GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT
E. S. WILLIAMS
ASSISTANT SUPERINTENDENT SECRETARY AND TREASURER
FRED VOGLER J. R. FLOWER

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

As Greece declined, the fourth Empire, that of Rome, arose. It was a ruthless, cruel power, knowing no law save its own lust and ambition; trampling down all those whom it styled barbarians—itsself more barbarian still; pouring out human blood like water; cruel and bloodthirsty in its very amusements; the scourge of the whole earth. Its dominion was "the iron rule of Rome."

Iron is one of the most durable of metals; so has it been with Rome among the empires. Even when she fell before the Northern hordes, in a very brief period she emerged from her eclipse, her paganism modified into a horrible caricature of Christianity, her power extended over the very souls of men, her cruel, ruthless heart unchastened by calamity had become more fierce, tyrannical, and bloodthirsty than it had been before. No other empire is represented in the visions as following that of Rome until the time of the kingdom of the saints, and no other power has arisen in her stead. The whole history of the Christian era is the history of Romish influence, and still to a terrible extent does Rome sway the destinies of mankind. She will continue to exert her influence, papal or infidel, until the descending King of Righteousness shall pour upon her the vials of His omnipotent wrath, and the universe shall at last be gladdened by the shout, "Babylon the Great is fallen."

One other remarkable statement claims our attention. Of the empire thus divided, Daniel says, "but there shall be in it of the strength of the iron." So it has been. The chief seat of worldly power and influence since the day Rome fell has ever been the kingdoms which sprang from her ruins. The Saracens and Moors instinctively turned to these kingdoms as the most worthy objects of attack, and within their limits exclusively they established their empire. The Turks, so long the terror of all Christian Europe, arose in territory formerly Roman, and attained the height of their power when they had established themselves in Constantinople, the metropolis of the Eastern empire. Spain, which once proudly held and foully abused the position of supreme power, was a Roman province. Napoleon, the mightiest conqueror of modern days, was by descent a Grecian, by birth an Italian, by dominion a Frenchman, in every way a Roman.

Watching the Skies

(Continued from Page One)

of Benares. One little lad thirteen years old watching the sky with boyish enthusiasm, espied in the distance a plane out on a reconnaissance trip 600 miles from shore and recognized it to be an English one, a *Sunderland*. The Boy Scout signaled out the words: C-I-T-Y O-F B-E-N-A-R-E-S, which was observed by the man in the plane, and according to his own words, brought him to pay attention to them. He dropped some food, (which fell into the water) and returned home to send a ship to save them. "We prayed," said the children, "when we saw the airplane, and we kept on praying!" Because of the exposure to the elements the noble teacher of these children in massaging their stiffening limbs, doubtless saved their lives, and in saving their lives, saved her own.

Twice this year, in times of great diffi-

culty, Great Britain has turned her eyes skyward for assistance and called for days of prayer. The first one was followed in a remarkable way by heavy fogs along the coasts of France, that made possible the great historical evacuation of Dunkirk. The second was the recent day of prayer, in which America participated, following which came such severe storms in the North Sea that apparent preparations for the invasion of the British Isles were in great measure demolished by the elements. "The Lord hath His way in the whirlwind, and in the storm, and the clouds are the dust of His feet." Nahum 1:3.

Watch the skies! Watchers, watching intently as Christ ascended, saw Christ go



into the heavens, and watchers will be ready for His return. "Unto those that look for Him will he appear the second time." Rebecca, finding her pilgrimage long, lifted her eyes, and the one she saw approaching was the Bridegroom! Thus great joy awaits those who are faithfully and steadfastly watching for His appearing.

Watch the skies! Not only deliverance, but also judgment in the closing days will come from the skies. Long ago, in Pharaoh's days (Ex. 9:18) judgment fell from the skies. "Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof, even until now." Those who feared the word of the Lord, and fled with their servants and cattle for shelter, were spared. Those who did not flee were destroyed.

Watch the skies! We are told in Revelation eleven of two witnesses to come during the Tribulation days, who will have power to shut the heaven, that it rain not during the days of their prophecy. The exploits of faith of both Moses, who was so enabled of God that he wrought just such plagues and signs before Pharaoh, and also of Elijah, who had power to shut the heavens for three years that it rain not, and also power to open the heavens again, were surely forerunners of these coming events.

The *wrath of man* is now finding expression in hailing destruction from the skies. The Word of God tells us to fear not those who can destroy the body, but only those who have power to cast the soul into perdition.

The *wrath of God* as the end approaches will likewise hail destruction from the skies. The very chapter that speaks of the coming Armageddon (Revelation 16) speaks of this coming hail of destruction

from the skies. "There were voices, and thunders, and lightnings; and there was a great earthquake . . . and the cities of the nations fell." vv. 18, 19. Then the last verse gives this prediction, "There fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." It is this coming final "air raid" of which the present is a clear foreshadowing.

The stones that were thrown by the Roman catapults against Jerusalem will be as very little compared to these hailstones. *Benson's Commentary* quotes Diodorus, a historian, as speaking of hailstones weighing a pound, and more; and also Philostorgius mentioning hail that weighed as much as eight pounds. But here is hail weighing a talent . . . EVERY STONE . . . a great hail falling out of heaven. The *Universal Bible Dictionary* gives three different weights for a talent; 117 pounds, 131 pounds, and 158 pounds. Not hail the size of eggs, or of apples, but the huge blocks of ice cut in winter from the river, and carried around by the iceman, would be the size of these coming hailstones, when every stone will weigh a talent, or well over a hundred pounds. Falling from heaven, they will batter down houses, and ships, burying themselves deep in the earth.

Now, with the wrath of men raining down destruction, men of all walks of life, and people of all ages, old and young, are glad to flee to the shelters provided for refuge from these air raids. Class distinctions are forgotten in the common need of shelter. We believe many are turning also for a surer shelter, to Jesus, who is "A ROCK IN A WEARY LAND, A SHELTER IN THE TIME OF STORM."

The *wrath of man* God is able to confound. He confounded Pharaoh, by allowing the wheels of his chariots to be confused in the Red Sea, and his horses and riders were drowned, while the believers passed over to safety. *But from the wrath of God there is found shelter and safety only through the shed blood of the Son of God.* Men will cry to the rocks and to the mountains to hide them, and will cry in vain.

Watch the skies! The book of Revelation speaks of vials of wrath to be poured out upon the earth in Tribulation days. But *NOW* we who know of the *Latter Rain* are commanded to pray for it to fall, with the promise that so, the Lord would send bright clouds, to everyone grass in the field. We must look for these bright clouds. God's skies are still full of Pentecost. On the Canadian prairies in the years of drought, some Alberta farmers wrote down to an American chemist, promising him satisfactory remuneration if he could from the clouds which would always pass them by bring rainfall to the extent of several inches. The chemist came, built a tower, and from it shot chemicals into the sky that caused the moisture to precipitate, and the rain to fall. So we may send up the chemicals of faith and praise, until spiritual showers descend.

Watch the skies! Sometimes on the prairies when the golden harvest is just

(Continued on Page Eight)

THE REGIONS BEYOND

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

Fair Days and Gospel Rays in North India

As the time approached for the annual fair or mela in Gola, North India, the missionaries were much in prayer that this year the Lord would do something unusual during this time of golden opportunity for gospel work. "It was suggested that a tent meeting be held in connection with the mela," writes Miss Eberhardt, "and since we all felt the suggestion to be of the Lord, plans were made accordingly. Tents were prepared, and folding chairs, cots, etc., gotten in readiness.

Reinforcements

"Sisters Kathryn Vogler and Verena Rich came over to help us in the good work. When we met them at the station, the platform was crowded with people—pilgrims coming to and going from the sacred pool where they bathe with the hope of washing their sins away. Later, as we passed the pool and saw the myriads of people, our hearts went out to them in pity.

"Our little three-room Hindustani house was not very capacious or comfortable, but somehow we managed to make room. Brother Merian and the men all roughed it, living in the tent on the mela grounds. It was 'roughing it' all right, for the dust from the road swept in clouds into their tent; but they endured it bravely for the sake of the gospel.

In Face of Opposition

"Each morning we all met for prayer that God would bless in the work of the day, then we ventured forth with Gospels and tracts. It was a new experience for our visiting missionaries. Some fought us openly, telling the people not to buy our books, and one man kept following us, offering for sale a booklet entitled, 'Save yourselves from the preachers.' On one occasion, while Miss Rich and I were talking to a group and selling Gospels, a crowd of people marched by us, shouting and singing. We saw that they had a mock crucifix and were fighting us. But we rejoice that more than two thousand Gospel portions were sold during the mela, thousands of tracts were distributed, and multitudes heard the message of salvation. It is wonderful how God can use the wrath of men to praise Him!

Tent Meetings

"For several days we went

out thus each morning, selling Gospels, distributing tracts, witnessing, and inviting the people to our evening service. After lunch we did the same. Then after supper we took our big lights and went down to the tent, where hundreds would gather each evening. Miss Vaux's loud-speaker attached to her car was a tremendous help in these outdoor meetings. Interest and conviction were apparent on the faces of the people, and hands were raised intimating a desire to know Jesus as their Saviour. It was difficult to do much 'follow up' work since the congregations were constantly changing, but the seed has been sown and we trust God to give the increase."

IN LISU LAND

"We have been out in Lisu country," writes the Boltons from Southwest China, "visiting three or four districts. Meetings were held in the district where A-wu-ma lives. She has been an untiring worker, faithfully witnessing in all the district around and winning souls for the Master. We had a good opportunity to give out the gospel in Lisu to the many unsaved who attended the meetings. The trail to this district was not easy going. At times, where it was narrow and rocky, we had to walk. In other places great trees had fallen across the path which the horses had to jump over. On one occasion our boy's bedding fell into the stream below, and he had to crawl down a steep bank to recover it. We were thankful it was not our food box!

A Mountain Trail

"Last week end we went to two other districts, but it rained most of the time which made the steep mountain trail very slippery for the horses. Near the top of the mountain we went through a dense jungle where most beautiful wild flowers were in bloom. At one place we caught sight of some men scurrying away into the bushes—evidently robbers, but they dared not attack us because of the number in our party. Travel is growing increasingly dangerous, for as food becomes more scarce, robbers are on the increase.

"Nepushan, one of the places we visited, is right in the mountains. About one hundred and

fifty people came out to the Sunday service—barefooted, dressed in coarse hemp cloth—but how they love to hear the Word of God. We had a blessed time with them and would have remained a few days longer but our food supply was limited as we could not purchase a thing there either for ourselves or the horses. We took a different route home and the Lisu escorted us with bows and arrows over the top of the mountain.

The Ravages of Famine

"Last evening we had a good meeting on the street, with many listeners standing by. There are many beggars roaming the streets these days. Sometimes they come here in droves and we can only give a little parched oatmeal to each one. Whole villages have been wiped out through famine and plague. In some places the wheat is growing in the fields, but the houses are empty for the whole family has died of starvation. It is thus in other parts of China. Truly these are awful days in which we are living, and all God's true children long for the coming of the Lord. How transient the things of earth are! May God help us to build our hopes on things eternal. Even so, come Lord Jesus, come quickly."

GOD'S WONDERFUL GIFT

"Christmas" and "giving" are almost synonymous. To the world Christmas is a time of giving and receiving material gifts. To the Christian it is a season clothed with a beauty of spiritual meaning, as we meditate upon the greatest gift of all time—the gift of God's Son who came to bring the light of salvation to a darkened world.

As the Christmas season approaches once more, how could we as children of the Lord better celebrate the occasion of our Saviour's birth than by making an extra sacrifice to send forth the light to those who still remain in darkness, and thus to share with them God's wonderful gift to all mankind. Freely we have received—let us freely give!

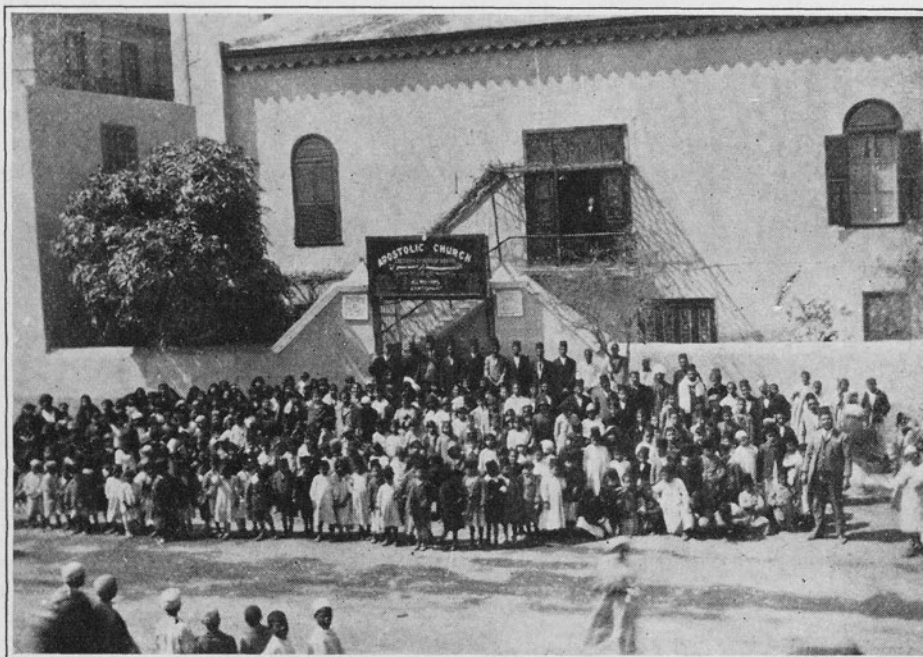
All special Christmas offerings should be designated "Christmas Missionary Fund."

"BROADCASTING" IN BRAZIL

A public-address system which Brother Olson took to Brazil has proved very useful in "broadcasting" the services, as well as in street and outstation work. "We hook it up Sunday evenings," he says, "so that the service is carried to large numbers up and down the street. Through it, many are attracted to enter the hall, which is usually well filled.

"Twice we have conducted open air services on the public square, with many hundreds listening attentively. At such times we sell and distribute literature.

"Last Sunday afternoon we had the privilege of baptizing some more converts, among them a couple whose lives have been wonderfully changed. She was formerly a devout Roman Catholic, but after being saved she turned over to me all her images, pictures, crucifix, etc.—we had quite a little ceremony,



APOSTOLIC CHURCH AND SCHOOL, CAIRO, EGYPT
Some of the fruit of the ministry of Brother and Sister Doney in Egypt

smashing them up and burning them. The husband is a fine musician and helps us now in the meetings.

Outstation Work

"The amplifier has also proved useful in outstation work. We load up the car with believers and drive an hour or so to a city where it is desired to open a work. No sooner have we taken our instruments out of the cases and rigged up the speaker than a crowd has gathered about us. Oh, the hunger there is for the Word! In this way a work has been opened at Perdoes during the past few weeks. Already we have a fine group of interested people there and an open home for meetings as often as they can be arranged. Our great lack is for native workers to carry on at these places after the work has been started.

"From our native pastors come reports of blessing and victory. Our field in Sao Joao del Rey had been without a worker for a few weeks but is now under the charge of Francisco Miranda. Pray that God will use this man in the raising up of a work in this fanatical Roman Catholic stronghold.

Our Trip to Itajuba

"Brother and Sister Bergstrom and the church at Itajuba called us to conduct an eleven-day series of Bible studies for pastors and evangelists. Accordingly, on July 17th we loaded the car, and away we went, up and down the lovely mountains of this beautiful State. It took us nearly all day to make the journey of over two hundred miles.

"There were two periods of Bible study each day, both being of two hours' duration. The evening services were devoted to evangelistic efforts. Again the amplifier proved a help in attracting sinners to the services, and during the eleven days some thirty knelt at the altar to seek salvation. The church was repeatedly packed out."

IN MEMORIAM

Another of our missionary soldiers has entered into her reward. A cable message from Alexandria, Egypt advised us that Mrs. Rachel E. Doney, wife of Charles W. Doney, passed into the presence of the Lord on September 18th, 1940.



Mrs. Rachel E. Doney

Mrs. Doney was born in Madoc, Ontario, Canada on May 25th, 1876. She was united in marriage with Charles W. Doney, March 7th, 1906 and was ordained to the ministry in August of the following year. About that time while attending a camp meeting at Los Angeles, she received the Baptism in the Holy Spirit.

Missionary Career

Mr. and Mrs. Doney first sailed for Cairo, Egypt in 1913, prior to the organizing of the General Council. They believed God had called them to minister in that field and were trusting Him for their support. They were given appointment by the General Council of the Assemblies of God on December 5th, 1916, and since that time their ministry has been largely in Cairo, Egypt, where they were responsible for the building up of a mission and school with an enrollment of about two hundred and fifty children. Mrs. Doney carried the main responsibility for the directing of the school, and she was dearly beloved by her associate workers as well as by the children.

War conditions and changes in the development of the work in Egypt have made it impractical to consider the continuation of the school, but the fruit of our sister's labors will remain.

Bereaved

Our sincere sympathy is extended to our Brother C. W. Doney in his bereavement. He

has requested that when arrangements can be made for his return to the United States he would be pleased to come home. Brother Doney is now getting on in years and realizes that he is unable to continue active ministry as before. The help of any friends who would be willing to contribute for the expense of his return transportation would be appreciated. However, it may be some little time before sailing can be arranged. War conditions hinder any immediate return, but if we can be accumulating funds for our brother's fare, it will be of help to us in acting promptly when the way is opened.

RETURNING TO BRAZIL



Mr. and Mrs. Theodore Stohr

We are happy to announce that Mr. and Mrs. Theodore Stohr have been granted appointment to Brazil by our Missions Committee. These young people have spent about two years in missionary work in Brazil in co-operation with our workers there.

While home on furlough they have been pastoring an assembly in the State of Washington and also attended the Northwest Bible Institute in Seattle one year. We are glad to welcome this couple into our missionary family and trust God's richest blessing may attend their ministry as they return to South America. Mr. and Mrs. Stohr sailed from New Orleans September 20.

TREASURES OF DARKNESS

A letter from Ada M. Gollan, Liberia, is full of praise to the Lord for open doors of opportunity and for hungry hearts, receptive to the gospel message:

"As we give forth the Word in the various tribes and towns, we cannot but feel the power and presence of the Holy Spirit in witnessing to these that are in such darkness. In one town called Jerriaka we found a people hungry, in fact just waiting to hear the blessed news of salvation. One man in this town who has two wives had for a long time wanted to take his stand for the Lord. He said, 'I love the Lord but my two wives hold me tight like string; but this time I cut the string and will serve the Lord with my whole heart.'

The Girls School at Cape Palmas

"We praise the Lord for many of our girls who have been saved and baptized in the Holy Spirit and for the progress we see in their spiritual lives. Recently two of our small girls prayed from early morning until noon all alone in our little mud church. Then, too, the girls are bringing their offerings to the Lord, which often means the sacrificing of their Saturday afternoon play time in order to earn a few pennies to give.

"Let me tell you about Sarah, a new girl who came to us from another tribe. After she had been here a few days, her irate father came to the compound demanding his daughter. Her future husband had arrived from the coast; the cow, goat and all the tin dishes had been paid for Sarah, and he was now ready to marry her. Sarah refused to go with her father, and her face just shone with the love of God as she said, 'I cannot marry this man for he is not a Christian, and I want to follow Jesus Christ.'

What's News

IN THE MISSIONS DEPARTMENT

Mr. and Mrs. Virgil Smith have arrived safely in Brazil after a splendid voyage. They write in an encouraging way concerning the work there: "The houses have been full with people standing in every meeting we have attended. Last night more than eight hundred broke bread together in the central church building. . . . Many doors are opening to the gospel in cities and towns where the message has never before been preached."

* * *

Mabel Davis informs us that together with a coworker she has opened a gospel work in Denver, and that her address throughout the winter months, and possibly the spring, will be in care of Helen L. Mann, Box 145, Capitol Hill Station, Denver, Colorado. Miss Davis spent a term of service under our appointment in North India but feels that it is the Lord's leading for her to remain in home ministry at least for the time being.

* * *

A number of our missionaries have written regretting that war conditions hinder their corresponding with friends at home, but that they would like their contributors to know we are able to get money to them.

H. C. Osgood, of Southwest China, writes, "Tell our donors that we greatly appreciate their gifts and need them more than ever, though we cannot get word through to them at present. We trust this state of affairs will not last long."

Glenn M. Horst, from the same field, asks us to thank those who have written and sent offerings, but we wonder if our letters have been swered all letters received and acknowledged all offerings, but we wonder if our letters have been getting through."

There are many other workers who are experiencing similar difficulty in contacting their contributors, but friends will understand if they are not receiving acknowledgment as usual.

* * *

Owing to the fact that it is virtually impossible for missionaries to return to Iran and other countries in the Near East, Mr. and Mrs. S. J. Kamber are looking to the Lord for some open door of service in the United States. We are sure they would be glad to learn of any opportunities for evangelistic or pastoral work and may be contacted by writing them at 1314 Steber Ave., Flint, Mich.

FIRST REVIVAL CAMPAIGN AT KUNMING

The Osgoods send a report of the first real revival meetings held in the little chapel at Kunming, Southwest China, since it was opened almost two years ago. "It is not often that we have the privilege of an evangelist's presence here, but the Lord sent one our way. We almost hesitated about inviting Brother Gu since our hall is so small, and we were very happy when he agreed to come.

An Active Church

"Each night the crowd has increased, though we always think that surely the chapel can hold but few more. Every evening hands have been raised for prayer, and the Christians too have been blessed. They lead the meetings, usher, take names and addresses, sell Bibles, pray with sinners—so really there is not much left for us to do. Mrs. Osgood and I take refuge in playing the organ, which is something they cannot do yet—but two of the young men are already studying earnestly to learn to play! God bless them!

"Sunday we plan another baptismal service in our pretty baptistry. God is really transforming lives and faces. I wish you could see some of these young men with light from heaven in their eyes and in their smiles."

A Happy Camp-Fire Gathering

A new school year has begun at Central Bible Institute. As is the custom each year, a camp-fire fellowship gathering was held on the school campus. A great circle of chairs surrounded a pile of wood which was set on fire as darkness fell upon the landscape.

Principal Wm. I. Evans informally opened the meeting. Superintendent E. S. Williams was asked to speak a few words of welcome. Then the meeting was opened for testimonies. Many were the experiences of God's blessing as told by the different students; testimonies as to how God had supplied their needs and enabled them to attend this year. One man is paying the expenses of eight students, and we trust that others will be led to assist young people as they prepare for the work of the Lord.

Ohio ranks first in the number of stud-

ents this year with thirty-three; Missouri is a close second with thirty-two; Kansas sends twenty-seven of its fine young people; Pennsylvania is only a little behind with twenty-three; California in the far west sends twenty young men and maidens; The Dominion of Canada, our neighbor on the north, has her representative young people as in former years; and we rejoice in those who have come from the many other States, and from South Africa, India, and elsewhere from over the oceans. Altogether 314 students have registered and others are on their way.

Some who have been unable to register for the opening of Central Bible Institute may wish to enter at the close of this first semester. Such should write for information to Central Bible Institute, Route 5, Box 42, Springfield, Mo.

Watching the Skies

(Continued from Page Five)

ready to reap, along will come a storm of hail so heavy it lays the work of all the year flat in a few moments, causing great grief. Watching the skies, we can perceive the storm clouds rolling, and realize that we must reap before the storm breaks and the harvest is lost.

Watch the skies! From the skies will come our deliverance. The watching ones, looking steadfastly towards heaven, saw Christ go into heaven. There are some glorious sights ahead. Let us keep watching. Look what lies ahead. . . .

"Behold He cometh with clouds. . . . I saw heaven open. . . . I saw a new heaven and a new earth. . . . I saw the dead, small and great, stand before God. . . . And I John saw the Holy City, new Jerusalem, coming down from God out of heaven. . . .!"

Meanwhile, let us remember that the present war is but an outward symptom of an inward disease. The courageous rulers of liberty-loving countries can only deal with the symptoms. God's people in prayer can strike at the roots, grappling with the hidden forces of darkness, and achieve great victories. Have we dropped any bombs, through prayer? Soon our responsibility may cease. Meanwhile we may "look up, for our redemption draweth nigh."

Watch the skies!

Spiritual Service

(Continued from Page Two)

group of youth were leaving the church after a service. As soon as they reached the vestibule they began lighting their cigarettes. What had they offered? Ignorant worship. Oh, that light from God would show the people how far the many are from a spiritual worship. The woman of Samaria worshiped, but in ignorance. And what was the result? Her life was impure, unchaste. Sin and degradation found a comfortable place in her worship.

The lesson further shows that there is an intelligent worship which, yet fails to meet the soul's need. When the woman of Samaria said, "But ye say that in Jerusalem is the place where men ought to worship," Jesus said, "Salvation is of the Jews." The Jews had the lively oracles of God, a divinely appointed worship, a divinely arranged priesthood, and sacrifices. Also, their temple was on the site which God had ordained for the offering of acceptable sacrifice. Intelligent worship was much higher in its aims and fruits than ignorant worship. It was stately and appealed to the finer senses of a better people, and it taught uprightiness of life, justice toward one's neighbor, and a higher standard of morality. It was like much of the polished worship of the present. But it entirely failed in producing the worship of the heart which God desires.

Then we learn of a spiritual worship, a worship that satisfies the heart of man and of God. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Nicodemus ran into a situation similar to that of the woman of Samaria. He was a very different character. He was among those who enjoyed an intelligent worship, his mind grasping the importance of reverence and uprightiness of living. When he came to Jesus by night, he was a ruler of the Jews, and his intelligence comprehended that Jesus could not do the miracles which He did unless God was with Him. Nicodemus would learn the secret of Christ's power, learn it with his mind. What did Jesus tell him? Did He explain to the satisfaction of his mind the philosophy of divine things? He simply said, "Ye must be born again." This confused rather than enlightened Nicodemus, who sought an explanation of the words of the Lord, looking all the time from the natural plane of human comprehension, and seeing no further than the natural man could see. "Can a man enter the second time into his mother's womb and be born?" Jesus taught him that, "that which is born of the flesh is flesh

and that which is born of the Spirit is spirit." To render a spiritual service Nicodemus must enjoy a new life, a life that intellectual worship had never brought to him. It was not explained, it cannot be explained to the natural mind. It comes by an inward revelation from God. "The wind bloweth where it willeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

God help us to be zealously practical, "always abounding in the work of the Lord." But God help us to see that the practical must be saturated and led by the Spirit. Otherwise we may awaken some day to learn like Samson, that shaking ourselves is very different from being shaken of God. God forbid that it should ever be said of us, "The glory has departed."

The Gospel in Boots

(Continued from Page Three)

the mails, or bring it house to house giving the reason for establishing a Full Gospel Sunday School. The Gospel Publishing House has these reasons in splendid printed form and will furnish these at a very small cost. Sample copies will be sent anyone upon request. Use the "Whole Bible Course," and continually set forth the advantage of "Full Gospel Literature," and see that every child and adult secures a Sunday School paper. Where can we get the teachers for this branch Home Missionary Sunday School? At the local church. Who shall we use? The very best. The established church can afford to break in the new teachers and furnish a continual stream of new material for outstation Sunday Schools. This plan is being worked to real advantage, and has been proved to be successful.

Who are the special workers? We are blessed with hundreds of Pentecostal young people who have completed courses of study in our Bible Schools successfully. Many of these profess to have a call to some Mission field, but lack the opportunity to prove their call. Every resident pastor should feel it his solemn duty to secure one or more of these young people, guarantee them a place to sleep, food, and gas for their car if they own one, and arrange to see that they secure enough cash to meet incidentals. Every District will find qualified Young People ready to accept such an offer. Every resident pastor in cooperation with each District presbyter could reach every town and rural community in each section through these Bible school graduates, and thus establish new churches and give the needed experience to consecrated workers.

The very first free will offering received should be a missionary offering, and the plan of sending the entire offering to the support of missions should be emphasized. Then at least once each month a missionary offering should be received. Just as soon as possible, this branch work should make a pledge to some missionary, and thus

(Continued on Page Eighteen)

Blessing Followed the Wrestling

E. Hodgson, Kikondja, Congo Belge

And there wrestled a Man with him until the breaking of the day. Gen. 32:24.

This mysterious Person who wrestled with Jacob is called a Man, an Angel, and God. Without doubt He was Christ.

How sadly we are apt to reduce our Christianity to creeds, doctrines and dogmas that leave us dry, unfruitful and in religious division, and with what ease we relegate to history all personal divine visitations. What a disappointment we must be to the One who revealed Himself as the great "I AM," when we are only prepared to believe in Him as the great "I WAS."

The following is a short testimony of a dear black saint of God whose soul is ravished with the joy of the reality and presence of the Lord, whose whole Christian experience and knowledge is in a miraculous present.

Andeleo is a lovable black man, a happy sincere character without guile. As a youth he was one of the first in the Kabengele Territory to believe on the Lord Jesus Christ as a real and present Saviour. Then he was a vivacious youth called "The Scorpion," but everyone knew whom he had found because he set in right there and then to preach to the whole heathen village Christ Jesus the crucified.

His village is a most picturesque spot, nestling under a group of majestic trees that serve as a landmark to travelers crossing the game plains, a veritable oasis from the scorching sun of the treeless veldt around. This village has always been a favorite resort for the missionary, who sometimes augmented his gospel preaching there with the hunting of a troublesome lion. It was then, whilst returning from following lion spoor, that the old heathen hunter and tracker would tell the missionary all about his son Andeleo and his preaching, and how he, old heathen man as he was, loved his family and was only working and living to see each of his sons and daughters happily married. Andeleo in his turn is just praying, living and working to see his dear old heathen father converted to God. As a result of Andeleo's faithful ministry almost one half of the village are Christians and the younger end of the family are all saved and serving God, but the gracious old heathen man is still looking on bewildered at the crashing advance of civilization.

This last year Andeleo confided in his missionary that he was having rich blessing in his soul and upon his meetings. Each time he shut himself away in prayer with God he experienced another Person praying through him in an unknown tongue. Indeed this became so frequent and fruitful that he asked his missionary if it was quite alright, as he only felt like a babe in Christ. With joy the Missionary told him that it was no other than God the Holy Ghost who prayed according to the will of God the Father.

Since then Andeleo has had many wonderful experiences and this is one of them.

As he was asleep one night alone in his hut, a Person laid a strong hand upon his arm and took him to a village where there was gathered a big crowd of natives. The Person made a way for Andeleo, and put him down in the midst of the crowd before an apparently dead baby held in the arms of a weeping mother. The Person told him to lay his hands on the child and pray for it in the Name of the Lord, and it would be healed. Andeleo protested that he was unable, then that he was too weak, then that he was too insignificant, and then what would the crowd say; so he struggled with the strong Visitor, using every argument and excuse possible, till he was exhausted. His every excuse was answered by the command to lay on hands and pray in the Name of Jesus, that his refusal or fear meant the death of the child as there was no other to help to save it. The contest was long and hard, and Andeleo wakened up conscious of God's Presence in the hut, so he got down to prayer and asked God to forgive him for striving against Him all the night, for he then realized that the Person was God who had shown him a need. With tears and crying he confessed his fears, faults, and unworthiness, but promised to obey God when the occasion arose. At the day break service he told the assembled Christians of his dream, but there was no sick child there or in the village. Then the drums sounded to call the men to hunt antelopes near the lake. As usual Andeleo doffed his respectable shirt and trousers and dressed himself in his nonconspicuous glad rags, armed himself with spear and axe. Knowing the nature of that part of the plains with its prowling lions, lurking pythons, he re-entered his hut and dropped on his knees to ask God's protection throughout the hunt. He was met with such a black frown of God's "No" that he postively knew that God wanted him there in the village; so to the amazement of all the

young men he told them to go off without him, while he took off his hunting garb, replaced his spear and awaited developments.

Next he thought he ought to visit his mother away in the gardens where she had a temporary hut, and stayed to scare the birds and monkeys off the ripening grain. He did not pray this time, thinking that surely God would have no objection to his visiting his mother, but the moment he started off through the gardens he felt an overpowering urge to return to his hut, which so increased that he ran to his mother, refused to stay and hurried back so quickly that she thought he must be ill.

Arriving back he rested in his hut and soon he heard an excited native rush into the village calling for the Evangelist to come immediately. He told Andeleo that he must hurry if he wanted to see his little niece alive; she was in a village a few miles away. The man said, "I don't expect you will see her alive, for she has died twice and just rallied a little in response to all our efforts, and this is the third time she has gone and won't rally." Andeleo sent him off ahead and dropped back in his hut to pray and to promise God that he would be faithful before the crowd. He took a young lad with him, and when half way there he dragged the boy into the bush with him to pray. He cried to God to show him whether the child was already dead or not, so that if it was dead he need not go on, but could return home. God assured him that the child was alive and would live. With such joy he shouted to the lad: "The child is yet alive and will live." When he arrived at the village the crowd made way for him as he went towards the weeping mother with the apparently dead child in her arms. Then Andeleo knew it was the same child, the same crowd he had seen in his dream. Taking the child in his arms he felt like another man, and in a voice so unlike his own he prayed for the child and handed it to the mother, commanding her to receive her perfectly whole child in the Name of Jesus. As the mother stretched out her arms the child was perfectly healed and looked longingly at Andeleo. The whole crowd saw the miraculous healing and six people then and there got right with God.

Andeleo has become a changed, more humble, and yet more powerful man since he wrestled till the breaking of the day with One stronger than himself, who indeed blessed him.

May we come more and more to grips with The Man—Christ Jesus—and be reduced to what He wants us to be, that we may be blessed indeed to be an overflowing blessing to others in such dire need.—*Redemption Tidings.*

Whosoever drinketh of the water that I shall give him shall never thirst.

John 4:14.



THE DYING WORLD AND THE LIVING WORD

HARMONY IN PALESTINE

In Palestine, the most significant spot on earth to students of Bible prophecy, the war has partly broken down the wall between Arab youth and the Hebrew University, reports *Jewish Frontier*. The number of Arab students at the University has increased considerably of late because of the difficulty in reaching European schools. The Hebrew University in Jerusalem is the only institution of higher academic learning in the land.

ANOTHER DICTATORSHIP

A virtual dictatorship has been established in the Philippines, says *Christian Century*. The Filipino legislators, growing weary of self-government after trying it five years, voted dictatorial powers to President Manuel Quezon recently, though for the present his power will be held in partial check by the American high commissioner. The turning of nations from democracy to totalitarianism is preparing the world for that super-dictator who is yet to come—the Antichrist. See Dan. 8:23-25.

MORE AND MORE JEWS

A chart in *The American Hebrew* gives the following figures: In the year 1500 there were 6,000 Jews in Palestine. In 1860, 12,000. By 1900 there were 50,000; in 1914, 80,000; in 1922, 85,000; in 1931, 165,000. (This was the first time that as much as one per cent of the total Jewish population of the world was residing in Palestine.) In the decade that has just ended, however, this figure has risen so that in 1939 there were 400,000 Jews in Palestine, or approximately 2.5 per cent of the world total. One day there will be far more Jews in "the glorious land," when God brings them back to Palestine from every land to which they have been scattered. Jer. 31:10.

TEN JEWS WON TO CHRIST

After Hitler had taken Austria and interned the Jews, Mrs. Alexander Dixon became personally responsible for ten of them and brought them from concentration camps to her beautiful home in Birmingham, England, until they could arrange for passage to the United States. More important in her eyes than their physical preservation was their spiritual welfare. Mrs. Dixon read the Scriptures to them in German daily, explaining the passages as she read them. The result was that all have accepted the Lord Jesus Christ as their Saviour and Messiah. Some of them have already arrived in this country and have visited the offices of the Pocket Testament League, exhibiting their P. T. L. Testaments which they are faithfully carrying and reading.—*The Pocket Testament League Quarterly*.

ANTI-RELIGIOUS DICTATORS

Pointing out the anti-religious traits of the dictators, *New York Times* said recently: "As the leader of a Christian country Mussolini shows a perverse interest in Christian holidays in timing his acts of aggression. His assault against Albania last year was delivered while Europe was hushed in the observance of Good Friday. His aggression against Greece (there can be no other word for the sinking of the cruiser *Helle*) took place at the island of Tinos where people from all parts of Greece had assembled for a religious festival." Other acts of aggression by the dictators that were launched on Sundays could also be named. The fact is simply a reminder that the Antichrist likewise "shall not regard the god of his fathers." Dan. 11:37. Who the Antichrist will be we do not know, but modern dictators are setting the stage for his appearing. If his appearing is soon, the appearing of Christ must be imminent.

A BOON TO PALESTINE

Jewish scientists, driven from Germany, are manufacturing medical supplies near Jerusalem. According to *Sunday School Times*, Germany thus has been eliminated as an exporter of medical supplies in Near East countries. German's anti-Semitism has forced her to turn over to Palestine a much needed foreign market!

AMERICA'S GREATEST NEED

America needs a spiritual revival worse than fifty thousand planes, and H. I. Phillips joins the growing number of secular writers and speakers who recognize this fact. Writing in *The Sun* (New York) he says we need: "A spiritual awakening, and one deep enough to remove the notion that a man is okay spiritually when he manages to listen to a sermon over the radio once a month. . . . More respect for the ancient truths, the lessons of history and the Word of God. . . . A return to the faith of our fathers, to the things of Holy Writ, and the impulse in all crises to turn to God in humility instead of to politicians in panic."

A FAITHFUL WARNING

"When they are saying, Peace and safety, then sudden destruction cometh upon them" (1 Thess. 5:3). In September, 1938, a man who lived on Long Island was able one day to satisfy a life-long ambition by purchasing for himself a very fine barometer. When the instrument arrived at his home, he was extremely disappointed to find that the indicating needle appeared to be stuck, pointing to the sector marked "Hurricane." After shaking the barometer very vigorously several times, its new owner sat down and wrote a scorching letter to the store from which he had purchased the instrument, and on the following morning, on his way to his office in New York, he mailed the letter. That evening he returned to Long Island, to find not only the barometer missing, but his house also.—*The Sunday School Times*.

GERMAN-RUSSIAN RELATIONS

Are Germany and Russia the trusted friends they claim to be? A significant news report from Germany is given in *Revelation* to the effect that Soviet Russia does not control the embassies of the Baltic states—Lithuania, Latvia, and Estonia—in Germany. The ambassadors from those lands have refused to give them up. Like the Czech, Austrian, and Polish embassies in Washington and London, they still function as though their nations had not been absorbed. *And Nazi Germany permits it!* It appears as though the Nazis are afraid to recognize Russia's conquests lest Russia get too firmly established in eastern Europe. The prophetic significance of the situation lies in the fact that, according to Ezekiel 38, "Gomer" (Germany) apparently must march under the banner of "Gog" (in R. V., chief prince of Rosh, or Russia.) Whether this interpretation be correct or not, we know that behind the changing scene in international affairs today is the hand of God causing events to follow the course of His pre-arranged program.

THE MISSION OF TEARS

Yes, a speck of dust may blind thee,
Be it dust of mud or gold;
It may cloud the clearest eyesight
To all that heaven may hold.
Yet our tears may clear our vision
If we read their meaning right;
For their purpose is our blessing,
And their mission—clearing sight.

—F. Howard Oakley.

NORTHEAST AFRICA

With the fall of British Somaliland to Italy, another land passes into the possession of a country hostile to Protestant missions, says *Alliance Weekly*. Eritrea, Ethiopia, French and British Somaliland all are now under Italian rule. Will Protestant missionaries be driven from French and British Somaliland as they were driven from Ethiopia? As for Eritrea, a short time ago the Swedish mission workers were completely shut out. Where Italy rules, Protestant missionaries are not welcome.

There are no Assemblies of God missionaries in these countries. However, we have several missionaries in Egypt (in addition to Lillian Trasher's great orphanage at Assiout) and Italy now is attacking that land also.

BEHIND THE SCENES

The *Christian Century*, commenting upon the Vatican's *rapprochement* with France, points out that the papacy seems to be working behind the scenes to create a Catholic totalitarianism in Europe to thwart the plans of Nazi totalitarianism. The plan may be to have formed within the Fascist order a Latin bloc, bound together by a religious tie, embracing Italy, Spain, France, and perhaps other states which Mussolini may conquer.

The domination of continental Europe by National Socialism would be a menace to the Catholic Church. Perhaps the papacy looks forward to the day when Mussolini will grow tired of taking orders from Hitler, when the French will rebel against the Germans, and when Spain will seek her destiny in company with the nations of the Mediterranean. At any rate, the Catholic Church has been invited back into a dominant position in French schools and renewed friendship exists between France and the Vatican.

Bible students will see in these comments a possible step toward the revival of the Roman Empire (said to require the inclusion of France, Spain, Great Britain, and other Mediterranean nations with Italy) which Bible prophecy seems to predict.

A RABBI RECEIVES CHRIST

Writes Bishop M. Lawrence, Superintendent of Missions to the Druzes in Syria, "I wish to report the case of Ex-Rabbi Chil Slostowski, age forty, a Polish subject, recently sojourning in the Mission to the Druzes, Aitah, Lebanon, who has in mind to train as a Christian minister. Mr. Slostowski, previous to his conversion, was a member of the Chief Rabbinate in Lodz, Poland. He came to Palestine in 1935. He possessed a certificate of qualification from Chief Rabbi Cook, of Jerusalem, and upon his arrival acted as a member and secretary in the latter's Rabbinate order. "Rabbi Slostowski was finally chosen by the High Rabbinate Seminary as Professor of the Talmud and also served in one of the synagogues at Haifa.

"In a manner which the Rabbi designates as wonderful God put a New Testament into his hands, and he began to read it. Conviction followed. He says:

"I felt that I must leave my Rabbinical position, which I did after bearing witness to all my colleagues; I told them of my new-born convictions and faith.

"This caused great excitement among them and violent protests. They stoned me, and I was sick in bed a whole week. Afterwards, a prominent wealthy Jew, expressed sympathy and informed me that, since he was childless, he would adopt me and make me his heir if I would recant the Christian faith and come to his home to live.

"I replied to the rich Jew, "I seek no money, —only peace from God. He has given me forgiveness of sins, and that only Christ can secure for me. Therefore, I cannot accept your offer."

"I then came to Beirut and was baptized in the Baptist Church."

WHEN 684 SOULS WERE SAVED

A good report is sent us of a revival in the Island of Amboina, Netherlands East Indies:

"For twelve wonderful days in October, we had with us Dr. John Sung, who is called the 'Chinese Billy Sunday.' We had prayed for about six months for God to send him. The Holy Spirit led in the building of an immense 'atap' (or tabernacle) which seated 1500 to 2000 people. The largest crowds ever assembled in one spot on this Island crowded into our temporary structure and the glory of God fell among His people.

"When we knew definitely Dr. Sung was coming, we had not a cent of finance or earthly help or backing. But the Lord gave us the co-operation of the big Dutch Church, who loaned the piano, platform, blackboard, 100 chairs, and helped us financially. Then the Lord moved on a Government official to help us in every way. He called in the Government engineers to build the 'atap.' The palm thatch we needed was not available on the Island and the builders did not know where to obtain enough to build such a large tabernacle. However, we prayed, and the next morning boat-load after boat-load of the thatch arrived in the Bay. The unsaved engineer in charge told us afterward this must be the Lord's doing, as he had no hopes of getting it so soon, or so much of it. Furthermore, we had only one week in which to finish this place of worship, and the workmen wondered how it could be done, but the very evening we needed it everything was in readiness. This was a great testimony to many.

"Dr. Sung is a man of small stature, quite unimposing, but he is a man of God. He is the graduate of an American university but some years ago he was saved and called to preach the gospel, and he has served God with every ounce of strength in his frail body ever since. His messages are so simple that even a little child can understand, and he is anointed of God.

"The meetings began, but after three days Dr. Sung sat down suddenly in the midst of his evening service and said to the congregation: 'Your hearts are so hard! You're not receiving my message at all. Unless you do, I shall not speak further tonight, but shall take the boat back to Makassar.' It was as though that great audience came to life there and then. They began to listen and begged him to stay.

"Later as he prayed in his room he said: 'Lord, this is such a hard place, almost an impossible place. I don't want to preach to these stiff-necked people any more.' But God told him to have patience and he would be given hundreds of souls. And from then on the blessing of God was on the meetings.

"The crowds increased from day to day and from 15 to 300 were at the altar in each service. Altogether 684 were saved, some filled with the Holy Spirit, others healed, and all of us were revived and refreshed. On the last night 4,000 people crowded into the tabernacle.

"Every day we hear reports of more and more souls being won to Christ. Many whole families have been won to Christ. Men and women have been saved from all manner of sin and vice. Dr. Sung formed evangelistic bands among the new converts, and these bands go everywhere witnessing and testifying to the saving grace of our Lord and Saviour Jesus Christ. Doors are opened as never before for the last-day message, and we are hastening to gather in the harvest while it is so ripe."

CONFESSION

In the annals of missionary heroism few stories are more marvellous than that of the French nobleman and martyr, Charles de Foucauld. Born of an ancient family, accustomed from his earliest youth to wealth and luxury, he had never exhibited as an officer in the French army any interest in spiritual things. It is not recorded that he scoffed at them or lived a flagrantly evil life; but he was self-

indulgent to the point of effeminacy, a dandy, rather lazy and a devotee of pleasure. But on a visit to relatives in Paris he made the acquaintance of the Huvelin, and was attracted by his personality. One day he unexpectedly expressed a desire to discuss religion with him. Huvelin regarded him steadily and in silence for a moment or two and then said: "Kneel down and confess your sins." "But," remonstrated the young man, "I did not come to confess my sins." "Nevertheless kneel down," was the rejoinder.

Astonished, but obedient, de Foucauld knelt and, going back into his past, was overcome by the realization of its selfishness, worldliness, and worthlessness in the sight of God. The painful self-revealing experience of confessing to the listening ears of God the sorry total of wasted years awoke compunction in him of which he had hitherto been unconscious. Not a single

word more was exchanged between them. There was no argument, no putting forward of doubts and scruples, no exchange of views on the truth or falsehood of the claims of Christianity. But the bewildered penitent went away a changed man, and from that day and hour never looked back. Never was a vocation more complete or more faithfully adhered to at the cost of forsaking all his previous habits, renouncing his possessions and home comforts, and devoting himself to lone missionary labors among savage tribesmen. During the Great War he was murdered by some of the very people for whom as the messenger of the love of Christ he had sacrificed everything in this world.

God pardons like a mother that kisses the offense into everlasting forgetfulness.



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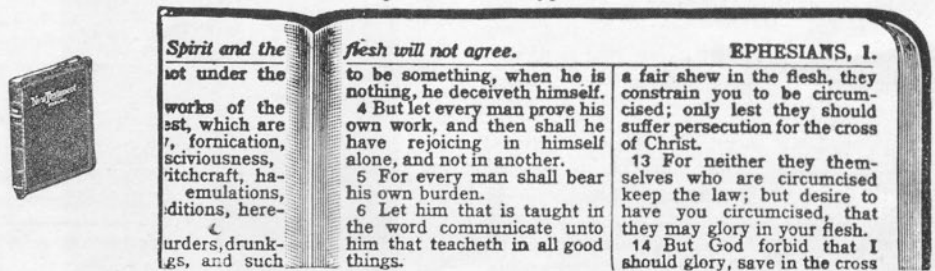
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GOOD NEWS

THE BLOOD AVAILS

That unique preacher, Christmas Evans, once preached a sermon on "The Better Country," and imagined he saw one coming over the plain, approaching the pearly gates of the Celestial City, where stood the guardian angel, whose office it was to keep out all those unfitted for that happy place. The man slackened his pace as he approached the entrance to heaven, and the guardian angel inquired of him, "What is your passport, sir?" Said the man, "O, I fed the poor, took care of the sick," etc., the old familiar story of those who rely upon their good deeds for salvation. The angel very regretfully said to him, "You can never enter these heavenly portals with that passport." And the man turned aside greatly disappointed.

Another approached the heavenly entrance, and the angel asked him what was his passport. He replied that he had been baptized, belonged to the church, had taken the sacrament, and had given money to the church. To him the angel said also with regret that with that passport he could not enter there.

A third person was seen approaching, but he did not slacken his pace. The angel moved forward to stop him, but the man hastened on with supreme confidence, and with great joy and hope, and as he came to the pearly gate, he shouted with all earnestness, "The blood of Jesus! The blood of Jesus! The blood of Jesus!" The angel stepped aside, the gates flew wide open, and the saved man passed in.

So here is one thing above all others, the only thing which avails in purging away guilt of sin, which gives access to the throne of grace, which shelters the soul at the judgment day, and which opens the gate of heaven. It is the blood of atonement which God has given to Adam's race.

SCARLET AND WHITE

One night in June, a London deaconess, Sister Margaret, was going home from her work in the streets, sad at heart because of the sin and misery about her, and somewhat disappointed at what seemed a night of fruitless toil. She had taken with her a bunch of flowers, and now they were all withered except two roses that had kept their freshness—the one a deep red, the other a pure white.

As she looked at them, the words occurred to her mind, "Though your sins be as scarlet, they shall be as white as snow." Suddenly looking up, she saw in the shadow of a doorway a young girl, a picture of utter despair. The sister came to her and held out the roses; but the girl's face at once hardened scornfully, and she turned away. Quietly the sister followed her, when the girl turned and said angrily, "Why do you come to me with flowers? Do you want to torment me?"

"Do you know what these roses seemed to say to me—this white and this red rose?" said the sister, kindly. "The message they spoke was this: 'Though your sins be as scarlet, they shall be as white as snow.'"

"Yes," said the girl, "that is all very well for you, but I am not fit to touch them."

"Oh, but the message is meant for you as much as for me," and again the sister held out the flowers. Then the girl burst into tears.

"I will take them and keep them for my mother's sake. She sent me two roses in her last letter. I have got them now in the Bible

she gave me when I left home to come to London."

It was an easy thing now to urge the message of love. That night the girl left her life of sin and came simply to the Saviour. She was soon restored to her home in the country, and her new life has been a blessing to many.

Frequently there comes from her a box of flowers to Sister Margaret, with the message, "Give these to the girls; a flower saved me. It may do as much for somebody else."—*Mark Guy Pearse.*

THE WORLD

Is headed by Satan, opposed to God, under condemnation.

Fellowship with the world forbidden to Israel.—Deut. 7.

Christ equally jealous of His church.—Eph. 5. Be not conformed but transformed.—Rom. 12:2. The wisdom of the world crucified Christ.—1 Cor. 2:6,8.

The god of this world blinds men's eyes.—2 Cor. 4:4.

Jesus died to deliver us from the world.—Gal. 1:4.

The world hates Christ and His followers.—John 7:7.

We are not of the world, chosen out.—John 15:19.

All the world guilty before God.—Rom. 3:19.

Wisdom of world foolishness to God.—1 Cor. 3:19.

The Cross crucifies us to the world.—Gal. 6:14.

Friendship to world, enmity to God.—James 4:4.

All in the world, not of the Father.—1 John 2:16.

Our fight against the darkness of the world.—Eph. 6:12.

Born of God, we overcome the world.—1 John 5:14.

End of world's fairs and powers.—Rev. 18.

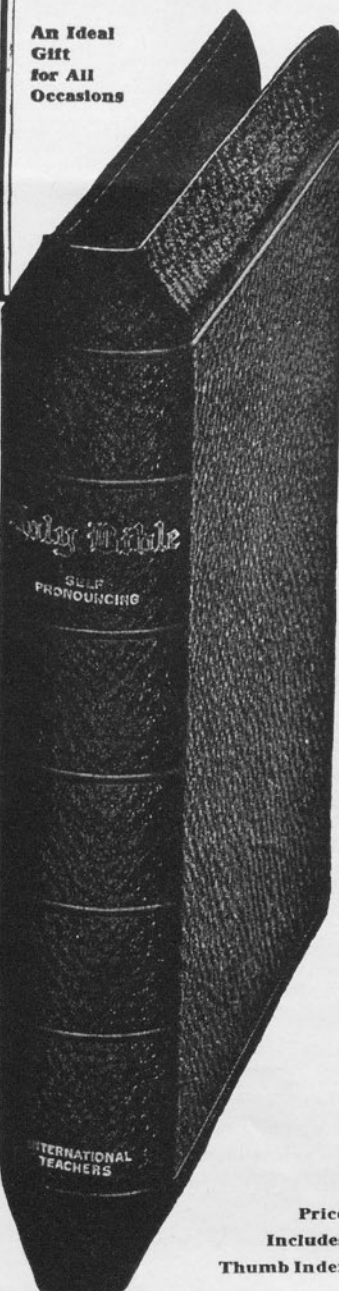
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Jē'sus Christ, "the son of Dā' b Ps. 132, 11
vid, the "son of Ā'brā-hām. Isa. 53, 1, 1
ch. 23, 42
2 Ā'brā-hām begat I'saac; and I'saac Acts 2, 30
begat Jā'cob; and Jā'cob begat Jū' Rom. 1, 3
c Gal. 3, 16
d Ruth 4, 18

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LIVING THE GOSPEL

Henry Ward Beecher wrote: "I used to watch a negro servant in the field, and in the house, and even now, with my mature reflection, I cannot remember ever to have seen him do a wrong act. As I worked beside him in the field, he used to tell me his experience, and where he learned this and that hymn; and then he would sing as only the African can sing, and I used to wish that I could have such religion as that negro enjoyed. When we went to bed—he and I slept in the same garret, he in one corner and I in the other; some people would think it a dreadful thing to have to share a garret with a negro—when we went to bed he used to pile his pillows up behind him so that he could lie sitting up, take his hymn-book, and fasten his candle up somewhere so that he could see. He would sing hymn after hymn with such relish and enjoyment, the big tears frequently rolling down his dark face, that I used to be cut to the heart with remorse, that I, a minister's son, brought up with every advantage, should be so much worse than a poor negro. I would lie there and pretend to be asleep, while all the time he was singing right at my conscience, and I was crying heartily to hear him. Oh, how glad I should have been could I have changed places with that poor negro serving-man, if it hadn't been for cheating him! I think that lived, acted-out religion does more good to children than all the talking that can be done, though talking certainly should not be omitted. That African did me more good than all the ministers that ever came to my father's house."

SONGS OF REDEMPTION

A correspondent in an English weekly expresses his concern at the type of hymns which are being taught in English Sunday schools, says Ernest Gordon. The little ones are singing of the wonders of nature instead of the work of Christ. Further, as far as possible, mention of the redeeming blood is suppressed. Thus in the hymnal in general use among English Baptists the third stanza is dropped from that grand hymn of Miss Havergal, "Who is on the Lord's side."

"Jesus, Thou hast bought us
Not with gold or gem
But with Thine own life-blood,
For Thy diadem."

The Reminiscences of Thora Esche, the pioneer in Denmark in work for fallen girls, has something to say on the subject. When she determined to devote her life to this difficult field she entered on a period of conflict with the powers of darkness which lasted two weeks or more—agonizing temptation night and day, overcome finally as suddenly as it had come upon her. Her after life of forty-one years as leader of the Magdalene Home brought to her contacts with human uncleanness to an extent hardly comparable in any other life of her time. And during these long years her mind and heart, she tells us, were absolutely untroubled by fleshly things, as clear and clean as a brook running over its pebbles. The secret of this inner defense was the power of Christ's blood, symbol of the redeeming and saving death. Those who know this spiritual deliverance want to make it known in their worship.

SAVED FROM DRINK

M. Eugene Bernard, an outstanding French Christian, has recently gone to be with the Lord. He had been many times in prison because of drunkenness: also in insane asylums. Yet he was an intelligent, cultivated man adored by the wage-workers of Nantes who elected him mayor of his town. With Jaurés and Briand he fought for socialism which indeed was to him his only religion. But his drunkenness pulled him down until finally he was expelled from his party and deprived of civic rights.

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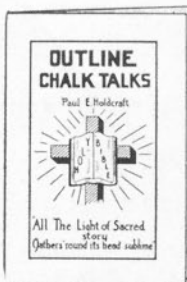
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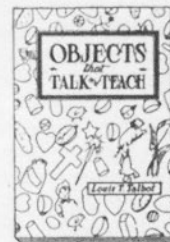
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In the preparation of these interesting stories and chalk talks, the author, L. James Kindig, has produced a book which may be used both by skilled and inexperienced artists. "Here is a book that makes chalk talks easy," was our first thought as we turned through it. You, too, will like the simplicity of the drawing and the deep spiritual truths of the stories. Some subjects are as follows: Light, The Magnet, The Torch, The Two Roads, Cross and Crown, The Safe, The Love Gate, and Your Worst Enemy.

One day, on his discharge from prison, he came to a Christian institution saying, "You say that God can save me. Well, before I go to suicide I come to you. Here I am. Let your God save me."

God did save him. The time came when M. Bernard could come with beaming face and report that his citizenship had been returned to him. When the fraternity church was established he urged that reformed drunkards should pass the Lord's cup saying, "I have drunk the cup of this world's perdition; now that of the Saviour." He was a gifted preacher, the astonishment of all those who knew him before his conversion. When his last sickness came he pointed to the numerous books that filled his table top saying, "These books interest me, but at last weary me. The Bible alone does not."

LEPER HEALED

Miss L. F. Boes and Miss M. A. Fox wrote from Ahmednagar, India:

"You will rejoice to hear of the forward movement in Ahmednagar. A number of people have been baptized by the Indian Pastor. It has been the task of the missionary to investigate this work, and as a result four indigenous Assemblies of God have been established in the Ahmednagar District.

"One group is of special interest. The village is the birthplace of a man who was a cook in the Mission. During that time he was converted—baptized in water and the Holy Ghost. Afterwards he returned to his village and through his prayers a leper was healed. (The healed man and others testify to the truth of this.) Then the preacher in charge of the Ahmednagar work regularly visited the place, and as a result forty have been baptized in water on confession of their faith in Christ. Last Sunday thirty-three of these converts sat down for the first time to the

Lord's Supper. It was 9 o'clock in the evening. The place of meeting was an out-caste hut, filled to overflowing. The heat was terrific, but all personal discomfort was for the time forgotten. The men removed their turbans and reverently partook of the emblems of the Saviour's Body and Blood. The presence of the Lord was there, and all were blessed. Afterwards the sick were prayed for. Two of the new believers helped in the laying on of hands and prayer, for 'these signs shall follow them that believe.'

"As yet the Holy Ghost has fallen on none of them and your prayers are asked that God will outpour His Spirit as on the Day of Pentecost."

A SINFUL LIFE

Scientists tell us that a cork put ten feet under the ocean's surface will quickly rise to the top when released. Press it down twenty, thirty, forty, fifty feet, and release it, and it will rise to the top. Press it on down one hundred feet, and release it, and it will rise to the top. Press it on down, down, down, two hundred feet, and it will never rise. The pressure of the water holds it down. A sinful life may sink down to great depths and rise again, but there are awful depths to which a sinner may go from which he may never rise. "There is a sin unto death." 1 John 5:16.

THE WORTHLESS OFFERING

A little scholar on one occasion made a certain promise to her teacher. The promise was to present her on the afternoon of the same day with a bunch of flowers. But when the afternoon came, there were, unfortunately, no flowers. This led to teacher making enquiry to this effect: "Where are the flowers?" "Oh, well," said the little girl, "mother says they aren't dead enough yet."

THE LORD'S HEALING

HEALED OF EFFECTS FROM SURGICAL OPERATIONS

As a result of overwork after the death of my husband, and ignorance of the plan of God for my life I became afflicted. I turned to the surgeons and had two major operations. My tubes and one ovary were removed. Then I had to be operated on for adhesions and the removal of the uterus. For seven years I was a great sufferer, seldom free from great pain. I was often very near death. Once I was taken to Raymond Richey's meeting in an ambulance, and it was feared I could not live to get to the meeting. When he prayed I sprang up and danced all over the place; still the adhesions continued to keep me in agony. I could not understand this and often resorted to the doctors who were very kind but could not help me. But finally at the camp meeting at Grand Junction, Colorado in June, 1939 I was prayed for according to James 5:14, and God healed me. I have had no more trouble and I can eat anything. I have put on sixteen pounds and they say I hardly look like the same woman.—Bessie Harper, Steamboat Springs, Colorado.

Ed. note—Accompanying this testimony was a note by Dr. Hare, a physician at Steamboat Springs which says he positively knows Sister Harper had adhesions which gave her very serious trouble, that he is the doctor who attended her, and that something he is not able to explain has happened to her making her as well as she is.

We held this testimony for some time and then wrote Sister Harper. In September 1940 she replied that she is still in perfect health, and sends the testimony of her Brother, A. A. Patterson, and of Mrs. J. B. Byers, both of Steamboat Landing, telling of the seriousness of her condition before she was healed and her present excellent health.

Departmentalizing the Sunday School

Ralph M. Riggs at the Nation-Wide Sunday School Conference, Springfield, Mo.

| Years | Classification |
|------------|----------------------|
| 0, 1, 2 | Cradle Roll) Babies |
| 3, 4, 5 | Beginners) |
| 6, 7, 8 | Primaries) Children |
| 9, 10, 11 | Juniors) |
| 12, 13, 14 | Intermediates) |
| 15, 16, 17 | Seniors) Adolescents |
| 18 to 24 | Young People) |
| 25 and up | Adults) Adults |



R. M. Riggs

No doubt most of you are already familiar with the various age groups, but we want to put them on the blackboard just the same, so we will have them before us. We will begin with a baby, a child under one year old. How many years old is that child? Just zero. Then we have the one-year-old child and the two-year-old—they constitute the cradle roll.

The three-, four-, and five-year-olds are the beginners. The six-, seven-, and eight-year-olds are the primaries. You will notice that these are in the three-year group. Nine, ten, and eleven are the juniors. Twelve, thirteen, and fourteen are the intermediates. Fifteen, sixteen, and seventeen are the seniors. Eighteen to twenty-four, according to some schools, are the young people. And twenty-five and up are the adults.

Now there are three general sections of those who attend our schools—children below twelve, adolescents from twelve to twenty-four, and adults above twenty-four years of age. The organization is divided into these three divisions—children, adolescents, and adults, and these are the departments which follow the age groupings listed above. Now maybe somebody thinks that this division is just arbitrary and does not have any particular relation to human life. This is a great mistake. God has graded the child. It was not done by psychologists. Psychologists have recognized what God has done. God Himself has made that distinction, as we can readily see.

The children on the cradle roll are babies, just the tiny babes in arms. They cannot come to Sunday School, they are in a class by themselves, as any one will readily see. Now when they begin to come to Sunday School, at the age of three, four, or five, they are different from babies. Entrance into public school brings about a great change. Beginner children are individualistic, but when they enter public school they begin to sit in a row with others of the same age, and have to be quiet. This is a distinct crisis in their life. A child six or seven years old is different from those of nine or ten. The children in the primary class are just beginning to read, but as yet do not get much from books and papers. It is a labor to them to spell out the words. When they come to the junior age, from nine to eleven, they read fluently; they can do home work and read stories. They have emerged into another world than what the primaries live in. There are these distinct divisions among those lower grades, in what we call the children's section of the school.

When we come to the intermediates, why do we make such a drastic distinction between the age of eleven and twelve, between juniors and intermediates? It is because of a tremendous change in the lives of the children. This is the age of puberty, where there is an entrance into adulthood in some sense. They are not children any more, their minds, their social life, their physical life, are confused. They are growing so rapidly. They are in a great transition period. They are sailing across turbulent seas until they get out into the calm waters of adulthood. So from the age of twelve to twenty-four we call them adolescents, and they are in a distinct class by themselves. God Himself has made them so.

Here is another thought: If we make these distinctions and hold carefully to them in dividing our classes in our Sunday Schools, we will have our children happier. It is for the children's sake that this distinction is made. When you mix juniors and intermediates you have conflict, because the intermediates do not like the idea of having to associate with those "kids," and the juniors think the others are stuck up and grown up. So you have conflict and they are not happy and congenial together. If you want to have the children happy let them associate with their own age. This is much better for the teacher, not simply because the children are happier, but the teacher has children of the same mental development before her and therefore does not have a conflicting audience.

Our point is, classify your Sunday School strictly according to these age lines. You make it happier for your children, and you make it easier for the teachers. You make it not only easier for your teachers because of congeniality of the students but because of the teaching material that you have to work from. The writers at the Publishing House prepare the different quarterlies for each classification, and if you have juniors and intermediates before you which of those textbooks are you going to use? So you have confusion there with your teaching material if you have a wide range of classes. It is far more convenient if you can have your children classified according to this arrangement.

The next question we ask in connection with this is—How? First, we will say, enroll and classify your scholars accurately. Some of our

Sunday Schools do not even have a list of the children who come to Sunday School, they just count noses and say, 20 present today, or 50 present today. No names, but just the number. That is not the will of the Lord. You cannot do good work that way at all. So enroll all of them with a strict account of their age and birthday. And then classify them strictly according to that. I do not advise you to introduce anything drastic, but by all means classify them as soon as you can. Have enrollment of all scholars and classifications strictly according to these age lines. Carry no pets or exceptions. You have got to be fair all around. The young demand fairness, you will find that out.

Now then we have the great problem of the small school. Some 2,000 of our schools are under 150 and very few are above that. The great majority of our Sunday Schools are one-room Sunday Schools and are small schools. Now what about dividing them into departments? I would say this. If you can, divide your classes this way. Have a beginners' class even if you have only three children of that age. In other classes do not have over 10 in each class. I found the other day 37 juniors in a class. How impossible to teach 37 squirming juniors! Break them up into small classes, and have your classes of the primary age, and classes of the junior age. If you have just one class of each grade, put the boys and girls together. Follow age lines rather than sex distinctions. Age distinctions are more important than sex distinctions. For instance, if you have three junior boys and three intermediate boys, and three junior girls and three intermediate girls, how would you divide these twelve children? All the boys together and all the girls together? No. Juniors and intermediates will not get along together. So be careful then with your distinctions, and see that they are carried out strictly according to this division.

If you have two junior classes or three junior classes, recognize them as the junior department. You may not have different assembly rooms as some schools are fortunate enough to have, but there can be one section for the junior classes over there, and a section for the primary classes over here, and so on. Recognize those classes that are junior classes as the junior department, even though there is nothing more than recognition on your part. Refer to them as the junior department. Even though they do not meet separately, if they are junior classes, call them juniors. Recognize the ablest teacher of that group of Sunday School teachers, and let her be the superintendent of that department even though they do not meet separately. When you get that far, do your level best, trust God, and work hard to get a separate place of meeting for these class groups. If you have two or three classes in one department, that department needs to have a separate place of assembly. They need to meet separately from the others.

Why do we divide up our classes in our Sunday Schools? Because of the age distinction. This is admitted all over Pentecost. Then we have different classes because—just because—there are children of different ages. We all admit that. The same idea holds good about departments meeting together. If it is wise to have them separate in teaching, it is just as wise to have separate opening exercises. Keep them in departments for the opening and closing exercises. There is no Bible against it. Some people think it is terrible—we are getting away from God when we do anything like that. Some years ago they made the same statements about having Sunday School. There is nothing in the Bible against it, but there is enough in favor of it. Let us do all we can to take care of our children, and do the Sunday School work right. I am heartily in favor of departmentalizing every department as soon as we can get to it.

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THE POWER OF A PRAISEFUL LIFE

Macleod tells how one evening when Swarz, the missionary, and his servant boy David had been traveling from village to village in India that Swarz might preach the gospel to the villagers, David made ready some curried rice for his master under a large tree. The missionary stood up beneath the spreading branches to give thanks to God for the food. But as he prayed, he could not help thinking of all the things which had come to him from God, and his heart overflowed with thankfulness, and the love of God so filled his thoughts that he could not stop.

The lad thought that his master was praying too long, and he went near and touched him, and said, "Master, the curry is cold." But his master continued to pray. When he did stop, he turned to David and said: "David, shall the kind Jesus watch over us through the heat and burden of the day and provide food for us in the evening and shall we eat that food with hands which have never been raised in prayer, and lips which have never praised Him?"

David never forgot these words. He never stopped his master at grace again. He opened his own heart to Jesus, and long after Swarz had gone to be with this Lord, David continued to preach Christ.

SIN

A man in the open country watched from a distance an American eagle mount into the sky upon its mighty wings. It was a magnificent sight; but soon it appeared that something was wrong. The king of birds did not continue to rise in the sky with the same power and speed. His flight

at first seemed hampered, then came to a stop, until at last the great bird fell down at the wanderer's feet.

Looking closely, the man saw that the eagle was dead. Searching still more closely, he observed that a small weasel had dug its claws into the abdomen of the splendid bird, had soared upward with it into the sky, and had drained the eagle of his life-blood while the latter tried to escape. Sin is like that.

GOD'S MYSTERIES

Adoniram Judson clearly was appointed by the Holy Ghost to the ministry among the heathen. He reached Calcutta in the summer of 1812 full of ardor for preaching the Gospel, only to receive peremptory orders from the British Government to leave the country at once and return to America. With sad hearts the little missionary company retreated to the Isle of France, wondering why what had seemed a wide and effectual door opened to them should now be violently shut. But with unconquerable determination they returned again to India, reaching Madras in the following June. Once more their purpose was thwarted, and once more they were ordered from the country; and being compelled to quit the land, with heavy hearts they fled to Rangoon, to a place which Judson had declared that he regarded with the utmost aversion as a missionary field.

There he was permitted to stay, only to find bonds and imprisonments awaiting him. "How mysterious the ways of God!" he must have exclaimed many times. But all is clear now. Judson was forbidden by the Spirit to enter India because God would have him in Burma. There,

among its wild tribes, was "a people prepared for the Lord." Park Street Church in Boston, whose call the Spirit constrained Judson to decline, is still a large body, numbering perhaps a thousand members; but the Church in Burma which that same Spirit led Judson to found numbers today thirty thousand communicants.—*S. S. Times.*

VICTORY OVER SIN

I know a man who in the weekly prayer-meeting was always confessing the same sins. His prayer seldom varied. One day when he was praying, he used this figure of speech: "O Lord, since we last gathered together, the cobwebs have come between us and thee. Clear away the cobwebs that we may again see Thy face." Then a brother called out, "O God, kill the spider!" You know very well that you may sweep cobwebs away, but if you leave spiders in the room you will have cobwebs again tomorrow morning. The best way to get rid of the cobwebs is to deal with the cause—to kill the spider. That is exactly what Jesus Christ did when he died on the Cross. He not only dealt with the effect, but he dealt with the very cause of sinning.—E. L. Hamilton.

ALL JOY

D. M. Panton writes: "The costliest services for Christ can be the fullest of joy. An English judge said in the Great War: 'The only happy people I have seen during the war are the Conscientious Objectors in-prison'; and one of these men said to the writer, 'Apart from being away from home, these three months have been the happiest of my life.' 'I feel so full of joy,' another wrote to me, 'that I can hardly write properly.'"

SEED THOUGHTS

ALICE E. LUCE

A scientist remarked the other day that "wind erosion is gradually burying the mountains in their own dust."

What a graphic picture of a life that is lived only for this present world: no progress, nothing accomplished, no hope for the future, only an endless round of exertion and activity which ends in burial.

Solomon envisaged such a life in the Book of Ecclesiastes, and summed it up repeatedly by saying that "all was emptiness and running after the wind"—which is the Spanish translation of "vanity and vexation of spirit."

The Preacher, however, found something better than such a life. After describing in Ecclesiastes how man looking *under the sun* found nothing worthwhile, he wrote the Song of Songs to show how *above the sun*, in the secret place of communion with God, is perfect satisfaction.

Take the life of Moses as an example of one that accomplished something. It has been said that he spent forty years in Egypt learning to be somebody; forty years in Midian learning to be a nobody; and then forty years in the wilderness showing what God could do through a nobody.

What about your life, dear boy or girl? Shall it be spent like those around you, only for this world, or like that of Moses, for eternal values?

As this New Year dawns, will you not count the cost and decide whether you can afford to spend all on that which can never give you real satisfaction? See Isa. 55:1, 2.

The secret of the wonderful life of Moses was that he *endured as seeing Him who is invisible*. So keep your eyes on Jesus, and He will make your life a truly useful one every day of the year.

WHEN HEARTS WERE MOVED

Newman Hall stood early one morning on the summit of Snowdon, in Wales, with a hundred and twenty others who had been attracted hither by the prospect of an unusually grand sunrise. They were not disappointed. As they stood watching the sun tinge the mountain peaks with glory, and sparkle in the lakes, Dr. Hall was invited to preach. He was so overpowered with emotion that he could not preach, but felt moved to pour out his soul in prayer.

As he supplicated, the tears rolled down the faces of the people. A superhuman stillness possessed them. Quietly, with solemn awe, they descended the mountain and scattered. Afterward visiting this region, Newman Hall was informed that forty people were converted that morning and had joined the church in that neighborhood. "But," said he, "I did not say a word to them; I only prayed." "Yes," they replied; "and more wonderful still, they did not know a word you said, for none of them could speak English, only Welsh."

"THE LAW OUR SCHOOLMASTER"—On my lawn is a goat tethered by a rope to a stake. He is not at liberty. Why should I not cut the rope and let him go where and do what he pleases? No, because if I do, he will gnaw the bark of the young trees, trample down the garden beds, pull up the strawberry plants by the roots. In a word, because he is not able to perceive and be obedient to the invisible law, he must be subjected to a visible and tangible one. But I have a collie dog who has learned obedience and has accepted his right to liberty.—*Lyman Abbott.*

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THE SUNDAY SCHOOL LESSON

The Healing of the Lame Man

Lesson for October 27. Lesson Text: Acts 3.

"Ye shall receive power after that the Holy Ghost is come upon you," promised Christ. The Holy Ghost *did* come upon the disciples. And the power of the Spirit was demonstrated—in our previous lesson through Peter who preached the *first apostolic sermon* which resulted in the conversion of three thousand souls—in our lesson today through Peter and John, who, in the name of Jesus, performed the *first apostolic miracle*.

THE OCCASION OF THE MIRACLE. Acts 3:1, 2.

"Now Peter and John went up together." It is interesting to find these two men together. They had been friends during Christ's lifetime (John 18:15, 16; 20:1-10); they were friends after His ascension (Acts 3:1, 3, 11; 4:13, 19; 8:14, 25). Yet, they were opposites. John was mystical; Peter was practical. John was thoughtful; Peter was impulsive. Let us cultivate an interest in people who are different from ourselves and thereby enrich our lives!

"Into the temple at the hour of prayer." "Why, Peter and John, do you need to pray? You have just come fresh from the thrilling experience in the upper room!" Yes, they needed to pray! Mountain top experiences become a snare if they cause us to neglect daily devotions and daily obligations! We can't live all week on the blessing we received in church on Sunday! Too many people, trusting in a blessing received on the mountain top, go down in defeat in the valley of everyday living! Public worship was held in the temple three times a day (at 9 A. M., noon, and 3 P. M.); and Peter and John, though filled with the Spirit, felt they needed to observe it. Daniel had wonderful dreams and visions; but in spite of them he felt he needed to pray three times a day. Dan. 6:10. Let us learn from these men!

"And a certain man lame . . . was laid . . . at the gate of the temple." As they walked in the path of duty, Peter and John met their opportunity—a naturally hopeless case, a man of forty, lame from birth, lying at the gate of the temple, carried there, a poor beggar. What a picture of the sinner's inability to walk with God, of any man's powerlessness to do anything of or for himself! John 15:5; Jer. 10:23.

THE WORKING OF THE MIRACLE. Acts 3:3-11.

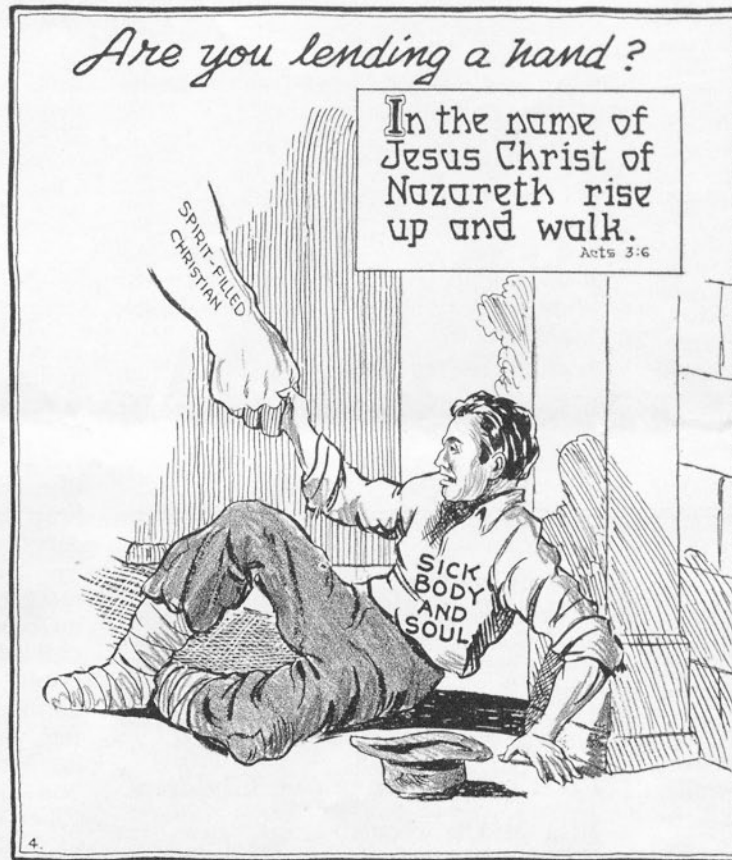
The beggar's desire. Verse 3. The beggar expected no more than that the two men would drop a few coppers into his cup. But he was in for a surprise! So are we often surprised when we truly ask our Father for things! For He does "exceeding abundantly above all that we ask or think." Eph. 3:20.

The disciple's reply. "And Peter, fastening his eyes upon him with John, said, Look on us." Why this command? This man must be roused out of hopelessness and lethargy and his whole attention centered upon the disciples if they were to do anything for him. Likewise, if we would receive gifts and blessings from God we must be occupied with Him. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Pearls are not to be cast to swine. God does not give Himself or His gifts to the indifferent. When the beggar heard these unusual words he must, at least, have expected something more than the ordinary coppers!

"Then Peter said, Silver and gold have I none." How the beggar's hopes must have died with these

words! But the strength of the church of Jesus Christ is not material but spiritual. Not by human might, riches, or wisdom, but by the Holy Spirit was Christ's church to grow and advance. Zech. 4:6; 1 Cor. 2:4; 2 Cor. 10:4. These men had no money but they had something infinitely better.

"Such as I have give I thee." What did they have? Faith in the name of Christ and in the power of the Holy Spirit which was in them. We may not have the gifts of faith or healing, but every child of God has something to give to others, some power to help others. We may not have much to give or to use, but little is much when done in His name and for His glory! Just a stick in the hand of Moses, when used became a weapon of great power (Ex. 4:1, 2; the mere jawbone of an ass put to use by Samson, slew a thousand enemies of God (Judges 15:15); only



a few loaves and a few fishes given to Jesus fed five thousand. John 6:9. Let us remember the warning of the parable of the talents! Matt. 25:14-30. "He who has and keeps will lose." But just a smile, a word, a handshake, a cup of water, in the name of Jesus may prove of inestimable blessing to others! Let us put every talent we possess, every faculty of our being into the service of the Lord who gave Himself for us!

"In the name of Jesus Christ of Nazareth rise up and walk." Peter took the cripple by the hand and lifted him up. The power of the Holy Spirit surged through the deformed body; the feet and ankle bones received immediate strength; and the healed man, delirious with joy, went leading, are there not times when we are far too salvation! Did Peter have power in himself to effect the healing? No! He merely exercised authority given him by Jesus into whose hands God had given all power in heaven and earth. "These signs shall follow them that believe; in my name they shall lay hands on the sick and they shall recover." Mark 16:17, 18. While we do not want to act presumptuously or independent of God's leading, are there not times when we are too hesitant about exercising our God-given authority? What would one think of a police officer who was

afraid to make an arrest when the power of the law was behind him? Multitudes of needy people are helplessly held in the clutches of the devil! Jesus said, "As the Father hath sent me, even so send I you." Let us fulfill our divine commission trusting in His Name!

THE SERMON AFTER THE HEALING. Acts 3:11-26.

The healing of the lame man attracted a great crowd. Peter, ever a lover of souls, saw in that crowd a great opportunity to preach His Lord. His sermon contained—

Explanation. "And when Peter saw it, he answered . . . Ye men of Israel, why marvel ye at this?" What did Peter "answer"? He answered the people's state of mind. Thoughts are often reflected on faces. The people thought Peter and John had done the miracle by their own power. Peter explained that it was the power of Christ that had worked the miracle (v. 16).

Condemnation. Peter was no longer a moral coward. He charged the people with the murder of God's Son the Holy One, the Messiah of Israel. They rejected the Prince of life, the one who came to give spiritual life to all men (John 10:1; 14:6), and chose Barabbas who was a murderer. This Jesus whom they crucified God had glorified; whom they rejected God had raised.

Invitation. In verse 17 Peter changes his tone. He has preached the law and condemnation. Now he gives them hope. "Through ignorance ye did it," he says. But ignorance is no excuse. So he continues, "Repent ye therefore." Then in conclusion he speaks in tones of wonderful tenderness, words of marvelous grace. "Unto you first God, having raised up his Son Jesus, sent him to bless you (v. 26). How? "In turning away every one of you from his iniquities."

Peter's sermon is a model for all who would please God in preaching or testimony. (1) He did not grasp after praise but turned people's attention to Christ. (2) He did not use flattering words or cater to the feelings of the people but preached the whole truth without compromise. God's Word is a sword and we all need to be cut to the heart before we can truly be comforted. (3) Peter gave due prominence in his preaching to the fundamental truths of the gospel such as, the death and resurrection of Christ, the guilt of man, the need of repentance, and the grace of God. (4) Though Peter preached sternly, yet he preached tenderly. Unless he preaches in a spirit of love the

most eloquent preacher's words will be sounding brass.

And what was the final result of the miracle and the sermon? "Many of them which heard the word believed; and the number of men was about five thousand!" Acts 4:4.—J. Bashford Bishop.

"WHAT I HAVE, THAT GIVE I THEE"

Up to the year 1881, near a railway station there stood a little cabin in which lived an old negro. In his field was a well, the water of which he believed to have some curative properties. It was the old man's delight, when the train stopped once a day, to go through it with a tray of clean cups filled with the sparkling drink. "Try it, sir! Gib a drink to de chile. Bes' water on yerth!" he would say. "Do drink some, sah. You may nebah hab a chance to taste it again." He was, of course, offered money, but he never took it. "Couldn't sell dis watah, sah. It's my pleasure to gib it to you," he would reply with lofty kindness, as he passed on. This beautiful incident reminds one of that infinitely better water of which all may partake "without money and without price."—From All Aboard.

The Lessons We Study

Note to Superintendents: This article by Stanley H. Frodsham may be used in the worship service of your Sunday School, October 27. See your Superintendent's Guide.

It was after much prayer for the Lord's guidance that, four years ago, we launched our Seven-Year WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE. We were convinced in our hearts that the Lord would be pleased if we would bring to our people a series of Sunday School lessons that would cover the whole range of Scriptural teaching from Genesis to Revelation.

In the fourth quarter of this year we are studying the first part of the Acts. Spirit-filled teachers will find it a great joy to teach these lessons which tell so much about the work of the Holy Ghost in the early church.

In January we shall begin our fifth year of studies. We commence with twelve lessons on the life of Elijah and Elisha. Both of these prophets had much ministry in the miraculous, and we are sure that it will greatly encourage our faith to meditate on what the Lord wrought and said through them.

Then we shall have a number of lessons from John's Gospel, in which we shall see Jesus as Son of God and Creator, as Lamb of God, as the Risen One (on Easter Sunday), as the Way of Salvation, as Soul-winner, as the Coming Judge, as King, as Jehovah's Humble Servant, as the Giver of the Comforter, as the Vine, as Intercessor,

as the Dissolver of Doubts, and as Liberator of the Bound.

In the third quarter of 1941, we shall be studying some of our favorite Psalms, including the 37th, the 91st, 106th, 107th, and 139th. We shall also have some special lessons from Proverbs. Here are four of them: The Deadly Sin of Laziness; Self-control in all Things; Contention and Its Causes; and Scorning, an Unrecognized Sin.

In the fourth quarter we shall continue our studies in Acts.

Just a word concerning our special course for the primary children. We believe the Lord has given us the very best there is in print for children of this age. In three years they are given in consecutive order all the most important Bible stories from Genesis to Revelation. Parents who have young children will do well to preserve the twelve quarterlies which contain these 156 Bible stories, and also the story papers that illustrate them.

The hearts of the children are good soil in which to plant the Word of God. Our prayer is that the Lord will quicken the seed sown in the hearts of the young entrusted to our care, and that it may bring forth a hundredfold for His glory.

Pray for our Brother Pearlman and our other editorial writers, that the Lord will anoint them mightily as week by week they prepare our Sunday School literature.

The Gospel in Boots

(Continued from Page Eight)

they feel the joy of definite ministry in spreading the gospel abroad.

This plan has been adopted in our own community. The church at Centralia, Wash., with less than 200 members has been instrumental in opening meetings in six near-by communities. Sunday Schools are now being formed in five of these. Every branch work has made a pledge to missionaries and gives a monthly offering for the support of missions. From one to nine young people are active in this ministry, all of them Bible school graduates, seeking opportunity to labor for the Lord. The local church has sent out their workers, musicians, Sunday School teachers and young people to assist in this ministry, only keeping enough for the local meetings. Three more towns will soon be opened under the same plan. We are persuaded that if every pastor and sectional presbyter would co-operate in employing all who should begin at "Jerusalem, Judea, and Samaria" before they go "unto the uttermost part of the earth" there would be a real forward move for God in every church, and every District.

"And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that,

instead of needing a larger field, we have left untilled many corners of our single acre, and that none of it is fit for the Master's eye were it not for the shadow of the cross."

"To You and to Your Children"

In a Middle Western State, there was one man who, when he prayed, would always bring in a petition for his children, begging God to save them. On one such



May we send you one, too?

occasion I said to him, "If you would stop praying for your children and begin to thank God that He has promised to give the Holy Spirit to your children, you would soon see them saved," and I quoted Acts 2:39 to him.

A woman sitting near, who had two sons who were tramps, for whom she had been praying, said, "I see it! I see it!" She bowed and began to thank God for the promise He had made to her for her sons, and that He would surely, sooner or later, give the Holy Spirit to her boys.

This occurred early in September; one day in November after midnight she was awakened by a knocking at the front door. Opening the window of her bedroom she called, "Who is there?" The reply came, "Mother, it is I!" and she hurried downstairs to greet her tramp son. His first words were, "Mother, I have come home. I want to be saved," and that night she led one of her sons to the Lord.

About Christmas time the other son wandered into a mission, and was saved. She believed the promise of God and rested upon that promise; before the year was out both of her sons were saved. Today one of the sons is a minister while the other is a gospel singer.—L. L. Legters.

The Opal

Often in that nameless discouragement, before unfinished tasks, unfulfilled aims and broken efforts, I have thought of how the creative Word has fashioned the opal, made it of the same stuff as desert sands, mere silica—not a crystallized stone like the diamond, but rather a stone with a broken heart, traversed by hundreds of small fissures which let in the air, the breath, as the Spirit is called in the Greek of our Testament. And through those two transparent mediums of such different density it is enabled to refract the light, and reflect every lovely hue of heaven, while at its heart burns a mysterious spot of fire. When we feel, therefore, as I have often done, nothing but cracks and desert dust, we can say: "So God maketh His precious opal!"—Ellice Hopkins.

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Is Your Sunday School Systematic?

Take immediate steps for installing in your Sunday School the Four and Six Point Record System. The new quarter began the first Sunday in October; you should act quickly. Write today for a free folder and sample cards of our Four and Six Point Record System. After studying them carefully let your pastor and superintendent call a Workers' Conference at once, and present the new record system to officers and teachers in your School.

Don't be discouraged if you meet with some opposition to the new plan. It does require a little more time. With rain, sunshine, soil, the Lord can produce a mighty oak, but it takes years. With the same elements He can produce a pumpkin, and do it in 90 days.

In addition to implanting gospel truths in the hearts of your pupils, by the help of this card system you will help them to form good habits, such as regularity in attendance, being on time, and bringing and using their Bibles in the Sunday School class. It will also teach them to be faithful in the preparation of the lesson, in bringing an offering, and remaining for church.

Teach your children and youth to do these things, and they will be deeper-life Christians, more valuable to the cause and to themselves as they grow older. Please consider seriously the use of this system in your School.

A GOOD IDEA

Brother A. L. Thomas of Onalaska, Washington has a way of preserving his Evangels as they come week by week. We pass the idea on.

He buys a 25c scrapbook cover, and as the papers come in week after week he punches the

paper at proper places, unlaces the cover and puts the laces through the punched holes, then relaces. At the end of a half year he has a bound volume of Evangels. Then a new scrapbook cover must be bought and a new beginning made.

INFIDELITY CANNOT GIVE PEACE

A man who was in the northern army in the Civil War said that in the same company was a very loud-spoken infidel.

On the second day of the battle of Pittsburg Landing the latter said to his comrades in the morning, "Boys, it seems as if I was going to be shot today."

"Oh," they said, "nonsense; it is nothing but superstition. You are not going to be shot."

"Well," he said, "I feel very strange. I feel as if I was going to be shot."

At last they were lined up, waiting for the word of command, "Forward, march!"

Up the hill they went, and just as they reached the crest a fiery volley came from the enemy's guns. A bullet pierced the body of this infidel, and as he fell back into the arms of a comrade he threw his hands in the air, and cried, "O God, just give me time to repent!"

It only took one bullet to take the infidelity out of him.

RECORDS ARE VITAL

In these times of old-age pensions and possible army conscription, records are very important. Often church records are used for identification purposes. Sunday Schools and churches should use care in making records of births, conversions, baptisms in water, Baptisms in the Spirit, marriages, etc.

The Gospel Publishing House carries a complete line of baptismal certificates, marriage certificates, church and Sunday School record books, and individual record cards for Sunday School pupils. You should be familiar with these and make your record system as accurate as possible.—Gospel Publishing House, Springfield, Mo.

LOST! 3 OUT OF 4

Christ died for men as well as for women and children. The church needs men. Three out of four men in America never go to church. The best way to enlist a man in the church is to enlist him first in an informal class of men. Every church should have a bigger and better men's class.—*The Lookout*.

If you are interested in reaching men, send 75c for a sample package of our men's folder, "From Every Vocation Men Answer the Call." Send 25c for the book, "Building a Successful Men's Bible Class," by Earl Hanson Fife.—Gospel Publishing House.

DID YOU THANK HIM?

A kind uncle who had just returned from Paris brought his little niece a fine French doll. "Did you thank Uncle for the beautiful present?" asked her mother, as the little girl rushed into the house all aglow with enthusiasm over the new toy. "Yes, Mamma, but I didn't tell him so." This is the way with much of our gratitude. If you are thankful to God tell Him so. If you are grateful for the kindness of a friend express it, that the friend and you may be better for it.

FOR ALL

The missionary problem is a personal one. Every believer, in receiving the love of Christ into his heart, has taken in a love that reaches out to the whole world. On every member of the Church the great commission rests: **The gospel for every creature.** Let each of us begin with himself in seeking for the Church the restoration of the Pentecostal power for the work of conquering the world for her King.—Andrew Murray.

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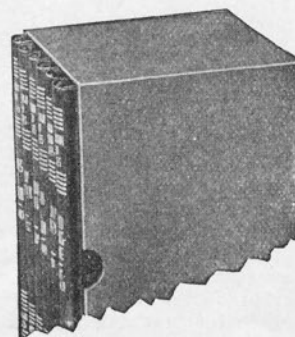
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QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Can a church enjoy Council fellowship without giving the church building to the Council?

Churches become affiliated with the General Council through the decision of the church. When this is done the General Council, through its Districts, has the right to approve Scriptural doctrine and conduct. In these respects the church is subject to discipline the same as a minister. As to the ownership of property, this is the right of the local church which is sovereign in conducting its local affairs. Each church holding property ought to have a roster where all those who are members have their names recorded. These members, at a properly called business meeting, ought to adopt a constitution and by-laws by which they are to be governed. There should then be proper officers elected, including a board of trustees who should be the custodians of the property for the church. The property should be deeded to the trustees, "in trust for the assembly," naming it. The trustees can deed or mortgage the property only when authorized by the assembly. The deacons could act as trustees. After the church is organized a careful record should be kept of all business transacted at any church business meeting. The resolution directing the trustees to mortgage or deed the property, is a necessary part of the muniments of title (the papers showing title), and when a certified copy of such order is recorded in the recorder's office it is shown in the abstract of title. For this reason and many others the records of church business meetings are vitally important and should be carefully preserved. They are the property of the assembly, and upon a change of church secretaries such records should be turned over to the in-coming secretary.

NEWS FROM EUROPE

We have just received this word from Brother Donald Gee, written from Great Britain: "It is lovely and comforting news that our American friends are praying for us at this time. This is a great service. I think however, that our American friends would be surprised if they could drop in and see how normal everything is. Food is plentiful, and the shops show the usual displays in attractive windows. Most folks seem to be taking the war in their stride. The morale of the people seems higher now that Britain stands alone. This is no time for boasting. We need God to deliver us. Much prayer is being made. May divine grace give repentance from sin. We have fine leadership from the throne, and a fine government. The spirit of the nation is just splendid. Pray on for us.

"Last week I had one letter from Stockholm. It took just two months to get here! (They used to come in two days.) All was well in the big Filadelfia church; souls were being saved all the time. I was also glad to hear that Brother Pethrus and others had visited Finland at the end of May, at the dedication of a big new Swedish (not Finnish) Pentecostal church in Helsingfors, so things must be settling down in Finland for this to have been accomplished. But I have absolutely no other news out of Europe. It is grand what you Americans are prepared to do for the missionaries. (Brother Perkin is being enabled to send financial help to Scandinavian, British, and Swiss missionaries that are cut off from their former sources of supply.) God bless you!"

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of September, 1940.

Bartlett, J. D., Ripley, Tenn.
Campbell, Leonard, Campton, Ky.

Close, Clifford B., Glendive, Mont.
Close, Amelia C. (Mrs. Clifford), Glendive, Mont.
Cox, Joseph E., Arlington, Ky.
Creek, Mrs. Mabel A., Stanberry, Mo.
Drumright, L. T., Trenton, Tenn.
Dudish, Ann, Simpson, Ky.
Frederici, Ann, Simpson, Ky.
Goldsberry, Ben H., Prescott, Ariz.
Harris, J. W., Covington, Tenn.
Heicksen, Martin H., Great Falls, Mont.
Hinton, Leo B., Butte, Mont.
Hoens, Fred E., Bettendorf, Iowa
Loosier, Arthur W., Bells, Tenn.
Moore, Thomas M., Scobey, Mont.
Payne, Chas. W. L., Mt. Hope, W. Va. (reinstatement)
Redman, Dolores Z., Taft, Calif.
Risner, Waldo E., Brooksville, Ky.

Schmidt, Anna K., Clay City, Ky.
Snelgrove, Harold J., Shamokin, Pa. (transferred from Newfoundland)
Webb, Edward Otto, Trenton, Tenn.

The following names were removed from the General Council ministerial list during the month of September, 1940.
Brady, Archie E., West Monroe, La. (deceased)
Branch, Robena, (Mrs. Alvin), Pasadena, Calif. (deceased)
Cockerell, J. M., Weatherford, Texas (withdrew)
Cockerell, Lois Ann (Mrs. J. M.), Weatherford, Texas (withdrew)
Foster, Walter, Greenville, S. C. (dropped)
Ramos, Joseph C., San Diego, Calif. (withdrew)
Reed, Theo F., Atlanta, Ga. (withdrew)
Reed, Viola A. (Mrs. T. F.), Atlanta, Ga. (withdrew)

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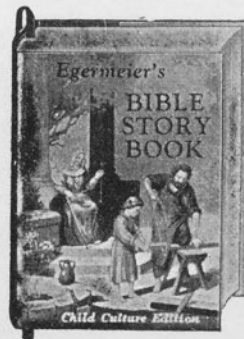
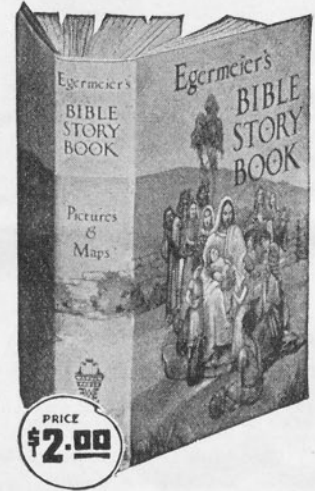
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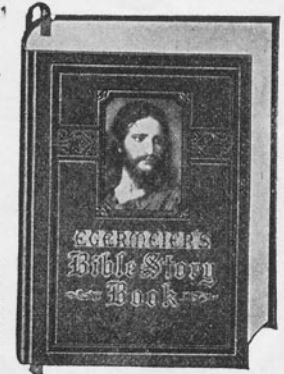
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REPORTS FROM THE REAPERS

BEEVILLE, TEXAS—We have been here a month in revival services, and have a building campaign now going on. Our Sunday School is increasing and our attendance in the open-air services is growing. We would appreciate a visit from any of the Council brethren passing this way.—Berry A. Findley.

BROWNFIELD, TEXAS—We have just closed a successful 4-weeks revival here. Eight people were saved, and 3 were baptized with the Holy Ghost. Three were saved the last night, and 7 of us tarried with one seeking the Baptism in the Holy Ghost until four o'clock in the morning. Mr. and Mrs. M. C. Cox were the evangelists.—A. W. Harris, Pastor.

DANVILLE, ARK.—Evangelist C. J. McCusky, 931 N. W. 12th St., Oklahoma City, Okla., was with us in a 3-weeks meeting, beginning Aug. 4, and the Lord blessed in a wonderful way. Twenty-eight souls found the Lord and 11 were filled with the Holy Spirit.

At present we are in a revival at Bauxite, Ark., several have been saved, and God has blessed.—Gene Turner, Pastor, Bauxite; formerly pastor at Danville.

BALD KNOB, ARK.—We have just closed a 6-weeks meeting here. Fifty-five were redeemed from sin, 15 received the Baptism in the Holy Ghost, and about 20 followed the Lord in water baptism. This is a new field and God is blessing in a wonderful way. G. H. Goodin, pastor at Kensett, was with us in the first two weeks. We have started a Sunday School, and there were 61 in attendance the second Sunday. We are undertaking to build a church.—Robert Johnson, Pastor.

MERCER, MO.—We have enjoyed a 3-weeks revival with Evangelist Fay Hutchinson, Paris, Ark., doing the preaching. The Lord blessed in the salvation of souls, and the church was built up in every department. At the close of the meeting, 7 names were added to the church roll. Among those who were saved and joined the church was a school teacher. Brother Hutchinson is a graduate of Central Bible Institute, and our church feels he is one of the best evangelists we have ever had here. We are encouraged to press on. Our people have a mind to work.—J. C. Snyder, Pastor.

McKINNEY, TEXAS—We have enjoyed a blessed revival conducted by J. B. Smith and his son and daughter, Edwin and Inez, of Teague. God met us from the start. Sixteen were saved or reclaimed, 8 received the Baptism in the Holy Ghost, 15 united with our assembly, and 15 were baptized in water. The church was stirred to real revival fervor and greatly encouraged to press on for God. On rally day, sometime ago, we had 501 in our Sunday School. We now have a regular attendance that ranges near the 200 mark each Sunday.—Earl J. Rogers, Pastor.

SPARTANBURG, S. C.—Sunday, October 13, 1940, is to be a day of great rejoicing for the members and friends of the First Assembly of God, for on this day we are to dedicate our new church building.

Constructed of native flint rock, the new auditorium is 49x70, with women's and men's prayer rooms. The old church is to be partitioned into Sunday School rooms. Two years ago Edgar W. Bethany succeeded our former capable and efficient pastor, Mrs. Mayme E. Williams, under whose leadership the assembly began to grow. Since Brother Bethany's coming the church and Sunday School have almost doubled. Contributing factors to this growth have been a beautiful spirit of unity and the invaluable services of our former Sunday School superintendent Louie E. Vaughn and our present superintendent J. S. Charles.—Harley A. Wright, Church Secretary.

DILLARD, OKLA.—We have enjoyed a very successful revival with Mrs. Bessie Adams, of Ardmore, as evangelist. God moved in a gracious way. In 3½-weeks, 34 were saved, 26 received the Holy Ghost Baptism, 28 were baptized in water, and 21 came into the church. This assembly is hardly a year old, and God is blessing wonderfully.—Mrs. Ruby Holland, Pastor.

LONGVIEW, TEXAS—We recently closed a successful tent meeting conducted by Evangelist O. P. Cunningham, Box 472, Kilgore, Texas. God's blessing was upon the meeting and many new friends were made, many of whom are being saved and filled with the Spirit in our present revival with J. R. Goodwin, of Marshall. Brother Cunningham is now devoting his entire time to the evangelistic field, having a new tent and a public address system.—Lester P. Summers, Pastor.

CAMBRIDGE, MINN.—Since last January, this tabernacle, formerly on the ground, with a sawdust floor, has been raised on to a foundation and a beautiful hardwood floor laid. An apartment has been constructed in the rear of the tabernacle for the pastor's residence, and a new chimney built. A Daily Vacation Bible school was conducted in July, and this summer the Lord saved 8 people in our regular services, and filled 7 with the Holy Spirit. We are praising the Lord for a steadily increasing attendance and interest in our work. This is a community of unusual opportunities, as there are only two other churches here, and the population is over 1,600. I have been pastor here since January, 1940.—Donald M. Edson.

NORTH HOLLYWOOD, CALIF.—Three years ago the church was in debt \$4,400, and there was an average attendance in the Sunday services of around 75. That debt has since been paid. The church became too small to accommodate the people. Recently we spent \$3,200 enlarging our building, both the auditorium and the Sunday School department, and also including a C. A. chapel which seats 100. Our Sunday School attendance at

present averages 275. The entire church, including the young people, co-operated with the pastor and the evangelists to make this report possible. We have also spent about \$1,200 on new furniture and equipment, including 300 new seats, air conditioning, and indirect lighting. To give an idea of how our people respond, we asked them for \$1,000 on the above equipment, on a Sunday morning, and in eight minutes they gave us \$1,040 in cash. Pastor and Mrs. F. T. Curry.

HOUSTON, TEXAS—Nine months ago, the C. A.'s of the Houston Section gave us their tent for use in the Cottage Grove Addition, in the west end of Houston. Our tent was erected and we began a revival. God blessed, and we started a Sunday School with 19 persons, including boys and girls. We carried on for 8 months in the tent, until we had the means to lay the foundation for a church. August 25 we had our first Sunday School in the new building, with an attendance of 94. On September 1 the attendance was 102.

Then we called Evangelist and Mrs. Ossie B. Jones, of Corpus Christi, to conduct a revival. Brother Jones pushed the Sunday School, and the record was broken the following Sunday with 109. On the closing Sunday there were 121 in Sunday School. Ten people were gloriously saved, 2 received the Holy Ghost Baptism, and 2 men were delivered from the tobacco habit. We are finishing the outside of the church this week.—Pastor and Mrs. M. A. Lake.

Plan Christmas Services Early

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THE HOLY NIGHT

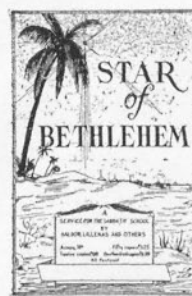
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COMING MEETINGS

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

TULSA, OKLA.—Home Garden Church, Oct. 15—; N. W. Webb, Plainview, Texas, Evangelist.—John R. Waldron, Pastor.

FARGO, N. DAK.—Meeting in progress; Evangelist and Mrs. Elwin Argue in charge.—R. L. Brown, Pastor.

GARY, IND.—Nov. 6—17. Wallace G. Ross, Bellflower, Calif., Evangelist.—J. D. Menzie, Pastor.

SHARON, KANSAS—Oct. 27—; Guinne Brown, Evangelist.—Claud L. Myers, Pastor.

SIOUX FALLS, S. DAK.—Sept. 29, for 3 weeks; Louis O. Rynning, Rockford, Ill., Evangelist.—Arthur F. Berg, Pastor.

CHICAGO, ILL.—2715 W. North Ave., Oct. 15—27; Evangelist L. D. Doss, Speaker.—J. Robert Ashcroft, Pastor.

SHOOKSTOWN, MD.—Oct. 15—Nov. 3; Merrill Johnson, Hiawatha, Kansas, Evangelist.—Peter Bedzyk, Pastor.

LYNDEN, MO.—Oct. 20—; Silas S. Rexroat, Grand Island, Neb., Evangelist.—Russell Rexroat, Pastor.

SILURIA, ALA.—Oct. 21, for 2 weeks; A. T. Hickman, of Birmingham, Evangelist.—O. C. Hickman, Pastor.

GLADWIN, MICH.—Oct. 20, for 3 weeks or longer; Mr. and Mrs. Seth Balmer, Evangelists.—Ellis Biggs, Pastor.

FT. WORTH, TEXAS—1326 Jennings Ave., Oct. 29—Nov. 17; Roy P. (Frosty) Foster, Evangelist.—A. C. Bates, Pastor.

NEWARK, N. J.—Bethel Pentecostal Church, Oct. 13—Nov. 3; Kenneth Haystead, Sacramento, Calif., Evangelist.—R. S. Armstrong, Pastor.

NEPTUNE, N. J.—5th and Ridge Ave., Oct. 20—Nov. 3; Nimrod Park, Little Neck, N. Y., Evangelist.—Irving H. Meier, Pastor.

SPRINGFIELD, ILL.—Oct. 20—Nov. 10; Mr. and Mrs. Gideon O. DeMerchant, Evangelists. H. T. Owens is pastor.—By Evangelist.

CLINTON, IOWA—1st Ave. and 5th St.; Oct. 21, for 3 weeks or longer; Evangelist and Mrs. Hans Bretschneider.—C. E. Thompson, Pastor.

BEAUMONT, TEXAS—Avenue A and Wall St., Oct. 22—; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—N. Dawson, Pastor.

KALISPELL, MONT.—2nd Ave. and 4th St. W., Oct. 8—; Jimmie and Madge Mayo, Evangelists. Broadcast Sunday 2:00 p. m.—G. O. Baker, Pastor.

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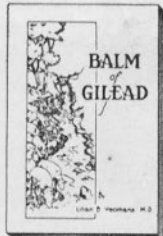
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NEWARK, DEL.—Grace Pentecostal Church, Oct. 13—27; Howard Hardt and Son, Evangelists.—B. F. Crane, Pastor.

BENTONVILLE, ARK.—Rocky Comfort Assembly, meeting in progress, for 2 weeks or longer. Frances Berkhiser, Pawhuska, Okla., Evangelist.—Neil Sawrey, Pastor.

LEVELLAND, TEXAS—Oct. 20, for 3 weeks: Myrtle Wolford and Fredonia Amerman, Evangelists.—James Plant, Pastor.

ERIE, PA.—Oct. 13—27; J. Vera Ludlam and Margaret E. McMillan, Evangelists. Norman T. Spong is pastor.—By Evangelists.

WOODBINE, IOWA—Oct. 6, for 3 weeks or longer; W. Keith Reed, Grand Island, Nebr., Evangelist. J. Tacy is pastor.—By Evangelist.

CLARKS SUMMIT, PA.—Oct. 15, for 3 weeks or longer; Milton W. Richards, Wilmington, Del., Evangelist.—William L. Devereaux, Pastor.

WILLIAMSTOWN, KANSAS—Oct. 6, for 2 weeks or longer; Mr. and Mrs. Lloyd Logan, State C. A. President, Evangelist.—Ernest and Ruth Henley, Pastors.

OSKALOOSA, IOWA—Oct. 8, for 3 weeks or longer; Ernest L. Powlesland, Seattle, Wash., Evangelist. James C. Davis is pastor.—By Evangelist.

WINDSOR, ONT.—London and Bruce Sts., Oct. 15—Nov. 3; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Frank R. Jolley is pastor.—By Evangelists.

WILMINGTON, DEL.—Deeper Life Convention, 908 West St., Oct. 13—20; John Wright Follette, Speaker.—R. P. Hughey, Pastor.

KANSAS CITY, KANSAS—7th and Riverview, Oct. 6—27; Evangelist and Mrs. F. A. Sturgeon in charge.—H. B. Garlock, Pastor.

KNOXVILLE, IOWA—Meeting in progress; Karlene Burt and Lillian Crouse, of California, Evangelists.—Chas. E. Long, Pastor.

LONGVIEW, WASH.—Revival Tabernacle, on Oregon Way; Sept. 29, for 3 weeks or longer; Percy and Dorothy King, "Kings' Musical Messengers," Niagara Falls, N. Y., Evangelists.—Guy DeVries, Pastor.

INDIANAPOLIS, IND.—Laurel Street Tabernacle, Oct. 21—27; E. H. Chamberlain, formerly of Granite City, Ill., Speaker. Oct. 28—Nov. 30, Evangelist and Mrs. John Scraggs, Fairmont, Calif.—J. L. Price, Pastor.

FALL CONVENTION

BISMARCK, N. DAK.—The Annual Fall Convention of the North Dakota District will convene at Bismarck, Oct. 15—17. The 3 days will be devoted to spiritual meetings with special emphasis on prayer and seeking God. The Credentials Committee will meet those desiring credentials.—Herman G. Johnson, District Superintendent, 723 1st Ave. N., Jamestown, N. Dak.

TEXAS DISTRICT CONVENTIONS Ft. Worth Section, Oct. 17—18, Bridgeport; Tyler Section, Oct. 22—23, Longview; Lufkin Section, Oct. 24—25, Nacogdoches; Beaumont Section, Oct. 29—30, Saratoga; Houston Section, Oct. 31—Nov. 1, Evangelistic Temple, Houston; Yoakum Section, Nov. 5—6, Port Lavaca; San Antonio Section, Nov. 7—8, Assembly at 1216 Kenedy Ave., Corpus Christi; Valley Section, Nov. 12—13, Edinburg; Austin Section, Nov. 14—15, North Austin Assembly, Austin.

All conventions begin at 10:30 a. m., with two services daily. All ministers and workers urged to attend. For information write District Superintendent F. D. Davis, Route 1, Box 420, Ft. Worth, Texas.

ARKANSAS DISTRICT COUNCIL

The 27th annual session of the Arkansas District Council will be held at Camden, Ark., Oct. 14—18. General Superintendent E. S. Williams will be present. A. W. Tanner is host-pastor.—Robert C. Sellers, District Secretary, Box 436, Hot Springs, Ark.

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

PAINESVILLE, OHIO—Zone C. A. Rally, Salvation Army Hall, 240 E. Main St., Oct. 28, 8:00 p. m.—Howard Wilde, Pastor; Alice H. Snyder, Secretary.

TURLOCK, CALIF.—C. A. Convention, Northern California and Nevada District, High School Auditorium, Nov. 9—11. Revival campaign, Nov. 11—; George Hayes, Evangelist.—H. E. Alford, Pastor.

ST. LOUIS, MO.—Sunday School Rally, St. Louis Section, Marcus and Page Aves., Oct. 20, 2:30 p. m., Fred Lohmann is pastor. Special speakers, singers, and music.—Elmer J. Boettcher, Secretary.

MARSHFIELD, MO.—Springfield Sectional Fellowship Meeting, and Sunday School rally all day, Oct. 21. Bring basket lunch.—Earl J. Hance, Springfield, Mo., Secretary.

TRINIDAD, COLO.—San Luis Valley Sectional Prayer Conference, S. S. and C. A. Rallies, Oct. 22—24; Mr. and Mrs. J. L. Schaffer are pastors.—J. E. Austell, District Superintendent, 3700 S. Broadway, Littleton, Colo.

CHICAGO, ILL.—Pentecostal Young People's Fellowship Rally, 70th and Stewart Sts., Oct. 26, 7:45 p. m.; Metropolitan Detroit C. A.'s speaking and playing Brass Quartette.—J. Robert Ashcroft, Chairman, 4647 N. Monticello Ave., Key, 0883.

CAMBRIDGE, MINN.—Sectional Fellowship Meeting, Gospel Tabernacle, Oct. 14. Services 2:30 and 8:00. I. O. Miller, Dean of N. C. B. I., will speak at each service. Special music and singing from Bible school. Evening meal will be served.—Donald M. Edson, Pastor.

ELMER, MO.—Fifth Annual Fellowship Meeting, Oct. 15—17; District Superintendent Roy E. Scott, Special Speaker; other District officials expected. Free entertainment to all visitors. Services also on Monday night.—V. Lenzy Hertweck, Pastor.

ATLANTA, MICH.—Northern Michigan Fellowship and Business Meeting, Full Gospel Church, Oct. 21. Services 2:00 and 7:00. Annual business meeting between services. District Superintendent G. F. Lewis will be present at all services. A hot dish and drink will be served by local church; bring lunch, cups, and silverware.—J. E. Englehardt, Secretary.

OPEN FOR CALLS

Evangelistic or Pastoral

F. J. Young, Route 1, Sutter, Ill.—"About 10 years' experience in both phases of ministry. Wife and I travel together." Ray Hill, 2251 Berger St., Bakersfield, Calif.—"Have pastored a small church this summer. Am affiliated with Southern California District Council."

MISCELLANEOUS NOTICES

NEW ADDRESS—1035 W. Walnut St., Rogers, Ark.—Omer and Ethel Jarrell.

NEW ADDRESS—1118 West 11th St., Grand Island, Nebr.—Pastor and Mrs. B. H. Armes.

NEW ADDRESS—P. O. Box 23, Nocona, Texas. "We have accepted the pastorate here."—Mr. and Mrs. Roy B. Quillin.

NEW ADDRESS—Peerless, Texas. "I have accepted the pastorate here. Council ministers passing by are welcome."—H. E. Brannoch.

NEW ADDRESS—401 N. 8th St., Grand Forks, N. Dak. "I have accepted the pastorate of the Gospel Tabernacle here."—Edwin N. Oster.

NEW ADDRESS—2918 N. 19th St., Waco, Texas. "Have resigned the pastorate at Corsicana to begin a new work here."—H. G. Weathers.

WANTED—Evangelists, Gospel Gleaners, Intermediate Boys and Girls, and other papers for free distribution among the un-saved.—Paul W. Klinger, 42 N. 7th St., Shamokin, Pa.

BROADCAST

"Healing Revival." Oklahoma Network, Inc., Stations KADA-Ada, KBIX-Muskogee, KCRK-Enid, KGFF-Shawnee, KOME-Tulsa, Mondays, Tuesdays, and Wednesdays, 7:15—7:30 a. m.—Clara Classen, Evangelist, Route 3, Enid, Okla.

MISSIONARY CONTRIBUTIONS

September 25—30 Inclusive

Table listing missionary contributions from various churches and assemblies across different states, including Alabama, Arizona, Arkansas, California, Colorado, Delaware, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, and Missouri.

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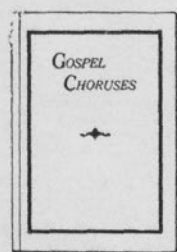
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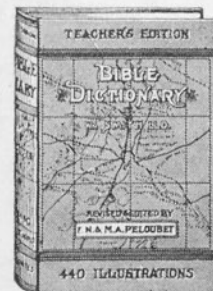


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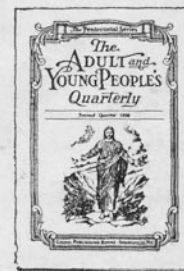
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