



# The PENTECOSTAL Evangel



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

SPRINGFIELD, MO., JUNE 13, 1942  
NUMBER 1466

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

## The Day of Miracles Is Still Here

Betty Baxter's complete testimony of her healing as she gave it  
in the Minneapolis Gospel Tabernacle, Minneapolis, Minnesota.

I WOULD rather get up and tell what Jesus has done for me, and to preach the unsearchable riches of Jesus Christ than to eat or sleep; and I hope and pray that Jesus will some day use me as an evangelist. I am going to tell you just now what Jesus has done for me.

Many times I was prayed for and the Lord healed me of different things. One time I had a high fever, and was so sick I couldn't move for three days. We called for the elders of the church, who prayed for me, and Jesus touched me and I sat up in bed and said, "Oh! the fever is gone." But Jesus never completely delivered me until August 24th last, and there was no preacher there, no deacons there, but Jesus was there. You may have been prayed for many times, but don't give up. What if I had given up and said, "There is no use; Jesus isn't going to heal me"? Suppose I had given up on August 23—I would never have been healed. Don't give up, just go a little farther. When Naaman was told to dip in the Jordan river seven times, what if he had only dipped six times?—he would never have been healed. But he obeyed and dipped seven times as he had been commanded—he kept holding unto that promise and at last he saw God fulfill it.

I was saved when I was only nine years old in a Vacation Bible School in a Nazarene Church in Bloomington, Indiana. On Friday night they were giving a program, for our parents to come and see what the children had learned. In the afternoon before the program, they had a service for the children only. At the close of this service they had an altar call for all the children that wanted to come and accept Jesus to be their Lord and Master. For the altar call they sang that sweet old song:

"Softly and tenderly Jesus is calling,  
Calling for you and for me;  
See on the portals He is waiting and watching,  
Watching for you and for me.  
Come home, Come home,  
Ye who are weary come home.  
Earnestly, tenderly Jesus is calling;  
Calling, O sinner, Come home!"

And as we sang that song I sat there and tears trickled down my cheeks, and I had such a longing in my heart. There was such an aching emptiness there, and I had such a deep longing for something, but I wasn't just sure what it was. I thought, "I am going down to the altar, and I am going to see if Jesus will come into my heart and take away this longing and give me peace." So I went to the altar, and I knelt and sobbed and cried my heart out to Jesus. I said, "Oh Jesus, come into my heart and take away this longing out of my heart. Help me just now, Jesus." I didn't know much about salvation; but Jesus saw that I was earnest and that I was honest in my desire.

I saw a vision; and there I saw a black heart, and oh! it was black as black could be. And I thought, "I can never enter Heaven and dwell with Jesus and the angels," and oh, I felt so bad. I

thought, "I am going to be lost; because nothing that is dirty or filthy can ever enter heaven—all that can enter heaven must be clean and pure in heart like Jesus."

Then I was crying and praying and asking Jesus to help me and wash away those black stains, when I saw hanging on the cross my Lord Jesus Christ. I saw where they had driven the nails through His hands and feet; I saw how they pierced His side for you and for me; and as the blood and water ran from His side, I remembered how I had been taught in Bible School that Jesus had died for my sins. Then I saw the blood of Jesus run over my black heart and, sure enough, it was made white as snow; and I thought, "Oh, I can go to Jesus now and live with Him and the angels." There came such a sweet peace in my heart that the world can never give, and praise God! the world cannot take it away.

Then I saw a door; I heard a knock; the door opened, and Jesus walked in that heart and He shut the door; and I knew that Jesus was in my heart and that He had shut the door. And He is right there dwelling in my heart now. I was telling my cousin the next day all about it; and she said, "How do you know Jesus is there?" And I replied, "That is simple. I saw Him walk in and shut the door, and when Satan comes around trying to sneak in that door I say, 'Go away, there is no room for strangers here, because Jesus lives in this heart.'"

When I was saved that afternoon, my only thought was that now I could go to live with Jesus. I had no thought of telling anyone else about Jesus and His love, I only thought how happy I was and now I could go to live with Jesus.

Then I saw another vision. I saw sign posts and they reached four ways—east, west, north, and south. Then Jesus said to me, "Now after I have saved you, then go ye into all the world and preach the gospel to every creature." I clasped my hands and said, "Oh, I am going to be a preacher." I had that peace I had been wanting—I had Jesus in my heart now. When I opened my eyes and looked around me I saw the preacher standing at the railing by the altar; and as I was wiping the tears away I said to him, "Oh! do you know what? Do you know what I am going to be when I grow up to be big like mamma (Continued on Page Ten)



# Why Christians Get Sick and How They May Get Well

Ralph  
M.  
Riggs

**S**ICKNESS is not an accident. At least for sickness among Christians, certain reasons may be found.

In Exodus 15:26 the Old Testament law of divine healing was laid down, in which statement was made that if they kept His commandments and walked in His statutes, He would put none of the diseases upon them which He had brought upon the Egyptians, for He said, "I am the Lord that healeth thee." This was repeated in substance in Deuteronomy 7:12-15. Thus clear insistence was made upon the fact that their continued health depended upon their continued obedience. If they sinned sickness would be laid upon them. Sin was a cause for sickness with them, and we serve the same God today. In our eagerness to explain to sufferers that we do not feel that they have sinned, and thus are responsible for their sickness, let us not overlook the fact that they may have sinned and therefore sickness has been visited upon them. The Scripture clearly teaches that sin is one cause for sickness and, in a world of sin and sin-inclined natures, it could easily be that, more often than not, sin is actually the cause for our sicknesses.

Let sufferers therefore first of all examine their hearts for any lurking sin, and come to Him who forgives sins as well as heals sickness. This possibility and need are confirmed in James's Epistle in which he links forgiveness of sin with healing for sickness. "The Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults (the Revised Version says 'sins') one to another, and pray one for another, that ye may be healed." James 5:16, 17.

Sin as a cause for sickness is made all the more serious if the sinning one dares to take of the Holy Communion with that sin unconfessed. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:29, 30. The Communion is the New Testament counterpart of the Passover feast (1 Cor. 5:6-8), and the Holy Spirit is insistent that all leaven of malice and wickedness be purged out before partaking of the broken body and shed blood of the Lord. Sin in the life could itself be the cause for sickness, and especially would that sin bring sickness if the sinning one presumed to partake of the Lord's Supper with that unconfessed sin in the life. "Let a man examine himself and so let him eat of that bread and drink of that cup."

But it cannot be said that conscious sin is always the direct cause for sickness, or that sickness is always caused directly by conscious sin. It is also true that sickness can be permitted of God to provide a crisis through which a Christian could come into a larger and more wonderful experience with God. The case of Job is the classic example

of this. Job was perfect and upright, one that feared God and eschewed evil. And yet the Lord allowed Satan to bring great calamity and also physical sickness. Job was not able to understand but declared his confidence in God nevertheless. His beautiful resignation, expressed in the words, "He knoweth the way that I take: when He hath tried me, I shall come forth as gold," shows us the attitude which Christians should take if sickness has come into their lives in such a way. Out from this experience Job emerged still more perfect and upright, fearing God and eschewing evil as he had never done before. The sickness of Christians may bring them to this most desirable end. "He doeth all things well."

A last reason why Christians may get sick is in the words of the Scripture, "That the works of God should be made manifest in them," or "for the glory of God, that the Son of God might be glorified thereby." John 9:3; 11:4. God has a right to do with us as He will, and if He allows us to be overcome by sickness, and we are assured that no other cause of that sickness is to be found, then we can definitely believe that it shall work out to the glory of the Lord. This means that a marvellous healing shall be worked, and our God glorified thereby.

Parenthetically it might be observed here that God has a way of glorying in His work and in His children before the principalities and powers in heavenly places. Job's experience was for the purpose of demonstrating to Satan himself that the quality of his devotion to God was pure and true. And even now the Lord may work mysteriously in us "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Eph. 3:10. Of course we may not be able to see and understand what God is doing in such an experience, but it is deeply becoming of us to trust Him with all. We dare not fail our gracious Lord in such a test lest the adversary glory against God Himself.

The last reason why Christians get sick, namely that the works of God might be manifest thereby, leads us to a consideration of the wonderful healing works of God. There are ways whereby Christians may recover naturally from their sickness. But we do not refer to natural means or measures. We would shut ourselves up entirely

to God's wonderful supernatural provisions, and we find a number of them.

The first way whereby a Christian may recover from sickness is by recognizing that within him there dwells the healthy, holy life of Christ. Romans 8:11: "The Spirit of Him who raised up Jesus from the dead (dwelling within you) shall also quicken your mortal bodies." By an act of faith we may sing to that hidden life, "Spring up, O well, spring up," and Christ's life within us will drive out the poison of the sickness that has attacked us.

It is also possible to come to God by the simple pathway of prayer, and expect and receive deliverance from sickness. Every Christian of every denomination at least professes to believe that God answers prayer. In this way healing from sickness is possible for all Christians, even according to their own standard of faith and practice. God does answer prayer, and as we ask for healing we have scriptural right to expect it.

A stronger way in which to receive deliverance from sickness is by recognition of the fact that healing is provided for us in Calvary's atonement. It is true that there are those who deny this, but an impartial examination of Isaiah 53:4, 5; Matthew 8:17, and 1 Peter 2:24 reveals to us the glorious fact that He who took our sins carried also our sicknesses. This is also a most logical doctrine even from the standpoint of redemption from sin. Sickness is caused by the curse, which curse came to the human race as a punishment for their sin, and if sin is thoroughly atoned for and forgiven, why should not then this sickness be lifted? We cannot say that He forgives sin and punishes for it too, for wherein would there be the advantage of such forgiveness? Hell is the punishment for sin eventually. Who would maintain that sinners are forgiven for their sins and sent to hell nevertheless? Why should we receive part punishment for sin if we are not to receive all of it? Thank God, we may be delivered from every measure of the result of sin, and this includes sickness. Christ died that we might be delivered from sin and all its train of consequences, and thus our sicknesses, too, are taken away by the mighty power of Calvary's achievement.

In the 16th chapter of Mark, verses 15-18, a definite promise is made by the Lord Jesus Christ that any of His saved ones who believe may lay hands on the sick that they may recover. He promised that when they so lay hands on the sick that the sick will recover. A wonderful, glorious promise upon which His believers may stand! Believe the promise of your Lord and accept your healing.

There is still another way that Jesus has provided whereby healing may come to us. The Church is a divine institution, the very Body of Christ Himself, and in that Body

(Continued on Page Five)





# Last-Hour Witnessing

A. H. Argue

ON a certain night not long ago it was my privilege to be speaking at a specially called service on the West coast. This meeting had been arranged with the hope of getting in some young servicemen to hear the gospel. Posters had been gotten out and placed in public places, announcing it to be a *Religious Patriotic Rally*. A public hall had been secured.

Into that service came a group known as "commandos" or members of a "suicide squad" who happened to have one night free. They were down from their strenuous training in the mountains. I was not aware of this fact until afterwards. When the time came for prayer, we invited all the young men in uniform present to come forward while we sang "God Bless America." Two young people came up and held flags. Then we had prayer.

These two young men with the flags remained standing by the platform while we prayed earnestly for those who came forward, and for the nation. As we finished, one of the boys turned to me and whispered confidentially, "I wish you would pray for a buddy of mine." We learned the identity of the group and were told that in a time of crisis they are given just ten minutes to accomplish an objective and return. We prayed that perhaps in some future moment of crisis these boys would remember the scripture, "*Whosoever shall call upon the name of the Lord shall be saved.*"

That stirring scene that night has caused me to realize that our responsibility is great in the closing scenes of this age. Many have gone away to battle. It is said the largest forces in history are lining up to go. The prophet Joel gives us a true picture of much of the war-torn portion of the world today when he says: "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness." Joel 2:3.

Notice that this warning is linked directly with the gracious invitation: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Joel 2:32. Or as this is quoted in the New Testament, "shall be saved." Acts 2:21. The context sets forth plainly the last-day distressing scenes: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." It is just in this important emergency that the promise occurs, "And it shall come to pass, that whosoever shall call

on the name of the Lord shall be saved." We are living in a day when many have called upon the Lord in their distress, and have been saved. At Dunkirk, when a third of a million of the British army were about to be trapped, many called upon the name of the Lord. Many a soldier boy was gloriously saved on the sands of Dunkirk when he called on the Lord. Deliverance came, and what a miracle that deliverance was. Similar scenes of calling upon the Lord have occurred in other countries, such as Greece, Poland, and Holland. When thousands in the city of Rotterdam were being killed by bombs from countless airplanes, many people in their distress fell on their knees, surrendering themselves and

calling upon God, and many were saved. This gives rise to the question, How did they know how to call upon the Lord for deliverance? The answer is, Someone was faithful. *Someone preached the gospel, or someone witnessed to them about Christ.*

Do we realize that in most of the world controlled by the totalitarian powers today the preaching of the gospel is to a large degree shut off? The only way left to give the salvation message to others is by personal witnessing.

The departing word of Jesus as He ascended to heaven was this: "Ye shall be witnesses unto Me." Acts 1:8, 9. As a movement we have strongly emphasized the first part of verse 8, which reads: "Ye shall receive power after that the Holy Ghost is come upon you." How about the latter part? Are we true to our calling as *witnesses* of Christ, particularly outside the church?

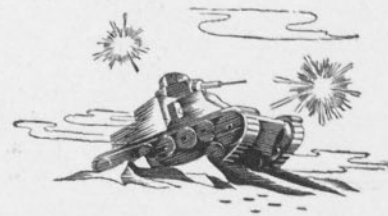
By various groups in churches putting forth a real effort, many of the millions of young and older men in uniform, on our streets, in railroad stations, and other places will be contacted by individuals or groups of two or three, often by mothers of soldier boys, as well as others. Churches could arrange for envelopes to be given out, each containing the Gospel of John, some good tracts, a copy of "Reveille" and a decision card. You can often witness to the soldier boys with a warm handshake and a "God bless you," or "Boys, we are praying for you," or "Don't forget to call on the name of the Lord in time of trouble."

There is a strong organization in Japan known as the Black Dragon. The daily papers have stated that many Japanese in America are members of that organization. We read concerning the dragon in Revelation 12:9, that "the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." We remember what the enemy did at Pearl Harbor, with the subtlety that is characteristic of serpents. If these Japanese are bold witnesses of the dragon, should we not be bold witnesses of the Lamb? Thank God for the knowledge we have, that the Lamb will conquer the dragon.

It is so easy for us to become satisfied with ourselves, and even fail to witness to our neighbors or to those whom we contact from day to day.

In this generation many gospel radio programs have been witnessing to the saving power of Christ around the world. Large gospel meetings have been held  
(Continued on Page Five)

## ARE YOU DOING YOUR BIT?



Not many weeks hence thousands of our young men will be plunged into that inferno called battle, where the sound of bursting shells and the sight of dead and wounded will be their daily experience. They themselves will be facing mutilation, pain or death.

But thousands are not ready to meet their God. In fact, according to the Chief of Chaplains, large numbers scarcely know the ABC of religion. And those who have a Christian experience or upbringing will need something to brace them for the trying conditions of army life.

What are we going to do about it—we who possess the assurance and power of the Spirit? For let us remember that the armed forces constitute the most urgent and promising evangelistic field today.

To meet this need the General Council is publishing REVEILLE and a number of service tracts. Testimonies like the following could be multiplied.

A chaplain's wife: "I am writing on behalf of my chaplain husband. . . . Your paper REVEILLE has been a blessing to us and to our men. I have seen men sit down and read a copy clear through during an organ recital. It is so interesting and brings the gospel truth home to hearts."

A hospital chaplain: "I am happy to report that this is one of the most popular pieces of reading material that we have received. The men already are asking for the next issue."

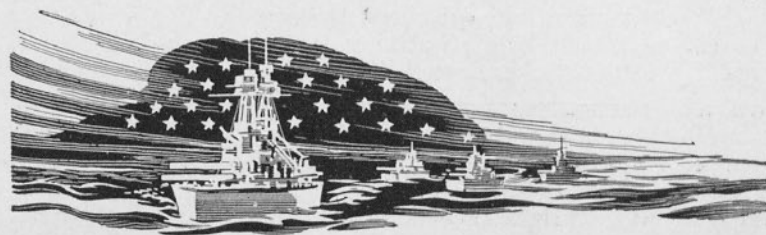
A soldier: "There are lots of boys with me who like your paper. They say it makes them feel as if they had been in a church service."

There are already about 175 chaplains on our mailing list, and requests for free literature continue to come in. Obviously the chaplains are unable to pay, much less the enlisted men with their meager pay. One of them writes: "We boys would like to subscribe for your paper, but we can't even get money enough to get the things we need."

Naturally this has created a problem for the Home Missions Department. At the present moment there is an urgent need for \$4,000 to pay for the printing of the third issue of REVEILLE and for a reprint of service tracts. Won't you help us? Many of you have sons, brothers, relatives or friends in the armed forces; for their sakes, for the sake of many an "unknown soldier," won't you make it possible for us to maintain a stream of vital gospel literature flowing among our servicemen?

You World War I veterans know what the boys are facing; you can recall many a time when a good, spiritual, he-man talk would have spared you much trouble and misery. Please help us to supply spiritual equipment for these your buddies of the new A. E. F.

Kindly send all donations to Home Missions Department, Gospel Publishing House, 336 W. Pacific Street, Springfield, Mo. Be sure to designate it "For Service Literature Fund."



# Our Attitude to Approaching Judgment

THE narrative of Jonah is ablaze with light for us who stand on the threshold of the last judgments. Judgment truth had grasped Jonah with a grip of iron. He was God's ambassador to announce doom, and he knew it. He was all alive to the awful justice of God, the frightful iniquity of sin, and the result when the two meet—as they did at Sodom. Disobedience had been buried in the disgorging whale, and, with his life in his hands Jonah marched through those immense crowds—probably not less than a million, for 120,000 infants are named—and through its enormous areas, for Nineveh was ninety miles in circumference. Jonah was a strange, wild figure, clothed in rough skins, and he himself risen, literally, from the gates of the grave; yet he obeyed God and announced Nineveh's doom. It is an overwhelming fact that we, today, have been commissioned of God to announce a worse doom, not that of a single city, but of an entire world.

Now the whole narrative of Jonah is throughout a revelation concerning the preaching of judgment unparalleled in the Bible. The truth it states is this: destruction is foretold that it may never fall. Hell is disclosed in order that no man may ever enter it. If judgment were all there was in God's thought, His supreme weapon would be silence. Jonah's prophecy was a sand-glass of forty days, for had God *wanted* the destruction of Nineveh He would have *drowned* Jonah, not delivered him. And Nineveh's dead-sure doom would have been seen in a *silent* forty days.

The real peril to the world's cities in all ages is when *no* prophets tread their streets. A thing indescribably awful in God is His silence. For what actually happened? The rousing appeal, ringing through the awed and silent streets, brought a million souls to God. One of the mightiest cities of the ancient world, "from the least unto the greatest," fell on its knees. "And God"—the glorious heart of our God—"repented of the evil, which He said He would do unto them; and He did it not." Jonah 3:10. Wrapt up in the heart of the prophecy, as wrapt up in the heart of God—unnamed, unrevealed, but *there* because God is God—was *mercy*.

Jonah's mission had been successful beyond all conceivable dreams. His message had reached the heart of wickedness, and it was cured. He had postponed Nineveh's doom for more than a hundred years. But how does God's prophet regard it? "It displeased Jonah exceedingly"—literally, it was to Jonah a *great evil*—"and he was angry." Jonah 4:1. And in extreme bitterness of spirit, he prays for death. Jonah's own words prove that it was God's mercy which angered him. "I knew," he cries, "long ere ever I came to Assyria, that Thou art a gracious God, and full of compassion." Jonah 4:2. "I suspected all along that the thunderbolts would never fall. Why did You choose me as a prophet of judgment if You meant vast mercy instead? I am a disappointed man. Give me my rest."

It is the supreme example in the Bible of mortified vanity. His self-importance was greatly wounded because he feared the laughter of his critics over his collapsed prophecy, and his injured reputation as a prophet. His mind (to put it at the best) was so exclusively filled with Nineveh's wickedness, and with the love of sheer justice that if Nineveh escapes he wishes to die. The very thing, the *absence* of which is the heartbreak of most who speak for God—no sobbing crowds—is a despair to Jonah so keen that he hates his life. Pride makes his spirit so stiff and unbending that he prefers to snap rather than to melt.

What a contrast to Him who, *over the city that was about to murder Him*, wept! Or, to take a lower parallel better within our reach—Jonah, on the heights outside Nineveh, longs for its doom; Abraham, on the heights outside still wicked Sodom, intercedes passionately that it may be saved.

Jonah might have expressed it thus: "The prophecy God gave was absolute—no condition, no mitigation, no possibility of postponement or annulment was attached. There was no summons to repentance—it was a pure announcement of doom! God's Word, therefore, is utterly pledged. And if Nineveh is undestroyed the divine honor is questioned, God's prophet is made foolish, and Nineveh itself will never believe God's Word again.

The iniquity of Nineveh (it is true) so stank in the face of heaven that not forty years, like Jerusalem, but only forty *days* were given before final lightning or earthquake shock. "Whereas mercy, favor, love, bliss," so Jonah might argue, "are for the people of God alone; (and the people of God are never named throughout the book). Therefore judgment, for every reason, ought to fall." So Jonah goes to a hill outside the city, "till he might see what would become of the city" (Jonah 4:5), saying, even to God, "I do well to be angry." Had Jonah been armed with the lightnings of Elijah, or with the fires James and John asked from Christ, Nineveh would have been ashes. In that pitiful figure waiting for thunderbolts behold the peril of the church that waits for the coming of the Lord.

Now follows the incomparably valuable lesson of how God Himself deals with the situation. It has been said that Leviticus is a fifth Gospel. The book of Jonah is surely a sixth. Puncture the book in any vein, and it bleeds mercy. The mariners are saved from the storm. Jonah is delivered from the grave. Vast Nineveh is spared from doom. And, as though that were not enough, mercy is pleaded by Jehovah Himself, by question, by argument, by parable, by sweet reasonableness, by love.

Jonah, sitting watching for a huge city's death stroke, nevertheless was not unmind-

ful of his own comfort—he "was exceedingly glad because of the gourd." Alas, there are Christians today, who believe in the second coming of Christ, watching for a world's doom, as devoted to amassing wealth as most worldlings.

So God raises the gourd; then He raises the worm; and then He raises the wind. Thus to Jonah, now bared *himself* before the judgment blast, He says in substance: "On the transient, soulless, perishable plant you never made—springing in a night, and dying in a night—you had pity. On the vast Nineveh, with its sixscore thousand infants, and innocent cattle (for even the lowing of kine can be a supplication in heaven)—all My work and My care—your only desire is an opening pit as under Korah. You never made the gourd. It does not belong to you. No energy of yours shot it up in a night or blighted it in a night—yet you pity it. But the poor vast city with heaven over it and hell under it, the teeming millions of the lost—flesh and blood like yourself, with all their human smiles and tears—they are nothing to you. 'Should I not have pity on Nineveh, that great city?' (Jonah 4:11.) Is not pity according to the principles of My government and universe, the very law and foundation of My nature and life?"

Hatred of mankind is Satanic, never divine. *All prophecy of evil is made, if possible, and so long as grace lasts, to bring men to repentance.* So the peril of the whole body of prophetic students at the end is lest they become an embodied Jonah, so absorbed in judgment, so blind to mercy, that they miss the heart of God.

So now we arrive at the exact message God has intended for us, and the message vital to the tremendous modern need. It is a combination rare and lovely and solemn beyond expressing. It is a prophet so gripped and grasped by the terrors of judgment, created by the frightful wickedness of sin, that the vast crowds are met without fear, and without flight. It is a message that is irremediable, and laden with possible instantaneous destruction. It is proclaimed without condition, without mitigation, without end—on all unrepentant sin. It is a message that tells of no escape without Blood. But behind it all there is a God of love that willeth not the death of *one* sinner.

No city stands more for the entire world—merchants multiplied above the stars of heaven, kings as locusts, field marshals as grasshoppers (Nahum 3:16)—than does Nineveh. And, most remarkably, within a few years of Jonah, Joel poured forth his amazing forecast of the Holy Ghost's descent in the days of vast judgment. We must tell of coming judgments, but it must be with broken hearts that throb with mercy. We preach *hell* to people *heaven*.

## Death

An aged Scotchman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me."

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### THE PENTECOSTAL EVANGEL

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

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# Old Nanny's Faith

C. Knapp

A member of the Christian Commission in the American Civil War, relates this telling story of himself:

"I had been in the army but a few days when I was taken sick with malarial fever and carried to a division hospital. It was my first experience of sickness in camp. I said to myself when they had carried me into the tent and left me alone: 'Now you will have the opportunity to try the efficacy of the counsels you have so often given to soldiers in like circumstances.' But I found it far easier to preach than to practise. I passed a sleepless night alone and without a light. My theology said 'It is right and well for me to be sick among strangers, if God wills.' But my heart always added, 'Yes, but it would be better to be sick at home.'

"While I lay thus thinking and tossing on my blanket, just at the grey of the dawn of the morning, the folds of my tent parted, and a black face peered through. It was 'Old Nanny,' a colored woman who had taken my washing the day before. I could hear no one else moving about the hospital; what had sent her there at that hour? Looking tenderly at me she said:

'Massa, does yo' see de bright side dis mo'nin'?'

'No, Nanny,' said I, 'it isn't so bright as I wish it were.'

'Well, Massa, I allus see de bright side.'

'You do?' said I; 'maybe you haven't had much trouble.'

'Maybe not,' she said. Then she went on to tell me, in her simple, artless way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years. 'Maybe I ain't seed no trouble, massa!' she concluded.

'But, Nanny,' said I, 'have you seen the bright side all the time?'

'Allus, Massa, allus.'

'Well, how did you do it?'

'Dis is de way, Massa. When I seed the great black cloud comin' over'—and she waved her black hand inside the tent as though one might be just settling down there, 'an' 'pears like it's comin' crushin' down on me, den I just whips aroun' on de odder side, an' I fin' de Lord Jesus dar; an' den it's all right an' cl'ar. De bright side's allus whar Jesus is, Massa.'

'Well, Nanny,' said I, 'if you can do that, I think I ought to.'

''Pears like you ought to, Massa, an' you's a preacher of de Word of Jesus.' And with this well-directed home-thrust, she went her way.

"I turned myself on my blanket, and said in my heart 'The Lord is my Shepherd.' It is all right and well. Now come fever or health, come life or come death, come burial on the Yazoo Bluff or at home,—'The Lord is my Shepherd!' With this, sweet peace, rest in God's care and love, became my portion. I fell asleep. When I

awoke I was in a perspiration; my fever was broken. Old Nanny's faith had helped to make me whole."

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:4.

## Why Christians Get Sick and How They May Get Well

(Continued From Page Two)

there resides the power of the Healer Christ. He has ordained that the elders of the Church may dispense this power through the simple ceremony of the anointing with oil. "Is any sick among you? let him call for the elders of the Church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:14, 15.

In this same Body of Christ, God has "set" certain ones with gifts of healings. 1 Cor. 12:28. These individuals themselves are gifts of God to the Church and are available to those who need them. In the power which is given them by the resident gifts of the Holy Spirit they may speak the word of authority and sickness will obey them.

How wonderfully full and complete we find God's provision for the healing of His children. Surely earthly doctors do not carry so many kinds of pills in their satchels. We may be fully assured that it is the will of God that His children shall be delivered from the power of sickness that the Son of God shall be glorified thereby.

## Last-Hour Witnessing

(Continued From Page Three)

in many parts of the world, and thousands have heard the way of salvation; but these great gatherings in considerable degree are no longer taking place in some parts of the world. The night is coming, when no man can work. Let us not fail to do our part and be bold witnesses.

In addition to witnessing let us also pray. Joel admonishes us to make this our prayer: *Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their*



Read the Word, meditate in it day and night, do what it says—

**"then thou shalt have good success:"**

Josh. 1:8



God? Joel 2:17. Let us add to this another New Testament prayer: *The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.* 1 Thess. 5:23.

## The Ministry of Storm

We were going through a great furniture factory, when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is continually contributing to the true interpretation of human life! The storm-beaten tree develops the closest and finest and most intricately woven fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the furniture-maker selects it as the material for his finest work.

So with the human life beset by sorrows, tests and trials. If it stands the storm, how the wind of God strengthens and beautifies it! We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—B. J.

## "God Bleed America"

Before God can really *bless* America, He may have to *bleed* it. The words bleed and bless, we are told, spring from the same root. Is this not suggestive? We must realize that if a nation is to be blessed, it must be bled of all that robs it of what is necessary for its highest spiritual and moral welfare. It must learn that its life consisteth not in the abundance of things that it possesseth. Dr. J. H. Jowett speaks of "the ministry of a bleeding heart." And, personally, we have to learn that we can only bless as we bleed. This truth is likewise applicable to national life. How can we truly sing "God bless America" when we realize that this land leads the nations in divorces, crime and beer drinking? Unless there comes a time of national repentance over the evident sins of America, God may not only withhold His bounty from a land He has already blessed, but He may strip it of many of its devoted possessions.—Dr. Herbert Lockyer in *Christian Readers' Digest*.

## No Short Cuts to Holiness

Years ago the saintly Andrew Bonar, of Scotland, spent a summer in America. In his searching and tender addresses at Northfield he lifted his hearers to heavenly heights. One day in the midst of an impressive service D. L. Moody said impulsively: "Dr. Bonar, these people would like to know how you live this victorious life about which you have been preaching. Tell us your experience." After much urging and then with great hesitation Dr. Bonar said: "I do not like to speak of myself, but for fifty years I have had access to the throne of grace." That was all the white-haired saint had to say, but that was enough. Would that everybody might say this!

# THE DYING WORLD AND THE LIVING WORD

## BAPTISTS IN BURMA

There are nearly 1,500 Baptist churches, with nearly 140,000 members in Burma. Now that the Japanese dominate the land, the Christians of all denominations need our prayers.

## NINE YEARS OF ANTI-SEMITISM

Nearly two million Jews have lost their lives since the Nazi persecution began in 1933, *S. S. Times* estimates. "They are minished and brought low through oppression, affliction, and sorrow." Psalm 107:39.

## ON FOREIGN FIELDS

American Protestant missionaries to the number of about 11,000 are still engaged in service on various missions fields, in spite of war conditions, reports *Gospel Minister*. There are about 265 missionaries of the American Assemblies of God still on foreign fields. This is in addition to the many native workers associated with them.

## JEWISH NOTES

Of 1,000,000 men in the American Army, over 100,000 are Jews, according to a statement made in the House of Representatives.

There has been much anxiety about a shortage of woolen goods, but an expert in the Textile Research Bureau in Washington has discovered a process of making synthetic wool. He is a Jew, the son of a Jewish immigrant from Russia.

## THE STAR OF DAVID

According to dispatches from Berlin, Jewish tenants must display the Star of David on the doors of their dwellings. This sign is a replica of the one now worn publicly by all Jews.

It is meant to be a despised symbol—a token of humiliation and disgrace. To Jews who, in their day of sorrow, will turn to God in repentance, it is a symbol of hope. God has said, "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.*" Isaiah 55:3.

## "DISTRESS OF NATIONS"

An English magazine, *Prophetic News*, says: "The crippling of the world's trade by the blockades in this war is so widespread and complete as to be quite impossible of calculation. We in Britain are not allowed to send articles even to Northern Ireland without permit. Although America is our ally we cannot buy anything from her because the Government will not allow sterling to leave the country. Trade with enemy or occupied countries is completely stopped. The world's business is practically brought to a standstill by the stranglehold of war.

"It is therefore interesting to note that the term, 'distress of nations' (Luke 21:25), used in connection with the last days, really means 'lack of trade,' the Greek word being the opposite of 'emporium.'"

## MADAGASCAR AND MISSIONS

Madagascar was once the "Martyrs' Isle." In recent years it has become the "wonderfield of modern missions." Over 150 Protestant missionaries are at work there, according to *Life of Faith*. It is a French possession (Vichy). Ever since France fell in June 1940, Madagascar has been a closed island; shipping services ceased almost entirely, and missionaries could not come and go. Some European missionaries were cut off from support. Some of the French workers had to enter military service. However, missionary work continued without hindrance from the authorities.

There was fear lest the Axis should occupy Madagascar and bring an end to Protestant missions there. However, with the occupation of the island recently by the British, freedom to proclaim the gospel message is assured.

## NAMING THE WAR

President Roosevelt has asked for a name for the present war. George Bernard Shaw answers that it is "THE War." But THE war is Armageddon. God says He will gather the nations "to the battle of that great day of God Almighty . . . Armageddon." Revelation 16:14, 16. This war may or may not develop into Armageddon.

## JEW AS MISSIONARIES

Says the Bishop of Worcester, speaking of the scattering of Jews into places where they have never lived before: "They have now become a completely universal race, a most important thing when we realize how easily that race adapts itself to the places where it settles. If only the Jewish race could be Christianized, they would be the biggest power for missionary effort that the world has ever seen."

Some students of prophecy believe that the company of 144,000 mentioned in Rev. 7:1-8 are Christian Jews, to be sent forth by God during the Millennium to spread the gospel throughout the earth, as indicated by Dan. 11:33. If that is so, how wonderful will be the wisdom of God in choosing as His missionaries these sons and daughters of Israel, who can so readily adapt themselves to any part of the earth!

## "BEER BEATS BABIES"

Under this heading Clinton N. Howard, writing in *The Watchman-Examiner*, tells of a decision recently rendered by the District Tire Rationing Board in Cleveland, Ohio. The question submitted to the Board was whether beer deserves the same priority rating as milk, and the Board, acting within its authority under provisions of the OPA, decided that beer and milk were both food—milk for the baby, and beer for the boys in and out of uniform—and were given the same classification. Consequently, permits were issued to a local brewery for the purchase of six truck tires and tubes. The Board further ruled that tires for milk-trucks were eligible only for trucks delivering milk to local distributors and not for delivery to homes! So mother must go to the nearest grocery for the baby's morning bottle, while the rubber tires go to the brewers!

## JEW FROM THE LAND OF SINIM

There are Jews who will flock to the returning Christ from Sinim (China). Isa. 49:12. Arthur S. Gillespie, stationed at Kaifeng, Honan, China, under the auspices of the Southern Baptist Convention, tells of the following remarkable experience:

"On Sunday morning a striking thing occurred. The church house was packed, and many had to go to another building for worship. Near the front of the congregation sat a very dignified, scholarly-looking man. I sized him up as being a Confucian scholar. In appearance he was a typical, old-fashioned, Chinese gentleman. I had no way of knowing who or what he was.

"I preached on the text Mark 10:17, 'Good Teacher, what shall I do that I may inherit eternal life?' Having this man in mind, I preached the more earnestly. At the end of the sermon an invitation was given for people to stand, one by one, confess their sins, and profess faith in Jesus Christ. One of the first to arise was this gentleman.

"Speaking Chinese, he said: 'About five hundred years ago my people came from Palestine to this country. My ancestors were Jews. They came from the land that crucified Jesus Christ. I have heard about Jesus Christ. I have never professed faith in Christ. This morning I love Jesus Christ, confess and leave my sins, give Christ my life, and declare that I shall follow Him through all the years. Here and now I confess faith in Jesus Christ.'"

## PRAYER IN AUSTRALIA

An official "silent minute" of prayer is being observed daily at noon throughout Australia. Radio programs suspend a minute before twelve and people everywhere are summoned to worship. Such "prayer minutes" are good, but it will take more than one minute's praying a day to win divine intervention on behalf of the United Nations. Genuine repentance is needed.

## BIBLES FOR RUSSIANS

The American Bible Society reports that considerable quantities of Russian New Testaments and Gospels, printed in Finland, have arrived in Berlin and are being distributed to Russian prisoners. Greek Gospels have arrived at Greek prison camps in Italy. The American Bible Society is doing a wonderful work in helping to provide Scriptures for all parts of the world, and we are glad that during 1941 members of the Assemblies of God gave a total of \$972 to this organization. We hope that during 1942 our people will contribute still more. Send offerings to Foreign Missions Department, 336 W. Pacific St., Springfield, Mo., marked "For American Bible Society."

## AS ON THE ISLE OF PATMOS

The experience of Paul and John in meeting with the Lord has often been repeated. Here is an illustration from the mouth of a Chinese preacher, published in the *Oriental Missionary Standard*:

"I used to go outside the city every night to pray. One night, as I was kneeling, Jesus came and spoke to me. Several weeks later I was praying in my room at two o'clock in the morning and suddenly the room was filled with the brightest light, brighter than the sun. Jesus appeared before me and I fell, as if unconscious, at His feet. He touched me and set me on my feet, telling me three times to refer to Hebrews 11:25. I trembled from head to foot. Finally I picked up my Bible and read the words, 'Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.'" Immediately after this he left his excellent position in government service to become an evangelist.

## DIRECT WORD FROM SHANGHAI

The China Inland Mission, founded by J. Hudson Taylor, has received direct word from Ernest Weller, its official in Shanghai. His letter, which was dated January 14, 1942, is published in *China's Millions*. Following are some extracts:

"We have the freedom of the International Settlement, and passes have been given us to get through the barriers into outside areas. . . . On the whole we have very much for which to be thankful: we have been treated with courtesy, and along some lines at least with a measure of consideration beyond what we had dared to expect, and for this we truly thank God. . . . The news we have received from other centers in Occupied China is good, on the whole. . . . The unusually mild weather has enabled them to economize in coal, as it has enabled us to do here. . . . At Nanking the foreigners are not now able to lead meetings, but can do personal work. . . . We are still without information concerning the friends at Hongkong."

Mr. Weller's letter mentioned that the supply of rice in Shanghai was not sufficient for all at that time; that rents were exorbitant due to a surplus population; that hardly any automobiles were in operation, due to gasoline shortage; that electricity and fuel were rationed. He said they still had their radio sets; and some newspapers are available, even carrying some Reuter's telegrams from England. He stated that the C. I. M. missionaries in Shanghai had sufficient funds to last them for perhaps ten or twelve months.

Even later word is given. A letter written in Shanghai on February 6 by Miss Lydia Pflueger to her relatives in America, says: "We have sufficient stocks of everything to last a while, and are not suffering any want. The city food situation seems to be easing a little, though it is still difficult for people to get rice without long waits. . . . I hope you are not worrying about my welfare—Psalm 23 is still true!"



# THE SUNDAY SCHOOL LESSON

## The Folly of Unpreparedness

Lesson for June 21. Lesson Text: Matt. 25:1-13.

In a previous lesson we pointed out a very important rule concerning the interpretation of parables, namely, that *every parable was given to teach one outstanding lesson and only one*. Failure to observe this rule of interpretation has led to much confusion and difference of opinion concerning the parable of the wise and foolish virgins. It is legitimate to use certain details to illustrate some spiritual truth, but to attempt to find a spiritual lesson for every detail of a parable and to build doctrines upon those details is to depart from sound, practical exposition of God's Word, and to create confusion, strife, and discord. Therefore, we shall consider the main thought and lesson of this parable, its principal parts, and a few practical lessons.

**MAIN THOUGHT**—The lack of preparation on the part of the foolish virgins excluded them from attendance at the wedding feast.

**MAIN LESSON**—One must be spiritually prepared in order to be ready for the Second Coming of Jesus.

**THE WEDDING**—In teaching the above lesson Jesus used an illustration very familiar to His hearers, namely, the Jewish bridal procession. It was the custom for the bridegroom to go with a party of his companions to the house of his bride, then to take her to his house where a marriage feast was prepared. The bride was accompanied from her father's house by her own friends (the virgins of the parable) who waited for her at a certain point and then joined the procession and shared the joyous festivities of the marriage feast.

**THE VIRGINS** represent those who profess to be followers of Christ, and perhaps more particularly, the professing church of these last days in which we are living, composed, as it is, of the prepared and the unprepared.

**THE LAMPS** may be said to represent the individuals' outward profession of Christianity.

**THE OIL** represents the Spirit of God which produces spiritual life, power, and character; it represents the power of the indwelling Spirit without which there can be no light, or, in other words, no genuine spiritual experience; but it does not represent the Baptism in the Holy Spirit. It is at this point that many fail to observe the rule of Biblical interpretation stated above. It is true that oil may be said to be a type of the Holy Spirit; but there is absolutely no Scriptural foundation for teaching that the foolish virgins represent those who have not been baptized with the Holy Ghost. Yet there are those who would attempt to use this parable to teach that one must have received the Baptism in order to be ready for the coming of Jesus; and some even go so far as to say that it means that only those who have been Spirit filled are truly saved! Such teaching, to say nothing of being without any Biblical foundation, has brought a great deal of just criticism from Christians of other denominations.

To attempt to teach such a doctrine is to condemn thousands of real saints and many preachers such as Charles Spurgeon, DeWitt Talmadge, F. B. Meyer, and hosts of others—men who have led thousands to Christ! In Acts 8:13-17, we read of certain converts of Philip who had been baptized in water in evidence of their conversion, although they had not yet received the fulness of the Spirit. In 1 Thess. 4:16, Paul tells us that those who are "in Christ" shall be resurrected

and raptured; and there are thousands of consecrated believers of other denominations who are certainly "in Christ" and looking for His coming, but who know little or nothing about the experience of the Baptism with the Spirit. It is quite true that those of us who do know of that experience should feel obliged to seek until we receive; but certainly we have no right to use this detail as a basis for a teaching with which to attempt to scare people into receiving the Baptism. Sometimes we may succeed in this attempt, but even so the good end does not justify the means which is based on error, and prejudices many people against our movement.

**CARELESS PRESUMPTION.** The big mistake made by the foolish virgins was that of carelessly *supposing* they had enough oil to last until the bridegroom's coming. The parents of



Jesus *supposed* that Jesus was with them and went a day's journey without Him. Luke 2:41-44. Are we in danger of a like presumption? Do we neglect prayer, Bible reading, church attendance, and *suppose* that everything is all right? Are we trying to live on some wonderful experience of the past, forgetting that we need a *daily* supply of the Spirit, a daily meal from God's Word?

**READINESS FOR SUDDEN SERVICE.** The bridegroom came at midnight, at an hour when the foolish virgins had not expected him. Consequently, they were not ready to meet him. So shall it be with many when Jesus comes. Yet there is a sense in which Jesus comes to us all very often. He comes in the form of opportunities for service. *Are we prepared for His surprise visits?* Paul said, "Be instant in season, out of season."

If one were to take a ride in a police car equipped with a radio over which it receives orders from headquarters, one would probably hear something like this: "Calling car 78, calling car 78!" Whereupon the officer in the car would reply into a little phone, "78 standing by!" Then would follow detailed orders from the headquarters. In like manner, there are numberless acts of service which Jesus would have us perform for Him, to speak to a sinner about Him,

to visit a shut-in, to pray for a friend's urgent need. These calls demand instant attention. There may not be time to get down and "pray through" first. Are we *standing by*?

**SPIRITUAL PARASITES.** When the bridegroom came and the foolish virgins found themselves without oil, they sought to obtain some from the wise virgins. But there is no such thing as borrowed religion.

Have you heard of the "sacculina"? It is a tiny animal which possesses neither legs, nor eyes, nor mouth, nor throat. But by means of its twining roots, it takes in its nourishment ready prepared from the body of the hermit crab. Thus the sacculina boards entirely at the expense of the crab who supplies it liberally with food, shelter, and everything else it needs. This little creature is known as a parasite, that is, a creature that does not depend upon itself for life but lives off of another creature. Some people become spiritual parasites dependent upon others for spiritual strength. We need pastors, friends, revival meetings, and church attendance, but we cannot depend upon them for our spiritual life. We must have spiritual life of our own, a constant supply of grace as a result of personal contact with Christ for ourselves. *If we neglect this, the crisis will come and find us unprepared!*

### WHAT THE CRISIS REVEALS.

The difference between the wise and foolish virgins was not evident until the bridegroom came. When he came the foolish virgins were panic-stricken, unprepared, and excluded from the feast; while the wise virgins were overjoyed, prepared, and included. In like manner, the crises that occur in our lives, the unexpected temptations, trials, disappointments, and losses, reveal our spiritual strength or weakness. Our action when the crisis comes is really determined long before we reach it. Peter's denial of Jesus was undoubtedly traceable to his failure to watch and pray in the garden. How may we be sure of being prepared for crises that are to come? By preparedness in the *present*. Our Lord would not have us anticipate future trials and His Coming in a spirit of strain, anxiety, and legal bondage; but daily fellowship with Christ, daily trustful dependence upon His Spirit, daily obedience to all His revealed will, and daily faithfulness in service will certainly *keep* us prepared for the coming crises, whatever they may be, and for the coming Christ whom we long to see!—J. Bashford Bishop.

### FORMER DISTRICT SUPERINTENDENT WITH THE LORD

Brother I. A. Smith, former superintendent of the Tennessee District, was killed in an industrial accident in Memphis, Tenn., Friday, May 22. Brother Wm. E. Pickthorn, pastor of the First Assembly of God Church in Memphis, reports, "The funeral was at my church on Sunday afternoon. It is estimated that about a thousand people were in attendance including many ministers who had served under Brother Smith when he was superintendent of the District. Brother Waddle, our present Superintendent, was also present and participated in the service." Brother Smith was ordained in the year 1919 coming to us from the Pentecostal Holiness Church in 1925. He served as Superintendent of the District for ten years. The loss to the fellowship of the Assemblies of God will be keenly felt by the many to whom he has ministered during the past twenty-three years.

SCATTER THE SEED EVERYWHERE  
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## Sidelights of Missionary Travel

John Johnson, Principal of the Assemblies of God Men's Bible School, Bihar, North India

For a number of weeks I have been ministering away from home—first at Calcutta, with Brother and Sister Ketcham. Our services there, held in the Bengali section of the city where a number of Christians lived, were well attended. Interest grew from night to night and a good foundation was laid for the meetings, which are still in progress at the time of writing. We believe that in the near future Brother and Sister Ketcham will realize the fulfillment of their desire in seeing a local Bengali assembly established.

From Calcutta I went by train to the Ranchi District, where it was a pleasure to meet Mr. and Mrs. George Waggoner. The same afternoon we started out on bicycles to the place where the tents had been erected for services and sleeping quarters. The ride of eleven miles or more took us up hill and down dale, through beautiful country. We passed tea gardens and large estates where cactus (which is used for rope making) was growing under cultivation. Empty rice fields lay bare and brown, waiting for the coming of the seasonal rains which would cause them to spring into fruitfulness again. In one place we had to wade through a shallow river, carrying our bicycles.

### Call to Worship

The meeting that night was announced through the medium of Brother Waggoner's trombone, the soft, full tones of which were pleasant to hear as they floated lazily over the countryside. Soon the people began to gather from surrounding villages and the meeting began. One of our former students spoke from a chart depicting the human heart, showing the result of unforgiven sin. The message was clear and the picture impressive. No one who was present that night could leave saying he had not heard the gospel.

Night after night throughout the week the truth was proclaimed with no uncertain sound. In the daytime we went to the surrounding villages, holding open-air services and further inviting the people to the tent. At one of these villages an old woman, after listening very attentively to all that was being said about the Christ, asked if His Name could not be repeated to her. The evangelist with beaming face gladly responded, repeating the name of

Jesus over and over until a light of understanding passed over her face. She said that now she would remember that Name.

### A Contrast

Striking our tents here, we made arrangements for the transfer of the equipment and started out on our bicycles for another area some ten miles away. This time the river was crossed in a cable seat which was windlassed over. The stream below, with its jagged rocks, looked threatening, but the passage was made in safety.

As the road skirted a tea factory, a hemp factory, and a local molasses vat, we stopped for a short time to investigate, but the open road called us to more serious tasks.

This place of ministry was in striking contrast to the one just left where all were non-Christians. Here the group of believers who had left Hinduism to embrace Christianity had their own place of worship and came out with great eagerness to hear the Word of God.

### Visiting East Bengal

After a few days at home with the family, we started out again, this time for East Bengal in company with Maynard Ketcham.

The trip itself, though tiring, was uneventful. Six hours on the train brought us to the steamer ghat, where we changed from ribbons of steel to the winding course of the river. We boarded the boat after dark, and at four o'clock the next morning we sleepily tied our bedding together and disembarked. This was the end of comfortable civilization.

The remainder of the journey was made in a country boat that needed dexterous handling. One could not sit up with any comfort; walking was out of the question, so we crawled under cover and lay down for the next four hours, until our boat reached its destination, which was the end of the canal in the middle of a rice field. Christian friends took our luggage, and a three-mile trek over the countryside brought us to our

### Island Home.

In case you are wondering what is meant by an "island home," this is the explanation. The country in East Bengal is as flat as the ocean. It is on the sea level and water can be

found anywhere in this district four or five feet below the surface. You may imagine then what it is like when the rains break and the monsoons appear. Not only do the local rains swell the rivers, but the waters from higher country towards the north add their contribution until the water rises from six to ten feet above sea level and stays there for months.

In order to live, the people during the dry season build up islands about 40 or 50 feet across, each large enough for perhaps six or seven two-room houses. Picture, therefore, a perfectly level countryside, without trees or vegetation, dotted everywhere by these mounds of earth. On one such mound we lived.

The soil surrounding these islands is a black silt deposited when the rivers are in flood—a farmer's paradise, for it needs very little cultivation. However, on account of the extremely short season, rice is the only crop raised, besides a few beans, pumpkins and tobacco plants grown on the islands. The only trees are bananas and a local fruit called "mango" which is also found in the southern parts of the States. The cattle in this area are very small and their milk yield negligible. On the other hand, ducks, fish, turtles and shrimp are in abundance.

With that mental picture of the land and the animals, let us turn to

### The People.

Considering the hardships of living and the weakness caused by excessive malarial conditions, the inhabitants are fairly strong and virile. The Christians love the Word of God, while the non-Christians willingly listen.

During our week's stay, three meetings were held daily. The morning gathering was a Bible study to which men, women and children came with receptive hearts, each study being followed with a time of waiting before the Lord. At the afternoon services the usual attendance was 40 or 50, many of them non-Christians. One of these services saw some five or six men raise their hands in public assemblage to request prayer. The evenings

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## Southern Brazil Work Grows

O. S. Boyer

It was to us a blessed privilege to attend the annual convention of the Assemblies of God for the State of Santa Catarina, held in the city of Blumenau. Because of the stress of the times, all public gatherings, including even baptismal services, have been prohibited, but the authorities graciously permitted our morning, afternoon and evening services each day. Even the continual rains and swollen streams did not hinder the crowds of eager listeners from gathering and the building was filled. An occasion of special joy was the ordination of two workers to the ministry.

One mark of the blessing of the Lord on the work in this State is the fact that it has been necessary to open larger halls recently in Florianopolis, Blumenau, Mafra, Rio Negrinho, Jaragua and Sao Francisco. The need in Joinville, where Virgil Smith is working, has not yet been met since it is imperative that a much larger building be constructed.

At present we are remaining in Florianopolis while Brother Kolenda is away holding meetings in the interior, but as soon as he returns to the capital to relieve us, we expect to enter our new field of labor in the southern part of the State.



Group of missionaries and native ministers who attended annual convention at Blumenau, Santa Catarina, February 1942



were devoted to another period of Bible study, mainly attended by the pastors of the local churches and native workers under Brother Ketcham. On Sunday morning four men and five women took the step of water baptism.

My messages at the Bible classes and meetings were given by interpretation. After one of the services, the interpreter told me this incident: "I found myself in a predicament while you were telling the story of a murderer. By mistake I had told the audience that he had committed suicide, when to my consternation, in your next sentence you had him alive and before the judge. However, I quickly revived him and the trial proceeded." Though we do not believe in the proverb that "Where ignorance is bliss, it is folly to be wise," nevertheless it does help one at times.

#### Encouragement

It was a joy to meet two of our Bible School graduates who are working in East Bengal. The ministry of our school is bearing fruit in many places, and we do thank the Lord that in the midst of discouraging features He rolls back the clouds at times to let us see what He is accomplishing through polished shafts—not that these graduates have become polished in the things that the world counts essential, but they know the Word of God and can use it for His glory.

#### NEWS FROM THE SALWEEN VALLEY

Word has just come through from Mr. and Mrs. Harvey Wagner, of Southwest China, who are now located at Shang Pa, in the Salween Valley. They transferred to this section of the field, which is near the Burma border, to assist Brother and Sister Morrison, who up to that time had been laboring there alone.

"This may be the last letter we can send for some time," states Mrs. Wagner, "as the mail routes are almost closed. In case it is impossible to get further word through, please let our friends and contributors know that we are well. Since our location is in a remote part of China, we do not face the danger of an invasion so much as being cut off from supplies. Things are in a rather trying situation, and we do not know what may be coming next, but the Lord is able to keep us. We feel that we are in His will."

#### Grace Sufficient

Mrs. Wagner faced a rather trying experience early this year when her husband was forced to be away from Shang Pa for almost three months, and for two months of that time she had not even any news as to his whereabouts. It proved rather lonely, living in a house on the mountain, far from the villages, her only companions a Chinese woman and girl about twelve years old. "But praise the Lord for His goodness and help," she writes. "His grace was sufficient. The house had been leaking so that

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I could hardly find a dry spot in which to sleep, and I ended by putting eighteen basins of all descriptions upstairs, covering things with rugs and umbrellas and piling them under the table and bed. The bed I covered with raincoats and floor rugs."

#### Needs for Body and Soul

Mrs. Wagner goes on to tell of the sickness and disease rampant in the Salween Valley: "There is no human help here for the sufferers, as the nearest doctor is at least ten days' journey away. Every time we go out several will appeal to us to pray for them, kneeling down even in the middle of a Chinese village to beg for prayer. Several have received real touches on their bodies, and we trust they may come to know the Lord better.

"Recently a young couple brought their baby to us. Half the skull was red and feverish, the result of a blow which we afterwards learned was given by the father who while drunk struck his child on the head. The Lord touched this little one, and later the father came to church, wanting to become a Christian.

"The work in Shang Pa is encouraging in some ways. The attendance is good, the crowd at Sunday service usually numbering about two hundred. In one service not long ago eleven expressed the desire to become Christians. But we feel that there is need of a deeper work and long to see another revival in this valley. Please join us in prayer that these people may come to a real born-again experience and receive the fullness of the Spirit."

#### JUST THE BEGINNING

"Our praises are many for what God has done," writes Burt Evans, as he looks back over the three months of labor together with Lawrence Perrault in the Dominican Republic. "For some time souls have been saved at every service in our central Trujillo church, and we feel this is just the beginning of a revival that God wants to send to all our churches.

"The greatest longing in our hearts for the work here is that God will save young men and lead them into the ministry. We see great possibilities for this island but are unable to extend our borders without the help of consecrated native workers. We are praying also that God will give the people a heaven-sent vision of an indigenous church.

"On February 9 we sent a circular letter to our friends and contributors, but from reports that have reached us, it is most evident that many of the letters failed to reach their destination. We want to assure you all of our deep gratitude for your prayers, love and faithfulness."

## Winning the Congolese

Gladys Taylor and Gail Winters tell us with joy of souls being saved at Betongwe as well as in the surrounding bush area, through their ministry and that of the native evangelists.

"Our girls' work is growing right along," writes Miss Taylor. "Besides our family of 18 girls and 46 boys, we have a tiny baby whose life we were able to save with klim. His mother died when he was a week old and after thirteen days without food he was brought to us, more dead than alive. Now he is about two months old, fat and healthy. One of our native evangelists and his wife plan to adopt the child as soon as we can put him on peanut milk.

"During a six days' trip out in the bush recently, we had good meetings with the Christians in a section previously visited, as well as many opportunities of giving the gospel to others. Three were saved, among them a

woman who said she had been hungry for the Lord for months but had never surrendered her heart to Him. She was definitely saved while we were there and seemed so very happy. Last Monday morning her brother, who is also a Christian, came to the station to tell us that this woman already had gone to be with the One whom she had so recently learned to love."

Gail Winters adds the further encouraging word: "Seventeen gave evidence of salvation under the ministry of Gladys Taylor and our native evangelists in the bush trips made during the past two months.

"Eight of our school girls who live here on the mission came to us the other evening stating that they wished to give their hearts to the Lord. After we had dealt with them and prayed together, each one gave evidence of a real experience of salvation."



Left: Learning to pioneer early—little Herbert Stanley Griffin out on safari (bush trip). A folding chair serves the purpose on the path as well as in the village. Center: A Mabudu woman who has been bereaved covers her entire face and body with white clay, to show she is mourning. Right: Group of school girls at Betongwe on the way to the water hole to fill their pots.

## THE DAY OF MIRACLES IS STILL HERE

(Continued From Page One)

and papa?" He said, "No, what are you going to be?" I said, "I am going to be a fiery Pentecostal Evangelist." I said that right there in that Nazarene Church. I didn't know anything about it, but God had given me the word, and so I knew that was what He had called me to be.

Then the pastor put his hand on my head and prayed a blessing over me there. He prayed, "Oh! God I am so glad that you called this little girl to be a preacher. I cannot go with her all of life's way, but Lord, keep your hand of blessing upon her, even as my hand is on her head now. Keep her, and some day make a preacher out of her." And I was so thankful he prayed that prayer. That night that preacher said to my parents, "Don't ever let that child get away from the call of the Lord. I have never seen any child of her age have such an experience with the Lord Jesus Christ as she has."

Now I would like to tell you about my first convert. The Lord had called me to preach and then I became sick and couldn't even go to the Church like the rest of the people. We were living at Northfield, Minnesota, at that time, and we had a long flight of stairs to climb, and I couldn't climb those stairs, so I had to stay home from church. Of course, someone had to stay home with me. Every Sunday morning my sister would want to stay home with me. She was stubborn; she didn't love the Lord; she didn't want to hear us pray; she didn't want to think about the Lord. On this Sunday morning, as usual my sister said, "Mamma, you go to church with the family; I will stay home with Betty."

After the family had left for church, I got to thinking, "Now the Lord has called me to be an evangelist. I am going to try Him out. Here is the most stubborn sinner that ever lived on this earth. I am going to try to preach to her and if it works on her, I can be a preacher." So I got my Bible out and began to preach. I preached with all the power and strength that God gave me, and I spoke on the ninety and nine that were safe in the fold; and about the one that was lost. I told how the Saviour went over the hill into the vales searching until He found that lost sheep. Then I told how the Lord was seeking the wanderers; and as I was preaching I saw a great sea of faces, and I was preaching to them. At the close of the message I said, "If anybody wants to come into the fold, come and kneel down at this altar, and seek my Jesus." Then I must have come down to earth, because I saw it wasn't an altar at all, but an old couch. The sea of faces faded away and there was my sister sitting there, and tears were streaming down her face. I said again, "If you would like to know my Jesus, come and kneel at this altar." She fell at that old couch and there I put my arms around my sister and led her to the Lord Jesus Christ. Then I shouted and praised the Lord; and oh, I was so happy because now I knew I would be a preacher, because it worked with my sister.

Then I began to wonder how I could ever be a preacher when I was so sick I couldn't even go to church like other folks; but I thought again, "Maybe Jesus is going to heal me and then I can go and preach." Many times during my illness I sat and cried and thought, "I must have made some mistake; surely I cannot be a preacher when I cannot even go to church." But during these years when I couldn't go to church, the Holy Ghost was speaking to me.

I was always weak and nervous and when I was ten years old I became very sick at school. I had pains in my side and they got so severe I could not go to school. My parents took me to the doctor and he said that I had kidney stones. He said this was very unusual in a young child; he was going to try to dissolve them so he gave me medicines, pills, and all sorts of things. The next year I was a little better so I went back to school; but was still weak, nervous, and always tired. I started to school that September in the sixth grade and at Thanksgiving time in

1938 I had to quit school—that is the last schooling I have had; though, I do love to go to school.

That fall the pains were so severe many times that I thought I could not stand them. If any of you have had kidney stones you know what I am talking about. Finally the doctor said, "Let's take her to the University Hospital in Minneapolis." So they took me there, and during that time I had such pain that I didn't know what I was doing lots of times. I stayed there about two weeks and during that time they were constantly taking X-rays of my back and spine. One time my mother came up to see me and I couldn't even see her because they were so busy taking X-rays of my spine.

Two weeks later the doctor came and said, "You can go home," and oh, I was glad because I didn't like the hospital. Everyone was good to me and the doctors and nurses were so kind, but I was lonesome and so homesick. As I was leaving the elevator to go home the doctor came to me and said, "Betty, we took many X-rays of your spine. You did not have the proper food when you were a baby, and so we can do nothing for you. Go home and enjoy life as long as possible." I didn't realize what those words meant, because I was just a child; but I said to him, "Some day the Lord is going to heal my poor weak body and make me well and strong."

I was home a very few days when I became very sick and nervous and collapsed on the floor. They took me to the doctor and he said that I had Saint Vitus' dance. That is a disease where you have no control over your nerves or muscles. My mother and sister had to feed and wait on me because I could not control my nerves. I would beg my mother to let me feed myself; and she would let me try, but the spoon would hit my cheeks, my eyes, and my forehead, and very seldom would it go in the right place; and I had to give up and let my mother or my sister feed me like a baby.

That was a terrible winter. Lots of times my eyes would become blind and I couldn't see anything; then I would have my daddy rock me in the rocking chair, and the harder he rocked, the better I liked it. Sometimes my ears would become stopped and I couldn't hear anything; and sometimes the glands in my throat would swell and I couldn't speak or swallow for long periods of time. Many times my parents took me to the doctor; and he told them that as I became older I would either outgrow this trouble, or it would become worse. I became worse.

In November, 1940, I collapsed on the floor and became weaker and weaker. The nerves tightened around my heart until I thought I was going to die. I was so weak I just lay there and couldn't even talk. My parents picked me up and carried me to my bed. I wanted the deacon who lived near by to come and pray for me; but I couldn't talk, so I just pointed to the window and my parents guessed what I wanted, and called for him.

One time I went to church and when I came home, to my despair and disappointment, I came into the house and fell on the floor—my head dropped on my knees and I was unconscious. I cried and cried because I couldn't go to church any more. About the middle of July I became worse and had to go to bed. Then I had to give up my car rides. After I couldn't go to church any more I had been taking rides in a new car. The driver would drive very slowly over the bumps. I rode three miles once a week, on Wednesday. All the rest of the week I would sit and dream about those miles that I rode. That was the one bright spot in the week. Now I ride clear to Minneapolis and think nothing about it. Every week I looked forward to that ride in the car. One day I became unconscious in the car—I couldn't stand it—even the small bumps gave me severe pains in my back. I cried and cried because I couldn't go riding any more; and my mother said, "Betty, God never takes anything away but He gives us something better in return," so that encouraged me.

*Vision of Dark Valley*

After this I became worse, and was unconscious for five days. Brother Collins (my pastor) was

out to see me two or three times, but I did not know him. I was unconscious to this world, but I was God-conscious. On the fifth day I woke up and I was so weak and tired I wanted to go on home to Jesus. I kept repeating to myself, "I want to go home, I want to go home." I lay there and prayed silently, "Lord Jesus, take me home, I can no longer stand to live. I have never known what it is to be well and strong—take me home, take me home." I saw then a dark valley. Oh! it was an awful sight; and I said, "I know what that is—it is the valley of death, and I must cross it." Some day everyone is going to have to cross that dark valley. And as I began to walk there I said, "Lord Jesus, if I could only go back and tell the lost sinners that they must walk this dark valley alone. But I have Jesus and He lights this dark valley, because He is the light of the world."

Then I saw the dark rolling river; but on the other side I saw the beautiful paradise with its beauty and rest. I said, "I am going home to be with Jesus. No more tears, because Jesus is wiping them all away." Then I saw Jesus coming with a band of angels, and I softly muttered the words: "Jesus and the angels." My mother and sister thought, "Betty is leaving this world—she is going home to be with Jesus." My mother said that she was glad that I wouldn't have to suffer any more—I was better off to leave this world because I was ready. But Jesus, my Saviour, came and said, "No, Betty, it is not your time to cross; I am going to raise you up in the fall and you are going to preach the gospel. I called you when you were nine years old, and you are going to fulfill that call." Oh, I was so glad, even though I had prayed for Jesus to take me home.

I got better and I was able to sit up and to get around. My mother took me to Dr. Bailey in Fairmont and she said, "Doctor, is there anything that we can do for Betty? We are willing to do anything that will help her." He said, "You might take her to Rochester and see if they can do anything for her." So my mother asked me if I wanted them to take me to Rochester, but I said, "No, Mother, Jesus is my doctor, He promised me that some day He would raise me up and He is going to heal me."

One day I was sitting in my chair resting when I became unconscious again. There I saw another vision; and I saw my arms all paralyzed so I could only move my fingers; I saw myself in a terrible position. I saw my back all bent over until my head was resting on my knees, and I begged my Lord not to do that to me. The Lord had many times asked me if He were the potter and I were the clay. So now He asked, "Betty, am I the potter; and are you the clay?" And I answered, "Yes, Lord, if you want to bend this body of mine, bend it; I am going to live for you regardless. You are the potter and I am the clay; mold me and make me like Thee." It took some real praying to answer "yes" this time.

From that day I began slowly to bend over, my arms became paralyzed down to my elbows and then down to my wrists, and I could only move my fingers. My mother got me a housecoat which opened down the front; and she slipped that over my arms and over my bent back. My daddy doesn't like for me to wear that housecoat anymore because he says it reminds him of when I was bent.

*Vision of Healing*

Then one day I was sitting in my chair, and I had another vision, and this time I saw myself straighten up and healed. The Lord said, "It is going to be August 24th in the afternoon," and He told me the different people to call in. He said, "People are so dead spiritually in this world it is going to take a modern 1941 miracle to wake them up; then if they don't wake up, there is no hope left for them." I was glad because I thought I am going to help someone else, and I am going to be well and strong. The Lord said, "Don't tell anyone this until My time comes."

As I was sitting there in the kitchen my head was almost touching my knees because my back was so bent. Tears would flow down my cheeks, and yet I would always have a smile because Jesus



kept me happy. My sister came and patted me on the back and said, "Betty, you are always so loving, so gentle, and so kind, you just have the peace of God resting on your face; and you are so happy even though you are so sick." I was so glad she said that; I wanted to tell her what the Lord had told me, but Jesus told me not to tell until His time should come, so I couldn't tell her. My mother came in and stood by my chair and said, "Betty, do you know when you are going to be healed?" I said, "When?" She said, "August 24th, in the afternoon." I said, "Oh did I tell you?" She said, "No, Betty, but the same God that talks to you talks to me, too."

When God makes a promise He will always fulfill it right to the minute. Brother Collins was one who was supposed to be there when the Lord healed me. He came out on Friday 22nd, before I was healed on Sunday the 24th. As he left that afternoon he said not to be disappointed or discouraged if the Lord did not heal me. He had to leave for Chicago that afternoon and would not be able to be there on Sunday. But he told me if I was healed to send him a telegram to Chicago immediately. I looked at him, and said, "Brother Collins, what do you mean by *if*? I will send you a telegram *when* I am healed." And I thought, "Oh, Lord, that coming from my beloved pastor!"

For some time I had had big lumps from the base of my neck to the base of my spine, and they were about half the size of a hen egg. Everyone that came to see me felt the lumps on my back. Brother Collins felt them that Friday when he was there. No one seemed to believe that I was going to be healed but I did pity their unbelief because I had seen in a vision my healing and I knew that God would keep His promise.

So after Brother Collins left, I went to my prayer closet, and I sat on the floor with my head on my knees. I used to get on my knees, but now it was no longer possible for me to do this, so I would go there and pray to Jesus anyway. I sat there hours at a time getting comfort from Jesus. I said, "Even my beloved pastor has doubted. He told me *if*—that little word *if*. But Jesus, I know You are not going to fail me." It almost broke my heart when he said *if* you are healed. But anyway that was another test to strengthen me. I even sat down in my chair and thought, "Oh, I don't believe I am going to be healed. I have heard of cancers being healed, and things like that, but that is different. Whoever heard of a bent back like mine being straightened?" But I went then to my prayer closet and while I was praying there the Lord showed me that it didn't take Brother Collins to heal me, but it took Jesus. Even if there wasn't an elder or minister there, Jesus was going to be there at the appointed time because He had made a date with me and He was going to keep it.

I was so very bad at this time that at nights I hardly slept at all because I was in such pain. Lots of the Church people came to see me and they said, "She is so very low, and is not expected to be with us very long." I thought, "Oh, such church members, if they would only believe and pray for me!" But I couldn't really blame them so much—I was so bent it was hard to believe.

I told the people that were supposed to come out on the 24th, and I told them to come about 2:30 and everyone of them was there about 2:00 o'clock. One of our neighbors was a deacon in our church, and he said that he had heard of miracles, but he had never seen them—they were always so far away. So he said afterwards the Lord moved one right into his back yard.

I came out of my bedroom and sat down in my chair; and my mother said, "Shall we pray?" I said, "Yes." So they all started to pray. I lapsed into unconsciousness and saw another vision. I saw two rows of tall trees; and I saw one of them begin to bend until the very tip of it touched the ground. And I thought, "I wonder why that one tree had to be like that, when the rest are so straight and tall." Then Jesus came and touched it and it straightened up and I realized that that tree was I and Jesus was going to straighten me up as He did that tree.

### The Miracle

I said, "Jesus is coming at last, do you hear Him?" Then I called for my unsaved uncle and he came in and sat down in a chair; and I said, "Jesus is coming, can you hear Him?" I was so happy; then I saw a great white cloud and out of that cloud I saw Jesus, that beloved form I had longed to see for so long. I saw Him step forth and I saw Him stand by my chair. It had always been my desire to touch the hem of His garment. I had read of the woman who pressed through the throng and touched the hem of Jesus garment and was made whole. I thought that if I could only touch the hem of His garment, I, too, should be whole. But when He at last stood by my chair He stood just far enough away that I couldn't reach out and touch Him. Then He said, "Betty, you have been kind, patient and loving; and I am going to make you well and strong, now. He reached out and touched the bend in my back and it straightened up. I stood up and wondered what had happened—my head seemed so light and I seemed so tall. Then it came over me—I am healed! Just look how tall I am. I had always been looking at the ground—now I was up here looking around. Oh, how tall I felt! I went around to each one and had them feel my spine and they all said the lumps were gone. Then we really had a camp meeting. If you had been anywhere around for miles you could have heard us shouting and praising God, we were all so happy!

For a year I hadn't been able to lift a chair off the floor. When I wanted to move, my mother had to place the chair for me. But now, I picked one of the dining room chairs up and raised it above my head and said, "Look what the God I serve can do." My unsaved uncles had both seen me when I was so weak I could barely move my fingers, and when they saw me raise that chair above my head, tears ran down their cheeks.

When the Lord first showed me that I was going to be healed, I had my mother buy me a new dress, and new shoes, because I said I would surely want to go to church that Sunday night, and there would not be time to buy anything then as the stores were closed on Sunday. So everybody that came to see me I would have mother bring my new dress and shoes out of the closet and show them, and people thought I was "plum" crazy.

I went into the bedroom and my sister went with me. She came in ahead of me and opened the door for me as she was in the habit of doing. She started to help me undress, but I gave that housecoat a jerk and off it came. She stepped back and said, "Oh, Betty, you are healed! Now you can dress yourself and sing in the choir with me." And she was so happy. That nice dress fitted me perfectly.

Then I told my mother I wanted to go over and show Mr. Sturm, who had prayed so much for me. He lived down the road a little distance from us. So mother drove me over there. She drove very slowly from force of habit for fear the bumps would bother me; but I said, "Oh, go over the bumps fast, it doesn't bother me now, it won't hurt me a bit." So my mother went bumpety bump over the bridge. It felt so good not to have a pain or an ache any place. I jumped out of the car and ran up the walk and opened the door. There stood Mrs. Sturm. She turned white when she saw me, and I thought she was going to faint right then and there. Then Mr. Sturm came in and stood in the dining room door and scratched one side of his head and then the other side. My Sunday School teacher, Mrs. Geo. Tubener, who was with us said, "He thinks he is dreaming." So, I went over to him and gave him a pinch—and it wasn't an easy one either, because God had given me strength in my arms. And I said, "No, you are not dreaming. I am real." He said, "Betty, are you going to church tonight and testify?" I thought, what a question? I said, "I haven't anything to keep me away, now."

I went to the Granada Gospel Tabernacle that night, and when I first walked into the church the people—well they sure looked at me! "Doesn't she look well?" I heard them say. No wonder

when the wonderful Christ had touched me and made me whole!

Are you sick in body? Have the doctors operated on you and X-rayed you and told you they can do nothing for you—then take Jesus. All the time I was sick, when friends would come in, my mother would ask them if they knew a good doctor. They would say, "Have you tried Dr. So-and-So? He helped me." And we would try him, but they never helped me. Then we took Jesus, and He delivered me. Isn't it terrible that we waited until the last thing to take Jesus? You may ask, "Well, how much does He charge?" He doesn't charge anything. He just wants you to have faith, for He says, "If you ask anything in My name you shall have it."

Some people say, "Well, Betty, why didn't Jesus heal you the first year you were sick?" During the time that I was sick He taught me patience and showed me many lessons. I told my mother, "I have gone to the greatest school in the Universe—the School of Experience. It has been hard, but oh, I learned some lessons there that I never will forget. Jesus was my teacher, and I learned so many things." If you have gone through things, experienced them yourself, you can tell them to others. Can you, sinner, tell other sinners how to be saved? No, you do not know how to tell them because you have not experienced it yourself. But you who are saved can tell it because you have accepted Jesus. Yes, you can tell all about it. You have had that glorious experience.

Are you here tonight, sick in your soul? Is your heart unclean, as mine was? Won't you accept Jesus tonight? He is a wonderful friend. I wouldn't leave Him for all the world. I am so glad that when I was nine years old I surrendered all. Confess your sins and Jesus will do the rest, if you have faith in my Saviour. Are you weary? Are you heavy hearted? TELL IT TO JESUS. Are you tired and worn with the weight of sin? When God created you He put that hunger there to serve Him. If you will come to Jesus He will give you the peace that passeth understanding. Won't you give your heart to Jesus tonight? I love Him so, and I want you to love Him, too. I want you to have that joy and peace, so if Jesus should come in the clouds you could say, "Jesus take me home. I am ready." Won't you give Him your heart tonight? God is talking to you. Jesus is walking up and down these beautiful aisles talking to souls. He is watching and waiting for you to come home.

### REACHING OUR YOUTH FOR CHRIST

Evangelist Minna Seaholm, who is ministering in the army camps under the supervision of the Home Missions Department, has recently spent a number of weeks in the Texas District, in an intensive campaign to reach the men in service. She has visited a number of camps, contacted the chaplains and officers, lectured in the post chapels, distributed REVEILLE and tracts, and carried on extensive personal work among the individual soldiers, besides speaking in our local assemblies in behalf of this work which is so much on her heart. Reports from Texas pastors indicate that God has blessed her ministry there in a marked way.

Another phase of Mrs. Seaholm's work is a rather unique approach to the high schools and grade schools. Gaining access to our educational institutions as a lecturer on character building, she has had wonderful opportunity of presenting the gospel and reaching our teen-age young people with a message we feel is vitally important, especially in these days.

We ask an interest in your prayers that God's continued blessing may rest upon Mrs. Seaholm as she travels about the country, contacting our youth both in army and civilian life for Christ.

If anyone desires to get in touch with her they may do so either through this department or by addressing her in care of Gertrude Leonard, 1160 Winston Road, South Euclid, Ohio. All contributions for this work should be sent to the Home Missions Department, 336 West Pacific Street, Springfield, Missouri.

**PREACH THE CROSS**

*By Wm. Burton McCafferty*

Preach the Cross. Its power can save  
Souls that sink beneath the wave  
Of sin's wild ocean; let them hear  
God's glad tidings full and clear.  
Save them from the ways of sin,  
By the Cross reared here for men.

Preach the Cross; and boldly say,  
"There is a peace for men today"—  
Peace that calms the storm of strife,  
Peace that is eternal life.  
Sound aloud the message true;  
There is peace for men of rue.

Preach the Cross that men may see  
Hope for lost humanity;  
Let its consolation go  
To the sons of want and woe;  
Let its hymns of grace resound  
To the earth's remotest bound.

Preach the Cross. Its truth hold high,  
So the wayworn passerby  
May not fail its light to see  
In this night of misery;  
Let its bright beams guide the way  
To the everlasting day.

Preach the Cross, O Man of God,  
While you walk where Christ hath trod,  
While you travel here below  
Midst the scenes of sin and woe;  
Ever here its truth proclaim  
In the blessed Master's name.

are in the service. The meeting can be held in a home or a church, and can be carried on by two persons or by a hundred. Each group claims the promise of Matthew 18:19, and prays for three things: (1) For the salvation of the servicemen represented. (2) For the physical preservation of each one of the list. (3) For a nation-wide revival.

"The plan is so simple, practical, and pertinent that there should be no difficulty in establishing ten thousand such prayer bands in a few weeks. Anyone with a burden of responsibility can start the prayer band. If there are several Prayer Bands in one city they can be numbered so that the first one started would be called 'V' Prayer Band I, and the others numbered accordingly.

"A mother took her little son to see a life-size painting of Christ in Gethsemane. 'Why does Jesus look so sad?' asked the boy. 'Jesus is carrying the burden of the world's sin upon His heart; that's why He looks so sad,' said the mother. The little boy fell on his knees and looked at the kneeling form of Jesus, and, with tears in his eyes, said: 'Lord Jesus, if there is anything I can do, You can count on me.'

"Can men in service count on you? Will you do your part?"

Dr. Rood writes: "I've just finished reading the historical books of the Old Testament, and am impressed with the fact that when Israel backslid she was defeated in war, and when she turned to God in repentance she was victorious on the

battlefield. The quickest way, and probably the only way, to win this war is to get right with God. A nation-wide revival characterized by days and nights of believing prayer and genuine national repentance would bring victory to our cause in thirty days. This is one of the important reasons why we emphasize prayer for a spiritual awakening in America."

On the front page of the Evangel of May 9 we printed an address by George T. B. Davis of the Million Testaments League. Brother Davis made a special call for all the saints to sign a pledge to endeavor to spend ten minutes or more daily, alone or with others, praying for Repentance, Revival and Return to God throughout our land, and for victory for our forces on land and sea and in the air. Brother Davis has prepared a special Prayer Card with suggestions for prayer, and we have just printed 50,000 copies of it for distribution in all our assemblies. How glad we should be if all the saints in our Assemblies would make this pledge, and then very conscientiously keep this pledge and give ten minutes or more every day for definite prayer for the things suggested on the card. These cards will help the leaders of each "V" Prayer Band to enlist people to pray.

The Prayer Card is attractively printed in red and blue. Copies can be purchased from the Gospel Publishing House at cost, as indicated on the card. The two sides of the card are shown below:

**MOST CAPTURED CITY**

Jerusalem has been captured more times than any other city in the world. Jerusalem has been captured twenty-five times in its history. The first time we have any record, was by General David, and the last time by General Allenby. According to prophecy, it will be captured at least two times more before it will be rebuilt as the great millennial city of the earth. It will be captured by the Antichrist, and its final capture will be by the Lord Jesus Christ. It is remarkable that it was captured by King David the first time, and will be captured the last time by the Son of David to become the city of the Great King.—*The Gospel Minister.*

**FAMINE IN GREECE**

Jesus said, "There shall be famines," and the poor people of Axis-conquered Greece know that His words are being fulfilled. *Time* states that 40,000 people died of hunger in Athens and Peiraeus alone between last Oct. 1 and Jan. 26. Many have prayed for suffering Greece, however, and relief may now be in sight. It is reported that the Red Cross officials have obtained permission for the entry into Greece of certain food shipments from Turkey and Palestine.

"The babies of Athens have the faces of old men," a report says. Thousands of Greek children, however, are to be transferred to Palestine and Egypt, as part of a program for the removal of 9,000 youngsters by the International Red Cross, *The Jewish Chronicle* reports. Keep praying for the starving people of Greece.

**PRAYING FOR REVIVAL AND VICTORY**

A story that ought to stir us all to more earnest praying these days, is told by Paul W. Rood in *S. S. Times*. When Dr. Rood was in Coatesville, Pa., he heard about a group of mothers who met once a week during World War I to pray for their sons who were in the service. They claimed Matthew 18:19, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done," and prayed in faith. Every young man represented in this praying group returned unharmed.

This story was broadcast over the radio. It aroused so much interest that the "V" Prayer Meeting project was launched. The plan in short is for relatives, friends and neighbors to meet once a week to pray for their loved ones who

**R**epentance  
Revival  
Return to God

**Revival and Victory  
Prayer Card**

**V**ictory  
on land  
on sea  
in the air

With God's help I will endeavor to spend ten minutes or more daily, alone or with others, praying for repentance, revival, and return to God, throughout our land; and for victory for our forces on land and sea and in the air.



Name .....

Date .....

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7:14.

*Keep this card in your Bible as a daily reminder*

See prayer suggestions on other side.

**Some Prayer Suggestions for Nation-wide Revival and Victory**

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

**Please pray in real faith: For revival in your own heart and home, and in hearts and homes throughout our land. For a great outpouring of the Holy Spirit upon the people of America to bring conviction of sin; confession and forsaking of sin; and whole-hearted return to God and His Word.**

Pray that ministers of the Gospel may call their people to earnest prayer for a great spiritual awakening throughout the nation. That revival fires may be kindled in villages, towns, and cities all over America. That great multitudes of civilians, soldiers, sailors, air-men, and defense workers may be born again.

Pray that our civil and military leaders may turn to God with all their hearts, and be given Divine wisdom in the conduct of the war. That we may be preserved, as far as the Lord sees best, from bombing and invasion. And—as our nation repents and turns to God and the Lord Jesus Christ—that great victories may be given us on land and sea and in the air. Add further petitions and praise as He leads.

In addition to the daily prayer of individuals for revival and victory, cottage prayer meetings should be held each week. Monday evening has been designated as the nation-wide cottage prayer meeting night. "Where two or three are gathered together in My Name, there am I in the midst of them."—Matthew 18:20.

Send for extra copies of the card to enlist others in this national prayer plan. Enclose stamps or check to pay the cost of printing and mailing the cards. Price: 12c per dozen; 50c per 100; \$4.50 per 1,000. Address:

**GOSPEL PUBLISHING HOUSE  
Springfield, Missouri**



MISSIONARY PRAYER REQUESTS

San Antonio, Cuba—Please pray for a number of young people who come quite regularly to the meetings but as yet have not accepted Christ as their Saviour.—Hilda Reffke.

Santurce, Puerto Rico—Pray that the Lord will enable us to make definite contacts with the Puerto Rican and American soldiers in all the camps on the island and to be granted the privilege of conducting regular and systematic services.—Elwood Hoey.

Witbank, South Africa—Pray that God may give a successful trip to Nyasaland and that the Spirit of God may rest in revival power upon the services which are being held from place to place.—F. H. Burke.

Nanpara, India—Pray that God will give the children a revival of prayer.—Christian Beckdahl.

Chapra, India—Pray for the little girls' school which I have opened for the children

who attend our Sunday School. Pray that this effort may be a means of the children finding Christ.—Martha Schoonmaker.

Cuidad Trujillo, Dominican Republic—The greatest longing in our hearts for the work here is that God will save young men and lead them into the ministry. There is such a great need for consecrated native workers. Pray that God will give the natives a heaven-sent vision of an indigenous church and work in this land. Pray God to reap a real harvest of souls in Hato Mayor, our new work, as well as throughout the republic. For sometime souls have been saved in every service in our central church.—T. Burt Evans.

25—July 5. Evangelist Guy Shields, special speaker; the Worley Quartet, Knoxville, Tenn., special young people's workers; Mrs. George Seuff, Atlantic City, N. J., pianist.

Rooms, cottages, tents and cots available; also plenty of shady space for trailers and camping. Bring your own toilet articles, linens and covers. Large dining hall on camp grounds. Meals served restaurant style. Also lunch stand for refreshments and sandwiches. Bring your own sugar card.

For further information and reservations write R. L. Bartlett, Host Pastor and Camp Chairman, General Delivery, Bristol, Va., or M. B. Hampton, District Superintendent, 1130 Twentieth St., Huntington, W. Va.

APPALACHIAN DISTRICT CAMP MEETING

The Appalachian District Camp Meeting will convene at Pentecostal Park, Bristol, Va., June

The Cross is the secret of power, and the pledge of victory.

REPORTS FROM THE REAPERS

PRUE, OKLA.—We praise God for a 3-weeks meeting held here recently, with Guinne Brown of Enid as the evangelist. He preached from night to night under the mighty power of the Holy Ghost. One was reclaimed and the church was helped by Brother Brown's able ministry.—Haynie Nichols, Pastor.

QUINCY, CALIF.—In May, 1941, the Lord sent M. M. York and family to this city. Since that time God has confirmed His Word with signs following, and many have found the Lord precious to their hearts. Men and women are seeking the Lord at every service. We are now affiliated with the General Council, the Sunday School is growing, and the C. A.'s are doing a great work for the Lord.—Mrs. J. T. Lakey, Secretary-Treasurer.

REEVESVILLE, ILL.—April 19—May 10, Fred Numrick of Springfield was with us in a revival and brought the gospel message in all its fullness. Conviction was strong, and 9 came to the altar for salvation. The church was greatly encouraged to press on. The afternoon prayer meetings and Bible studies were a great blessing to the Christians. Brother Numrick is a good speaker and a consecrated man.—Mrs. Mae Reeves, Supply Pastor.

GODLEY, TEXAS—The Lord has blessed in a revival with Marie Smith of Irving as evangelist. Seven people were saved, 3 backsliders prayed through, and one received the Baptism in the Holy Ghost. We had good attendance throughout, and many held up their hands for prayer. One precious old Baptist lady came and was prayed for, and came back rejoicing that she had been delivered from rheumatism. We had a record attendance at Sunday School, and 6 names were added to our church roll.—G. C. Splawn, Pastor.

(MILLVILLE) PANAMA CITY, FLA.—God is wonderfully blessing us in the work here. We have recently been blessed in two campaigns. The first was with Maymie and Gladys Williams as the evangelists. In this meeting a goodly number were saved and several filled with the Spirit. Then we had B. L. Todd with us in a meeting in which souls were saved and the church was built up. Our Sunday School attendance has reached a high mark of 303, with a monthly average of 267. We are now on the air Sundays 1:00-1:30 p. m. and Wednesdays 7:00-7:30 p. m., C. W. T., over Station WDLF, Panama City, Fla., and we are getting many reports of God's blessing being manifested to souls as a result of these programs. We are having such attendance on Sunday Nights that many are unable to secure seats. We are also having a fine attendance at the other services.—H. D. Ferrell, Pastor.

HICKORY GROVE, VA.—A revival which started May 3rd is in progress at the Hickory Grove Full Gospel Church, and God is truly in our midst. Backsliders

have been reclaimed and refilled with the Holy Ghost. One sister who had been tarrying for a year received her Baptism on Monday night. We thank God for the way He has been with us from the beginning of this meeting. W. W. Harrell of Houston, Texas, is our evangelist, and God has blessed us through his ministry.—Katherine E. Leonard, Pastor.

BEATRICE, NEBR.—We just closed a 3-weeks revival with Evangelist C. D. Quackenbush. We had good crowds at the services, and the power of God was manifested from night to night. Some were saved and two received the Holy Ghost Baptism according to Acts 2:4. One sister when receiving the Baptism spoke in German which was understood by three German people present. Some people who were opposed to Pentecost came to the meetings, and they received new light on the Full Gospel. Brother Quackenbush preaches Pentecost in its fullness.—H. W. Lebsack, Pastor.

BASTROP, LA.—We have just closed a successful revival with Brother Hood of Crossett, Ark. A goodly number were saved and filled with the Spirit. The church was blessed every night as God met us in saving power. The meeting closed with seekers still at the altar. New members were received into the church, and some were reclaimed. There are a number of candidates for water baptism. The foundation for our new church building is being laid. God is richly blessing both spiritually and financially.—S. A. Rice, Pastor; by Lucille Watts, Sunday School Secretary.

ANDALUSIA, ALA.—May 10 we closed a 3-weeks revival with Norman McCutchen of Birmingham as the evangelist. God blessed from the beginning, and gave us the best revival this church has had in five or six years. Brother McCutchen's ministry, music and singing proved an inspiration to all. About 13 prayed through to a definite experience of salvation, 6 followed the Lord in water baptism, and 6 united with the church. Our Sunday School took on new interests and has been steadily growing. The revival spirit continues in our midst. Council brethren passing this way will find a welcome.—Lenward J. Reece, Pastor.

LARAMIE, WYO.—We have just closed a very successful revival with Evangelist G. B. McDowell of Dallas, Texas. The outside interest was the greatest that has ever been shown in any revival in the history of the church. Record crowds attended the services each night, and the last Sunday the Sunday School attendance reached a high mark of over 215. Souls were saved and one was filled with the Holy Spirit. The power of God came down, tears flowed, and the saints shouted as they marched a victory march around the church. The morning prayer meetings were well attended, and this played a big part in the success of the revival. Brother

McDowell plans to return to Laramie next summer with a large tent.—P. A. Fleming, Pastor.

The Lord can do mightier works than His people have ever asked.

Material sacrifice is often the purchase price of spiritual blessedness.

The pathway to power lies through service.

Garments of righteousness never go out of style.

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.

BRADLEY, ALA.—June 13—; Chas. F. Norton, Evangelist.—Lester Cook, Pastor.

DUNN, N. C.—June 14, for 2 weeks or longer; J. P. Mason, West Fork, Ark., Evangelist.—L. L. Davis, Pastor.

NEWCASTLE, WYO.—June 2—; Cordelia Donnell and Mildred Holler, Evangelists.—Elmer R. Burry, Pastor.

ALLEN TOWN, PA.—125 S. 8th St., rear, June 9—; Evangelist and Mrs. J. Earl Douglass.—John McShane, Pastor.

CLINTON, OKLA.—June 4, for 2 weeks or longer; E. C. Lagmay, Filipino Evangelist.—Mrs. George Stevens, Pastor.

VERSAILLES, MO.—June 4—; Robert B. Thomas, Evangelist.—L. Steffens and M. Robinson, Pastors.

HASKELL, OKLA.—June 7, for 3 weeks; Irene Harris of Tulsa, Evangelist.—Jas. F. McMinch, Pastor.

DETROIT, MICH.—Bethesda Missionary Temple, June 7—19; Willa Short, Evangelist.—M. D. Beall, Pastor.

SHAMOKIN, PA.—Market and High Sts., June 14—28; Henry Graf, Newark, N. J., Evangelist.—James Vigna, Pastor.

ATLANTA, GA.—Meeting in progress; June Newbold, Indianapolis, Ind., Evangelist.—Ralph Byrd, Pastor.

CHILLICOTHE, MO.—June 14—; David N. Solmes, Chicago, Ill., Evangelist.—Walter H. Solmes, Pastor.

CORVALLIS, ORE.—606 S. 15th St., meeting in progress; L. H. Sheets, Camas, Wash., Evangelist.—G. O. Baker, Pastor.

DEL NORTE, COLO.—June 14—; Mary Alice Bridges, Phoenix, Ariz., Evangelist.—Peter Pilot, Pastor.

LINCOLN, ILL.—1228 N. Kickapoo St., June 7—; Helen Earley of Alton, Evangelist.—John W. Nelson, Pastor.

KALISPELL, MONT.—Calvary Tabernacle; meetings in progress until June 21; Allan Snider, Evangelist.—H. R. Carlblom, Pastor.

MONESSEN, PA.—272 Schoonmaker Ave.; June 16, for 2 weeks or longer; Evangelist and Mrs. J. Earl Douglass.—W. L. Shevel, Pastor.

BLUEFIELD, VA.—First Pentecostal Church, May 24—; Bertha M. Davidson, nationally known "Open Bible Revivalist," Somerdale, Ohio.—Bunn E. Hicks.

SCHOOLCRAFT, MICH.—May 26—June 14; Evangelist and Mrs. Jack Lucas, Massillon, Ohio.—Orie L. Robinson, Pastor, P. O. Box 2.

POUGHKEEPSIE, N. Y.—40 S. Bridge St.; June 2, for 2 weeks or longer; Amelia Joseph, New Kensington, Pa., Evangelist.—Marvin E. Yost, Pastor.

CHICAGO, ILL.—2715 North Ave., June 14—28; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—J. Robert Ashcroft, Pastor.

NICHOLASVILLE, KY.—Church on Stratton Ave.; June 14, for 3 weeks; Chas. Shaffer, Jr., Evangelist.—M. M. Johnson, Pastor.

OAKLAND, CALIF.—13th and Market Sts., June 7—; Hans Bretschneider, Chicago, Ill., Evangelist.—E. Wm. Anderson, Pastor.

COLDWATER, MICH.—May 20—; Evangelist and Mrs. Curtis W. Ringness, Tampa, Fla.—Mr. and Mrs. A. Hamlin, Pastors.

PASADENA, CALIF.—1147 Cordova St.; June 14, for 2 weeks or longer; Arne H. Vick, Evangelist.—Paul B. Franklin, Pastor.

PORT ARTHUR, TEXAS—13th and Bluebonnet Sts.; June 14, for 2 weeks or longer; Evangelist and Mrs. Hilliard G. Griffin of Dallas.—Paul R. Gaston, Pastor.

OKLAHOMA CITY, OKLA.—Southside Faith Tabernacle, June 7—21; I. J. Bolton, Tampa, Fla., Evangelist.—F. V. Claxton, Pastor.

BRATT, FLA.—June 14—28 or longer; Evangelists Arthur and Gladys Lowery, Clanton, Ala.—J. H. Aplin, Pastor, Atmore, Ala.

AUSTIN, TEXAS—First Assembly of God; June 14, for 2 weeks or longer; Ralph C. Francis of Dallas, Evangelist.—Vernon E. Wilson, Pastor.

STEVENS POINT, WIS.—Gospel Tabernacle, June 11—; J. Lee Gorman, Evangelist.—Mr. and Mrs. M. E. Schroeder, Pastors.

TORONTO, CANADA—833 St. Clair Ave. West; May 24, for 3 weeks or longer; Anna B. Lock, Galva, Ill., Evangelist.—H. R. Pannabecker, Pastor.

ROCK ISLAND, ILL.—519 13th Ave., May 31—June 21; Evangelist and Mrs. Robert L. McCutchan, Ft. Worth, Texas.—H. C. Noah, Pastor.

FARMINGTON, MICH.—Gospel Assembly; Vacation Bible School, June 15—26, conducted by Lauraine Oliver and Naomi Darabon; also revival meetings.—Orville J. Windell, Pastor.

OPP, ALA.—June 4—21; Evangelist Guy Shields and Shield of Faith Party, with the Big Brown Tent. All near-by assemblies urged to co-operate.—Charles D. Kennedy, Pastor.

WOLF POINT, MONT.—June 7—28; A. J. Morrison, Evangelist. Broadcasts, Station KGXC, 1480 kilos, Monday through Friday, 5:45 p. m., Sundays 5:30-6:30 p. m.—H. M. Barfoot, Pastor.

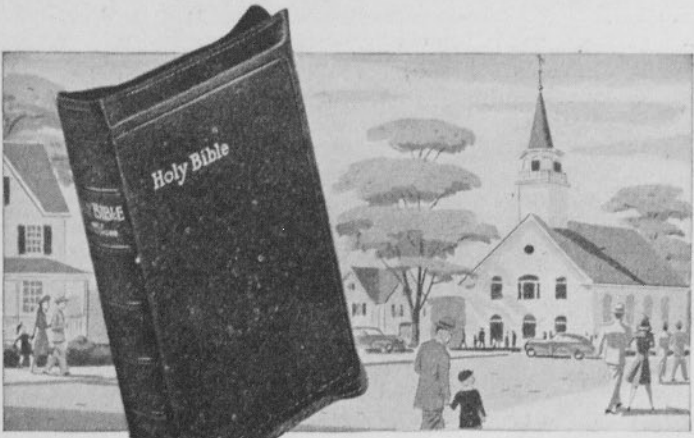
MILES CITY, MONT.—Leighton Blvd. at Center Ave. N., June 21—; Mr. and Mrs. Chas. O. Neece, Cape Girardeau, Mo., Evangelists.—Leonard and Frieda Palmer, Pastors, 1604 Leighton Blvd.

SHAWNEE, OKLA.—Revival and Bible Study, June 14—; William B. McCafferty, Ft. Worth, Texas, Speaker. All near-by churches invited to co-operate.—James C. Dodd, Pastor.

(Near) OAKLAND, MD.—Sand Flat Tabernacle, June 14—July 5; W. F. Duncan, Daytona Beach, Fla., Evangelist. All-day meeting July 4; bring basket lunch.—Elmer C. Bleacher, Pastor.

RUSHVILLE, ILL.—Dedication of New Church, June 21, 2:30 p. m. Some are bringing baskets for all-day service. District Superintendent W. R. Williamson will bring dedicatory message.—Ivan Belmer, Pastor.

INDIANAPOLIS, IND.—Annual Indiana Ministers' Institute and Meeting of Central District Council Credentials Committee for State of Indiana will be held at Laurel Street Tabernacle, with Pastor John L. Price and his congregation as hosts, June 15—17. Ralph M. Riggs, special evening speaker; J. D. Menzie of Gary, morning speaker.—Gale F. Lewis, will conduct Ministers' and Church Problem Quiz. Robert Hillegas, will speak on Sunday Schools, and Glenn Horst of China, on World Missions. Young People's night,



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Presentation Page

SPECIMEN OF TYPE
PSALMS, 41-44. Care of the
519 PSALM 41.
1 Care of the poor. 4 David's complaint. 10 He flees to God for help.
To the chief Musician, A Psalm of David.
BLESSED is he that considereth the poor: the LORD will deliver him in time of trouble.

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June 16. A. B. Cox and Earl E. Bond members of Credentials Committee, will each contribute something. The Credentials Committee will meet all interested persons Wednesday afternoon.
OSSINING, N. Y.—Metropolitan Bible Convention, 199 Croton Ave., June 25-27, evenings at 8:00; Saturday 3:00, Sunday School Conference.
MUNFORD, TENN.—Annual Home Coming, June 14.
GREENCASTLE, PA.—Home Missions Endeavor with Evangelistic Services, June 7-28.

N. Y., Evangelist. Morning and evening services on Sunday conducted at Calvary Tabernacle, Waynesboro, Pa., which church is sponsoring these meetings.
LATIN AMERICAN DISTRICT
Latin American District Council Spring Conferences: Central Texas, El Paso, June 30-July 1; Arizona Conference, Phoenix, July 7-8; Western Colorado, Grand Junction, July 23-24; Eastern Colorado, Sterling, July 28-29; Eastern Conference, Chicago, Ill., July 15-16.
CAMP MEETINGS
AINSWORTH, NEBR.—Nebraska District Camp, Baker Grove, June 26-July 5; Christian Hild, Speaker.
LANGLEY PRAIRIE, B. C.—British Columbia Pentecostal Camp, June 14-28;

Dr. Chas. S. Price, principal speaker. Write P. A. Gaglardi, Langley Prairie, B. C.
SILVER CITY, N. MEX.—New Mexico Camp Meeting, Cottage Sans, June 19-28; Geo. Hayes and Carl L. Stewart, speakers.
ATLANTA, GA.—Beulah Heights Camp Meeting, Berne St. and Glenwood Place, June 7-21; A. S. Arnold, principal speaker.
GRAND JUNCTION, COLO.—Western Slope Sectional Camp Meeting, June 5-14; N. S. Trotter, main speaker.
CENTRALIA, WASH.—Northwest District Camp, Borst Park, June 27-July 12.
BIG PRAIRIE, OHIO—Ohio State Camp, Lakeland Beach Park, June 27-July 12; Wm F. McPherson and Allan A. Swift, main speakers.
EBENEZER, N. Y.—Western New York Camp Meeting, Evangelical Park, June 30-July 12; W. I. Evans, Flem Van Meter, and H. E. Winburn, principal speakers.
ST. HELENA, CALIF.—Northern California-Nevada District Camp Meeting, June 23-July 5.
ALEXANDRIA, MINN.—North Central District Camp Meeting, Lake Geneva Camp Grounds, June 21-July 5.
MONTANA STATE CONVENTION
The advertised Camp Meeting at Livingston, Mont., in July has been given up.
TEXAS DISTRICT COUNCIL
The 27th annual District Council of the Texas District will convene in the Music Hall of the Coliseum, Houston, Texas, June 9-12.
NORTH DAKOTA DISTRICT COUNCIL AND CAMP MEETING
The North Dakota District Council and Camp Meeting will convene at Lakewood Park, near Devils Lake, June 16-18.

Okla., and will be open for evangelistic or pastoral calls.
Evangelistic
C. E. Turner, Box 302, Hartford, Ark.
NOTICE—I am open for special services in Chicago and vicinity.
Pastoral
Mr. and Mrs. J. C. Braddock, Route 1, Webster, Fla.
MISCELLANEOUS NOTICES
NEW ADDRESS—1404 E. Main St., Siloam Springs, Ark.—James Front.
NEW ADDRESS—308 W. Front St., Edina, Mo.
WANTED—Back numbers of Evangels and Young People's papers, also missionary books, booklets and pamphlets for free distribution.
WANTED—Back numbers of the Evangel for free distribution.
NOTICE—Defense workers coming to Elkton, Md., will find a place of worship at Glad Tidings Church, 138 E. Main St.—John Pittam, Pastor.
NOTICE—All those coming here to work on defense projects are invited to worship at Bethel Temple, 108 Buckeye St., Dayton, Ohio.—A. B. Cox, Pastor, 347 Verona Drive, Residence Park.
NOTICE—Soldiers coming to Passaic, N. J., or civilians coming for defense work will find a hearty welcome at the Trinity Pentecostal Church, 163 Autumn St.—Pastor Alired Coletti.
NOTICE—Persons moving to Lincoln, Nebr., or their friends or relatives stationed at this Air Base, will find a welcome at the Assembly of God, 12th and D Sts.—M. F. Brandt, Pastor.
NOTICE—All defense workers and men in the armed forces located in the Santa Monica Bay District are cordially invited to Calvary Pentecostal Church, 2601 Santa Monica Blvd., Santa Monica, Calif.—H. W. Murphy.
NOTICE—The La Porte Assembly of God, 701 Lincoln Way East, extends a warm welcome to persons coming to La Porte, Ind., to engage in defense work.
NOTICE—If you have friends or loved ones stationed at Camp Blanding, Fla., please ask them to attend Community Gospel Mission, 1/4 mile west of the gates.
BROADCASTS
Tune in on Station WLDS, Jacksonville, Ill., 1180 kiloms., Tuesdays 6:30 p. m., for the Watch and Pray program conducted by Wm. A. Robinson, Winchester, Ill.
MISSIONARY CONTRIBUTIONS
May 20-26 Inclusive
ALABAMA Personal Offerings \$11.00
Abbeville Assembly of God 1.50
Andalusia Assembly of God Ch 15.00
Atmore Assembly of God 7.59
Brewton Banner Chapel 3.39
Clio Glad Tidings Assembly 2.00
Falco Bradley Church 9.00
Floral A of G Ch & CA 4.45
Frisco City Oak Grove A of G 4.00
Hartford New Post Oak Assembly 1.50
Millport Liberty Gospel Tab 10.08
Northwest Section CA Rally 15.28
Assembly of God SS CA & WMC 75.00
Underwood Dogwood Assembly of God 1.15
ARIZONA Personal Offerings 52.20
Eloy Assembly of God 1.46
Phoenix First Assembly of God 16.08
(Near) Williams Red Lake SS 1.36
ARKANSAS Personal Offerings 50.66
Bearden Hopeville A of G 1.00



Conway Assembly of God	18.10
Earle Assembly of God	2.00
Harrison Assembly of God	3.25
Hot Springs First A of G	13.19
Jonesboro Assembly of God	1.13
Little Rock Cole's Mission A of G	6.46
London Assembly of God	1.00
Russellville Damascus A of G	.25
<b>CALIFORNIA</b> Personal Offerings	310.99
Alhambra Bethany Church	170.00
Avenal Gospel Tab SS & CA	10.00
Bellflower Full Gospel Church	2.00
Dunsmuir Pentecostal Assembly SS	60.73
El Monte Full Gospel A of G	8.62
Fresno Full Gospel Tabernacle	89.50
Garvey Pentecostal Assembly	10.00
Hayward Bethel Full Gospel Ch	31.62
Holtville Assembly of God	17.79
La Jolla Assembly of God Church	25.22
Lakeport Assembly of God	8.17
Livermore Wayside Chapel	10.00
Lodi Glad Tidings Temple	27.75
Lompoc Ch by the Side of the Road	9.65
Long Beach Assembly of God	83.98
Los Angeles Bethel Temple	3.00
Los Angeles Ch of the Full Gospel	5.00
Los Angeles Full Gospel Assembly	
Live Wire & Kings Daughters Cl	7.50
Maywood Full Gospel Assembly	80.81
National City Pent Tab & SS & WMC	65.70
Palm City Pent Assembly of God	6.56
Passadena Trinity Full Gospel Ch	254.00
Patterson Assembly of God	1.20
Quincy Assembly of God Church	9.10
San Francisco Glad Tid Temple	5.00
Santa Barbara Assembly of God	3.50
Turlock Bethel Temple	60.00
Turlock Gospel Tabernacle & SS	8.36
Ukiah Gospel Assembly of God CA	3.37
Van Nuys Full Gospel Church	9.66
Ventura Full Gospel Tabernacle CA	4.00
Yuba City Calvary Tabernacle	11.75
<b>COLORADO</b> Personal Offerings	41.26
Canon City Downtown Tabernacle	4.26
Colorado Springs First A Tab CA	29.61
Cortez Assembly of God CA	1.00
Denver Revival Tabernacle	20.00
Fort Collins Assembly of God CA	
Jr CA & WMC	100.00
Fort Logan Pent Holiness Church	13.00
Greeley Assembly of God SS & CA	16.03
Keenesburg Assembly of God	16.01
Leadville Assembly of God	6.00
Montrose Assembly of God Church	2.63
Pueblo Glad Tid Tabernacle Jr CA	1.00
Snyder Full Gospel Church	5.00
Townner Memorial Pent Church	2.00
Wiggins Assembly of God	3.25
<b>CONNECTICUT</b> Personal Offerings	11.00
Danbury Pent Tabernacle SS & CA	24.43
E Port Chester Gospel Tab YP	10.00
Union City Full Gospel Tab	33.11
<b>DELAWARE</b> Personal Offerings	50
Wilmington Calvary Pent Ch & SS	422.57
Wilmington First Pentecostal SS	41.41
<b>DIST COLUMBIA</b> Personal Offerings	41.00
Washington Calvary Gospel Church	67.60
Washington Full Gospel Assembly	105.75
<b>FLORIDA</b> Personal Offerings	45.80
Daytona Full Gospel Tabernacle	8.00
Miami First Pentecostal Ch CA	2.59
Plant City Assembly of God	4.16
St Petersburg A of G Tabernacle	22.00
St Petersburg Full Gospel A & CA	53.33
<b>GEORGIA</b> Personal Offerings	7.50
Augusta Full Gospel Tabernacle SS	10.00
Columbus North Highland A of G	105.27
Hogansville Sunshine Tabernacle	2.90
<b>GERMAN BRANCH</b> Michigan Detroit	
Tabor Tabernacle SS & CA	25.00
Wisconsin Milwaukee Bethel Tab	149.75
<b>IDAHO</b> Personal Offerings	2.00
Gooding First Local A of G & YP	19.24
Idaho Falls Assembly of God SS	7.00
<b>ILLINOIS</b> Personal Offerings	15.00
Alton Gospel Tabernacle SS	84.81
Chicago Bethel Temple & SS	25.00
Chicago Calvary Tabernacle	150.00
Chicago World Wide Prayer & Mis-	
sionary Union	102.00
Elgin Olivet Pentecostal Church	33.48
East St Louis Full Gospel Tab	105.00
Olive Branch Assembly of God	5.00
Reevesville Assembly of God	3.00
Witt Bethel Temple	1.67
Virdean Assembly of God SS	5.00
<b>INDIANA</b> Personal Offerings	58.60
Blanford Assembly of God	1.66
Clinton Assembly of God	7.47
Gary (West) Full Gospel Church	5.00
Indianapolis Laurel St Tabernacle YP	6.50
Indianapolis Trinity Mission Ch SS	3.00
New Castle Assembly of God Ch	10.00
Plymouth Assembly of God SS	3.00

<b>IOWA</b> Personal Offerings	19.00
Alta Assembly of God Church	2.00
Alta Fellowship Meeting	74.20
Ames Assembly of God CA	1.00
Bettendorf Gospel Tab & Jr Ch	36.00
Burlington Calvary A of G Church	7.08
Decorah Assembly of God SS	7.25
Des Moines Peoples Ch Business Girls	
Missionary Group	10.00
Fort Dodge Gospel Tabernacle	5.31
Moville Assembly of God Church	4.25
Sioux City Assembly of God Church	57.51
Storm Lake Assembly of God	13.00
Truesdale Assembly of God	20.22
Woodward Center Church & SS	10.00
<b>KANSAS</b> Personal Offerings	73.35
Arcadia Assembly of God SS & CA	9.00
Ashland Assembly of God	14.14
Attica Assembly of God	16.79
Bazine Assembly of God CA	47.40
Garnett Assembly of God	6.75
Greensburg Assembly of God SS	15.93
Ionia Prayer Band	2.00
Leavenworth Assembly of God	6.59
Manhattan First Assembly of God	10.00
Otis Assembly of God	11.00
Overland First Assembly of God	11.65
Paola Assembly of God	3.78
Pleasant Green Assembly of God	4.06
Waldron Assembly of God SS	3.08
Winfield Assembly of God	7.00
Woodston Assembly of God SS	5.25
Yates Center Assembly of God	3.00
<b>KENTUCKY</b> Personal Offerings	20.10
Hebron Pentecostal Church	20.00
High Bridge Assembly of God	3.23
Stillwater Mission	1.00
<b>LOUISIANA</b> Bastrop Assembly of	
God SS & WMC	9.93
Collinston Assembly of God	4.85
Jennings Assembly of God SS	2.54
<b>MAINE</b> Bar Harbor Assembly of	
God Ch SS CA & WMC	14.50
Rockport Full Gospel Mission	5.00
<b>MARYLAND</b> Personal Offerings	72.13
Baltimore Bethel Pent Tabernacle	10.00
Evna Pentecostal Church	3.71
Jones Creek Bethel Pent Ch & SS	15.57
Prince Frederick Full Gospel A	2.58
<b>MASSACHUSETTS</b> Personal Offer	
Chelsea Russian Polish & Ukrainian	
Pentecostal Ch SS	6.30
Everett Glad Tidings Tabernacle	3.00
St Dennis Full Gospel A Ch SS & CA	9.63
<b>MICHIGAN</b> Personal Offerings	166.60
Bellevue Calvary Pent Tabernacle	38.00
Detroit Bethesda Missionary Tem	175.00
Detroit Russian Young People	10.00
East Tawas A of G Church	10.68
Flint Bethel Tabernacle	18.05
Lansing Assembly of God	80.00
Moran Midway Gospel Tabernacle	6.50
Muskegon Gospel Tabernacle Assem-	
bly of God Ch SS & CA	37.08
Owosso Gospel Tabernacle	8.31
Port Sanilac Assembly of God	1.91
Rapid City By-Way Gospel Tab	10.45
Royal Oak Calvary A of G SS & PB	11.43
<b>MINNESOTA</b> Personal Offerings	18.90
Aitkin Gospel Tabernacle	11.07
Brainerd Gospel Tabernacle	40.00
Brainerd Maple Grove F Gos Tab	3.84
Hibbing Gospel Tabernacle	43.79
Minneapolis Gospel Tabernacle	15.00
Minneapolis North CBI	109.42
Pillager Assembly of God	17.21
Pine Island Gospel Tabernacle	12.00
Pine River Gospel Tabernacle	3.50
Redwood Falls Assembly of God	9.00
Sauk Centre Gospel Tabernacle	15.00
Sherburn Gospel Tabernacle	17.11
Two Harbors Gospel Tabernacle	6.50
Virginia Gospel Tabernacle	1.00
<b>MISSISSIPPI</b> Personal Offerings	3.00
Hurley Magnolia Springs A of G	8.00
Laurel Kingston A of G Laurel	10.00
Lucedale Pentecostal Church	1.00
Preston Coxe Assembly of God	3.00
<b>MISSOURI</b> Personal Offerings	39.91
(Near) Atlanta Bear Creek A of G	10.85
Bakersfield A of G Ch & SS	2.95
Balch Assembly of God	6.00
Bourbon Assembly of God	5.50
Butler Full Gospel Tab & CA	8.60
Caruthersville Assembly of God	.52
Chestnut Ridge Oak Ridge SS	2.00
Des Arc Assembly of God	1.85
Doniphan Assembly of God	3.00
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SPECIMEN OF TYPE AND MARKINGS (Printed in Red)

of rd ah is, re th	ch. 19, 19 Ex. 33, 12 Lu. 1, 30 Acts 7, 40	<b>CHAPTER 7.</b>	F. 12. 1-4
		1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood. 21 All flesh destroyed.	
		<b>AND</b> the LORD said unto Nō'ah, <b>C</b> ome thou and all thy house into the ark: for thee have I seen righteous before me in this generation.	O. 15. 6.
		2 Of every clean beast thou shalt	

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Kansas City Third A of G	34.20	Willow Springs Assembly of God Ch	3.75
Kansas City Swope Park Christian A	13.13	<b>MONTANA</b> Personal Offerings	25.15
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Farmington Assembly of God	1.31
Logan Assembly of God Church	2.50
Lordsburg Assembly of God SS	3.60
<b>NEW YORK</b> Personal Offerings	138.10
Akron Full Gospel Assembly	14.00
Alton Gospel Tabernacle	10.00
Bethpage Central Park Pent A	14.00
Brooklyn Ebenezer Assembly of God	125.00
Brooklyn Volunteers of America	5.00
Carthage Calvary Evangelistic Tab	4.00
Corona Free Gospel Church YP	5.00
East Meadow Russian Polish & Ukrainian Pentecostal Church	10.64
Jamaica Calvary Gospel Tabernacle	45.71
Lyons Full Gospel Assembly	7.00
New York East Side Pent Church	5.00
Ossining Gospel Assembly	55.00
Rome Everybodys Tabernacle	4.00
Spencerport Full Gospel Assembly	5.02
Syracuse Italian Christian A Ch	10.00
Syracuse Morning Star Mission	15.90
White Plains Full Gospel Ch & CA	15.00
<b>NORTH CAROLINA</b> Personal Offer	10.10
<b>NORTH DAKOTA</b> Personal Offer	19.30
Binford Gospel Tabernacle	6.86
Crosby Full Gospel Tabernacle	13.14
Grand Forks Young People Rally	19.25
Rhame & Bowman Gospel Tabernacle	2.25
Walhalla & Poplar Grove Tabernacle	2.76
<b>OHIO</b> Personal Offerings	83.32
Akron Bethel Assembly of God	43.00
Akron Bethel Temple	5.41
Bedford Assembly of God	10.00
Cleveland Pentecostal Church	5.00
Chillicothe Everbodys Tabernacle	6.25
Fairfax Full Gospel Assembly	8.00
Fostoria A of G Prayer Band	23.00
Lorain Roumanian A of G & YP	5.15
Massillon Peniel Tabernacle	23.85
Miamisburg Gospel Mission	9.35
Moscow Christian Assembly	9.46
Orrville Assembly of God Ch	5.00
Salem Lighthouse Tabernacle	18.61
Scott Gospel Lighthouse	6.80
Uhrichville A of G Church & SS	4.25
Wadsworth Full Gospel Church	23.55
Warren First Pentecostal Church	145.00
Weathersfield Summit Pent Church	7.50
<b>OKLAHOMA</b> Personal Offerings	75.00
Ames Assembly of God	6.18
Ardmore Provence A of G	1.00
Asher Assembly of God	3.50
Blackwell Assembly of God	5.00
Catoosa Assembly of God	5.12
Claremore Assembly of God	9.64
Collinsville Assembly of God	17.15
Connerville Assembly of God SS	1.50
Cushing Assembly of God	2.81
(Near) Custer Prairie View SS	5.75
Eufaula Assembly of God	4.00
Fairland Assembly of God	2.23
Haskell Assembly of God	3.50
Henryetta Assembly of God	5.00
Jenks Assembly of God SS	18.00
Jones Assembly of God	4.81
Lone Wolf Assembly of God SS	5.00
Miami Assembly of God	3.00
Muskogee Assembly of God WMC	3.50
Norman A of G Church WMC	2.35

Nowata Assembly of God SS	5.00
(Near) Nowata Armstrong SS	1.65
Oklahoma City Capitol Hill Tab	22.00
Seminole Old Glory Mission	1.50
Stillwater Assembly of God	5.00
Tulsa North Utica A of G SS	5.00
Tulsa W Bowen Assembly of God	13.00
Velma Assembly of God	3.00
Wilson Assembly of God	10.25
Yale Assembly of God	4.19
<b>OREGON</b> Personal Offerings	94.65
Boring Assembly of God	1.00
Drain Assembly of God	7.50
Eagle Point Highway Tabernacle	5.00
Hebo Full Gospel Assembly	1.50
Hood River Assembly of God	20.43
La Grande Gos Tab & Childrens Ch	8.00
Lebanon A of G Womens Bible Class	3.00
Portland Columbia River Full Gos A	18.00
Portland Lents Assembly of God Ch	4.40
Rainier Assembly of God & SS	8.00
Tillamook Pent Tabernacle & SS	8.17
Turner A of G Church SS & YP	30.55
Westport Assembly of God & SS	28.25
<b>PENNSYLVANIA</b> Personal Offer	163.43
Allentown Pent A of G Prayer Band	48.00
Altoona First Pentecostal Church	28.00
Applebacksville Latvian Pent Ch	15.81
Anita Cortez Sunday School	1.30
Bradford A of G Church & SS	14.00
Corry Bethel Tabernacle	10.00
Dickson City Pentecostal Church	15.23
Fallentimber Hollentown Pentecostal Church & SS	4.15
Freeport Gospel Tabernacle	17.50
Greensburg Pent Assembly of God	21.00
Hamburg Full Gospel Tab SS	6.00
Hvndman Pent A of G Church	16.09
Johastown Grace Pentecostal Ch	11.00
Lancaster First Pent Ch SS & YP	875.00
New Castle First Pent Ch CA	2.75
New Kensington Gospel Tabernacle	30.00
Philadelphia Pent Gospel Mis & SS	62.50
Pottstown Assembly of God	20.00
Onakertown A of G SS & YP	10.00
Roaring Spring People Tabernacle	6.00
Scranton Assembly of God	2.00
Shippensburg Glad Tidings Tab	10.00
Stroudsburg Pent Highway Mission	12.17
Tower City A of G Church & SS	9.36
Windsor Pent Lighthouse	20.00
<b>RHODE ISLAND</b> Providence Assembly of God SS & CA	13.34
<b>SOUTH CAROLINA</b> Personal Offer	2.00
Columbia A of G Tabernacle	7.00
<b>SOUTH DAKOTA</b> Personal Offerings	2.00
Aberdeen Gospel Tabernacle	40.00
Burbank Gospel Tabernacle	17.00
Clark Gospel Tabernacle	2.60
Hedgemont Gospel Tabernacle	26.99
Hill City A of G Ch SS & CA	4.24
Lake Preston Gospel Tab & SS	15.08
Vale Gospel Tabernacle	8.61
<b>TENNESSEE</b> Knoxville Scott St Assembly of God SS & CA	10.50
Memphis First A of G SS & CA	54.63
Wrights Assembly of God	2.48
<b>TEXAS</b> Personal Offerings	107.00
Arcadia Assembly of God	2.50
Beaumont Magnolia Park A of G Ch	9.00
Brownwood First A of G SS	5.00
Big Spring First Assembly of God Inter & Jr Childrens Ch	5.01
Conroe Beach Assembly of God	1.80

Corsicana A of G Byhota Class	2.00
Dallas Bethel Temple WMC	75.00
Dallas Lisbon Assembly of God	9.00
Dayton Simmons Bottom Assembly	24.22
Devers Assembly of God Church	3.09
Electra Assembly of God Church	16.40
El Paso First Full Gospel Ch	4.55
Genoa Assembly of God & WMC	8.00
Gonzales Assembly of God	3.00
Greenville Assembly of God CA	1.50
Hereford A of G Church	12.68
Hockley Assembly of God	9.84
Holliday Assembly of God	10.00
Houston (East) Community Church	8.50
Houston N Side A of G SS & WMC	21.25
Jacksonville Assembly of God	3.00
Lamesa Assembly of God & WMC	2.00
Longview Assembly of God WMC	2.00
Monthalia Assembly of God	4.00
Monahans First A of G	6.00
Newcastle Assembly of God Church	4.76
Newcastle Assembly of God SS	3.50
Pampa Assembly of God	27.00
Perrin Assembly of God Church	2.35
Port Arthur First A of G	12.50

Port Lavaca A of G SS	6.00
Rosenberg Assembly of God WMC	3.00
Saspanco Latin American Bible Institute African Prayer Group	.35
Talco Assembly of God	6.18
Talco Faith Tabernacle	16.25
Wichita Falls Assembly of God	55.00
Wright City Assembly of God	7.42
<b>VERMONT</b> Brattleboro A of G	7.42
<b>VIRGINIA</b> Personal Offerings	1.30
Belvoir Full Gospel Tabernacle	28.53
Manassas Full Gospel Church	21.09
Saint Paul A of G Church & SS	5.00
South Norfolk Bethel Pent A of G	65.90
<b>WASHINGTON</b> Personal Offerings	128.95
Bow Community Sunday School	14.48
Chehalis Assembly of God	5.95
Coulee City Grace Full Gos Ch	18.90
Longview Revival Tabernacle	17.88
Lyman Mission Church	5.00
Monroe Evangel Tabernacle	14.99
Napavine Assembly of God	11.25
Olympia Assembly of God Church	112.34
Poulsbo Assembly of God	5.00
Poulsbo Full Gospel Tab & SS	18.70
Raymond Full Gospel Tab SS	5.00
Seattle Brighton Chapel	10.00
Seattle Campbell Hill SS	3.00
Seattle Evangel Temple SS	5.00
Seattle Hollywood Temple	296.00
Seattle Northwest Bible Institute	75.00
Shelton A of G Mission	17.00
Spokane Glad Tidings Temple	63.67
Tacoma Glad Tidings A of G	41.22
Tacoma Pent A of G & SS	245.00
Tacoma Pent Tab Crusaders Class	5.00
Tenino A of G Church & SS	5.50
Walla Walla Pent A of G	38.82
Wapato Brownstown Pent Assembly	8.00
Yakima First Pent Church	126.90
Yelm Assembly of God	12.50
<b>WEST VIRGINIA</b> Personal Offer	1.60
Cabins Berea Assembly of God	10.07
Carroll Assembly of God SS	8.50
Fairview Jakes Run A of G	6.47
Martinsburg Bethel Tabernacle	65.00
<b>WISCONSIN</b> Personal Offerings	11.45
Antigo A of G Tabernacle	3.00
Batavia Gospel Tabernacle	.50
Berlin Gospel Tabernacle	7.50
Boscobel Assembly of God	2.50
Irma Christian Assembly	10.00
Iron River Assembly of God	2.00
La Crosse Assembly of God	2.40
Madison Gospel Tabernacle	10.00
Manitowoc Gospel Tabernacle	8.00
Mellen Assembly of God	4.50
Milan Gospel Tabernacle	30.25
Milwaukee Bay View Gos Tab & SS	21.65
Portage Gospel Tabernacle	15.00
Wilson Assembly of God	15.00
White Lake Assembly of God	15.00
<b>WYOMING</b> Cheyenne Downtown Tab	41.75
<b>ALASKA</b> Personal Offerings	7.10
<b>CANADA</b> Personal Offerings	11.15
<b>FOREIGN</b> Personal Offerings	176.25
Hawaii Hilo Glad Tidings Ch & SS	19.00
<b>LEGACIES</b>	150.00
<b>MISCELLANEOUS</b>	101.90
Total Amount Reported	12,423.05
Home Missions Fund	1,190.63
Office Expense Fund	185.86
Literature Expense Fund	27.00
Reported Given Direct for Home Missions	431.51
Reported Given Direct to Missionaries	721.04 2,556.04
Amount Received for Foreign Missions	9,867.01
Amount Previously Reported	33,006.16
Amount Received for Foreign Missions This Month	42,873.17

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