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NOT BY MIGHT, NOR BY POWER,

FILE COPY

BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Victory Over All the Power of the Enemy

THE Lord is a God of war. Exodus 17:16. The might of Samson and the victories of Samson were just the overflow of the might of God. God's people were oppressed by warlike enemies. God had to interfere and He chose a man—a weak thing. And the man chose a contemptible thing—the jawbone of an ass. The man in God's hand and the ass's jaw bone in the man's hand! The enemies of God were whipped slain by the jawbone of an ass. The weak things, the contemptible things, the despised, bring to nought things that are! And God is today taking up weak women and ignorant men to thrash, to defeat, nay to consign to the abyss, the enemies of God, and the enemies of God's people.

We read of Samson, "his anger was kindled." Judges 14:19. There is a righteous anger. And the Spirit of the Lord came upon him and he did exploits. God wants His Samsons today on whom the Spirit of God can come in a similar way. The Spirit of God is so mighty, that if He can only find vent there will be no difficulty in overthrowing all the forces of the enemy. God must have His Samsons because the enemy is encroaching. He is encroaching all around.

A man chosen by God is also a mark for the enemy, a special mark, because he is destroying his kingdom. And he sends the messenger most likely to trap. In Samson's case it was Delilah. Judges 16. She did not succeed at first, but the fourth time she did. The three warnings previous should have been sufficient. But he paid a cruel price for his faithlessness. But God did not utterly forsake. The prison did its work, his hair grew again and his spiritual life was restored. God's Spirit once more came upon him.

The enemy made sport of the man of God, blind and helpless, but they forgot God. The lords of the Philistines gathered together to offer a great sacrifice to Dagon their god, and to rejoice, for

they said, "Our god hath delivered Samson our enemy into our hands." All the lords were there. The nation's government came for the occasion, and thus Samson came in contact with the rulers and leaders in a way that he never could have done, going up and down the country. He cried to God. The mighty Spirit of God came upon him, and he overthrew the temple. Thousands were slain and the heads of the nation were wiped out. The Spirit of God and the people of God were vindicated. The instrument was destroyed, but the Spirit of God was not bound or destroyed. The spirit of Samson returned to God who sent it.

How they made sport of him, but he kept quiet. He made no reply. But he was waiting on God, and God heard. Better for the enemy had they never led him captive. His capture was their overthrow.

How the enemy exulted when Christ was bound by the high priest. "We have him now!" They made sport of Him, and they did whatsoever they listed to Him. They crucified Him, and said, "It is finished." But with a louder cry the Son of man and Son of God cried, "It is finished!" Finished! God's provision for the salvation

of the race was consummated with that cry, "It is finished." And He brought to naught more in His death than in His life. All the lords, rulers and governors of the enemies of God's people and of God Himself. Better for them that they had never bound Him, never led Him away from the garden. But God triumphed.

Samson's work ended at his death. Christ's real work commenced after His death. For after His resurrection He received the promise of the Father, and poured forth the Spirit on the one hundred and twenty. In that sermon of Peter's, at the voice of a man, a man who previously was frightened of a maid, three thousand persons trembled and were snatched from the kingdom of the enemy.

Jesus died and rose again and received the promise to undo the kingdom of Satan and to build up the kingdom of God. Psalm 110:1; Hebrews 10. This power, the Spirit, is being poured out and is at the disposal of the saints today. But they have to mind the leakages, and beware of the Delilahs. God's Spirit is seeking channels today to overthrow the spiritual Philistines.

In Samson we see the exuberance of divine strength overflowing. Excess! And the apostle says, Don't have excess of wine, and do strange antics; be filled with the excess of Spirit and do strange deeds. God wants Pentecostal drunks these days. A drunken man often has more natural strength than others, and it frequently takes a number of men to hold him down. And a man filled with the Spirit of God has supernatural strength, and no amount of men shall hold him down. The God of Samson, the God of Peter, is the God of the saint today. It is written, "Thou shalt not limit the Holy One of Israel;" it might also be written, "Thou shalt not limit the Holy One of Pentecost." Some would not do the former, but they do the latter.

God wants His Davids who are itching to fight
(See Page Four)



Some Day and It May Be This

*Some day will be the last
For the toiling and the trying,
For the heartaches and the sighing,
For the weeping, and the dying—*

*In a moment all is past!
Some day, such as this,
In a moment the skies sunder!
In a moment caught up yonder!
Oh, the rapture and the wonder—
We are with the Lord in bliss!*

*Some day will be the last
For the Church's long affliction,
Striving for earth's benediction,
Mourning for her Lord's rejection—*

*In a moment all is past!
Some day, such a day as this,
Suddenly, the Lord descending,
Victory His steps attending,
Suddenly the conflict ending—
Share we His triumphant bliss!*

*Some day will be the last!
Keep us, Lord, from idly throwing
Hours away, so quickly going;
Let us use each moment, knowing
Sunset shadows lengthen fast.*

*Some day—and it may be this—
In a moment work is ended;
No more marr'd, and no more mended;
Past the time for work intended—
Wheels and whirl of labor cease!*

—Elizabeth Padfield

The Clean and the Unclean

7. J. Jones at the Interstate Camp Meeting

Scripture reading: Lev. 11:1-12.

I believe these verses are as much inspired as John 3:16 or Acts 2:4. The Holy Spirit caused them to be written. Behind the literal is always the spiritual. In this scripture we see that the clean animals were to have two distinct marks which should be combined, and the fish must have two distinct marks which must also be combined.

Exodus is the book of Redemption, it tells you how to get out of Egypt—through the blood of the Lamb. The next thing after you get out of Egypt is Leviticus, which tells you how to walk with God. One of the requirements in Leviticus is holiness. I am glad that Leviticus follows Exodus.

The distinction—the separation in the Old Testament was in the flesh. But in the New Testament the separation is in the spirit, in this sense: these animals typify certain individuals and their dispositions. The vices and virtues of men are set forth by animals. I often think the whole creation has been specially created of God to teach us spiritual lessons. For instance, Jesus said, "Go ye, and tell that fox. . . ." Do you think He meant a four-legged one? No. He meant Herod, who was as sly as a fox. You can have two-legged foxes! Then again, He called the Pharisees vipers, because the characteristics of a viper could be felt and heard in their talk.

Humanity is divided into those who are clean and those who are unclean. We must be careful that we do not contact the unclean. But do you know what God is doing? He is changing pigs unto sheep. God can change the nature and change the disposition of people and give them an eagerness to please Him. When Jesus said, "Neither cast ye your pearls before swine," He meant to say there are men who have a swinish disposition, who are after earthly things only.

He said they will "turn again and rend you." They have no appetite for spiritual things; they have to be renewed before they can appreciate the pearls. "Neither cast ye your pearls before swine." That does not mean that we are not to preach the gospel to the unsaved, but that there are deep, precious truths that follow on. You cannot cast these pearls before unregenerate people; they must first have a nature that longs for them.

When Jesus said, "Give not that which is holy unto the dogs," He meant to say, give not that which is holy to people who have not been born again. Paul in writing to the Philippians said, "Beware of dogs." He did not mean the four-legged ones. He meant to say there were tearing, defiling, snapping, quarrelsome people who were like dogs. He said, "Beware of those." "Beware of evil workers."

Again, in the 20th chapter of Acts, speaking to the Ephesian elders, Paul said: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my

departing shall grievous wolves enter in among you, not sparing the flock." He was saying, there are people going about who are wolves; they are going to rend and split the flock.

So we have to find out if a person is a sheep, or a dog, or a wolf, or a lamb, or a fox. We have to find out about their habits, their disposition—whether they are saved or not. You can tell the nature of a person by his habits.

Jesus called His own people sheep—"My sheep hear My voice, and I know them, and they follow Me." The Lord's sheep have two marks, they are marked on the ear and on the foot. They hear His voice and follow Him. So you can find out in this way whether they belong to Him. A stranger they will not follow. Jesus referred to His people as lambs. "Behold, I send you forth as lambs in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." "Dove" speaks of innocency and purity, and sheep are clean because they have the two marks of cleanness, dividing the hoof and chewing the cud.

I am mentioning these things to show you that the distinction today is in the spirit. A man is either clean or unclean, saved or unsaved, loves the holy things of God or does not; and by his habits and likes and disposition you will be able to tell what he is. Tell me what books he reads, where he spends his time, what companions he has, and I will tell you what he is.

I believe the best key to the unfolding of the Scripture in regard to the clean and unclean is found in Acts 10. You know the story. Peter was a bigoted Pentecostal preacher, and he had confined his preaching to the Jewish people. But there was in Caesarea a centurion of a military band who knew how to pray. He prayed to God always and gave much alms to the people. One day when he was praying an angel said, "Cornelius!" He looked up and said, "What is it, Lord." The angel said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. . . . He shall tell thee what thou oughtest to do."

Why didn't the angel tell Cornelius? Because it is not an angel's job. It takes a saved man to tell the story as it should be told. The ministry of reconciliation has been committed to us. It is our job. So Cornelius sent for Peter.

But God works at both ends at the same time. He talked to Cornelius at Caesarea, and He talked to the Pentecostal preacher in Joppa. Peter was staying with Simon, a tanner. Dinner was not quite ready, and so he thought he would go up to the top of the house and have a bit of prayer. That is the way to do when dinner is not ready—go up and pray a little while. He began to pray and fell into a trance, and being hungry dreamed about eating.

He saw a great sheet knit at the four corners, let down from heaven. When he looked inside, he found it was full of all manner of four-footed beasts of the earth,

and wild beasts, and creeping things, and fowls of the air. And a voice said to him, "Rise, Peter, kill, and eat." Peter said, "Not so, Lord; for I have never eaten any thing that is common or unclean." You should never say, "Not so, Lord," because the word *Lord* means that He is the boss. It is a contradiction. If you acknowledge Him as Lord you cannot say, No. But Peter said, "Not so, Lord. I have never eaten anything unclean. When we were fishing and caught an unclean fish, we always threw it back again. Never in my life have I touched an unclean thing." But the voice said to him, "What God hath cleansed, that call not thou common."—"What God has cleaned up, don't you dare to call common." This was done three times.

Then the people from Caesarea came to the door and knocked and said, "Is there a Pentecostal preacher named Peter here?" They said, "Yes. Would you like to see him? He is up on the roof. He has just received a radio message from heaven." God had told Peter, "Three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing."

So Peter came down and talked to them and went to Caesarea and found Cornelius and a house full of people. He said, "You know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you." Cornelius said, "We are all here ready to hear whatsoever things God has said to you." There never was such a time to receive the Holy Ghost. Here they were. Peter could have told them to stand on their heads and they would have done it. They were so hungry for the Word of God. The Scripture says, "Open thy mouth wide and I will fill it." Peter forgot all about the barriers, the middle walls, the partitions; all were swept aside by the Holy Ghost.

In the vision God was preparing Peter to have fellowship with Gentiles, who were regarded as unclean. When God told him to eat of the things in the sheet, it meant that he was to have fellowship, praying and rejoicing with Gentiles whom he regarded as unclean. "What God hath cleansed, that call thou not common." Glory to God! God has cleansed them and called them out of darkness into His glorious light. We can have fellowship and glorious communion with those who have been blood-washed and filled with the Holy Ghost.

There is no other fellowship on the face of God's earth like that of Spirit-baptized believers. In the natural, we eat for satisfaction, we eat for strength. The food is assimilated. In the spiritual sense, we must have spiritual satisfaction; we must have communion with God; and in order to do so we must eat the right things; we must have the right spiritual fellowship. If we do not, it affects our health. What are you eating, brother? What communion have you? What friends have you? What books do you read? Your spiritual health is affected by wrong spiritual food. Pray that God may help you to have fellowship and understanding and companionship only with those that have a like precious faith.

Now there are two marks of the clean animals. One mark is a divided or cloven hoof. The hoof is in two distinct parts so

it can climb to high places. David said, "He maketh my feet like hinds' feet, and setteth me upon my high places." He did not make his feet like elephant's feet. Why? An elephant's foot is not suited to climbing. Have you ever seen a camel on top of a mountain? It has a foot made for the desert. A camel is used to low places. But God has given us a foot so constructed that we can go upon the high places. Glory to God! The mountains ought to be our place, the mountain of separation. He maketh my feet like hinds' feet, so that I can climb to heights. Look at your foot and see if it is cloven. One of the marks of the clean is that they have feet especially suited for high places. Glory to God forevermore!

I believe when God saves us and fills us with the Holy Ghost, He makes it possible for us to rise to new heights, to mount up like the eagles. God in His mercy has given unto us exceeding great and precious promises, that we "might be partakers of the divine nature, having escaped the corruption that is in the world." "Whatever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? . . . He that is begotten of God keepeth himself, and that wicked one toucheth him not."

The next mark is "chewing the cud." A pig has a cloven hoof, but it does not chew the cud. Clean animals have a specially constructed stomach. They are not carnivorous, but herbivorous. A pig is a carnivorous animal. I believe chewing the cud means that God has given us a different nature. We cannot eat the dirty things we used to feed on. You know, the word used for chewing the cud is "ruminates," and that is a good word for it speaks about meditation. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." He "chews the cud," meditates over it, and talks to himself about it.

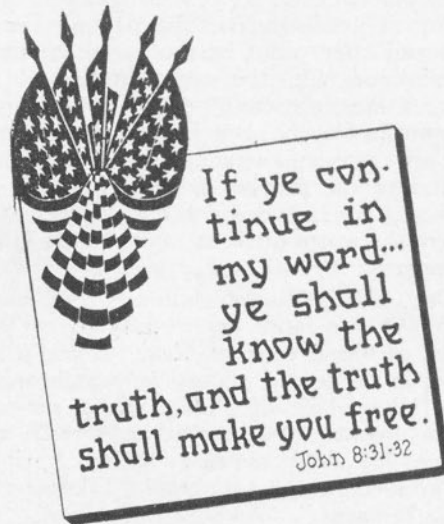
"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." Only by rumination. There are many books and periodicals that are corrupting us. It would be better to throw them away. We do not want to look at things that do not leave a good impression upon us. Let us be careful what we eat. And when I use the word *eat*, I take it you understand I am referring to the spiritual. God says, "I will put My laws in their mind, and write them in their hearts." That is to say, there is a specially constructed desire to comprehend and do the will of God. Paul says to the Philippians, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)" And then the next verse, "For our conversation is in heaven."

Beware of these crawlers, these rooters; beware of those folk who stick their nose in the earth and see nothing else. Have you ever noticed what little eyes a pig has?

His eyes are always looking down to the ground. But look at a deer, at those big eyes, looking up. "Lift up thine eyes." Hallelujah! Glory to God! Brothers and sisters, our citizenship is in heaven!

Have you ever read this verse: "Evil communications corrupt good manners." Weymouth's translation is, "Bad companionships spoil good morals." We need to take this to heart. Evil companionships corrupt good morals. You cannot, without being contaminated, fellowship with people who do not "eat" clean things.

Paul says to the Philippians, "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there



be any praise, think on these things." Feed on the good, and you will not have any appetite for anything else.

It would be a good thing for us to memorize some Scripture every week. It would occupy the mind and keep us from thinking of things that are not good. The Psalmist says, "Thy word have I hid in my heart, that I might not sin against Thee." The Spirit of God will take the Word of God and make it real to our hearts.

Let us ask ourselves this morning, "Do I love the holy things of God, or am I interested in unclean things? Do I love to feed on that which makes for heaven and godliness—the thing that marks the man or woman who is clean?"

Peter says, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire"—referring to people who have gone back to the old things. Listen to me. If sheep get dirty, they are miserable about it, they want to get cleaned up. But if it is a sow, even though it has been washed, the love of the filth is still there.

Let us look at these other verses. We come to the fish. In the 17th chapter of Revelation we read: "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Here the word "waters" represents humanity. Isn't it remarkable that there are such queer fish in the sea? There are clean fish and unclean fish. There are people saved, and people unsaved.

Now look at the marks. What are fins for? Fins are for propulsion. Finless creatures live in the dirt and mud. They are at the mercy of any tide. They drift.

They go with the tide. But the creatures with fins say, "That's wrong. We're not going with the tide." God has given them power to resist the tide. Now just see if you have any fins, will you? Remember that finless creatures live in the dark and dirt and mud, and are carried anywhere.

Clean fish are like those three men in the fiery furnace, stiff in the backbone. They are not spineless things like jellyfish, taking the way of the least resistance and wanting to steal away if there is a bit of fighting to be done. Listen. If we have to die, let us die shouting. The worst they can do is to kill us, and that does not hurt us—we are going to heaven anyway; we shall only land there a bit before time. It is not so bad down here if we can serve Christ, but Paul says it is better up there.

You remember when Sanballat and Tobiah, and the rest wanted Nehemiah to meet them on the plain of Ono, he said, "I am doing a great work, so that I cannot come down." He had a backbone that would not bend to compromise with evil. It did not matter how Sanballat and Tobiah entreated, he was doing a great work in rebuilding the walls of Jerusalem, and he would not listen to any scheme that Sanballat and Tobiah had to submit. A little later the son of Delaiah said, "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come and slay thee." But Nehemiah said, "Should such a man as I flee?" He showed his backbone.

When Daniel was forbidden to pray to God for thirty days, on penalty of being cast into the den of lions, he opened his window and I believe he prayed a bit louder from that time on. He said, "Lions or no lions, I am going to worship God." He had backbone. They say, "When you are in Babylon, do as the Babylonians do." That is a finless thing to do. God has given us fins.

I suppose you have seen some of the things they get out of the sea. One time I was in a fishing port early in the morning, and I saw the fishing trawlers coming in, and of all the things they took out of the nets—catfish, and all kinds of unclean things. You know as well as I do that we are living in a dirty world in which there are all kinds of dirty things. But God has given us power to overcome these things.

Paul says, "Let not sin have dominion over you." "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." Have you any fins? We shall not go very far unless we have fins. Some fellows have none. I think of Lot—the first thing he was in Sodom, and the next thing Sodom was in him. He was spineless; he went with the crowd.

Another mark of a clean fish is scales. The word *scales* is from the same Hebrew word that is translated "coat of mail." Brothers and sisters, are you encased in protecting scales so you can pass through the waters and be kept intact. Herring

(Continued on Page Five)

"Watchman, What of the Night?"

There are many anxious people in the world today. They are troubled as they see the world at war, and their hearts are failing them for fear, in anticipation of those things that are coming on the earth.

As we read the prophecies of Isaiah we learn that there were many anxious people in the world in his day. The empire of Assyria had risen. The purpose of the Assyrians was "to destroy and cut off nations not a few." God used them to be a rod of discipline in His hands, and how the various peoples chafed under the rod!

It was in the days of the devastations of the Assyrians that the troubled inhabitants of Mount Seir, the descendants of Esau, sent to Jerusalem and inquired of the prophet Isaiah: "Watchman, what of the night? Watchman, what of the night?" It was like the appeal of a sick man who has spent the night tossing on his bed in great agony, and who inquires, "What time is it? How far along is it in the night?" as this phrase in Isaiah 21:11 may be literally translated. The sick man is hoping that in the coming of the dawn his raging fever and constant pain will be abated.

Isaiah sent back the word, "The morning cometh, and also the night." The morning will come when there will be a measure of relief, yet I warn you that there is another dark night of tribulation that will follow.

But the prophet continues with a word of hope: "If ye will inquire, inquire ye: return, come." Isa. 21:12. This was a message to encourage every hungry soul in Edom. "If with all your heart you will seek for the way of deliverance, make inquiry of the Lord who will not fail to meet you. He bids you to return to Him who is the God of our fathers, the God of Abraham and of Isaac, from whom you children of Esau sprang. He says to you, *Come*, and He who delights in mercy will abundantly pardon you." And had they come to Jerusalem to inquire, the prophet doubtless would have given them a similar message of gospel as he gave to his own people: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

"The morning cometh!" So said the prophet. There came a bright morning of opportunity to the children of Esau, a time when the prophecy of Isaac to his son Esau was fulfilled: "It shall come to pass when thou shalt have the dominion, that thou shalt break his yoke (the yoke of Jacob) from off thy neck." Gen. 27:40. At this time Herod the Idumean, a direct descendant of Esau, was reigning under Rome in Jerusalem. But he was terribly disturbed one day when he heard the inquiry of strangers who came to Jerusalem asking, "Where is he that is born King of the Jews?" Herod loved darkness rather than light, and when he learend that Bethlehem was the prophesied place of birth of the promised King, he sent and sought to slay Him who came to be the Light of the world. He did not succeed. It was not long before

Herod himself departed this world for the place of outer darkness.

Opportunity to receive the light came to Herod's son Antipas who had the privilege of hearing John the Baptist preach. But he spurned the light that came, beheaded John and mocked Christ. However, God is not mocked. What Antipas sowed he reaped. He was later spurned by Rome, banished to Gaul, and died in great agony.

Another Herod was later given an opportunity to see the glorious light that flared up at Jerusalem on the day of Pentecost and later. But he too hated the light, killed James with the sword, and sought to bring a like fate on Peter, who was seized and put in prison. But God delivered Peter to his praying friends, and delivered Herod to the preying worms, who ate his flesh. And Herod went out to the place where the worm dieth not and the fire is not quenched.

But God in His longsuffering and mercy gave yet one more opportunity to yet one more of these sons of Esau, Herod's son Agrippa II, before whom Paul was brought. Read the whole of Paul's gospel message to this man as it is recorded in Acts 26, and notice his final appeal: "King Agrippa, believest thou the prophets? I know that thou believest." And Agrippa said, "Almost thou persuadest me to be a Christian," or "With but few words thou wouldest persuade me to become a Christian." Paul answered, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." You hear the echo of the old gospel given by Isaiah years before: "If ye will inquire, inquire ye: return to the God of your fathers, come to Jesus Christ who says, 'Him that cometh unto Me I will in no wise cast out.'" But, alas, there is no record of Herod's responding to this appeal of mercy.

"The morning cometh, and also the night." In the 34th chapter of his prophecy Isaiah foretells something of the night which is to come on the nations, the tribulation of

God's last-day judgments. This tribulation is to come upon all the Gentiles and especially upon the seed of Esau, who like their father always chose the temporal and the things of the flesh, rather than the eternal, the things of the Spirit. Isaiah warns them that God's sword would come down on Idumea in judgment. *The night is coming*—eternal night to all who reject and to all who neglect to receive so great a salvation that our God has provided.

We also are living in a dark hour of the world's history. We may well ask of a greater Prophet than Isaiah, "Watchman, what of the night? Watchman, what of the night?" How long will this night of misery, of violence, of war, of desolation, last? He has already told us of the morning coming, when the Son of man shall come in His glory, and all the holy angels with Him, to sit upon the throne of His glory, when He shall judge all nations; the morning when those who are meek and lowly like unto Himself shall inherit the kingdom and possess the whole world.

But He also tells of a night coming: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

The heavenly Watchman who foretells of that glad morning and also of that dark night, sends out His invitation to all: "If ye will inquire, inquire ye." If you desire to know the things of the Word, He will be so glad to teach you. He says to all who have strayed away from Him, "*Return*." He bids all who would partake of the water of life that He Himself provides, "*Come*."—S. H. F.

Victory Over All the Power of the Enemy

(Continued from Page One)

the giant. David was but a stripling, a shepherd boy, and the trained soldiers, his brothers, sneered at him. They thought the king must help! He lends his armor. But the boy, the man of God, wants to be free, to have liberty, so that he can throw stones. And that stripling not only felled the giant, but the armies of the aliens were put to flight. God is using Davids today, striplings, and the trained men He is setting aside. Oh yes, they are brothers. David recognized them as brothers, but they did not recognize him as a brother. He was just "a keeper of a few sheep." "We have a fine company—all trained." But training did not fell the giant. It was the Spirit of God and faith in God.

In these days of world war the Lord would not have us overly anxious. It was this same David who declared: "Fret not thyself because of evil doers, . . . they shall soon be cut down like the grass, and wither as the green herb . . . for yet a little while, and the wicked shall not be . . . but the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37.

Trials are the food on which faith grows. They are also the proof that God loves us.

PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

ASSOCIATE EDITORS
MYER PEARLMAN **CHAS. E. ROBINSON**
NOEL PERKIN **J. Z. KAMERER**

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A Murderer Goes Free

A True Story by Edith G. Dreyer

Mr. Kuo was in a dilemma. "What should he do?" The question was a serious one, for Mr. Kuo had confessed Christ publicly as his Saviour before the "Boxer" upheaval had broken out in North China. Then that bloody crisis had come, especially to the province "West of the Hills." Hundreds of Christians had suffered, many had been killed. Mr. Kuo, however, had been spared, but his two precious children had "met death" at the hands of one cruel man. The crisis had passed, and the tide of public opinion, fickle as usual, was now in favor of the surviving Christians. The murderer of his children had been apprehended, and now lay in prison. There was no question about that: the man was the murderer.

But there was another question and that was: "What should his attitude be, as a representative of Christ, to the murderer of his children?" The question was a pressing one. At any time the magistrate might send for him and bring the case up for trial.

Mr. Kuo knew that the Bible would tell him what to do, but he could not read it for himself. "What should he do?"

He busily prepared sweetmeats and bought cakes in an abundance. A few ounces of tea leaves was stored, and firing, sufficient to last for several days, was stowed away ready for use. With one last satisfied look at the larder, Mr. Kuo set off on his self-imposed mission to secure the services of a reader. He was prospered on his way, and early the next morning a man stood bowing at his door.

The necessary courtesies were gone through as rapidly as propriety permitted.

Eagerly Mr. Kuo seated his guest at a table already bountifully spread with cakes, melon seeds, candy and tea. His hands trembled, just a little, as reverently he placed his greatest treasure, the New Testament, before the learned teacher. Turning to Matthew chapter one, verse one, he explained:

"You know of the murder of my two children?"

"It is the talk of the town," the reader murmured politely.

Without noticing, Mr. Kuo continued: "I am greatly perplexed as to what my attitude, as a Christian, should be towards the murderer. This Book will enlighten me. Please read it out loud. Begin at the very beginning, and read it through to the end. I will give strict attention."

Through the hours of that day the monotonous sing song voice of the reader droned rhythmically through chapter after chapter. At frequent intervals he stopped for a sip of colorless tea or a bit of cake. It was then that Mr. Kuo would replenish the teapot while he thoughtfully shook his head and murmured in an undertone: "Forgive us our debts, as we forgive our debtors."

He paused for a moment.

"A mouthful of hot tea, honored sir?" he asked graciously. Then while pouring

the refreshing liquid he continued his audible meditations: "Lord, how often shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say not unto you, until seven times; but until seventy times seven."

Day after day the teacher read while Mr. Kuo gave keen attention. They paused only for the purpose of eating, drinking and sleeping.

A steady refrain seemed to pulse through the precious Book. It occurred in varied connections; spoken now by the Christ Himself, in that heart-rending cry from the very cross on which cruel hands had ruthlessly nailed Him, "Father, forgive them—for they know not what they do." Again, in Paul's pleading accents, "be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The teacher's voice read: "The grace of our Lord Jesus Christ be with you all. Amen," and ceased. Mr. Kuo remained wrapped in thought, then glancing up he asked: "It that all?"

The reader answered: "That is all—the Book has been read through."

The summons came, and Mr. Kuo responded. Calmly he sat as the magistrate, in graphic form, described the murder of his two treasures and told of the unquestioned evidence of eye witnesses that the prisoner at the bar was the murderer. At last, as is customary in inland China, the magistrate turned to Mr. Kuo and asked him to suggest the sentence which was to be pronounced on the murderer of his children.

Mr. Kuo replied that he was a Christian, and, as such, must live according to the precepts of the Holy Book. "The Holy Book," said he, "tells me to forgive my enemies."

The magistrate remonstrated, saying that such a thing could never be. Mr. Kuo quietly insisted that since the magistrate had asked him to suggest the verdict, he must abide by the Holy Book.

The magistrate hesitated. The court looked on in astonished wonder. Then resolutely the official raised his head and distinctly pronounced the sentence: "The prisoner is convicted of murder: but, for Christ's sake, the father of the murdered forgives him fully and freely. Release the prisoner."



The wages of sin is death,
but the gift of God is
eternal life through
Jesus Christ our Lord.

Rom. 6:23

The prisoner looked dazed as the handcuffs were removed. "FREE!"—"Yes, for Christ's sake, free."

The Clean and the Unclean

(Continued from Page Three)

have shiny scales. They come in schools, and when the sun shines on them they glisten like silver. These folk with fins and scales gleam in the sunlight, and it would not surprise me to see them some time jump out of the water and rise to meet the Lord!

But here it is. Scales keep out the dirt—in the world, but not of it. Just examine and see if you have any scales. Are the fins sticking out? We shall never get through all the dirt and scum in the world unless we have scales and fins. Look at Joseph. He had scales. He would not sin against God; he kept himself unspotted from the world. In the marvelous 17th chapter of John, the high-priestly prayer of the Lord Jesus, He said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil"—"encase them, garrison them, surround them with Thy power." He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. He is able to keep us. We must have fins, and scales; we must have the cloven hoof and chew the cud. We must have a heart that is clean in the midst of all the dirt that surrounds us. Come to the faithful Creator and He will not fail to make you a new creature, having cloven hoof and chewing the cud. He will give you fins and scales.

Love Wins

A Christian worker in Sweden opened a home for diseased and crippled children. One poor child was a mass of sores:—peevish, fretful, repulsive, and requiring constant attention. Perhaps—who knows—she betrayed her shrinking from him in her face. One day she was sitting in the verandah with the child in her arms. It was a sultry afternoon, and she fell asleep; she dreamed that she was the child; and that over her, with great love but gentle rebuke in His face, bent the Lord Jesus, saying, "If I can love you who are so sinful, can you not love that child?" She woke with a start, and found the boy looking at her with quiet, earnest gaze; and then, with a burst of Divine tenderness in her heart, she stooped and kissed him. With a startled look in his eyes, and a flush in his cheeks, instead of the usual fretful cry he gave back a smile so sweet as she does not expect to see again, she says, until that poor face shall stand in the throng that surrounds the Throne. The child was changed from that hour.

Evangel Boxes

Do you have an Evangel box in your assembly? They are provided free, if the church will take at least 12 copies weekly. There is a small compartment in which those who wish to purchase copies of the Evangel can place 2 cents when they take their paper each week.

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The Jew and the Church

By Ernest S. Williams

Where Hast Thou Been, Thou Jew?

It was God who separated the Jews to be a people for Himself. To be more specific, it was God who separated Abraham and his descendants to this end. Some are confused concerning the Jew, asking, Who is he? In our day we classify all Israelites known to us as Jews. But in reality this is incorrect. Abraham became the father of the Hebrew race. To his grandson Jacob were born twelve sons, to become known as Israelites, because they descended from Jacob, whose name was changed to Israel. At a later period in Jewish history ten of the tribes which descended from Israel broke away from the other two tribes and formed a nation often spoken of as Ephraim, because the tribe of Ephraim was the leading tribe. These ten tribes later were carried into captivity by the king of Assyria. The tribe of Judah, with Jerusalem as their Capital, constitute the true Jews or descendants of Judah, one of the sons of Jacob. Benjamin was another son, but the identity of his tribe seems to have been merged in Judah. It was the Jews who were taken captive to Babylon.

When Jeroboam separated the ten tribes in revolt against the government of Rehoboam, son of Solomon, and established the ten tribes into a kingdom, he erected golden calves for the people to worship. This was idolatry. Because of fidelity to Jehovah, whose temple was at Jerusalem, many from the ten tribes went over to the tribe of Judah and became merged in that tribe. Both James and Peter recognize the active existence of the entire twelve tribes in the days of early Christianity, addressing their Epistles to them. "James—to the twelve tribes which are scattered abroad." James 1:1. "Peter—to the strangers (or elect sojourners of the dispersion) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." 1 Peter 1:1.

Changed Conditions of the Jews

The history of Abraham, Isaac, Jacob and the descendants of Jacob, was largely that of shepherds and tillers of the soil until the Jews were uprooted by the Romans. It has been pointed out that the Phoenicians, and not the Jews, were the merchants of that time. It was circumstances that forced a new life upon the Jew. For many of these facts we are indebted to an English Jewish writer, Louis Golding, from whose works we take liberty to quote.

"The history of the Jewish people goes back now for some 3,500 years. During the first half of this period—they were a normally constituted people on their own soil, tilling the land, pasturing their flocks, engaged in a few very simple domestic industries." During this time "the trade of Palestine was monopolized by foreigners, the Phoenicians, who met with no domestic competition." "It was a little less than two thousand years ago that the condition of the Jew changed, and they ceased to be a normal people." "Because of Jewish revolts against the Roman rule in Palestine their property, largely that of land, was confiscated and tens of thousands of peasants were uprooted

from the soil and carried off as slaves into far distant lands, where a large proportion of them drifted in the end into the slums of the great cities. Hence the communities of Jews which sprang up tended to be, not agricultural but urban and industrial." "The Jews have been accused of being given to trade and commerce when that was the only course open to them since they had been driven from the land and refused the privileges of learning and the professions. Later, when the way was opened to them to receive learning and enter the professions, and they were accused of being given to trade and commerce and hated for the same, they naturally took up the professions and again were hated for doing so." Thus the Jew, since the time of Christ, has been hounded and hated, however much he tried to adjust himself to circumstances and fit into the world program.

Christian Persecution of the Jews

Most regrettable of all is the fact that Christianity has contributed so unmercifully to the Jews' woes. In the beginning of the Christian era both Judaism and Christianity were looked upon as rival Jewish sects. It was when the Church rose to ascendancy, through adoption of Christianity as the State religion under Constantine, that the Jews suffered at the hands of those who professed themselves to be Christians. "When Christianity became strong it insisted that a Jew must not be over a Christian. As a result Jews were forbidden public office, or to be employers of Christians. A Jew could not have a Christian housemaid nor a Christian apprentice. The Jew and the non-Jew must not live in the same house or on the same street. Out of this ostracism grew the Ghetto, usually the most undesirable part of the town." "As the Middle Ages advanced, all craftsmen became organized into guilds, which had the mon-

opoly of every branch of manufacture; and these guilds, with their social and religious, as well as economic, activities, would not admit a Jew. Neither was the Jew allowed to practice any branch of industry independently." Having been driven from the soil he was now driven from the trades. Add to this the constant accusation that the Jews were the crucifiers of Christ, and the brutalities which they suffered from those who claimed to be Christians, and one cannot wonder that the Jew looks with suspicion on those who profess the name of the Redeemer. What Jews need to see in Christians is the spirit of Christ in showing kindness and giving the gospel of His love "to the Jew first and also to the Gentile."

Earning a Living

When the Jew had been deprived the privileges of tilling the soil, laboring as artisans, and excluded from the ordinary pursuit of business how was he to live? "There is in all ages a traditional antipathy against the money-lender, and in the twelfth century it reached its height. Christian burial was refused all "usurers"—all who lent money however low the interest charged. What, then, was the unfortunate farmer to do who needed ready cash to tide him over until the next harvest, or the artisan when sickness made it impossible for him to earn the usual wages, or the merchant when he had some important transaction on foot, but lacked capital? Now while the Church forbade all usury, the Crown encouraged it. From the point of view of the King's private pocket, it mattered a good deal that the money lender, wherever possible, should be a Jew, and for this reason: the Jews were his private property—and he virtually compelled them to practice "usury." Thus in spite of their own bitter opposition, the Jews were driven into the calling of money-lending—so that the terms "Jew" and "money lending" became synonymous. The King used the Jew to suck up the floating capital of the country, and fleeced him for the benefit of the treasury."

"Later on two other characteristic Jewish occupations emerged. Though the merchant guild could prevent the Jew from trading in shop and market place, it could hardly regulate trade so closely as to prevent his peddling in the street or about the countryside. And though the craft guild could exclude the Jew from manufacture, it could not prevent him from buying and selling second-hand articles. Hence these two callings, peddling and dealing in second-hand wares (especially clothing) became, with money leading, the characteristic Jews' occupations for centuries. For upward of a thousand years the Jew was excluded from most normal economic activities. If he has not entirely succeeded in gaining his balance during the past hundred years, the fault is assuredly not his."

The Jew When Emancipated

With the emancipation of the Jew in Europe, which began about 1789, the Jew showed the qualities which were in him, giving to the world leaders in medicine, music, astronomy, literature, invention. The Jews

THE HOLY ONE OF ISRAEL

*O wondrous Jew! from Thine uplifted Cross,
The light of Heaven streams down;
And in that light, I see the God of love
Crowned, with a thorny crown.*

*Thou didst no wrong—as those, Thy judges, knew,
Yet wast Thou crucified; O wondrous Jew!*

*O perfect Man! in Thine unsullied life,
I see the life of God;*

*Thy thoughts and ways, above men's thoughts and
ways,*

As Heaven above the clod.

*Thy righteousness, no mortal mind could scan,
Unlit by Wisdom's lamp, O perfect Man!*

*O Son of God! in Thy victorious death,
I see the doom of sin;*

*That alien power that marred creation's face,
And ushered evil in.*

*Thy wounded feet on death and hell hath trod,
Thy hands possess the keys, O Son of God!*

O King of kings! the only Potentate,

Earth 'neath Thy rod shall rest.

*No longer force shall rule the nations, nor
Man be by man opprest.*

*But truth and equity their fruits shall bring
To Jesus' feet—One God, One Lord, One King.*

—F. Wiles, in *Jewish Missionary Magazine*.

awarded the Nobel Prize down to 1933 numbered fourteen, in addition to whom there were six half-Jews. Of the seven American prize winners two were Jews although the Jews in America number not more than three percent of the population. It was the Jew Ludwig who discovered digitalis, Solomon Stricker cocaine as a deadener of pain, Widal and Weill learned how to combat typhus. The Jew Mikowsky had a hand in the discovery of insulin for diabetes, Spior and Eilege discovered pyramidon and antipyresis, Oscar Liebreich discovered chloral hydrate a help to children who have convulsions, and Sigmund Freud developed psychoanalysis to assist those mentally disturbed. These and many more have been outstanding in the field of medicine. In the field of music there are Goldmark, Mahler, Mendelssohn, and Offenbach.

How Revival Came

Richard Baxter was one of England's greatest ministers. In early life, he went into a large parish and a community which was composed almost entirely of rich, cultured people. He found that the congregation was cold, and all was not as he had expected it to be in the ministry. He was disappointed and disheartened.

The young pastor said, "The way to save the church and this community is to establish religion in the homes of the community, and to build the family altar." Thus Baxter spent three years in his visitation and in his determination to establish a family altar in every home in that community. He succeeded amazingly, and this condition in the homes was the fountain head that filled his church to overflowing and started that magnificent ministry and life. Fundamentally, Christianity must involve the family relationship. You cannot have a thriving church without a family altar in the homes of its members. Baxter was right and proved it.

Thomas Boston was likewise a great minister but, unlike Baxter, he spent the years of his early ministry in the slums of a city among the poor people. There he discovered the same condition—the church was cold and empty. He had no influence. He was disheartened and discouraged. He said that the only way to save the church is to save the family. And he went all through that poor community and established family altars where they worshiped God in the home every day in the week. He built up the altars, and he says he spent three years doing it. And then Thomas Boston's church started to revive, and the community was filled with spiritual power and influence.

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

Strength, Security and Safety

The highest wisdom is found in the Son of the Highest. Human wisdom as compared with the divine is as a rush light compared to the sunlight. A ridiculous comparison, you say. What do you think of a rush light setting itself up against the sun? Put the candle in the full blaze of the noon-day sun. It collapses. It melts away.

Unto the humble, dependent, yielded, contrite heart, Christ is made unto that one wisdom. This humble one is conscious he has no wisdom but he has all wisdom. How? First, he has accepted life in place of death. He has passed from death unto life by accepting Christ as his life. That is the first and greatest act of wisdom. Then he searches the Scriptures, and he is made wise unto salvation. As he waits on Christ he has the mind of Christ. That is an unfathomable mind.

Solomon's wisdom was a reflection of God's, but Christ was the Wisdom of God. And he who has the mind of Christ can compare spiritual things with spiritual things. The saved "fool" is wiser than the unsaved philosopher. Poor Job with his boils, his poverty, and distress, was greater than the slick, comfortable, self-opinionated counselors and philosophers that came to bemoan his fate. The time came when they were glad of Job's prayers. And their philosophy did not wipe out all their sense, for they accepted Job as their intercessor.

Vain philosophy! Thus the Word defines worldly wisdom. Jesus Christ is a Rock of offense. He ever was and ever will be to the world. But the Rock, the rejected Stone, has become the Cornerstone. A Rock of offense to one, but a Rock of defense to the believer.

The conies are a feeble folk but they make their home in the rocks. Their defense is the munitions of rocks. Weakness, when it knows its weakness, can find strength, security and safety in the Rock. Be a coney.

The world by wisdom knew not God nor Christ. God has hidden His wisdom in the cross, and in the cross you will find the wisdom of God. Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! The cross is "an offense" to some, the preaching of the gospel "foolishness" to others, but God has ordained this plan to bring proud man down from his proud position that he may see himself as he truly is.

If man recognizes that he deserves death, in that recognition he will see life, because the Lord of life came to death that life may be imparted to him who is lorded over by death. God's wisdom is hidden in the cross. Life is hidden in the cross. Immortality is hidden in the cross. The remedy for sin, disease, defeat, world condemnation, is seen in the cross, and the world's salvation also. Satan holds the cross up as foolishness. God holds it up as life, wisdom, health.

"Paul! Are you a fool? Were you not taught in the schools? Were you not a scholar? And yet you say, 'I glory in the cross. I am crucified with Christ.' Paul, Paul, you are beside yourself. Much learning hath made thee mad."

"No! No! No! I was mad. I was going on a mad course. I was exceedingly mad against that way. But now I speak the words of uprightness, of truth, of verity. I gloried in what I was. Now I glory in what I am not. I glory in the fact that I am crucified with Him, and glory in Him who is the Son of God."

Paul the scholar, the logician, the philosopher, saw the Lord Jesus Christ, and he said, "What wilt Thou have me to do?" He was nothing, he knew nothing, he was willing to do anything. He became nothing, so that God could make him something. The writings of Paul the scholar are available to all scholars today, and they will be judged by the words of that scholar and the words of the Master of that scholar.

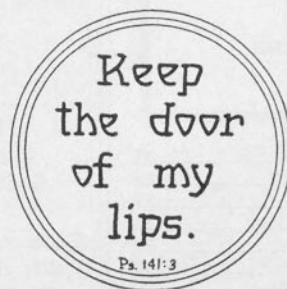
The rich man made the request that one be sent to his father's house to warn his brethren lest they come to the place of torment. He said, "If one went unto them from the dead, they will repent." But the answer came, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Those living in the days of Christ had a barrier erected to prevent their going to a place of torment. Today we have a double barrier, the words of Moses and the prophets, and those of the Lord Jesus Christ and the Epistles. Nay, an extra barrier, the experience of the members of the living church all down the ages.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

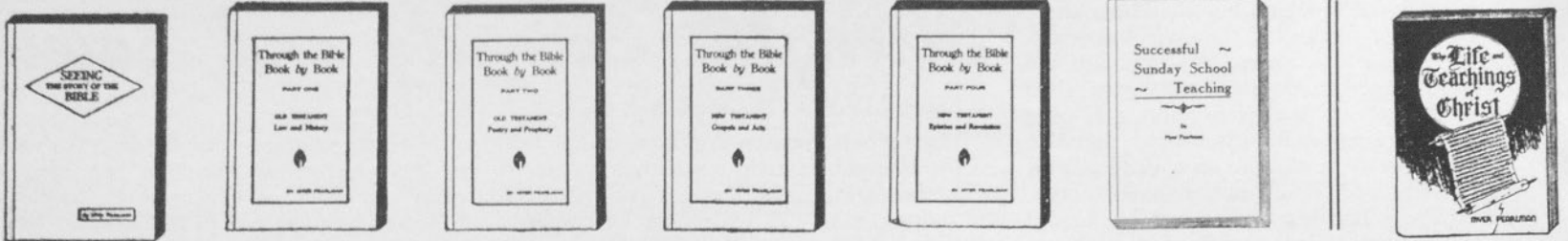
The words of life can be purchased for five cents. But some prefer to pay five dollars to learn the way of death.

The multiplicity of the Word of God in its 1,000 languages will be one of the most potent factors in the condemnation of those who are lost. The Lord Jesus says, "Search the Scriptures, for . . . they are they which testify of Me." John 5:39.

Do you want to know the depth of the love of God for you? Look at Calvary and see His Son there dying for you.



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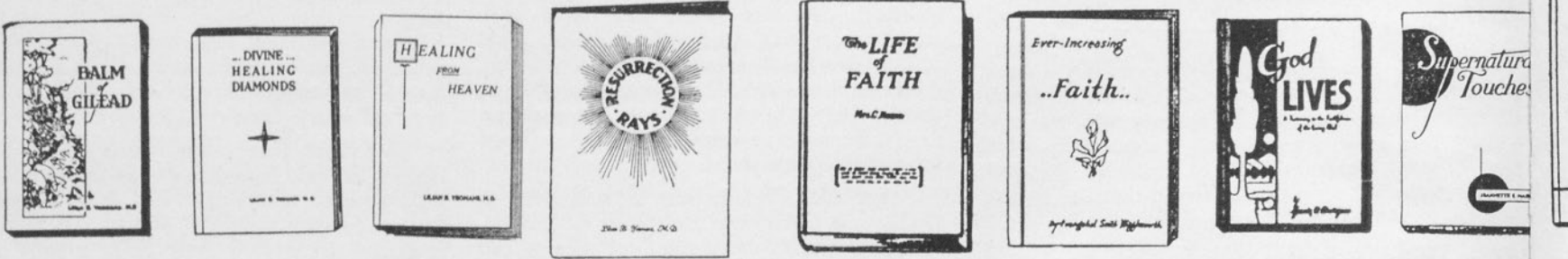


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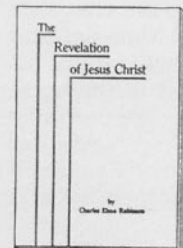
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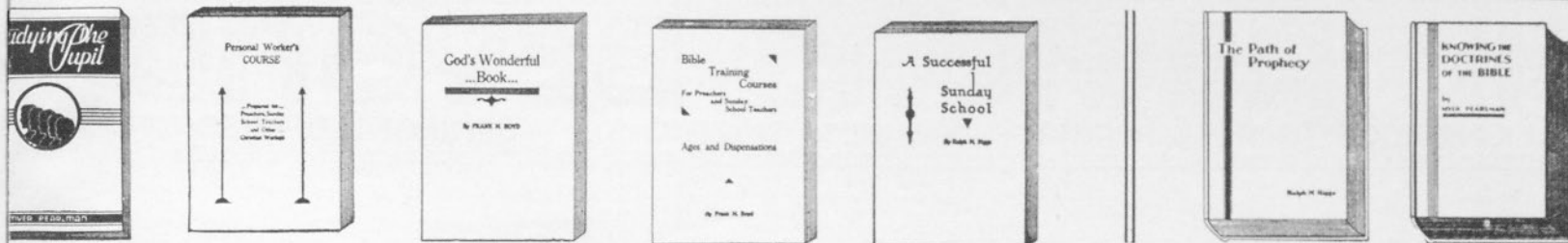
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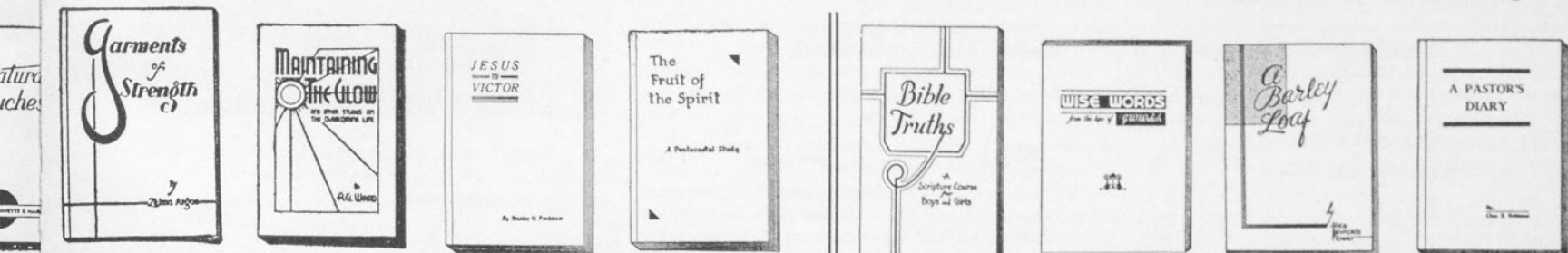
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El Salvador Bible Institute Closes Term

T. Burt Evans

Well, it is all over, and we do not say that with a sigh of relief but a breath of praise for what has been accomplished. "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward. They cannot be reckoned up in order unto Thee. If I would declare and speak of them they are more than can be numbered."—Psalm 40:5. And yet it is not "all over," but rather just the beginning. I am speaking of our Bible school term just ended.

Hungry for the Word

We had 34 students—8 from Guatemala, 3 from Honduras and 23 from this republic of El Salvador. You should have been with us this term. Day after day as the Word was taught we were conscious that it was like water being poured over thirsty land. We have seen students weep because they could not learn faster. We have seen them after "lights out" in the dark dormitory studying by the reflection on the wall of some outside light, or late at night sitting under a ten watt bulb that hung from an outside corner of the building for night protection, studying when they should have been in bed. Many of them can barely read and write but they have a deep love for the things of God and are mightily used by the Holy Spirit among their own people. We have thought often what an example of earnestness, hunger for the Word, zeal and sacrifice these boys would be to many in the homeland.

Graduation

As graduation time drew near the spirit in the school became more precious each day until during the last week there was a great brokenness and seeking for God. The graduation exercises were held Sunday afternoon and evening, November 17, at which time seven received diplomas. The Lord reigned supreme in the services. Some students had failed in their studies but that did not discourage them. With

a tear and a smile they expressed determination to return next year. Even after graduation many insist that they want to return, which is one reason that has caused us seriously to consider lengthening our course of study to three years. Yes, they appreciate the Bible school which you at home have made possible.

This year there was not space for another bed in the dormitory. The dining room was overcrowded and the boys often ate in two shifts.

What About Next Year?

We are expecting more students than ever next year. Seven from Guatemala and three from Honduras will be returning, bringing new students with them. There will be a larger number than ever from our own field of El Salvador. Nicaragua has had its own Bible school for several years since they could not unite with our effort due to the distance and lack of roads. This year new roads will connect us with them so that we are trusting next year to find the Nicaragua students joined with us.

What does all this mean? First, that God is blessing His work in this field. Second, that we must do all within our power to keep up with the growth.

The local church which is connected with the Bible school seats over two hundred. For months it has been packed and often people have been turned away.

All This Presents a Need

There is a fine lot adjoining our property, exactly what is needed. The native Christians already have begun to bring their small offerings in hopes that somehow it will be possible to purchase that lot and erect a new church. The lot alone will cost \$500.00 and we can look only to God to supply. If this lot could be purchased and a church seating five hundred or more erected, a great pressure in the work would be



T. Burt Evans and native worker (Arbizu) starting out on trip to native fellowship meeting in the mountains.

relieved in one move, and without any loss whatsoever. The present church building could be turned into larger dormitory space; the present dormitory would then serve as a larger room as well as an additional class room; and the present dining room would enable us to enlarge our bathroom facilities.

The Bible school is the "hub" of all our missionary effort for without training native ministers we can never bring these Central American countries to the knowledge of Christ Jesus as Saviour and coming King. Will you remember this need and ask God to meet it as He sees best? May the Lord bless you all!

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

Mr. and Mrs. Vernon L. Fullerton returning from Brazil, arrived in New Orleans December 16 after a calm and pleasant voyage. Their future plans are not definite but at present they are enjoying a time of much needed rest at the home of Brother Fullerton's parents. Mail should be directed in care of W. B. Fullerton, Anadarko, Oklahoma.

* * * *

Each passing week seems to bring added complications in regard to mail communication with some of our mission fields.

Mail directed to our Ivory Coast field has been returned to us since all ordinary lines of communication have been cut off. We are hoping however, that it may be possible to get some mail through by way of our Gold Coast mission. Even though mail communication is cut off, we are happy to report that thus far we have been able to get funds through by cable not only to Ivory Coast but also to all our fields.

* * * *

A number of missionaries have found it a difficult problem, if not an impossibility, to keep in touch with their contributors. All mails have been seriously delayed while a good part no doubt has gone astray completely. To some fields, such as Southwest China, the only communication is by air mail and the rates are too high for general use. We therefore urge friends who have been contributing to the support of our workers to continue their interest and help, even though they fail to receive individual acknowledgment of money sent. We assure you that all funds are going forward regularly each month, if necessary by cable.

* * * *

Elizabeth Maynard, of Liberia, West Africa, states that she has acknowledged individually each offering received but that it seems much



Graduates of El Salvador Bible Institute, 1940

of the mail has been going astray. We mention this for the information of friends who may have failed to receive letters from Miss Maynard for some time.

* * * *

Howard C. Osgood is unable to get word through individually to friends who have sent in offerings. He therefore has requested us to thank those who have so faithfully contributed to his support.

PRESS THE BATTLE FOR SOULS

Ralph and Jewyl Williams

Christmas 1939 we spent in happy fellowship with the saints in New Orleans while awaiting the ship that would bear us southward to Central America and the work the Lord has laid on our hearts. We came in faith, trusting in God and in you who are "holding the ropes," and it has been our joy to see that faith materialize.

Many souls have turned to the Lord who before had not even known the gospel. In our main assembly alone in Santa Ana close to fifty have been buried in baptism during the year. But probably the greatest amount of permanent work has been accomplished in the sending forth of about a score of native pastors and evangelists into the ripened harvest field. We feel confident that should our Lord delay His coming for another year, many more lives will be changed as they receive from the lips of these consecrated workers the message of salvation.

Call to Arms

The pride of life, the glamour of carnal sin and the clash of war are uniting in their effort to drown out the sound of the gospel and to hide from sight the cross of Calvary—but deep down in the human heart there is still to be found a responsive chord to the old, old story of Jesus and His love.

Who can estimate the cost of earth's wars in money, materials and men? And are not we as soldiers of the Heavenly King fighting in a battle of far greater importance? As we bow before our Lord rejoicing for all His goodness to us—peace in the nation, peace in our homes, and peace in our hearts—let us reconsecrate our lives to Him and as never before **PRESS THE BATTLE FOR SOULS** and the extension of His glorious kingdom.



Mr. and Mrs. Ralph Williams and family

OUR MISSIONARIES TO FIJI

We quote in part letters just received from our workers in Suva, Fiji Islands. Brother and Sister Lawrence Borst write:

"1940 brought about much shaking in the world and in the church. In the Indian section of the church in Fiji we have seen some shaken loose from God and His service; yet others as a result of the shaking put their roots in deeper and got the blessing upon their lives. We also have seen some shaken loose from the darkness of Hinduism into the glorious light of the gospel.

"At our One Mile Church we gained souls from Hinduism through the healing of a young Indian lady who had been afflicted for six years. While we were making our weekly round in this



Missionaries of the Assemblies of God in South Africa

South Africa Annual Conference

Edgar D. Pettenger

The annual conference of the Assemblies of God in South Africa was held recently in Nelspruit, Eastern Transvaal, at the station in charge of Brother and Sister Phillips, English workers who have a splendid ministry among the natives of that area.

In attendance at the convention were 44 missionaries, 11 children and 12 visitors, besides almost 100 native ministers and delegates. Some traveled five to seven hundred miles to attend. Our group included representatives of the Pentecostal work from Sweden, Denmark, Norway, Switzerland, England, Ireland, South Africa, Canada and the United States, besides several native tribes. The Zulu and English languages were used.

Precious Fellowship

We had a most precious time together. Realizing the perilous days in which we are living, we felt it a real privilege to get together for conference this year. All came with hungry hearts, anxious to meet with God—and we were not disappointed. There were three sessions a day for seven days, besides early morning prayers. Ample time was devoted to prayer and ministry of the Word both by the native brethren and the missionary.

Our regular ruling was suspended and the following five members of the Executive returned to office by acclamation: Brothers Phillips, Chawner, Morrison, Mullan, and Pettenger.

"All Things Work Together . . ."

Some time ago a Norwegian missionary of

another denomination came into the experience of the Pentecostal Baptism. With a wife and three children to support, and no financial backing, he stepped out to trust the Lord, and it was wonderful to hear him tell how God had helped them. He has joined our fellowship here, working in Durban among the colored people as well as some Europeans. His wife is at present in Norway and he has had no word from her except an indirect message through Sweden that all was well. This separation has been the means of the conversion of his seventeen year old daughter who promised to surrender to the Lord if they could hear from "mummy." The following day the information arrived via Sweden. God is good, praise His name!

Bible Schools

The Assemblies of God have two small Bible schools, one at Nelspruit and the other in Basutoland, and in addition Brother Chawner plans to give special teaching to our people in Mozambique. The reason for three places is the difference in language.

God is blessing the South African work in all sections and the fellowship is growing each year. We do not make sensational reports, for we find that real constructive work is only done over a period of time, but I am confident the Lord has been in the forming of this beautiful fellowship which we enjoy here as Assemblies of God workers in South Africa.

Standing for God

The following word comes from Brother and Sister Heeteby: "As we look back over the past months we realize the work of the mission has been very slow, but Paul says, 'having done all to stand.' So there is something in that—just to stand for God as a light in this sinful world. Like David we have learned to encourage ourselves in the Lord—and how we rejoice when we are reminded of all He has done, the numerous prayers that have been answered and the wonderful way our needs for soul and body have been supplied.

"A few months ago a new work was opened and the meetings have been very encouraging. It is difficult to keep track of the natives for 'follow up' work since they are more or less transient, not always being able to pay their rent and therefore continually on the move from one house to another.

"God has cheered our hearts in bringing into our midst two young soldiers who are on fire for Him. It will no doubt be an inspiration to our own young people to watch these young men stand true in the midst of such temptation and the terrible powers of darkness. "Pray for us and the work in Fiji!"

Opposition

"In one place there was severe opposition to our work. The opposers succeeded in ousting us from the rented building which we had occupied for more than three years, but we were able to secure a better place and are happily situated once more preaching the gospel of the kingdom.

"Forward is our watchword, and if souls are to be saved we must reach them through our Indian Christians. We plan therefore to open a Bible study class for six weeks, four days a week, in preparation for this work. We need workers. The bush regions must be reached before the night comes when no man can work. Thank God it is not night yet in Fiji, for we are still able to carry on. We are hoping and praying for greater showers of blessing and for a landslide of souls to enter the kingdom."

THE DYING WORLD AND THE LIVING WORD

JEWES AND JESUS

The change that has come over Jewry in their attitude toward Jesus in recent years, is indicated by the fact that Jacob Epstein, famous Jewish sculptor is making a huge new statue of Jesus wearing a crown of thorns.

FAMINE IN SHANTUNG

The *Associated Press* reports that Shantung, China's richest maritime province, is suffering the worst famine in fifty years. Drought and war are to blame. Some are eating leaves and bark of trees and that which usually is fed to chickens and livestock.

GOING BACKWARD

According to *Sunday School Times*, the Archbishop of Canterbury has arranged that all who pass his cathedral high altar must bow. Thomas Cranmer who was Archbishop of Canterbury five hundred years ago, had the very name "altar" removed from the Book of Common Prayer, together with the doctrine for which it stood. In the Devotions at the Crib in one Anglican Church in London, Mary is spoken of as "co-redemptrix of the human race." Is the Church of England going back to the errors from which God delivered it centuries ago?

PERSECUTION IN EUROPE

A new anti-Jew law has been passed by Marshall Petain's government at Vichy, France. Criticizing this anti-Semitism, the Pope's Italian paper *Osservatore Romano* describes the legislation as "the non-Christian sentiments in France." The Vatican has protested also against the statement of a Madrid Spanish paper which said: "National Socialism (Nazism) is primarily a religious movement based on Christian principle." In a broadcast message the Vatican said: "The latest news item from Austria announces that the closing of monasteries continues, . . . all the goods of the church have been confiscated." Anti-Nazi influence by the Vatican may yet separate Italy from her Axis partner, an event which would be of startling interest to students of Bible prophecy.

DRIVING OFF THE WOLF

Brother Otto J. Klink states that the Evangelical Lutheran Synod of the Midwest deposed one of its ministers because he rejected historic Christianity in favor of the new Germanic paganism. In a letter to the Synod he stated: "The German race is the oldest on earth. They knew and worshiped the true God before a single Jew or Hebrew was born. Jesus Christ was not a Jew but a German. There is a higher source, standard and authority than the Bible. With the German lie the higher truth and the higher and more perfect kind of the kingdom of God." This is the sort of preacher to which Paul referred when he said to the Ephesian elders, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." See Acts 20:29.

UNNATURAL AFFECTION

\$150,000,000 is spent annually for the purchase of pedigreed dogs and \$600,000,000 is spent for their upkeep. These figures apply solely within the limits of the 1,135,000 canines registered by the American Kennel Club, whose aggregate value is placed above half a billion dollars. For this select canine class one department store offers ninety different styles of garb; a sports store advertises capes, woven jackets, leather mittens, fur-lined galoshes, soaps, tonics shampoos perfumes, nail polishes, nail nippers and anti-halitosis preparations. Many women today have a greater fondness for dogs than for children. May this not be one of the things God's Word means when it says that "in the last days" people should be "without natural affection"? See 2 Timothy 3:3.

THE ANGLO-ISRAEL ERROR

There has, for some time, been a cult in England and to a lesser degree in America, known as Anglo-Israelism. The main features of this cult are that the Anglo-Saxons are the supposedly lost ten tribes of Israel, and that God is going to rule the world through Britain and America. It is interesting to note, writes *Revelation*, that German and Italian papers have taken copies of the publications of this cult and are turning it against Britain in the hour of need. They are saying that it is true, and that the Anglo-Saxons are really Semites, and as such must be destroyed. The official newspaper of Italy, owned by Mussolini, *Il Popolo d'Italia*, has recently published a long article by Lidio Cipriani, under the title, "British Virtues Are Jewish Vices," and gives the Anglo-Israel material as being held by all English people and therefore the cause of their attitudes and operations.

OUR SOURCE OF GROWTH

Emily C. Davis, writing in the press of "Religious Growth Causes," says that the phenomenal growth of our own and other evangelical churches is due to "cultural shock." She says that "heavy migration of tenants, miners, wage hands, and other workers who have little of the world's goods, brings them into strange surroundings. Many come to cities where they feel particularly insecure and troubled. They seek in religious revival and reform to recapture their sense of security. Suffering cultural shock, the migrants turn to the Holiness and Pentecostal denominations it appears, partly because these recent denominations militantly defend old standards and modes of behavior. They disapprove of liberal trends in older churches and crusade for fundamentalistic religion in emotional and stirring scenes." Citing growth of the two largest groups, she says that the Assemblies of God group increased from 11,000 members in 1916 to about 200,000 in 1939, and the Nazarene group from less than 7,000 in 1906 to 136,000 in 1936.

While it is not true that the Assemblies of God movement has grown from a migrant population, it is true that the reason people are drawn to our assemblies is that we preach the old-fashioned gospel and, through leading them to a definite spiritual experience, give them a "sense of security" for this life and for the life to come. May we never cease to preach the message that meets the needs of the working classes as well as the "upper classes." It is the message Jesus preached, for we read that "the common people heard Him gladly." Mark 12:37.

A PRAYER TOCSIN

A Telegram just received

IN VIEW OF THE EVIDENT DANGER THREATING OUR NATION, THE GREAT AND APPARENT NEED OF PRAYER FOR OUR BRETHREN IN WAR-STRICKEN COUNTRIES, THE URGENT NEED OF DEEP SPIRITUAL REVIVING OF GOD'S PEOPLE EVERYWHERE, AND FOR A MIGHTY ANOINTING OF THE HOLY SPIRIT TO REST UPON THE SERVANTS OF CHRIST FOR AGGRESSIVE, DYNAMIC, AND TRULY EFFECTIVE MINISTRY IN A TIME OF EXTREME URGENCY AND STUPENDOUS OPPORTUNITY, DO YOU NOT FEEL IMPRESSED THAT WE SHOULD ENTER UPON THE NEW YEAR URGING ALL TO PLACE A NEW AND DEFINITE EMPHASIS UPON HUMILITY, ABSOLUTE CONSECRATION, AND THE NEED OF SPECIAL SEASONS OF PRAYER FOR THE PRESERVATION AND VICTORY OF THE SAINTS?—FREDERICK D. DRAKE, PRAYER LEAGUE LEADER, EASTERN DISTRICT COUNCIL.

AMONG OKLAHOMA INDIANS

There are 6,000 pure-blood Cherokee Indians in Oklahoma who have the New Testament and hymnbook in their own language, says *Sunday School Times*, but all preaching is done through interpreters since few understand English well.

WHAT OTHERS ARE DOING

With the offerings you send marked "For Emergency Fund," our Foreign Missions Department is doing all it can to help stranded Pentecostal missionaries from Europe. It might encourage us to continue and increase our *extra* giving to note the following report from *United Presbyterian* as to what other denominations are doing to save European missions:

The Presbyterian U. S. A. Church approved the donation of \$125,000 for their missions in need.

The United Presbyterian Church has already raised more than \$10,000.

The General Synod of the Reformed Church in America, whose annual budget has been about \$700,000, has set out to raise \$300,000 more.

The Northern Baptist Convention set a goal of \$500,000.

The Southern Baptist Convention is raising \$250,000.

The Methodist General Conference has already raised \$100,000, and has only commenced.

The Norwegians in America have set a goal of \$1,000,000 for Norwegian relief.

The Lutheran World Convention has assumed responsibility, in connection with other Lutheran churches, for all Lutheran missions. The Convention has authorized the gift of \$500,000 this year; 2,300,000 Lutherans have averaged 10 cents apiece in responding to the emergency appeal of their church. This is considerably more than the average given for the Emergency Fund by members of the Assemblies of God.

Let us ask the Lord what He would have us do to help, and then faithfully give, knowing that every dollar will help to keep some Pentecostal missionary on the field.

DIVINE INTERVENTION

Twice during the present European war the people of Great Britain have observed a national day of prayer. The first was on May 26, when France was falling and the B. E. F. was faced with capture or death. It was followed within a few days by the miraculous evacuation from Dunkirk. The second was on September 8, the same day which was set aside as a national day of prayer in this country. At that time Britain's enemy was massed in Channel ports ready for an invasion, when God again intervened. An Associated Press dispatch from London dated October 18 told how Germany's plans were upset on September 16 and said: "The kernel of the story is that the British bombers, aided by a providential gale, like that which scattered the Spanish Armada, attacked German troopships on the French 'invasion coast' just after they had been jammed from beam to beam with German troops, and made their departure impossible."

A glaring newspaper headline of Springfield, Missouri, in September was significant. It read: "Storm Gods Rush to Britain's Aid." Although it was not "storm gods," it was God who controls the storms who heard the prayers of Great Britain and spared her from possible invasion by an enemy who would destroy her religious freedom and end her foreign missionary work.

In May He sent storm and fog which prevented the enemy from bombing the 300,000 troops while the evacuation was being organized at Dunkirk, and then He sent an unprecedented three-day calm so that even small boats were able to carry the troops safely across to England. And in September He sent a terrific storm which broke up the "invasion fleet" of the enemy when it seemed all was in readiness for an invasion. "He commandeth, and raiseth the stormy wind. . . . He maketh the storm a calm." Psalm 107:25, 29. How wondrously God can intervene when His people pray!

THE SUNDAY SCHOOL LESSON

Elijah Under the Juniper Tree

Lesson for January 19. Lesson Text: 1 Kings 18:42-46; 19:1-18.

ELIJAH'S PRAYER FOR RAIN. 1 Kings 18:42-46.

It was offered after a great victory. Elijah had been mightily used of God on Carmel. But instead of resting on his laurels, he left the scene of excitement for the seclusion of a rocky promontory where he knelt in prayer to Jehovah. It is as important to pray after blessing as it is to pray when in trouble. If, after a time of blessing, we become careless and feel that we can let down, our very blessing becomes a snare.

It was offered by a clean heart. It is the prayer of the righteous that avails much. James 5:16. "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

It was offered by a man of like passions with us. James 5:17. Elijah had his share of weaknesses as we see clearly in our lesson today. Therefore, the fact that he nevertheless prayed with power should convince us that we too may pray to change things!

It was fervent prayer. The marginal reading of James 5:17 says Elijah "prayed in his prayer." We offer formal or lukewarm petitions and then wonder why we receive no answer. God promises to answer when we pray with all our hearts. Psalm 119:2; Jer. 24:7; 29:13. It is not that God must be persuaded; it is that He wants us to mean what we pray!

It was persevering prayer. Elijah was not content to pray once and let it go at that. He was not dismayed by the discouraging reports of his servant. He prayed until the answer came! It is true that there is a time to wait on the Lord and to rest in Him, but there is also a time, especially in these days of spiritual lethargy, to wrestle (Gen. 32:24-30) and to faint not! See Luke 18:1; Eph. 6:18; Col. 4:2; Luke 11:5-13.

It was believing prayer. Some have said that to ask more than once is evidence of having asked the first time in unbelief. This is not necessarily true. Elijah's wrestling in prayer was not the struggling of frantic self-effort or unbelief; it was wrestling in faith and determination.

He knew that God would send rain, and announced it to Ahab before he began to pray about it. So ought we to pray. James 1:6, 7; Matt. 21:21, 22; Mark 11:23.

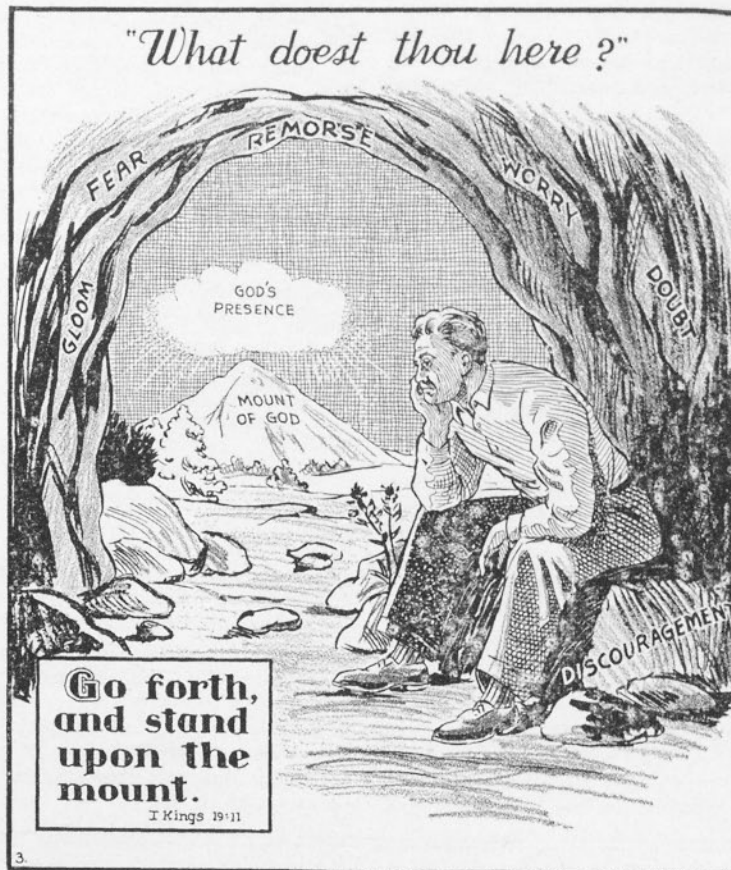
It was prayer for the glory of God's kingdom. It is true Elijah prayed for rain. But it is clear that, as his prayer for drought had been connected with the people's sin, so his prayer for rain was connected mainly with their spiritual recovery, and the ratification of a spiritual covenant. Just so all of our asking must be with respect to God's glory and according to His will. James 4:3; 1 John 5:14, 15.

It was answered while it was being offered. While Elijah was yet speaking God heard. Isa. 65:24. God is always more ready to answer than we are to pray.

ELIJAH'S CASE OF BLUES. 1 Kings 19:1-8.

Behold Elijah in these verses! The intrepid man of God who dared to oppose a king and 850 false prophets, who braved for years summer's drought and winter's cold, who opened and shut the heavens by his prayers, flees for his life at the threat of physical violence, plunges into the wilderness, throws himself down at the foot of a juniper tree, and in abject despair and depression asks that he might die! Let us observe—

The reason for his despondency. (1) Elijah was physically exhausted. He had long been without food, had run eighteen miles from Carmel to Jezreel, had expended great nervous energy in the work he had done. The physical and spiritual are closely allied. A sick or weary body often depresses the soul. (2) He was suffering from reaction. The greatest of men are often most liable to great changes of spirits. Those capable of receiving intensest joy are liable to greatest depression. Though excitement has its place and power in the spiritual life, we must not substitute feeling for steady growth. Inspiration on the mountain top is to fit us for ordinary life in the valley. (3) He was bitterly disappointed, for he undoubtedly thought the miraculous manifestations of God would bring a mighty revival to the nation and result in the conversion of Jezebel



as well. He had not learned the lesson that some will not be persuaded "though one rose from the dead." Luke 16:31. (4) He felt that he was a failure, that his mission had been fruitless. This is one of the most unbearable of feelings and one often experienced by those in the service of the Lord.

The nature of his despondency. (1) It was murmuring against God under trial. Elijah's words in verse 4 reveal pride, peevishness, irritability, and impatience. "It is enough," he said, implying that God was harsh in His dealings. All of us have days of trial, sickness, bereavement, crushed hopes, adversity. How do we meet them? 1 Thess. 5:16, 18. (2) He prayed that he might die. Had he really wanted to die Jezebel would have obliged him! Our times are in God's hands. So long as we have strength to work we are to work; for we shall be called to give an account of the use of our talents. (3) He had for the moment lost faith not only in himself but in others. He thought there was not a good man in Israel. "And," says one writer, "if you want a short cut to wretchedness, get to a place where you do not believe in anybody."

The cure of his despondency. (1) God put His servant to sleep and sent an angel to minister to

him. (2) He fed and refreshed Elijah. God gets at spiritual ills through natural means. Any man made physically comfortable is in the best state of mind to receive spiritual instruction. Rest and food alone will often lift a man from spiritual depression. (3) God gave Elijah something to do, sending him on a journey to Mount Horeb. The great danger of depression is that it may kill initiative and lead to inaction—"There is no use for me to try any more." We ought never to allow discouragement or the sense of failure to keep us from new effort. If we arise and do the next thing depression will go!

ELIJAH ON MOUNT HOREB. 1 Kings 19:9-18.

God was not yet through with His servant. Neither had Elijah yet fully learned his lesson. Notice how God dealt with him on Horeb.

God taught him by a lesson from nature. vv. 11-13. In this natural parable God as much as said, "Elijah, you have expected me to answer your prayers with great signs and wonders; and when these have not been given, you have thought that

I was not working. But I do not always work in spectacular and visible ways; I often work gently, softly, and unperceived." We often make similar mistakes. Noise, enthusiasm, and display, do not always mean power. Daddy Welch, of beloved memory, once said, "The deepest place I ever found in God is a place of absolute silence." Let us learn the power of stillness!

God asked him a searching question. v. 13. "What doest thou here, Elijah?" To each of us this question comes. Why am I where I am doing what I do, thinking what I think, saying what I say? What is the motive that shapes and guides my life, making me do this rather than that, take this turn rather than the other, make these friends, throw myself into these interests, these enterprises? These questions will not disturb us if the doing of God's will is the main business of our lives.

God corrected Elijah's arithmetic. v. 18. Says one writer, "The Lord was saying to Elijah, 'It is not your business to keep books. You don't know how, in the first place. You added a column of figures and got zero. I added it up and got 7,000. You have not been a failure because you have walked with me.' A man may not realize many of the great hopes of his life, but if he lives in the secret place of the Most High his life will never be a failure."

God gave Elijah a work to do. vv. 15-17. A quaint legend tells us that,

some years after the event, Thomas was again troubled with doubts about the Lord's resurrection. He tried to tell his troubles to the other apostles, but each one after another told the unhappy doubter that he had no time to listen to his troubles. At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint, occupied himself with preaching the gospel, and was never troubled with doubts again.—J. Bashford Bishop.

SUFFERING IN PALESTINE

Arabs and Jews suffered alike when Haifa and Tel Aviv were repeatedly bombed this fall. Scores were killed. Through these air raids on defenceless cities, Mussolini has undone much of his propaganda work in Palestine. Before entering the war he did his best to stir up the Arabs against the Jews. Now his air attacks reportedly have done much to bring Jews and Arabs together. Jews were quick to help wounded Arabs, and contributed towards the relief of destitute Arab families; while hundreds of messages of sympathy were sent to the mayor of Tel Aviv by Arab leaders upon the air raid on that all-Jewish city.

An Imaginary Visit to the Gospel Publishing House

Suggested in the Superintendent's Guide for January 19

Springfield, Missouri, the Queen City of the Ozarks, is the home of the Gospel Publishing House and Central Bible Institute. A lovely tan-colored



brick building housing the Publishing House stands on a corner lot 180 by 270 feet. The first half of the building, a two story structure 119 by 128 feet, is occupied with offices. Adjoining the office building at the rear is the modern printing plant covering 126 by 128 feet.

First we enter the lobby leading to the Business Office where each morning at 7:45 every employee kneels in earnest prayer for the advancement of the gospel, for those who need healing, salvation, baptism with the Holy Spirit, divine guidance, etc. Following devotion, workers dissemble to go to their own departments. In the business office M. T. Whidden with his fifteen to twenty stenographers and clerks engage in opening mail, separating it for the different departments, billing orders, and performing an endless amount of necessary detail work.

Three offices to the left of the entrance are those of Manager J. Z. Kamerer and his assistants. On large display tables outside these offices are books and mottoes for all, from kiddies to grandparents. One of the two large panels forming a background to the display room shows pictures of Sunday Schools from over the States. The other (12 feet high by 21 feet long) is a map of the United States, showing the location of thousands of Sunday Schools throughout the nation.

Next is the Sunday School Department where Sunday School Superintendent, Marquis L. Grable, and his six workers are busy helping solve Sunday School problems for thousands of Sunday School workers. The work of opening new Schools is directed from this office.

Next is the Book Department where Mrs. Ruth Beckley and seven workers purchase supplies and then fill and mail out orders for the thousands who patronize the Book and Tract Departments.

The large storage space, 48½ by 103½ feet, in the center of the building, contains 120 tons of reserve paper for the printing of the gospel message. To the left is the Book Bindery where more than 100 of our own books and song books are bound.

Leaving the main building we enter the Printing Department, managed by E. K. Ramsey. There are numbers of pressmen, printers, linotypists, and proof readers preparing the printing publications from copy supplied by the Editorial Department. In all there are four folding machines, four large printing presses, two gang stitchers, three large cutters or trimming machines, four job printing presses, which include a new Heidelberg press just installed. Of the four large presses, one is a new Miller cylinder press recently installed at a cost of more than \$10,000.

Throughout the building, there are many modern facilities. Light in the press room is received from spacious windows on the east, west, and

south. Also, the room is flooded with an even natural light from long rows of skylights with northern exposure. The entire building has splendid electric lighting equipment. In addition it is equipped with an \$8,000 sprinkling system which guarantees a minimum loss by fire and greatly reduces the cost of insurance.

In the Composing Room are four linotype machines, one costing as much as \$8,600; it is of the latest type of equipment.

In the Mailing Department there are 26 employees who receive the papers and Sunday School quarterlies, from the Printing Department, fill orders and place them in U. S. mailing bags to be taken to the post office in a two ton truck.

In another section are heavily laden floor trucks of Sunday School quarterlies ready for our customers. Then there is the Subscription Room, equipped with addressograph machines and steel filing cabinets where are filed the names of subscribers to the *Pentecostal Evangel*, *C. A. Herald*, *Gospel Gleaners*, *Intermediate Young People*, and *Pentecostal Boys and Girls*. Also, there are thousands of little plates bearing the names of pastors, evangelists, Sunday School Superintendents, and teachers. These compose the mailing lists of our Publishing House friends.

On the second floor in the Editorial Department are Editor Stanley H. Frodsham, Associate Editors Charles E. Robinson and Myer Pearlman. The eighteen to twenty employees alone, in the Editorial Department, exceed the entire number of Gospel Publishing House employees twenty years ago. Now the Publishing House family numbers 125 workers. Writers in the Editorial Department have separate, well lighted offices. This assures them privacy in poring over many important articles to be printed and mailed to the thousands of readers. The Reference Library used by the editorial staff contains more than 3,000 volumes. Long rows of steel cabinets contain over 12,500 cuts used throughout our publications, many of them being made from hand drawings by Artist Charles Ramsay. Editor Frodsham's office is in the east wing upstairs. Here the Editorial Staff meet four evenings of each week for a half hour of special prayer for guidance in their important tasks.

Another large storage room where reserve stocks of Bibles and books are stored is in the center of the upstairs building. In another wing upstairs is the Missions Department with Noel Perkin, Jacob Mueller, and their 12 assistants. Here too are the offices of General Superintendent E. S. Williams, Assistant General Superintendent Fred Vogler, General Secretary J. R. Flower with his two assistants. Close by is the lovely reception room for those awaiting a conference with the executives.

Outside the main building at the southeast corner is a modern steam heating plant with two large furnaces, each of which is equipped with automatic stokers and electrical controls. Having the heating plant outside the main building eliminates fire hazards, and greatly reduces insurance costs. East of the main building is a large parking lot for employee's cars.

Thus we conclude our imaginary visit to the Gospel Publishing House, headquarters for the Assemblies of God movement which has been so blessed of Him. We suggest friends and patrons vacationing in the Middle States plan to include Springfield, Missouri, in their tour, and come for an actual visit to the Publishing House (also Central Bible Institute). Many are doing this, and they declare it is one of the brightest spots on their journey.—M. L. G.

8 Regional Sunday School Conferences

Sponsored by District Executives, Assisted by Gospel Publishing House.

Gary, Indiana	February 3-4
Akron, Ohio	February 7-8
Philadelphia, Pa.	February 13-14
Atlanta, Georgia	February 18-19
Pensacola, Florida	February 24-25
Houston, Texas	February 28-March 1
Dallas, Texas	March 4-5
Fort Smith, Arkansas	March 7-8

Pastors, Sunday School Officers and Teachers, YOU are urged to be in attendance both days in the Regional Conference nearest you. These regional conferences will be held instead of one Nation-wide Conference as of last year.

Two days and two evenings full of Sunday School sessions will be had! The most capable workers on the field will be speakers at the Conferences. The Gospel Publishing House will be represented by Marquis L.

Grable, Superintendent of the Sunday School Department.—GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

MISSIONARY PRAYER REQUESTS

Jaffna, Ceylon—I do praise the Lord for wonderfully supplying my needs as I came to Jaffna to begin work. Pray that the Lord will send us a revival here and for a lady who once had a wonderful experience in the Lord but who has grown cold. Pray for a family who have trouble in their home.—Rosa M. Reineker.

Habana, Cuba—Pray that we shall speedily learn the language. Also for some neighbors to whom we have witnessed, and for a lady in distress of soul with whom we have prayed.—Louie W. Stokes.

Suva, Fiji Islands—Pray for those who are backslidden that they may be restored.—A. M. and C. Heetebry.

Poona, India—Five have been baptized in the Spirit and three in water within recent months. Pray for my wife who has been very ill in the hospital for some time.—Ted Vassar.

Dairen, Manchuria—Please pray that God will keep the native Christians faithful to Him and strengthen the native leaders as they undertake

the full responsibility of the work.—Palma Ramsborg (furlough).

Harbin, Manchuria—Please join us in prayer that the Harbin and North Manchuria work will grow and prosper under altogether native leadership.—Mr. and Mrs. A. Wingard (furlough).

Mexico City, Mexico—Please pray that we may be able to get the roof and some doors and windows for our church as it is very cold.—Anna Sanders.

Baguio, Mountain Province, Philippines—We dedicated the new church at Lisud, Sarrat, Ilocos Norte and baptized five new converts in water. Please pray that God will prosper this new work.—Mr. and Mrs. L. E. Johnson.

Sebaka, South Africa—Please pray for the Letaba station which is a new work. The worker at this place is in need of support. Six have come to the Lord recently and we request special prayer for three of these who live some distance from the mission and therefore do not have the opportunity to receive much help.—Ada H. Reitz.

Oklahoma City, Oklahoma—Mrs. Vaughn, one of our Alaska workers who was forced to return to the States on account of ill health, asks us to join in prayer for her healing so that she may be able to return to her work in Alaska for God's glory.

REPORT from the REAPERS

WINCHESTER, VA.—The Full Gospel Tabernacle recently conducted a 2-weeks revival with Evangelist Marge Spencer of Pocomoke City, Md. We praise the Lord for His blessing and presence in the meeting, and the refreshing and stirring in the hearts of God's children. Several came to the altar for salvation. Quite a number came from other churches to hear the Pentecostal message for the first time.—C. H. Anderson, Pastor.

JONES CREEK, MD.—What a wonderful time we have had the past three weeks in our revival meetings! God so wonderfully blessed, that souls were saved, backsliders were reclaimed, and believers were baptized with the precious Holy Spirit. Sick bodies were also healed. Nineteen people followed Christ in water baptism. T. M. Kerfoot, of Ohio, was our evangelist. Fred J. Miller is our pastor.—Mrs. M. L. Tomlinson, Church Secretary, Bethel Pentecostal Church.

COMMERCE, OKLA.—We are praising the Lord for the wonderful 4-weeks revival conducted here by Evangelist Dean Heady of St. Louis, Mo. Thirty precious souls prayed through to salvation, and 6 received the Holy Ghost Baptism. It was the most outstanding revival we have ever had in this church. All but one of those who prayed through were adults, including 8 men and their wives. The church was uplifted and strengthened in every way. The entire community was stirred, and large crowds attended every night.—Harry Rogers, Pastor.

ARANSAS PASS, TEXAS—November 24 brought to a close the most successful revival ever conducted in our church. This campaign was directed by Evangelist and Mrs. Martin Luther Davidson of Colorado Springs, Colo. Night after night the building was literally searied with humanity. On several occasions Brother Davidson had to convert every pew into an altar. Not less than 25 people were kneeling for salvation at one time. District Superintendent F. D. Davis estimated that 100 hands were raised for prayer during one service. A man, 62 years old, found Christ and had a beautiful experience of New Testament conversion. Influential people from all churches received the Baptism in the Holy Spirit.—Boyd Jones, Pastor.

BETTENDORF, IOWA—Our revival, conducted by Lillian Crouse and Carlene Burt of Pasadena, Calif., came to a close on December 7. This was our first outpouring of the Holy Ghost. During the 3 weeks of meetings, 13 received the Baptism, 4 were saved, and one was reconsecrated. We have been in our new tabernacle a little over a year, and have seen our Sunday School attendance grow from an average of 35 to 150. Our goal is set for 200 by Christmas. The attendance at our Sunday night services has increased from 50 to nearly 150. God has wonderfully blessed us in every way. We have a very beautiful brick veneer tabernacle seating 235, with separate class rooms in the basement for each class.—Fred E. Hoenes, Pastor.

CLARKS SUMMIT, PA.—We closed a series of special meetings on November 10, with Milton W. Richards as the evangelist. The attendance was very good and night after night the blessing of God fell on a needy people. Greater interest was shown in these meetings than in any previous campaign and the attendance was larger than ever before. Many new people attended the services and some nights the church was filled to capacity. A number were saved and several backsliders came back to God. Several testified to having been healed at our Divine Healing services on Friday nights. The last day of our meetings closed with real victory for the Lord. Our Sunday School attendance reached a new high, several of the scholars were saved, and at the evening service several came to the altar for salvation.—William L. Devereaux, Pastor.

FORT COLLINS, COLO.—Oak and Whitcomb Sts., Jan. 5—; K. L. Godbey, Evangelist.—P. V. Jones, Pastor.

VERSAILLES, MO.—Dec. 29—; Edith Virgin, Evangelist.—L. Steffens and R. Monogian, Pastors.

CAMPBELL, MO.—Dec. 29—; Evangelist and Mrs. Glen R. Kelly.—Loren W. Wooten, Pastor.

COLUMBIA, PA.—Jan. 5, for 2 weeks; Nimrod Park, Little Neck, L. 1., N. Y., Evangelist.—Earl W. Winand, Pastor.

COVINA, CALIF.—Dec. 29, for 3 weeks; Gladys Pearson and Margaret Plunkett, Evangelists.—Elton Hill, Pastor.

DAYTON, OHIO—108 Buckeye St., Jan. 5—31; Arne Vick, Norwegian Evangelist.—A. B. Cox, Pastor.

HARRISON, ARK.—Jan. 12—; S. A. Merrill of Blytheville, Evangelist.—C. C. Crace, Pastor.

BAKERSFIELD, CALIF.—17th and O Sts., Jan. 5—; Hattie Hammond, Evangelist.—Floyd L. Hawkins, Pastor.

KANSAS CITY, KANSAS—Jan. 5—; Sanders Brothers, Jefferson City, Mo., Evangelists.—H. B. Garlock, Pastor.

PARAGOULD, ARK.—Jan. 19, for 2 weeks or longer; Evangelists Jack and Elta Pope, Dallas, Texas.—Alfred A. Bradley, Pastor.

MILWAUKEE, WIS.—Jan. 5—19; Evangelist and Mrs. Harvey McAlister and daughter Eileen.—Joseph Wannemacher, Pastor.

CORNING, N. Y.—129 Cutler Ave., Jan. 5—19; Charles Shaffer, Evangelist. Near-by assemblies urged to attend.—Samuel Y. Weidler, Pastor.

POCAHONTAS, ILL.—Church dedication, January 12, 2:30 p. m. C. M. O'Guin, District Superintendent, will preach.—Carl Edging, Pastor.

CANTON, OHIO—313 Elgin Ave. N. W., Jan. 5—26; Milton W. Richards Jr., Wilmington, Del., Speaker.—Niels P. Thomsen, Pastor.

LONDON, KY.—Jan. 21, for 3 weeks or longer; Jean and Angel Benefiel, Colorado Evangelists and Musicians.—M. A. Jollay, Pastor.

EAST AURORA, N. Y.—Jan. 5, for 3 weeks; H. E. Hardt and Son, Falling Waters, Va., Evangelists.—John T. Grantor, Pastor.

CORSICANA, TEXAS—Month of Jan.; Jack and Esther Martz, Reading, Pa., Singing Evangelists. U. S. Grant is pastor.—By Evangelists.

WINDSOR, COLO.—Jan. 19, for 2 weeks or longer; Evangelist and Mrs. K. L. Godbey of Ft. Collins.—C. G. Shaklee, Pastor.

COMPTON, CALIF.—Jan. 5—26; Carl and Edna Goodwin of Los Angeles, Evangelists. Frank Smith is pastor.—By Evangelists.

WASHINGTON, D. C.—North Capitol and K Sts., Jan. 14—26; W. F. Duncan, Atlantic City, N. J., Evangelist. C. A. night, Jan. 20, 7:45 p. m.—Harry V. Schaeffer, Pastor.

UNION CITY, TENN.—Bible Conference, Jan. 28—30; 3 services daily. Day services, Bible teaching; night services evangelistic. Rooms and meals furnished as far as possible. Sponsored by presbyters of Tennessee District.—H. E. Waddle, District Superintendent.

MARION, ALA.—Church Dedication, Pineview Assembly of God, located on Marion-Greensboro Highway, 9 miles from each town, Jan. 12. Bring musical instruments and basket lunch. All former pastors especially invited. Several speakers.—Mrs. Robert W. Colburn, Church Secretary; D. G. Hutto, Pastor.

KANSAS MISSIONARY CONVENTIONS Wichita, Jan. 3—5; Saint John, Jan. 6, night; Pratt, Jan. 6—7, Monday night, all day Tuesday; Coldwater, Jan. 8, three meetings; Newton, Jan. 9, afternoon and night; Chanute, Jan. 10, afternoon and night. Speakers: Brother and Sister Carl Holleman of South India, Marguerite Flint of North India; Fred Vogler, Assistant General Superintendent.

GEORGIA-SOUTH CAROLINA DISTRICT Missionary Prayer Conferences: Waycross, Ga., Hogansville, Ga., and Charleston, S. C., Jan. 20—21; Cairo, Ga., Pine Hill Assembly, R. F. D., Jan. 27—28; Lagrange, Ga., Feb. 3—4; and Moultrie, Ga., Feb. 6—7. Different ministers will help in these services, and a time of much prayer and blessing is expected. Rooms free.—S. W. Noles, District Superintendent.

FOUR-DISTRICT BIBLE CONFERENCE HOPE, ARK.—4th Annual Four-District Bible Conference, Jan. 13—16. First service Monday night. Program under direction of F. D. Davis, H. M. Reeves, G. W. Hardcastle, and David Burris, Superintendents of the Texas, West Texas, Oklahoma and Arkansas Districts respectively. Free rooms furnished to ministers as far as possible. No business; only a time of reconsecration. Begin the New Year with a new consecration.—J. E. Hamill, Pastor, 107 W. Avenue C, Hope, Ark.

EASTERN DISTRICT PRAYER CONFERENCE ELIZABETH, N. J.—Eastern District Prayer Conference, Trinity Pentecostal

Church, 417-19 Pennington St., Jan. 28—30. Warren C. Anthony is pastor. In view of the dangers confronting our brethren in war-stricken countries, and need of deep spiritual revival among Christians everywhere, we urge ministers and Christian workers to gather for special seasons of prayer and waiting on God. District Superintendent Flem Van Meter is planning to be present. Services 9:30, 2:30, and 7:30. Accommodations free as far as possible. Meals on free-will offering plan. Kindly write ahead to Pastor Warren C. Anthony, 415 Pennington St.—Frederick D. Drake, Prayer League Leader.

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

SOUTHARD, OKLA.—All-day Fellowship Meeting, Jan. 14; C. A. Rally at night.—Ed. Springer, Pastor.

SENATH, MO.—Monthly C. A. Rally, Kennett Section, Jan. 19.—Loren W. Wooten, C. A. Secretary.

LONDON, ARK.—Fellowship Meeting, West Central Section, Jan. 13, Services 2:00 and 7:30.—Ottie E. Gaugh, Sectional Presbyter.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, 1740 Mississippi Ave., Jan. 12, 2:30 p. m. Floyd E. Heady is pastor.—Elmer J. Boettcher, Secretary, 5608 Highland Ave.

ST. LOUIS, MO.—S. S. Rally, St. Louis Section, Palm and Jefferson Aves., Jan. 19, 2:30 p. m. Henry Hoar is pastor.—Elmer J. Boettcher, S. S. Secretary, St. Louis Section, 5608 Highland Ave.

OPEN FOR CALLS Evangelistic or pastoral

A. K. Prince, Yellow Pine, Ala.—"Now pastoring the church at Fruitdale, Ala., half time. Open for calls half time; would consider a pastorate half time."

Evangelistic Pearl Benz, 1320 Douglas, Knoxville, Iowa—"I am open for evangelistic calls."

MISCELLANEOUS NOTICES

NEW ADDRESS—Clarksville, Ark. "I have taken over the pastorate here."—G. H. Goodin.

NEW ADDRESS—844 West Avon St., Freeport, Ill. "I have transferred from the Northwest District to the Illinois District, and have accepted the pastorate at Freeport, Ill."—Carl O. Hedeon.

NEW ADDRESS—2117 S. College St., Springfield, Ill. "We have resigned the work at Pittsfield, Ill., and have begun our ministry here. Council brethren passing this way will find a hearty welcome."—Pastor and Mrs. W. E. Thurmond.

BROADCAST "Revival Echoes," Station WFMD, Frederick, Md., 900 kilos, Wednesdays 6:30—7:15 a. m., Sundays 3:30—4:15 p. m., conducted by Calvary Tabernacle, Waynesboro, Pa.—George E. Dych, Pastor.

DRAFTEES OR NATIONAL GUARDS Would like to hear from parents or relatives of any Pentecostal soldier boys coming to Camp Bowie, Brownwood, Texas, so that we could contact them.—Pastor E. C. Tobey, church and residence at 501 East Lee St., Brownwood, Texas.

NOTICE—We shall be happy to contact any soldiers or nurses being sent to Fort Knox or Bowman Field in Kentucky, if relatives will advise us of their names.—Pastor J. J. Humphries, 2735 So. Fourth St., Louisville, Ky.

MISSIONARY CONTRIBUTIONS

Table with 2 columns: Location and Amount. Includes entries for Alabama, Arizona, Arkansas, California, etc.

December 18—24 Inclusive

Table with 2 columns: Location and Amount. Includes entries for Alabama, Arizona, Arkansas, California, etc.

Table with 2 columns: Location and Amount. Includes entries for Livingston Assembly of God, Lodi Glad Tid Tem A of G, Maywood Full Gos Assembly & CA, etc.

Table with 2 columns: Location and Amount. Includes entries for COLORADO Personal Offerings, Alma Community Ch A of G, Berthoud Assembly of God, etc.

Table with 2 columns: Location and Amount. Includes entries for DELAWARE Personal Offerings, Wilmington Calvary Pent Church, DIST COLUMBIA Personal Offerings, etc.

Table with 2 columns: Location and Amount. Includes entries for FLORIDA Personal Offerings, Bonitay Carmel Assembly, Goulds Full Gospel Mission, etc.

Table with 2 columns: Location and Amount. Includes entries for ILLINOIS Personal Offerings, Chicago Austin Gospel Church, Chicago Bethel Temple, etc.

Table with 2 columns: Location and Amount. Includes entries for INDIANA Personal Offerings, Gary Gospel Tab, Hobart Full Gospel Mission, etc.

Table with 2 columns: Location and Amount. Includes entries for IOWA Personal Offerings, Burlington Calvary A of G, Cherokee Gospel Tab, etc.

Table with 2 columns: Location and Amount. Includes entries for KENTUCKY Personal Offerings, Beechwood Walnut Grove A of G, Mortonville A of G Willing Workers, etc.

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.



Daniel Speaks Today



A Devotional Commentary on the Book of Daniel

by Myer Pearlman

In a world filled with turmoil and strife, such as we live in today, it is not uncommon to hear the question—"What is going to happen next?" The answer to this all-important question is given in only one book—the Bible! And should you, Christian, be asked this question what would you answer?

To help you answer this question Brother Pearlman has begun a new series of prophetic studies, entitled "Daniel Speaks Today" in the January number of the *Christ's Ambassadors Herald*. In his interesting and unique style Brother Pearlman is seeking to acquaint you with what Daniel's proph-

etic revelation has to teach us in this critical hour of the world's history.

Begin this new year right by following this splendid Bible study. Subscribe now for the *Christ's Ambassadors Herald*.

Evangel friends and readers, help your young "neighbors" by subscribing to the *C. A. Herald* for them. Pastors see that each of your young people is supplied with a copy each month. Everyone, young and old, will enjoy this paper.

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Edina Assembly	9.31	Cando Gospel Tab & SS	16.95	Melcroft Full Gospel Tab	13.64	Chehalis Assembly of God	4.46
Green City Pennville A of G	1.80	Columbus Gospel Tab	2.00	Mercersburg First Pent Church	32.70	Coulee City Grace F Gos Ch	15.00
Joplin First Assembly of God	29.56	Hettinger Gospel Tab	2.00	Nanticoke Glad Tid Assembly	7.82	Enumclaw Full Gospel Tab & SS	10.75
Kansas City F Gos Tab & SS	108.12	Osnabrock Gospel Tab	5.00	New Castle First Pent Church	75.00	Everett Bethany Temple	70.00
Leasburg A of G Church & SS	1.97	Rugby Gospel Tab & SS	29.29	Norristown Calvary Gospel Tab CA	3.00	(Near) Gig Harbor Wollochet Pent A	9.36
Lees Summit First A of G	4.24	OHIO Personal Offerings	89.40	Philadelphia First Latvian Pent Ch	15.00	Granite Falls Bethel Tab SS & JHC	18.00
Marshall A of G Church	4.63	Black Diamond Assembly	1.60	Pittsburgh Glad Tidings Tab	93.64	Longview Revival Tab	10.00
Miller Assembly of God	4.00	Cecil Pent Church	4.23	Quakertown A of G SS & YP	24.00	Lynden Pent Church	6.50
Mountain View A of G Church	1.06	Cleveland First Pent Church	12.00	Reading Glad Tidings Tab	10.00	Mossyrock Pent A of G & SS	14.00
Neosho Assembly of God	5.50	Conneaut Assembly of God & SS	78.24	South Fork Pent A of G	12.00	Olympia Assembly of God	60.03
Newark Assembly of God	3.35	E Trumbull Assembly of God	1.50	Tyrone Pent Tab	10.00	Packwood Assembly of God	5.00
Pleasant Hill Assembly of God	3.00	Mansfield Glad Tidings Tab & CA	30.00	Windsor Pent Lighthouse	20.00	Redmond Full Gospel Assembly	5.27
St Louis Factory Bible Class	7.00	Massillon Peniel Chapel	5.25	York First Pent Church	10.00	Ritzville Assembly of God	4.00
Slater Assembly of God	5.20	New Philadelphia Glad Tid Tab	25.00	RHODE ISLAND Pawtucket Full Gospel Tab	52.37	Seattle Fremont Pent Tab	136.67
Springfield Glad Tid Ch SS & CA	17.00	Salem Lighthouse Tab	13.75	Pawtucket F Gospel Tab SS & CA	12.50	Seattle Hollywood Temple	195.00
Trenton Assembly of God CA	1.12	Scott Gospel Lighthouse	2.00	SOUTH DAKOTA Personal Offerings	5.00	Selah Pent Church SS	3.00
Tuscumbia Assembly of God	2.70	Weathersfield Summit Pent Church	9.00	Hurley Gospel Tab	2.05	S Bellingham Fairhaven Pent Mis SS	9.00
Union Assembly of God	5.27	OKLAHOMA Personal Offerings	97.10	Vermillion Gospel Tab	10.06	Tacoma Pent Tab YP	10.00
West Plains F Gos A of G	10.00	Aiton A of G Church	4.67	TENNESSEE Personal Offerings	10.06	Tacoma Pent Tab Crusaders Class	5.00
Willow Springs A of G Ch & WMC	3.23	(Near) Ardmore Provence A of G	3.00	Memphis First A of G SS	25.00	Tacoma Milton Gos Light Tab	9.21
MONTANA Personal Offerings	8.95	Blair Assembly of God SS	2.00	TEXAS Personal Offerings	37.90	Tonasket A of G SS	6.00
Eureka Full Gospel Assembly	2.50	Davenport Assembly of God	1.42	Dallas Assembly of God Church	71.45	Wapato Pent Assembly of God	12.90
Great Falls A of G Ch SS CA & BBB	42.25	Enid Southwestern Bible S Cl of '38	60.00	Edna Assembly of God Ch	2.00	Yakima First Pent Church	54.34
Pablo Assembly of God	5.58	Fletcher Assembly of God	1.40	El Paso First F Gos Church	8.00	Yelm Assembly of God	21.00
Whitefish Pent A of G	1.32	Ft Towson F Gos Church & SS	4.00	Fort Worth Dist LMC	2.00	WEST VIRGINIA Personal Offer	3.32
NEBRASKA Personal Offerings	4.40	Maud Assembly of God WMC	2.85	Fort Worth Rosen Heights Christ Ambassadors & Jr Dept	3.00	Fairview Jakes Run A of G	6.10
Falls City Assembly of God	1.69	Oklahoma Faith Tab Womens Cl	10.00	Godley Assembly of God SS	3.68	Martinsburg Bethel Pent A of G	45.00
NEW HAMPSHIRE Personal Offer	7.00	Perkins Pent Assembly of God	1.91	Houston Assembly of God Mission	3.25	Mount Storm Mountain Top Mis Ch	3.00
Concord Pent Mission	30.00	Seminole First A of G YMP Class	5.50	Houston Central Assembly of God	5.00	WISCONSIN Personal Offerings	12.50
NEW JERSEY Personal Offerings	25.00	Seminole Old Glory Mission	1.00	Houston Evan Tem Fidelis SS Class	7.50	Baraboo Gospel Tab	19.62
Asbury Lighthouse Tab	5.00	(Near) Seminole Oak Grove A of G	5.00	Houston Kashmere Garden A of G	3.60	Glidden Gospel Tab	7.00
Egg Harbor City First Baptist Ch	20.25	Shawnee Assembly of God SS	3.50	Houston Kashmere Gar A of G WMC	2.00	Kenosha Assembly of God & SS	55.41
Emerson Full Gos Chapel SS & CA	5.00	Sparks A of G Church SS & CA	3.07	Houston North Side Tab SS	7.14	Madison Gospel Tab	10.00
Neptune Full Gospel Church CA	5.00	Stillwater Pleasant Hill A of G Ch	5.50	Houston N Side Tab Ever Ready Cl	11.50	Superior Central Gospel Tab	5.00
Perth Amboy Glad Tid Assembly	2.40	Stonewall A of G Church	2.00	Houston North Side Tab WMC	15.25	WYOMING Personal Offerings	5.50
Union Beach Pent Mission	10.45	OREGON Personal Offerings	15.00	Iraan Assembly of God	3.00	Buffalo Assembly CA	.86
NEW MEXICO Carlsbad A of G	5.00	Ashland Full Gospel Temple	15.00	Lubbock Assembly of God	1.00	Gillette Pent A of G & SS	5.11
Gran Quivira Assembly of God	3.14	Astoria A of G SS	7.10	Matador A of G Church	2.80	Rock Springs Assembly of God	2.00
Hobbs Full Gospel Tab Church	2.00	Astoria Sylvandale A of G & SS	15.64	Overton Assembly of God	3.50	CANADA Personal Offerings	24.32
Portales A of G Church	2.00	Baker Assembly of God	12.08	Overton Wright City A of G	10.00	Vancouver Full Gospel Tab	62.17
NEW YORK Personal Offerings	84.96	Corvallis A of G & CC	13.60	Quinlan Assembly of God	7.00	FOREIGN Hilo Glad Tid Ch	1.00
Bronx Good News Tab	6.00	Garibaldi A of G Church & SS	6.00	Robstown Assembly of God	3.00	MISCELLANEOUS	19.85
Brooklyn Ebenezer Tab	28.00	Hebo Full Gospel Assembly	3.00	Robstown Buenas Nevas Church	3.00	Total Amount Reported	\$7,851.12
Carthage Calvary Evang Tab	58.86	Klamath Falls Assembly of God	14.13	Round Rock Oak Grove Assembly	1.50	Home Missions Fund	403.84
Corona Free Gospel Church YP	5.00	Lebanon Assembly of God	10.39	Temple Full Gospel SS	18.30	Office Expense Fund	86.76
Newburgh First Pent Ch of God	13.00	Medford F Gospel Ch A of G	46.39	Troup Red Oak Flat WMC	1.00	Literature Expense Fund	9.84
Newburgh First Pent Ch of God CA	3.00	Newberg Full Gospel Tab	1.25	Wichita Falls A of G SS	51.94	Reported Given Direct for Home Missions	96.97
N Hornell Glad Tidings Tab	11.25	Portland Columbia River F Gos A	10.00	VERMONT Personal Offerings	4.00	Reported Given Direct to Missionaries	230.74 828.15
Olean Gospel Tab	12.00	Siletz Gospel Tab	16.42	Brattleboro Assembly of God	5.00	Amount Received for Foreign Missions	7,022.97
Ossining Gospel Assembly SS	30.00	Silverton Calvary Pent Assembly	3.70	VIRGINIA Personal Offerings	19.25	Amount Previously Reported	27,474.18
Ossining Gospel Assembly CA	5.00	Spray Full Gospel Assembly	2.99	Cedar Bluff Assembly of God SS	3.70	Amount Received for Foreign Missions This Month	\$34,497.15
Syracuse Grace Tab WMC	4.00	Turner Assembly of God & YP	25.25	Front Royal Full Gospel Assembly	4.05		
Tottenville Wells Memorial Ch	57.00	PENNSYLVANIA Personal Offer	62.75	St Paul A of G Church & SS	5.00		
Westfield Assembly of God SS	5.46	Altoona First Pent Church	11.00	WASHINGTON Personal Offerings	88.45		
Yonkers Full Gospel Assembly	21.25	Ashland Calvary Tab	7.07	Anatone M E Church	5.00		
NORTH CAROLINA Personal Offer	3.00	Bangor First Pent Church	10.50	Belair Full Gospel Church	17.00		
Charlotte Calvary Gospel Hall	11.23	Coatesville Pent Assembly	2.00	Bellevue Pent A of G CA	4.00		
Charlotte Garr Aud Ladies Bible Class	9.00	Hamburg Full Gospel Tab	11.00	Bellingham Pent Tab A of G	5.00		
NORTH DAKOTA Personal Offerings	23.75	Lancaster First Pent Ch SS & YPS	219.50	Brownstown Pent A of G	15.00		
Antler Gos Tab Mrs C Memorial	22.00						