

The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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When Buzzards Eat Dictators

Ben E. Mahan at the Central Assembly, Springfield, Missouri

AND I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17, 18.

The above Scripture verses set before us a great supper which God is going to prepare for the fowls of the air—a supper in which buzzards eat dictators, wherein the fowls of the air are to eat the flesh of mighty men.

The world in which you and I live is out of joint. Sin in its many manifestations is everywhere present. The voice of infidelity, of unbelief, is heard on every side. The world is growing worse and worse. Christianity has been preached down through this Church Age, but the masses of the people today are not acquainted with God's plan for this dispensation. Some have believed that God's purpose and plan is to convert the world, but after nineteen centuries of Christianity we see the world growing steadily worse. When Christ returns He will not come to a world converted through the ministry and work of the Church, but to a world very much like the one He left nineteen hundred years ago—a world in sin, in

disorder, hostile to God. Behind this great program of sin is one Apollyon, Lucifer, "the devil," who "as a roaring lion walketh about seeking whom he may devour."

Many are asking, "What about Hitler?" "What about Stalin?" "What about Mussolini?" "What about the rest who have gained world-wide recognition?" The Scripture portion we have read answers that question. A heavenly being who waits on the ministry of heaven, standing in the sun, cries out to all the fowls of the heavens, "Come and gather yourselves together unto the supper of the great God." And listen to the menu: "Eat the flesh of kings,

and the flesh of captains, and the flesh of horses. . . . What a supper that will be!

People today are saying, "If there be a God, and He is all-powerful, why does He not rise up and smite the adversary? Why does He not break His silence? Why does He not bring peace out of this disorder and correct the wrongs in the earth?" The answer is found in John 3:16. God in His mercy has provided this age of grace. "The law was given by Moses, but grace and truth came by Jesus Christ." As we listen to the boastful dictators, see infidelity growing bolder and ungodliness running rampant in the earth, we may wonder about

the silence of God. Remember the words of Job, "What then shall I do when God riseth up?" Job 31:14. In this age of grace God in love waits, as the gospel of His kingdom is preached. The wounded hands of Jesus are extended to a lost world and He is still saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

The hand of divine judgment is withheld. God in mercy waits, and while the gospel is being preached one and another are opening their hearts, repenting of their sins, accepting Christ as their Saviour, and their names are being (See Page Seven)



ARMAGEDDON, THE BATTLEGROUND OF THE AGES

This threshing floor, the past living in the present, lies on the edge of the historic plain of Esdraelon, or Megiddo, looking toward Nazareth. Megiddo, because of the many conflicts which have been waged here during the centuries, is known as the "Battleground of the Ages." Only as recently as the last World War, September 17-22, 1918, the British cavalry brigades under General Allenby bivouaced here. The oil pipe line from Iran runs through this valley, supplying the present British Mediterranean Fleet at Haifa with about one million gallons of oil a day. In the near future, no doubt, this valley with its modern railroad and precious "black gold" line will witness a conflict between the military might of the United Nations and the Axis.

The Bread and Blood Covenant

MYER PEARLMAN

THE Lord's Supper is sometimes known as a *sacrament*. An ancient Roman soldier, when taking the oath of allegiance to his emperor would raise his hand and promise to be faithful to Caesar. This was known as the *Sacramentum* or *Sacred Oath*. So water baptism and the Lord's Supper are known as sacraments because they are ceremonies by which we show outwardly our devotion to the Lord Jesus Christ.

The Lord's Supper is also described as an *ordinance*, that is a sacred ceremony "ordained" by Jesus Christ. One summer as I was walking down the street in Springfield, a tired tramp came up to me and inquired concerning the transient camp—a place established by the State where dusty, tired travelers can get a bath, food and a bed. This incident helped me to understand the purpose of the church of Jesus Christ—as being an institution set apart by Him to be a home for "transients" who are passing from time to eternity, through this weary and heavy-laden world. And the Head of this House, the Lord Jesus Christ, has given two rules for the regulation of the household. The first rule is this: Jesus as much as says, "When a sinner's soul is bathed in My precious blood, I want you to plunge this body into water, as an outward sign of what I, the Redeemer of the world, have done for the human soul. And as a sign that you find your life in Me, you shall gather round the table and partake of the bread and the wine."

At this time we shall consider this last ordinance, the Lord's Supper. It is a means of grace by which we may grow spiritually. We have been born to a new life, but we need food to strengthen us that we may grow. After a babe has been born, it must be fed and cared for. Just so we need means of grace and activities to develop us in the spiritual life. Bible reading, prayer, attending services—these are all means of grace. The Lord's Supper is also a means of grace; but in order that it may prove to be that, it is necessary that we understand its meaning so that we may partake intelligently.

The Holy Communion teaches us that *Christ is our Passover*. The night before the children of Israel left the land of Egypt, the death angel passed through all the houses of the Egyptians. It was a night of judgment. The Israelites were really no better than the Egyptians; they, too, were sinners and had partaken in heathen practices. Still, they were the people of God and He wanted to save them. On that dread night these Israelites had a twofold need; first, they needed safety when the death angel passed over the houses. Second, they had a long journey to make into the wilderness and they needed food. Their need for safety was provided in the blood mark over the door; and strength for their journey on the way to the promised land was supplied by eating the lamb.

This is the picture and plan of redemption. You and I are passing through a world of wickedness and danger, and men

and women wonder, "Is the power back of this universe a friend or an enemy? Does He love us or does He hate us? Will He save us or destroy us?" You and I are so small in this tremendous universe, and we feel our need of safety. We are but children of a span of a few short years. Man comes into the world wailing and weeping, surrounded by sorrows, walking a hard and stony path. Then he goes out through the trying path of death. Is there security? Is there safety? The blood of Jesus Christ has been sprinkled over the door posts of our soul, giving us security, and though we walk through the valley of the shadow of death, we will fear no evil.

Then, as we walk through this world, our faith becomes weak and our vision dims. We need spiritual sustenance? As the Israelites ate the Lamb, you and I may have fellowship or communion with the Lord Jesus Christ. As the wine is passed, remember it is the blood sign over the door post; and as the broken bread is passed, remember it means that we are journeying through this wilderness on our way to the promised land, and the Lord Jesus Christ is ready to give us grace for every need. We need not fall by the way. The Lord Jesus has said, "My grace is sufficient for thee," and as we commune with Him through prayer and reading of the Word, we are feeding on the Lamb of God.

Again, the Lord's Supper is a sign of covenant or a contract. Jesus lifted the cup and said, "This is my blood of the New Testament, which is shed for many for the remission of sins."

Do you know how solemn covenants were signed in those days? The contracting parties met together, the conditions of the contract were read and the one man promised to do all that the contract demanded. Then the other man agreed to do all that it

asked, and then instead of signing it with pen and ink, the most sacred covenants of those days were signed in the following method. They took an animal, killed it and cut its body in two pieces, placing one part on the one side of the road and the other part of the body on the other side; then the two men stood together and walked between the pieces. In other words, every solemn contract was made *through a broken body and the shed blood*. The wine and the bread represent the body of Jesus Christ broken in death, and it means that God, through the broken body and shed blood has made a covenant with us, that He will save us, keep us and take us safely to heaven, if we will but believe on His Name.

In the old days, when a man couldn't read or write, he signed a contract by marking a cross instead of writing his name. God has made a contract, and Calvary is His mark. "He that spared not his own Son, but delivered him for us freely, how shall he not with him freely give us all things?"

The New Covenant speaks of *blood brotherhood*. All over the world, from time immemorial, there has been the practice of making "blood brothers," binding people together by the mingling of their blood. It is one of the most ancient customs of the human race. Study the religions and customs of every nation, and you will find that to share blood is to share life, and the mingling of blood is the mingling of life; and when two people shared the same blood, they were no longer strangers but brothers. Many years ago Livingstone, that great missionary, went to Africa and after remaining in the interior for many months, he was lost sight of. Finally Stanley was sent out to find him. He began his long journey through the African jungle, but soon discovered that there were certain territories through which he could not pass until he had made a blood covenant with the chief. He would say to the interpreter, "I would like to pass through the chief's territory."

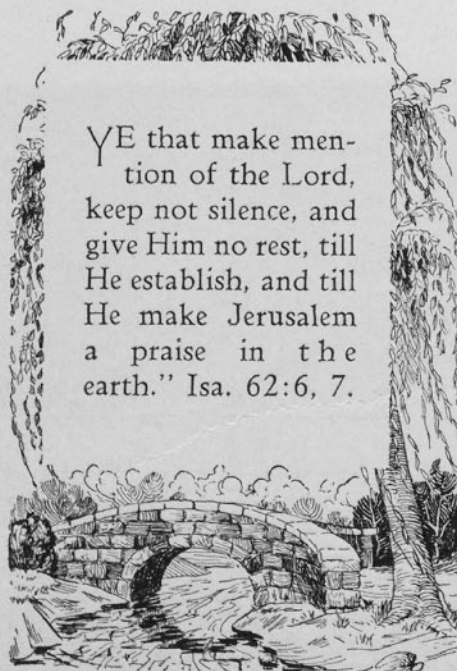
"But," said the interpreter, "you must first of all become a brother to the chief."

"What do you mean?" asked Stanley.

"You must enter into a blood covenant; you must share his blood and he must share yours, so you and the chief will be brothers."

After the incisions had been made and the blood mingled, the interpreter made the following explanation: "Now you and the chief are brothers. He pledges all his power to help you, and you have pledged yourself to help him."

When Jesus Christ died on the cross and shed His blood, He entered into a blood covenant with us whereby, through the power of faith and the operation of the Spirit, His divine life might come into our souls, so that we would become His brothers and sisters and He become our elder Brother. It meant that He would stand by us and be true to us; and He would expect us to be true to Him.



A number of years ago Dr. Thompson, who made a study of the Holy Land, was near the Sea of Galilee. It was towards evening but he felt he must press on farther. He was invited into the tent of a Bedouin chief of that tribe which lived by plunder and murder. As Dr. Thompson prepared to go the chief called him to the woman's side of the tent and they brought a plate of bread and some native wine. The chief took the plate and while Dr. Thompson and his party stood there, he said, "You must eat. We must enter into a covenant of bread." Then he went from one to the other, saying, "Eat of this. We are making the bread covenant. After this no one will harm you and you may go anywhere in the tribe without danger. The covenant of bread is a most sacred covenant and will never leave the heart of a Bedouin."

Among the Arabs the lowest type of a man is one who breaks the covenant of bread, and that is why Jesus said, "He that hath eaten bread with me hath lifted up his heel against me," and with those words Judas sank into the lowest scale of humanity. He had broken the covenant of bread and acted treacherously toward Him whose bread he had shared. Shall we be true to the covenant of bread? The covenant of bread not only means that we must be true to Him and He to us, but also that we must be true to one another, for we are members of the body.

Let us also remember that as we partake of the emblems we are to look beyond them, and beyond the server, and see the Lord Jesus Christ Himself, who said, "I am the Bread of Life." Beyond the wine we must see His shed blood, which is His divine life poured out for us. The Head of the church will Himself administer the Sacrament, as we receive Him by faith.

If we were invited to dine with an earthly ruler, how carefully we would prepare ourselves. But in the communion service we signify the fact that we are having fellowship with the Son of God Himself. How careful, then, should we be to examine ourselves and see to it that no stains mar our souls as we come to His table.

The Passport

How do we enter the City of God? Dr. H. W. Frost, director of the China Inland Mission in America, lay critically ill. He had sunk into a stupor, and Hudson Taylor at his bedside judged that he was dying. Dr. Frost says: "I felt myself sinking down into abysmal depths. I went down miles upon miles into a darkness which was profound. Then suddenly and strangely I stood before the gate of Heaven, where I waited for the gate to open. But it was held fast, closed by a shining angel who stood before it, his left hand behind him on the bolt and his right hand holding a gleaming sword. I looked into the angel's face which was kindly and yet was determined. Then I heard him speak and his word was this: 'Your password, please?' This was searching, for I now realized that entering Heaven was not an easy thing to bring to pass.

"In my perplexity, I turned backward in my thought to my past life, wondering if I could find there anything that would commend me to the angel and to God. I thought of my devotion to Christ, of my sacrifices

for Him, of my leaving country, home and loved ones to come out to far-away China, of my sickness, of my weakness, of my nearing death, of many things which might prove to be a claim upon the great Judge in Heaven. But suddenly, everything which was connected with my life and service fell like ashes at my feet, and there my good deeds lay spent and worthless. I realized then that anything I had done or attempted to do would never let me into heaven. Despair entered my soul, a realization that I was undone and lost. But suddenly I thought of Christ and the sacrifice which He had offered on Calvary's cross. At this I said to the shining angel, 'Blood, blood, blood!' Thereupon the gleaming sword was dropped, the hand behind pushed open the gate and the angel smiled and said, 'That is the password, sir; walk in!' I entered into heaven and took part in the exquisite joys of those who had learned to overcome by the blood of the Lamb. I woke up then, and saw Hudson Taylor standing beside my bed, smiling a glad welcome as I came back to this world.

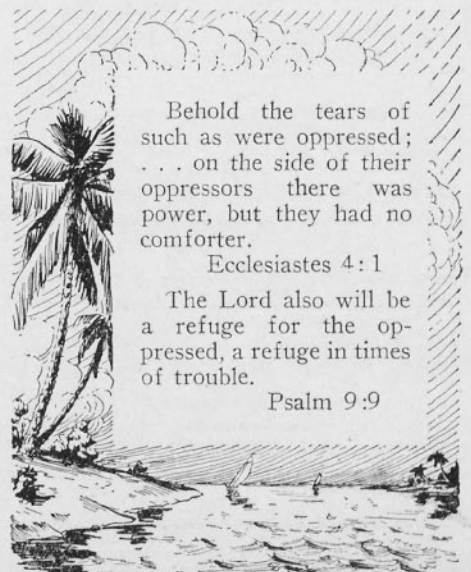
"At 85 years of age, my sojourning here cannot be for long, so that I shall soon stand before the shining angel and the pearly gate. And what shall I speak of then? *The Blood.*"

Make It Short and Simple

In his autobiography, F. W. Boreham tells how when he began his ministry in New Zealand he was asked to go and see a member of his young people's Bible class who was sinking fast. Her name was Nellie Gillespie. It was unlikely that she would last the night. He explained the situation to a friend, J. J. Doke.

"Of course," he replied, "but first come and sit here beside me." He threw himself full length in the lounge chair, his body almost horizontal. "See," said he, "I am I and Nellie Gillespie. I am just about to die. I have sent for you. What have you to say to me?"

"Entering into the spirit of the thing I leaned toward him and unfolded to him the deathless story that I shortly intended to pour into the ears of the real Nellie Gillespie. 'O my dear sir,' he moaned, 'you are saying far too much. It is almost as



Behold the tears of such as were oppressed; . . . on the side of their oppressors there was power, but they had no comforter.

Ecclesiastes 4:1

The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

Psalm 9:9

bad as a theological lecture. Remember, I am utterly exhausted. . . . Months of languishing consumption. . . . I shall be gone in an hour or two. . . . Make it very short and very simple.'

"I began again, condensing into a few sentences all that I had said before. 'Shorter still,' he demanded. 'Shorter and simpler! Remember, I am dreadfully tired and weak! Shorter and simpler!' I made a third venture, telling in just a word or two of the eternal love and the eternal cross. 'Splendid!' he cried, springing suddenly to his feet and clasping my hand. 'Now away you go, as quickly as you can; and remember, while you are praying for Nellie Gillespie, I shall be praying for you! God bless you!' And the next day he assisted me at Nellie's funeral."

Commenting on this the *Watchman Examiner* says: "This vivid incident shows how practical must be our form of personal work. Many sinners these days must go to church and come away disappointed, having been confused by a mass of verbiage and complex discussion. Lost souls need to be shown quite simply and briefly how that Christ died for their sins and rose again from the dead for their justification and eternal salvation."

Her Prayer at Death

During the French Revolution there lived in France a woman known as "Madame Elizabeth." She was a member of the Royal Family and shared with other Royalists the horrors of that bloody period, dying by the guillotine. Unlike some of her kinsfolk, she was not only connected with an earthly throne, but was a daughter of the King of kings, eternal, immortal, invisible.

She was so highly revered by those who knew her best that when she was taken with a large group to be executed, her companions besought that to her might be accorded the place of honor, always given to the bravest, which meant being the last to be decapitated. As the condemned passed her on their way to the knife, they one and all bowed farewell, asking her prayers.

The day the execution took place, Elizabeth poured out her soul to God in prayer, which she wrote out and of which the following is a free translation:

"Oh, my God, what is going to happen to me today? I know not. But one thing I know—nothing can happen to me that Thou hast not decreed, ordained, and provided for from all eternity. That is enough for me. I adore Thee, in all Thy eternal and impenetrable designs. I submit myself to them with all my heart for love of Thee. I desire all Thy perfect will. In the power of the Sacrifice of Calvary I offer myself a living sacrifice, my reasonable service. One thing I ask of Thee, through the merits of Jesus Christ my Saviour, that patience in my sufferings and that absolute submission which is justly due to Thee in *all* that Thou wilt or permittest. Amen."—Contributed by Lilian B. Yeomans, M.D.

Let us obey God at all times, for we know not how much there is involved, nor where the matter will finally end.

Men of power are men of prayer.

The Ordered Walk

HERE are some things the Lord did which are mysterious. He took a towel, girded Himself, poured water into a basin, and began to wash the disciples' feet. He came to Peter to wash his feet, the feet of the impulsive one who always walked the way his own impulses prompted. Peter said, "Thou shalt never wash my feet." But Jesus said, "If I wash thee not, thou hast no part with Me."

By that washing, that humble act, Christ especially designated as His own the feet of His disciples. Those hands of His, soon to be pierced at Calvary were placed upon those feet to ordain them to holy walk in days to come.

The Psalmist said, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" Psalm 15:1. The first requisite was: "He that walketh uprightly"—he whose walk is ordered of the Lord; who would not go his own way, but would choose the way of the Lord. Peter had always girded himself and gone his own way, but now He whose feet were being ordered to Calvary, He whose feet were soon to be nailed to the cruel cross, was cleansing the feet of His own that they should forever walk uprightly.

Jesus Christ is the same yesterday, today, and for ever. Today this lowly Christ delights to wash the feet of His disciples. And the washed feet should be especially His own, to walk the way of His commandments. He would order your steps in His Word. It is written, "The steps of a good man are ordered of the Lord." Psalm 37:23. "For as many as are led by the Spirit of God"—who walk the way the Spirit would have them go—"they are the sons of God." Rom. 8:14.

But there are many who say, "Our lips are our own," who also say in substance, "Our feet are our own and we will go where we will." But He who girded Himself with a towel, and took upon Him the form of a servant, would gird you with a towel—the emblem of lowly service—and would lead you whither you would not. He would lead you not according to your own inclinations, but according to His own infinite wisdom. The Lord said to Jeremiah of old, "Thou shalt go to all that I shall send thee." He ordered the steps of Moses to the backside of the desert; from there He ordered his steps back to Egypt to deliver his people. He ordered the steps of David, who was chased as a partridge upon the mountain, but his steps were ordered so that Saul could not destroy him. In due time the Lord ordered his steps to Hebron where he was enthroned, and later He ordered his steps to Jerusalem where he was made king over all the people.

All the saints of old had an ordered walk. Enoch walked with God, Abraham walked with God, and you too can walk with God. This means that you must not go according to your own way, but the way that He would choose for you. The Lord stoops to wash your feet, to sanctify your feet, that your cleansed feet may do His pleasure. He washed Peter's feet, though for a moment

it seemed as though it had been in vain, for Peter like the rest of the disciples, forsook Him and fled. But His ministry was not in vain towards Peter, for later Peter's steps were ordered to the upper room.

Peter's steps were ordered to the temple where the lame man sat at the gate Beautiful, and a miracle was wrought. Peter's steps were ordered to Samaria, where he and John prayed for the people, and they were filled with the Holy Spirit. Peter's steps were ordered to the house of Cornelius where a repetition of Pentecost took place. Peter's steps were ordered to the house of Eneas and the sick man was raised up. Peter's steps were ordered to the place where Tabitha lay and she was raised from the dead.

When Peter lay in prison, sentenced to be destroyed on the morrow, at night those feet were ordered out of prison; he was led by another, by an angel, to the place of liberty. His steps were ordered to the place where God wanted him for service. Then he could understand what he knew not when his Master washed his feet. He could comprehend that those feet washed by the Master were to go just where the Master directed. And as he walked, there was always the presence of the Master and he could commune with Him and say, "O Master of mine, my Lord, order Thou my steps this day. When I was young I girded myself and went whither I would. Now Thou with the girded towel, gird me to serve Thee; order my footsteps to the place of Thy choice. Thou hast washed my feet, Thou hast washed my whole being; may this being of mine ever serve Thee as Thou didst serve me. And may these feet always walk the way of Thy commandments."

There is a constant washing of the feet. There is a constant ordering of the feet. The Lord purposes that all His washed ones shall walk uprightly. He orders their steps according to His infinite wisdom.

Your feet are not your own. But He has promised to keep you. He has promised

to keep the feet of His saints, so that they shall not go on any pathway contrary to His choice; and as they daily look to Him, He will guide them aright. He will guide them often to places where otherwise they would not go. Have faith in Him. Look to the Master, that your cleansed feet may ever go in the way of His good pleasure. —S. H. F.

The Cost of Our Inheritance

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.—1 Corinthians 2:9.

Man has not conceived what God has prepared for those who love Him, and if he has not conceived the prepared things, how much less can he conceive, or has he conceived, the cost whereby these prepared things were made possible? It was written prophetically of Christ, "All Thy waves and Thy billows have gone over Me." Psalm 42:7. Because of this, He could make the billows go down for the apostles, "and there was a great calm." Matt. 8:26. There was no oil for Himself. "Thy billows" were not stayed for Him. In that boat He never stayed the billows for Himself, but only for the fearful disciples.

At the Cross men wagged their heads saying, "He saved others, Himself He cannot save." That was refined cruelty, religious cruelty. The crown of thorns expressed political cruelty. The stripes expressed civil brutality. Every form of brutality was manifested at the crucifixion, from the high priest down to the lowest demon-possessed soldier! They spat upon Him.

"We have no king but Caesar!" That was their cry. And God took them at their word. They have had Caesar, and they have had Caesar's rod down the ages.

"The things which God hath prepared for them that love Him!" Man prepared his worst for God's loved One, and God's loved One prepared His best for the world's worst one. Caiaphas rejected; the dying thief accepted.

See that unknown grave, that excavation for the body of the felon! But the grave of the penitent thief was a more precious place that night than the bed of the high priest. The body of that thief will be raised to the resurrection of life, the other to the resurrection of damnation.

If you cannot conceive the good things prepared for them that love Him, you cannot conceive of the price by which those precious things were purchased. By and by you will see the result; but you will never, never, never know the cost. That is hidden in the heart of the Father and the Son.

Eternity will show the pierced heart, but eternity will never fully reveal the love that gave the pierced heart.

A Joy to Receive

There are some letters that give the editors real pleasure. Here comes one from a brother in Sherburn, Minn., sending \$100.00 and giving the names of a hundred people to whom he wishes the Evangel sent for a year. With a few more friends like this, the Evangel subscription list would soon reach 100,000.

"Apply thyself wholly to the Word, and apply the Word wholly to thyself."

PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

ASSOCIATE EDITORS
MYER PEARLMAN **CHAS. C. ROBINSON**
MISSIONARY EDITOR GENERAL MANAGER
NOEL PERKIN **J. Z. KAMERER**

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How God Provided

W. F. P. BURTON

THERE was no doubt as to Mudishi's divine call. He had most blessed evangelistic and pastoral gifts, but if he excelled in one thing above the rest, it was in hospitality. The Word was so plain to him on this matter that he would have considered himself disobedient to God, had he not welcomed strangers, fed the hungry, and especially had he not shown hospitality to the saints.

He erected a special little shelter, up against the hillside, where the visiting missionary could pitch his tent, just far enough from the village to be private, yet near enough to be within easy reach.

The growing family of Brother and Sister Taylor made it difficult for the latter to do much visiting among the village churches, though her heart yearned to help the women farther afield than in the villages around Ngoimani Mission Station.

Thus when the women of Ppyana Mbayo pressed her to visit them, Mudishi and she planned to hold a series of group meetings around Kiombe. These gatherings were a most marked success. Mrs. Taylor was able to take the children with her. There was no fear of lack of food, for the Christians vied with each other in welcoming all who came. Fine big groups gathered twice a day for prayer and Bible study, while in between meetings many sought Mrs. Taylor for private conversation and counsel. Numbers were saved, and perhaps the best comments on the whole venture were the many pleas both of the Kiombe saints of the visiting Christians to "have some more meetings like this, and the often-er the better."

It was not only for ministry, however, that the missionaries sought the village up on the hillside, for more than once tired workers were glad to spend a few quiet days in relaxation and refreshing with Mudishi and his brethren.

Mudishi built several substantial brick homes for strangers, outcasts and widows. He constantly emphasized the truth, "Let us do good unto all men, especially to the household of faith" (Gal. 6:10), showing that this entailed kindness to everyone, but double kindness to God's children. Indeed he and his wife could not bear to see anyone lacking that which they could supply.

Poor Kitwabana was a ghastly spectacle. That hideous disease, yaws, had eaten into her body, crippling and distorting her until she was utterly helpless. Her husband threw her aside and her relatives refused to receive her back. Everyone was afraid of her, for she spread contamination wherever she sat. At last she took up her abode in a little ruined hut at the back of Kiombe village, where she could harm nobody, but sufficiently near for people to throw her an occasional scrap of food, or pour water into the gourd which she placed for that purpose at a short distance from the hut. She was much neglected, and might often be seen reaching out silent, disease-eaten hands,

almost despairingly, for the barest necessities of life.

Mr. Taylor was visiting Kiombe, and catching sight of the poor woman, he went to her, and spoke of the Lord Jesus, of His power to save, to forgive and to heal. He was alone, for others feared to approach, lest they catch the awful disease.

The crowd stood watching at a distance. At last a murmur of amazement stirred them as they saw the missionary lift his hat, place his hand on the woman's head, and cry to God to heal her. Then as he explained the gospel to her, she drank it in, believing in the Lord Jesus there and then. From that very hour the yaws dried up, but the sinews of her legs had been eaten away, and she never walked again.

Mudishi took her to his village and cared tenderly for her. She was very sensitive as to her scarred appearance, and crawled into her hut on the approach of strangers. With the missionaries it was different. She would struggle out to meet them, while the light and love of God lit up her poor, distorted features till one forgot her disfigurement, and she appeared both beautiful and happy.

Kitwabana was always anxious to help where she could, and would weave mats, shell beans and peanuts, crack palm kernels or sift the flour when the other women pounded it. It was a benediction to visit her, and for years she was quite a feature of the Kiombe Christian community. It seems amazing that so poor and distorted a creature could have anything to give, but when the church made any special collection, somehow Kitwabana found her mite to give and was as eager to contribute as the rest.

Mutyiha was old and feeble when she trusted in Christ. Her husband was enraged at her decision, and drove her from his home, while he shrieked after her, "I worship Ilunga Sungu. Don't you come this way again with your Jesus talk." So old Mutyiha tottered down the road from her village, not knowing where to go. Mudishi's wife met her, spoke kindly to her, and invited her home.

At first she came just for a rest and a meal, but she stayed for the remainder of her life, and made up in graciousness what she lacked in strength.

When these two old ladies died, the Christian community gave them a triumphant burial, and mourned for them as for their nearest and dearest.

As Mudishi's family of castoffs, maimed, and incurables increased, he and his wife were sometimes at their wit's end to find enough food for them. Garden as strenuously as they would, their resources often ran perilously low. They prayed much about this, and at last a splendid solution came to them.

There was a sinister, dark valley, near which the natives feared to go. The Mwanyambayo Marsh and Kaii stream ran through this valley, and the witch doctors

gave it out that the water and fish there belonged to the spirits of the dead. However, Mudishi was not afraid of spirits, and was much attracted to the stream by the *bibola*, a variety of mud-fish, not unlike an eel. He set his basket traps there, and often staggered home with a load of *bibola* fish sufficient to supply their needs, and to sell to get clothing.

One night Mudishi was aroused by a peculiar call outside his house. He recognized it at once, for it was the secret call of the Luvidyo cannibals which he had often heard in his unconverted days.

Mudishi answered the call and let them in, while his wife prepared a meal for them. They explained that they knew he must be using some powerful charm, or he would not have so flourishing a village. They thought that he might like to buy some pieces of human bodies.

Mudishi told them that his magic was in prayer, and in the Name of the Lord Jesus. All that night he sat with them round the fire, explaining the gospel message. They had never heard it before, but ere the sun rose they had trusted in Christ, and committed all their magic and gruesome relics to the flames.

The men stayed some days, drinking in the truth, after which they carried the good news back to those out-of-the-way villages beyond the Luvidyo River. Later Mudishi's evangelizing trips took him into the homes of these converted cannibals. While there, he continued his journey to the Katombe Mission, surrounded by vast coffee plantations. When he saw the coffee trees, he immediately recognized them as the familiar *kidya mbulukuku* which grew plentifully in the forests about his home.

On his return home he commenced collecting wild coffee, helped by the children of the Christians. It was of excellent flavor, and by the sale of his *bibola* fish and his coffee harvest he was able to make quite enough to care for his growing family at Kiombe, including the maimed, the suffering and the widows whom he had gathered around him.

The wives of two young men, Ngoimoya and Mbolela, had died. The lads sat in rags and dirt, half starved and neglected. Heathen customs are terribly cruel, and it is believed that anyone eating with a widower will be open to the attacks of the departed spirit. Mudishi saw the sad plight of the two young men, and asked them to come and have a good square meal with him. His fellow villagers were shocked, and believed that he would certainly meet a horrible death in consequence.

Mudishi laughingly replied, "Watch and judge for yourselves. If Jesus is stronger than Satan then I shall receive no harm."

Not only did he receive no harm, but the two young men were saved, and are now Polo and Soya, elders of the church and faithful evangelists of the mission.—*Congo Evangelistic Mission Report.*

Prayer

I live in the spirit of prayer. I pray as I walk, when I lie down, and when I arise. The answers are always coming. Thousands and ten thousands of times have my prayers been answered. When once I am persuaded a thing is right, I go on praying for it until the answer comes.—George Muller.

Guarded Gates Become Open Doors

DELBERT GRANT

"Behold, I have set before you an open door, and no man can shut it." Rev. 3:8. "For a great door and effectual is opened unto me." 1 Cor. 16:9. God is a master locksmith and has a duplicate of all keys. Locked or guarded doors do not hinder Him. In the minds of many, an army camp or naval station is a military establishment surrounded by barbed-wire entanglements, a high fence or wall lined with machine guns manned by stern, inhuman marine or soldier sentries past which no one, not even gospel workers, are permitted to go. "Is it possible to have a gospel service with the men in uniform?" is a common question. "Yes," is the unhesitating answer, "with the right approach. Through prayer and with God's Spirit going before us we find these guarded gates open wide." God has the key.

Yet, although I had seen God's mighty hand work miracle after miracle in opening the closed doors of Forts and Naval Stations, I walked up the steps to the office of the Naval Commander at Westport, Washington with a fear that the door would be locked to the Bible story. Tremulously I opened the screen door and entered the communication room where the officer I was supposed to see was sitting at the teletype with two assistants. As I introduced myself and stated my mission I noticed that the face of this officer became pale.

"I can't figure this thing out," he said to his assistants, not replying to me. "This is mighty funny! See this fellow here, boys? I saw him three nights ago in a dream—saw him coming here to the station! This has got me! Told my wife about it, too!"

This unusual turn of events and unexpected reception left me speechless. God had so wonderfully arranged this service three days in advance. I thought to myself as I thanked the Lord for His going before, "This is of God and I have figured it out, officer, if you haven't."

One of the men replied, "Say, Captain, when you dream there is going to be a Jap invasion will you kindly let us know in advance?"

Needless to say, we were granted permission to hold our service. Full moonlight smilingly shone down upon the sailors and coastguardsmen as they gathered on the lawn near the flashing lighthouse. With the aid of Pastor Robeck and about twenty of his musically talented young people from the Aberdeen Assembly the clear, cool air from the ocean was filled with such spiritual melodies as "Let the Lower Lights Be Burning" and "Throw Out the Life Line." God had even moved upon a saloon keeper to provide a public address system. The guards were changing as the meeting was closed with "Rock of Ages." *Reveillés* and the colored soldier tracts printed by the Gospel Publishing House were distributed among the men and many even tried to read them by moonlight.

The officer who had dreamed of my coming approached me after the service and gripping my hand said, "Fellow, I'm sure glad you came. Be sure and come back again." And then he turned quickly away from me, as if to hide his emotion. I realized that it was deep conviction, for he was trembling. The Spirit seemed to whisper to me, "Pray for him. I have sent you to minister to him." I shall never forget the last glimpse of his face as the circling shaft of light from the lighthouse swept by us. Will you join us as we pray?

A Reputed Atheist Endorses a Gospel Service

Our boat in crossing the bay turned out far to the east to round the sand spit on which was located a Coast Guard Station and a Naval Air Base. Standing beside me as I leaned on the

railing of the deck was a young, stalwart looking sailor who was from the naval station we were passing. The sailor beside me, after we had talked for a while, informed me that he had once felt called to the gospel ministry but had failed God. With choked emotions he told me of his failure but related that God had given him some little ministry among his comrades. (Later I was told that he was greatly respected by his buddies and even by the Commander.)

After I told him of my hopes and prayers of getting into his base for a gospel service he said, "I hope you can. It will be a miracle if you make it, for our commanding officer is an out-and-out atheist and has no time for religion. Let me give you a tip; don't go to him. I know a yeoman, a Christian, who may be able to help in contacting one of the executive officers."

After returning across the bay the next day the enemy tried to get me to pass up this possible opportunity for service. I thought of going to another town but because of insufficient money for the ticket I was forced to remain in the bay port. I climbed to the top of a hill overlooking the port and there I prayed, "Lord, I will go if you go before and open the door." Then the Lord rebuked me for my lack of faith, and said, "Son, I have always gone before. Go! Fear not." In obedience to His "Go!" I descended the hill and started on the eight mile walk to the Naval Station. I had walked only a mile or two when a man picked me up and took me to the gate of the station which was still one mile from the offices. God provides!

My friend who brought me to the gate passed on, but I was held by the guard until he could communicate with the Commander. I thought while waiting, "He is just the one I don't want to see. He is the atheist." But God proved Himself again, for who should come up to the sentry shelter but the sailor I had met on the ship. It was his time for guard duty. He immediately verified the fidelity of my mission and passed me in. But the other guard, in passing orders on to my friend before going off duty, said, "Mr. Grant is



to report at once to Lieut. Commander ———'s office at the reception center." Both my friend and I exchanged glances—why couldn't it have been one of the executive officers instead?

While I was waiting for an escort a taxi approached the gate with a sailor returning from leave. Because of the ruling barring taxis from passing into the base my friend said, "I've told this driver a dozen times he cannot come in. But just a minute." He turned to the driver, "Say, if you will take this fellow up to the hangers I'll let you in." And so free taxi service was provided and I was delivered to the Commander's office—a little sooner than I cared to be there, I must admit.

While waiting for the Commander to appear I could see through the window the gun crews firing the anti-aircraft guns at targets towed behind planes. "Give me the hearts of these men," I prayed, "who are all around me and are manning those guns." The Commander, evidently a very busy man, rushed in and grabbed a telephone and while talking over the phone punctuated it with words of our interview. "I'm glad you've come Mr. Grant . . . when do you desire to have your service. . . . I shall put you in touch with . . . the executive officer whom I shall instruct to assist you in anything you need . . . if you need transportation let him know . . . sorry I can not have dinner with you tonight and be present. . . . I have been called away from the base. Come again . . . glad to have you . . . Good-by."

The base station wagon was to be taken to town only twice a day for the mail and even the officials were to take boats across the bay to the mainland to conserve tires. But the Lord and His work takes priority over government regulations. As I had to make arrangements with our pastor for his assistance with the music for the evening service it was necessary for me to return to the port. God so worked on the heart of the executive officer that he assigned a sailor to help me in any way I desired and also the station wagon was at my disposal. It made me realize that there is no tire and gasoline rationing with God for He can control these things.

After mess with the officers I had the privilege of talking with them in their quarters. Through the window I could see a sub-chaser being prepared to put out to sea on an alert. They were going out to patrol the area and search for the submarine that had just sunk a tanker. Duty called them away from our service but consoling was the thought that *Reveille*, a "preacher of print" and colored tracts would reach them and do what we couldn't do. This printed matter, so blessed of God, could go where no civilian could go.

During the three hour service more than one hard lump was choked down as one of our pastors gave a brief heart-to-heart talk to the boys in uniform. And all salt solution, we found, was not in the oceans—God saved some to wash the eyes of homesick, sin-wearied sailors. Such a gospel service with a service-men appeal is always welcome among the men. Praise God! it has a penetrating power, also.

"Keep going," said one sailor at the end of the service. "These fellows talk all night after they go to bed, anyway."

An officer said, "This is what we need, only more of it. I will make arrangements for you singers to return."

The executive officer wrote, "What would have been an otherwise drab and routine evening was turned into one where all hands present enjoyed themselves immensely."

And so we find the military authorities sympathetic to the uplifting power of the gospel, and they know and recognize the morale-building significance of its presentation to the men.

Thank God for the open doors! For receptive hearts! For the ringing challenge! Keep praying!

MISSIONARY PRAYER REQUESTS

Ciudad Trujillo, Dominican Republic—Pray God to bless the young native worker and his wife

who have begun a new work in Hato Mayor. They have already won souls there. We are praying for a fine work to be raised in that place.—T. Burt Evans.

Chimbote, Peru—Pray for the mountain town of Osquil where there is a great need for a worker. The people there are open to the gospel.—Alva I. Walker.

Mexico City, Mexico—Pray for an outpouring of the Holy Spirit in Mexico. It seems that at least here in Southern Mexico, only about one-tenth of our members are Spirit-filled.—Kenzy Savage.

Argentina, South America—The special need just now is for the healing of two of our brethren who are paralytics. Pray for four unsaved men who attend our meetings. Pray God to give us Spirit-filled teachers for our children in the Sunday Schools, and for our young people that they may wholly consecrate to God.—Alice Wood.

Galle, Ceylon—Please pray that God-called Ceylonese workers may take up their part of the responsibility in the work of the Lord in Ceylon at this time.—Carl Graves.

Santurce, Puerto Rico—There are many Americans here and the opportunity to minister is very good. Pray that the Lord will enable us to secure the necessary materials and financial assistance in the construction of a building for American and also Spanish-English services.—Elwood Hoey.

Witbank, Transvaal—Pray for the work in Nyasaland.—Frederic Burke.

Leon, Nicaragua—Please pray for some of our native workers who are being tested at this time, that their faith may be renewed in the Lord and that they shall come through victorious in Him. Pray that God will send in more native workers to occupy the fields now opening.—David Kensing.

Hardoi, India—Please pray for our twelve graduates who left us in April that through them precious souls may be saved. Also pray for those who have been faithfully serving the Lord for some years that they may be kept true and faithful.—Edna Wagenknecht.

WHEN BUZZARDS EAT DICTATORS

(Continued From Page One)

written down in heaven. New additions are being made to the body of Christ, the Church. But, friends, the words before us tell of a time when God riseth up.

I think too of the picture of Christ that we have in Isaiah 53. Looking prophetically across more than seven hundred years of time, the prophet views the Cross, and says, "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." He sees the Christ led to the place of judgment. In quiet submission, He yields Himself up.

Turning to Isaiah 63, we get quite a different picture of the same Christ. No longer is He being led to the slaughter. The prophet foresees Him in the day when He rises up. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save.

I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. The silence of the Lamb now is broken. He is now the Lion of the tribe of Judah dealing with His enemies. The reason why God withholds judgment upon this unrighteous world is that He "is longsuffering, not willing that any should perish, but that all should come to repentance." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

We have this picture of God moving forward in wrath. The vultures are called to pick the bones of kings and dictators and captains and

all men—men of authority, men in high positions, men with world-wide recognition. The fowls will feast upon their carcasses when God calls them together unto this supper.

When this takes place, we who are saved, hope by the grace of God, to be above the clouds. There is a great deal of debate as to whether we shall go into the tribulation either in full or in part, but I like that scripture in 1 Thess. 4:16, "The dead in Christ shall rise first." When did I get in Christ? Why, when I was saved. "If any man be in Christ, he is a new creature," wrote Paul. When I was saved I stepped out of Adam into Christ, out of bondage into liberty, out of the family of Satan into the family of God. When I was saved, converted, born again, born from above, regenerated, I was no longer in Adam, but in Christ. And if I walk in the pathway of obedience and keep my fellowship and communion with Him if Jesus still tarries, I expect to die in Christ. When the trumpet sounds, the dead in Christ shall rise first, then we which are alive and remain (that is, the ones who are living and are in Christ) shall be caught up together with them, to meet the Lord in the air. So shall we ever be with the Lord. If I didn't believe I was going up before the tribulation time, the future would be dark indeed. I should be looking for dark days. I would be talking about the Antichrist. But God put the truth of Christ's coming for His own before the Tesselonian Christians and before the Church of all the centuries, and said, "Comfort one another with these words."

In the same chapter of the Bible I read of another great supper. All Christians are interested in this. Listen: "And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God." Rev. 19:9. I should like you to notice the context, "Let us be glad and rejoice." Who? The redeemed. "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath—*hath* made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white." I have met Christians who seemed to feel that if they were saved and their sins had been forgiven, it didn't make very much difference how they lived from that time on; but I read in this verse that the bride of Christ must be arrayed in "fine linen," and that "the fine linen is the righteousness of saints." We read concerning Jesus that He loved righteousness and hated iniquity, and I believe every child of God who is in Christ likewise loves righteousness and hates iniquity, delights to live righteously and depart from iniquity.

Now in God's eternal purpose in Christ, God has a plan for your life and mine. God has had a plan and a program from the beginning, and He is working according to that program today. God's purpose is, first, to save us and to make us children of His through faith in Christ. But is that all? No, another step in the purpose and plan of God is to impart His nature in you and me: His own nature. I like that familiar scripture in John 15, where Jesus said, "I am the Vine and ye are the branches." In that simple picture there is set before us the abiding life, the life of holiness. If the branch abides in the vine, the very life of the vine, the very nature of the vine flows into it, and it bears the fruit of the vine. No struggling—the branch just abides in the Vine, and as it abides there it partakes of the life and nature of the Vine and bears the fruit of the Vine. That is what it means to live a Christian and an abiding life.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you." As long as you keep communion and relationship, you can ask what you will and He will do it. That is the life that has answers to prayer. If your heart condemns you not, you have confidence toward God. God's eternal purpose is to save you, to impart His very nature to you, and to fill you with the Holy Spirit. He wants to do a work of sanctification in us. A definition of sanctification that I like very much is, "Sanctification is God working out in you

what Christ purchased for you." Does holiness seem dry to you? It is in the Book.

This supper is the marriage supper of the Lamb, and all the redeemed are invited. The cry is made, "Let us be glad and rejoice." It is a time of rejoicing. Our tribulations, our crosses, the day of suffering, the times of testing and trial will all have been left behind. It will be a red-letter day, the day of all days, the marriage supper of the Lamb.

I am going to ask you a question. When you think of the coming of Jesus, does it bring gladness in your heart, or do you say, "Lord, I hope you don't come tonight. I have been rather careless today, rather disobedient. I have light and I am not walking in it. Lord, don't come tonight." Jesus warned us, "In such an hour as ye think not, the Son of man cometh." He will come when you do not expect Him.

"The marriage of the Lamb is come, and his wife hath made herself ready." A young lady who expects to be married doesn't wait until the day of the wedding to get ready, does she? She looks forward to it. There is a hope chest, a collection of this and that. Preparations are made. There is a working out of details looking forward to that day of days, the wedding day. If you and I are possessors of the glorious hope of seeing Christ and being at the marriage supper, we should give our undivided attention to our spiritual life, to our relationship with God, and daily examine our own hearts and lives. Get ready!

Another supper is recorded in Luke 14. "A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse."

God has prepared a great supper, and through the death and sufferings of Jesus the grace of God is now preached in all the world to all nations. Through the Church He has gone out and invited men to come in. "Come; for all things are now ready," is the gospel invitation. Nothing can be added. Calvary was a finished work. The invitation is, "Come." From Genesis to Revelation, from the beginning of time to the end, God's invitation to Adam's race has been "Come." Over in Genesis I hear God say, "Come, Noah, thou and thy family, into the ark. And the door was shut." Turning to the last book in the Bible, there the great heart of a loving God is bared again. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Come to One who will forgive you. Come to One who can satisfy the longing desires of your heart. The prophet asks, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto Me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me: hear, and your soul shall live."

The servant here went out with a blessed invitation, inviting them to come to a supper that had been prepared. The fating had been killed, and all was ready—they had just to come. But notice the reaction of those who had been invited. The first said, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused." "I am interested in other things; I cannot come." "Here is a quarter for the collection—put that in for me, but I can't come."

Another man said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." Time and again, as preachers have given out the gospel invitation, men have waved these flimsy excuses. Imagine a man buying a piece of ground without seeing it, or buying five yoke of oxen without first proving them! Whoever heard of a Jew's doing such a thing, of all people? The idea is ridiculous, but that was the excuse offered.

(Continued on Page Twelve)

China Missionaries In U.S. After Japanese Internment

"Praise the Lord we are at last safe on board the 'Gripsholm' and will soon be to Rio and then home," rejoiced H. A. Park, Superintendent of the South China District, in a letter to the Missionary Secretary. The "Gripsholm" is the boat on which our missionaries arrived in New York from China Tuesday, August 25, after months of harrowing experiences in that country.

Besides the Parks and their two children, the "Gripsholm" brought the A. Walker Halls and their two children, John Perdue, whose wife returned some months ago, and Lula Bell Hough, all of whom had suffered internment at the hands of the Japanese. Alice Stewart, Marie Stephany, and Henrietta Tieleman from North China arrived with them.

There are many friends and relatives who are eager to greet these missionary soldiers who without doubt have passed through times of severe trial and suffering; but we are praising God with them for His provision for their safe return.

An extract from a bulletin sent out by the Foreign Missions Conference gives us this report. "Conditions in Hong Kong, particularly for the first few months after Japanese occupation, appear to have been worse than in any other point, according to the following dispatch to the New York Times from Lourenco Marques: (Lourenco Marques is a city in south-east Africa where Americans were transferred from a Japanese boat to the "Gripsholm" in exchange for Japanese people from our country.) 'Hong Kong's terrors are still fresh in the memories of evacuees here on their way home, especially in the memories of Maryknoll missionary priests who had been stationed at the rest house at Stanley. The Japanese captured the Maryknoll rest house Christmas morning and tied all thirty priests together with several British officers stationed at the rest house, and several score Canadian troopers and took them to what later became known as "Death Gully." Here officers and troopers were taken around a corner and the priests could hear their shrieks as they were being bayoneted. After twenty officers and troopers had been bayoneted, news of the surrender of the city arrived and the execution was stayed. Before that a number of wounded soldiers in the rest house and all the wounded in the emergency field hospital at St. Stephen's College were bayoneted in their beds. "One aged missionary revealed how crossing out a typographical error on the typewriter with the letter "X" placed him under suspicion of using a secret code. Nothing he could say would convince them otherwise. Then they introduced a man they called "The Shepherd." They explained the nickname was derived from his reputation for his ability to ex-

tract information from prisoners "as a shepherd milks a goat." The shepherd led him into a cell where he received the water cure. He began forcing water down his throat. The maximum usually is four large kettles and he took them all before he fainted. A few days later they said they would kill him unless he explained the so-called code."

The account related many other episodes of horror but we wish to give you further word from Mr. Park. In his letter he was unable to give a very detailed account of the events of the past few months for that time was crowded with experiences, but we quote portions of it that are of vital interest.

"Even though war clouds hung over and the hearing of rumors had been the common thing for many months, it seemed that when war did break on December the 8th in Hong Kong, it was one of the most unexpected surprises to most everyone.

"To make a long story short, December 8th was to have been the first day of our yearly meeting of the South China District Council and plans had been made for the ordination of A. Walker Hall in the first meeting on Monday morning. Our program was sadly upset. The first bombers arrived about eight o'clock and there was turmoil from then on. The Halls miraculously were given a lift in to Kowloon from their home in Tai Po Market, but had to go empty handed.

"Miss Hough was stranded in Fanling and we did not hear from her for months. We never did see her again from late November until we boarded the launch that took us to the Asama Maru, nor did we know whether she was actually safe until very shortly before we were repatriated, and that was by hearsay. There was absolutely no communication between us and those outside of the internment camp. The Japanese pretended several times to take messages for transmission to our relatives but they could not have gotten through.

"Since everyone who was to attend the annual meeting was in Stanley Internment Camp, except Miss Hough, it was decided that it would be well to carry out our plans regarding the ordination of Mr. Hall.

"Four days after the war started our district was evacuated by British Troops, and it was not until twenty-four hours later that the Japanese finally came in and took possession. It seems as though their method is to allow a period of chaos to demoralize the population before they take over. And it certainly made everything a thousand times worse. Many of the people whom we knew personally were people of average means, and possibly could have weathered financial adversity for some time, but on Friday they were reduced to pauperism,

poor as any beggar in the street. Fortunately for us the food we had was not taken and starvation was not our lot for some time.

"On the 29th of December a group of soldiers came and ordered us out on the street. It seemed that soldiers were taking possession of houses all around and we could hear a Chinese being beaten very badly across the street. We thought at first that perhaps they were only wanting us out for the time being so they could search or loot. Finally it dawned on us that we were kicked out for good so we picked up enough courage to return and take all the bedding and hand luggage we could carry. Were we a sight! Refugees for sure. In the street-sleeper class proper. Even the children were loaded down with blankets for it was very cold and they were too precious to leave.

"Where were we to go? We felt fortunate that we had not been mishandled or worse, but our predicament was bad enough. We had not been on the streets for days and they surely looked like a typhoon had passed by. Chinese scurrying here and there were all loaded as we were. No one seemed to know where to go. Everyone desperate to get some place.

"We had to hurry for any minute the Japs might proclaim martial law and people would have to stay where they were or be shot. We had heard day after day the sound of rifle fire continuously for sentries were shooting people on sight. No questions were ever asked nor challenges given. Bodies of these unfortunate ones were lying all around.

"After spending the night in a Catholic hospital the next day we were introduced to internment. We were taken to the "Kowloon Hotel" and the only happy thing about the occasion was the reunion with Mr. Perdue whom we had not seen since December 8th.

"The 23rd of January we were taken to Stanley where we were further put through a starving process. Nothing but rice and a stew



Marie Stephany



Alice Stewart



Henrietta Tieleman



Mr. and Mrs. Walker Hall



Mr. and Mrs. Harland Park



Lula Bell Hough



Mr. and Mrs. John Perdue

made of a little beef and thickened with flour twice a day was our diet. Occasionally a little greens was thrown in on the side. Everyone lost weight, and numbers were beginning to show the first stages of beriberi. We saw no fruit from the time we entered Kowloon Hotel until we boarded the Asama. We had three eggs in all that time, and as I had a great deal of trouble to digest all that rice I lost over seventy pounds. Most everyone was so thin they could not be recognized, and all had aged.

"At last rumors became reality and we really saw the Asama coming around the point and we were walking toward the pier to board her. One cannot realize the feeling unless they themselves have gone through it.

"In all our troubles during the last half year or more we can say that through it all we could see the hand of the Lord smoothing out the hard places, and never did we feel despair while we had this anchor to keep us steady. It is our greatest regret that we were not able to communicate with any of the Chinese before we left, but the Lord knows all about it. We understand that the testing fire of adversity has caused some to fail, but there are those who have still the upward look."

Surely there are numbers who after reading the above accounts will give themselves to intercessory prayer on behalf of our brothers and sisters in the Lord, whether they be of our race or not, for if the Lord ever needed laborers in his vineyard of prayer, it is today.

AFTER TWO YEARS IN CUBA

Louie W. Stokes

September 4 we celebrate the second anniversary of our arrival in Cuba, and by this time we feel very much "en casa" (at home). September 4 is also "Army Day" for the democratic people of the island, which is rather appropriate for the anniversary of our arrival since it always means a fight to make progress. But forgetting the struggles and trials of the past, we have only praise to offer God for victories, health, and souls saved. Last year we were the only missionary family in Cuba under appointment of the Assemblies of God, but praise the Lord, now there are seven families besides several single workers.

A Red Letter Day

for us in Cuba was Sunday, July 19, for on that occasion we dedicated the first church building of the Assemblies of God in the island, located in the town of San Jose de Las Lajas. We are believing that this may be but the first of many churches to be dedicated in connection with our work here.

Pray especially that a lot may be acquired for the building of a tabernacle in La Habana, the capital city of some 700,000 people, where at present we have only a rented hall for services.

We are also asking your interest and prayers for the

Bible School.

Many young people would like to attend but are financially unable. The school is located on the farm a few miles from La Habana, which affords the students opportunity for experience and practical work, as well as providing a home for them during the term. The course lasts only three months, and \$5.00 per month will pay the expenses of one student.

In addition to our ministry of preaching, teaching and distributing gospel literature, we sometimes are permitted to perform other services. Just the other day as I was going through the gate to a neighboring pasture, a group of small boys were playing in a swimming hole. On approaching the bank, I saw a small fellow about to drown, waving his arms franti-

cally, unable to swim. As he sank the first time and came to the surface, I jumped in and pulled him out, saving him from possible death. This became a testimony to others, and a strong illustration of what Christ the Saviour does for the perishing sinner. May we be enabled by the grace of God to rescue many from eternal death! For that purpose we are here.

Things You Want To Know

John F. Hall, French West Africa

"How do you get your water out there?" is another common question. As we missionaries travel about we must have grace to answer the same questions scores of times!

In Mossi Land, French West Africa, we have wells about twenty feet deep. Excepting under white supervision, the natives do not dig a well unless instigated by a chief. Some women are obliged to go twice daily several miles with their earthen water pots because none dare take the initiative and dig a well near by.



Typical Mossi Land well

process across the well. Sometimes granite layers impede progress and the crowbar frequently must be taken to a native blacksmith for sharpening. Use of dynamite would endanger our "adobe" mission buildings.

"The Old Oaken Bucket"

for us is a five gallon gasoline tin with a wooden strip nailed in the top to which is tied the sisal-fiber rope made by natives. The tin is lowered into the well, hauled up by hand, and emptied into other five gallon cans in which the water is carried for household, kitchen or garden needs.

Be Careful

of drinking water which is not filtered. Though our wells are not open to the public (much as the natives would like them to be!) yet there are occasions when visitors come and sometimes people sneak in after dark or during church time and get water. So we guard against dysentery and guinea worm by filtering all water for drink. Even this is insufficient on some stations where mineral content upsets the missionaries and the drinking water must be boiled also. The porous stone "candles" are manufactured with a core of serrated metal threaded at the end so it can be bolted to the hole in the upper container. A small faucet in the lower half of the filter provides a means of drawing off filtered water instead of dipping a vessel into the water.

Ingenious Plumbers

Although on all our mission stations water is drawn by hand yet some "boy mechanics"

have put up an elevated drum and pipes leading to washroom faucets and shower or bath tub made by hand from adobe bricks covered with cement. One has as drain pipe the discarded exhaust pipe from a Ford. But for the most part the missionaries have empty tar drums at convenient places, with a dipper for lading out water as needed. Wooden covers help keep out mosquitoes and other insects. Waste water is run off near trees or flowers since in the semiarid country of Mossi Land we pay constant heed to vegetation on the mission compounds.

Strange to Natives

This is all so queer to Mossi who never heard of germs, microbes or bacteria. All disease comes from evil spirit influence or "medicine" given by an enemy. They will drink from any mud hole, puddle or stream and often are seen scooping up water where others are bathing or washing horses or clothes. Sometimes in the long dry season when water begins to get scarce there is a fight between the cattle men, the Filani, and the Mossi over wells, as such large quantities of water must be drawn by hand for the cattle.

NEW DOORS OPENING IN JOHANNESBURG

On behalf of Violette Wilcox, of Johannesburg, South Africa, we are passing on this word of grateful acknowledgment to those who have been contributing faithfully to her support. "It is difficult for us to know whether our letters are reaching the dear ones at home," she writes. "We fear much of the mail has been lost on the homeward journey across the sea—but we are truly grateful for these gifts of love and sacrifice which make it possible for us to carry on here.

"We have been very busy, with new doors opening on every hand for reaching the people in this thickly populated area. We have a fine group of earnest Christians in each of the separate hospital blocks at Reitfontien. The officials in charge are very favorable toward us and have given us every opportunity to minister to the needs of the people. Besides the weekday services, we conduct five services every Sunday, from 9:30 a. m. to 2:30 p. m.

"The great general hospital in the city also presents opportunities of reaching the people in large numbers. The supervisor asked me to conduct religious services in all the wards last year and we have continued to do so ever since. We go there each Sunday when the service in the hall has concluded and conduct nine or more services, from 4:30 to 7:00 p. m. Here, too, there is a real response and every opportunity is given us to minister.

"The regular meetings at our hall have been well attended. Our location is ideal for reaching the mining natives among whom a big work is being carried on. However, we are negotiating for the rent of another hall in the very heart of the city, since a more central location is badly needed for the boys in the large municipal compounds and also for those discharged from the hospital who wish to attend our assembly.

"There is much to be done, and more open doors of service than we are able to enter. But we thank God for the wonderful opportunities everywhere and strength to do His will."

One of our workers from the Hebrew Mission in Chicago while traveling by train contacted a German-Jewish lady. In conversation, this young woman remarked, "I don't feel any more like a refugee since I've found my refuge in Jesus."

The PASSING and the PERMANENT

THE KING'S FERRYBOAT

The point where David passed over the Jordan River when fleeing from Absalom, is crossed today by a ferryboat which is thought to be almost identical with the one used in that distant past.

PRAY FOR THE SPANIARDS

Percy Buffard, Director of the Spanish Gospel Mission, writes that "although nearly all preaching places are closed in Spain, and practically all the foreign missionaries expelled, there is still much blessing in many parts, and souls are being saved."

BIBLE RECORDS FOR THE BLIND

The American Bible Society, Park Avenue and 57th Street, New York City, can supply recordings of the entire New Testament and all but nine books of the Old Testament. Last year they produced 51 new records, and the work of completing the recordings so that the blind may hear all the Bible being read on the phonograph, is proceeding apace.

LOVING JEWISH NEIGHBORS

Recently the General Synod of the Dutch Reformed Church in Holland reiterated its firm stand against the persecution of the Jews: "According to God's Providence, the Jews have lived among us for centuries and are bound up with us in a common history and common responsibility. The command of the Saviour to love our neighbors applies to them as it does to any other neighbor."

A MILLION JEWS MURDERED

According to the *Daily Telegraph* (London), the Germans already have killed over a million Jews in occupied Europe. This represents one sixth of the Jewish population in that area, and is the greatest massacre in history. More than 700,000 have been slaughtered in Poland alone, and in addition to this a system of starvation is being carried out through which on the admission of the Germans themselves, that number of deaths may be nearly doubled. We tremble to think of the punishment that is going to fall upon the murderers of these masses, when "the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:21.

CRIMINALS NEED CHRIST

Conversion is the thing most needful in jails as well as outside. W. A. Corey calls attention, in the *Jail Evangelist*, to a Government report which clearly intimates this. It is "Prisons and Beyond," by Sanford Bates, head of the Prison Bureau in the U. S. Department of Justice. It says:

"Notwithstanding the provisions for opportunities or improvement (in prisoners) with steady employment at productive labor; with suitable surroundings, nourishing food, elevating literature, and stimulating recreation; with a force of tactful intelligent guards—no permanent reformation can be expected until in some mysterious manner the will to reform can be instilled in the prisoner individually." (Page 75.)

That is as near as a Government document can get to saying, "Ye must be born again," but it is that which it obviously means. Pray for those who visit the jails and prisons to preach Christ, and pray that more will catch the vision and engage in prison evangelism.

Mother Robinson, wife of the Associate Editor Chas. E. Robinson, is being used of God in a truly amazing manner in the Penitentiary and the Alcoa Reformatory at Jefferson City, Missouri. She begs everyone she sees who prays, to pray for her "boys." She is in Jefferson City every Sunday.

A PRIME MINISTER'S WIFE

The death of Mrs. Hertzog, a Pentecostal believer and member for over twenty years of the Apostolic Faith Mission of South Africa (David du Plessis, General Secretary), is reported in *The Comforter*. For sixteen years her husband, General J. M. B. Hertzog, was Prime Minister of South Africa. The report says, "She stood by him loyally and faithfully in prayer but never appeared in public on political platforms or worldly socials. Eternity alone will tell what great influence she exercised in working silently and unseen for God."

THE FRUITS OF MODERNISM

Dr. Bradbury, editor of the *Watchman-Examiner*, stated at the Wichita Northern Baptist Convention that the foreign mission budget of the Northern Baptists this year is considerably less than one half of what it was fifteen years ago. He laments the decline of missionary staffs, the destruction of missionaries by overwork, and the elimination of missionaries by over age. "Our missionary staffs are now less than half of what they were. We have not entered a new field in thirty-six years. God has had to turn away from us and permit the creation of new, independent, faith missions in order that unreached people of the earth might get the gospel.... If we had not been so apostate to the cause of Christ in the world, this never would have been necessary."

PRESIDENT ROOSEVELT AND RELIGION

President Roosevelt has urged that wherever possible annual religious conventions be held in their regular order. In a recent letter he says, "Often in years past I have emphasized the need for a revival of religion. Many times have I emphasized that the one solution of the problems which confront a distraught world will be found in a return to the practical application to everyday life (among nations as among men) of the eternal principles of the Christian religion as summed up in the Sermon on the Mount. We have received a splendid spiritual inheritance from the founders of the nation who, not being indifferent to religious principles, guaranteed freedom of conscience to all citizens and thereby made possible the free and unhampered development of the Christian life."

A SEQUEL TO THE "ZAMZAM" STORY

The Christians of Germany are fearful that Germany will win the war, as in that case they would be deprived of perhaps all their liberties. So said Mrs. Vida Steele, a World Evangelization Crusade missionary's wife, upon returning to Canada from Germany.

Mrs. Steele was a passenger on the "Zamzam," which the Germans sank last year. Being a Canadian, she was not released at once as were the Americans, but was put in an internment camp in Germany. Except for very crowded conditions, the treatment they were accorded in the internment camp was not too bad, she said. Some of the Germans seemed to be even sympathetic towards them. When they were released from the internment camp, they were sent to Berlin where they lived in a small family hotel for about nine months. They were given food ration cards, just as the Germans were, and lived under practically the same conditions. She was very high in her praise of the Red Cross, saying that with the food parcels sent by them they managed to fare very well.

She was repatriated among other prisoners in exchange for some Germans interned in Canada, and returned on the Swedish steamer "Drottningholm" in June. The story appeared in *World Conquest*. Mrs. Steele said, "I can see the hand of the Lord in it all, and He has seemed so near that I could almost reach out my hand and touch Him."

CONFESSORS OF CHRIST IN GERMANY

The following glimpses into the church situation in Germany are written by "a German pastor" and published in *World Dominion*:

The gospel of "Blood and Race," being simply the deification of the German nation, is set against the gospel of Jesus Christ. Ultimate authority and overriding principle is "Nation" incarnate in Hitler. His word and will is final and highest authority—not God's Word, as given in the "Jewish" Scriptures.

The German Evangelical Church compromised with the gospel of "Blood and Race," after a great nation-wide struggle. Out of its betrayal of Christ grew the Confessional Church, with Pastor Schneider as its martyr. It faithfully sounded the call to repentance and faith in Jesus Christ alone. It has suffered greatly, but has been upheld by that glorious promise, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven."

Here are some illustrations of what it has meant to be a Confessing Christian in Germany: A certain schoolmaster had been teaching the new German Bible, Hitler's *Mein Kampf*. Concluding his lesson, he said: "It is a shame to make German youth believe in that fellow with the Jewish nose and flat feet, called Jesus." One boy of thirteen got up and said—his class listening breathlessly—"I believe in Jesus Christ, my Lord and my Redeemer." The teacher, a Nazi, struck the youth in the face and called him a traitor.

Another lad, devoted to his Lord, was a trained engineer. His skill and character had gained him a three-years' scholarship at a technical academy. As a boy of eighteen, he had to be a member of the "Hitler Youth," and as such, one Sunday afternoon he had to attend a parade where he was asked in front of 3,000 Hitler boys and girls either to renounce his loyalty to "that Jewish Messiah" or to give up his scholarship. Fearlessly he confessed: "I believe in Jesus Christ." He lost scholarship and job.

During the year 1938-39, this pastor says that in his own province over ten per cent of the German pastors were dismissed by the Bishop (a Nazi himself) and forbidden to do any kind of pastoral work. Their churches were given to the Nazi pastors or simply shut up by the Gestapo.

Dr. Jur. Flohr was a judge of the German Imperial Court who belonged to the Confessional Church. For his brave stand against Nazi heathenism and barbarity he was forced to retire and was forbidden to speak in public. He died with a broken heart, a faithful servant of Christ.

Dr. Phil. K. How was a schoolmaster. Often he appealed to the masses to confess the Lord, to be faithful and obedient, and many were helped by his brave example. Such a man was too dangerous for the Nazis to tolerate. He was dismissed without pension, was forbidden to speak in public, and finally was sent to a concentration camp where he lost his health completely.

At the time of the Munich crisis the Confessional Church prayed to God for peace. For two petitions in their prayers, 500 pastors were charged with high treason and sent to prison for a while. Their crime was that they had prayed: "O God, forgive our nation the sin of godlessness, and lead them back to Thee." And, "O God, prevent the disaster of war."

TWO MINISTERS OF ASSEMBLIES OF GOD NOW WITH CHRIST

Dr. C. C. Self, a physician and surgeon for forty years, who later became a minister of the Assemblies of God, departed this life on Sunday, August 16. The last ten years of his life were given to the work of the Gospel ministry in the State of Louisiana.

R. V. Carter, one of the pioneer ministers of the Assemblies of God, ministering chiefly in the States of Oklahoma and Arkansas, departed to be with Christ on August 8. The funeral services were conducted at Ft. Smith, Ark. on August 10.

Both of these ministers had a wide circle of friends who feel their loss deeply.

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Valley of Dry Bones

Lesson for September 20. Lesson text: Ezekiel 37:1-14; 36:9-11, 25-32, 37

I. THE PROPHET'S VISION. Ezek. 37:1-10.

"The hand of the Lord was upon me." (Blessed is the man upon whom the hand of the Lord rests; for he shall learn divine secrets and be made a blessing to many!) Ezekiel in vision sees himself in a great field over which are scattered thousands of human bones. (His vision would be understandable to the Jews; for the Babylonian invaders had left the bones of thousands who were killed, to bleach in the Judean valleys.) He is told to prophesy to these bones predicting their coming together. He obeys. A miracle takes place. There is "a noise" and a "shaking." (Sounds like Pentecost! We do not court wildfire; but let's not be afraid of noise and shaking! Some are always harping on order. There is order in a cemetery; but we want none of the order of deadness!) And simultaneously all over the field, bones join together to form skeletons. A second miracle takes place and flesh comes upon the bones so that before Ezekiel lie human bodies *with no life in them*. Ezekiel is told to bid the breath of life to come from the four winds and breathe upon the bones that they may live. Again he obeys. (What a blessing is an obedient man!) And, lo! there is a quivering in the lifeless bodies and they rise up a very great army!

II. ITS APPLICATION TO ISRAEL. Ezek. 37:11-14; 36:9-11, 25-32, 37.

What a marvelous picture of the national and spiritual restoration of Israel, given as it was, for the purpose of encouraging the downcast captives in Babylon who were mournfully saying, "Our bones are dried, and our hope is lost." Ezekiel assures them they shall return to their land, that God will put His Spirit *within* them thus restoring them spiritually, and that they shall know their God.

For about nineteen hundred years the Jews have been exiles from their land, scattered like bones in a field, into every country in the world. Nationally and spiritually they have been dead. But the Word is being fulfilled. There is a shaking together!

First, a miracle of divine intervention and providence opened Palestine to the Jew at the close of the first World War. Since that time Jews from all over the world have been returning to their land, until the Jewish population there has trebled! There is a spirit among them of reorganization and reunion. The great Zionist Movement, founded in 1898, has exerted tremendous influence in reviving national interest among the Jews all over the world and in raising funds for the extension of agriculture, education, building of cities, etc., in Palestine.

As yet, however, this is merely a national and political revival, not a spiritual one. And this is exactly in accord with Ezekiel's vision. The bones came together; flesh was restored; but there was, at first, no life.

It is, nevertheless, significant that during the past forty years great strides have been made in getting the gospel to the Jews. Not a few are accepting Christ. Interest is being manifested in the New Testament. This is but a shadow of what is to come. Tribulation awaits the Jews which will cause them to cry out for Messiah. God will pour out upon them the Spirit

of supplication. They shall look upon Him whom they have pierced and repent. Then all the promises for Israel shall receive their spiritual fulfillment. Israel shall become the Queen of the nations. She will bear special witness of Jesus during the millennial reign. God's sanctuary shall be in the midst of her. And He will be her God! Zech. 12:10; Rev. 1:7; Zech. 14:16; Isa. 60:12, 14.

III. ITS APPLICATION TO THE SPIRITUAL LIFE OF THE SOUL AND TO THE CHURCH.

Far worse than national or physical death is spiritual death. The human soul, in its natural state, is very dry, yea, dead. Eph. 2:1; 1 John 5:12. There is hope in God alone. *The vision of Ezekiel illustrates the salvation of souls as accomplished through two agencies. First, the Word of God.* "Being born again . . . by the word of God which liveth and abideth forever." 1 Peter 1:23. As

confidence in it? Ought we not expect the confirmation for the Word by the Spirit's manifestation of the Spirit in confirmation of that Word?

Again, the effect of the Spirit is transformation, not reformation. Just as the breath from the four winds gave life to the dead forms, causing them to rise to their feet a great army capable of real warfare, so the Holy Spirit breathed upon people transforms them so that they become members of the body of Christ, "bone of his bone." They become lively stones, builded together for a habitation of God (1 Cor. 12:27; 1 Peter 2:5; Eph. 2:18-22), not dependent and helpless, but capable of going forth in aggressive spiritual warfare. "Like a mighty army moves the church of God." Hallelujah!

Finally, the calling of the breath from the four winds speaks of the omniscience of the Holy Spirit. The four winds speak of the four corners of the earth. The Holy Spirit is everywhere present! While He breathes upon a congregation of God's people in Springfield, Missouri, moving them to pray for missionaries in Africa, India, South America, etc., He is also present at the same time in those several places, answering the prayers that have ascended to God thousands of miles away! What a salvation!

IV. ITS PORTRAYAL OF FUTURE RESURRECTION.

Ezekiel's vision beautifully suggests the bodily resurrection that awaits every believer in Christ. The same Spirit now accomplishing spiritual resurrection and transformation in the hearts of God's people, will, one glorious day, effect their physical, bodily resurrection, making the body of their humiliation like unto the glorious body of their Christ!

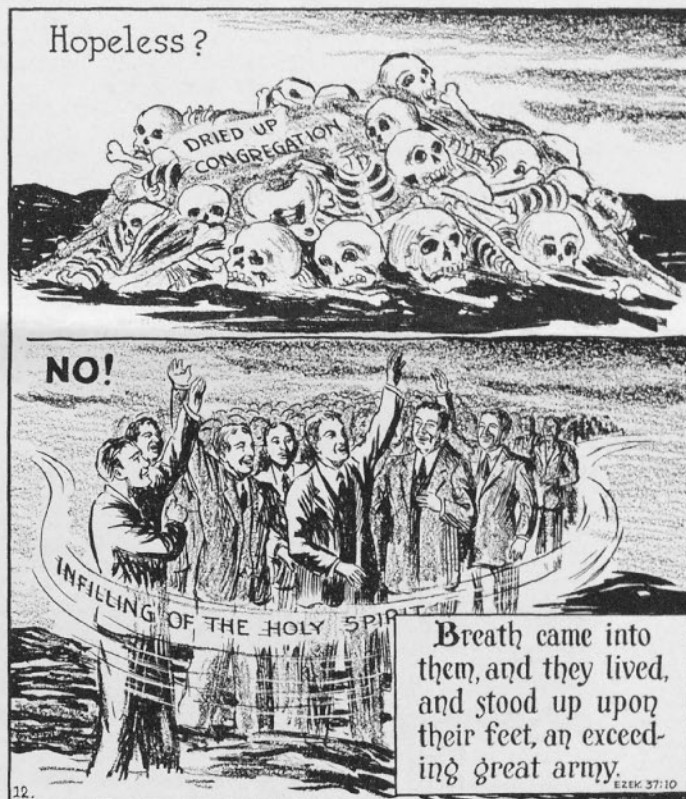
V. ITS REVELATION OF THE POWER OF GOD AND ENCOURAGEMENT TO OUR FAITH.

Our God is a resurrection God; and, that being so, His people ought to have resurrection faith! This lesson, the great lesson of the whole story, which Ezekiel wanted those hopeless, disheartened Jewish captives to learn, is the same that Paul longed for New Testament believers to learn—"The eyes of your understanding being enlightened: that ye may know what is the hope of His calling . . . and what is the exceeding greatness of His power to us-ward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." Eph. 1:18-23. And God wants fearful, doubting, depressed, last hour Christians to learn this lesson too! Let us open our eyes! Though iniquity abounds, though the love of many is waxing cold, though evil men and seducers wax worse and worse, our God has not changed!

What is the extent to which we can expect the demonstration of His power to us today? The answer is, *the resurrection of Jesus is the measure of His power and the standard of our faith!*

Grave situations are arising today. We ought not deceive ourselves. None of us know how sorely we may be tried in days that are ahead. There may be family troubles, business problems, bereavements, sickness, calamities, and a thousand and one other trials. But when unbelief would say, "Can these bones live?" we may look away to a resurrection God and say, "We trust not in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver." 2 Cor. 1:8-10. Yes, the situations of life are too much for us, but we can meet them with the *God of resurrection and the faith of resurrection, with the hope of resurrection!* Glory to His name!

—J. Bashford Bishop.



Ezekiel preached God's Word to the dry bones, so every child of God is to proclaim the gospel to those who are dead in trespasses and sins. The Word is quick and powerful and will awaken men to their need.

But the Word alone is not enough. By itself it can only bring about outward reformation. It can effect repentance, restitution, certain forms of righteousness, but not salvation. This explains the apparent godliness of followers of certain modern cults. The outer life is altered by obeying certain Scriptural commands; but there has been no new birth, no divine life or fellowship with God. Thus, we need the power of the Holy Spirit to give life and complete our salvation. John 3:5, 6.

Observe that Ezekiel was to command the operation of the Spirit, not to beg or plead. This is significant. He was God's man in God's will and therefore could speak with authority and confidence. Are we not to do the same, other things being equal? If we have God's message, ought we not speak it with authority and have

WHEN BUZZARDS EAT DICTATORS
(Continued From Page Seven)

The third man said, "I have married a wife, and therefore I cannot come." He must have married an unsaved girl, don't you think? The Bible says, "Be not unequally yoked together with unbelievers." He must have married someone who did not love Christ or spiritual things. Imagine this poor man, led about by the nose, who couldn't go to church because his wife didn't want him to go! Did you ever see men like that? "I married a wife, and therefore I cannot come"—that was his excuse! Not one of them had a reason. God would listen to reason. In fact, God says, "Come now, let us reason together." God will reason with men, but these men were offering excuses, and flimsy ones indeed.

They refused this great supper invitation, and when the master heard of it he was angry. He was stirred mightily. He said, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." The servant did so, and yet there was more room. And so the master said, "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Thank God for the good old gospel of saving grace. It reaches the down-and-outer as well as the up-and-outer. It reaches all creeds and colors of men everywhere. There is one place where all men are equal, and that is at the foot of the Cross.

Jesus said to the woman at Jacob's well, "If you knew the gift of God, and who it is that speaketh to thee, you would ask of Him and He would give you living water." You know the story. She got a drink of the living water, and bounded back over the hill of Samaria to witness and say, "Come, see a Man, who told me all things that ever I did: is not this the Christ?"

Under cover of night He is in private conversation with a gentleman, a scholar, a ruler of the Jews, named Nicodemus. The scholar says, "We know thou art a teacher sent from God, for no man can do the things which thou doest except God be with him." Jesus says to him, "Ye must be born again." The need of the Samaritan woman is the same as the need of the scholar.

The need of the human soul is the same, whether it be a woman living with a man not her husband, or a scholar greatly honored among the Jews. They occupy different stations in life. One had no reputation, the other was a recognized leader, but the need in both cases was the same. God has one door of entrance into the kingdom. "Except a man be born again, he cannot see the kingdom of God." Jesus did not say, "I am a way." He said, "I am the way, the truth, and the life. No man cometh unto the Father but by Me."

"Go out into the highways and hedges, and compel them to come in, that my house may be filled." No matter who they are—blind, maimed, poor, men of all creeds, of all colors, of all walks of life—call all men. And men from all walks of life have answered this blessed call. And I read in the Bible that someday over yonder this innumerable company who have come from the north, and the south, and the east, and the west will sit down in the kingdom of God with Abraham, Isaac, and Jacob. Friends, the gospel of saving grace is a great supper to which God invites you. The invitation comes to you today.

Salvation is a personal matter. I can't decide it for you. Your mother, father, sister, brother, or friend can't decide it for you. Every man who is a Christian is one because he chooses to be. People who are sinners are so because they choose to be. God has made us free moral agents. He sets before us the way of life and the way of death. He sets before us the broad way that leadeth to destruction and the narrow way that leadeth unto life, and calls upon us to make the choice. "Choose ye this day whom ye will serve."

When Christ comes in, sin goes out. Hope comes in, and peace, and victory over all besetting sin. Something new is born in your heart, for you are a new creature in Christ Jesus.

We have a man in our church in Washington, D. C., who was saved and baptized in the Holy

Ghost very recently; his good wife likewise. He has a position in the great Washington Monument, which has an elevator that carries thirty or more at a time up 535 feet to get a view of the capitol. It is his job to look after the visitors and crowd them on the elevator. He has been grouchy and mean, but he came to our church and was sweetly and blessedly saved. One day a man said to him at the Monument, "Where is that cranky, grouchy fellow who used to be around here hearing the people on to the elevator?" He answered, "I am the man." "You are the man?" the other said skeptically. "Yes," he replied, "but I have been saved. I am a Christian now." There was such a marked change that even the traveling public noticed it. That is what salvation does. "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new. And all things are of God."

Have you accepted the invitation? Have you answered the call? Have you been made a partaker of the divine nature? If not, do it without delay.

THE LAW AND THE GOSPEL

The two following forms of religious life begin at exactly opposite ends.

The law says, this DO and thou shalt live.
The Gospel says, LIVE and then thou shalt do.
The law says, PAY me that thou owest.
The Gospel says, I frankly FORGIVE thee all.
The laws says, MAKE you a new heart and a new spirit.

The gospel says, a new heart will I GIVE you and a new spirit will I put within you.

The laws says, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind.

The Gospel says, Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

The law says, Cursed is every one who continueth not in all things written in the book of the law to do them.

The Gospel says, Blessed is the man whose iniquities are forgiven and whose sins are covered.

The law says, the WAGES of sin is death.

The Gospel says, The GIFT of God is eternal life through Jesus Christ our Lord.

The law DEMANDS holiness.

The Gospel GIVES holiness.

The law says, DO.

The Gospel says, DONE.

The law EXTORTS the unwilling service of a bondman.

The Gospel wins the loving service of a son and freeman.

The law makes blessings the result of obedience.

The Gospel makes obedience the result of blessings.

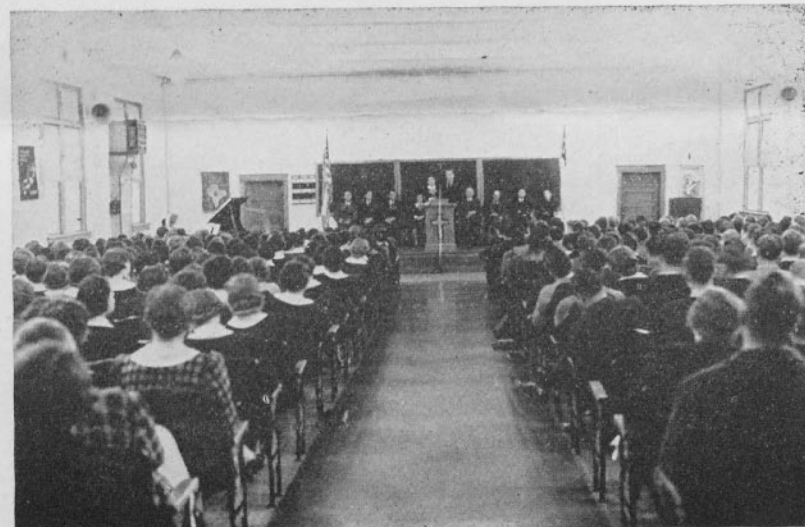
The law says, IF.

The Gospel says, THEREFORE.

The law was given for the restraint of the old man.

The Gospel was given to bring liberty to the new man.—Mrs. Pearsall Smith.

The real Christian has always an abhorrence of the praise of men, knowing that all praise belongs to God alone.



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REPORTS from the REAPERS

Coming Meetings

VIAN, OKLA.—We have just closed a two-week meeting conducted by W. H. Hacker of Magazine, Ark. The entire church was revived, and 2 backsliders found the Lord. All Council ministers passing this way are invited to stop and visit us.—Mrs. Wayne Patterson, Secretary.

MANGHAM, LA.—Evangelist Wm. Frank Harding of Houston, Texas, just closed a 12-night meeting here. The full gospel was preached under the anointing of the Holy Ghost. Twelve or more were saved and others were at the altar from night to night. The church in general was built up.—Jack Gresham, Pastor.

MANNFORD, OKLA.—We have just closed a two-week revival with Evangelist Irene Harris, and our saints were stirred by the anointed messages which she brought forth every night. Three were saved and one was baptized with the Holy Spirit. The blessings of the Lord rested upon every service.—L. B. Keener.

SONOMA, CALIF.—Brother and Sister Whitley conducted a revival here. The Lord really blessed the saints and stirred their souls to a closer walk with Jesus. The Spirit of God was present in a special way. A backslider came back to God. Sister Whitley gave lessons to the children which they enjoyed very much.—Mrs. Eileen Griggs.

MITCHELL, ARK.—My wife and I just closed a revival here, in which 6 were saved or reclaimed, 2 were baptized with the Holy Ghost according to Acts 2:4, and 10 were baptized in water in the presence of 158 witnesses on the bank of the creek. The house was packed each night and the Lord was there in mighty power to bless.—S. A. Sublett.

FAYETTEVILLE, ARK.—Evangelist James C. Dodd of Seminole, Okla., has been with us in a three-week revival, in which the power fell in the old-time way. Forty-seven were saved, and 3 received the Baptism in the Holy Ghost. The Sunday School record has been broken and every department of the church has been blessed. We thank God for Brother Dodd's ministry at our church.—William R. Porter, Pastor, First Assembly of God.

DURANGO, COLO.—God has given us one of the greatest tent revivals ever held in our city. We saw the tent packed and more on the outside than inside. Souls were really saved in the old-time way. One received the Baptism in the Holy Spirit, with speaking in tongues as the evidence. The crowds were mightily stirred as our evangelist, V. J. Crews, brought messages on prophecy and subjects pertaining to real holiness.—E. P. Zook, Pastor.

DORCHESTER, NEBR.—We just closed a two-week meeting with Fay O. Hamman, pastor of the church at Anton, Iowa, as the evangelist. Night after night as the Word came forth under the anointing of the Holy Spirit, the saints were blessed as they saw their great need of more of God. One was saved, 3 followed the Lord in water baptism, and 2 children were dedicated to the Lord. God blessed every night in the altar service.—Walter E. Lewis, Pastor.

RIPLEY, TENN.—August 2 marked the closing of our summer revival at the Whitefield Assembly, conducted by Brother and Sister Floyd Taylor of Big Flat, Ark. This was the best meeting the church has had for some time. The church was brought closer to the Lord and many hearts were made hungry for more of Him. Five were converted. We had the largest crowds we have had for sometime. The Lord has blessed in the work here. We have recently ceiled the building and painted the outside, bought a nice piano, and installed electric lights. Council ministers are always invited to stop with us.—Nolon B. Rayburn, Pastor.

HEBER SPRINGS, ARK.—Sunday night, our church closed the most successful revival of the past three years. Ten souls prayed through to victory and one received the Baptism in the Holy Spirit. Z. J. Barber of Nettleton was the evangelist. God gave a wonderful revelation of His power to help all who depend on Him. Brother and Sister Barber's special singing is a blessing in any service, and Brother Barber preaches without any compromise.—Mrs. Chester Esmond, Church Secretary.

(Near) **JASPER, ALA.**—We have just closed a very successful two-week revival at the church three miles out of Jasper. Evangelist L. Wayne Pitts, Ft. Worth, Texas, did the speaking. He was anointed each night as he brought the evangelistic message, and woven into each message were good, practical teachings which helped our Christian people. Several souls were saved, and the revival closed August 2 with an outstanding service. Several were at the altar for salvation and some were reclaimed. One outstanding feature was that Christian people from other denominations gathered around the altar, praying with us, and arising with the praises of God in their hearts.—Ellis B. McCutchen, Pastor.

ST. JOSEPH, MO.—We are in the midst of a great tent revival with Bessou Sisters Trio of Kennett as evangelists. Great crowds, some people driving 40 miles each night, are attending the services. Several have been saved and have received the Baptism in the Holy Ghost. Many Methodists, Baptists, and others are seeking a closer walk with God. One doctor and his wife have come a distance of 25 miles seeking the fullness of the Spirit. Several folk from the Christian church have received the Holy Spirit Baptism. Although the evangelist was in a car accident Sunday and almost killed, God has made Himself real, and the revival continues.—J. Lon Hale, Pastor, Wyatt Park Assembly of God.

FORT SMITH, ARK.—After four months as copastor with Brother and Sister Lasater, my wife and I are entering evangelistic work again. The past four months have been the happiest in our ministry. Working with Brother Lasater was a special privilege. Brother Lasater built a new house, furnished it with new furniture, and turned it over to us. God gave me three radio programs each week free of charge, and we had facilities installed for remote broadcast from the church. A very fine spirit was also shown by Brother Lasater when he asked me to leave my application for the pastorate of his church if and when it opened. May God bless the Fort Smith church and prosper it. We love the people there very much, but the call to the field made us willing to leave.—Evangelist E. L. Slavens, 1019 S. Boeke St., Kansas City, Kansas.

FT. WORTH, TEXAS—Raymond T. Richey and party brought their big patriotic tent, stretching it in the heart of the city, and conducted a city-wide revival July 4-26. The nine Assemblies of God churches as well as many other church people co-operated in this great revival effort. The attendance was good from the beginning. Many came from other States to be prayed for, and many wonderful healings were witnessed and testified to. Many testimonies were given of healings received twenty years ago in Brother Richey's revival held here. Many came to the altar for salvation and other needs. Many service men attended. Brother Richey and his workers gave out much literature on the streets and in the Army camp at Mineral Wells, 50 miles from Ft. Worth. Much good was accomplished during these three weeks of meetings which eternity alone will reveal. As Presbyter of the Ft. Worth Section I feel that our churches were helped by this revival, and we as a section will be praying for Brother Richey and his work.—A. C. Bates, Local Pastor and Sectional Presbyter.

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 TO CLASSIFY

BINGHAMTON, N. Y.—Conklin Ave. and High St., Sept. 16-Oct. 4; Hattie Hammond, Evangelist.—John Kellner, Pastor.

GARY, IND.—Full Gospel Tabernacle, Sept. 15-Oct. 4; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. J. D. Menzie is pastor.—By Evangelists.

QUINCY, ILL.—12th and Jefferson, Sept. 15-27; Victory Sisters, Ethel Browning and Faith Martindale, Mulberry, Fla., Evangelists.—C. E. Roberts, Pastor.

ADA, OKLA.—7th and Hope Sts.; Sept. 14, for 3 weeks; Billy Keen, Evangelist.—Floyd L. Poag, Pastor.

STAUNTON, ILL.—Fellowship Meeting, Sept. 21, 7:30 p. m. One service only.—C. F. Freezeland, Pastor.

CARLINVILLE, ILL.—Aug. 25-Sept. 13; Helen Cox and Mabel Brown, Evangelists.—Robert Wagner, Pastor.

WILLMAR, MINN.—Deeper Life Conference, Sept. 6-13; Services nightly, 8:00. J. E. Rasmussen, Spokane, Wash., special speaker.—E. Elsworth Krogstad, Pastor.

JAMAICA, N. Y.—C. A. Rally and Fellowship Meeting, Hudson Valley Section, Calvary Gospel Tabernacle, 90-10 168th St., Sept. 14, Fellowship Meeting, 3:45 p. m. C. A. Rally, 7:45. Warrey C. Anthony, Paterson, N. J., speaker. Bring a delegation.—John W. Tucker, Sectional C. A. Vice President, 133 Pelham Rd., New Rochelle, N. Y.

LYONS, KANSAS—502 East Ave. North, Sept. 7; Wesley Goodwin, Evangelist.—Chas. and Mrs. Spotts, Pastors.

NEVADA, MO.—Aug. 26, for 2 weeks or longer; Evangelist and Mrs. Franklyn Murray, Dallas, Texas. All neighboring assemblies invited to co-operate.—Harry Rogers, Pastor.

OAKLAND, CALIF.—Youth-for-Christ Crusade, 13th and Market Sts.; Sept. 13, for 2 weeks; Paul Hild, Evangelist.—E. Wm. Anderson, Pastor.

PRINCETON, MINN.—Gospel Tabernacle; Sept. 6, for 2 weeks or longer; C. E. Frederick, Rapid City, S. Dak., Artist-Evangelist.—Alex Karmarkovic, Pastor.

TULSA, OKLA.—Home Gardens Assembly, Sept. 13; L. L. Riley, Evangelist.—Paul Copeland, Pastor.

BROOKLYN, N. Y.—73 Himrod St., Sept. 13-27; Kenneth Haystead, Evangelist.—Warren B. Stratton, Pastor.

MASSILLON, OHIO—4th and Federal Sts. N. E., Sept. 6; Anna B. Lock, Galva, Ill., Evangelist.—Cyril E. Homer, Pastor.

PRICHARD, ALA.—Third St. and Fifth Ave., Sept. 15; W. M. Stevens, Evangelist.—Jesse E. Smith, Pastor.

ROODHOUSE, ILL.—Sept. 13; Dorothea Voelker and Mary Crowder, Evangelists.—Edith Swope, Pastor.

EL DORADO, KANSAS—Sept. 15-Oct. 4; Raymond Campbell, Evangelist.—L. J. Hollis, Pastor, 821 West Locust St.

YUKON, OKLA.—Sept. 16-Oct. 4; J. D. Mahaffey of Ada, Evangelist. W. J. Myers is pastor.—By Evangelist.

HARVEY, ILL.—153rd and Loomis Ave., Sept. 6-20; Eileen E. McAlister, Evangelist.—W. J. Sawyers, Pastor.

PORT COLBURNE, ONT., CAN.—Sept. 6; Jean Benefield Loveland, Colo., Evangelist.—E. S. Williams, Pastor.

TULSA, OKLA.—Special services, 13th and S. Trenton; Sept. 8-13. T. J. Jones of England, speaker.—W. F. Garvin, Pastor.

CHANGE OF DATE
PADUCAH, KY.—Sept. 6 instead of Aug. 16; Thomas G. Skoog, Evangelist.—Leonard Cranor, Pastor.

KALISPELL, MONT.—Calvary Tabernacle, Sept. 13-27; Christian Hild, Fargo, N. Dak., Evangelist.—H. R. Carlblom, Pastor.

BATTLE CREEK, MICH.—303 Capital Ave. N. E., Sept. 15; Evangelist and Mrs. D. Leroy Sanders.—Chas. W. H. Scott, Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly; Sept. 8 for 2 weeks or longer; C. C. Helvey, Dallas, Texas, Evangelist.—Earl F. Hance, Pastor.

NOONAN, N. DAK.—Sept. 15, for 3 weeks; Mr. and Mrs. L. V. Peterson, Minneapolis, Minn., Evangelists.—W. H. Kesler, Pastor.

PUEBLO, COLO.—Young People's Revival, Glad Tidings Tabernacle, Sept. 13-27; Paul and Helen Clapper, Evangelists.—R. A. McClure, Pastor.

CHEYENNE, WYO.—312 W. 70th St.; Aug. 23, for 3 weeks or longer; H. E. and Roxie Alford, Evangelists.—Paul L. Ferguson, Pastor.

ST. CLOUD, MINN.—Gosnel Tabernacle, Sept. 6, for 2 weeks or longer; Homer Rugwell, Evangelist.—Fred R. Gottwald, Pastor.

VERSAILLES, KY.—Tent revival, Sept. 8; Chas. M. Shaffer, York, Pa., Evangelist. Paul Epler is Pastor.—By Evangelist.

WILMINGTON, DEL.—23rd and Pine Sts., Sept. 13-27; Mrs. Etta E. Reckley, Cumberland, Md., Evangelist.—J. E. Jenkins, Pastor.

DALLAS, TEXAS—210 E. Jefferson; Sept. 30, for 2 weeks; George Hayes, Evangelist, assisted by his mother. Everyone cordially invited to attend.—Albert Ott, Pastor.

SAN DIEGO, CALIF.—Downtown Tabernacle, 627 Sixth St., Sept. 6; Evangelist and Mrs. Wm. D. Swanson of San Francisco. Special music night each Wednesday, especially for our service men. Neighboring assemblies invited to co-operate on music night.—Floyd McWhinney, Pastor.

DEER PARK, MD.—Full Gospel Church Revival and 2nd anniversary, Sept. 7, for 3 weeks or longer. Speakers: Brethren A. Boyd, Duquesne, Pa., H. Baker, Pitscairn, Pa., H. B. Kelchner, Sectional Presbyter. All day meeting Sept. 20.—George S. Koss, Pastor.

MONTGOMERY, ALA.—Home Coming and Mortgage Burning, First Assembly of God, 24 Polk St., Sept. 13. All former pastors and Christian workers ever connected with this church are urged to "come home" for this day. Special speakers for each service.—Grover Langston, Pastor.

LOS ANGELES, CALIF.—Revival, Camp Meeting style, Trinity Gospel Tabernacle, 5406 Monte Vista St., Sept. 20; Evangelist E. Jeannette Jones and Coworker Esther C. Halverson; Mr. and Mrs. Howard A. Greene, Musicians and Child Evangelists; Ira Heath, Song Leader, Klondike Heath, Soloist. Take W. car and get off at Ave. 54.—E. Jeannette Jones.

WEST FLORIDA DISTRICT COUNCIL
The West Florida District Council will convene at Marianna, Fla., October 6-7. The Christ's Ambassadors Convention will be held October 5.

OKLAHOMA DISTRICT COUNCIL
The 27th annual Council of the Oklahoma District will convene in the City Auditorium, Seminole, Okla., October 6-9. Opening service Tuesday, 9:30 a. m. At 4 p. m., Sunday, Oct. 8, the District Women's Missionary Council will hold their annual business meeting; and at 8 p. m., Oct. 8, there will be a District-wide C. A. Rally in the Auditorium, with C. A. President Harvey Mitchell of Tulsa in charge.—W. S. Bragg, District Secretary-Treasurer, Box 128, Okmulgee, Okla.

EASTERN DISTRICT PRAYER CONFERENCES
First Pentecostal Church, Epworth and Pearson Sts., New Castle, Pa., Sept. 29-Oct. 4; A. Newton Chase, Pastor.
Faith Tabernacle, 2 High St., Binghamton, N. Y., Oct. 5-7; John Keiner, Pastor, Highway Mission Tabernacle, 19th and Green Sts., Philadelphia, Pa., Oct. 8-10; Wesley R. Steelberg, Pastor.
Specially invited speaker, each afternoon and evening: Ernest S. Williams, General Superintendent, Flem Van Meter, District Superintendent, will be present. Services 9:00, 2:30, and 7:30. Accommodations provided as far as possible; meals on request will offering plan. Kindly write ahead to host pastor.
A cordial invitation offered to ministers, evangelists, missionaries, and God's people generally, to rally at focal points for prayer, renewed consecration, and special ministry of the Word in time of world crisis and emergency.—Frederick D. Drake, Prayer League Leader.

CAMP MEETING
HOUSTON, TEXAS—Arizona Church Conference Grounds, Bible Study campaign, Aug. 29-Sept. 13, William Burton McCafferty, Evangelist and Bible Teacher, R. R. Fairchild, 1436 Oxford, Pastor.—By evangelist.

CAMP MEETING
Camp Meeting, Hurley Magnolia Springs Camp Ground, Sept. 16-27; W. B. McCafferty, Ft. Worth, Texas, Speaker. Camp ground is located just off Highway 63, between Pascagoula and Lucedale, Miss., 25 miles from the beautiful Mississippi coast. This is one of the oldest Pentecostal camp grounds in the South, having been established approximately 40 years. Large live oak trees surround this quiet, beautiful spot. An ideal place to pray.—Harvey L. Smith, Pastor, 916 Williams St., Pascagoula, Miss.

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

DRUMMOND, OKLA.—Sept. 20, will start at 2:00 p. m. Bring instruments and special songs. Mrs. Martha R. Kliever, Pastor, Enid, Okla., will be in charge.

CAMANCHE, IOWA—Fellowship Meeting, Sept. 19. Services 2:30, 6:30, and 7:30. Supper 5:00. Bring basket lunch and musical instruments. C. E. Thompson is presbyter.—Carl Bergman, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Bethel Temple, Palm and Jefferson Ave., Sept. 13, 2:30 p. m. Henry Hoar is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

ROGERS, ARK.—The Annual Business Meeting for the Ozark Section will be held at the Assembly of God, Sept. 15, 9:45 a. m. All ministers in the section with one delegate from each church should be present. The public is invited. District Superintendent David Burris will be in charge.—Omer Jarrell, Presbyter.

TROUP, TEXAS—Regular monthly C. A. rally, Red Oak Flat Assembly, Monday night, Sept. 14; S. D. Salyer is pastor. Please bring your C. A. banners.—C. G. Owen, President Tyler Section.

JOHNSVILLE, OHIO—Southwest Ohio Ministerial Fellowship Meeting, Sept. 14. Leonard Norris is pastor. Services: 2:30, worship; 6:30, ministers' meeting; 7:30, worship, Paul A. Evans of Danville, speaker. Let us all make an effort to attend this fellowship meeting.—Andrew G. Basell, Secretary-Treasurer, 142 W. Winter St., Delaware, Ohio.

OPEN FOR CALLS

Pastoral

H. V. Foley, Box 35, Sumner, Mo.—"In fellowship with General Council. Will have been preaching 17 years this Christmas, and have also had Bible School training. Have wife and one child."

Evangelistic or Pastoral

J. T. Davis, 1310 Morrell St., Dallas, Texas—"Am ordained, in fellowship with General Council; 8½ years in ministry. Thoroughly Pentecostal in convictions, interested in Sunday School and Young People's activities. Married, have one child."

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 33, Cedar Grove Station, Shreveport, La. "We have left the evangelistic field and have accepted the pastorate of the First Assembly of God here."—Mr. and Mrs. E. C. Allen.

NEW ADDRESS—1819 Pine St., Paso Robles, Calif. "We have resigned the pastorate at Milford, Nebr., also the office of District Secretary-Treasurer, to accept the pastorate here."—Roy S. Barnes.

NEW ADDRESS—Third and A Streets, Turlock, Calif., c/o Bethel Temple. After 3 years as pastor of Gospel Tabernacle, Rice Lake, Wisc., we have accepted this pastorate.—Allen J. Brown.

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- Presentation Page etc.

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

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GOSPEL PUBLISHING HOUSE
 Springfield, Missouri

NEW ADDRESS—P. O. Box 562, Rome, Ga. "I have accepted the pastorate here."—J. L. Rish.

NEW ADDRESS—P. O. Box 42, Tulare, Calif. Have resigned my post as District C. A. President and S. S. Superintendent of Southern California, and have accepted the pastorate of the Tulare Full Gospel Tabernacle.—Ernest L. Friend.

NEW ADDRESS—434 Main St., Freemansburg, Pa. "After having been engaged in evangelistic work among the Hungarian-speaking people in the Central District, we are taking over the pastorate of the Hungarian-English work here."—Mr. and Mrs. Victor Hudak.

NOTICE—We shall be glad to contact any young men who are in training at Camp Maxey.—O. T. Killion, Pastor, 404 W. Houston St., Paris, Texas.

NOTICE—All soldiers coming to Camp Adair, also all defense workers, will find a welcome at the Assembly of God, 606 S. 15th St., Corvallis, Ore.—G. O. Baker, Pastor. Tel. 1639R.

NOTICE—Defense workers and others moving to Sacramento, Calif., will find a welcome at Faith Tabernacle, Auburn Blvd. and Watt Ave.—Tom B. Myers, Pastor, Route 7 Box 1240.

NOTICE—Soldiers, defense workers and families cordially invited to the services at Down town Tabernacle, 312 W. 20th St., one block west of USO Temple and Service Club, Cheyenne, Wyo.—Paul L. Ferguson, Pastor.

NOTICE—Persons having friends or relatives working at Green River Ordnance Plant, please send names and addresses to Mrs. W. H. Bacon, 804 Hennepin Ave., Dixon, Ill., and we shall be glad to contact them. Our new work is located on First St., in Dixon. We welcome any Council ministers passing by.—Mrs. W. H. Bacon, Coworker.

NOTICE—We are working among the soldiers at Camp Wolters. Those having relatives or friends in the camp may write us, giving their names and full camp address, and we shall be glad to contact them. We hand out tracts, do personal work, and preach on the streets. Any boys who would like to talk to us may easily find us on the streets any night.—Mr. and Mrs. E. R. Anderson, P. O. Box 65, Mineral Wells, Texas.

BROADCAST

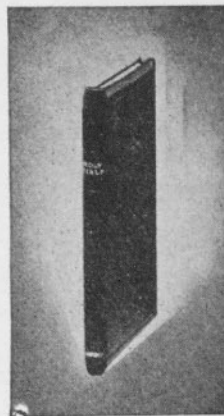
"Busy Bee" program, children's broadcast, Saturdays, 1:30 p. m., Station WLDS, Jacksonville, Ill., 1180 kilos, Roodhouse Assembly of God program, Thursdays, 6:30 p. m. Pastor Edith Swone in charge of both programs.—By Pastor.

Missionary Contributions

August 19-25 Inclusive
 ALABAMA Brewton Mancil Chapel CA \$.15

Clio Glad Tidings Assembly	2.10
Falco Bradley Assembly	3.75
Hartford New Post Oak Assembly	1.50
Irvington Assembly of God	4.51
Marion Pineview A of G SS & CA	2.74
Millport Liberty Gospel Tabernacle	9.50
Repton Oakdale Assembly	1.00
Siluria Alabaster A of G	3.00
Underwood Dogwood A of G & WMC	2.43
ARIZONA Personal Offerings	12.70
Ajo Assembly of God	5.14
Safford Assembly of God Church	10.00
Yuma Assembly of God	2.00
ARKANSAS Personal Offerings	52.63
Calion Riverside Assembly of God	4.85
El Dorado Duest Chapel A of G CA	.30
Fayetteville White Chapel A of G	10.00
Fort Smith Dodson Ave A of G	50.00
Gentry Bethel Heights A of G	1.00
Havana Pent Assembly of God	.73
Humphrey Bayou Meto A of G	8.00
Lepanto Speedway A of G Church	5.50
London Assembly of God Church	1.00
Monticello Assembly of God & WMC	6.63
Mountain View Assembly of God	4.07
Pine Bluff A of G SS CA & WMC	18.07
Russellville Assembly of God	10.00
Sparkman Assembly of God	1.55
CALIFORNIA Personal Offerings	273.72
Bakersfield Full Gospel Tabernacle	25.88
Banning Assembly of God	7.12
Berkeley Assembly of God	44.94
Burlingame Assembly of God	7.75
Campbell Pentecostal Mission	18.60
Clovis Pentecostal Assembly	25.11
Coalinga Pent Full Gos Mis & SS	57.50
Colfax Assembly of God	5.50
Corona Full Gospel Mission	8.54
Druba Assembly of God WMC	3.50
El Centro A of G Church & SS	12.53
Fillmore Assembly of God	11.20
Fresno Full Gospel Tabernacle	45.50
Glendale Bethel Chapel CA & WMC	50.00
Half Moon Bay Full Gospel Church	5.00
Hayward Bethel Full Gospel Church	46.65
King City Full Gospel Church	5.37
Lodi Glad Tidings Temple	26.23
Los Angeles Full Gospel Assembly	5.00
Los Banos Full Gospel Ch	18.83
Manhattan Beach A of G WMC	2.00
Morgan Hill Full Gospel Church	46.25
National City Pent Tab & SS	60.16
Nevada City Bethany Church	27.00
North Hollywood Assembly of God Church Jr CA & WMC	145.00
Oakland Bethany Chapel	95.00
Oakland Bethel Tabernacle	185.37
Oakland Tabernacle of God	25.12
Ocean Beach Elim A of G	19.03
Oildale Assembly of God	60.64
Palm City Pent Assembly of God	19.59
Pasadena Trinity Full Gospel Ch	139.88
Quincy Assembly of God	14.00
Redding Assembly of God	55.15
St Helena Assembly of God	24.16
San Diego Pentecostal Full Gospel Tabernacle SS & CA	243.40
San Fernando Gos Tabernacle SS & CA	24.92
San Francisco Glad Tidings Temple CA & WMC	221.63
Santa Cruz Glad Tidings Tab	36.60
Santa Monica Highland Tem A of G	20.40
Selma Full Gospel Tabernacle	15.35
Southern California CA	15.00
Ukiah Gospel Tabernacle SS & DVBS	8.30
Van Nuys Assembly of God Ch	3.59
Watsonville Full Gospel Ch of Pajaro	31.75
Woodland Full Gospel Church	19.33
Yuba City Calvary Tab CA	2.00
COLORADO Personal Offerings	112.27
Ault Full Gospel Tabernacle	3.00

Canon City Down Town Tabernacle	5.00	Oxford Mills Church	12.00
Chivington Assembly of God	3.00	Sioux City Assembly of God Church	50.00
Cortez A of G Church & SS	5.65	Truesdale Assembly of God	43.00
Crook Assembly of God Church	2.00	KANSAS Personal Offerings	11.00
De Beque Pent A of G	3.00	Baxter Springs Assembly of God SS	5.05
Denver Pent Tabernacle SS & CA	25.00	Bazine Assembly of God CA	5.00
Fort Collins Assembly of God	18.03	Galena Assembly of God	65.10
Grand Junction Assembly of God	50.00	Greensburg Assembly of God SS	20.00
Hoyt-Moore A of G & Jr CA	4.00	Hill City Miller Assembly of God SS	5.30
La Jara Bountiful Assembly of God	9.00	Kansas City Assembly of God	7.00
Longmont Full Gospel Church	20.16	Leavenworth Assembly of God	5.00
Ovid Assembly of God	16.90	Salina Assembly of God Ch	16.00
Petz Assembly of God Church	6.73	Sharon Assembly of God	2.00
Rocky Mountain Dist Camp Meeting		Waldron Assembly of God SS	2.00
SS & DVBS	331.26	Wichita South Seneca St A of G	8.00
Salida Assembly of God VBS	1.50	KENTUCKY Personal Offerings	111.00
Snyder Full Gospel Church	10.00	Covington Christian Assembly	14.00
CONNECTICUT Personal Offerings	15.00	Henderson Assembly of God & CA	2.00
Bridgeport United Pent Church	54.22	Jeffersonville Assembly of God Ch	4.00
East Port Chester Gospel Tab & CA	10.00	Louisville Bethel A of G	20.00
Union City Full Gospel Ta	13.69	Louisville Calvary Full Gos Tab	40.00
DELAWARE Personal Offerings	20.00	Taylorville Ashes Creek A of G	5.00
Wilmington Calvary Pent Ch & SS	354.00	Taylorville Assembly of God	3.03
Wilmington First Pent Church	60.27	LOUISIANA Personal Offerings	4.75
DIST COLUMBIA Personal Offer	21.25	Bastrop Assembly of God	6.61
Washington Bethel Pent Tabernacle	7.50	Calhoun Beulah A of G	2.15
FLORIDA Personal Offerings	5.40	MAINE Personal Offerings	13.70
Crestview Assembly of God WMC	3.00	Augusta Gospel Tabernacle	4.21
Jacksonville Norwood A of G	16.00	Bar Harbor A of G Ch SS & CA	7.00
Miami First Pent Church CA	4.24	Dover-Foxcroft A of G Ch & SS	12.28
St Petersburg A of G Tabernacle	20.00	MARYLAND Personal Offerings	23.00
St Petersburg Full Gospel Assembly	43.35	Baltimore Bethel Pent Church	10.00
(Near) Tallahassee Oak City A of G	4.29	Baltimore Full Gospel Church	128.39
Tampa Ballast Point Faith A	2.40	Evna Pentecostal Church	5.07
GEORGIA Personal Offerings	29.40	Pasadena Assembly of God SS	1.79
Colquitt Girls Friendly Bible Class	3.00	Pocomoke City Glad Tid Ch SS & CA	2.00
Columbus North Highland A of G	70.04	MICHIGAN Personal Offerings	466.45
Columbus River View A of G	2.90	Bellevue Calvary Pent Tabernacle	43.00
Moultrie Assembly of God	7.00	Dearborn Gospel Tabernacle CA	25.00
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Fulton Full Gospel A of G	5.00	Two Harbors Gospel Tabernacle	4.00
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Mascoutah Full Gospel SS	3.98	Boss Assembly of God SS	1.13
Olgin Assembly of God	3.60	Branson Assembly of God Chapel	17.10
Olive Branch Assembly of God	2.95	Cahoon Assembly of God	1.00
Pearl Assembly of God	2.95	Chaffee Assembly of God	5.00
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Witt Bethel Church & SS	2.80	Joplin First Assembly of God	51.40
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Attica Pentecostal Assembly	6.00	Mt Vernon CA Rally	3.05
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Evansville A of G Ch & SS	88.75	St Louis Glad Tidings Prayer Band	1.25
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Indianapolis Woodworth Etter Tab CA	16.00	Washington Assembly of God Church	7.56
Jasonville Assembly of God CA	3.00	MONTANA Personal Offerings	11.35
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New Castle Assembly of God CA	10.00	Cut Bank Full Gos Tab SS & CA	54.14
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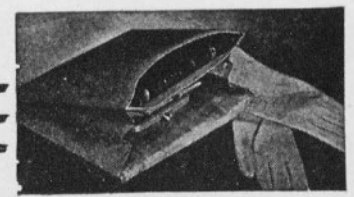
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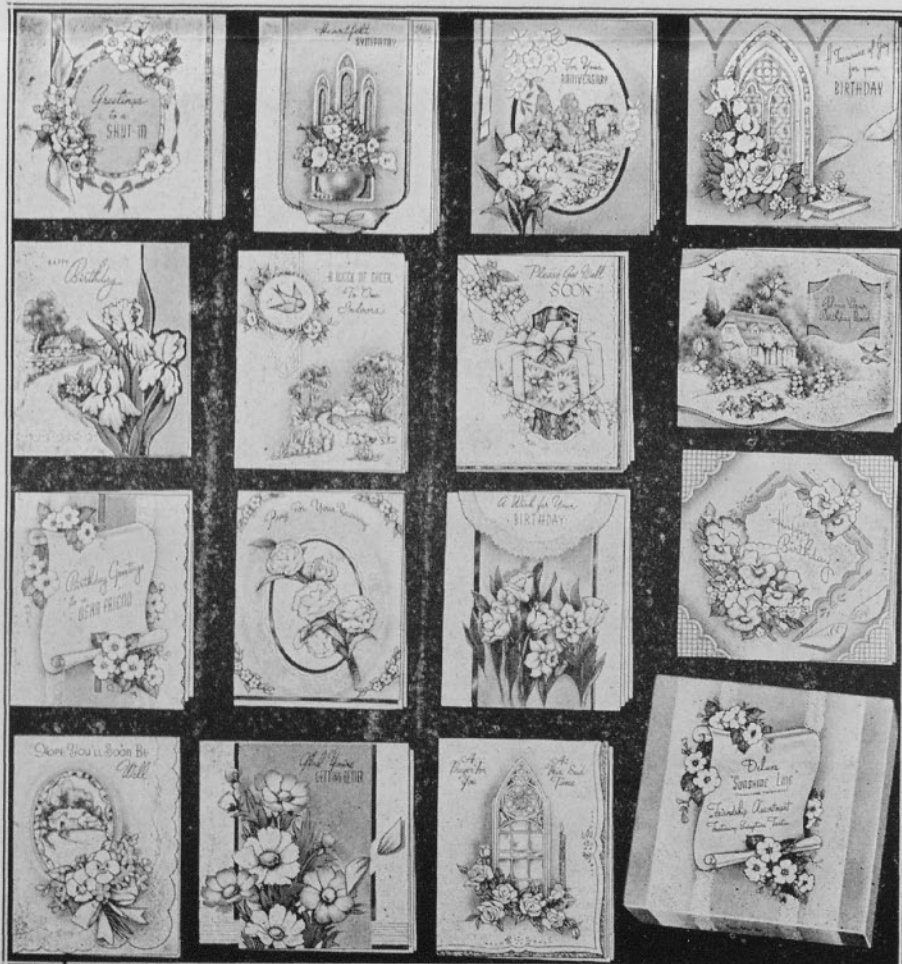
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Ione Pentecostal SS	4.05	Crockett Assembly of God	5.35	Mabton Assembly of God	1.60	Total Amount Reported	14,986.48
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Lebanon Assembly of God CA	3.00	Dallas Maplewood A of G	12.07	Montesano Bethel Pent Church	2.50	Office Expense Fund	16.00
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Turner Assembly of God SS & YP	6.01	Freeport Assembly of God WMC	3.00	Randle Assembly of God	15.60	Reported Given Direct to	
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PENNSYLVANIA Personal Offer	200.22	Genado Assembly of God SS	3.00	Rosalia Full Gospel Tabernacle	15.00	Amount Received for For-	
Anita Cortez SS	1.30	Genoa Assembly of God	3.00	Seattle Fremont Tabernacle	10.00	ign Missions	12,154.38
Berwick Little Flock Mission SS	10.00	Highlands Missionary Group	13.15	Spokane Glad Tidings Temple	73.42	Amount Previously Reported	33,362.24
Bethlehem Bethel Lighthouse	25.00	Houston Airline A of G & CA	6.31	Tacoma Pentecostal Tabernacle	10.00	Amount Received for For-	
Chaneyville El Bethel Pent A SS	2.60	Houston Heights A of G SS	8.00	Union Gap Assembly of God YP	17.50	ign Missions this Month	45,516.62
Dickson City Pentecostal Church	11.62	Houston Heights Gospel Tab WMC	5.00	Vancouver Glad Tidings Tab	22.00		
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