

# The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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## The Judgment Coming to This Evil World

HERE are two methods which the Lord graciously adopts, in order to draw the heart away from this present world. The first is, by setting before it the attractiveness and stability of "things above"; the second is, by faithfully declaring the impermanent and shakable nature of "things on the earth."

The close of Hebrews 12 furnishes a beautiful example of each of these methods. After stating the truth, that we are come unto mount Zion, with all its attendant joys and privileges, the apostle goes on to say, "See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven; whose voice then shook the earth, but now He hath promised, saying, 'Yet once I shake, not only the earth, but also heaven.' Now this 'once' signifieth the removal of the shakable things, as of things that are made, that the unshakable things may remain."

Now it is much better to be drawn by the joys of heaven, than driven by the sorrows of earth. The believer should not wait to be shaken out of present things. He should not wait for the world to give him up, before he gives up the world. He should give it up in the power of communion with heavenly things. There is no difficulty in giving up the world when we have, by faith, laid hold of Christ. If a street-cleaner were left an estate of ten thousand a year, he would not long continue to sweep the streets. Thus, if we are realizing our

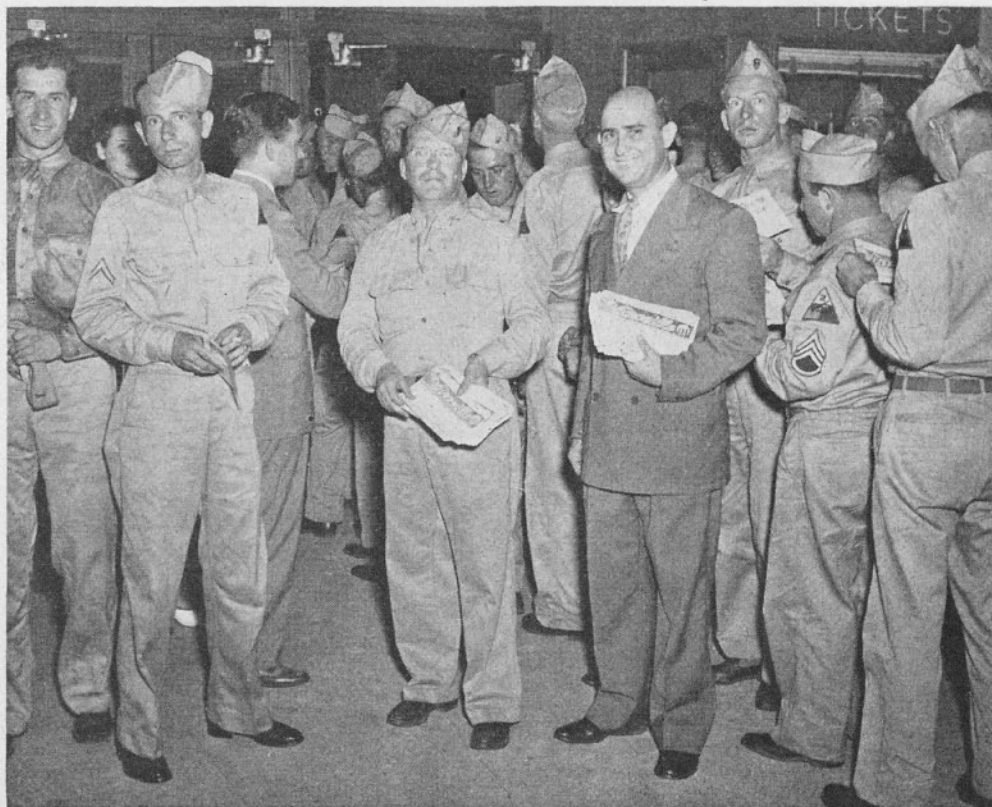
portion amid the unshakable realities of heaven, we shall find little difficulty in resigning the delusive joys of earth.

In Genesis 19 we find Lot "sitting in the gate of Sodom," the place of authority. He has evidently made progress—he has "got on in the world." Looked at from a worldly point of view, his course has been a successful one. He at first "pitched his tent toward Sodom;" then, no doubt, he found his way into it; and now we find him sitting in the gate—a prominent, influential post. How different is all this from the scene with which the preceding chapter opens! The reason is obvious. "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles." We have no such statement in reference to Lot. It would furnish a very searching

question for the heart, in reference to every undertaking, were we to ask, Am I doing this by faith? "Whatever is not of faith is sin;" and "without faith, it is impossible to please God."

It could not be said, By faith Lot sat in the gate of Sodom. Alas! no; he gets no place among the noble army of confessors—the great cloud of witnesses to the power of faith. The world was his snare, present things his bane. He did not "endure as seeing Him who is invisible." He looked at "the things which are seen, and temporal;" whereas Abraham looked at "the things which are unseen and eternal." There was a most essential difference between those two men, who, though they started together on their course, reached a very different goal, so far as their public testimony was concerned. No doubt Lot was saved, yet it was "so as by fire," for, truly, "his work was burned up." On the other hand, Abraham had "an abundant entrance ministered unto him into the eternal kingdom of our Lord and Saviour Jesus Christ."

Further, we do not find that Lot is permitted to enjoy any of the high distinctions and privileges with which Abraham was favored. Instead of refreshing himself in the Lord, Lot gets his soul vexed. Instead of enjoying communion with the Lord, he is at a lamentable distance from the Lord; and instead of interceding for others, he finds enough to do to intercede for himself. The Lord remained to commune with Abraham, and merely sent His an- (Cont'd on Page 4)



Lieutenant James Young and Pastor Jimmie Mayo distribute *Revelles* in the bus station at Fort Benning, Georgia. This station is filled with service men as several thousand pass through every evening. Thousands of *Revelles* have been distributed here and a number of men have been saved in this station. Harry A. Jaeger in background.

# "I Was an Altar Boy"

LESTER SUMRALL

**C**LANG! Clong! Bang! Bong! boomed the harsh tones of the unmusical bells of Cathedral de Esquipulas in El Sauce, Nicaragua. It was young Adan, the altar boy, standing in the tower of the cathedral fiercely beating the ancient, rusty bells. He was faithfully performing his duty, reminding the townsfolk that it was time for worship, or else striking the hour, as the church clock is the town clock.

Adan Torres was thought to be one of the most fortunate boys in El Sauce. His family, and especially his mother, considered that the Holy Virgin Mary had invoked a special blessing upon the home by little Adan being chosen as altar boy in the internationally famous Cathedral of Esquipulas. In fact his mother dreamed of the golden day-break when her boy would be ordained a padre or "priest." Adan, too, was proud of his exalted position of assisting the padre in the most notable shrine in the country. After all, here he saw most of the people of the city, and greater than that, they saw him dressed in beautiful robes. His boy friends were downright envious of the beautiful robes he wore in his religious functions.

From day to day with studious diligence, youthful dignity, and profound reverence he carried the priest's long vestments, swung incense chargers, listened to strange Latin utterances half sung and half grunted. It was all so mystical, so thrilling! When not in service Adan assiduously bowed each time he passed before the high altar where resided La Hostia of the Misa (the consecrated communion of the mass) which he had been taught from earliest babyhood was in reality the body, blood, and divinity of Jesus Christ.

## The Black Christ

The most notable possession of the historic cathedral was the Black Christ of Esquipulas. This was, beyond contradiction, the most miraculous image in the entire nation. It was commonly rumored among devotees that it really possessed flesh and blood. But there was a warning that if anyone touched it they would immediately die, therefore no one knew for sure. The Black Christ was kept in a sacred spot, and shrouded with expensive coverings. The public was only permitted to see this image at certain times each year.

The traditional history respecting the Black Christ is of unusual interest. It is said that many, many years ago the authorities of Esquipulas in Guatemala, where the original Black Christ is housed, sent itinerant priests with replica idols through the countries of Central America to bring blessings upon the people, and collect money for the mother church. A padre in charge of one of the idols died while in El Sauce, leaving the idol without a caretaker. The El Sauce padres wrote to Guatemala about the death of the idol carrier, and they immediately sent another padre to bring the image home. But alas! he died before he

arrived in El Sauce. Therefore it was realized by all that this Black Christ wished to reside in El Sauce, Nicaragua, to bless the people there. Soon after there were rumors that the image was miraculous, many being healed by praying to it. As this news filtered through the nation El Sauce became the shrine metropolis of Nicaragua. At certain annual feast days the crowds have been so immense that pilgrims have died from the terrible congestion in the cathedral.

## Adan Lost His Faith

Adan was now altar boy in this famous church. He became familiar with all the rituals, he knew where every holy article should be placed and what it was for. In fact, he heard the priest's prayers so often that he could repeat some of them from memory. But the supreme mystery of the cathedral was the idol of the Black Christ. More and more Adan's mind was occupied with thought about the miraculous image. It was supposed to heal people who prayed and gave offerings to it—though he knew of no one it had actually healed. It would answer prayers too, if the worshippers had faith. Of course Adan wanted to believe the image did answer prayers, although he had prayed to it a few times, and as far as he could determine, nothing happened.

One day, in a fit of mental infidelity, he wondered if the idol really had human flesh and blood as many of the devotees had told him. Of course if he touched it to find out he would be killed, and then everybody would learn that he was a mischievous sinner. Finally, seeing that no one was around, Adan's curiosity overwhelmed his restraining powers. He decided that nothing would surely happen to him if he merely removed the elaborate coverings and minutely looked at the Black Christ. With his heart pounding Adan slipped quietly to the sacred image and pulled aside its luxurious coverings. There it was! The hope of the people! With the rays of light from a high window he beheld an uncanny, emaciated, poorly carved image!

Adan's breast heaved with the greatest excitement of his life. He looked around,

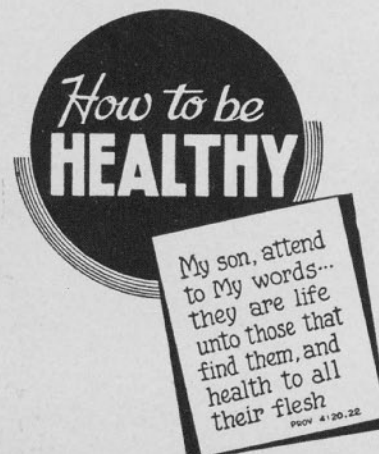
no one was in sight. He mused, "If Jesus truly loves me He will not kill me for simply finding out for myself if He has real flesh." With this he thrust his hand forward and touched the idol. And behold! *It was hard, inanimate wood.* Adan straightened the coverings over the image and sadly walked away. He did not drop dead or even get sick, but in a split-second his faith, had completely collapsed. Now he knew that all the prayers were in vain. The rituals were of no effect, the Black Christ was a piece of dead wood! However for the sake of his family he continued to perform his duties as of old. But he had lost his enthusiasm and pleasure in serving the padre as altar boy.

## Twelve People Drowned

One day Adan heard startling news. On a Sunday afternoon the wicked heretics, the Evangelicos, were going to drown twelve people. He knew that Victor Mendoza had been in El Sauce for a number of months and that all kinds of trouble had taken place down at his preaching hall, but Adan had never gone to see what it was about. Now Pastor Mendoza had twelve people who had become Evangelicos, and he was going to drown them publicly in the local stream. Adan decided to go and see the execution—most of the rest of the town were there too! When Adan arrived on the scene he noticed that there was no hurry about drowning the twelve heretics. Victor took his cornet and began to play as loud as possible, while the other Evangelicos sang a song. After the song they prayed and then sang again. This time the words of the hymn were, "How beautiful to walk in the footsteps of the Saviour." "What a beautiful song," Adan thought, "and the words are in Spanish and not Latin." Nothing had so impressed the boy in all his life. Oh! he thought, if I could just walk in the footsteps of Jesus!

Soon the pastor walked down into the water followed by twelve disciples. The preacher explained how Jesus was baptized, and that these people were following in His footsteps. Then each convert, as he was baptized, gave a personal testimony of deliverance from dead religion and living sin! Adan listened. He was excited! He personally knew all of the candidates for baptism as they lived in the same town. And they were not being drowned anyway! They were "walking in the footsteps of the Saviour."

Oh, I want to be baptized, thought Adan. When the last man came out of the water Adan rushed up and said, "Senor Marcos, please loan me your wet clothes, I want to be baptized and 'walk in the footsteps of the Saviour!'" Senor Marcos called the pastor and they talked with the boy. They explained the way of salvation which he quickly accepted. Then they warned him that this step of baptism might cause him to be terribly persecuted. But Adan was adamant. Though only fourteen years of age he demanded water baptism, as the Ethiopian in the Bible did of Philip. For the first time, to the knowledge of any of our missionaries, a person was baptized without being on a period of probation to test his fidelity to Christ. But Adan was so persistent, so sincere, that he convinced the pastor—he accepted Christ and was baptized the first time he ever heard the gospel story.



After being baptized he started for home rejoicing. He was happier than ever before in his life, and felt sure that his family would rejoice too, as he felt so wonderful. But to Adan's sorrow the town-gossipers arrived at his home before he did and told the story of his desertion of the Catholic faith and embracing "accursed" Protestantism. His mother went insane with rage. Her boy just could not join with the "heretics"! She called in her two older sons and told them what had happened. She commanded them to beat Adan when he came home so he would never dare go back to that outlawed church again. When little Adan arrived with his heart bubbling with joy, his brothers were waiting for him inside the door. Without one word of warning they grabbed him and unmercifully beat him black and blue with their fists—all the while angrily cursing him for becoming a heretic.

When they finished thrashing poor Adan he was lying on the floor panting for breath and almost dead. The wicked brothers gave a final warning that he speak not a word about that terrible church, and if he ever went again they would surely kill him. Adan was many days getting over the beating. He seemed to live in a daze, not grasping why his brothers tried to kill him. The fourteen year old youth was mastered. His brothers so completely intimidated him that he dared not go around his new friends again. For five months he never went to another meeting. For months his brothers kept constant vigil over him to be assured that he did not go to the Evangelico meetings.

#### Adan Takes His Stand

One day Pastor Victor saw Adan and spoke words of sympathy to him over his severe persecution. Then he told him that he would not be considered one of them next month, as anyone who stayed away from church six months was not considered one of them. Adan's heart swelled. Tears were ready to flow. Oh! he desired to be one of the Evangelicos, so he could "walk in the footsteps of the Savior." With a determined tone of voice he promised the pastor that he would come to church, even if his family killed him.

That night without a word to anyone Adan slipped out of his house and ran down to the church. He sat in a dark corner with his head down so no one would recognize him. Oh, what singing, it was soul-thrilling! And the prayers! how different from the ones read in the Catholic Church! Adan found that he could understand every word of the preaching. It was not high-toned philosophy meant only for the educated. In common "street language" Victor had told the people they had to receive Christ as a personal Savior. As Adan slipped back home that night he had resolved to worship with the Evangelicos. Again and again he went to the meetings and his family said nothing to him.

One night the inevitable came to pass. Some town gossipers saw Adan at church and reported it to his family. His mother ordered his older brothers back on his trail to see if they could catch him red-handed. Yes, sure enough there he was! Adan had become so brave as to be singing and praying in the meetings. The evil brothers waited outside until the termination of the serv-

**No one will be a successful soul-winner unless he make it a very important part of his life.**

ice and then escorted their younger brother home. When in the house the brutal fellows took their weaker brother and beat his as if he was an animal. After this terrible lashing they decided to beat him every day until he sincerely recanted. Beat him they did, until poor Adan was perishing by degrees from the brutal attacks. His insides were so bruised that he passed blood from his kidneys. At last, in desperation, he went to the police headquarters to ask the chief to compel his brothers to stop punishing him because of his religion. The police demanded that the older brothers never hit him again. But home was still insufferable. He was now the dog of the family. Even his mother who once caressed and adored him now truly hated him. Adan became a sad-faced, dejected looking boy who could not smile or hardly look up at anyone. His cross was heavy for one so young.

#### Adan Runs Away

It was about midnight and very dark. Adan felt for his pack of clothes. With these in his arms he quietly slipped out of his home and started down the highway. His mind was made up, he would remain at home no longer. He walked thirty five miles to the home of the pastor who had baptized him, and asked that he be permitted to live with him so he could "walk in the footsteps of the Savior!"

This was the beginning of a new life for Adan. Everyone was kind to him. He could sing and pray all that he wished and no one beat him. He did domestic chores for the pastor until Bible School opened, then entered school to study the Bible. Adan was younger than the other students and not so fast in his studies, but Missionary Hodges and the other workers felt sorry for him and helped him every way possible.

After his school years Adan told the missionaries that he wished to go and preach. They asked where, and he replied to the village of Berea, where there were only two converted men. Missionary Hodges said, "What will you do there?" He smiled and answered, "I will sing and preach, and if the older people will not listen I will teach the children." Therefore off to the little village Adan went, his heart swelling with joy over the fact that now he was a preacher on his own. Before many days had passed good news of a revival came from Berea. Almost every time Missionary Hodges came for a visit there were candidates ready for water baptism.

Two years have now passed and there are over fifty baptized Christians in the church at Berea! Adan the former altar boy is the proud pastor. And Adan is only twenty years of age! but he is exceedingly happy "walking in the footsteps of the Savior"!

#### Separated From the World

The same cross which connects me with God, has separated me from the world. A dead man is, evidently, done with the world; and hence, the believer, having died in Christ, is done with the world; and, having risen with Christ, is connected with God, in the power of a new life—a new nature.

Being thus inseparably linked with Christ, he of necessity participates in His acceptance with God, and in His rejection by the world. The two things go together. The former makes him a worshiper and a citizen in heaven, the latter makes him a witness and a stranger on earth. That brings him inside the veil; this puts him outside the camp. The one is as perfect as the other.

If the cross has come between me and my sins, it has just as really come between me and the world. In the former case, it puts me into the place of peace with God. In the latter, it puts me into the place of hostility with the world, *i. e.*, in a moral point of view; though, in another sense, it makes me the patient, humble witness of that precious, unfathomable, eternal grace which is set forth in the cross.

Now the believer should clearly understand, and rightly distinguish between, both the above phases of the cross of Christ. He should not profess to enjoy the one, while he refuses to enter into the other. If his ear is open to hear Christ's voice within the veil, it should be open also to hear His voice outside the camp. If he enters into the atonement which the cross has accomplished, he should also realize the rejection which it necessarily involves. The former flows out of the part which God had in the cross; the latter, out of the part which man had therein.

It is our happy privilege, not only to be done with our sins, but to be done with the world also. All this is involved in the doctrine of the cross. Well, therefore, might the apostle say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Paul looked upon the world as a thing which ought to be nailed to the cross; and the world, in having crucified Christ, had crucified all who belonged to Him. Hence there is a double crucifixion, as regards the believer and the world; and were this fully entered into, it would prove the utter impossibility of ever amalgamating the two. Let us deeply, honestly, and prayerfully ponder these things; and may the Holy Ghost give us the ability to enter into the full practical power of both the phases of the cross of Christ.—C. H. M.

#### God Will Supply

Our Father is a very experienced One. He knows very well that His children wake up with a good appetite every morning, and He always provides breakfast for them, and does not send them supperless to bed at night. He sustained three million Israelites in the wilderness for forty years. We do not expect He will send three million missionaries to China; but if He did, He would have ample means to sustain them all. Depend upon it, God's work done in God's way will never lack God's supplies.—Hudson Taylor.

## Great and Mighty Things

**T**HE Lord said to Jeremiah, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jer. 33:3.

Possibly you may say, "I don't understand this. Moses was shown great things, the Red Sea dividing and Israel passing through the great walls of sea. Every day he saw the miracle of the manna falling from heaven and the waters gushing from the flinty rock, giving bountiful supply to all the hosts of Israel and their cattle in the waterless desert. I know that Elijah saw a great miracle on Carmel when the fire fell, and that Elisha saw great signs, even to the raising of the dead. But what did Jeremiah see? There is no outstanding wonder recorded concerning his life as with some of the former prophets. What did he see in response to his close intimacy and constant calling on God?"

There are some things high in the verdict of man that are small in the estimate of God; and there are some things that man despises that are precious to Him who judges perfectly. The cup of cold water given in the name of a disciple may be a very little thing in the eyes of human beings, but it is a gracious act that remains in the memory of the Lord and reaps a rich reward. The falling tears of the woman that was a sinner who wept at the Master's feet might be considered of little value to the worldling, but those tears were so very precious that the Spirit of God immortalized them in the chronicles of sacred Writ. There are many things that may have been considered great and mighty by man, of which the Spirit of God has made no mention.

Listen to the words of the great apostle: "God forbid that I should glory, save in"—what? In the signs and wonders that accompanied his ministry? in his mighty evangelistic ministry, confirmed everywhere with signs following? in his knowledge, wisdom, zeal and faithfulness? No. Paul gloried in something a billion times greater than all these things. "God forbid that I should glory, *save in the cross*"—the greatest and mightiest thing in the past, present and future of this universe.

But those who looked upon the scene at Calvary could not see anything great and mighty in a man receiving a form of death reserved only for the worst of criminals, in being spit upon, derided, mocked, set at naught by all of the great of the earth, forsaken of all and crying in the depths of His agony, "My God, My God, why hast Thou forsaken Me?" But that cross was great and mighty in the concept of God; and in the eyes of His Spirit-enlightened apostle there was nothing to equal this.

As the time for going to the cross drew near, the Master humbled Himself before His disciples in washing their feet. He said, "What I do thou knowest not now; but thou shalt know hereafter." They did not know the depths of that humility that was climaxed at Calvary. But later, through the Spirit, it was given them to know the blessedness of the Son of God humbling

Himself, even to the death of the cross, and that this was indeed great and mighty in the eyes of God. It was also revealed to them the mighty exaltation that followed, so that He was given by the Father a name that is above every name, so that at the name of Jesus every knee shall bow.

It is written, "Let this mind be in you, which was also in Christ Jesus. . . . He humbled Himself." The one who follows Him, denying himself and taking up his cross daily, accepting gladly each day the cross of abject humiliation, will in due time share in the exaltation of the lowly Lamb of Calvary.

Jeremiah said to Baruch, "Seekest thou great things for thyself? seek them not." There may be much of human pride in seeking great things for ourselves. But we are always in the will of God when we call upon Him for great and mighty things that will bring glory to Him.

In the lives of most of us there is much of the humdrum, the daily duties that seem to have no halo on them. But the Master highly esteems our faithfulness in that which is the least. In our eyes faithfulness in little things may not be considered much, but one day our eyes will be open to realize that as we have called upon Him and He has given grace, great and mighty things according to His divine judgment have been wrought in our lives, and great and mighty rewards will be given for the humble tasks that no man highly esteemed.

The Master is watching and He gives to each His word of encouragement, "Be thou faithful unto death, and I will give thee a crown of life."—S. H. F.

### Increasing Evangel Subscriptions

Pastor Jimmie Mayo of Columbus, Ga., (whose picture can be seen on the front page of this Evangel) writes: "I am enclosing a check for the Evangel for our church for the present quarter. Please have them increase this order for the next quarter to 200 each week. I have been wishing that we could see the Evangel subscription list

go over the one hundred thousand mark by the first of the year. We give a free copy of the Evangel each Sunday night to all the people who are in the Assembly for the first time. It is having a good effect. I believe the Evangel is the greatest religious paper on the market today and I should certainly like to see it have the greatest circulation of any paper."

If other assemblies would follow the good example of Brother Mayo, the subscription list would soon be far over 100,000.

### The Judgment Coming to This Evil World

(Continued From Page One)

gels to Sodom; and these angels could with difficulty be induced to enter into Lot's house, or partake of his hospitality: "they said, 'Nay, but *we will abide in the street all night.*'" What a rebuke! How different from the willing acceptance of Abraham's invitation, as expressed in the words, "So do as thou hast said."

There is a great deal involved in the act of partaking of anyone's hospitality. It expresses, when intelligently looked at, full fellowship with him. "I will come in unto him, and sup *with him*, and *he with Me.*" "If ye have judged me to be faithful to the Lord, come into my house and abide." If Paul and Silas had not so judged Lydia, they would not have accepted her invitation. Acts 16:15.

Hence, the angels' word to Lot contains a most unqualified condemnation of his position in Sodom. They would rather abide in the street all night than enter under the roof of one in a wrong position. Indeed, their only object in coming to Sodom seems to have been to deliver Lot, and that, too, because of Abraham; as we read—"And it came to pass, when God destroyed the cities of the plain, that God *remembered Abraham*, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt." This is strongly marked. It was simply for Abraham's sake that Lot was suffered to escape.

The Lord has no sympathy with a worldly mind; and such a mind it was that had led Lot to settle down amid the defilement of that guilty city. Faith never put him there. A spiritual mind never put him there. "His righteous soul" never put him there. It was simple love for this present evil world that led him first to "*choose*," then to "*pitch his tent toward*," and finally to "*sit in the gate of Sodom.*" And, oh, what a portion he chose! Truly, it was a broken cistern which could hold no water, —a broken reed which pierced his hand.

It is a bitter thing to seek, in any wise, to manage for ourselves. We are sure to make the most grievous mistakes. It is infinitely better to allow God to order all our ways for us—to commit them all, in the spirit of a little child, to Him who is so willing and so able to manage for us—to put the pen, as it were, into His blessed hand, and allow Him to sketch out our entire course, according to His own unerring wisdom and infinite love.

No doubt Lot thought he was doing well for himself and his family when he moved to Sodom, but the sequel shows how entirely he erred. And it also sounds in our ears a voice of deepest solemnity—a voice

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telling us to beware how we yield to the incipient workings of a worldly spirit. "Be content with such things as ye have." Why? Is it because you are so well off in the world—because you have all that your poor rambling hearts would seek after?—because there is not so much as a single chink in your circumstances through which a vain desire might make its escape? Is this to be the ground of our contentment? By no means. What then? "For He hath said, 'I will never leave thee nor forsake thee.'" Blessed portion! Had Lot been content therewith, he never would have sought the well-watered plains of Sodom.

And then, if we need any further ground of inducement to the exercise of a contented spirit, truly we have it in this chapter. What did Lot gain in the way of happiness and contentment? Little indeed. The people of Sodom surround his house, and threaten to break into it. He seeks to appease them by a most humiliating proposition, but all in vain. If a man will mingle with the world, for the purpose of self-aggrandizement, he must make up his mind to endure the sad consequences. We cannot profit by the world, and, at the same time, bear effectual testimony against its wickedness. "This one fellow came in to sojourn, and he will needs be a judge." This will never do. The true way to judge is to stand apart, in the moral power of grace, not in the supercilious spirit of Pharisaism. To attempt to reprove the world's ways, while we profit by association with it, is vanity. The world will attach very little weight to such reproof and such testimony. Thus it was, too, with Lot's testimony to his sons-in-law; "he seemed as one that mocked." It is vain to speak of approaching judgment while finding our place, our portion, and our enjoyment in the very scene which is to be judged.

Abraham was in a far better position to speak of judgment, inasmuch as he was entirely outside of the sphere thereof. The tent of the stranger at Mamre was in no danger, though Sodom were in flames. O, that our hearts longed more after the precious fruits of a realized strangership, so that instead of having, like poor Lot, to be dragged by main force out of the world, while casting a lingering look behind, we might, with holy alacrity, bound forward, like a racer, towards the goal.

Lot evidently longed after the scene which he was forced, by angelic power, to abandon; for not only had the angels to lay hold of him, and hasten him away from the impending judgment, but even when exhorted to escape for *his life*, (which was all he could save from the wreck,) and flee to the mountain, he replies, "Oh, not so, my Lord: behold, now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast showed unto me in saving *my life*; and I cannot escape to the mountain, lest some evil take me and I die: behold, now, *this city* is near to flee unto, and it is a little one: oh! let me escape thither, (is it not a little one?) and my soul shall live."

What a picture! He seems like a drowning man, ready to catch even at a floating feather. Though commanded by the angel to flee to the mountain, he refuses, and still fondly clings to the idea of "a little city,"—some little shred of the world. He feared death in the place to which God was mercifully directing him—yea, he feared all man-

**We cannot reach everyone but we can reach someone, and it is for the ones we can reach that we shall have to answer.**

ner of evil, and could only hope for safety in some little city—some spot of his own devising. "Oh! let me escape *thither*, and *my soul shall live*." How sad! There is no casting himself wholly upon God. Alas! he had too long walked at a distance from Him—too long breathed the dense atmosphere of a "city," to be able to appreciate the pure air of the divine presence, or lean on the arm of the Almighty.

His soul seemed completely unhinged. His worldly nest had been abruptly broken up, and he was not quite able to nestle himself, by faith, in the bosom of God. He had not been cultivating communion with the invisible world, and now the visible was passing away from beneath his feet with tremendous rapidity. The "fire and brimstone from heaven" were about to fall upon that in which all his hopes and all his affections were centered. The thief had broken in upon him, and he seems entirely divested of spiritual nerve and self-possession. He is at his wits' end; but the worldly element, being strong in his heart, prevails, and he seeks his only refuge in "a little city." Yet he is not at ease even there, for he leaves it and gets up to the mountain. He does through fear what he would not do at the command of God's messenger.

And then see his end!—His own children make him drunk, and in his drunkenness he becomes the instrument of bringing into existence the Ammonites and the Moabites—the determined enemies of the people of God. What a volume of solemn instruction is here! See here what the world is! see what a fatal thing it is to allow the heart to go out after it! What a commentary is Lot's history upon that brief but comprehensive admonition, "Love not the world"! This world's Sodoms and its Zoars are all alike. There is no security, no peace, no rest, no solid satisfaction for the heart therein. The judgment of God hangs over the whole scene; and He only holds back the sword in long-suffering mercy, not willing that any should perish, but that all should come to repentance.

Let us, then, seek to pursue a path of holy separation from the world. Let us, while standing outside its entire range, be found cherishing the hope of the Master's return. May its well-watered plains have no charms for our hearts. May its honors, its distinctions, and its riches be all surveyed by us in the light of the coming glory of Christ. May we be enabled, like the holy patriarch Abraham, to get up into the presence of the Lord, and, from the elevated ground, look forth upon the scene of widespread ruin and desolation—to see it all,

by faith's anticipative glance, a smoking ruin.

*Such it will be.* "The earth also, and the things that are therein, shall be burned up." All that about which the children of this world are so intensely anxious—after which they are so eagerly grasping—for which they are so fiercely contending—all—all will be burned up. And who can tell how soon? Where is Sodom? Where is Gomorrah? Where are the cities of the plain—those cities which were once all life and stir and bustle? Where are they now? All gone! swept away by the judgment of God! consumed by His fire and brimstone! Well, His judgments now hang over this guilty world. The day is at hand; and while judgments impend, the sweet story of grace is being told out to many an ear. Happy they who hear and believe that story! Happy they who flee to the strong mountain of God's salvation! who take refuge behind the cross of the Son of God, and therein find pardon and peace!

God grant that the reader of these lines may know what it is (with a conscience purged from sin, and his heart's affections purged from the defiling influence of the world) to wait for the Son from heaven.

#### *Divine Guidance*

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant and liable to err, but we have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear not, for I am with thee." We may not always be able to explain to others our convictions and leadings, but the heart is sweetly at rest in the sense of His presence and care. We may not always be conscious of that presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle Spirit guides us with such delicate consideration for our own freedom of thought that we often are unconscious of His touch until we are on the eve of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—*A. B. Simpson.*

#### *The Command of Love*

Abide in me. These words are no law of Moses, demanding from the sinful what they cannot perform. They are the command of love, which is ever only a promise in a different shape. Think of this until all feeling of burden and fear and despair pass away, and the first thought that comes as you hear of abiding in Jesus be one of bright and joyous hope—it is for me, I know I shall enjoy it. You are not under the law with its inexorable *Do*, but under grace, with its blessed *Believe* what Christ will do for you. And if the question be asked, "But surely there is something for us to do?" the answer is, "Our doing and working are but the fruit of Christ's work in us." It is when the soul becomes utterly passive, looking and resting on what Christ is to do, that its energies are stirred to its highest activity.—*Andrew Murray.*

How few speak as in the conscious, immediate presence of God.

# Practicing What We Preach

J. NARVER GORTNER

SOMEbody told me the other day about a preacher who came to this city years ago and preached what people said was a wonderful sermon. His theme was "The Crucified Life." It was based upon the text, "I am crucified with Christ." He told his congregation what the crucified life is. He who lives it lives as Jesus lived; he has that mind in him that was also in Christ Jesus; he does not get offended; if unkind things are said to him, or about him, if he is misunderstood or misrepresented, if he is persecuted, or ill-treated in any way, there is, on his part, no un-Christlike reaction. He recognizes the fact that the Lord was misunderstood and misrepresented, was maligned and persecuted, and it is enough for the servant that he be as his Master, and the disciple as his Lord. The preacher's auditors were visibly impressed.

It so happened that in the congregation were a few who had been failing, in a most conspicuous manner, to shape their lives in harmony with the Christian standard. They thought that some of the folk had been telling the preacher all about them, and that this sermon had been preached for their special benefit. Among them was a man who sometimes did some preaching himself. This man was greatly incensed, and he proceeded to create a scene. He manifested a very bad spirit; he assailed the preacher in no uncertain manner in the presence of a number of people who had tarried for the after service. The bad temper he manifested found a ready response in the heart of the man who had been preaching about the "Crucified Life," and so picking up his brief case, he said he was going to leave, that he would never preach another sermon in this place, that he was ready to wipe the dust from his feet and leave town.

A good sister who had been one of the stand-bys of the assembly and who has ever since been an unmovable monument of righteousness in these parts was hearing all that was being said, and she quietly remarked to the preacher, "You might just as well go." Thinking she had joined the element that had taken sides against him, he proceeded to flare against her. He demanded to know why she had assumed this attitude; he was quite astonished that even she should thus act.

She said quietly, "Brother, you preached a wonderful sermon. What you said was all true, and you said it in a very forcible manner. We were greatly impressed as you were preaching, and some of us felt that you were the man we had all been looking for, and that we needed in this place, and we had begun to thank God that He had sent you here. We felt that better days were now ahead. We had been praying that God would send us a man to preach like that. But, Brother, no preacher can help us by his preaching unless he lives what he preaches. You have the theory; you know *theoretically* what is meant by the 'crucified life,' but *experimentally* you evidently know little or nothing about it. God was just

good enough to give you an opportunity to practice tonight what you had preached to us, and if you had given us an example of what the 'crucified life' means, it is undoubtedly true that a profound impression would have been made, and this day would probably have been the beginning of a long and blessed ministry among us. But you have failed to demonstrate by your conduct the truth you preached with your lips, and so you might just as well pack your grip and go."

And I am informed that he went. That was the last sermon he preached in this city. He was a failure because he did not live what he preached. The ministry of many an able minister has been ineffective, unsuccessful, without fruit, for the reason that he has failed to live what he has preached. Our Lord is called the Word of God. He is so called for the reason that He was the perfect expression of the mind of God to humanity. The words He uttered, the miracles He performed, the attitude He assumed toward the people He came into contact with, the manner in which He dealt with every problem He was called upon to deal with, and the spirit which He manifested as He ministered to men and women in a world of sin, were in every single detail a revelation of God. There was not a false line and not a single blurred page. The spiritually minded people were able to sense the fact that He was indeed what He professed to be—the God Man, God manifest in the flesh. The only people who questioned His conduct were the guilty of earth whose hearts were condemned by His presence among them, and who tried to excuse their own conduct by condemning Him. Even Pilate, after having very carefully examined Him, was compelled to reach an unprejudiced verdict, and to say, "I find no fault in this Man."

Let every one of our ministers remember that each of us is a representative of God; and while I, as a minister of the gospel, cannot be the Word of God in the same sense in which Christ was the Word, it is my duty, and my privilege as well, to so order my conduct that the character of God will be in evidence in my daily walk.

It seems to me that there is a lamentable

lack of the preaching of holiness today. Why is this? Is it because there are so many preachers who are not living holy lives, and they do not want to condemn themselves? And it is to be regretted that in some cases there are those who preach holiness, preach separation from the world, preach that self should be dethroned and that Christ should in all things have the pre-eminence, whose lives do not harmonize with their preaching. They preach the truth with their lips, and then by their conduct they tell the people that what they have preached is not true, or, if true, the standard is so high it is impossible for any person to attain to it. O preacher, let thy lips preach holiness, and let thy heart beat in unison with the message of thy lips, and let thy life be in harmony with thy message!

And you who are not preachers, hear what I say! You, too, if you are Christians, are representatives of God. You profess to be saved, to have passed out of death into life, to have been translated into the kingdom of God's dear Son. Are you ordering your lives in harmony with the written Word and with the living Word? Are you able to say with Paul, "Follow me as I follow Christ"? Or, by your conduct do you give the lie daily, or, occasionally, to your profession? Do you say by the life you live, "I do not believe what the Bible says. It tells me that I should live on a high spiritual plane. I see no necessity for living there. It tells me that I should be separated from the world, but I see no need of such separation, or, if there is a need of it, there is not sufficient grace in God to enable me to live as God has said I ought to live."

If we all, ministers and laymen, would order our conduct aright, and would conduct ourselves at all times, in the house of God and outside of the house of God, like real Christians, men and women who are not Christians would be convinced of all, would be judged of all, and many of them would fall upon their faces and worship God, and report that God is in us of a truth.

I plead for divine order in all of our services, and for divine order in all of our lives. Let us not forget that he who said, "I am crucified with Christ," said also, "I live, yet not I, but Christ liveth in me." Someone said to me recently, "Every one of us must live his own life." That is not so. That is one of the devil's lies. You have no right, if you are a Christian, to live your own life. The only life you have a right to live is the life of Christ. "To me to live is Christ."

Can you say, my fellow Christian,  
That to you to live is Christ,  
That God's grace has always kept you,  
Always has for you sufficed?  
Can you say to others, "Follow  
In the path my steps pursue—  
Christ to please I'm ever seeking  
In the things I say, and do"?

We are here to do the bidding  
Of the Lord of light and life,  
Not to seek to please our fancies,  
In a world of sin and strife;  
God our candles here has lighted  
That we may to others show  
How to live for Christ, the Saviour,  
That they, too, His grace may know.

Which  
is the  
Greater,  
to  
Talk  
or to  
Live?

# SUNDAY SCHOOL LESSON

## Whole Bible Sunday School Course

### The Fiery Furnace

Lesson for October 11. Lesson Text: Daniel 2, 3, 4.

Nebuchadnezzar's world-wide Gentile Empire began with the setting up of an image which was to be universally worshiped by man. The last Gentile Empire will end with another image set up for the same purpose. Rev. 13:14, 15. Deification of man, which was characteristic of Babylon, is an increasingly apparent modern trend which will finally wind up in Anti-Christ who, during the Tribulation, will demand universal worship. 2 Thess. 2.

The three Hebrew young men, who refused to cast to the winds their convictions and loyalty to God, are typical of the Jewish remnant of the Tribulation who will remain true to God, refusing to worship the Anti-Christ. They beautifully illustrate what ought to be the attitude of every child of God toward the temptations, trials, and ordeals of this present day, and their preservation in the fire and deliverance from the fire is a guarantee of God's faithfulness to His children in the days that are ahead.

#### I. THE TEST. Dan. 3:1-7.

Nebuchadnezzar commanded that all men everywhere, at a given signal, bow down and worship the golden image of himself which had been erected in the plain of Dura. All who refused were to be cast into a burning fiery furnace. The Jews were expressly forbidden by the Law to bow down to images. Exod. 20:3-5. What were the three Hebrew young men to do? Let us consider—

*Excuses they might have made.* (1) "It is useless to resist." When face to face with tests which seem to threaten existence, some Christians say, "We must live." Not so! There is no special necessity for living. Far better die for Christ than violate your conscience!

(2) "We are in a strange land." A familiar present day excuse! "When in Rome, do as the Romans. At home, of course, we wouldn't do it." Never! God is everywhere! What is wrong at home is wrong in New York or San Francisco!

(3) "We have responsible positions." Thus they might have detached their religion from their secular life as many do today. Religious principles are often shelved during office hours. Yet the office is the very place to apply them!

(4) "We must not throw away our chances." These young men were prospering. To refuse to worship the image would be to jeopardize their prosperity. Many a good Christian has succumbed to the lure and peril of prosperity. "But what shall it profit a man?" Mark 8:36.

(5) "We are bound by politics." These young men had the favor of the king's party. Party loyalty or loyalty to God, which shall it be? Even Pentecostal Christians sometimes compromise their convictions for the sake of political security.

(6) "We are not being asked to deny God." Though they might pay outward homage they need not do so inwardly. This subtle reasoning may lead many to worship Anti-Christ. To deny God in action is to deny God completely. Inward attitude, no matter how noble, will not make up for inconsistent conduct.

(7) "Everybody else is doing it." And here, perhaps, we have the greatest cause of spiritual declension and defeat. There are times when it is foolish to be different. There are also times when to be different is to be Christ-like and to be like the crowd is fatal. Rom. 12:1, 2.

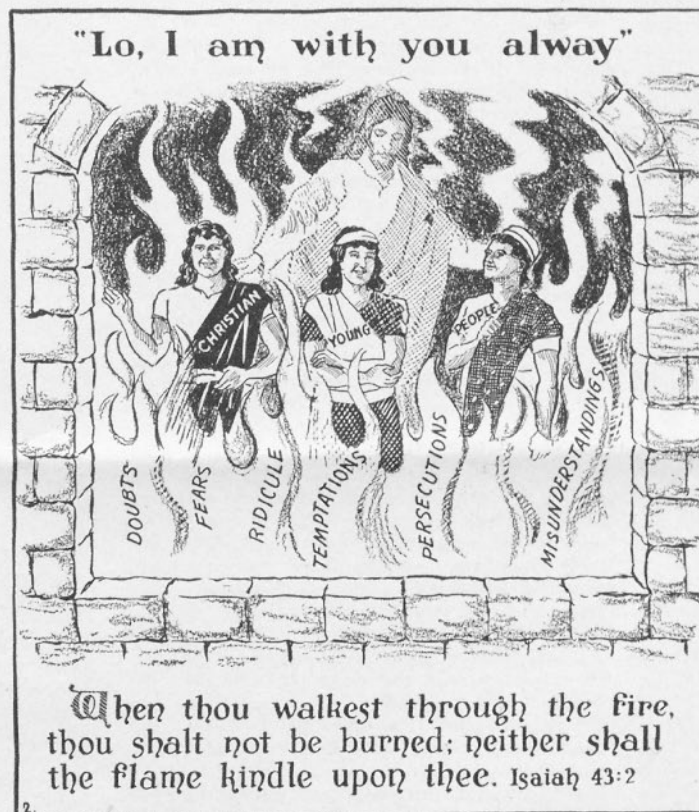
(8) "Just this once but never again." But one act of wrong-doing leads to another. A single misstep can sometimes spoil a life-time. Think of Eve and Esau!

(9) "We can do more good by living." Shall we do evil that good may come? A consecrated death can be a thousand times more influential for God than an unconsecrated life.

(10) "This is more than can be expected of us." Many people say this in the face of trial and temptation today. The Word says, "God is faithful who will not suffer you to be tempted above that ye are able"—"My grace is sufficient for thee." 1 Cor. 10:13; 2 Cor. 12:9.

#### II. THE TESTIMONY. Dan. 3:8-18.

The refusal of the three young Hebrews was



and doth deliver: in whom we trust that He will deliver." 2 Cor. 2:8-10.

4. *Unreserved consecration.* "But if not . . . we will not worship the golden image." The loyalty of these young men to their God did not hinge upon His delivering them from the furnace. They would obey God at all costs, whether He delivered them or not. Often those who are tried will say, "I will go through if—" To say this is to come short of true discipleship. Jesus said, "He that taketh not his cross, and followeth after Me, is not worthy of Me." Unreserved abandonment to Christ is the secret of peace and victory.

#### III. THE TRIUMPH. Dan. 3:19-30.

"Then was Nebuchadnezzar full of fury . . . then these men were bound . . . and were cast into the burning fiery furnace." This may have looked like defeat. But was it? In their experience they found—

1. *A new sense of freedom.* What do we mean by this? Why, these men found that they could walk in the fire without being harmed. More than this the very fire loosed them from their bonds. What can we learn from all this?

God's people will get into the fire; the furnaces men kindle—open persecution, oppression, and slander; the furnaces Satan kindles—temptation, accusations, doubts; and the furnace God Himself kindles—bereavement, temporal losses and sufferings.

And what do God's people lose in these fires? Nothing that is of any spiritual value! They lose spiritual bondage. For many Christians never know the fullness of the liberty of the Spirit until they get into the fire. They lose their fear of man. For when we are pressed into a corner, we often exercise faith which heretofore was inactive.

2. *A new fellowship with God.* When the king looked into the furnace he found four men there! And the form of the fourth was "like the Son of God." Christ has not promised that we shall not have our lot of troubles and trials. He has promised to be with us in trouble. And it is then that fellowship with Him is most blessed and most appreciated! See Matt. 28:20; Psa. 91:15; 34:7; 46:1-3.

3. *A new power of influence.* What effect did the bold stand and the miraculous preservation of these men have? It influenced a whole city, an Empire, and the king himself! People today may not be impressed by our doctrine, but the world does take notice of

a life that manifests supernatural grace and supernatural power!

4. *A new promotion in office.* "Then the king promoted Shadrach, Meshach, and Abednego." Every victory over temptation, every act of loyalty in time of testing leads to promotion in God's kingdom. We are not living for this life alone! We are being prepared for places of responsibility in eternity! Not that we wish to overcome here in order to rank high in eternity. Rather, we wish to overcome because He loves us and we love Him—and having overcome because of that motive we shall receive eternal reward!—J. Bashford Bishop.

#### A PRAYER

Love divine, all love excelling,  
Joy of heaven, to earth come down;  
Fix in us Thy humble dwelling  
All Thy faithful mercies crown.

Jesus, Thou art all compassion!  
Pure, unbounded love Thou art!  
Visit us with Thy salvation;  
Enter every trembling heart.

—Augustus Toplady

reported to the king who became enraged and called them before him, offering them a second chance to pay homage to his image. Their answer to the king revealed—

1. *Unflinching courage.* "We are not careful to answer thee in this matter." Nothing hesitant or vacillating about these boys! There was no doubt in their minds about the right course of action, no foolish attempt to find an excuse to justify them in doing the wrong thing. "Dare to be a Daniel; Dare to stand alone; Dare to have a purpose firm; Dare to make it known!"

2. *Faith in the power of God.* "Our God whom we serve is able to deliver us." The stress of circumstances did not make these lads forget the strength of God. When tests come, instead of dwelling so much on our human weakness, let us depend upon God's mighty grace and power! He is able! Eph. 3:20, 21; Phil. 4:19; Isa. 43:1-3.

3. *Assurance of deliverance.* "And he will deliver us." These boys not only believed that God could, but that God would. Faith in God's ability is one thing; but it is not enough. Even Satan believes that much! It is faith in God's willingness that takes us through! "We . . . trust . . . in God which raiseth the dead . . . delivered us . . ."

# THE REGIONS BEYOND

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

## Six Months in Santo Domingo

T. Burt Evans  
Furlough, Central America

Last November, at the request of the Missions Department and in response to an urgent plea for missionary help, I went, to the island of Santo Domingo to join Lawrence Perrault, who was laboring in the Dominican Republic.

It is surprising to many people to learn that Santo Domingo is the largest island in the Caribbean, larger than Cuba, and that it has a population possibly of six million. In the Dominican Republic, which occupies the eastern two thirds of the island, there is a fine, self-supporting work.

We have been blessed in many of the Latin-American fields in that it has been possible to establish the church on indigenous principles. The missionary has his hands full, evangelizing, organizing, encouraging and building up; but the natives carry on the work and they themselves take the gospel to their own people. Thus in Santo Domingo it was the privilege of Brother Perrault and I to labor hand in hand getting the work organized on this basis, and so today, while there is no missionary on the field, we believe the church will continue to move forward.

### No Play in Religion

They have there a standard which is high. They love the Lord with all their hearts, and to them religion is not a matter of play. If a Christian gets out of line, does something out of order, causes some disturbances, or fails to live the life, they have a method of discipline. First of all the pastor may have a talk with him. If that does not do the work, then he is called before the board and asked to give an account of himself. If they are

not satisfied, the Christian is placed under discipline—possibly for three months, six months, or even in some cases a year. It means that he cannot testify in any of the meetings, for he is not worthy to do so; nor can such a one partake of the communion. It means also that he must attend all the services as far as possible, in order to assure them that he is not peeved or sour and that he is on the right side of the road. At the end of the time, if he has measured up, it is publicly announced that his discipline has ended and that he is back in fellowship with the church.

At times possibly they are more strict than the missionaries would be, but we do not discourage them in this, feeling it shows that there is no play in them and that they sincerely want God's best for His own work.

### Haiti's Need

While in Santo Domingo, Brother Perrault and I made a trip to the republic of Haiti which comprises the western portion of the island. It has a population of around three million French and dialect-specking negroes. Several years ago a missionary couple from another organization went to this republic, and it is stated that during three years had approximately 15,000 converts—only two missionaries, with no trained workers! It was a phenomenal work of God. Persecution developed, the missionaries were expelled from the country and the doors of the churches ordered to be closed.

I know from first-hand observation that there are several thousand of Pentecostal Christians in Haiti as "sheep without a shepherd," praying for missionary leaders to come

to them. It presents one of the greatest fields of opportunity, for the people are very responsive to the gospel; but there are obstacles in the way of our entry to the country for missionary work, and it will take the prayers of the saints and the power of God to win the victory. This is a gigantic need that we in the United States should take on our hearts. God can open the door into that country and gather up those Christians, thousands of them, who are praying in the far corners of Haiti that God will send them missionaries.

### STAND BY, CONTRIBUTORS!

A number of our missionaries have expressed deep concern over the fact that they are unable to keep in direct touch with contributors and send regular acknowledgments of offerings as formerly. Ordinary mail, if it gets through at all, is very much delayed, and the high cost of air mail makes its use prohibitive except in cases of necessity.

We have made mention of this on several occasions but would like to emphasize to contributors once again that whether or not acknowledgment is received from the missionaries, you may be assured the funds are getting through, either by air mail or by cable. In the latter event it may be a matter of months before the missionaries receive advice as to the names of individual donors since such information could not possibly be included in the cable. As an instance of this, V. G. Plymire, of Northwest China, tells us that since September, 1941 (a year ago), they have received only one list of donors, that sent by us in April, though cabled funds have reached them regularly. He further suggests that whereas letters from the homeland have been eight months on the way to them friends can hardly expect a reply in less than sixteen months!

We urge contributors to be patient through these trying days and to stand by with your loyal support—if possible adding a little extra since in many cases the need is greater at this time due to extremely high living costs. The Missions Department will endeavor as far as possible to co-operate with you and with our missionaries in passing on through the Evangel news that reaches us by air mail.

### CARRYING ON IN LEBANON, SYRIA

Since Yumna Malick has been unable to get back to Syria due to war conditions, the work formerly under her charge in Schweifat, Lebanon is being carried on by her sister, Clara Ivanoff, who from time to time sends a good report of its progress. In a recent letter Mrs. Ivanoff says, "Since the cloud of war descended on us there have been some encouraging features in the work. We can say that a spiritual revival is growing among the 250 students of our school as well as at the different mission stations. We have not seen before in our missionary work such readiness to hear the gospel as at the present time. The only difficulty seems that the laborers are few."

"In one of our neighboring villages a rich Maronite family (similar to Catholic) who at the beginning strongly opposed our meetings



Children carrying water in Haiti



and the reading of the Scriptures now attend regularly, and their son stood for the truth, witnessing that he is saved through the blood of Jesus.

"Another woman who had been obstinate, and very proud of her belief, came to us after one of the meetings with tears in her eyes and money in hand to buy a Bible. Others also have proclaimed that they were saved in answer to prayer. These encouragements enable us to thank God and go forward with renewed faith and hope. Pray that the Lord will help us to take the gospel message to villages farther distant where there is no evangelical work."

### THINGS YOU WANT TO KNOW

John F. Hall

Furlough French West Africa

#### Can you get cow's milk out there?

The Filani people are the cowboys of Mossi Land. The cattle are great long-horned species with a hump like the Brahmin cow. They average around a pint to a milking. When the natives were told that we had milked a twelve-quart bucket full from one cow in a single milking, they thought that was a terrible lie from a white man!

#### Boil All Milk

The Filani women do the milking. We buy milk from them, and it must be well strained and boiled for reasons best not written here! The pan of hot milk is then set in another containing cold water with a wet cloth draped over it.

Some folk are not aware that it is possible to make butter from the cream of boiled milk, but since this is the case we do our "churning" by putting the cream in a mason jar and giving it to a native to shake. During the rainy season we are able to buy up butter patties from the Filani women. These are boiled, strained and bottled for cooking purposes throughout the long dry season when butter is scarce.

#### Soap from Butter

The Filani women also make soap from butter. They obtain lye by pouring water through the ashes of certain woods or corn-stalks. The soap is made into small balls about the size of tennis balls. We use it for washing dishes as well as laundering some kinds of clothing.

#### The Kaya Milkman

in the picture has tin pails instead of the usual gourds because these were furnished by the missionaries in an endeavor to have cleaner milk. He carries a spear which serves both as walking stick and protection against wild animals on his daily journey from the corral to the mission.

### COME TO CHURCH!

A missionary magazine gives the following sample call by a Christian drummer in the African jungle:

"It is Sunday! It is Sunday! Get awake! Don't sit down! Come to this good thing which won't come to you unless you come to it. Come to the meeting, everybody. Come, come all. Don't sit in your town today. The words of God have arrived. Come get them. No one else can get it for you. You must come! Sunday! Sunday!"



# Proving God in Ivory Coast

During the past two years our Ivory Coast missionaries have known the meaning of hardship and have felt keenly the effects of war time. For as long as six months at a stretch they have been cut off from all mail communication with the homeland except by cable. But through it all, the keynote of a letter just received from Mrs. Murray Brown is "praise." Trials which they have encountered in recent months have served only as occasions to prove again and again God's faithfulness as Healer, Provider, Protector, and Victor in every circumstance.

"The Lord has continued to bless us here," she writes, "and our hearts are grateful as we see His work move forward from victory to victory. These are days of real opportunity in spite of the difficulties under which we labor at times. The native Christians have been stirred as never before to look for the soon return of Jesus and consequently are in a state of hunger for spiritual things.

"Early in the year we had a convention for the native Christians, and although the attendance was not as great as anticipated, it was a time of real refreshing. Three received the Baptism in the Spirit and a number were re-filled. The results of the convention were far reaching and can still be seen today.

#### Faith Tested

"Just before the convention my husband suffered an injury to his left eye when a small sliver of steel settled in the iris and could not be dislodged in any way. It caused intense suffering. We were confident that God would undertake, but after he had suffered for twenty days, during which time the steel particle became covered with a white film, our faith began to weaken and we began to make preparations for him to visit an eye specialist in Ouagadougou. Feeling unfit to ride a bicycle, he planned to wait for a truck which occasionally passes through here on its way to Ouagadougou. After we had retired that evening the pain became more intense than at any time previously. Sleep was impossible. Our hearts were heavy and we felt we had failed God by our plans to seek help 'in Egypt.' After we had prayed much, the pain decreased and sleep came as a welcome guest.

"During the night we awakened suddenly to see the lights of the truck as it was passing—there might not be another in two weeks! Our faith began to rise and we felt the confidence that God wanted to do the work for us.

#### The Great Physician

"The next morning was a busy one as the native convention was in progress, and it was not until noon that Brother Brown suddenly realized his eye had not bothered him at all—in fact he had forgotten the steel was there. For days while teaching he had worn colored glasses to soften the glare, but that morning he had found them bothersome! Upon examining the eye I could see a fresh scar BUT THE STEEL WAS GONE! The sliver was discovered on the bridge of his nose and easily flicked away. Hallelujah! The Lord had mercifully delivered. At the time of this writing, four months later, we are happy to report that even the scar has disappeared. The Great Physician never fails!

#### A Food Problem

"We want to praise God, too, for His help in another line. During the past four months four garden plantings were devoured by grasshoppers, bush animals and birds. We had no canned vegetables and few dried ones with

the exception of dry beans and peanuts. Because of the drought last year our three wells went dry, making it difficult to obtain sufficient water for the house, to say nothing about our fruit trees. We were faced with a real food problem—no garden, no store of supplies, and no fruit except dried guavas for juice and a few lemons. With wells dry, we could not plant again. Finally our little girl would sit in her high chair, look at the beans and dried spinach, and cry, refusing to eat. We became almost desperate in prayer, and God undertook. He did not give us different food, BUT he gave us all an appetite for what we had, and Elaine began to gain weight as she should. Hallelujah! The Lord is able.

"Now the rains have begun, and in about ten days we shall have fresh vegetables—after four months of trial. At present we are enjoying greens from the bush and wild fruits which the natives bring us regularly. Brother Kitch has helped us with canning equipment, so that now we will have a means of preserving foods. Certainly it is true that God makes a way when there is no way.

#### Another Note of Praise

"Last year my husband had three attacks of fever, recurring at intervals of six weeks, which began to drain his strength. After the last attack we determined to claim complete healing, feeling it was nothing but a trick of the enemy to hinder his work for God. At this writing our hearts are deeply grateful to God for answered prayer. Not once has fever taken hold upon Brother Brown for over six months. We both have more physical strength than during our first year in Africa—surely it is nothing but God's help.

#### Divine Protection

"Two weeks ago we realized afresh that God protects His own. Elaine in her play had been running all over the house barefoot. At noon I went to the windows where we put our foods, wrapped in wet cloths and set in pans of water, in order to preserve them from meal to meal. While doing this I ALMOST STEPPED ON a half-grown spitting cobra. Less than thirty minutes before this our little girl had been running on that very verandah. She had been protected and so had I. It took but a short time for three natives, my husband and myself to beat it to death with long sticks.

"Last week we had a severe electrical storm in Yako. Because of our shortage of water Brother Brown rushed out as the rain began and quickly arranged different vessels to catch the water. Suddenly he was blinded with a dazzling flash of light and his shoulders and neck muscles became numb. Then there was such a loud peal of thunder that all in the house trembled. That same night various natives lost their homes and suffered severe burns as a result of the lightning—but we praised the Lord for divine protection.

#### God Is Providing

"Many times as we look at our little one's clothing and realize how she has been provided with all necessities, we are melted to tears. Various missionaries have helped with their children's outgrown clothing until she has needed nothing. Good shoes (though used) have meant much out here where guinea worm, hook worm and such are plentiful. And she even has a teddy bear and rocking chair, which delight her heart every day. Even though it is impossible to buy things for her, God is providing. We can never express the praise that fills our hearts."

# The PASSING and the PERMANENT

## NO RACE HATRED

Victor Gollanez writes: "As a human being, I will not be beaten in the fortress of my humanity by Hitler: I refuse to hate him. And as the Jews are the special object of his hatred, as a Jew I doubly refuse."

## OVERCOMING WRONG IDEALS

The United States Chamber of Commerce and the American Association of School Administrators announce a campaign to encourage the religious and moral training of youth. They feel that "there has been too little appreciation that an intelligent belief in God is the greatest obstacle that dictatorship has to overcome."

## "THE KINGDOM OF HELL"

After the Salvation Army headquarters had been burnt out in the blitz on London, the only thing found intact was a notice on its doors (slightly altering a Scripture) which had been posted the week before: "Repent, for the Kingdom of Hell is at hand." How true it seems! The Kingdom of Hell, ruled over by the Man of Sin, seems about to become a reality. We find consolation in the fact that his kingdom will be short-lived. It shall speedily be replaced by the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

## MODERN TRENDS

The *Christian Victory Magazine* reports that the Northfield Conference, founded by Moody, had among its speakers Dr. Sperry, president of the Unitarian Divinity School at Harvard. Unitarianism is not the simple non-belief of a man of the world—it is a studied creed which denies, with deliberate and propagandist emphasis, the Godhead of Christ, and so is an open enemy of the Christian Faith. The comment of *Christian Victory* is simple: "D. L. Moody would sit up in his grave if he knew what turn for the worse Northfield has taken."

## APOSTASY

A circular just issued by the Confessional Church in Germany quotes from a volume now taught to children: "Our nation grew out of the flaming excitement of the Northern blood, ever and anon returning to lead his people to battle against the teachings of Sinai and of Nazareth. For these teachings are a deadly poison for our blood. The heathen is one who remained faithful to himself and to his type, whose blood flowed pure in his veins; and this pure blood cannot endure to go through the world with the Sinai eyes of hatred, nor with the weak knees of Nazareth."

## WHERE DO WAGE INCREASES GO?

When wages are raised, very little of the increase goes to God. Most of it goes to pleasures and luxuries.

From 1932 to 1937 there was a net increase in income of \$30,000,000,000 in the U.S.A. During the same period jewelry sales increased 24%, tobacco sales increased 43%, whiskey sales increased 101%, automobile sales increased 118%, radio sales increased 220%, steel sales increased 225% and beer sales increased 602%.

In the same time, giving to churches decreased 19%, giving to benevolent and missionary works decreased 28%, and giving to hospitals and schools decreased 22%. The American people gave more to God's work and to charitable causes during "hard times" than during "good times"!

Can we complain, then, when God allows war to come and deprive us of some of our luxuries, and to unsettle our selfish way of life? If the American people would begin to put God first in their lives, and repent of their sin, God would intervene sooner on our nation's behalf.

## WANTED: A SMILING CHRIST

According to *Time*, the "Happy Cemetery" of Los Angeles, Forest Lawn Memorial Park, contains no representation of Christ. The cemetery's manager is hunting a marble Christ "who really smiles." His search took him to Italy where he inspected 998 statues of Christ, but none of them smiled, and he is impatient with portrayals of Christ as "a suffering being, of joyless visage."

Men need a suffering Christ, but of this unregenerate men are ignorant. Well did Isaiah say of Him, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him."

## THE MEANING OF WAR

News of bombings in Europe is so common that we fail to realize how many tragedies are caused by a single air raid. If we could see detailed lists of casualties in some raids our hearts would be stirred to greater compassion and heartfelt intercession. Consider the following "In Memoriam" notice from the *Glasgow Evening Times* of March 14, 1942:

"ROCKS.—In loving memory of my dear mother, Annie Rocks, aged 54; also my brothers, James Rocks, aged 32; Patrick, aged 28; Francis, aged 21; John, aged 19; Joseph, aged 17; Thomas, aged 13; and my sister, Theresa, aged 25; also my grannie, Mary Boyle, aged 84; my sister-in-law, Bessie Carruth, aged 28; and her five children—Patrick, aged 5; James, aged 4; Margaret, aged 3; Ann, aged 2; Thomas, 5 months; all killed through enemy action 14th March, 1941."

## THE MISSIONARY CRISIS

A leading missionary publication states: "The World Missionary Statistics divide the world into 95 areas, 40 of which are either overrun by the enemy or definitely in the war zone. The major part, 22, have ceased to function, and the remainder, 18, are greatly disturbed. This means that altogether 16,000 missionaries are affected, out of 28,000 in the whole field, or 57 per cent. Half of these have had to leave their work or have been interned. The extent of the catastrophe is only very inadequately represented when we say that 42 per cent of the area of the mission field, and 57 per cent of the missionaries, are now involved in the world-wide struggle." (Brazil has entered the war since the above statement was made.)

Surely prayer for world missions was never more urgently needed than today. It is time for God's people everywhere to "weep between the porch and the altar," and to cry, "Spare thy people, O Lord." Joel 2:17.

## FROM OCCUPIED CHINA

The American Bible Society have kindly sent us a word received from Mr. Willy Rudolph in North China. He states that the work of distribution of the Scriptures has been greatly hindered by the war although 400,000 copies have passed through the Peking office during the past year. He remarks: "With regard to the future of the work of printing and distribution of the Scriptures, the hope seems to lie in a spiritual awakening in the Chinese Christian Church. Circumstances have deprived the Church of foreign financial help as well as of foreign leadership. Shall we not believe that God in his grace will make the Chinese Christians rise to the occasion and fulfill the hopes we have for them? If they do, the work of the Bible Society will gain and not suffer through the changes which are bound to take place.

"May I ask that a word be sent to *Pentecostal Evangel*, Springfield, Missouri, to the effect that I and my family as well as other Norwegian missionaries are well. Certain friends of ours will be reached that way better than any other."

## THE BOMBING OF DARWIN

Behind the bombing of Port Darwin is, no doubt, God's hand of judgment. Writing in *King's Business*, F. W. G. Hall of Melbourne states that the town of Darwin has had a name of moral corruption second to none in Australia, with a drink bill possibly greater per capita than any other place on earth. The town is "a sink of iniquity," and just as the wickedness of Sodom and Gomorrah cried unto heaven, it seemed inevitable that Darwin likewise should suffer the wrath of God. The town was named after the well-known naturalist who was so largely responsible for the theory of evolution. The fact that the churches largely embraced Darwin's teaching and ceased to preach old-time repentance for sin has had much to do with Port Darwin's iniquitous state.

## THE VOLCANO UNDER HUMANITY

That wickedness smolders beneath the veneer of civilization was the belief of Sir James Frazer, who recently died in Cambridge, England, at 87. According to *Time*, Frazer "helped destroy the illusion that man is a rational creature." He said of his own books that they contained "a melancholy record of human error and folly," and that "he was sure of the permanent existence of . . . a solid layer of savagery beneath the surface of society. . . . We move on a thin crust which may at any moment be rent by the subterranean forces slumbering below. From time to time a hollow murmur underground or a sudden spurt of flame into the air tells of what is going on beneath our feet." A solemnizing, modern sidelight on the first chapter of Romans and the desperate need of this world for the return of its rightful King!

## A CITY ON FIRE

A missionary writes in the *Alliance Weekly*: "About 9:30 a. m. Japanese airplanes were over Changteh. Immediately they began to drop bombs around us, the majority of which were incendiary. They boomed and roared over us for one hour and twenty minutes; it seemed like an eternity. As we crouched there under our flimsy covering, with nerves keyed up to the breaking point, we could hear that most terrible of all sounds, the hiss and sickening thud of falling bombs. The planes would circle and circle around, coming every ten minutes directly over us. I cannot describe the awful feeling we had as we heard the planes coming our way. That ominous roar would come nearer and still nearer, and then it would be right above us, followed by that terrific hissing of bombs hurtling down through space. It seemed to us that every one was coming directly our way. I would mutter grimly through clenched teeth, 'Here it comes.' We would plug our ears and open our mouths. Nearer and nearer the bombs rushed, and instinctively we crouched lower, with every nerve and muscle tense. The suspense and strain were almost unbearable. Then would come one deafening crash after another; our house rocked as if it would collapse. The wire screen frames in the windows were blasted out of their sockets and hurled across the rooms. Bricks, mortar, wood, tiles, and clouds of dust came flying through windows and doors. Our lungs became filled with dust. Well, what did that matter? Were we not still alive? We would breathe sighs of relief as we heard the planes roar past, but they came again and again until we thought they would never leave. Many have gone crazy during such times of nervous strain. Thank God, He sustained us, and also saved us from a direct hit even though scores of bombs rained all around us."

We do well to ponder, in a concrete example, what it means when the Most High sends fire on cities; and the agony of godly missionaries warns us to seek to escape the coming day of terror. "Woe unto you that desire the day of the Lord! wherefore would ye have the day of the Lord? it is darkness, and not light. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18.

A SAILOR'S APPEAL

"Since many people of the world are giving magazines for service men, and cigarettes and tobacco are being sent to them, the people who love God might also flood the recreational halls and ships' libraries with God's Word. Ask the good Pentecostal people to send the men they know in the service old books and good literature."—Russell Obenchain, Ph. M. 3C, Div. H, U. S. S. *Wasp*.



The Home Missions Department, under Brother Fred Vogler, is supplying hundreds of thousands of copies of REVEILLE to help meet this need. In addition, hundreds of copies of the CHRIST'S AMBASSADORS HERALD are being sent to Chaplains each month, and the Chaplains place these in reading rooms, post libraries, etc. where the service men can read them.

If you would like to help support this needy work, send an offering to the Home Missions Department, 336 W. Pacific St., Springfield, Missouri, and mark it "For Servicemen's Fund." The more funds received, the more literature can be supplied for servicemen.

SOUTHEASTERN BIBLE INSTITUTE

After operating for the past two years as the Beulah Heights Southeastern Bible Institute in Atlanta, Ga. it was decided at the recent District Council that the school would return to its old name of the Southeastern Bible Institute and would open for its eighth year of service on September 28. The school will be located in the Assembly of God Tabernacle, 301 Capitol Ave., Atlanta, Ga. Those desiring to work part time to help pay their way should have no trouble finding employment, for

the school is located near the center of the business district of the largest city in the Southeast.

Miss Helen Stewart and Miss Myrtle Eason will be retained on the faculty with other fully accredited Assembly of God teachers. The Board of Directors will be the District Superintendents of the Southeastern States. At the present time E. W. Bethany, Ralph Byrd, and Jimmie Mayo are serving as the special appointed committee to work out all details and make arrangements for the opening of the school year.

All charges for the school year has been set at \$160.00 if paid in advance. Those desiring further information should write the Southeastern Bible Institute, 301 Capitol Ave., Atlanta, Georgia.

MODERNIST ADMISSION

The Editor of *The Christian Century*, America's leading organ of Modernism, says: "The Churches of modern Protestantism are running on the momentum of their fathers' faith, or their grandfathers', rather than generating their own power by a great faith of their own. The modern Church is losing its grip upon those verities of the Christian faith which sustain and nourish deeply rooted convictions." The consequences are fraught with world-ruin. The Warden of Sing Sing Prison, Mr. L. E. Lawes, says: "Criminals springing from our schools and colleges are more brazen, more vicious and more desperate than ever before in the history of any civilized community."

Seven Sunday School Conferences  
in Illinois District

Freeport	October 13-14
Peoria	October 14-15
Quincy	October 17-18
Springfield	October 20-21
Mattoon	October 22-23
Ava	October 27-28
Wood River	October 29-30

THIRTY PIECES OF SILVER

It may not be for silver, it may not be for gold; But still by tens of thousands the Prince of Life is sold.

Sold for a godless friendship; sold for a selfish aim; Sold for a fleeting trifle; sold for an empty name; Sold in the mart of science; sold in the seat of power;

Sold in the shrine of fortune; sold in pleasure's bower;

Sold where the awful bargain none but God's eye can see:

Ponder, my soul, the question, "Shall He be sold by thee?"

Sold! Alas, what a moment! Stifled is conscience' voice—

Sold! And a weeping angel records the fatal choice. Sold! but the price accepted to a living coal shall turn,

With the pangs of a late repentance deep in the soul to burn.

BEREAN BIBLE INSTITUTE

The Berean Bible Institute is reopening its doors this fall at 2084 Logan Ave., San Diego, California. Full particulars of this institute can be obtained from the Principal, J. Luther Davis, at the above address.

REPORTS from the REAPERS

JACKSONVILLE, ILL.—We have just closed a 4-week revival in which several were saved. The church and young people were greatly encouraged in the Lord by the ministry of the Victory Gospel Trio.—Warren A. Gardner, Pastor.

ARP, TEXAS—We have just closed a 2-week revival with Evangelist and Mrs. J. H. Sartor of Lindale. The evangelist's straightforward, uncompromising preaching proved a blessing to the church. Several were reclaimed and refilled with the Spirit. We were awakened to the need of a daily consecration, to be ready for the Rapture.—M. L. Fauss, Pastor.

CHARLESTON, MO.—God has given us a glorious revival. Due to unforeseen circumstances, our evangelists could not come, so we, together with Sister Chapman and the church, carried on. Sixteen were saved, 13 received the Holy Ghost Baptism, and 14 joined the church. Our Sunday School broke its former record. We are now working on our new church building.—Louise Copeland, Pastor.

ACKERLY, TEXAS—A ten-day meeting was held here by Evangelist W. T. Hester of Slaton, in which 5 were saved, 2 filled with the Holy Ghost, and the church greatly helped. Then August 9 to 23 we had another revival with Evangelist A. W. Harris of Brownfield. Some few souls were reclaimed, and several are to follow the Lord in water baptism soon. People from outside the church are stirred.—M. A. Curtis, Pastor.

SPRINGDALE, ARK.—Evangelist Thelma Nickel and coworker, Mary Scott, Box 1303, Tulsa, Okla., recently conducted a successful revival here. Fifteen prayed through to salvation, 6 received the Holy Ghost Baptism, 5 were baptized in water, and some were healed. Sister Nickel takes a stand against worldliness, Sister Scott sings specials and plays the accordion.—Mrs. Roy Murrell, Secretary, 712 N. Virginia St.

CONNERSVILLE, OKLA.—We have just closed a 19-day revival. Anna Pinkston was with us for two weeks and my brother, Raymond Jolliff, conducted the meetings the last five days. The messages were all deep and soul-stirring. Sister Pinkston did the church a lot of good. My brother is leaving for the Army. We are praying God to make him a blessing to the boys.—Austin Jolliff, Pastor.

MALDEN, MO.—Clem Pankey and Louis Smith were with us in a 4-week revival, and the Lord surely met us in a gracious way. Great interest was shown in every service. One family, in which three were saved, walked 3 1/2 miles every night in order to be in the services. Some 22 knelt at the altar for salvation. Our Junior Sunshine class was built up considerably. Their many songs and lessons were inspiring. We closed with a good baptismal service and a greater desire to press forward to victory in the Lord.—C. E. Mauldin, Pastor.

MAZIE, OKLA.—We have enjoyed a one-week revival out in the farm district. God wonderfully blessed. We shall never know all the good that was done until the dear Lord hands out the rewards. Sister Turley, from Turley, Okla., came as a missionary, with Brother Turley assisting nights. Four were saved, and there were lots of others seeking. Several prayed through to victory. Six were baptized in water. The last night I believe every unsaved one present held up his hand for prayer.—Mrs. U. G. Marshall.

LAKE ARIEL, PA.—A successful 3-week revival has been conducted here by Evangelist C. Stanley Cooke. The Lord blessed from the beginning, and large numbers came out to hear the Word of God. There were 6 baptized in the Holy Spirit, and several came to Christ. Our young people have made new consecrations to God, and the church has been revived. Labor Day we baptized 14 in water. The blessing of God rested upon the service.—Thomas Twiss, Pastor, First Pentecostal Church.

MT. HOPE, W. VA.—A glorious sectional camp meeting has just closed at Mt. Hope Gospel Park, with R. L. Bartlett as special speaker. The Lord wonderfully blessed from the first service and a spirit of unity continued throughout the ten days of camp. Brother Bartlett brought soul-stirring messages under the anointing of the Holy Ghost, which were received with gladness. There was deep conviction and several were saved and baptized in the Holy Ghost. Some remarkable healings were witnessed. God is still blessing in the assembly, and pouring out His Spirit, and the saints are all encouraged to go on with the Lord.—W. P. Broyles, Camp Chairman.

PINE BLUFF, ARK.—We came here to conduct a revival, April 1, 1940. On May 1 we accepted the call to pastor this fine congregation.

Shortly after accepting the pastorate, we launched a building program to construct a new church building. August 1, 1940, ground was broken and the new church building was begun. July 19, 1942, the church was dedicated, E. J. Bruton bringing the dedicatory message at the afternoon service. District Superintendent David Burris spoke in the morning. It was a day of rich blessing, and it seemed that God's very presence hovered over and round about us during the entire day.

We now have a 52x84 ft. building with full basement, containing 26 class rooms and assembly rooms for various departments. Our auditorium has a seating capacity of 500. We have purchased beautiful oak pews, altar and pulpit furniture, costing \$2,200.00. The auditorium is lighted with fluorescent lights and we have installed air conditioning. The building represents an investment of \$16,000.00.

During the building program the spiritual tide of the church has come up, the Sunday School has had a marked increase, and a large Christ's Ambassadors band is now functioning. A Women's Missionary council has been organized which has been recognized as one of the best in the District. During the past fiscal year more than \$6,000.00 was raised for all purposes. This year it appears that the total receipts will amount to \$10,000.00. To God we give all the glory and praise.

Following the dedicatory service on July 19, we began a revival with O. M. Montgomery of Monticello as the evangelist. God gave us a wonderful revival which came to a close at the end of the third week with a great baptismal service, when we used our new baptistry for the first time. A fine group of people was received into membership of the church.—Carl W. Barnes, Pastor.

**OAKLAND, CALIF.**—The Fox Evangelistic Party of Canada recently conducted a most successful 2-week revival at the Temple Church, 13th and Market Streets. There were some outstanding testimonies of healing, and a goodly number of souls were at the altar seeking salvation. The crowds nightly were the largest in the history of the church, and on the last two Sundays it was necessary to rent the magnificent City Auditorium for the afternoon and evening services. Many new people of this East Bay region were contacted, and it is said that all the assemblies in this area were blessed because of these meetings.—E. Wm. Anderson, Pastor.

**FLORIDA CAMP MEETING**

Floyd E. Heady of St. Louis, Mo., was the principal speaker at the camp meeting held at Plant City, Fla., August 20-30. The ministry of this tender-spirited messenger of the Cross proved a great blessing to those who were able to attend. His messages night after night inspired us to new hope, greater faith, and a deeper consecration. A number were saved during the campaign; scores of others were built up in spirit and returned to their own field of labor determined to press the battle until Jesus comes. May God abundantly bless the ministry of this good man who labored among us through those short days.—W. E. Emanuel, District Superintendent.

**SALIDA, COLO.**—We have enjoyed a splendid revival with Evangelist Thelma M. Dotta of Denver, who is a talented singer and gospel preacher. The revival was on from the first night, with souls at the altar for salvation, and some coming through to the precious Holy Ghost Baptism. Each morning at the 10:30 prayer service, God met with us, saving and filling with His Spirit. Sister Dotta's preaching was confirmed with signs following, the sick being healed, souls saved, and believers filled with the Spirit. Mighty waves of heavenly glory swept over the assembly in several services. This was Salida's first Pentecostal outpouring. The revival began August 23 and closed September 7, one week ahead of schedule, due to the death of the evangelist's husband. In two weeks and one night, 27 received the Holy Ghost Baptism, and 21 were saved or reclaimed. The church was edified and blessed.—S. R. Stewart, Pastor.

**NOCONA, TEXAS**—We have just closed a wonderful out-door revival with Evangelist Ferman P. King of Dallas. The Lord certainly met us in a wonderful way, saving several and baptizing 8 in the Holy Ghost. All the members of one family were saved and baptized in the Holy Ghost one week, and were baptized in water on Sunday evening. Great crowds attended each evening to hear the music, as Brother King plays several instruments. We were fortunate to have several musicians in our own church, who helped our evangelist in a good program each evening before the services. The family in which all were saved made a good quartet, and the folk were marvelously blessed each evening as they sang for us.

This is a comparatively new work and we were much in need of some repair work on church and parsonage. The folk were mightily stirred to start work on the building, and money was raised to have water put in the parsonage and also to buy some extra seats that were badly needed.

Brother King's messages were straightforward yet appealing to all denominations. Folk of all faiths were present each night and took a big hand in all parts of the services. Our saints were stirred and blessed, and we are going into a building program. Brother King will be with us again in November.—H. N. Mize, Pastor.

**WILMINGTON, DEL.**—908 West St., Oct. 6-; W. F. Duncan, Evangelist.—R. P. Hughey, Pastor; by M. Gaston.

**GALVESTON, TEXAS**—2016 47th St.; meeting in progress; William A. Ward, Washington, D. C., Evangelist.—E. J. Robison, Pastor.

**SUNRAY, TEXAS**—Oct. 11-25; Evangelist and Mrs. J. M. McCluskey, Oklahoma City, Okla.—H. L. Stevens, Pastor.

**GRAND ISLAND, NEBR.**—6th and Sycamore, Oct. 4-; Wm. G. A. Gierke, Los Angeles, Calif., Evangelist.—B. H. Armes, Pastor, 322 E. 6th.

**NEW SHARON, IOWA**—Sept. 19-Oct. 18; Evangelist and Mrs. Don Mallough, Seattle, Wash.—J. Milton Tucker, Pastor.

**QUINCY, MASS.**—C. A. Rally, Eastern Section, Oct. 12, 7:30 p. m. Special speaker. William S. Row is pastor.—Lyle W. Butler, Sectional Secretary.

**CLAKSBURG, W. VA.**—Ministerial Fellowship Meeting and C. A. Rally, Upper Lambert's Run Assembly, Oct. 19. Services 11:00, 2:00, and 7:30. Please bring basket lunch. All C. A.'s urged to be present.—Russell W. Haryey, Sectional Vice President, Bridgeport, W. Va.

**MUNCIE, IND.**—Oct. 6-; Jean Benefiel, Loveland, Colo., Evangelist.—Cecil Good, Pastor.

**ST. CLOUD, MINN.**—Gospel Tabernacle, Oct. 11-; Carl and Edna Goodwin, Evangelists.—Fred Gottwald, Pastor.

**ST. JOSEPH, MO.**—27th and Olive Sts., Oct. 4, for 3 weeks; H. T. Owens, Evangelist.—J. Lon Hale, Pastor.

**JOPLIN, MO.**—2302 Connor Ave., Oct. 4-; Beatrice Best of Springfield, Evangelist.—Sam E. Williams, Pastor.

**TOLEDO, OHIO**—Sept. 20-Oct. 4, or longer; C. Morse Ward and Party, Evangelists.—Wesley J. Domm, Pastor.

**OTTAWA, KANSAS**—4th and Poplar, Oct. 4-; Max and Hannah Johnson, Evangelists.—Russell Rexroat, Pastor.

**YORK, PA.**—474 S. Pershing Ave., Oct. 6-25; C. Stanley Cooke, Evangelist.—Albert D. Skymor, Pastor.

**CONNEAUT, OHIO**—299 Broad St., Sept. 20-; C. S. Tubby of Canada, Evangelist.—I. A. Shank, Pastor.

**PLYMOUTH, ILL.**—Sept. 27-; Oscar Hamilton, Ewing, Mo., Evangelist.—T. B. Chronister, Pastor.

**HUMBOLDT, KANSAS**—4th and Bridge, Sept. 23-Oct. 4; Wesley Goodwin, Evangelist.—C. L. Barnes, Pastor.

**SPOKANE, WASH.**—Spofford Ave. and Post St., Oct. 4-25; Fox Party, Evangelists.—J. E. Rasmussen, Pastor.

**TOPEKA, KANSAS**—610 Lime St., Oct. 4-; Evangelist and Mrs. Gene Martin.—Claude J. Utley, pastor.

**WASHINGTON, D. C.**—915 Massachusetts Ave. N. W., Oct. 4-18; Raymond T. Richey, Evangelist.—E. Mahan, Pastor.

**GRAFTON, N. DAK.**—Youth Revival, Oct. 11-25; Eileen McAlister, Chicago, Ill., Evangelist.—K. E. Olson, Pastor.

**TALOGA, OKLA.**—Second Anniversary Revival, Oct. 11-; J. D. Mahaffey of Ada, Evangelist.—E. Saxelid, Pastor.

**WELLSBORO, PA.**—Sept. 27-Oct. 11, H. A. Christopher of Pottstown, Evangelist.—Conrad M. Carlson, Pastor.

**LAMESA, TEXAS**—Sept. 21-Oct. 4; J. C. McClusky, Oklahoma City, Okla., Evangelist.—W. M. Bozeman, Pastor.

**TAFT, CALIF.**—314 Asher St., Sept. 22-Oct. 4; Mark B. Paddock, Evangelist.—J. K. Gressett, Pastor.

**TOWER CITY, PA.**—Oct. 6-; Frank Sharp of Philadelphia, Evangelist.—L. J. and R. B. Bernhardt, Pastors.

**CALDWELL, KANSAS**—Oct. 5-18; Wesley Goodwin, Evangelist.—O. E. Gaddis, Pastor.

**FLAGSTAFF, ARIZ.**—Sept. 27, for 2 weeks or longer; John Baine and Charles Dale, Evangelists.—Lloyd L. Davies, Pastor.

**TRENTON, MO.**—Oct. 4-; Letha Like and Mildred Snooks, Hiawatha, Kansas, Evangelists.—Glen McClure, Pastor.

**CLINTON, IND.**—223 N. Main St.; Oct. 11, for 2 weeks or longer; Elizabeth Buckland of Mishawaka, Evangelist.—Philip G. Barnard, Pastor.

**KANSAS CITY, MO.**—3100 East 31st St.; revival in progress; Arthur S. Arnold, Oklahoma City, Okla., Evangelist.—A. A. Wilson, Pastor.

**COLUMBUS, KANSAS**—Church Dedication, Oct. 4; District Superintendent V. G. Greisen, speaker. All-day services.—C. J. Coffey, Pastor.

**LOUISVILLE, KY.**—2115 Garland Ave., Sept. 20, for 3 weeks or longer; Mayme Williams, Tampa, Fla., Evangelist.—R. Elmer Baker, Pastor.

**INKSTER, N. DAK.** (14 miles northwest of Gilby)—Community Hall, Sept. 13-Oct. 4. New field. Evangelist Blanche Brittain and Johnson Singers.—By Evangelist.

**NEWARK, N. J.**—Fourth and Dickerson Sts., Sept. 29-Oct. 25; Gay Benson of Philadelphia, Evangelist.—Ray S. Armstrong, Pastor.

**PHILADELPHIA, PA.**—11th and Westmoreland Sts., Oct. 13-Nov. 1. Peter Jepsen, Seattle, Wash., Evangelist.—Benjamin H. Cox, Pastor.

**LIBERTY, MO.**—218 W. Mill St.; Meetings in progress; Inez Lasley, North Little Rock, Ark., Evangelist.—J. C. Shull, Pastor.

**WICHITA, KANSAS**—Main at Lincoln; Oct. 11, for 3 weeks or more; Arthur S. Arnold, Oklahoma City, Okla., Evangelist.—Chas. Sheall, Pastor.

**WILLMAR, MINN.**—Oct. 11-; L. Victor and Bertha N. Peterson, Evangelists. E. E. Krogstad is pastor.—By Evangelists.

**BATTLE CREEK, MICH.**—303 Capital Ave. N. E.; revival in progress; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo. Service men and civilians cordially invited.—Chas. W. H. Scott, Pastor.

**NORTH BERGEN, N. J.**—Missionary Convention, 5029 Hudson Blvd., Oct. 1-4. Services, evenings 8:00; also Sunday at 10:45 and rally service, 3:00 p. m.—Nicholas Nikoloff, Pastor.

**VANCOUVER, B. C.**—Glad Tidings Temple; Oct. 4-18, or longer; Christian Hind, Fargo, N. Dak., Evangelist. Annual Young People's Thanksgiving Rally, Oct. 12.—Alex Munroe, Pastor.

**AKRON, OHIO**—406 Tompkins Ave., Oct. 7-25; Evangelist and Mrs. M. W. Richards, Wilmington, Del. Neighboring churches invited to co-operate.—A. K. Horst, Pastor.

(Near) **OAKLAND, MD.**—Sand Flat Church, Sept. 27-Oct. 18, or longer; Richard B. Yunker of New Jersey, Evangelist.—Elmer C. Bleacher, Pastor, Route 2, Deer Park, Md.

**CHARLOTTE, N. C.**—1917 Central Ave., Sept. 27-; Margaret Tubbs, Little Rock, Ark., Evangelist. All Assembly people moving to Charlotte, come and help build up this assembly.—Loren D. Doss, Pastor.

(Near) **FREEHOLD, N. J.**—Georgia Pentecostal Church, Jackson Mills Road, Sept. 22-Oct. 4. C. Stanley Cooke, Evangelist.—Reba E. Norcross, Pastor, Herberstville Road, Lakewood, N. J.

**ALTON, ILL.**—Edwards Street Assembly, Oct. 4-; Evangelist and Mrs. Paul V. Chamless. Two special services for Christian workers, Oct. 1-2, in preparation for this revival.—Otis R. Keefer, Pastor.

**PORTLAND, ORE.**—115 N. W. 14th Ave., Oct. 4-18; L. R. Carter, Evangelist. Oct. 4, Rally Day, services 11:00, 2:30, and 7:00. Phone BRoadway 4352. Pastor Wm. F. Hageman welcomes all defense workers to attend these services.

(Near) **LAWRENCEBURG, KY.**—Pleasant Valley Assembly; Oct. 6, for 2 weeks or longer; Evangelist and Mrs. W. Glenn West, Dayton, Ohio. Neighboring assemblies please co-operate.—C. E. Jones, Pastor.

**MIAMI, FLA.**—Old-Fashioned Revival and Homecoming, 7th Ave. at 36th St., Sept. 27-; Evangelistic rally, Oct. 5. Neighboring churches invited to have part. Special invitation to all service men.—Chas. O. Neece, former pastor, in charge.

**AUGUSTA, GA.**—Second Assembly of God, 12th and D'Antignac. Tent meeting in progress, to establish new work. Will continue until cold weather. Evangelist Thelma Wilkins, Granite City, Ill., assisting for few weeks.—Glenn Utley, Pastor.

**ELIZABETH, N. J.**—28th Anniversary Services, Ebenezer Church, 856 E. Jersey St., Oct. 1-18; Special speakers: Evangelist Kenneth Haystead of California; District Superintendent Flem Van Meter; and C. W. Loenser of Ohio, former pastor and founder.—William Gunderson, Pastor.

**PAWHUSKA, OKLA.**—Lee Kruppnick, converted Jew, will conduct special Divine Healing services, night, Oct. 3; all-day services, Oct. 4, with home-coming services. Bro. Kruppnick speaking morning and afternoon. Former pastors and neighboring assemblies especially invited. Basket dinner served.—R. A. Work, Pastor.

**MASSILLON, OHIO**—Ministers' Convention, Akron Section, Daniel Chapel, 4th and Federal N. E., Oct. 15-16. Day sessions for ministers only, with round-table discussion of ministerial problems. Evening services open to public, District Superintendent G. F. Lewis, speaker.—T. E. Hartshorn, Secretary.

**ZION, ILL.**—Joint Dedication of Zion Christian Assembly Church and Opening of Great Lakes Bible Institute, Oct. 5. Fellowship Meeting, Northern Illinois Section, 2:30 p. m.; evening service 7:30. Special speakers at both services. Special vocal and instrumental numbers. Evening meal served at Bible School dining room.—P. T. King, Pastor.

**SOUTHWESTERN BIBLE INSTITUTE** The 16th Annual Session of the Southwestern Bible Institute, Ft. Worth, Texas, will open October 5. C. J. Lowry is Principal. Other members of the staff are: Robert L. McCutchan, William Burton McCafferty, Millard Collins, Klaude Kenderick, Iva Batterton, Kenzy Savage, and Mrs. W. B. McCafferty. The High School opened Sept. 7. O. W. Keyes is Superintendent, and Millard Collins is Principal. A large attendance is expected.—P. C. Nelson, President.

**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.

**WEST TEXAS DISTRICT FALL CONVENTIONS**

South Plains Section, Lamesa, Texas, Sept. 30-Oct. 1. Pecos Section, Crane, Texas, Oct. 7-8. All applying for papers are urged to be present.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

**ALABAMA DISTRICT COUNCIL**

The 32nd Annual Convention and the 28th annual District Council will meet at Opp, Ala., Oct. 13-14. Big Fellowship Meeting Monday night. Ralph M. Riggs, Superintendent of Southern Missouri District, special speaker. Rooms furnished free. All ministers and church delegates urged to be present. For further information write Charles D. Kennedy, Pastor, 321 Brantley St., Opp, Ala., or Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala.

**OKLAHOMA DISTRICT COUNCIL**

The 27th annual Council of the Oklahoma District will convene in the City Auditorium, Seminole Okla., October 6-9. Fred Vogler evening speaker. Opening service Tuesday, 9:30 a. m. At 2 p. m., Monday, Oct. 5, the District Women's Missionary Council will hold their annual business meeting; and at 8 p. m., Oct. 5, 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. 2; A. Newton Chase, Pastor.

Faith Tabernacle, 2 High St., Binghamton, N. Y., Oct. 5-7; John Kellner, Pastor.

Highway Mission Tabernacle, 19th and Green Sts., Philadelphia, Pa., Oct. 8-10; Wesley R. Steelberg, Pastor.

Special invited speaker, each afternoon and evening: Ernest S. Williams, General Superintendent. Flen Van Meter, District Superintendent, will be present. Services 9:00, 2:30, and 7:30. Accommodations provided as far as possible; meals on free-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.

**TEXAS DISTRICT CONVENTIONS**

The Texas District Fall Conventions will begin as follows: At 10:30 the first day; then three services daily, 10:30, 2:00, and 8:00. All ministers and workers are urged to attend the meetings both days.

San Angelo Section, Abilene, Oct. 1-2. Greenville Section, Farmersville, Oct. 13-14.

Dallas Section, Oakcliff Church, Dallas, Oct. 15-16.

Tyler Section, Kilgore, Oct. 20-21.

Lufkin Section, Palestine, Oct. 22-23.

Waco Section, Marlin, Oct. 27-28.

Ft. Worth Section, Boyd, Oct. 29-30.

Beaumont Section, Ave. A and Wall St., Beaumont, Nov. 3-4.

Houston Section, Magnolia Park Church, Houston, Nov. 5-6.

Yoakum Section, Edna, Nov. 10-11.

Corpus Christi Section, Hillcrest Church, Corpus Christi, Nov. 12-13.

For information about Conventions write District Superintendent F. D. Davis, or District Secretary-Treasurer C. P. Robison, 2100 Belle Ave., Ft. Worth, Texas.

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

**BRISTOL, VA.**—C. A. Rally, Virginia Section, Oct. 3. Services 2:30 and 8:00. R. L. Bartlett, host pastor. Vera Moore, Sectional Vice President.—A. L. Todd, Appalachian District C. A. President.

**KENOSHA, WIS.**—The Fellowship Meeting and Rededication of the Assembly of God announced for Oct. 6 has been postponed until a later date.—R. S. Peterson, Pastor, 5800 31st Ave.

**CLINTON, ILL.**—Fellowship Meeting and Church Dedication, afternoon and night, Oct. 5. W. R. Williamson, District Superintendent, evening speaker.—Harold V. George, Pastor.

**ELYRIA, OHIO**—Northeast Ohio Fellowship Meeting, Gospel Tabernacle, 150 Bridge St., Oct. 5. Services 10:30, 2:30, and 7:00. Ministers' meeting 1:30, with election of officers.—T. E. Hartshorn, Secretary-Treasurer.

**BENTON HARBOR, MICH.**—Western Michigan Fellowship Meeting, Bethel Assembly of God, 477 Cherry St., Oct. 5. Services 10:30, 2:30, and 7:00. H. E. Eicher is pastor.—Raymond De Vito, Secretary-Treasurer.

**FT. MADISON, IOWA**—Regional Sunday School Conference, Oct. 3. Services 10:30, 2:30, and 7:45. Pastors, Sunday School teachers, superintendents and other officers urged to attend. W. E. Longin is pastor.—Floyd T. Buntensch, S. S. Superintendent, West Central District.

**WARREN, OHIO**—Ministers Convention, Youngstown Section, First Pentecostal Church, 235 Highland Ave. S. W., Oct. 13-14. District Superintendent G. F. Lewis in charge. Round-table discussion of ministerial problems, etc.—T. E. Hartshorn, Secretary.

**Coming Meetings**

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

**TOO LATE TO CLASSIFY**

**WEBB CITY, MO.**—Oct. 4, for 3 weeks or longer; W. M. Stevens, Evangelist.—Joe H. Wooldridge, Pastor.

OPEN FOR CALLS  
Evangelistic or Pastoral

W. Lee Beasley Jr., 503 N. Chestnut St., Creston, Iowa.—Recently we resigned the pastorate of Palmyra Log Tabernacle, and are open for calls in West Central or other districts. I am ordained in West Central District. Wife and I travel together.

Evangelistic

Neil Sawrey, Route 2, Bentonville, Ark.—After six years in pastoral work, am returning to the evangelistic field. Open for calls after Oct. 15. Experienced, 17 years in Pentecost. Travel alone. References.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 576, Banning, Calif.—Mrs. O. E. Creighton.

NEW ADDRESS—1204 D'Antignac St., Augusta, Ga.—Glenn Utley.

NEW ADDRESS—425 Traffic St., Bossier City, La. "Have accepted the pastorate here."—D. B. Ballard.

NEW ADDRESS—Senath, Mo. "We have resigned the pastorate at Canalou, Mo., and have accepted the pastorate here."—Clarence Wiegand.

NOTICE—Defense workers moving to Royal Oak, Mich., will find a warm welcome at Calvary Assembly of God, 907 E. First St.—Ruby E. Haley, Pastor.

NOTICE—Soldiers coming to Camp Rucker and others moving to Enterprise are cordially invited to attend the Assembly of God at Enterprise, Ala.—H. S. Pippins, Pastor.

SPECIAL NOTICE—If you have friends or relatives in training at Rosecrans Air Field, we shall be happy to try to contact them and be of help to them.—J. Lon Hale, Pastor, Wyatt Park Assembly of God, 27th and Olive Sts., St. Joseph, Mo.

NOTICE—Soldiers stationed at Camp Luna, Las Vegas, N. Mex., also defense workers and families will find a hearty welcome at the Pentecostal Assembly of God, 703 University Ave.—Mrs. Louise Henry, Pastor, 925 Second St., Las Vegas, N. Mex.

NOTICE—We have a nice Full Gospel Assembly in Fairfield, Calif., and extend a welcome to all defense workers moving into this area. If those who have friends near here will write us, giving names and addresses, we shall be glad to contact them.—Carl R. Tucker, Box 41, Fairfield, Calif.

NOTICE—If you have sons or friends at Brayton Flying Service, Cuero, Texas, please send us their names and addresses, and we shall be glad to contact them. Church located at 412 W. French St.—Paul Penley, Secretary-Treasurer, 414 W. Court-house St., Cuero, Texas.

NOTICE—All persons moving to Banning, Calif., are invited to make the Assembly of God, 126 San Gargonia Ave., their spiritual home. Those having relatives or friends stationed at Camp Rife or Camp Young are asked to notify them and give them a cordial invitation when in Banning to attend our services.—O. E. and Josephine Creighton, Copastors.

NOTICE—The Rose Hill Assembly of God, 1927 W. Ninth St., Texarkana, Texas, extends a warm welcome to persons coming here to be gage in defense work. From State Line take Spruce West 14th Bus. This bus stops at Tabernacle, West 9th and Nettie, in the 1900 Block.—E. R. Winter, Pastor, 1925 W. Ninth, Texarkana, Texas. Phone 4150-J.

NOTICE—All persons moving to Macon, Ga., are invited to make the Assembly of God, corner Bowden and Knott Sts., South Macon, their spiritual home. If you have friends or loved ones at Camp Wheeler, Cochran Field, or Robinsfield Wellston Army Air Depot, send us their names and addresses, and we shall be glad to get in touch with them and give them any spiritual aid we can.—Pastor Earl A. Crawford, P. O. Box 407, Macon, Ga.

NOTICE—All persons moving to Jersey City, N. J., are invited to attend the Gospel Tabernacle, 525 Bramhall Ave., where they will receive a hearty welcome. Men serving in the Armed Forces, stationed in and around this district, are most heartily encouraged to come and worship the Lord with us. If those having friends or loved ones around here will send us their names and addresses, we will do our best to contact them.—Pastor Philip J. Brauchler, 385 Brook Ave., Passaic, N. J.

BROADCAST

"The Love Light Ambassadors," Sundays, 5:30-6:30 p. m., Station KCCN, Sidney, Mont.—H. D. Robeson, Pastor.

Missionary Contributions

September 9-15 Inclusive

Table with 2 columns: State/Church Name, Amount. Includes Alabama Personal Offerings (\$2.00), Abbeville Assembly of God (3.00), Bay Minette Assembly of God (2.75), Birmingham First Assembly of God T (13.53).

A few years ago the churches of Springfield invited Robert G. Lee of Memphis to hold a city-wide campaign. I was greatly delighted with the way he preached Christ and Him crucified. Every sermon was a masterpiece. I am glad that many of them are now available in book form. I believe all who take time to study Dr. Lee's sermons will be amply repaid. Preachers will especially find them suggestive and instructive.—S. H. Frodsham.

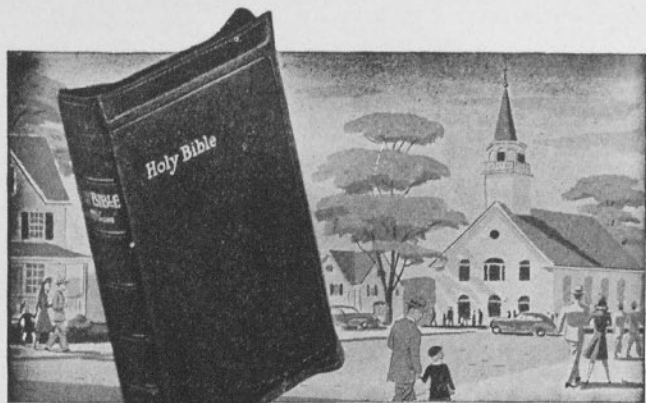
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The Treasures of the Snow, Price 25c
The Blood of Jesus Christ, Price 25c
One Plus God, Price 25c
Buried and Alive, Price 25c
Calvary, Price 25c

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Springfield, Missouri

Large table listing various churches and their contributions. Columns include church name and amount. Includes entries for (Near) Brundidge Mt. Olive A of G (2.62), Crichton Assembly of God (100.00), Compton (West) Assembly of God (7.24), El Centro Assembly of God Church (23.04), etc.

Large table listing various churches and their contributions. Columns include church name and amount. Includes entries for Salida Assembly of God (6.00), Stoneham Assembly of God (17.56), Trinidad Full Gospel Church (22.00), Wiggins Assembly of God (6.25), Windsor Assembly of God SS (5.84), CONNECTICUT Personal Offerings (16.00), DELAWARE Personal Offerings (5.00), etc.



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Table listing various church assemblies and their associated costs, including Beechwood Walnut Grove, Brooksville Assembly, and many others.

Large table listing church assemblies across various states (Louisiana, Maine, Maryland, Massachusetts, Minnesota, Missouri) and their associated costs.

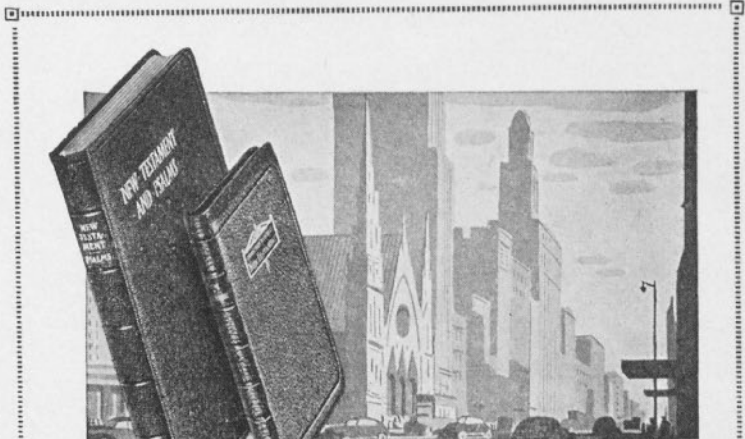
KEEPING UP WITH THE JONESES

You've heard of folks "keeping up with the Joneses," haven't you? Well, there's a lot of different lines on which we must, or at least should, keep up.

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Nebraska City Assembly of God .....	4.64	Powers Lake Gospel Tabernacle .....	14.50	Midland Pentecostal Assembly .....	20.50	Hill City A of G Ch SS & CA .....	7.55
Omaha Glad Tidings Assembly .....	40.37	Rolette Assembly of God .....	6.00	Mt Morris A of G SS & Prayer Band .....	27.94	Lucas Gospel Tabernacle .....	4.68
(Near) Oneill Meek Church .....	5.00	Stanley Assembly of God .....	6.02	Nanticoke Glad Tidings Assembly .....	7.45	Madison Gospel Tabernacle .....	12.00
Ord Assembly of God .....	4.40	<b>OHIO</b> Personal Offerings .....	77.83	Ore Hill Pentecostal Church .....	6.00	Mitchell Gospel Tabernacle .....	6.47
Pender Assembly of God Church .....	10.87	Akron Pent Ch SS CA & WMC .....	107.13	Philadelphia Glad Tidings Tab YPS .....	5.00	Rapid City Assembly of God .....	28.83
Valentine Gospel Tabernacle .....	14.00	Akron Rounmanian Assembly .....	8.50	Philadelphia Italian Pent Ch SS .....	32.00	<b>TENNESSEE</b> Personal Offerings .....	3.00
Wallace Assembly of God .....	7.37	Alger Pentecostal Mission .....	3.53	Pittsburgh Pent Gospel Mission .....	15.00	Burlison Detroit Assem of God & CA .....	4.00
Whitney Assembly of God & CA .....	23.24	Bergholz Assem of G Church & SS .....	8.00	Poland Assembly of God .....	11.00	Churchstown Union Grove Assembly .....	2.75
Wood Lake Assembly of God Tab .....	4.32	Brunkhavan Full Gos Tab & SS .....	1.35	Roaring Spring People's Tabernacle .....	70.00	Dyersburg Assembly of God .....	6.30
<b>NEVADA</b> Personal Offerings .....	2.50	Burton Full Gospel Mission .....	2.88	Shamokin Gospel Tabernacle .....	14.76	Jackson Assembly of God .....	2.50
North Las Vegas Pent Ch of Christ .....	33.25	Byesville Full Gospel Tabernacle .....	12.39	Shippensburg Glad Tidings Tabernacle .....	7.28	Johnson City Berea Assembly of God .....	7.60
<b>NEW HAMPSHIRE</b> Personal Offer .....	22.00	Cleveland Pentecostal Church .....	6.00	Tower City Assem of G Ch & SS .....	6.97	Knoxville Faith Chapel Assem of God .....	10.00
Portsmouth Pentecostal Church .....	10.00	Cleveland West Side Pent Church .....	88.00	Washington Assembly of God Church .....	2.50	Knoxville Scott St A of G SS & CA .....	25.00
West Canaan Grace Chapel Assembly .....	3.00	Dayton Bethel Temple .....	65.00	Wellsboro Calvary Tabernacle .....	8.50	Munford Assembly of God .....	7.25
<b>NEW JERSEY</b> Personal offerings .....	116.70	Delaware Trinity Pentecostal Assem .....	9.48	Wellsville Full Gospel Church .....	11.00	<b>TEXAS</b> Personal Offerings .....	136.75
Atlantic City Russian Pent Mission .....	3.85	(Near) Dover Bethel Chapel .....	3.00	Windler Full Gospel Church .....	7.00	Alba Cotton Wood Assembly of God .....	1.75
Elizabeth First Pentecostal Church .....	11.50	East Liverpool Peitecotal Church .....	8.00	York Pentecostal Faith Mission .....	7.00	Alvarado Assembly of God .....	1.50
Hammonont Pent A of G Tab .....	4.00	Findlay Blanchard Avenue Mission .....	6.15	<b>RHODE ISLAND</b> Personal offerings .....	21.00	Amarillo Assem of G Ch SS & CA .....	50.10
Long Branch First Pent Ch & SS .....	17.00	Findlay St Pauls Evangelical Church .....	13.00	Pawtucket Full Gos Tab & CA .....	177.08	Angleton Assembly of God .....	13.06
Pittstown Full Gospel Church .....	9.00	Girard Assembly of God Church .....	6.00	<b>SOUTH CAROLINA</b> Personal Offer .....	200.00	Aransas Pass Assembly of God WMC .....	3.00
Ringwood Full Gospel Assembly .....	2.00	Harrisburg Tabernacle .....	6.00	Florence Bethel Temple .....	10.86	Archer City Assembly of God .....	3.50
Salem Pentecostal Church SS .....	10.00	Lakewood Gospel Tab SS & VBS .....	19.84	Georgetown Assembly of God WMC .....	10.00	(Near) Athens Zion Hill A of G .....	1.00
Washington Port Calden P Lighthouse .....	34.00	Lima Calvary Pentecostal Tabernacle .....	4.04	Spartanburg First Assembly of God .....	5.00	Austin (East) Assembly of God .....	2.40
Wyckoff Full Gospel Church & SS .....	13.17	Louisville Full Gospel Tabernacle .....	7.26	<b>SOUTH DAKOTA</b> Personal Offerings .....	4.70	Beaumont Glad Tidings A of G .....	8.00
<b>NEW MEXICO</b> Personal Offerings .....	8.50	Marysville Glad Tidings Tabernacle .....	18.40	Britton Gospel Tabernacle .....	13.81	Beaumont t Magnolia Park A of G Ch .....	10.00
Cliff Assembly of God Church .....	5.00	Massillon Peniel Tabernacle .....	29.50	Bree Gospel Tabernacle .....	7.42	(Near) Beckville Pine Grove A of G C .....	2.65
Eunice Assembly of God .....	2.00	Medina Bethel Assembly of God .....	16.00	Edgemont Gospel Tabernacle .....	32.40	Big Spring Assem of G Ch & SS .....	20.25
Las Cruces Assembly of God .....	23.47	Orrville Assembly of God Church .....	7.25	Gregory Gospel Tabernacle .....	6.42	Boyd Assembly of God .....	2.50
Mountainair Assembly of God .....	5.56	Ravenna Assembly of God .....	6.30				
Roswell First Assembly of God .....	14.40	Salineville Assembly of God .....	8.23				
Santa Fe Assembly of God .....	1.25	Scott Gospel Lighthouse .....	4.68				
Tucumcari Assembly of God Church .....	6.71	Toledo Glad Tidings Tabernacle .....	127.02				
<b>NEW YORK</b> Personal Offerings .....	109.85	Tyrone Pent Ch Charter Members .....	700.00				
Auburn Full Gospel Tabernacle .....	3.00	Waynesfield Assembly of God .....	1.00				
Batavia Gospel Tabernacle .....	65.40	Willard Assembly of God & SS .....	7.18				
Bath Bethel Assembly .....	4.00	Youngstown Full Gospel Church & SS .....	40.11				
Binghamton Faith Tab Ch & SS .....	117.40	<b>OKLAHOMA</b> Personal Offerings .....	42.25				
Buffalo Assembly of God Tabernacle .....	12.50	Alva Assembly of God .....	7.65				
Corning Calvary Tabernacle & SS .....	45.00	Ames Assembly of God .....	6.00				
Cortland Bethel Tabernacle SS .....	7.35	Arkoma Assembly of God Tabernacle .....	6.70				
Dansville Gospel Tabernacle & CA .....	16.40	Harsandall Assembly of God .....	12.60				
East Aurora Gospel Tabernacle .....	9.11	Broken Arrow Assem of G SS & CA .....	60.50				
Elmira Heights Glad Tidings Assem .....	5.00	Buffalo Assembly of God .....	5.00				
Haverstraw Full Gospel Ch & DVBS .....	26.00	Cache Assembly of God .....	8.10				
Jamaica Bethlehem Church Mission .....	6.25	Claremore Assembly of God .....	15.00				
Newburg First Pent Ch of God & CA .....	45.00	Collinsville Assembly of God & YP .....	28.72				
New Rochelle Full Gospel Church .....	7.35	Commerce Assembly of God SS .....	5.20				
New York City Pent Ukrainian .....	10.00	Cushing Assembly of God & CA .....	3.91				
Evangelical Pent Church .....	5.00	Enid Gospel Tabernacle & CA .....	27.14				
North Howell Glad Tidings Tab .....	5.00	El Reno Full Gospel Tabernacle .....	5.23				
Ossining Gospel Assembly .....	55.00	Garber-Covington Oil Field A of G Ch .....	40.70				
Poughkeepsie Faith Pentecostal Ch .....	5.00	Guthrie Assembly of God SS .....	3.35				
Rochester Central Full Gospel Church .....	4.25	Hammon Assembly of God .....	2.00				
Schenectady Glad Tidings Pent Chapel .....	17.25	Haydonville Assembly of God Ch .....	98				
Springville Glad Tidings Tabernacle .....	3.00	Henryetta Assembly of God .....	4.85				
Watertown Calvary Evangelistic Ch .....	16.00	Inola Assembly of God .....	1.55				
Watertown Fundamental Gos Mission .....	8.15	Kaw City Assembly of God SS .....	8.2				
Westbury First Ukrainian Pent A .....	5.00	Longdale Assembly of God SS .....	2.00				
Westfield Assembly of God .....	27.09	McAlester Assembly of God .....	6.90				
<b>NORTH CAROLINA</b> Personal Offer .....	11.00	Miami Assembly of God & SS .....	34.00				
Edenton Full Gospel Tabernacle .....	8.13	Morrison Assembly of God .....	1.64				
Ocracoke Assembly of God .....	3.00	Nowata Assembly of God SS .....	11.52				
Statesville Little Brick Church .....	4.67	Oklahoma City Capitol Hill Tab .....	10.00				
Union Grove Full Gospel Tabernacle .....	8.00	Oklahoma City Faith Tabernacle .....	139.07				
Wanchese Full Gospel Church .....	8.39	Okmulgee Bald Hill A of G & SS .....	6.26				
<b>NORTH DAKOTA</b> Personal Offerings .....	6.95	Pryor Assembly of God SS .....	7.24				
Crosby Full Gospel Tabernacle .....	18.55	Ringwood Forrest Assembly of God .....	2.25				
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and CHAPTER 3 165  
com- live O FOOLISH Ga-la'tians, who  
o hath bewitched you, that

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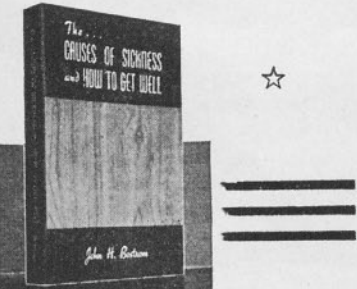
SPECIMEN OF TYPE AND MARKINGS (Printed in Red)

aid, Is not this the corrupt: for the tree is known by  
the Phar't-sees his fruit.  
said, This fellow 34 O generation of vipers, how  
out devils, but by can ye, being evil, speak good  
the prince of the things? for out of the abundance  
of the heart the mouth speaketh.  
C T  
C. 13 14, 15; T. Mark 5. 19.]

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

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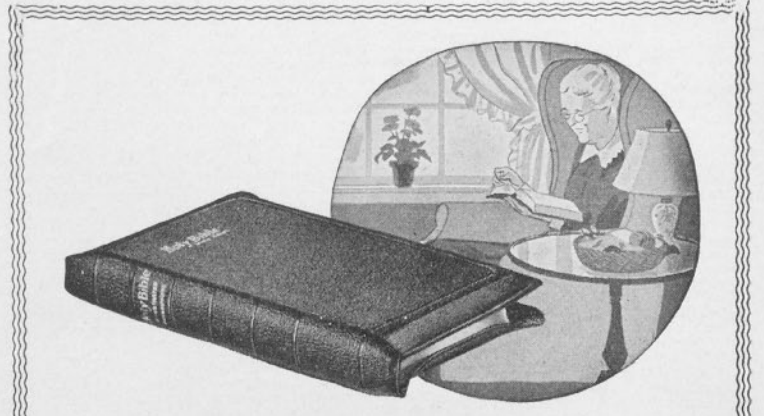
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