

# The PENTECOSTAL Evangel

FILE COPY

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## The Pentecost We Need

Ernest S. Williams

**S**OME people tell us that Pentecost was a day in which the Holy Ghost was given and we are therefore uninformed when we say we need another Pentecost. We are not, however, contending for a day, but for a return of something that took place on that day, a gracious infilling with the same Spirit that came to waiting believers then. Pentecost may have been a day, but the Spirit who came then has come to continue His work during all the period of the present age.

Great were the obstructions which lay before the Church which was endued with the Spirit at Pentecost. The Head of the Christian religion had come of lowly folk, born in a manger, cradled in the home of an Oriental carpenter. The very place where He was raised was looked upon with more or less scorn, shown by the saying, "Can any good thing come out of Nazareth?" This Head of the Church, during the time of His public ministry declared, "foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." What a position for a world Leader! And then, to perfect the ignominy and shame, He died the cruel death of the cross and was laid in a tomb. Could a world be changed through such an One as He?

The disciples preached His resurrection, and through Him the resurrection of all who believed on Him. They declared Him to be the Saviour, the only Saviour, through whom alone was to be obtained remission of sins. But do you think their message would have been accepted had it had in it no more than the voice of ordinary man? To the Jews such a message was "a stumblingblock," to the Greeks it was "foolishness." Yet that message pierced deepest unbelief, overthrew idolatry and superstition, and before the early apostles had died, it had permeated the then known world. Soon paganism had to pale before the Christian faith as Christ arose triumphant from the reproach of human cursing to the might of divine conquest.

The followers of the Head of the Church were not chosen from among the wise and influential. They came from the humbler walks of life. Their speech agreed not with that of refined utterance yet their words prevailed in the midst of handsome ritual of both Jew and heathen.

What was the secret of the success of the Church of the beginning? It was not in its pomp, the learning of its advocates, or royal plumage of its Founder. It was in the power of the Holy Ghost sent down from

orthodox, if it is to meet the needs of modern man. They say there must be less stress on heaven and the hereafter and more time given to molding Christianity to meet the present social and economic needs.

If the history of Christianity is any proof of the right method of approach to modern needs then we believe that the Church needs to study the Bible afresh with a purpose of learning how and why Christianity has succeeded in the past.

The outstanding message of the early Church was Christ raised from the dead, atonement through His blood, forgiveness of sins and reconciliation with God. The spirit of the early Church was entirely unworldly. Believers were cautioned to "seek those things which are above, where Christ sitteth on the right hand of God," and to be "not conformed to this world, but transformed by the renewing of their minds," and to "love not the world, neither the things that are in the world." Believers lived entirely with the hope of "a crown of righteousness" after death, and the anticipation of the return of the Lord and Saviour to catch waiting believers to "meet the Lord in the air." It was as the fervor of such hope and blessing flamed within the believers' souls, radiating this influence to other lives, that needed changes were made in the temporal affairs of mankind. The overflow of Christian grace resulted in changing of human policies until hon-

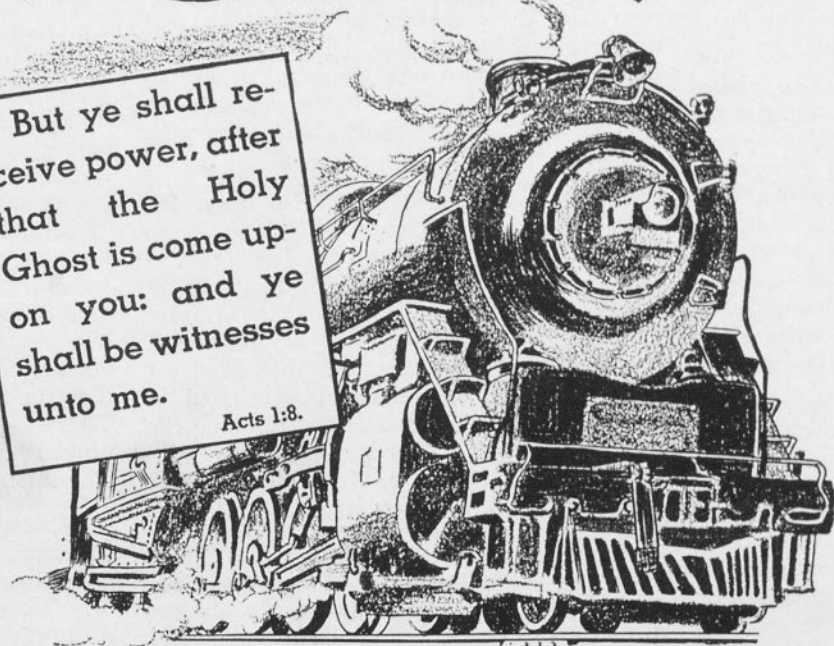
esty, integrity, purity and mutual consideration one for another became the standard to be respected.

The need of the present is not more ministers in politics, not more resolutions to try to effect moral reforms. *The need is a fresh visitation of power from on high that, under the power of the Holy Spirit, flaming evangelists might go forth with the old-fashioned message, "Repent ye and believe the gospel."*

Those satisfied with form and human learning, or depending on human ability  
(Continued on Page Five)

## POWER

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.  
Acts 1:8.



heaven. There was more than words. They had "God working with them, confirming the word with signs following." The miracle of the ages is the advancement of Christianity. The secret of the miracle is the power of God released through believing lives by the Holy Ghost sent down from heaven.

The Church of the present faces obstacles as great as those faced in the beginning. There is a teaching now that Christianity has outlived its usefulness; a new sort of Christianity, adapted to the needs of the present, must take the place of the old and

Have YOU received the Baptism in the Holy Spirit according to the Bible pattern in Acts 2:4?

# How to Receive the Baptism in the Holy Ghost

Arthur H. Graves, Norfolk, Va.

And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. Acts 2:4

WHEN John the Baptist preached his original sermon on the famous text, "Behold the Lamb of God," he gave also some of the first preaching on the Baptism in the Spirit. Two points John made in that sermon about Jesus. First, that He taketh away the sin of the world, and second, that He should baptize with the Holy Ghost and fire.

Three times we have the record that when John preached on water baptism he preached also the Baptism in the Spirit. "I indeed baptize you with water... He shall baptize you with the Holy Ghost and with fire."

But we find no word in John's preaching on how to receive the Baptism in the Holy Spirit.

Jesus' teaching about the Baptism in the Spirit was given both before His death and after His resurrection. In His last teaching He refers to what He had previously taught—"which, saith He, ye have heard of Me." In His final instructions Jesus tells the disciples to tarry until they receive, and that they will receive in a few days. But neither before nor after the resurrection did Jesus tell them definitely how to receive.

In Peter's Pentecostal sermon he explains carefully what they had received but says no word about how or what they did to get it. After Peter's identifying this experience with what Joel had prophesied, we turn back to Joel 2:28 and find all the answers except the answer on how to receive. Joel tells us when—"in the last days." He tells us who may receive—"all flesh." He tells what they will do when they do receive—"they shall prophesy." But again we find a strange silence on how to receive.

Paul the Apostle founded the church at Corinth and gave the foundation teaching there which produced, under God, a church that came behind in no spiritual gift. In his Epistle he carefully reviewed his instructions to them on what to do with the Baptism they had received, but says nothing about how it was or could be received.

How can we explain this unanimous silence on *how to receive* an experience so important as the Baptism in the Holy Ghost? All the instructions on how to use the Baptism are lost on those who do not receive.

The answer, I believe, is twofold. First; the Baptism in the Holy Ghost is presented in the Bible primarily from the standpoint of the *Giver*, rather than from the standpoint of the *receiver*. Where we read little about how we are to receive, we read much about how He will give. The second part of the answer is simply that the Baptism in the Spirit is received in the same way and by the same process as all the other promises of

God. Where there are no special instructions for receiving the Baptism different from the general instructions for receiving anything else from God, we conclude that there is nothing special about it. This conclusion is abundantly demonstrated in the Scriptures.

It is true we read very little of what the disciples were told to do to receive the Baptism, but we are told something about what they did, before and when they received. So we may watch them as we follow the record.

We all know that Jesus told them to tarry until they were endued with power and to wait for the Promise of the Father. This is the only time this word "wait" is used in the New Testament, but there is much said which illustrates what was involved in tarrying.

The word "tarry" literally means to "sit down," not simply to remain there for a time, but to remain there for a purpose. The word is used when we are told about fishermen who drew their nets to land and sat down to sort out the fish. This is the word the eunuch used when he asked Philip to come up and sit with him in the chariot—not for the ride but to explain the prophecy he had been reading.

This word is used of Christ when He shall sit upon the throne of His glory to act as Judge. It is the word used in Hebrews when we are told we have an High Priest who is set on the right hand of the Majesty in the heavens, where He is a minister of the sanctuary. We are told that Paul sat down or, as it is translated, continued in Corinth a year and six months, teaching the word of God. And our last illustration concerns the Antichrist as he sitteth in the temple of God, showing himself that he is God.

So we see from the use of the word, that when Jesus told them to tarry, He did not mean they were simply to put in the time, but were to sit down to do something. They were to be there in Jerusalem *for a purpose*. This helps us to understand what they did while they tarried.

We are not here interested in their first effort at divine guidance made during the days of tarrying, when they limited God to their choice of one to take Judas' place. God did not intervene in this but let them get it over with so that they could get their minds back on the real thing they were supposed to be doing. God afterward simply ignored their casting of lots, for it is not the man with the lot but the man with the anointing who becomes an apostle. I don't

know why this story is recorded here unless it is to show that people do not have to know everything in order to receive the Baptism in the Spirit.

But the thing that interests us is that they "all continued with one accord in prayer and supplication." This combination of prayer and supplication is worth studying. Supplication is prayer growing out of a desperate need—it is literally begging. Supplication is the kind of prayer that is earnest enough to go with fasting. It is the prayer of one whose only hope depends on the answer. So Paul writes Timothy about a widow who is desolate, who trusts in God and continues in supplications and prayers day and night. She has to, for God is the only one to whom she can look for support, seeing she is desolate. The old lady Anna, who came into the temple to see the baby Jesus is described like this. She was a widow who departed not from the temple but served God with fastings and this kind of prayer night and day.

The kind of praying the disciples did while they tarried was earnest enough to be described by the same word used of Jesus who, "in the days of His flesh offered up prayers and supplications with strong crying and tears." The disciples prayed as earnestly as the demon pleaded with Jesus not to send him to the pit, when he cried, "I beseech Thee, torment me not!" This was the kind of prayer Paul said he prayed for Israel that they might be saved. This is the kind of prayer James says "availeth much." This is the kind of pleading Simon did when he begged Peter and John to pray for him that the curse might not come upon him. This is the kind of prayer Paul says he prayed "exceedingly night and day" for the Thessalonians.

What did the disciples do to receive the Baptism? They prayed and continued in the most earnest kind of prayer the Bible speaks of. They remembered that Jesus had told them the Baptism would be an answer to prayer—"how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" This is interesting for they had been assured by Jesus Himself that they would receive, and that it would happen within a few days. But they knew that God's promises are not self-executing, but are fulfilled to those who are ready to receive them. "These all continued with one accord in prayer and supplication."

When Peter told the crowd about their experience on the Day of Pentecost, he told how Christ gave them the Baptism in the Spirit instead of telling how they received. "This Jesus hath God raised up... there-

fore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." So in the prophecy of Joel the Baptism is presented from God's side—"It shall come to pass in the last days, I will pour out My Spirit upon all flesh."

But before the promise of the outpouring is given in Joel 2:28, the chapter is full of instructions to do exactly what the disciples did before receiving the Promise. "Now, saith the Lord, turn ye even to Me with all your heart, and with fasting and with weeping and with mourning; and rend your heart . . . and turn unto the Lord your God."

So we see that since the work of baptizing in the Spirit is God's work, the work of the seeker and his helpers is to get in the spiritual condition which makes us ready for any and all of the things God would do for us. The Word does not emphasize *how* we shall receive—but *how* God will give. "He will pour out . . . He will baptize . . . He will send . . . He will give." And since the gift of the Spirit is an answer to prayer it will be received like all other answers to prayer. The seeker who is ready to receive the Baptism in the Spirit is ready to receive any other of God's provisions—all things are possible to him that believeth.

There is a very good reason why the Bible presents the Baptism from the standpoint of the *Giver* instead of from the standpoint of the *receiver*. It is to keep our earnestness from becoming centered in ourselves by keeping it directed toward the God who has promised. Earnestness is only as good as the one to whom it is directed. The father of the afflicted boy "besought" the disciples for the healing of his child and did not get it. When he turned and besought (same word) Jesus the boy was healed as the father believed. This word "besought" is the same word translated "supplicate" in the disciples' tarrying. By emphasizing God's side of the Baptism instead of ours, God would guard against our earnestness getting off the track. I heard recently of a woman who was tempted to commit suicide because she could not get through to the Baptism. Her supplications had gone blind by becoming centered on herself, so the Bible emphasizes God's side of the Baptism to keep our eyes off from ourselves and on Him. The prophets of Baal were certainly as desperately in earnest as Elijah—but Elijah's earnestness was focused upon God, and the fire came.

You will be interested to know that the same word which describes the disciples' supplication before they received the Baptism in the Spirit is the word the angel used to describe Cornelius' praying when he said, "thy prayers and thine alms are come up for a memorial before God." Cornelius and his household also received the Baptism as the result of this kind of praying. You will be glad to know also that it was this kind of prayer which brought the new outpouring of the Spirit in the fourth of Acts where we read—"when they had prayed the place was shaken . . . and they were all filled." Here the prayer is not one of repentance and getting right, but of new consecration. It had the same results.

When Peter gave instructions to others on the Day of Pentecost, he said "Repent . . . and ye shall receive the gift of the Holy Ghost." We have all noticed the several times in the Book of Acts when all the believers present were baptized in the Spirit at the same time. This was not so at Samaria when Simon did not receive through the prayers of Peter and John. The reason God revealed to Peter was that Simon's heart was not right. When Peter was preaching to Cornelius' household the Holy Spirit interrupted him, but timed the interruption so that Peter got to the truth of repentance and remission of sins through Christ before the Spirit was poured out in the midst of his sermon.

And just as the Baptism in the Spirit comes as an answer to prayer on the foundation of repentance and consecration, so also *faith must be exercised in receiving.*

When Jesus spoke of the Spirit as rivers of living water, John says "they that believe on Him should receive." Paul reminds the Galatians that they received the Spirit "by the hearing of *faith*." And speaking of the blessing of Abraham coming on the Gentiles through Jesus Christ, Paul says it came that "we might receive the promise of the Spirit *through faith*." Faith, of course, is a necessary part of receiving anything from God. When James writes about the double-minded man who is not to think that he shall receive anything from the Lord, he uses the same word "receive" that is used of receiving the Spirit. The condition of double-mindedness which would make it impossible for him to receive anything of the Lord would, of course, keep him from receiving the Baptism.

We receive the Baptism in the Spirit just as we receive other things from God. This is shown again by the use of the same word "receive." John uses the word in speaking of Christ . . . "as many as received Him, to them gave He power to become the sons of God." Peter uses the word when he says that whosoever believeth in Christ shall receive remission of sins. Paul uses the same word when he says . . . "we joy in God through our Lord Jesus Christ, by whom we have now received the atonement." And in the last chapter of Revelation where "the Spirit and the bride say, Come," we read . . . "and whosoever will, let him take (same word used of receiving the Spirit) the water of life freely."

If you know how to receive Christ . . . if you know how to receive remission of sins . . . if you know how to receive the atonement . . . if you know how to take the water of life . . . then you know how to receive the Baptism in the Holy Ghost.

And finally, if you can receive healing you can also receive the Baptism. God told

Ananias that Saul had seen a vision of a man coming in and putting his hand on him that he might receive his sight. But so wonderfully had God prepared both Saul and Ananias for this meeting, that when he got there and put his hands on Saul, Ananias said, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight—and be filled with the Holy Ghost." God's word to Ananias and the vision to Saul spoke only of healing, but Ananias knew that if Saul was spiritually ready to receive healing there was no need to stop there, so he included the Baptism in the Holy Ghost as well as the healing he came to pray for.

And since the Baptism in the Holy Ghost is an answer to prayer, not only the seeker's prayer but also the prayer of other believers, the church at Jerusalem sent Peter and John to Samaria, who, when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them and they received the Holy Ghost.

The word "receive" which is used of our receiving the Baptism in the Holy Spirit is an active word as well as a passive one. Jesus used it when he said, "he that *take*th not his cross, and followeth after Me, is not worthy of Me." God help us as believers to "*take*" the Holy Spirit in all His fulness.

### Modern Life

A man noticed an old-fashioned country cow followed the farmer's wagon most carefully. The roar of a passing elevated train failed to disturb this country cow. The roar and clap and clatter of modern downtown life made her a little bit nervous, but never made her leave the rear of this farmer's wagon. A spectator noticed that the cow was not tied, but yet she followed so faithfully. When asked the cause of this cow's unusual behavior, the farmer replied, "The reason that old cow is following this wagon is because I have her calf up here in the straw. She wants to know where her baby is going and what I will do with it."

When one sees the inroads that modern society have made on mother's time, when we notice the indifference in so many quarters about what the babies are taught at school, where the boys and girls go out nights, and what they do, one feels almost like bowing respectfully and taking his hat off to the old country cow. No flapper mother of modern society and the business world will ever get the grip on her child's heart that the old-fashioned mother had who prayed with her children, and who led them down the path of righteousness and up toward the hills of peace.

When I was chaplain of a penitentiary in Arkansas, out of seventeen hundred convicts I found only one who had been brought up in a home that had an old-fashioned family altar. I heard that he has been pardoned because he was found innocent of the crime with which he was charged. Even men and women that go astray and get into the depths of depravity and sin, Christian workers find that it is so much easier to lead those back to God who have in their memory blessed hours around a family altar in an old-fashioned Christian home.—W. B. H.



## Rewards at Christ's Coming

WHEN Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, "Whom do men say that I the Son of man am?" Matt. 16:13.

The outsiders—the Jews—said that Christ was Elias, Jeremiah, or one of the prophets, or John the Baptist risen from the dead. It would have been interesting to hear the vehemence with which the contending factions argued that they were right. Christ never took the trouble to correct them. "But whom say ye"—the inner circle, who have a right to know—"whom say ye that I am?" There was no reply except from one—Peter. It was not an answer from his impetuous nature. Peter answered, "Thou art the Christ, the Son of the living God." And Jesus said to him, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." How came this revelation? By what process? That does not concern us beyond the fact that Peter had a distinct revelation from God Himself.

Now, of course, Peter was right, all fixed up, doctrinally sound, with a divine revelation as to the Messiah, and corroboration from Christ Himself, of the wonderful truth that Peter had brought forth! It was the rock upon which Christ was going to build His church.

The record further states: "From that time forth began Jesus to show unto His disciples, how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from thee, Lord: this shall not be unto thee." The orthodox Peter, the sound Peter, the Peter who had had a revelation from God Himself, as to who Christ was, that no one else had had, suddenly became very unsound. Peter began to rebuke Christ. The orthodox Peter rebuking Him who is the Pattern of all orthodoxy, because He is the Truth, the Son of the living God, the God of Truth!

But He turned and said unto Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men" Fancy the man who had had all this grace and revelation, being rebuked by Him who was full of grace and truth, who showed up in its true light his human weakness and frailty. "Get thee behind me, Satan: thou art an offense unto me."

The main line was all right, but the switch had been opened and this limited train was in danger of being wrecked. "Get thee behind me, Satan: . . . for thou savorest not the things that be of God, but those that be of men." If anyone else had said that, save the Lord Jesus Christ, it never could or would have been accepted by Peter.

All the Peters are not dead. The man of revelation rebuking Him who gives the revelation! The consummation of audacity! Grace abused! They are puffed up by the revelation of grace instead of being humbled by God's condescension.

"Thou savorest not the things that be of God, but those that be of men." Man's opinions! Peter had had a revelation from God that this Man, the Christ, was the Son of the living God; and then, when Christ gives a further revelation, which was contrary to what he thought would be the ultimate end of the Messiah, he would not tolerate it. His orthodoxy had run riot. The Messiah crucified was contrary to his conception of the Messiah. And he was so vehement that he rebuked the Lord. He rebuked Him, saying that the suffering and death of which He had spoken should not happen to Him. By this attitude he unconsciously put himself into the hands of Satan, and he was carrying out, unconsciously, Satan's plans and purpose to thwart the work of redemption.

Peter had the partial revelation that Christ was the Messiah, and he was quite right in holding to it; but he put his own interpretation on the revelation; and that was, that the Messiah should be a kingly one, but not a crucified one; and his resistance to the further revelation made him an offense to Christ.

Loyalty to a partial revelation, and being very orthodox as to that partial revelation, and yet refusing further revelation, can make you an offense unto God.

The same holds good today of all who hold a perverted view or half truth, who take a truth away from its completeness. And those who hold that perverted view, in the nature of things, become an offense to God and very offensive to those who listen to their views. They are not above taking Christ in hand and rebuking Him; and if you don't see that outwardly, if you don't see them rebuking the Shepherd, you do see them handling the sheep very roughly. A man may have a revelation of truth and be very orthodox, but if he does not accept the full revelation, watch if he does not become an offense.

Note what follows. Jesus said: "If any man will come after Me, let him deny him-

self, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Revelation of truth is not sufficient. There must be a practical handling of it, taking up the cross daily and following Him. No words of Christ were uttered by chance. Profound revelation of truth has to be followed by a humble walk.

The Lord further said to His disciples, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Here was encouragement. Though He told them He was to be crucified, yet they were to see the Messiah come in the glory of His Father, and He was going to reward every one, not according to his orthodoxy, not according to his correct theology, not according to the depth of his revelation, but every one according to his works.

### Saved—By a Warm Heart

There was a Christian man who, many years ago, had a very strange experience. A little baby had come into the home and when he was almost a year old he was taken very ill. They sent for the doctor who, after an examination, said it was rather a mysterious malady and advised that they call another physician. Together these two physicians held counsel concerning the baby. It was very evident that the life of the child was fast ebbing away. While the two physicians were still there, his eyes flickered and his pulse stopped beating. Both doctors said, "The baby is gone!"

The father, in rehearsing the matter to a friend, said, "I had prayed about this child and I was reconciled if it was God's will, to give him up, but somehow I couldn't feel that to be God's will." So he said to his wife, "The child is not gone. The physicians have made a mistake. Bring some warm blankets." He went over to the child, tore open his clothing, and then he took that baby and pressed his heart against his own warm heart. For ten hours he stayed there with that baby's heart against his own, and at the end of the ten hours that baby's heart was beating again. Today that baby, now a young man, is in the ministry, preaching Jesus Christ to lost men. He was saved by a warm heart; saved by a heart on fire.

*The world does not need our cold logic; it does not need our oratories. What the world needs today is hearts set on fire by the Spirit of God. Then a revival will come; then cold hearts will be rekindled with fire from above.*—Will H. Houghton.

### The Quiet Time

In order to grow in grace, we must be much alone. It is not in society that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—Andrew Bonar.

I would not give much for a man's Christianity if he is saved himself and is not willing to try and save others.—D. L. Moody.

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EDITOR  
**STANLEY HOWARD FRODSHAM**

ASSOCIATE EDITORS  
**MAYER PEARLMAN**      **CHAS. E. ROBINSON**  
MISSIONARY EDITOR      GENERAL MANAGER  
**NOEL PERKIN**      **J. Z. HAMERER**

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**E. S. WILLIAMS**

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# The Jewish Girl's Gift to Jesus

*A True Story by Lulu M. Ashmore, Missionary to Malaya*

WHEN Hitler began persecuting the Jews, they began to scatter all over the world. A mother, brother, and a little girl stopped in Singapore. While on the boat little Elizabeth learned a few words of English but most of them were bad words. She had not been trained and she had a fiery temper. The mother found work in Singapore, so she had to find someone to take care of her little girl. Surely the Lord had a hand in directing the child to the home of one of our Christians, a Eurasian woman.

The Christian woman had two children about the same age as little Elizabeth. They quarrelled continually, and Elizabeth was always having to be humored because of her fiery temper. The other two children were Christians, and they began to tell Elizabeth about Jesus, and to take her to Sunday School. Soon her heart became open to the gospel and she accepted Christ as her Saviour. Then she told her mother about how Jesus had forgiven her for her sins. Being a Jewess, the mother was not very pleased, but since she had gone through such persecution in Germany she was more open to the gospel than she perhaps would have been otherwise.

When Elizabeth asked her mother if she could be baptized in water, the reply was, "No; you are a Jewess." Weeks passed by, and Elizabeth kept asking Jesus to cause her mother and her uncle to consent to her being baptized in water.

A marvelous change had taken place in Elizabeth's heart. No longer did she fight with the other children, and she was very obedient. As soon as anyone came to the door, no matter whether they were friends or strangers, she would immediately tell them how Jesus had saved her and what a wonderful Christ He is. Many hearts were touched through this child's testimony. She did not beat around the bush in telling them about salvation. She was very direct as she said, "If you don't believe in Jesus Christ you will go to hell." Being a child and so sincere, no one was offended by her testimony.

Not only did she pray that God would touch her mother's heart to allow her to be baptized, but she asked others also to pray; and she believed that Jesus would answer prayer. Then her birthday came along. "What would you like for your birthday, Elizabeth?" her mother asked. "May I have what I want?" she countered. "Yes, this is your birthday; you may have just what you want if I am able to get it for you," was the reply. "This will not be difficult at all for you to give me," she said. "Are you sure you will let me have just what I want?" And the mother replied, "Yes, of course. This is your birthday." And so Elizabeth whispered, "All I want is that you will let me be baptized in water."

What could her mother say? She had seen that her daughter was determined to follow Christ. She was all that she had,

and she felt that if her brother would also give consent, that she should allow her to follow Jesus. So because of this child's prayers the Lord made it possible for her to be baptized. What a happy child she was as Brother McKinney took her to the sea, and all alone she followed the Lord through the waters of baptism!

One day the news came that we must leave Singapore. Her heart was broken, because it was here that she found Christ. But all Jews had to leave and go to Australia. Some friends came to see her, and they gave her two dollars for a present. Because her mother had to work hard for her living, she was not used to having much money, and she had very few toys.

Someone questioned, "What are you going to do with this two dollars? The thing that you want most you can buy with two dollars." Without any hesitancy at all, she said, "I am going to give this two dollars to Jesus."

"Oh, but all He asks you to do is to give your tenth—that would be twenty cents. Then with the rest you can get whatever you want."

"No, I am going to give the two dollars." "Don't be so foolish! If you insist on giving more, give forty cents, and then use the rest to buy whatever you want."

Elizabeth was becoming a little impatient: "Every bit of this is going to Jesus," she said.

"Well, you're foolish. If you insist, give one dollar and you can keep the other dollar."

"I am going to give this two dollars to Jesus, because He gave everything for me. All I can give is just this two dollars."

Elizabeth had wanted a baby doll; she had no dolls whatever. This two dollars would have bought her a small one. But she wanted to give it to Jesus rather than to buy what her heart desired.

The last Sunday morning before she was to depart for Australia, came. When the offering plate was passed, Elizabeth put in her two dollars, and her face was beaming with joy that she was able to give all this to Jesus.

Some other people came to see her just before she had to go to the boat, and they handed her a package—a large one. She opened it excitedly. There was a great big baby doll, far better than what she could have bought with her two dollars.

"Now this is what Jesus has given to me because I gave Him the two dollars," she said.

## The Pentecost We Need

(Continued From Page One)

to help the present condition, will not heed a call to seek another Pentecost. They will think this an outworn message. They will still carry on in their carnal ways, suffering ever fresh defeats of their efforts at reform from the powers of modern greed that have engulfed our world.

There are those, however, who feel the inadequacy of carnal efforts, the need of help which they have not obtained. Let these unite, if not in united physical presence, in united spiritual supplication, that God will send a fresh outpouring of the Spirit, filling the Church anew that it might go forth in the present as in the past "turning the world upside down."

Refinements are nice, but probably the followers of the Lord have refined the gospel too far. They would like for God to work if He would work in such a way as not to disturb their prestige. If God will work thus the writer would be happy. But the Bible acquaints us with the truth that where God has worked there have been the marks of ruggedness. Who was more rugged, if not uncouth, than Elijah the prophet? Who drew the people most largely in the early days of the present dispensation? John the Baptist. What were the disciples in the eyes of the "highbrows" of their day as they poured forth their eloquent message through unlearned lips? God knows we wish to encourage culture. Coarseness and unrefinement are not to be encouraged. But we wish for the power of the Spirit, and wherever the Spirit works there will be reproach and opposition from Satan and from the worldly in the enrollment of the churches.

We need power to overcome appalling infidelity both inside and outside the name of religion. We need power to prick men's hearts that they cry out, "What shall we do?" We need power to bring the Church and the Nation back to God. *This can come only through fresh outpourings of the Holy Spirit comparable to that which came in the beginning. God make us hungry for power.*

## Our Need of Discipline

*Public service and private discipline* are intimately connected in the ways of God. One who comes forward much, in public, will need that chastened spirit, that matured judgment, that subdued and fortified mind, that broken will, that mellow tone, which are the sure and beautiful result of God's secret discipline; and it will, generally, be found that those who take a prominent place without more or less of the above moral qualifications, will, sooner or later, break down.—C. H. M.

## Ideal Bible for Students

For over 30 years it has been the joy of the editor to be the possessor of Bibles that have had large margins—margins on which notes and valuable data of all kinds could be written and conserved for future use.

But now a Bible has been published that not only has wide margins but also loose leaves that can be inserted in any part of it. It is a Scofield Bible that is extremely well bound, so that it will stand plenty of hard use. It is a Bible that every preacher should possess.

The price is somewhat high—\$20.00; but a Bible that can be used for forty years is worth that sum. A number of saints going together could purchase one for their pastor. This new Bible is in stock at the Gospel Publishing House.

# The PASSING and the PERMANENT

## AGAINST EVIL LITERATURE

Governor J. P. Heil of Wisconsin has signed a bill putting teeth into a statutory provision to punish those who distribute obscene literature, reports the *United Presbyterian*. The new law makes it a felony instead of a misdemeanor. Imprisonment of five years and \$5,000 fine are the maximum penalties.

## THE BALFOUR DECLARATION

In his historic broadcast from Pretoria, South Africa, in November, Field Marshal Smuts said: "The Balfour Declaration is not dead. It still stands on rock foundations, and the structure that will arise from it will be greater than the Declaration itself." The Balfour Declaration provides for Palestine to be the national homeland of the Jews.

## BIBLES MAY BE RATIONED

"Within a very short time, it may be necessary to ration even the Holy Scriptures among the United Nations." These words were spoken by General Secretary Armour of the British and Foreign Bible Society on his recent visit to Canada. Destruction of printing machinery through bombing raids, and the rationing of paper, were the main reasons he gave for the prospect.

## HUNGRY FOR THE WORD

There is a hunger for Christian literature in Jerusalem and other Palestinian cities. Brother Habeeb, a colporteur, told one of our missionaries that in a recent month he sold over \$350 worth of Christian books—a record sale. However, all his books are sold, and "there is a dearth not only of bread but of the Word of God," the missionary states.

## CHRISTIAN TEACHING IN EGYPT

Prayer for Egypt has been answered. In May we told how a measure to prohibit the teaching of Christianity to those of Moslem parentage was revived by the Egyptian Government early this year, and we requested prayer. According to *Elim Evangel*, the matter has again been shelved. Missionary work is continuing in Egypt, despite the Axis invasion, and Arab children are still receiving Christian schooling.

## PALESTINE INVESTMENTS

Over half a billion dollars of Jewish capital has been invested in the upbuilding of the Jewish national home in the past twenty years—and more is being invested all the time. According to *New Palestine*, the Jewish Agency alone (apart from private capital, presumably) spent \$3,800,000 in the six months' period ending April 1, 1942. **About two thirds of this money was devoted to the acquisition of land and the expansion of agricultural colonization.** Four new Jewish settlements were established. The Hebrew school system in Palestine now involves 60,000 children.

## WORLD'S BIGGEST ROOM

In describing Henry Ford's latest plant at Willow Run, *Time* says: "Willow Run is the most enormous room in the history of man: more than a half-mile long, nearly a quarter-mile wide. In this great room errands are run by automobile. Through the flash of moving machinery and the dust of construction, no man can see from one end to the other. The plant contains 25,000 tons of structural steel. By December 90,000 men will work in this room."

Willow Run may be history's most enormous room to date, but in due time the City Four-square will descend from God out of heaven and it will be far greater. The length will be 1500 miles (12,000 furlongs), the breadth of it 1500 miles, and the height 1500 miles. See Revelation 16:10-16. And if such a city will come out of heaven, how enormous is heaven itself!

## THE ONLY REMEDY FOR CRIME

Repeatedly emphasizing the need for religion and religious training to combat the forces of evil in the world today, J. Edgar Hoover, director of the Federal Bureau of Investigation, told graduates of St. John's University School of Law in Brooklyn, N. Y., that "in far too many homes, reverence of God does not exist." Charging that "religion and the guidance of God are not sufficiently considered," Mr. Hoover asserted that greed, vengeance and quest for power "can be overcome only by a superior force of spiritual development that brings justice to all peoples."

## IN EGYPT'S PYRAMIDS

The pyramids of Egypt have been considered quite old fashioned—very interesting as a curiosity, a relic, but of little practical value. War has changed that. According to *Religious Digest*, the mummied dead have been removed and the living are sheltering within. As Axis planes fly overhead, people run into the pyramids and are safe. They make excellent air-raid shelters! Something the same is happening spiritually, here and there. People who once thought the soul-saving gospel of Christ too old fashioned to work today, are finding peace and shelter from the worries of war in the promises of God's eternal Word. Are you among this number?

## THE PRIME MINISTER AND THE BIBLE

The following quotation is from a paper on "Moses," written by Winston Churchill and published in 1932:

"We reject with scorn all these learned and labored myths that Moses was but a legendary figure. We believe that the most scientific view, the most up-to-date and rationalistic conception will find its fullest satisfaction in taking the Bible literally. We may be sure that all these things happened as they are set out in Holy Writ. In the words of a forgotten work of Mr. Gladstone, 'We rest with assurance upon the impregnable rock of Holy Scripture.'

"Let the men of science and of learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man."

## "NICOTINE KNOCKOUT"

An article by Gene Tunney entitled, "Nicotine Knockout," appeared in *Reader's Digest* in December. In it Tunney said, among other good things: "It is over 13 years since I retired from the Heavyweight Championship. But here's a challenge: If Joe Louis will start smoking, and promise to inhale a couple of packages of cigarettes every day for six months, I'll engage to lick him in 15 rounds." It was a convincing argument against the use of tobacco, and it created quite a sensation.

Not all the reaction was favorable. An editorial in *Collier's*, for example severely criticized the article. "Nonsense, Gene!" it said. However, as the *Free Methodist* points out, the criticism might have carried more weight had it not been that that same issue of *Collier's* carried a full-page ad of a certain brand of cigarettes, in color. And cigaret manufacturers pay well for their ads! They spend over \$30,000,000 a year in cigaret advertising, it is said. Many magazines like their advertising business too well to risk offending the cigaret manufacturers. Perhaps that is one reason why there is such a scarcity of clean, wholesome magazines on the newsstands. *Reader's Digest* carries no advertising of tobacco, liquor, etc. It is therefore unhindered from publishing the truth, and the courage shown in publishing the Tunney article is commendable indeed.

## THE MOURNER'S BENCH

Thousands have found peace and pardon at an old-fashioned mourner's bench, but many may not know that the mourner's bench was probably unknown 150 years ago. Its origin is obscure. It seems that William P. Chandler invited seekers of a Christian experience to come forward to the chancel as early as 1799. However, according to *Religious News Service*, one of the first revivals during which the mourner's bench was used was the spiritual awakening that came through Charles G. Finney. It was a distinctive feature of his meetings. Finney was born in 1792. Many churches are observing Finney sesquicentennial celebrations this year. America needs men like Finney today. His sermons, backed up by prayer and anointing by the Holy Ghost, caused thousands to cry out to God for mercy and salvation.

## SUGAR FROM WOOD

Modern chemistry offers to solve the sugar shortage by turning tall beech, birch, hemlock, maple, and other kinds of trees into crystal-white sugar. It is claimed that an acre of trees each year would produce 5% more sugar than an acre of sugar cane or an acre of sugar beets. And it would be good sugar, too—as good as any now in use. Sugar is already being made out of wood in Sweden, Switzerland, and Germany. American chemists know the process, and perhaps Americans will one day be sweetening their bitter beverages with sugar made from various kinds of trees.

This reminds us of an incident thousands of years ago, when a bitter beverage was sweetened by a tree. It is told in Exodus 15:23-25. The Israelites could not drink the waters of Marah, for they were bitter, but when Moses cried to the Lord He showed him a tree, which when Moses cast it into the waters made them sweet. "His own self bare our sins in His own body on the tree," turning the bitter into sweetness.

## MILLIONS OF WANDERING JEWS

Speaking at the Zionist Conference in New York in May, Dr. Chaim Weizmann said he estimated that three million European Jews will remain uprooted as a result of the present war and will constitute a floating population. This is as large a figure as the number of Jews who wandered in the wilderness for forty years. Dr. Weizmann stated that large-scale immigration to the New World in the period following the war cannot reasonably be anticipated. An expanding Jewish Palestine will remain the only place for the absorption of the larger part of the floating Jewish population, he declared.

Will these millions of wandering Jews ever be able to reach their promised land before the Greater than Moses sets up His millennial reign and He Himself brings them into it? Christ is the fulfilment of the promise made to Israel through Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." Deut. 18:15.

## THE GREAT HAIL

Notice those pathetic words of John on the Isle of Patmos—"And heavy hail that seemed to be a talent in weight, fell from the sky upon the people." Rev. 16:21 (Weymouth). Are they being fulfilled today? It may be, or else they will be fulfilled very soon. *The Evangelical Christian* mentions the recent raids on Cologne and Essen. What better description could John have used, writing nearly 1900 years ago, than "heavy hail," to describe the rain of bombs that is falling on Europe today?

"For two years this 'heavy hail' was rained upon the cities of Britain laying some of her fairest towns in waste and causing an agony and wee unknown in British history. Now the tables have been turned and Germany reaps the whirlwind. ... The Attic 'talent' weighs some 57 pounds, and such is the destructive power of some bombs today that it may soon be found that missiles of this size ('a talent in weight') may be the most convenient and deadly bombs to carry." Think how many bombs of this size one Flying Fortress could carry!

# SUNDAY SCHOOL LESSON

## The Sufferings of Christ Foretold

Lesson for August 9. Lesson Text: Isaiah 53.

Many of us wish to know Christ in the power of His resurrection; not so many of us wish to know Him in the fellowship of His sufferings; yet the first is not fully possible without the second. Again, there are those who testify that they sincerely desire to know Christ in the fellowship of His sufferings; but when through circumstances God seeks to grant their desire, they do not recognize the significance of those circumstances, and draw back from them in protest! Yet again, there are many morbid, self-styled "martyrs for Christ" who have an entirely wrong conception of what it means to suffer for or with Christ. So then, before we can properly know Christ in the fellowship of His sufferings we must understand the nature of that suffering. And in no other portion of Scripture is there a clearer and more complete description of the nature of Christ's suffering than in the prophecy made by Isaiah over 750 years before Christ was born.

Instead of an outline and exposition of each verse of the lesson, we shall simply comment on certain verses and make suggestions for further meditation. As we enter the text, let us bear in mind the words of the apostle Peter, "Christ also suffered for us, leaving us an example, that ye should follow His steps."

*Verse 1. Who hath believed our report?* The verb used is in the past tense. The prophet speaks as though the predicted event were in the past. The answer to his question is, Very few believed! "He came unto His own and His own received Him not." John 1:11; 5:40; Matt. 7:14.

*Verse 2. Here we have Christ's lovely earthly origin. "As a root out of a dry ground."* He was born of the Jewish race, sprang from a nation which was spiritually barren and dry. He was and still is "a rock in a weary land." "He hath no form or comeliness," etc. Jesus had no natural claims to distinction, was counted the son of poor and comparatively uneducated parents, lived an obscure life until He was thirty, working at a humble trade. Christ is still unattractive to the unconverted world; but to those who know Him He is the ineffable and altogether lovely One in whom dwells all the fullness of the Godhead bodily!

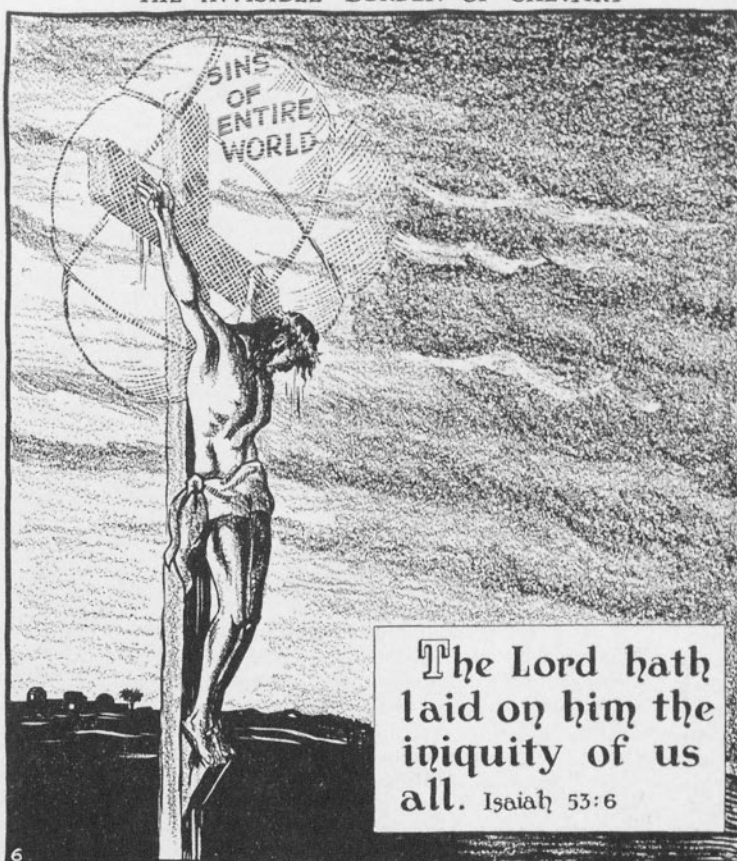
*Verse 3. "A man of sorrows and acquainted with grief." No man living ever endured a thousandth part of the agony of soul, mind, and heart that Christ suffered!* (1) He suffered agony of soul because of the sin in the world. Sin is naturally repulsive to every true child of God from the moment of conversion. And the more one grows in grace the more hideous and heartbreaking sin becomes. The greatest saints of God suffer most over the sins of the world because they are the most Christlike. But even their suffering over sin cannot be compared with that of Christ, because they themselves have sinned and at best are human, while Christ was sinless! He was perfectly pure and holy. His sensibilities had never been made dull by any act of disobedience. How Christ must have suffered as He daily contacted a defiled world, none of us will know until we get to glory.

(2) He suffered because of the unbelief and lack of faith of those with whom He dealt. John 11:33-38. Most Christians know something experimentally of the agony of spirit one can suffer when one senses unbelief and lack of faith in the hearts of people at a time when God's Spirit is at

work either in a public meeting, or on the occasion of praying for the sick in the hospital or the home. Jesus was always wholly in the Spirit and therefore perfectly sensitive to spiritual atmosphere and influence. Consequently, He felt the full force of unbelief, and suffered because of its destructive influence upon man and its power to rob His Father of glory.

(3) Jesus suffered because of being misunderstood. To be misunderstood, and especially by those we love, is one of earth's keenest sorrows. Yet who was so misunderstood as Christ! Misunderstood by those He came to save, misunderstood by His own followers! It is at this point we may often have the privilege of sharing His suffering. This does not mean that we are to pity ourselves when because of being unwise or tactless or thoughtless we have brought criticism upon ourselves! "I'm so misunderstood!" is often said by supersensitive souls who talk too much

### THE INVISIBLE BURDEN OF CALVARY



The Lord hath laid on him the iniquity of us all. Isaiah 53:6

and bring persecution upon themselves. Such people simply need to guard their tongues and have their feelings insulated by the grace of God. On the other hand, there certainly may be times when we are misunderstood, even by friends and loved ones, for doing what we know to be God's will. It is then we ought to quietly rejoice in our hearts that we may share this unpleasantness with our Lord who suffered so for us!

(4) He suffered the grief of loneliness. How could Christ be lonely when He was constantly surrounded either by loving disciples or souls seeking help? Because there were planes of fellowship in Christ's life which no man was capable of entering. "I have yet many things to say unto you, but ye cannot bear them now," Christ said to His disciples. They just couldn't understand.

As Christ suffered loneliness for the Father's sake, so there is a discipline of loneliness which all Christians will at times be called upon to endure for Christ's sake. But all loneliness endured for Jesus' sake will be sweetened by His own comforting presence. *Far better suffer loneliness with Christ, than popularity without Him!*

*Verse 4.* A more literal translation of this verse is, "Surely he hath borne our sicknesses and carried away our pains." Compare Matt. 8:17. Bodily healing is in the atonement of Christ! God laid on Him alike our sins and our sicknesses. "Who His own self bare our sins." 1 Peter 2:24. "Himself...bare our sicknesses." Matt. 8:17. "This is My body broken for you."

*Verse 6. "The Lord hath laid on Him the iniquity of us all."* Christ was the scapegoat who bore our sins and carried them away. (See Lev. 16:7-26.) "He became sin for us who knew no sin." 2 Cor. 5:21; 2 Peter 2:24. Oh wonderful truth! And yet how awful! Of all His suffering surely this was the most unbearable; this was the thing from which He shrank in the garden, that He, the sinless One, should be made sin for us!

*Verse 7. "As a sheep before her shearers is dumb."* Behold the meekness of Christ! He did not fight back! He made no attempt to vindicate Himself, to justify Himself. He verily lived and demonstrated His own teaching in Matt. 5:38-48. Read it! We do not take Christ seriously. When it comes to really important issues many utterly fail to manifest the Spirit of Christ! What is the use of our speaking with tongues, our shouting, our preaching to others, if, when people slander us, maltreat us, and persecute us, we retaliate and rise up in indignation! If we have not learned the fundamental principle of nonresistance we don't know the first thing about following Jesus! Rom. 12:19-21; 1 Cor. 13:4-7.

*Verse 8. "Who shall declare His generation?"* In other words, who shall carry on Christ's name, preserve His posterity and reputation? The answer is, We shall! Christ had no natural descendants. But every Christian perpetuates His generation!

*Verse 10. "He shall see His seed, He shall prolong His days."* How? In and through us! We are His seed. True, He prolonged His days by His resurrection; but He also prolongs His days in us. "Live out Thy life in me; Live out Thy life in me; By Thy wonderful power; By Thy grace every hour; Live out Thy life in me!"

*Verse 11. "He shall see of the travail of His soul and be satisfied."* In other words, He shall be compensated for the agony He endured, for the death He died! What a wonderful conclusion to this chapter of suffering! How is Christ compensated! Every time a new name is written down in glory. Every time a demon-possessed soul is delivered. Every time a pain-racked body is healed. Every time a Christian is victorious over temptation and stands true in a test. And finally, He shall be fully satisfied when a great multitude which no man

can number, "of all nations, and kindreds, and people, and tongues," shall stand before Him, clothed with white robes and with palms in their hands, singing, Salvation to our God which sitteth upon the throne, and unto the Lamb, ... for Thou wast slain, and hast redeemed us to God by Thy blood, ... and we shall reign on the earth."—J. Bashford Bishop.

### TESTAMENTS FOR SERVICE MEN

The American Bible Society is publishing Army, Navy, and Air Corps editions of the New Testament, which are proving to be very popular. Up until January they had supplied about 350,000 Testaments, 6,700 Bibles, and nearly 130,000 Gospels and other portions which were distributed among service men through chaplains and churches. The production of these Testaments has been stepped up from 3,000 a day to 6,000 and then to 9,000 and still it is impossible to meet the demand.

The Gideons and other organizations are doing a similar work. Hundreds of thousands of Testaments are being given to the service men.

# The GOSPEL in FOREIGN LANDS

Send All Offerings to Noel Perkin + 336 West Pacific Street + Springfield, Missouri

## Miracle Stirs African Town

Louise Hackert and Elizabeth Maynard, Liberia

We thank the Lord for what He has been doing in the Bweebo Tribe. Prutruka, a town about one hour's walk from the Mission, has been very hungry for the gospel. We would go there to hold services whenever there was opportunity, and souls were saved. For a long time the people had begged that someone might come to live in their town and help them, and at last one of our workers felt the Lord wanted him to go to this place. Since then, others have been saved.

Prutruka, like the other tribal towns, has two chiefs, the first being ruler of the town and the second an underchief. Last month the second chief was taken ill. His throat closed so that he could not swallow, and after a few days everyone thought he was going to die. They tried all their heathen medicines and jujus, but instead of improving he grew weaker all the time.

### A Dream and the Consequence

Then one night he had a dream in which he saw himself in this sick condition. A man stood by his side telling him that on the following day his wife must cook his food, then he was to call the worker and all the Christians who would pray for him and ask God to bless the food, and then he must eat.

Early the next morning he called the first chief and told him about the dream. The town chief ran at once to the worker's house, urging him to come quickly. When the worker arrived at the house and heard about the dream, he sent for the Christians who had gone to their farms. In the meantime, the chief's wife cooked his food. Then the Christians gathered together, and after the food had been placed in a bowl, they prayed for the healing of his body, asked God to bless the food, and told him to eat. As he started to eat his throat opened and he was healed.

### Town Is Awakened

This thing stirred everyone in the town. The chief told his people that before he had been in darkness but now his eyes were opened to the things of God, and that he was going to serve God because of the wonderful things the Lord had done for him.

The following Sunday Prutruka was empty of people except those who must remain to watch the town. All the others were on their way to the neighboring town to tell of the wonderful thing that had happened and to tell the people about Jesus. Even the first chief was among this number who went to witness for Christ.

Pray that the good work which has begun in this tribe may continue to the salvation of many souls.

### NORTH INDIA LEPER WORK

A good report of our leper work at Uska Bazar has come to us from Robert Cummings who visited the colony early this year to hold special meetings. Reporting on his visit, Brother

Cummings says, "Harry Waggoner who is in charge of the lepers has a wonderful story to tell of God's miracle-working power down through the years of his connection with the work there. Most of the lepers are Hindus or Moslems when they come, but practically all of them find the Saviour before they die.

"Many years ago Brother Waggoner launched out in this work in response to a God-given vision. Very soon the Lord sent to him the first leper. He had just retired one night when he heard a man passing along the road, weeping bitterly. 'Hello, brother,' he called, 'what's wrong?' 'Sahib,' was the reply, 'I am being eaten alive with worms. None of my people will help me, and I am in great misery, for I am a leper.' Brother Waggoner offered to help the man and after bringing him up on the verandah found that he had a huge abscess which was alive with maggots. Carefully cleansing the wound, he bound it up and made the man comfortable.

"Soon others came. Leper after leper has been sent to this man of God, to find not only loving care and comfort for the body, but still more wonderful, to find the Saviour of the soul.

"It was a great joy and privilege to minister to the forty or fifty lepers at Uska, as well as to the orphans and Indian helpers who form part of the community. On the last day of the meetings there was a real break when many of the lepers were greatly blessed, while some of the young men for whom Brother Waggoner had long prayed came forward and consecrated their lives to the Lord."

### CHRIST IS THE ANSWER

Arnold C. Weston, Gold Coast

Last Sunday we had a most precious service. During that part of the meeting when prayer requests are wont to be made, an elderly, well-to-do Mohammedan with whom God has been dealing asked to be shown the difference between Mohammedanism and the "following of Jesus." I promised to answer his question after we had prayed, and in the meantime sought the Lord as to how to deal with the matter.

First I pointed out the good in Mohammedanism—the belief in one God—and then showed that anyone who recognized that there was a God must answer the basic questions of life, questions that are in the heart of every man; namely, For what purpose was I born? Where am I going? What about sin, and the necessity for its punishment? And death, that which people fear, yet must experience—what is the sequel to it? I then showed that Jesus alone was the answer to all these questions, that in Him alone could one's heart and mind find rest.

### His Doubts Settled

Before the service was over the old Mohammedan had declared his faith in Jesus, and his face glowed with the presence of God. Another man fell from his seat, crying to God for forgiveness of his sins. Before long his cries for mercy changed to praise and song. An elderly African from Nigeria dropped to his knees and found Jesus. A professed Catholic, just past middle age, also was on his knees, shedding the tears of a penitent and professing Jesus as His Saviour.

The old Mohammedan's large household re-

joice with him, and daily they gather together to sing gospel songs and pray. The ex-Catholic and his family are doing the same.

One of the most prominent Mohammedans in this area comes almost daily, professing his faith in Jesus and his desire to follow Him. However, when we ask him to kneel that together we might pray for the salvation of his soul, he continually puts it off. Yesterday morning he came with the request that I teach him to read. Consequently he now is carrying our reading sheets, based solely upon Scripture portions which show the way of salvation. Pray earnestly for this man and his household.

These, as well as other manifestations of the working of God in our midst, are highly encouraging.

### WHAT'S NEWS IN THE MISSIONS DEPARTMENT

#### Appointments

The following missionaries have received appointment to our Latin American work and if the necessary entry papers can be obtained hope to leave within the next few weeks for their respective fields:

Mr. and Mrs. Richard W. Palmer—Cuba  
Victoria L. Schott—Cuba  
Mr. and Mrs. H. W. Ayers—Santo Domingo  
Mr. and Mrs. Oren Munger—El Salvador  
Mr. and Mrs. Ralph Harer—Guatemala

#### Arrivals

Mr. and Mrs. Lloyd Shirer reached this country, returning on furlough from Gold Coast.

Beatrice and Thelma Hildebrand, Mr. and Mrs. H. C. Osgood and two children also landed in New York safely en route from Southwest China, and the following party of missionaries arrived from India and Ceylon: Martha Kucera, Kathryn Long, J. H. Burgess, C. T. Maloney, Anna Helmbrecht, Mrs. Harry Waggoner, Margaret Felch, Barbara Cox, Sophia Erhardt, Martha McLean, Mr. and Mrs. Fred Merian and two boys, Mrs. Maynard Ketcham and two children, Mr. and Mrs. Alfred Blakeney and son, Mr. and Mrs. Nelson Miller.

### HUNGRY HEARTS

Violette Wilcox, Johannesburg

God is blessing the work at Ihluku where I went last February to hold evangelistic meetings. There is a large heathen population in this district and we have found many hungry hearts. The attendance at all the services is good. The sick have been healed, souls saved, and there has been a real stir for God.

The most encouraging part is that God has laid His hand upon a native couple for this work. It is quite a test for them to step out in faith and trust God since they have always been under the care of the missionary. They also are involved in a contract with a large sugar estate, but we believe God has definitely called them to Khluku and we are praying that they may be released from this obligation.

Recently I received a letter from a native nurse in Johannesburg who tells of her healing from a very rare kind of tuberculosis. She was given only five months to live, but to the amazement of the doctors she has completely recovered. This nurse had never heard that Jesus still heals today until I spoke to her and prayed for her one day in the hospital. Now she wants to go among her people and tell them what God has done for her.



# Visiting an African Village

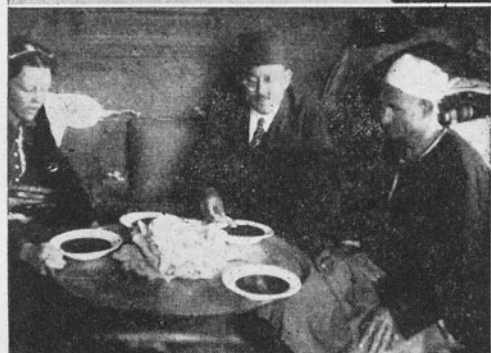
Philip Crouch

Although the larger cities of Egypt are quite modern, still there are many places where civilization has as yet touched only very lightly. One of these places we have just recently visited. Because of its location quite far from the railroad, few missionaries have ever found their way there, so that when visitors do arrive the villagers' happiness knows no bounds.

We started for this village early one morning, traveling by auto. When we first saw the car we were all quite skeptical as to the possibility of ever reaching our destination, for fifteen years in the life of this particular vehicle had left it much the worse for wear. But despite our dubiousness the delapidated old Ford successfully (though not at all comfortably) fulfilled its task.

## Colorful Journey

The road we traveled beggars description. It wound its tortuous way along small canals, across green fields, and down into little gullies. Although we were bounced about unmercifully, we nevertheless enjoyed the trip immensely, the scenic beauty of the country more than compensating for the disadvantages suffered. Along that same road plodded stately camels, impervious to all surroundings as they sleepily followed the course of their driver. Little donkeys with their heavy burdens were being



(1) En route for Tyaba—ferrying across the Joseph Canal. (2) Entrance to the little village. (3) Eating in a native home. The man wearing a turban is leading elder of the church.

led by small children. Dignified, black-garbed and veiled women were carrying water pots on their heads, making their way to the nearest canal. When a village was passed the approach of the automobile called forth all the children of the neighborhood, whereupon our driver, who had brought along a helper especially to keep them from jumping on the fenders and bumpers, would yell in by no means a moderated voice.

Our journey by auto terminated at the banks of "Bahr Youssif" (The Joseph Canal), where a crudely made ferry was waiting to take us across. Together with two donkeys and a few peasants we were slowly conveyed to the other side, and after a half mile walk we reached the village.

## Welcome!

We were directed to the home of the leading elder of the little church, at whose house a crowd already had gathered. After we had greeted everyone, Turkish coffee in small cups was brought to us, according to their custom, and this we slowly sipped as we talked. Soon the small reception room where we were sitting was filled and they began singing choruses—for the most part simple songs telling how Christ had given them free salvation and a rich hope of the beautiful home in heaven.

When the room could not hold any more, it was suggested that we go to the church and have a service. Now the time was almost two o'clock, and the jolty ride had given us quite an appetite; but they assured us that there was time for a service before dinner would be ready. Then, too, since visitors are rare, every minute must be utilized. So off we went and found, much to our surprise, one of the nicest little village churches we have ever seen. The leading elder had donated the lot, and the people had donated their time to make sun-dried bricks and build the church.

We had a splendid afternoon service. How they did drink in every word we said! And when time was given for prayer, their voices rose in one mighty billow of praise and thanksgiving.

After the service we had our rather delayed dinner, and somehow eating with our hands detracted nothing from its tastiness. We rested a bit, took a little walk around the village (the method employed to advertise in the villages), then back to the church.

## We All Preached!

This service is one we shall long remember. The building which holds close to two hundred was closely packed with people, all sitting on the matted floor, while those who could not get inside stood around the doors and windows. There were three of us—Mrs. Crouch, Pastor Habib (an Egyptian brother on the executive committee who was traveling with us) and myself. We all preached! Nothing less than this would have satisfied the eager crowd that had gathered for the service. What mattered if the service were long? Such an opportunity would not be theirs again soon. Hardly a sound was made as the gospel in all its beauty, power and simplicity went forth.

After the closing song and prayer we were almost smothered by our eager Christian friends as they crowded about to shake hands. "The Lord bless you," "The Lord give you peace," "You have honored and lighted our village," are a few of the many salutations showered upon us.

Then the procession to our waiting automo-



(1) Mrs. Crouch conforms to a native custom. Before and after eating, a pan of this kind is brought to the guests in which they are to wash their hands. (2) Typical village miss. (3) Group of Christians standing in front of the little church.

bile started. As the night was dark, a man carrying a lantern preceded us, and about thirty-five of the brethren came along to see us off. When we reached the canal the ferry was on the other side, so while waiting for it to come over we sang songs there in the stillness of the night. The entire crowd accompanied us across the canal. Then, amid a chorus of blessings and another round of handshakes, we left this happy, enthusiastic group of Christian people.

As we jolted along our homeward way the blessedness of the day of service was impressed upon us. What a privilege it is to serve!

## HIS AIM—ONE SOUL EVERY DAY

A brother who has been converted in prison at 25 de Mayo, Argentina, asks prayer that God will give him a soul every day among the many inmates. Ten already have professed conversion. One of this number, on obtaining his liberty recently, returned to his home town, and the following Sunday attended the mission there, taking along his son who also was saved. Soon another of the ten converts expects to be liberated, and he too will be a light for the Lord in Argentina.

Brother O— expects to be released in about two years. He is an ex-priest of the Roman Catholic Church but now feels a real call to preach the gospel. Alice Wood, our veteran missionary in 25 de Mayo, has been sending him literature in Spanish and English, which he has been studying for more than a year now. "He declares himself to be Pentecostal," she writes. "Pray that God may fill him with the Holy Spirit, preparing him for yet more effective service."



1. Opening Rally of Youth Conference. 2. Brother Krogstad and eleven delegates from Minnesota. 3. Scene at picnic. 4. In the cafeteria. 5. Sister Flower and her afternoon conference group. 6. Supper at the picnic.

## Days of Heaven on Earth

Gathering together from the North, South, East and West a great host of Assembly of God Young People met together in Springfield, Missouri, June 30, for a ten day's feast on manna from heaven. The occasion was the Third Annual National Young People's Conference held at Central Bible Institute where 447 from thirty-six states enjoyed the fellowship and blessing of God. Of this number, thirty were teachers and workers.

The first service of the conference was at twilight on the beautiful campus of the school. After a time of worship, Brother Bert Webb, the Conference Director, introduced to the conference the brethren of the General Council offices, the District or State C. A. Presidents, and other teachers and workers. Then God gave, through our Brother Ernest S. Williams, a most inspiring and challenging message from Judges 9:8-15. Hearts were thrilled as they caught a vision of being dispensers of oil, the Spirit, and sweetness and fruit, the character and graces of the Lord Jesus Christ.

Early each morning, before breakfast, these Pentecostal young people came together for a prayer service. This was conducted most of the time by District C. A. Presidents.

Morning classes were held from 8:30-11:30 each day. Four classes convened each of the three class periods, and many expressed regret that they could take only one class each hour. That young people today are eager to live lives that count for Christ was evidenced by the popularity of Brother Williams' class, "Successful Christian Living" and Brother Flower's "The Victorious Life." "Open Doors to God's Treasure House," taught by Sister Alice Flower, was a blessing to many, especially those who were just beginning systematic Bible study. As popular as ever was her class on C. A. Methods.

Brother Pearlman's class, "The Tabernacle," opened up to many new and precious truths, while "Modern Cults and Theories" fortified these young people against the many false philosophies taught in school today. "Christian Evidences," taught by Brother Ralph Riggs, strengthened the faith of those attending that class for there they heard emphasized the reasons why we know that the Bible is the inspired Word of God.

Brother J. R. Flower taught "What We Believe and Why," and gave great inspiration and

help as he showed the factors which have contributed to our doctrine, and discussed our distinguishing doctrine, the Baptism of the Holy Spirit.

Our Pentecostal young people have caught a vision of "Others" and they crowded into Brother Webb's "Winning Youth for Christ" class to learn more about leading them to the Lord. Great interest was also shown in the class, "Children's Work," conducted by Miss Zella Lindsey. The fields afar were remembered, too, as Brother Noel Perkin daily brought the needs of the different missionary fields to those attending the class in "Missions." We are sure that those who took "Prophecy" under Brother Ralph Riggs realized afresh that time is short and that what we do for Christ must be done quickly.

"Facts of Our Faith, Our Sure Foundation" was the conference theme, and God's Word in relation to Salvation, the Baptism of the Spirit, Stewardship, Self-discipline, and Leisure Time were some of the subjects discussed in the group conferences which met each afternoon. Then they went to enjoy the time of relaxation planned by Sister Bert Webb.

At six-thirty each evening Brother Fred Vogler conducted the Get-Acquainted Hour. Testimonies, chorus singing, and special numbers were the usual features of this hour. Brother Vogler especially delighted his audience one evening as he told of his recent trip to Alaska. Another evening Miss Adele Flower spoke, telling of her work with Sister Charles Robinson in the Missouri State Penitentiary.

But the crowning feature of each day was the evening service held in the school chapel. Brother T. E. Hollingsworth led the song services, and the evening messages were given of the Lord through Brother Ellsworth Krogstad of Willmar, Minnesota. God's anointing was upon our brother in a very precious way, and between thirty and forty were filled with the Spirit. As the young people sought the Lord many won victories that will tell for God both in time and eternity.

The Fellowship Dinner on Tuesday evening and the Missionary Service Sunday afternoon were two special features of the conference. We were happy that Sister Melching from China, Sister Lula Ashmore of the Malay States and Sister Christie from Egypt could be with us.

And now these four hundred young people have gone home, taking with them the fire of God. One young minister testified, "In my Christian experience nothing has meant so much to my spiritual life as has this Young People's Conference." We are sure that the blessing of the conference will be felt in the home assemblies as the youth of Pentecost go about dispensing the blessing they received here. We trust that next year even more may come to share in another feast with the King of kings!

### VETERAN MINISTER WITH CHRIST

Mrs. Roy Canady informs us that while the family was en route to California from Keokuk, Iowa, her husband was injured in an auto accident which resulted in his death eleven hours later, the accident occurring near Kimball, Nebr. on June 11. Sister Canady suffered a broken leg and crushed foot and has been in the hospital for a month. Brother Canady was a veteran minister of the Assemblies of God, having been ordained by Brothers John Goben and Arch. P. Collins in August, 1916. Those who may wish to write to Sister Canady may address her in care Claud Canady, Mill Grove, Mo. She is in need of your prayers.

### A STATESMAN'S ESTIMATE

So great is my veneration for the Bible, that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.—John Quincy Adams.

### FROM A CHAPLAIN

This is to acknowledge receipt of the 400 copies of the third edition of the service bulletin REVEILLE, which we so gladly accepted as an indispensable part of our ministry of Christ's Gospel. These little publications of the truth are not only inspiring but entertaining, holding the interest of those who read them from start to finish.

May you be sure that you have contributed a great share in the Christian work among the service men. There is certainly a great need for the work here, and every contribution is of tremendous value.

May God add His blessing to your organization, that it may continue in its ministry of the truth of the Gospel of Christ, and to grow and prosper.

Sincerely yours,  
Ray L. Allen, 1st Lieut. Chaplain

## DIVERS MIRACLES

In a recent letter from H. A. Baker of Yunnan Province, China, the following interesting news is given:

"Recently I visited the new Christian centers eleven days from here. This new work is indirectly connected with the work in Kotchiu which was opened by Brother and Sister Swift and later taken over by us. A few years after we left the work in charge of Chinese Christians, a Mrs. Rawn became a member of the church. For twelve years she was a regular church attendant, although unconverted.

"Spirit-filled Chinese evangelists later led Mrs. Rawn to the Lord. In three days' time she was delivered from a thirty-year-old opium habit as well as from wine, tobacco and a disease of long standing. This illiterate fifty-six-year-old woman then visited her sister in what is now a new Christian center three days away from her home. The sister and her family with a few neighbors became believers.

"Mrs. Rawn, preaching from house to house and in the open markets, visited fourteen villages. After two years she in company with a younger woman again visited these places. The Lord poured out His Holy Spirit in an unusual manner, and a third church was started.

"The Lord healed the sick and manifested His presence in many supernatural ways. One woman,

sick in bed for twelve years was healed. A child cold in death was raised. A man who had suffered with malarial fever for twenty years, and his son likewise afflicted were cured. A woman with palsy came. The new Christians knew little about praying, but they told the woman to get down on her knees and confess her sins and they would pray for her the best they could. They then took turns laying hands on the woman as they prayed what little they were able. The woman was healed.

"Nineteen days after this church was started a terrible persecution broke out. Christians were beaten, bound, jailed and fined. All services were stopped. The Christians got in touch with me eleven days away. After much letter writing, almost ceaseless praying on the part of the believers, and two months of partial fasting by Mrs. Rawn, the Lord ended the persecution. Now the work is progressing. In all my experience I have never seen a people so well grounded in the Lord in such a short time. I baptized fifty in water."

## UNIVERSAL JUDGMENTS

Americans have minimized the fact that the Japanese have occupied a base on one of the Aleutian Islands. Actually it is an important development, for it is the first time the enemy has set up a base in the Western Hemisphere. This

fact, together with the sinking of so many ships off our eastern coast, makes us realize that the United States is no longer "far from the noise of battle." We need to read Jer. 25:31-33. These verses foretold that the noise would come "even to the ends of the earth," and that "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." It is *universal* judgment that the Scriptures foretell. How can America escape, seeing that her sins cry out to God as loudly as those of many other war-torn nations?

We are told by the greatest aviation expert in America that within two years planes will be able to fly 25,000 miles without refueling. That is equivalent to encircling the entire earth at the equator. It will bring any spot on earth within their radius and their bombs. It is time America should get alarmed and call on God for mercy.

## THE JEWISH MESSIAH

A Jewish soldier had been attending services where he heard much of the character and teaching of the Lord Jesus Christ. He went to his rabbi and said, "Rabbi, the Christians say that the Christ has already come, while we claim He is yet to come." "Yes," assented the Rabbi. "Well," asked the young soldier, "When our Christ comes, *what will he have on Jesus Christ?*" What could the Rabbi say?

## REPORTS from the REAPERS

**FARMINGTON, N. MEX.**—We have been here a little over a year, and the Lord has blessed us in many ways. We have had three revivals, and there have been about 15 saved, 19 have received the Baptism in the Holy Ghost, 13 have been baptized in water, and 9 have been added to the roster. A man, 110 years old, knelt by his chair and made peace with God. A young man who had had a paralytic stroke, came and received the Baptism in the Holy Ghost. He couldn't talk plain and had to crawl on his knees to get around. His hands are drawn until he does not have good use of them, but he is so cheerful and happy and is a blessing to all he meets. He types portions of the Word of God, puts them in a bottle and seals it up, then throws the bottle in the river, to help someone. He can only type two chapters a day. Our evangelists were A. L. Beggs, Darell Bell, and Erwin Jackson. We have been blessed with a new church building, 32x50 feet. We built over the basement a frame stucco, and owe very little on it. We have lost several of our people, who have left to take defense jobs. We are planning another revival soon.—M. L. Little, Pastor.

**LONE OAK, TEXAS**—In August, 1941, I accepted the pastorate of the Carter's Chapel Assembly, near Lone Oak, and we began our revival. Six were saved. A number of Baptists attended and became interested. We then began praying for God to send a real outpouring of His Spirit on sinners, that they might be saved. June 7, 1942, God began to move upon the people; 11 came to the altar in the morning service, 9 accepted Christ, and one was baptized with the Holy Ghost.

We then called Dewey Helms, pastor of the Sulphur Bluffs assembly, to preach for us. He came and for 18 nights God moved in a mighty way; about 8 nights there was no preaching at all, only by the movings of the Holy Ghost. Twenty-two were saved, 11 were baptized with the Holy Ghost, 23 followed the Lord in water baptism, and 8 came into the church. Most of the Baptist people who had become interested in our first revival accepted the Lord in His fullness, and 3 came into the church. The parsonage is now free of debt. We give God the praise for it all.—H. E. Brannoch, Pastor.

**MAYDELLE, TEXAS**—June 7 we closed one of the most successful revivals in our ministry, at the assembly where Leroyce Ivey is pastor. The saints were all built

up and edified, and many were healed when prayed for. About 25 were saved or reclaimed, 15 received the Baptism in the Holy Ghost, 13 were baptized in water, and 15 were added to the roster. We thank God for manifesting His power and glory in such a wonderful way in this 4-weeks revival. Mrs. Leclair (J. M.) Hatler, Ft. Worth, Texas, was the evangelist.—By Evangelist.

**HELENA, ARK.**—We praise the Lord for the way He is blessing our church. We have a revival going on that we hope will continue until Jesus comes. The church here was going down when last fall our former pastor, J. M. Farr, came back to take over the pastorate. We now have a fine radio program Sunday mornings 8:30-9:00, a good Sunday School, and a fine group of young people in the C. A. class with Sister Maurice Wooten of Jonesboro as leader.

The Lord burdened Brother Farr with the church in West Helena, as they had no pastor and the saints were scattered. In a 3-weeks meeting, assisted by J. B. Lindley of West Helena, the church was revived and 27 souls were saved. There was good interest throughout the meeting. We had good music, singing, and preaching. Visitors came from near-by assemblies. Brother McIntosh and Brother Minick were with us a few nights, also our good presbyter, G. N. Robbins. Our revival will continue in an out-door meeting in Helena, with J. B. Lindley as evangelist. Several have been saved, and one has been filled with the Holy Ghost.—Mrs. Grace Merchant.

**WHITNEY, NEV.**—We came here 2½ months ago and found house trailers and tents by the hundreds. There is a new town going in here. Five thousand men are working at the magnesium plant, the largest in the world. There must be 10,000 people here, and it is a hard field. But we have managed to get a small tent and benches and a piano, and have started a Sunday School. God is blessing and souls are being saved in nearly every meeting. In spite of the heat we are going to have Sunday School all summer in the tent. A soldier boy by the name of Nick Murrely held a 3-weeks meeting for us. He is our young people's leader, and has a burden for the camp at Boulder City, ten miles away.—Hugh M. Jones, Pastor, P. O. Box 873.

**JACKSBORO and ELECTRA, TEXAS**—June 28 we felt led of the Lord to resign

the church at Jacksboro. The Lord was with us from the time we accepted the pastorate sixteen months ago until we left. The old church had been moved and a new church built. Also a small house had been bought. The first thing we did upon our arrival was to pipe the water to the church and parsonage. With the help of the manager of the water company this was made possible. The church then decided to buy some new gas stoves, and put in gas. The W. M. C. helped finance this. We sold the small house and applied the money on the new parsonage, which is modern and will require just \$35.00 more work to finish it. It was our privilege to take an offering the night we preached our farewell message to take care of this need. We can say that the Lord did bless. We have accepted the pastorate at Electra, and find that the people have a mind to work.—H. J. O. Yeatts.

## Coming Meetings

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

## TOO LATE FOR CLASSIFICATION

**NECHES, TEXAS**—July 22—; Thomas G. Skoog Evangelistic Party. Bertie Bragg is pastor.—By Evangelist.

**POMONA, CALIF.**—Aug. 2, for 3 weeks; Mark Paddock, Evangelist.—L. B. Lewis, Pastor.

**FLYNN, TEXAS**—July 26—; Mr. and Mrs. W. F. Mercer of Alford, Evangelists.—C. S. O'Shields, Pastor.

**ST. PAUL, MINN.**—700 Jenks Ave.; Aug. 2, for 3 weeks; James K. McConchie, Evangelist.—H. N. Tangmo, Pastor.

**OAKLAND, CALIF.**—13th and Market Sts., Aug. 16-23; the Fox Evangelistic Party.—E. Wm. Anderson, Pastor.

**CLIFTON, ARIZ.**—Aug. 2, for 3 weeks or longer; John Baine and Charles Dale of Kansas, Evangelists.—H. P. Hines, Pastor.

**DALLAS, TEXAS**—Peak and Garland Assembly, July 20—; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo.—Loren B. Staats, Pastor.

**PANHANDLE, TEXAS**—July 19—Aug. 2; J. C. McClusky, Oklahoma City, Okla., Evangelist.—Pansy Meech and Hazel Henry, Pastors.

**SAN ANTONIO, TEXAS**—Los Angeles Heights; Aug. 2, for 2 weeks or longer; Mr. and Mrs. R. A. Bryan of Houston, Evangelists.—C. H. Owen is pastor.—By Evangelist.

**GRAND RIVER, OHIO**—Tent revival in progress; Homer Peterson, Cheltenham, Md., Evangelist.—T. J. Kerfoot, Pastor.

**LAKEWOOD, N. J.**—Old-fashioned Tent Revival, July 12—Aug. 9; Evangelist and Mrs. Wm. Kautz, Lancaster, Pa. Neighboring assemblies invited to co-operate.—Frank D. Christie, Pastor.

**LEXINGTON, MO.**—Kansas City Sectional Fellowship Meeting, Aug. 3. Services 10:30, 2:30, C. A. Rally 7:45. Basket dinner at noon. J. F. Massey is pastor.—J. L. O'Dell, Sectional Secretary, 3308 East 13th St, Kansas City, Mo.

## BROADCAST

Tune in on WCBS, Columbus, Miss., 1400 kilos., Sundays 8:15-8:45 a. m., and hear Liberty Assembly of God program, conducted by Pastor E. R. Schulz, Millport, Ala.

**POPLAR BLUFF, MO.**—Fellowship Meeting, Kennett Section, Aug. 3. M. M. Brewer Jr. is pastor. Ira Brice of Denton, morning speaker. C. A. Rally at evening service.—C. E. Garner, Sectional Secretary.

**BELEN, N. MEX.**—Northwest Sectional Camp Meeting, Aug. 14-23. Guy Shields, special speaker. For information write District Superintendent H. M. Fuller, 709 N. 12th St., Albuquerque, N. Mex., or Earl G. Vanzant, Pastor.—By Pastor.

**EAST TAWAS, MICH.**—Northern Michigan Fellowship Meeting, Aug. 10. Services 2:00 and 7:30. J. R. Kline of Detroit will speak at both services and dedicate local church. Bring basket lunch. Drinks will be furnished.—H. L. Tomlinson, Fellowship Secretary, Box 234, East Jordan, Mich.

**MT. HOPE, W. VA.**—Sectional Camp Meeting, Mt. Hope Gospel Park, Aug. 7-17. W. E. Long, special speaker. Dining room, dormitory, limited number of cabins. Co-operation of near-by assemblies invited. Write W. P. Broyles, Route 1, Mt. Hope, W. Va.

## INDIANA BIBLE CONVENTIONS

Two-day Bible Conventions will be conducted by District Superintendent G. F. Lewis, as follows: Gary Section, Full Gospel Tabernacle, Gary, Aug. 13-14; Lafayette Section, Terre Haute, Aug. 18-19; Muncie Section, Newcastle, Aug. 20-21; Bloomington Section, Bloomington, Aug. 25-26.—E. E. Bond, District Secretary.

**CENTERBURG, OHIO**—Southwestern Ohio Ministerial Fellowship Meeting, Pentecostal Assembly, 30 Church St., Aug. 10. Ernest Ohde is pastor. Services and speakers: 2:30, Paul A. Evans of Danville; 6:30, Ministers' Meeting; 7:30, Wesley C. Wibley of Marysville. A great time of wholesome and spiritual fellowship is expected. Make a special effort to be present.—Andrew G. Basell, Secretary-Treasurer, 142 W. Winter St., Delaware, Ohio.

**MANHATTAN, KANSAS**—July 19, for 3 weeks or longer; Doreen Justus, Evangelist.—Charles D. Trotter, Pastor.

**TALOGA, OKLA.**—Aug. 1-15; Fern Price, Evangelist.—Erling Saxelid, Pastor.

**GRIDLEY, CALIF.**—Aug. 2, for 3 weeks or longer; Paul H. Pipkin, Evangelist.—Wm. T. Scott, Pastor.

WICHITA, KANSAS—14th and St. Francis; Aug. 2, for 2 weeks or longer; Wesley Goodwin, Evangelist.—Ralph W. Hillegas, Pastor, 1300 N. Waco.

ATCHISON, KANSAS—Revival services in a new field, July 12—; Evangelists Dorothy M. Hoppie and Marion C. Meegan.—By Evangelists.

BUENA VISTA, KY.—July 19, for 3 weeks or longer; Victory Gospel Trio, young men graduates of Great Lakes Bible Institute, Zion, Ill., Evangelists.—Melvin Leslie, Pastor.

GILBY, N. DAK.—New field, July 12—; Evangelist Blanche Brittain and Party.—By Evangelist.

MANSFIELD, OHIO—Northwest Ohio Sectional Fellowship Meeting, 259 Glessner Ave., Aug. 3. Services 10:30, 2:30, and 7:30. James A. Wilkerson is pastor.—Forrest Anderson, Secretary-Treasurer.

ARP, TEXAS—Fellowship Meeting, July 30; morning and afternoon in charge of Presbyter Chas. Lonsford. Milton Fauss is pastor.—Lester P. Summers, Sectional Secretary.

LAFAYETTE, IND.—Southern Indiana Fellowship Meeting, 1004 N. 6th St., all day, Aug. 3. Calvin Stants is pastor.—Howard R. Davidson, Secretary-Treasurer, Lebanon, Ind.

MARSHALL, TEXAS—Our next C. A. Rally will be held at Marshall, night of Aug. 10.—C. G. Owen, C. A. President.

FAIRFAX, OKLA.—July 19, for 2 weeks or longer; Mr. and Mrs. Fred Patterson, Muldrow, Okla., Evangelists.—R. M. Catlett, Pastor.

FRAMINGHAM, MASS.—New England District Annual C. A. Rally, Aug. 1, during camp meeting. Services 2:30 and 7:30. Special speakers: H. E. Bowley and A. G. Ward. Bring your musical instruments and C. A. banners. Come with a good report as to what God is doing in your midst.—E. P. Anderson, District C. A. President.

CAMBRIDGE, NEBR.—July 26—; Martha Daniels and Opal Garrett, Evangelists.—James and Carolyn Melton, Pastors.

NEW CASTLE, WYO.—July 26—Aug. 9; Mr. and Mrs. P. T. Trowbridge, Evangelists.—Elmer R. Burry, Pastor.

ELWOOD, KANSAS—Aug. 2—; E. C. Lagmay, Filipino Evangelist, in charge.—V. Ernest Shores, Pastor.

SALINAS, CALIF.—East Sanborn Road; July 27, for 2 weeks or longer; Esther Mae Cooper, Evangelist.—Mr. and Mrs. Fred Reichert, Pastors.

ENDICOTT, N. Y.—Tent Meetings, Broad and Parsons St., July 12—; Amelia Joseph, Evangelist.—Waldo E. Risner, Pastor.

AITKIN, MINN.—1st Ave. N. E. and Cedar St. Aug. 2, for 2 weeks or longer; Kenneth A. Solberg, New York, N. Y., Evangelist.—R. G. Smith, Pastor.

KANSAS CITY, KANSAS—Tent Meeting, 9th and State, July 19—Aug. 16; C. M. Ward, Evangelistic Party.—H. B. Garlock, Pastor.

KALAMAZOO, MICH.—3rd at Vine St., Aug. 2—; Jean Benefiel, Loveland, Colo., Evangelist.—Mr. and Mrs. F. R. Davidson, Pastors.

LOUISIANA DISTRICT COUNCIL The Sixth Annual Louisiana District Council will convene at West Monroe Assembly of God, Crosley and Cypress Sts., July 28—30. Business session opens at 10:00 a. m. F. D. Davis, Superintendent Texas District, night speaker. C. A. Rally, night, July 27; Margaret Miller, District C. A. President, in charge. Programs will be presented by different C. A. groups. R. C. Jones, El Dorado, Ark., speaker.

For further information write the District Office, 205 Crosley St., West Monroe, La.—L. O. Waldon, District Superintendent; by E. L. Tanner, District Secretary.

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

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

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

SEDALIA, MO.—6th and Summit, Aug. 2—23; R. C. (Keetah) Jones, former pastor at El Dorado, Ark., Evangelist. Neighboring assemblies invited to co-operate.—S. Vandermerwe, Pastor.

DES MOINES, IOWA—The People's Church is sponsoring a Tent Meeting at Harding Road and Carpenter. Ruth Cox of Washington is speaker.—W. E. Long, Pastor.

DEXTER, MO.—July 26—; Evangelist Orville Jagers and Denver Ogden, of Siloam Springs, Ark. Neighboring assemblies invited to co-operate.—Alvin J. Farmer, Pastor.

FLORA, ILL.—Under Big Brown Tent, on Route 50, lot adjoining Liberty Filling Station, 3 blocks west of business district, July 30—Aug. 16; Guy Shields and his Evangelistic Party.—Amelia and Catherine Schewe, Pastors.

CAMP MEETINGS

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

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

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

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

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

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

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

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

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

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

CHERRY TREE, PA.—Living Waters Camp Meeting, July 31—Aug. 16. Speakers: W. F. Duncan, Flem Van Meter, and Myer Pearlman. Location of grounds, 22 miles northeast of Indiana, Pa., and two miles east of Cherry Tree, Pa., on Routes 843 and 880. For accommodations write Chas. C. Eyer, Route 3, Johnstown, Pa.

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

ARIZONA STATE CAMP MEETING The Fourth Arizona State Camp Meeting will be held at the Arizona Church Conference Grounds, Prescott, Arizona, August 18—25. William Burton McCafferty, Bible teacher. Ben Hardin, Superintendent of the Southern California District Council, will be with us during part of the Camp. Other brethren will also be ministering. Bring only blankets, pillows, etc. For further information write C. O. Green, Secretary-Treasurer, 127 S. Cherry Ave., Tucson, or N. D. Davidson, District Superintendent, 1225 E. Fillmore St., Phoenix, Ariz.

KANSAS CAMP MEETING Woodston-Alton Camp, August 6—16. Location 3 miles east of Woodston, on Highway 24. Speakers: Hugh M. Cadwalder, Evangelist; T. J. Jones, Bible Teacher. Meals at reasonable prices. Tents and cots for rent on grounds. For reservations or information write Okra Gaddis, 509 N. Main, Caldwell, Kansas.—V. G. Greisen, District Superintendent, 1017 S. Market St., Wichita, Kansas.

OPEN FOR CALLS

Pastoral J. Lester Cook, Bradley Parsonage, Falco, Ala.—“I am resigning my pastorate here, and am open for calls. Can furnish any references desired.”

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 342, Fairfax, Okla. “We have resigned the work at Talihina to accept the pastorate here.”—Mr. and Mrs. R. M. Catlett.

FOR SALE—Tent, 30x60 ft. New seats for same. New 4-wheel trailer to haul outfit.—Chester Lantz, 119 Columbus St., Hicksville, Ohio.

NOTICE—If you have friends or relatives at Carlisle Barracks, or know of any that would like to have fellowship with Assemblies of God people, please notify me or call at Bethel Tabernacle, York and Petersburg Road, Route 6, Carlisle, Pa.—Mrs. May Blaney, Pastor.

NOTICE—We shall be glad to contact any young men who are in training at Ames, Iowa.—Donald E. Skiles, Pastor, 913 Carroll Ave., Ames, Iowa.

NEW ADDRESS—Box 52, Minot, N. Dak. “We have accepted the pastorate of Minot Gospel Tabernacle. Broadcast Station KLPN, Sundays, 5:00—5:30 p. m.”—P. M. Cantelon.

NEW ADDRESS—Steele, Mo. “We have accepted the pastorate of the Denton Assembly of God.”—Ira M. Bryce.

FOR SALE—Tent, size 30x35 ft. Price very reasonable. Would trade it in on public address system.—Ralph Gallher, Warsaw, Ill.

Missionary Contributions

July 8—14 Inclusive

Table listing contributions from various churches and assemblies across different states including Alabama, Arizona, Arkansas, California, Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Missouri, Nebraska, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, Tennessee, Texas, Virginia, Wisconsin, and Wyoming.

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Goulds Full Gospel Mission .....	16.00	Moscow Assembly of God .....	4.04	Rockford Assembly of God .....	39.28	Muscatine Calvary Assembly of God	11.06
Graceville New Hope Assembly .....	3.81	Pocatello Glad Tidings A of G & SS	6.27	South Pekin Bethel Tabernacle .....	13.46	Nashua Assembly of God .....	3.50
Green Cove Springs A of G & SS .....	7.60	Twin Falls Assembly of God .....	6.93	West Point Assembly of God .....	22.80	New Sharon Assembly of God .....	43.46
Leesburg Gospel Tabernacle .....	15.00	Wendell Assembly of God .....	5.00	Wood River Assembly of God .....	42.43	Newton Assembly of God .....	14.00
Lithia Holiness Church .....	2.70	<b>ILLINOIS Personal Offerings</b> .....	71.27	<b>INDIANA Personal Offerings</b> .....	85.50	Ottumwa Trinity Assembly of God	2.55
Miami First Pent Church .....	50.00	Alton Edwards St Assembly of God	87.00	Alfordville Assembly of God SS .....	7.00	Sioux City Glad Tidings A of G .....	8.62
Oak City Assembly of God .....	7.11	Ch SS YP & Childrens Ch .....	87.00	Blanford Assembly of God .....	2.10	Spencer Assembly of God .....	3.50
Ocala Assembly of God SS .....	5.35	Astoria Assembly of God .....	11.43	Bloomington South Side A of G .....	39.50	Vinton Assembly of God SS & CA .....	2.55
Orlando Pentecostal Assembly of God	50.00	Augusta Assembly of God .....	10.00	Chesterton Full Gospel Tab SS & CA	15.41	Woodbine Full Gospel Assembly .....	15.73
Pensacola Brent Ferry Pass A of G	4.00	Aurora Assembly of God .....	16.50	Elkhart Bethel Assembly of God SS	5.00	<b>KANSAS Personal Offerings</b> .....	185.93
Poplar Dell Beulah Chapel .....	7.42	Ava Assembly of God .....	2.50	Evansville A of G Church SS & CA	85.55	Anthony Assembly of God .....	4.71
St Petersburg Full Gospel A SS .....	5.00	Beardstown Assembly of God Ch .....	3.15	Ft Wayne Assembly of God .....	15.00	Arcadia Assembly of God .....	2.05
Tampa Bible Church of God .....	12.00	Benton Assembly of God .....	9.06	Goshen Tabernacle .....	12.20	Bazine Assembly of God .....	9.42
Tampa Glad Tidings Tab SS .....	25.00	Bulpitt Gospel Mission .....	6.00	Hammond Full Gospel Tabernacle	58.28	Chetopa Assembly of God .....	8.96
Tampa Mt Zion Assembly of God .....	14.00	Chicago Bethel Temple SS .....	5.00	Indianapolis Laurel St Apos Ch & YP	20.65	Dighton Assembly of God .....	3.27
Tampa Oak Park Holiness Ch .....	12.00	Chicago Calvary Tabernacle .....	60.00	Jasonville Assembly of God SS .....	11.50	Edna Assembly of God .....	12.60
Winter Haven Assembly of God .....	12.00	Coffeen Assembly of God .....	5.28	Lafayette Assembly of God .....	9.00	Eldorado A of G Tabernacle & CA .....	12.96
Zephyrhills Assembly of God .....	5.00	Collinsville Calvary Full Gos Ch & SS	9.19	Morocco Assembly of God .....	1.50	Elwood Assembly of God .....	13.54
<b>GEORGIA Personal Offerings</b> .....	24.00	East St Louis Trinity Full Gos Ch .....	7.75	Muncie Glad Tid A of G & CA .....	35.00	Fredonia Assembly of God .....	2.00
Atlanta Apostolic A PYPL .....	1.00	Flora Assembly of God .....	3.00	New Albany Full Gospel Tabernacle	10.21	Garden City Assembly of God .....	5.17
Atlanta Bellwood A of G & SS .....	4.29	Freeport Fellowship Meeting .....	11.36	New Castle Assembly of God .....	10.00	Great Bend Assembly of God SS .....	7.50
Augusta Full Gospel Tabernacle .....	11.00	Galesburg Calvary Pentecostal Church	40.29	Portland Assembly of God Church .....	2.56	Hays Assembly of God .....	10.10
Columbus East Highland A of G .....	41.82	SS, CA & DVBS .....	40.29	South Bend Gospel Tabernacle .....	20.12	Hoisington Assembly of God SS & CA	2.79
Columbus Linwood Assembly of God .....	5.50	Gillespie Assembly of God SS .....	5.00	<b>IOWA Personal Offerings</b> .....	21.00	Independence A of G Ch SS & CA .....	4.71
Dexter Glad Tidings A of G .....	8.50	Grafton Union Forest SS .....	10.27	Ames Assembly of God .....	7.00	Jewell Assembly of God .....	43.71
Experiment Assembly of God .....	14.00	Harvard Bethel Mission & SS .....	5.00	Bettendorf Gospel Tabernacle CA .....	2.80	Jewell Full Gospel Mission Band .....	8.65
La Grange Assembly of God .....	4.00	Panama Pent A of G Ch & SS .....	8.30	Camanche Full Gospel Tabernacle .....	2.17	Kensington Assembly of God .....	9.09
Macon Assembly of God .....	3.65	Paris Assembly of God .....	5.32	Clinton Full Gospel Tabernacle .....	13.47	Kingman Assembly of God .....	1.24
Waycross First Assembly of God .....	4.00	Pawnee Assembly of God .....	10.12	Davenport El Bethel Church .....	11.53	Larned Assembly of God .....	6.00
<b>IDAHO Personal Offerings</b> .....	2.30	Percy Assembly of God .....	9.37	Denison Assembly of God Tabernacle	3.00	LeRoy Assembly of God .....	2.00
American Falls A of G Ch & YP .....	13.58	Pittsfield Assembly of God .....	8.07	Eldora Gospel Tab SS & DVBS .....	11.46	Manhattan First Assembly of God .....	20.00
Coeur d'Alene Assembly of God .....	48.00	Plymouth Assembly of God .....	10.00	Fort Madison A of G SS & CA .....	17.55	Mankato A of G & Childrens Ch .....	10.48
Coeur d'Alene Good Tid Assembly .....	40.09	Madison N Venice A of G .....	14.50	Galland Full Gospel Sunday School .....	3.45	McAllaster Assembly of God .....	1.30
Glenns Ferry Assembly of God .....	4.52	Murphysboro Assembly of God .....	1.14	Gray Assembly of God .....	14.00	McCracken Assembly of God .....	4.55
Idaho Falls Assembly of God .....	12.00	Quincy Bethel Assembly of God Church	63.57	Keokuk Assembly of God SS .....	9.14	Medicine Lodge A of G .....	11.39
Indiana Valley A of G Church .....	3.05	& Ladies Bible Class .....	63.57	Linn Grove Assembly of God .....	3.00	Morland Assembly of God .....	4.00
Jerome A of G Church & SS .....	5.80	Reno Assembly of God SS .....	2.50	Lucas Assembly of God .....	3.20	Ness City Assembly of God .....	20.00
Lewiston Prayer League Tabernacle	24.10	Robinson Pent Assembly of God SS .....	7.15	Melcher Assembly of God .....	3.04	Ogallah Cedar View A of G DVBS	1.80
		Rock Island Bethel A of G SS & CA	11.25	Mt' Ayr Pleasant Hill A of G .....	5.10	Osawatimie A of G Church SS & CA	4.52

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| A525. Wilt Thou Be Made Whole?       | A539. Oranges or Lemons—Which?     |
| A526. A Murderess.                   | A540. The Death Car.               |
| A527. Found Out.                     | A541. What Is Meant by Salvation?  |
| A528. Is Life Worth Living?          | A542. Out of Order.                |
| A529. Which 4 Do You Choose?         | A543. Money Will Buy.              |
| A530. The Wrong Bus.                 | A544. A Synagogue Sermon.          |
| A531. Do You Want to Live Forever?   | A545. A 3,000 Mile Mistake.        |
| A532. An Amazing Bargain.            | A546. Discovered—A Cure.           |
| A533. Congratulations.               | A547. Escape? How?                 |
| A534. Was the Price Too Great?       | A548. Be Prepared.                 |
| A535. Getting Ready for the Wedding? | A549. Safe Anchorage.              |
| A536. Stoop and Drink.               | A550. The Mystery of the Universe. |
| A537. Above the Clouds.              | A551. Worried.                     |
| A538. Death Valley Scotty.           | A552. Not Tonight.                 |
|                                      | A553. Dead—but Didn't Know It.     |
|                                      | A554. What Then?                   |

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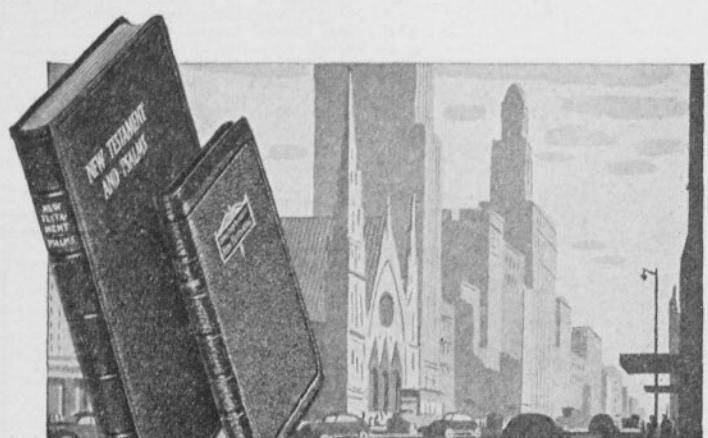


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<b>MASSACHUSETTS</b> Personal Offer	12.85
E Natick Wellesley Park A of G	7.36
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Minneapolis Gospel Tabernacle	599.44
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Pillager Casino Full Gos Assembly	16.30
Princeton Gospel Tabernacle SS	6.45
St James Gospel Tabernacle	10.52
Wells Gospel Tabernacle	7.78
Willmar Gospel Tabernacle	65.00
<b>MISSISSIPPI</b> Gulfport Assembly of God SS & CA	21.00
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Laurel Kingstons A of G Ch SS	25.00
Meridian East End A of G Ch SS	10.82
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<b>MISSOURI</b> Personal Offerings	81.90
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Potosi Big River Assembly of God	1.75
Ridgeway Assembly of God Ch	2.25
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St James Assembly of God	1.90
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Sedalia First A of G Ch SS & VBS	25.08
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Springfield East Side A of G	2.90
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Sullivan A of G Church SS & CA	67.75
Trenton Assembly of God Church	12.28
Tuscumbia Assembly of God	1.39
Valley Park Assembly of God SS	7.80
Warrensburg Assembly of God	3.25
Willow Springs Assembly of God SS	6.54
Winfield Calvary Assembly of God	8.72
<b>MONTANA</b> Personal Offerings	11.35
Anaconda Bethel Tab SS & CA	26.86
Cumberland Mills Westbrook Pent Ch	12.00
Fairfield Gospel Tabernacle	18.07
Kalispell Calvary Tabernacle	25.64
Miles City Full Gos Tab SS & DVBS	52.79
Missoula Pent Assembly of God	36.97
Montana District Council Convention	120.00
Opheim Gospel Tabernacle	13.61
Roundup Gospel Tabernacle & SS	15.06
Wolf Point Assembly of God	18.00
<b>NEBRASKA</b> Personal Offerings	31.10
Alliance Assembly of God	5.00
Bayard Assembly of God Ch CA	1.50
Beaver City Assembly of God	7.19
Bridgeport Assembly of God	18.55
Burwell Blake Community Ch	10.66
Chappell Assembly of God	31.00
Gordon Assembly of God	3.70
Grand Island A of G Ch SS & CA	20.00
Hartington Full Gospel Ch & SS	7.90
Hershey Assembly of God	8.50
Lexington Assembly of God	4.00
Liberty Assembly of God	2.00
Lincoln Assembly of God & DVBS	28.82
Long Pine Assembly of God SS	1.00
Maxwell Assembly of God SS	15.04
Nebraska City A of G Church	4.43
Ogallala Assembly of God	4.17
Omaha Glad Tidings Assembly	37.23
Pender Assembly of God	18.76
Theford Bethel Church	5.00
Wallace Assembly of God	5.75
Walshill Assembly of God SS	12.38
Whitney Assembly of God & CA	18.25
Winnebago Highway Mission	2.80
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**and CHAPTER 3 165**  
**com- live** **FOOLISH** Gā-lā'tians, who  
**o** hath bewitched you, that

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aid, is not this the	Phar'isees	corrupt; for the tree is known by his fruit.	C
the Phar'isees said, This fellow	34 O generation of vipers, how can ye, being evil, speak good things?	of the heart the mouth speaketh.	T
out devils, but by he prince of the			

C. 13 14, 15; T. Mark 5. 19.

Explanation: C stands for condition of sinners described; T stands for Testifying or Confessing the Lord. Note the references at the end of paragraph indicating where next verse on same subject will be found. In this way the sixteen subjects making up the Theme of Salvation are marked in this Testament. All references are listed in appendix also.

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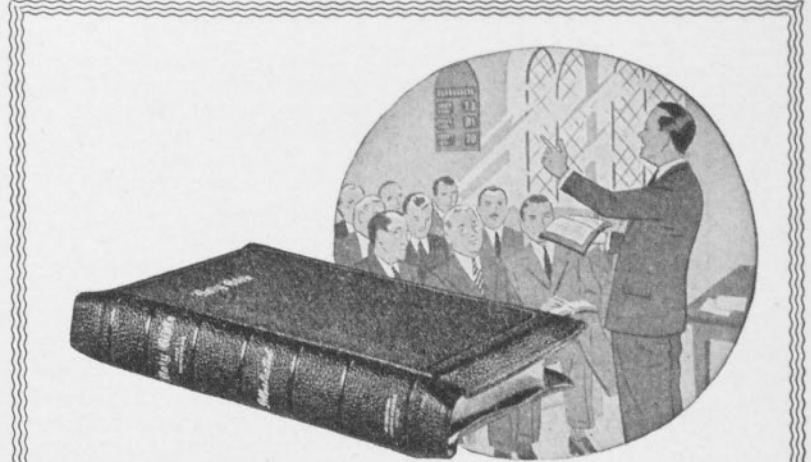
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Total Amount Reported	17,640.46
Home Missions Fund	2,549.29
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Literature Expense Fund	56.26
Reported Given Direct for Home Missions	357.51
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<p>of ed ah is, re th</p>	<p>4 ch. 19, 19 Ex. 33, 12 Lu. 1, 30 Lu. 7, 46</p> <p>4 Or, up-right.</p> <p>1 Ps. 14, 2 Ps. 33, 13</p> <p>4 Ezek. 7, 2 Amos 8, 2 1 Pet. 4, 7</p>	<p><b>CHAPTER 7. F. 12. 1-4</b></p> <p>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.</p> <p><b>AND the LORD said unto Noah,</b></p> <p><b>COME thou and all thy house into the ark; for thee have I seen righteous before me in this generation.</b></p> <p><b>OF every clean beast thou shalt</b></p>
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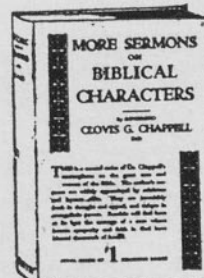
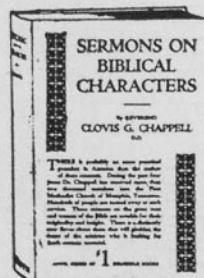
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