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NOT BY MIGHT, NOR
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SPIRIT, SAITH THE LORD

The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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"Let Me Go"

LEE KRUPNICK

AND when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise." 1 Kings 11:21, 22.

God is speaking through His Word to a world of people in very much the same condition that we find Hadad. Although perhaps many do not have the wealth and position that Hadad did, yet their innermost being like Hadad's is starving for something that the world cannot offer. *But nothing that this world has to offer can satisfy the hungry soul of man like the peace of God which can only come through Christ Jesus our Lord.* I wish this truth could be broadcasted from every radio station and headlined in every newspaper.

Hadad was a prince of the blood of Edom; but Joab, David's cruel army captain, plundered and destroyed the land of Edom, spreading desolation, destruction and havoc throughout its entire borders. During six months' time, Joab and his soldiers so completely annihilated and wiped out the male population that it was necessary for Captain Joab to have his own soldiers bury the countless numbers of slain. Verse 16. While this was going on, one of Hadad's father's faithful old servants grabbed the tiny prince Hadad (verse 17), and fled with him to the land of Egypt. King Pharaoh, after hearing the story of the rescue and escape (verse 17), took Hadad, and gave him special care. Verse 18.

As the years rolled by, Hadad found great favor in the eyes of those strangers among whom he had come to live, and he married the sister of the king's wife, queen Tahpenes. Verse 19. Hadad prospered, acquiring wealth, position, influence, power, and prestige, until the Egyptians among whom he had lived came to look upon Hadad as one of their own. (Christians, you mix with the world, and they will look upon you as one of their own.) It seemed as though Hadad had somewhat forgotten about his old home. (Just so, Christians, if you stay away from God's house and God's people, you too will become cold in your soul and will soon forget about God. Many today have forgotten the pit from whence they were rescued.) Psalm 40:2; Deut. 15:15.

One day a message was delivered to Hadad telling him of the death of Joab who had been responsible for the destruction of Hadad's race. I can imagine after Hadad heard these tidings, he must have looked back and pondered and meditated on the old land of his birth. I can picture him with eyes staring far out into the distance as he looks out of the window from his luxurious mansion, thinking of his old home.

I imagine his foreign wife wondered what that strange, far-away look in his eyes meant, as he dreamed of Edom. It must have been while Hadad was in such a mood, that a great longing gripped his soul, and he said to himself, "I must return to the old paths of the old home."



—H. Armstrong Roberts

What Our Good Shepherd Provides

PSALM 23

- Perfect Protection—"The Lord is my Shepherd."
- Perfect Satisfaction—"I shall not want."
- Perfect Rest—"He maketh me to lie down"
- Perfect Nourishment—"In green pastures (pastures of tender grass)."
- Perfect Guidance—"He leadeth me"
- Perfect Peace—"Beside the still waters (waters of rest or quiet)."
- Perfect Restoration—"He restoreth my soul."
- Perfect Walk—"The paths of righteousness."
- Perfect Confidence—"I will fear no evil."
- Perfect Companionship—"Thou art with me."
- Perfect Discipline—"Thy rod,"
- Perfect Support—"Thy staff,"
- Perfect Consolation—"They comfort me."
- Perfect Fellowship—"Thou preparest a table before me"
- Perfect Triumph—"In the presence of mine enemies."
- Perfect Strength—"Thou anointest my head with oil,"
- Perfect Joy—"My cup runneth over."
- Perfect Love—"Goodness and mercy shall follow me."
- Perfect Habitation—"I will dwell in the house of the Lord." John 14:2, 3.

Hadad, unable to resist the tug any longer, rises from his chair and goes straight to Pharaoh with the urgent request, "Let me depart, that I may go to mine own country." Verse 21. "What!" cries Pharaoh, "will you leave the palace you live in, the riches you have, and the ease and comfort you have, the friends you have made, the ties you have formed, and go away from the pleasures of Egypt to those barren rocks of Edom, which you left long ago? What have you lacked with me, that you seek to go to your own country?" Verse 22. Hadad has no answer, but he knows—yes, he knows—that there is a yearning for something that is lacking. He can give no reason, save that there is something tugging at the heart strings.

Hadad has no complaint to make of the treatment he received in the land of Egypt, the land of his adoption. But he answers, "Howbeit let me go." Oh, how many times we get that yearning, that thirst. How often the Spirit of God strives with our hearts and pleads with us, and something within our hearts cries out, "Let me go," pleads with us to give up all and come home. Luke 15:17, 18.

A young man while driving (Continued on Page Three)

As the Church Was in the Beginning

ERNEST S. WILLIAMS AT THE CENTRAL ASSEMBLY, SPRINGFIELD

READ Acts 4:23 to 31, inclusive. Peter and John had gone to the Temple at the hour of prayer. En route they had found the man who was lame in his feet, to whom Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." As a result of the miracle performed upon this man, the rulers of the Jewish people had taken Peter and John into custody. When they were released they were commanded not to speak or teach any more in the name of Jesus; and, when they had been further threatened, they were let go, whereupon they "went to their own company."

How excellent it is to have those to whom we can go from an unfriendly world. When I was about twenty, I spent a summer on a ranch in Colorado, surrounded by ungodly men as we put up hay from vast fields. There was no church near by to which I could go, and on Sundays I went down by a stream where I poured out my heart to God. My lonesome heart thought, "If only there were some Christian people, any group of people who believed in the Lord Jesus, with whom I could be associated in Christian worship."

Again when Mrs. Williams and I were holding meetings in a mountainous section of Kentucky, we had very little Christian fellowship. One day a little woman in simple dress came from the hills and spoke about the things of God. We understood her language and she understood ours. How rich was the privilege of associating with someone who really knew our Lord and Saviour Jesus Christ.

Fellowship is most delightful. Where fellowship is broken, there is embarrassment and estrangement—no unity in song and testimony and worship. It was not this way in the church at the beginning. Peter and John needed those in sympathy with their will and purpose. They received no sympathy or understanding from the chief priests and scribes, but *they knew to whom to go*. A little group had been assembled at Pentecost and the Spirit of God had come upon them. They fully understood the spiritual aspirations and desires of Peter and John.

What we seek today in the Christian Church is our own company. Week after week, month after month, there is a desire to wend our way to the place of worship and assemble with those of like precious faith. We need the sympathetic handshake and happy association one with another. How grand is Christian fellowship! What wonders it does for our lives!

At one time while riding on a train to keep an appointment, such a lonesome feeling came over me. I was headed for an eastern city. When I got off the train and was met by welcoming brethren, all the lonesomeness left me.

Peter and John opened their hearts when they had gotten back to their own company

and reported what the chief priests had said. They let their brethren know there was a battle to be fought, that there was opposition to the carrying forth of the message God had given to carry to the people. And they knew where they could fully unburden their hearts.

How often our hearts have been helped, comforted, and encouraged as others have given a testimony or a message from the Word of God that exactly fitted our case. We did not know that anyone else had to go through experiences such as ours. I have even received encouragement from hearing someone say, "I am tired." I say to myself: "If others get tired, then I am not so bad off after all."

It is good news when we tell what great things God has done for our souls and how he has lifted us up in the hour of temptation and trial and given us His blessing. When I was a boy I went to an old-fashioned Holiness camp meeting. In one of their meetings they sang an old song:

Here's my heart and here's my hand;
When the general roll is called I'll be there
Marching through the Promised Land,
When the general roll is called I'll be there.

As they sang, they turned one to another and shook hands, and the first thing I knew all the people in the tabernacle were shaking hands and singing,

Here's my heart and here's my hand;
When the general roll is called I'll be there.

I have never forgotten the impression that was made upon my heart in that meeting. I think heaven looked down and said, "That is the kind of church every church ought to be, a church filled with fellowship and sympathy."

The Pentecostal group had received unhappy news; their message had been forbidden. Peter and John had indicated that if the work of Christ was to advance, it would be through persecution and suffering. That did not daunt the people, for after they had had fellowship together, they next looked up to God in worship. I use the word "worship" instead of prayer, though prayer would be a part of the matter. Worship begins with adoration. They said, "Lord, Thou art God, which hast made heaven,

and earth, and the sea, and all that in them is." I would that God might impress on us more deeply that *worship is adoration*. We worship the Lord because we adore Him. If we shout merely to shout, there isn't much in that shout. If we offer what we consider praise but it is praise without any particular objective, there isn't much in that praise. Some seem to think that noise is worship. That is not so. There may be worship in noise, but there may be noise without any worship.

Not so long ago, I was at a certain place. It had been announced previously that there would be a blackout at 9 p. m. The blackout came at 9:15. As they awaited the end of the blackout, they sang choruses. Finally the one leading said, "Let us praise the Lord together." Noise became excessive. The darkness in which we were enveloped evidently caused a feeling that the best thing to do was to continue to make noise. In vain the leader sought to bring the service to order. There was plenty of noise but very little adoring worship.

If we set the Lord before us, there is adoration, our voices are lifted up before God and He is pleased. In Psalm 16 we read, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." So we are to set the Lord before us and adore Him.

After the Apostolic company had rejoiced in God and praised Him for His sovereign ability, they reminded Him of His Word. "By the mouth of Thy servant David Thou has said, Why did the heathen rage, and the people imagine vain things?"

They were now ready for effectual prayer. "And now, Lord, behold their threatenings." "See the condition in which we are found." Sometimes it is well to tell God of conditions, to lay the situation out before Him. When we meet testings and trials, we can say, "Lord, behold the conditions surrounding my life, our church, Thy kingdom—conditions that hinder the advancement of Thy cause."

Hezekiah did that when Sennacherib was coming against Judah. He received the letter demanding surrender and read it, then he went into the house of the Lord and spread the letter before the Lord, and prayed, "O Lord God, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear, and hear the words of Sennacherib, which reproach the living God. We are unable in our own power to resist these forces that have come up against us. Save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only." And God sent His angel to kill 185,000 of Sennacherib's soldiers and to deliver His people. My friends, you can spread your needs out before God. Present your difficulties to Him. Don't be afraid to open your heart to the Lord. Cry to Him from the depths of your being. You



I will love Thee,
O Lord,
my strength

Ps. 18:1

may not always feel free to lay the matter before people, but you can lay it before God.

The fact that the lame man had been healed had brought Peter and John into jail and caused them to be forbidden to speak any more in the name of our Lord. But the disciples did not say, "Now, Lord carry on Thy cause without healing any more people." They prayed, "Stretch forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." May God so bless and energize us with Himself and give us such courage and purpose of mind that we shall say, "O God, let us not let down our Pentecostal message, but encourage us more and more, endue us with more power, and grant unto Thy servants unusual boldness to proclaim Thy Word." Satan is working with unusual energy at present, and we need God to empower us that *we* may work with unusual energy.

The apostles' company had laid their case before God and prayed that He would come forth to confirm His Word with signs following. "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." The church of Jesus Christ should be a place of power.

I should not object if God would come upon us with such power that the place would be shaken, but I have an idea that if the building were shaken it would follow the shaking of the people. But however the Lord may wish to work we should like to see Him working in power and glory. There is nothing that they had at the beginning that we cannot have at the end. The early church prayed. May we also pray in like manner. And may each of us be filled with the Holy Spirit from on high, as afresh we dedicate our lives to Him, to one another and to the advancement of His kingdom.

"Let Me Go"

(Continued From Page One)

along a luxurious estate, said to a friend of his, "If this estate were mine, I would hunt and ride and smoke and dance and enjoy life gloriously." "And what then?" his friend asked. "Well, I should grow old and respected and honored." "And then what?" "Well, I suppose like other people I should die." "And what then?" The young man was silent. How about you, dear friend? Suppose you do have all these fine worldly things, what about that appointment you have? It is appointed unto man once to die, and after this cometh judgment. Heb. 9:27.

There is many a man today whom the world considers successful, living in all the comforts of civilization, and surrounded with the fruit of his labor; but amid all these treasures, down deep in his heart, he is restless, wretched, miserable, and poor—if he is without Christ. He knows, even though he may not publicly confess it that it will profit him nothing if he should gain the whole world and lose his own soul. *"Nothing this world has to offer can satisfy the hungry soul of man like the peace of God which can only come through Christ Jesus our Lord."*

DAYS OF NATIONAL PRAYER

November 26
and
January 1

The Request of the
President of the
United States

Take time to read Eccl. 2:4-10, about a man who had everything that his heart could desire. Read how many times he said, "I" and "my." No man living today has as much of this world's goods as Solomon had, and he said, "*All is vanity.*" God tells us in Psalm 17:14 that men of the world "have their portion in this life"—and in this life only. The rich man cried, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

Hadad had reasons and reasons, but they were not such as Pharaoh could understand. 1 Cor. 2:11. Hadad couldn't explain but one thing he knew. He knew that there was a hunger, a longing in his heart. He had nothing to complain of in Egypt (the world) but he was starving for something that ten thousand Egypts could not supply. Hadad had very little remembrance of this far-off land for which his heart was crying and which he left in early childhood; but this remembrance, this thirst meant more to him than all the things that he could see in Egypt. Heb. 11:10; Heb. 11:8; 2 Cor. 4:18; 2 Cor. 5:7; 1 Peter 1:8; Heb. 11:27. I imagine we can never give Pharaoh an answer that will be perfectly intelligible to him. The people of the world will always think there is something crazy and queer about the man who is not perfectly content with Egypt (the world).

In Peter 4:4, Peter says there was a time before we were saved when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; and now that we are born again, because we do not care to run with the world, they "think it strange that ye run not with them to the same excess of riot, speaking evil of you."

People of the world often think that when a person becomes a Christian, he does not have any pleasure and does not enjoy life any more. Some of my old friends, whom I associated with before I was saved, have said to me since my conversion, "Lee, you don't get any pleasure out of life any

more. You do not attend shows or dances or ball games or races or night clubs; all you do is to go to church, and then some more church."

A preacher once said (just imagine a preacher saying it) he felt that in this life, every moment we were in the desert, following the Lord across the wilderness. I thought, "Preacher, if you are having that kind of a journey, with your Christian experience, it is because you didn't go over at Kadesh-barnea. You stopped there, and wandered around in the wilderness." I went over, thank God, and got the Baptism in the Holy Spirit, and I have been feasting on the grapes of Eshcol until the grape juice has been running down my chin, and I have been eating pomegranates and the fruit has been running down my face, until my soul has been filled with heavenly glory!

Hear me! The happiest, most satisfied people in the world are the people who have experienced the new birth with a heartfelt know-so salvation, and who have been filled with the Holy Spirit. Talk about enjoying life and having pleasures. Why, bless your hearts, you can get so lost in God that it becomes hard to keep your feet on the earth.

You tell my old friends who think that Lee Krupnick does not have any pleasures, to read Psalm 16:11. That verse is a part of my life. Listen to it. "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore." Hear this: "They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the river of Thy pleasures." Psalm 36:8. Even though Pharaoh doesn't understand, at least we can let him know that we are seeking—O hallelujah!—after a country of our own. Even though we cannot make the world understand, even though we cannot explain it; thank God, it is no mockery, it is a reality. Yes, Christ Himself invites us to a place of His own preparing. John 14:2; 1 Peter 1:3-5.

Hadad had nothing to say against Egypt (the world), but his soul had felt the call for something higher, deeper. And so have our souls, so that we cry with David, "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is." Psalm 63:1.

Although the world does have pleasures to offer, we who have been redeemed through the precious blood of Christ and are no longer conformed to the things of this world, can truly answer; when Egypt (the world) asks us, "What have you lacked?" we can say, "Nothing: howbeit let me go."

An exile will always be an exile, even though he sleep in the king's palace. A fetter will always be a fetter, even though it be made of gold; and the heart of man will always be restless till it comes home to God. It may be that you have received a message like that which so stirred the heart of Hadad and filled him with a great longing and unrest. Perhaps it is years and years since you left the place where you had a godly home, and a praying mother and dad.

Listen! With all its witching smile, and its most imposing appearance, Egypt (the world) is still the house of bondage, and
(Continued on Page Four)

Mustard-Seed Faith

Our Lord Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Matt. 17:20. Note the divine contrast, the grain of mustard seed, and the mountain! Christ looks for the smallest portion of faith, He hunts for faith, and if He finds but a "grain of mustard seed" He knows there is hope. Hope for the mustard seed, disaster for the mountain! Men look at the mountain, Christ looks at the mustard seed. Be careful which end of the telescope you are looking into. One magnifies, the other minifies.

Try to look at things through the divine eyes. See the mustard seed matured. Despise not the day of small things. Tiny grains of sand hold back the waves of the mighty ocean. This is negative faith. Positive faith can remove the mountain. Negative faith to resist, positive faith to remove!

Job had negative faith when he endured sufferings, but he had positive faith when he prayed for his friends and regained his wealth. Don't stop at negative faith, go on to positive faith. Positive faith is good for service, the service of the Lord.

Seeds need watering. We need constantly to obey the command, "Ask ye of the Lord rain in the time of the latter rain." Zech. 10:1. We need the constant rain of the Holy Spirit. There is also a need of wind. We hear the cry in the Song of Solomon, "Awake, O north wind; and come, thou south; blow upon my garden." S. S. 4:16. The wind of the Holy Ghost blowing! There are stormy winds that are fulfilling His word. Psalm 148:8. The wind strengthens the roots. Do not be afraid of the north wind, the wind of adversity; though it may be fierce, it will not kill the plant, it will just help the roots. An active seed will grow, it will take root downward and bring forth fruit upward.

Not only has the Lord active eyes for the seed, but the enemy also has active eyes for it. The fowls of the air come and devour the seed that is sown by the wayside. Good seed in good ground will bring forth good fruit. The good ground prepared and the seed covered! "The preparation of the heart in man is from the Lord." Prov. 16:1. Yield to Him in all His gracious preparation of your heart for the heavenly seed. Do not confuse God's preparations of the heart with the assaults of the enemy. The tilling of the ground by the good Husbandman may not be pleasant for the ground, but it is certainly better than being neglected. The wayside, the stony ground, is not worth the plough.

God wants good soil for good seed, and the greater the working of the ground the greater the crop. The grain of mustard seed will not be lost in the prepared ground.

"Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Receive with meekness the Word of God, the heavenly seed, into the soil of your heart. As you receive the Word of God in simplicity, believe that the seed is in the soil, and believe that the activity of the seed

will be manifested. For the Word of God works effectively in the hearts of those who believe.

The Lord does not necessarily expect faith of a new convert to remove the mountain all at once. It begins with small stones, and then with bigger obstacles. When the Lord speaks of removing the mountain He points at the climax of faith. He sees the possibilities in the tiny mustard seed.

It is God's delight to contrast the weak instrument with the great obstacle. That is God's way. God chooses the foolish things of the world to confound the wise; the weak things, to confound the mighty.

The divine seed of faith planted in the divinely prepared soil will accomplish the divinely ordained purpose. God wants this, He desires this to bring glory to His name, that He may be seen to be all in all.

The just shall live by faith and continue to live by faith. The testimony of the apostle can be your testimony also, "*The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.*" Gal. 2:20. This is eternal life, divine life, life that overcomes.

"Let Me Go"

(Continued From Page Three)

Pharaoh (Satan) is still a taskmaster, for all his friendliness and fair speeches.

That longing which haunts us, is the longing for the Christ of God; for He it is who is striving for your hearts. He it is who is standing at your heart's door and knocking. He it is who calls for you to come home. Perhaps you never meant to go so far away, so far into the world (Egypt). So whatever has been holding you back from the way, won't you right now say to your Egypt and to your Pharaoh (whatever it may be), "Let me depart, that I may go to mine own country." "I am tired of living in sin, I am tired of worldly pleasures which are only for a season. I am coming home to God!"

Unsaved friend, you cannot buy salvation, though you may be wealthy and influential

and successful. If you are without Christ, you have no hope in the world to come but judgment. Your money, influence, and position may help you to get by in this world, but it will not help you when you stand before God. Rev. 20:12-15. Your money, your silver, your gold, can never redeem you. No, a thousand times, no! A million times, no! Nothing but the blood of Christ can save you! 1 Peter 1:18, 19; Psalm 49:1-8; Job 36:19; Ezek. 7:19. What will it profit you, sinner friend, if you gain the whole world and lose your soul?

I will now close with Moffatt's translation of Isa. 55:1-3: "Ah come, all ye that thirst, come to the waters, come and eat. O fainting souls! Buy food for nothing, wine and milk without money! Why spend your money on what is not food, your earnings on what never satisfies? Listen to Me, and you shall feed on good, and thrill over the finest fare. Hearken to Me, come to Me, listen and you shall revive."

The only way to God is the way of the Cross, and that is the only way that leads home. So won't you come? You do the trusting, and Christ will do the keeping; you do the believing, and Christ will do the delivering. Amen!

No Compromise

No test is harder to a conscientious Christian than the necessity of separation in matters of conscience and principle from those most dearly loved. They plead so plausibly for our concessions and surrenders, that it seems almost harsh to ride rough shod over all their sweet affection and gentle pleading. One of the finest of modern paintings represents a beautiful French girl, on the night preceding the awful massacre of St. Bartholomew, trying to pin a little badge on the breast of her Protestant lover, and with tearful eyes and strained entreaty pleading with him to wear it as his only defence against the murderous swords of his assassins. With tender love but heavenly courage he is represented as gently holding back her hand and detaching the rosette from his bosom, knowing all the while that it was probably the last time they would ever meet on earth. It is just such little things as this which constitute the difference between loyalty and treason, between the hero martyr and the easy time server of every age.—A. B. Simpson.

A Good Example

We were encouraged to receive a letter from Gene Stover of Marshalltown, Iowa, who sent in 72 subscriptions for the *Evangel*. He writes: "Our church at Conrad, Iowa, has a Home Mission fund, and our pastor put the proposition to us as a church, that for every cent we as individuals would give for sending out *Evangel*s to friends round about, it would be matched by our Home Mission fund. Out of that came this order, and we are thanking God for it. Our church isn't large, but when each one does his part it helps put things over for the Lord."

How we should appreciate it if other assemblies would follow this good example and send us in as many subscriptions.

"He stands best who kneels most. He stands strongest who kneels weakest. He stands longest who kneels lowest."

THE PENTECOSTAL EVANGEL

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The Afghan Convert

A TRUE STORY BY FLORENCE BALPH

THERE was a stranger found standing on the veranda one morning. His soldierlike posture, large frame, and piercing eyes spoke of a Pathan. Saluting with four stiff fingers to his left temple, the man proudly announced:

"Salaam! My name is Khizbullah. I am of the Afridi Tribe from Afghanistan. My faith is in Jesus Christ, and I want to become a Christian."

Seated inside, Khizbullah continued to tell that he had heard my husband's preaching in the Poonch bazaar. After two months of deliberation, he had decided to change his religion. He left his work in Poonch and traveled five days on foot, suffering fever and theft and opposition, before finding us. Now that he had arrived "by the grace of God," he begged to be made a Christian at once.

Dealing as frankly as the Pathan, my husband explained that there is only one way by which a man may become a Christian, that is, to have his heart cleansed from sin by Jesus Christ, the Son of God.

"That is exactly what I want," replied the businesslike Khizbullah.

We knelt in prayer. To so earnest and honest an inquirer, little needed to be said. After my husband and I had prayed, Khizbullah followed, repeating over and over:

"Jesus Christ, cleanse me from sin and make me a Christian."

Khizbullah stopped abruptly. Rising from his knees and facing us, he declared that his heart was now clean and he was a Christian.

In addition to the word of his mouth and the light in his eye, Khizbullah gave further evidence that something had happened to him. He told us that in his country, when his people find great joy or blessing, it is their custom to give a friend a gift. Since that was his great day, he wanted to give us one fourth of all he had. Finding four rupees in his pocket, he pressed one of them upon my husband. A hundred times had inquirers asked a gift of us—never once did we receive one except this surprise from Khizbullah.

The new convert told us the plans he had for himself. He wished to stay with us two months, learning the Way, then return to Afghanistan to make Christians of his wife and five-year-old son. He said he did not care to be baptized without them, for in that case, according to Mohammedan law, he would automatically lose them.

Khizbullah was an engineer who worked a steam roller on government roads. Having no other suitable work with which to keep him busy, we made him our little son David's special guardian. This service pleased him. The faithfulness with which he discharged his high office was almost pathetic.

My husband went on a three-week tour, leaving the family at home. Since Kahuta was notorious for its belligerent spirit, and we had no watchman, the children and I were left in Khizbullah's care. The first night, Khizbullah asked for permission to

place his bed outside my door. Having no fear and desiring to save the good man from the cold outdoors, I denied him the request. In the night I was awakened by the sound of coughing. "Who is it?" I called in alarm.

"It is I," came Khizbullah's voice. "You would not let me bring my bed, so I am lying on the doorstep. Do not fear, no one will harm you while I am here."

Nothing would persuade the man to go to his own house. He was determined to keep the Sahib's charge. But the following nights he had his bed and an extra blanket to comfort him in his vigil.

The unfolding of Khizbullah's Christian character was a miracle of grace. As could be expected, he was persecuted by our Mohammedan servants. The Christian cook also jealously sought occasion against him, for his theories of Christian experience did not agree with those of the new convert. Coming into the house one day, Khizbullah showed great agitation. He mourned that in bygone days he had killed three men. Though he had escaped the law, he thought he could not escape God. The cook was telling him that it is written in the Bible that no murderer can inherit the kingdom of heaven.

I pointed out that the verse to which the cook had referred was indeed in the Bible, but there were others also, equally true, which said that Jesus Christ forgave and cleansed from all sin.

Listening intently, his expression changing from perplexity to comfort, then to joy, Khizbullah put his hand on his heart and exclaimed:

"I know that is right. My sins are gone. I have already inherited the kingdom of heaven. It was anger that caused me to kill each of those three men for much less abuse than what this cook and this outcaste sweeper have given me. A Pathan would never let the shadow of a sweeper fall on him, much less take abuse from him. But there is no anger in my heart now. When they curse me, something kind and warm like love rises up inside and I think, 'Poor fellows; they do not know how Jesus could cleanse them from their sin.'"

Some weeks after Khizbullah became



Did Your Pastor Forget?

All ministers of the Assemblies of God are interested in the welfare of our aged ministers, those who can no longer continue in active ministry because of age or infirmity. But sometimes a pastor forgets. We are sure he will thank you for calling this need to his attention, that is if he failed to take up an offering for our aged ministers on Sunday, November 29, the day set apart for the remembrance of this need. He will understand that the offering is to be sent to J. R. Flower, Treasurer, 336 W. Pacific St., Springfield, Mo.



a Christian, I was talking to a group of men on the veranda, telling them how Jesus could change their hearts. Khizbullah grew so enthusiastic he could not keep still. Interrupting me, he cried:

"I know that what the Mem Sahiba says is true. Jesus has made my heart clean. I used to spend all my money for liquor, but now when I pass the liquor shop in the bazaar, the smell of it seems so foul, I hurry to get away. And I used to smoke cigarettes, but the first time I took a cigarette after Jesus changed me, there was such a difference between the cleanness in my heart and the useless cigarette in my hand, I threw it away."

We had not known that Khizbullah had used either liquor or cigarettes. He had had no teaching on that subject from us.

Khizbullah was wheeling David along the path in the sunshine when a wasp stung the child on the cheek. In distress he came, telling how the baby screamed with pain, the cheek swelled, and he did not know the Christian way of doing anything about it. Since he was responsible for David's well-being and unwilling to bring him home in that condition, he had returned to his black art and enticed the evil spirit out of the cheek. David was immediately well and happy, only the faintest mark left on his face, but Khizbullah was conscience-stricken over the method he had used in restoring him.

Encouraged to tell his secrets, Khizbullah related in detail how he had learned the principles of sorcery. He had fasted in a desert place, surrounded with a circle of stones placed by a superintending fakir, until his senses had been so subdued that a spirit took control over his body. In this subconscious state, evil spirits had come to harass him. A mad dog had rushed about the circle, trying to bite him. By believing that the dog could not break over the hallowed stones, he had lost fear of him. By overcoming fear, he had mastered the spirit of the mad dog. Next, a raging flood of water had roared down the valley to engulf him, then a demon-possessed woman had come to murder him. Many spirits manifested in some terrifying form had come threatening his destruction, and one after another had been conquered by unwavering faith that dispelled fear. Exercised power over the spirits—the spirits of wicked men, of those that control venomous insects and reptiles, those that control the elements—brought authority over the evil effects of their work.

When the long story was ended, little comment was made except that now in his new life he would find himself acting in faith, in accordance with and by the power of the Holy Spirit, rather than in subjection to and by the power of the one who controlled evil spirits. Then in positive manner, I added that I had rather see my baby brought back half dead than have him ever the subject of a sorcerer's black magic.

Khizbullah was profoundly impressed. Light dawned upon him, doubtless far greater light than we of the materially-minded West would have capacity to receive.

Solemnly Khizbullah vowed: "I will never, never touch sorcery again."

According to his plan, Khizbullah had remained with us a little more than two months when he started back to his own

land. We heard nothing from him; he could not read or write. A year later a Canadian missionary wrote asking us about his conversion. He said Khizbullah had encountered such difficulty in trying to get his wife and child, he had fled hundreds of miles in the opposite direction and settled down in his station. Paying the highest tribute to his life and character, he said he was giving Khizbullah baptism alone.

The following year a friend who had worked long on the border of Afghanistan enclosed a note with her Christmas greeting, saying that throughout all her missionary life she had prayed for the sight of one true Afridi Christian. Now she had not only seen him, but he was working with her, going daily with her car into Afghanistan, distributing Gospel portions and tracts. His wife and child were living with him and receiving Christian teaching. He was none other than our Khizbullah.

"His life is not worth a rupee in his own bloodthirsty country," wrote our friend. That was doubtless true from one point of view. But from another, who could estimate the intrinsic value of that dynamic life?

My husband and I were on our wedding trip going up through Kyber Pass to look over into closed Afghanistan. Having taken the last step our armed escort would permit us to take in that lawless land, we came

to a halt beside the bleak little fort on the top of the mountain above Landi Khana. Behind us lay the Pass. Within arm's length before us stretched out heavy barbed-wire entanglements. Beyond, in wide panorama, rose tier after tier of bare khaki-colored heights. There was nothing to see but utter barrenness—nothing but closed forts, armed sentries, barbed wire, and sun-baked earth. Not a vestige of natural life caught the eye in any direction. So that was Afghanistan!

As our imaginations ran behind the barricades, and we tried to picture the spiritual life of the wild men of that Mohammedan stronghold which wills no Christ, allows no Bible, no tract, no audible Christian prayer or hymn within its borders, the desolation which our eyes beheld, our spirits felt. We bowed our heads, and with hearts filled with passion, silently implored omnipotent God to penetrate somehow, sometime, with some ray of gospel light, that waste howling wilderness.

Seven years later we were reminded of that intercession when Khizbullah entered there with Christ. Was he an answer to that prayer?—This is a chapter from an exceedingly interesting missionary book entitled *Beyond Romance*. It is printed by kind permission of the author and of the publisher, Messrs. Zondervan. This book can be obtained from the Gospel Publishing House. Price \$1.00.

Zechariah Chapter Four Expounded

Encouragement for Builders

T. J. JONES, AT THE WOODSTON-ALTON, KANSAS CAMP MEETING

I. Circumstances and Time of This Vision.

A very godly company of Jews had left Babylon at the close of the seventy years captivity, to build the Temple of God at Jerusalem which had lain in ruins for long years. They were zealous for God and His cause and sacrificed much to build His House.

The long journey over, they arrive at Jerusalem and begin the good work. First the altar is laid on its bases. Ezra 3:1.

Typically this is true, every revival centers around the Person of our adorable Lord Jesus, and His mighty sacrificial work.

Next the foundations of the Temple are laid. The work goes on gloriously. Then lo, and behold, the adversaries come. First they want to help but the leaders resolutely refuse to let those build God's House who do not know God.

The adversaries turn bitter and determine to frustrate the work of building. So a slanderous letter is written to the King, and authority is obtained to cause the building to stop. Straightway the adversaries come and compel the builders to cease.

For fifteen long years the work is stopped, and meanwhile those once devoted builders of God's House, become careless, indifferent, self-indulgent, building their own ceiled (paneled, wainscoted) houses, while God's house lies waste.

God raises up two prophets to stir up these people again, namely Haggai and Zechariah.

II. The Symbolism.

This fourth chapter is one of a series of visions given to Zechariah to stir up and encourage these people. There were difficulties in the way but God would remove them if they would start to build. The first five verses and the last four verses of the chapter give us the symbolism.

Candlestick or lampstand of gold, with a bowl on the top of it. Notice that this is something new, a bowl, receptacle at the top, seven pipes or pourers go from the bowl to each of the seven lamps. How needful to keep the pipes clean and unobstructed, so that there may be an unhindered flow of oil from the bowl at the top to each of the seven lamps.

SPECIAL NOTICE TO OUR MANY FRIENDS

In the October 24 issue of the Evangel we advertised a GENUINE LEATHER COMBINATION BILL-FOLD AND COIN PURSE. Since that time our stock has been completely exhausted and due to war conditions new stock is unobtainable, therefore please refrain from ordering this item. The Gospel Publishing House will appreciate your consideration in this regard.

Next, two olive trees at the right and left sides of the bowl empty the golden oil from their berries into the bowl.

The lesson here is that there is an inexhaustible supply of oil to keep the lamps burning—emblematic of the abundant outpouring of the Spirit and the wondrous supply from above, the plentifulness of the flow of oil, one central bowl that feeds all the lamps and is itself replenished by the two olive trees.

III. The Message.

In verses six through to ten we have the message.

The angel explains to Zechariah the meaning of the lampstand, bowl, olive trees and lamps. The oil symbolizes the Holy Spirit through whom alone the task of rebuilding could be accomplished and maintained. It conveyed to Zerrubbabel and to all the people of God for all time that the real motive power is the Holy Spirit. What the oil was to the lamp-stand, the Spirit of God will be to us.

Not by might, nor by an army, but only by my Spirit saith Jehovah Sabaoth.

The mountains can be challenged and defied when we know the Spirit's power.

Formidable obstacles loom before us, colossal impediments confront us in our building for God, as with these builders of old. All may vanish and become a plain, that is a piece of level ground. Hallelujah!

Relying on God's power the mountains shall sink to a plain. Thus did Zechariah encourage these disheartened builders. God will help you.

The headstone shall be brought forth with thundering shouts. "Grace, Grace!" is the cry, meaning beautiful, beautiful, and is it not beautiful to see the work of God go on? The mountains sink to a plain? The headstone raised to its right place? Surely this is the time to shout.

Zerubbabel had started the work fifteen years before and he shall finish it. God will assist, don't despise the day of small things. The plummet shall again be in his hands. He will again be stirred for God.

Here is encouragement for those building spiritual temples for God today. Many mountains are before us. Much contempt is hurled against us. But God's oil is abundant. God's Spirit can make our toil effective. Keep the pipe connected to the bowl of oil at the top. "Not by might, nor by power, but by my Spirit, saith Jehovah Sabaoth."

He Emptied Himself

"And all through life I see a Cross,
Where sons of God yield up their breath;
There is no gain except by loss;
There is no life except by death;
There is no vision but by faith;
No glory but by bearing shame;
No justice but by taking blame;
And that Eternal Passion saith—
Be emptied of glory and might and name."

Man's Helplessness

Men are interested in changing conditions; God is interested in changing men. Only regenerated men can produce regenerated conditions. If conditions were made perfect in this world, imperfect man, because he is a sinner, would again corrupt conditions.—Bob Jones.

The PASSING and the PERMANENT

LOSS OF LIFE

China has lost about 6,000,000 in killed and wounded against Japan's 2,500,000 in five years of war, the London director of the Chinese Information Ministry estimates.

CLOSED DOORS

Three fifths of the 1500 persons who came home from the Far East on the "Gripsholm" recently, were missionaries ousted by war from the mission fields they had tilled through years of patient labor.

MODERN DANGERS

Seven dangers, all mentioned in the Bible, confront the believer today: false pens (Jer. 8:8); false visions (Jer. 14:14); false dreams (Jer. 23:32); false prophets (Matt. 24:24); false apostles (2 Cor. 11:13); false brethren (Gal. 2:4); and false Christs (Mark 13:22). The elect need not be deceived, however, for they have an unction from the Holy One.

"AGE OF FLIGHT"

A recent Air-Line advertisement stresses the point that "with tomorrow's peace will come a new era to challenge the imagination of men—the Age of Flight . . . in which 'the bonds of earth will no longer hold you.'" How well those words apply to the Blood-washed saint! Very soon, perhaps *before* any semblance of peace returns to earth, the trumpet will sound, the bonds of earth will snap, and we shall rise to be forever with our blessed Lord. We shall ascend to heights far beyond that which man-made planes shall ever negotiate! Even so, come, Lord Jesus!

MILITARY AUDACITY

"The military audacity of today outshines that of any past attempt at world domination," says *Prophetic News*. "It would appear, however, that this will be nothing compared with the audacity of the Antichrist who, in face of the manifest glory of the returning Christ, will continue his assault and rush into battle against the Lord Himself."

"And I saw the Beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." Rev. 19:19.

DID PRAYER STOP ROMMEL?

On September 3 a Day of Prayer was observed throughout the British Empire, when many of God's people gathered to pray unitedly for forgiveness and aid in the war situation. An English magazine now observes: "It is significant that September 3 and the closely associated days were those when Rommel strangely withdrew his attack on Egypt. Somehow the Eighth Army gained a remarkable strategic victory. Wendell Willkie said that 'it may prove to have been the turning point of the war.' At least we are sure of this, that true prayer will prove the turning point in any crisis."

THE DESOLATION OF CAESAREA

A British Assemblies of God missionary in Palestine writes: "We paid a brief visit to Caesarea. Here surely are stones that speak. God seems to have been angry, and the whole of the large city is now a desolation. Here, where once Paul spoke, and where Herod also spoke and was destroyed of worms, there is now nothing but ruins. Earthquakes, Crusaders of yesterday and Arabs of today, have all helped in destroying the last traces of idolatry. Surely no one can visit such a scene with the Bible in his hand without acknowledging the greatness of our God and the sureness of His judgment."

PERHAPS TODAY!

"God is on the throne. The prince of the power of the air, Satan himself, is waging his fiercest fight since Calvary. But there he was defeated, and the Victorious One is our Captain, and our Saviour. His triumph will bring His enemies to the dust.

"Wars and rumors of wars—thus will the Tribulation begin. Nation lifting up sword against nation, and kingdom against kingdom. Is it any wonder that the Church looks up with hope, while the world is hopeless? For before Daniel's seventieth week begins, the Church will hear the glorious rapture shout, and will be caught up into the air to be with Christ, *forever*. Beloved, though we cannot set the time, do you not see?—it may be today!—Dr. E. Schuyler English.

BEER IN ARMY CAMPS

"The brewers of the nation see in the mobilization of millions of men, many from total-abstinence homes, not only an opportunity to make millions in profit during the war, but an opportunity also to instill in a large number a taste for beer," declares the Secretary of the American Business Men's Research Foundation.

"Beer is sold to adults at camps and posts with the sanction and aid of the War Department.

"The distillers have been given no such advantage. They are not fretting, however. With a five-year 'backlog' of unconsumed whisky they will carry on business at retail as usual, while they manufacture alcohol for munitions and war essentials. They know that the 'taste for beer in millions of young men' is really a taste for alcoholic effects and that many beer scholars—perhaps the majority—will graduate from the beer kindergarten to the high school of whisky."

THE AXIS WILL BREAK

It was inevitable, states N. J. Poysti in *Gospel Call*, that Naxism and Communism should clash, for each has world rulership as its objective. The Communists cry, "Workers of the world, unite!" The Nazi aim is similar. It is the old Pan-Germanic slogan put in the form of a song:

"Deutschland, Deutschland, ueber Alles,
Ueber Alles in der Welt. . ."

meaning, "Germany, Germany over all, over all the world." And so the two nations who signed a friendship pact in 1939 were at war in 1941.

What of Japan? The Pan-Mongolian philosophy is based on world rule, also, in spite of their boasted friendship toward Germany. The Japanese philosopher, Chikao Fujisawa, said: "Japan, the original motherland of the human race and world civilization, is fighting now a holy war to reunite warring mankind into one universal family household in which each nation will take its proper place under the divine sovereignty of the Japanese emperor, who is a direct descendant of the Sun Goddess in 'the absolute cosmic life center' from which the nations have strayed and to which they must return." Though the Berlin-Tokyo alliance appears strong and sincere at present, it is inevitable that it shall be dissolved eventually because of these conflicting ambitions.

Christ said, "Every kingdom divided against itself is brought to desolation," and since Nazism and Pan-Mongolism are divided one against the other, at heart, their alliance will be brought to desolation. We are rapidly approaching the day when Gentile domination of the world shall be smashed and God's everlasting kingdom shall be set up over all the earth. Daniel 2:44.

MODERNISM ON MISSION FIELDS

Much good has resulted from the great emigration of the Chinese from east to west, but there are unfortunate consequences also. A missionary of Kweichow writes: "There was a time when our testimony was opposed only by naked heathenism. Today we have in our province Christian groups imported from elsewhere which deny what we hold most fundamental in the gospel message—something Kweichow was spared until the time of the great trek toward the west." Pray for these faithful witnesses who have to combat the modernistic teaching of so-called "Christian" missionaries as well as the darkness of heathenism.

HOARDING

There is one kind of hoarding that the papers do not mention and that is the hoarding of tithes and offerings. Increased wages and longer working hours are boosting the national income to 104 billions of dollars for 1942, an all-time record. This is 35% more than the national income in 1928. However, according to The Golden Rule Foundation, the total of all contributions to churches is actually 35% less, making a 70% gap between income and contributions as compared with 1928.

In 1928 we gave 532 millions to the churches, out of an income of 77 billions. Today we give 350 millions to the churches, out of an income of 104 billions, which is only 1-3 of 1%.

This kind of hoarding is more unpatriotic than any other kind. It causes the land to forfeit God's blessing and to suffer from the devourer. Hoarders need to read what God says about tithes and offerings, in Malachi 3:8-12.

MISSIONARY PRAYER REQUESTS

Orleans, Brazil—Pray with us that the Lord will raise up a Spirit-filled worker for Tubarao, the most important center in the field where we are working.—O. S. Boyer.

Ribeirao Preto, Brazil—We are praising God that two received the Baptism in the Holy Spirit the past month in Araraquara but please pray with us that many more shall receive and that God will draw the unsaved in to hear the word.—Elsie Strahl.

Catanduva, Brazil—Pray for God's blessing on Bibles sold and gospels distributed that they may be the means of salvation of souls; that we may continue to receive the Sacred Page in print and for an open door for meetings in a large town within easy distance from us.—Mabel de Garcia.

Hardoi, U. P., India—During the past year about eighteen hundred visits were made to Hindu and Moslem homes in the city and thousands of people were contacted. Please pray with us that many of these souls may be saved. The gospel was also taken to fifty-eight of the surrounding villages, and in many there was a good reception. Please pray that they may accept the Lord—Edna Wagenknecht.

Honduras, Central America—Two workers seem to have lost the vision for souls, and are in need of prayer. Another in a new field is meeting with stiff opposition. Pray that the Lord may help him.—Perry Dymond.

Trujillo, Peru—There is a great need here in Trujillo for good, competent and faithful Sunday School teachers. Please pray with us that this need will be met.—Arthur Erickson.

Bettiah, India—Pray much for this place, and the preacher and his wife as they endeavor to win this district for the Lord. One man who has been sick for years has promised to turn to the Lord with his house if he is healed, and already the people are amazed at the improvement in him since prayer was made. Please pray for perfect healing, and for the salvation of many souls there.—Grace Walther.

El Salvador, Central America—We began our language the 9th of September. Please join us in praying that we may speedily learn the language. God is marvelously helping thus far. We have already testified briefly in Spanish as well as singing together.—Oren Munger.

The

GOSPEL

in

FOREIGN LANDS

A Chosen Vessel in Guatemala

Upon such consecrated lives depends the future
of our work in Central America

John Franklin

Bidding a tender farewell to his mother, Bernardo sets out for Bible School 250 miles away. A change of clothes, a scanty supply

of bedding and a few belongings are wrapped up in a straw mat and slung over his shoulder. Soon he will be on his way in the small mission motorboat through 50 miles of alligator swamps and swarms of mosquitoes along the coastland of Guatemala where throughout his boyhood days in company with his two brothers he speared fish and scraped the salt off the tidal sand-flats in order to support his aged mother. A few short years ago the gospel came to his village, so remote from civilization, bringing



Bernardo bids his
mother farewell

its transforming power and saving grace.

His mother bids him a tearful good-by, heavy at heart, for there in the palm-thatched hut her youngest son, near death, has tossed on his bed for eight days with a raging malaria fever. No food has passed his lips. But the time has come for Bernardo to leave for Bible School. The glorious opportunity cannot be passed by. The chances for preparation for the ministry are few, and God has called him.

There Were No Regrets

The motorboat chugged along. We said nothing for a time, until I noticed we were nearing the home of his wife, the girl he had loved and married in his inexperienced youth while yet neither he nor she had heard the gospel. They had been married just four months when upon the occasion of his visit to a distant town he strayed into a gospel meeting and was saved. When he returned home with the good news, his wife became infuriated, and heaping insult upon insult, despised him for his stand for Christ. She went back hastily to her mother's house, vowing never to see him again unless he would turn from "that cursed gospel religion." Ah, but Bernardo could not turn, for what he had experienced was the "power of God unto salvation!" Moreover, he had heard the divine voice saying, "There is no man who hath left house or parents or brethren or wife for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come life everlasting."

Three years had passed since then. Meanwhile he had prayed continually that she might be saved, but all seemingly to no avail. In silence we passed the thatched home on the edge of the swamp, where his treasure once was. I wondered if he had any regrets, or how he felt in his heart knowing that the gospel had brought a sword into his home. The little house began to fade in the distance. Bernardo was looking back through the mist. I saw him raise his hand and wave it slowly in token of farewell, saying in a low voice, "Adios!" Then he looked at me, and in that look I knew there were no regrets.

Unusual Preaching—but It Brought Results

There was no doubt about his supreme devotion to the Lord, for throughout the past year he had given proof of his consecration and call. Once he made a trek of 20 miles through the jungles to preach the gospel in a certain town. He had chosen for his message the story of Elijah and the priest of Baal. It was one of his first sermons, and he didn't know just how to go about it, but he did have plenty of fire and enthusiasm. On reaching the point where Elijah cried to the priests to call upon their god, he put himself in their place and quite dramatically began to shout, "Baal, Baal!" Of course that sound made a strange impression upon the people in their homes round about. Then came the part where Elijah mocks the priests, saying, "Cry aloud: for peradventure your god sleepeth, and must be waked." So Bernardo cried with all his might, and out through the night, reverberating up and down the village streets, rang out that strange, weird sound,

"BAAL! BAAL!" That was enough! The people came running with all speed, jammed in the doors and filled the house to overflowing. And whether they liked it or not they had to listen for a while to a fiery young man who was saying that idols had no power to save, but that there was a God in heaven who sent forth His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

The Vision of a Native Ministry

The thing that thrills us most is to see that out among the villages God is raising up workers and sending them forth into His harvest. Let us remember that our Lord did not take it upon Himself to do all the harvest work alone but chose consecrated men whom He prepared for the task. So much depended upon them. In like manner, much in every way depends upon the native ministers. We thank God for those in the homeland who have caught the vision and have taken the native workers on their hearts in prayer as well as in giving, that they might receive Bible training and better preparation for fulfilling their call. Nine of our fine men are in Bible School this year. We have sent them in faith, trusting that the expenses will be met. Half the amount has come in, but we still need \$100.00. Will you pray with us that this need may be met?

We praise God that during the last two months 60 souls have come to Christ. From one outstation the report reaches us that 5 received the Baptism with the Spirit. Another worker says, "Many are hearing the Word of God." Another reports that a woman dying with colic was healed in answer to prayer and accepted the Lord. Another pastor tells of a "man sick with paralysis instantly healed and saved." One town which for four years has resisted all our efforts has finally yielded to the gospel's power and ten have taken their stand for Christ.

WHO WILL VOLUNTEER?

Several quite appealing letters have come to us recently from our missionaries in Nigeria who tell of remarkable development in the work but of the sad lack of missionary help.

To cope with our rapidly expanding work, there is a great need for trained native ministers. These can be developed only by missionary teachers. It seems well-nigh impossible to get anyone across the ocean, but in view of the fact that some success has been achieved by one or two other missionary organizations, we feel we should make another effort to respond to the appeal presented to us by our mission in Nigeria. One of the missionaries ends his letter as follows:

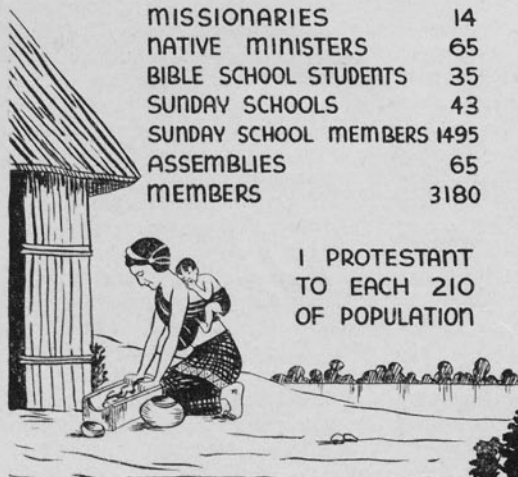
"I know this entire letter has been nothing else but an appeal for help. It has seemed that lately God has been placing a special burden of prayer not only on the missionaries but on the natives as well. One of our larger churches has arranged a program which provides for one day a week of fasting and prayer for all the older men and women, one day for the young men, one day for the elders, and even the children are holding special fasting and prayer services every week—for just one purpose, the coming of other missionaries. I have not suggested this, but it just goes to show how much the people

ASSEMBLIES OF GOD in CENTRAL AMERICA

NICARAGUA, EL SALVADOR, HONDURAS, GUATEMALA

| | |
|-----------------------|------|
| MISSIONARIES | 14 |
| NATIVE MINISTERS | 65 |
| BIBLE SCHOOL STUDENTS | 35 |
| SUNDAY SCHOOLS | 43 |
| SUNDAY SCHOOL MEMBERS | 1495 |
| ASSEMBLIES | 65 |
| MEMBERS | 3180 |

1 PROTESTANT
TO EACH 210
OF POPULATION



feel their need of more help. Other churches are having special prayer this month. We believe that God surely has a purpose in leading us this way, and we cannot but write our feelings in the matter."

We should like to know whether there are young men with Bible School training and ability to teach the Word, who feel definitely the call of the Lord to work in Africa and who will volunteer to meet this need. If so, we suggest that you write to the Foreign Missions Department for application forms to be filled out, so that we may know who is available in the event that transportation and permits can be obtained to send missionaries to Nigeria.

There are others also of our West African fields needing help; and, if it is possible to send missionaries to one field, in all probability we shall be able to reinforce others also. Let us not hold back because of danger. Our Commander in Chief has said "Go."

CONTINUING LANGUAGE STUDY

Mr. and Mrs. Kenneth McIntyre have decided to remain in Habana for a few months of further language study before launching out in a definite field of service. Each of them is teaching one subject in the Bible School since it is felt that this will give good practice in the language as well as affording an avenue of service. The school, which is being held at the Habana mission station, opened its three months' term September 15. An enrollment of ten or twelve students is expected. "One of the chief problems of these students will be finances," Brother McIntyre writes. "There is so much poverty here, and many of the people have a hard time keeping body and soul together. Sometimes they are not able to do even this. We were told that in Santiago de Cuba this summer children were dying on the average of ten a day for want of food. Mr. and Mrs. Peterson tell us that eighty-five died in their town during the summer months, the main cause being starvation. There is food in Cuba, but many of the poor have no money to buy it. The missionaries are furnishing as much work as possible in order to help the students meet their expenses.

"Another year should see quite an increase in our work in this island. At least half the missionaries are now engaged in language study, and we believe in a year's time many of them will occupy a definite location in the vineyard of the Lord. Truly the harvest is ripe, but the laborers are few. We in Cuba are facing the same difficulty in the spiritual harvest that you in America are having in the natural harvest—that is of obtaining enough laborers to meet the need."

"DON'T HAVE ANY FEAR FOR US"

"The Lord continues to bless much in our midst," writes Constance Eady, from Bangalore, South India. "Last week we dedicated the new church at Solavaram, the foundation stone of which was laid two months ago. Oh, it was a precious time, and seven gave their hearts to the Lord. Later on there was a baptismal service when fourteen were buried in the waters of baptism.

"I needed not to ask if those whom Brother Stoddart immersed two months ago were going on with the Lord, for their faces were just shining. One man had taken a day off to be present at the service. This meant losing his daily wages of four annas, but he was glad to be able to do it.

"We laid the foundation stone of our ninth little church, this time at Tinnannur where we have a fair number of Christians. The dedication service will be held in about six weeks and a group of new converts are being prepared for baptism at that time.



Constance Eady en route to new outstation at Tinnannur where foundation stone of church was laid July 29, 1942.

"Don't have any fear for us. We are in the Lord's hands and He is undertaking in a blessed way, keeping us in His wonderful peace. Sister Lindberg writes joyfully of the blessing of God on the work at Martandam."

News From Our North China Missionaries

We are happy to report that a letter has finally reached us written by B. M. Kvamme and sent in Brother Plymire's care.

Most of the letter deals with money matters which we are taking care of; but in addition, there is some news of general interest to our readers, particularly in regard to the death and funeral of our Brother G. K. Johansen. Brother Kvamme, writing from Tientsin on the date of July 21, states:

"I am trying to reach you with this letter through the kindness of Brother Plymire. You have, no doubt, received a cablegram from the Swiss Consul General in Shanghai regarding the passing away of Brother Gustav K. Johansen. Brother Johansen passed away on July 9, 1942, at Shanghai, and was buried on the 14th of the same month. Mrs. Emma B. Lawler was appointed by the Swiss Consul to take charge of the funeral arrangements and services. According to report from Shanghai, there were about forty friends present at the funeral service. The program was brief, but all felt that God spoke through the message that was given, which seemed very appropriate for the occasion. We are unable to give a detailed report of Brother Johansen's manner or cause of death. I am in communication with the Swiss Consul General in Shanghai and will receive an official report from him as soon as same will become available.

"There is no possible chance of money transactions between here and Plymire's side of the country. As we are only buying the necessary food as we go along. It might be possible that most of our American members will be repatriated within the coming months, but nothing is sure or dependable; so don't look for anyone until they call at your office. We don't know what will happen to us but hope to remain here until the struggle is over. However, if we are sent off too, then we shall have no choice in the matter.

"All the work is now in the hands of the natives, but we are keeping in touch with most of them. We are glad that they can con-

tinue, though most places are very hard pressed for funds, and otherwise too. Earnest prayer is requested."

Brother Plymire wrote an accompanying note and mentions in his letter that Brother Kvamme and others in Tientsin or Peiping would be so glad to get letters from friends. These may be sent addressed to the missionary in North China in whom you are interested in care of V. G. Plymire, Hwangyuan, Tsinghai, China. Such letters should be sent by air, which is quite expensive, so that it is necessary to write them on thin air-mail paper. The rate of postage is seventy cents per one-half ounce.

THINGS YOU WANT TO KNOW

John F. Hall

Furlough French West Africa

WHAT ARE THOSE WITCH DOCTORS LIKE?

Those who have not lived in foreign lands where witchcraft is rampant are inclined to discount its power and look upon it rather contemptuously. But while there may be some fake, there is too much reality to scorn witchcraft. The natives themselves have good reason to fear its demonic power, and those white men who have dared meddle have done so to their regret.

There are several societies of witch doctors, each with diverse powers and practices. Here are two who belong to one society. As you behold these gruesome figures, do you think you would not fear them if you knew they had nefarious plans on your life? Deaths due to sorcery, enchantment, and secret poisoning keep people in constant dread, and everything possible is done to secure the good favor of the witch doctors, who thus gain a very profitable livelihood at the expense of their fearful people.



These men are appealed to for instructions for sacrifices before a journey, before planting, before marriage, etc. The dutiful native carries out meticulously such instructions so as to insure success. In the case of failure, the witch doctor makes excuse that some more powerful doctor than he has heard and rendered his "medicine" powerless. The client must seek a more powerful doctor with more potent medicine, which costs much more and entails a more intricate procedure. Who knows but what they are secret allies, seeking to get as much gain as possible from a well-to-do native?

But praise God, the Mossi Christians know how to resort to the Great Physician whose healing power they are experiencing in their bodies. Sometimes the hatred of these witch doctors is thus incurred against the Christians because it means a lessening of their profits, and they rise up as did the Ephesian silversmiths of old when their trade was endangered!

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Messages to the Churches

Lesson for December 6. Lesson Text: Revelation 1, 2, and 3.

The book of Revelation opens with a series of messages from the glorified Christ to John the Beloved, who in turn was to send them to seven churches existing in those days.

Since everything in Revelation is symbolic, these churches are representative of the church in every age. Human nature is the same today as it was in John's day. Conditions prevalent in the seven churches addressed by John may differ in detail from conditions in our churches today, but they are the same in principle, so that while these seven personal messages from Jesus were for definite churches in John's day, they have a definite application to our own churches today.

The churches are represented by candlesticks, having no light in themselves and therefore of no value in themselves. Their light is supplied by the One walking in the midst of them. How significant! Light speaks of spiritual life and testimony. What is it that makes an Assembly of God a soul-saving, sanctifying, and healing influence? What makes us truly Pentecostal? Not human brilliance or ability; not program, though it may have its place; not even doctrinal correctness, though that is necessary, but **above all, the Presence of the living Christ manifested by the Holy Ghost!**

The seven "stars" which are the "angels" or messengers (for the original Greek word used implies this) of the seven churches are held in the hand of the glorified Christ signifying His control over them, His guidance of them and His protection of them from the power of the enemy. See Rev. 1:12-20. The Greek word for angel (aggelos) is frequently used of men as in Luke 7:24—"the messengers (aggeloi) of John".

I. THE MESSAGE TO EPHEBUS. 2:1-7.

"Unto the angel of the church of Ephesus write." That is, unto the spiritual overseer. God's way is through the pastor to the people. Again, the message is to the pastor himself as well as to the people. Paul told Timothy, a young minister, to "take heed" unto himself. 1 Tim. 4:16. Unless a minister obeys this admonition, he may become a self-deceived hypocrite.

1. **The Condition Known.** "I know." Seven times Christ repeats this declaration. Seven is the number of perfection. Christ has perfect knowledge of conditions in our hearts and in our churches. We may fool people; we can't fool Christ! He knows! A solemn thought to those who hide things. A blessed thought to those who being clear in His sight are tried and tested.

2. **The Commendation.** Verses 2, 3. Before reproving Christ commends. A good practice for all to follow. People will more readily take correction for their wrongdoings, if they have first been commended for their rightdoings. We need not only to say the right thing, but to say it in the right way.

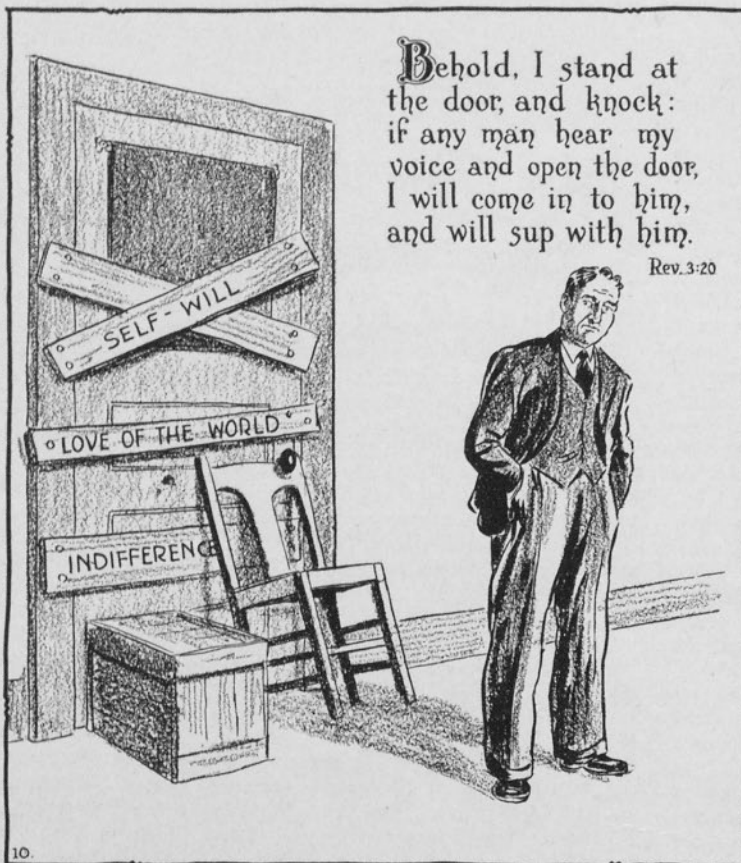
"I know thy labor and thy patience." Ephesus would seem a flawless church in the eyes of many. This was a working church, not a church that worked spasmodically but steadily. Their patience is mentioned twice, in connection with service and with suffering.

"Thou canst not bear them which are evil."

A rigid stand was taken against sin and against those whose lives were not right. This church could teach us something. To permit men known to be bad to be in fellowship or office is common today. Is this kindness? A thousand times no! It is treachery to the Christ whom the church represents.

"Thou hast tried them which say they are apostles, and are not, and hast found them liars." Scriptural tests were applied in Ephesus. 2 John 10, 11; 1 Thess. 5:21. These folk had enough spiritual discernment and fortitude to enable them to reject those who were unscriptural.

"Thou hast borne . . . for my name's



sake . . . and hast not fainted." Here was also a suffering church. And to suffer steadily is harder than to serve steadily. Surely, this was a blameless church—but!—there was—

3. **The Condemnation.** v. 4. "Thou hast left thy first love." Here was the trouble! This church had failed in the all-important thing, the thing without which all Christian profession and service is incomplete and unsatisfying to the great heart of Our Lover Lord—dominant, passionate, heart devotion to Christ's Person!

In the Song of Solomon (and elsewhere) the mutual love of Christ and His Church is typified by the love of a bridegroom and his bride. Consider a newly-wed couple who are truly in love with each other. Above all else their life together is characterized by the outflow of continuous, adoring, affection and delight in each other. How does the young bride spend her days? She is very busy about her housework, but does not recognize it as work or drudgery—it is for him! As she is occupied with that work she is preoccupied with thoughts of him! She prepares the evening meal with heart aglow, all the while watching for him!

However, as time passes, she often becomes

more and more occupied with her work and less preoccupied with thoughts of her husband. She comes to delight more in her home than in Him, though she is somewhat unconscious of this. In the evenings, she is so busy about things, that she has neither time nor very keen inclination for his company. She is still a good wife, prepares good meals, attends conscientiously to duties, but she has "left her first love."

This is a description of the Ephesian church and also of a more or less general condition today. O, let us take heed unto ourselves! Let us consider how deeply and with what yearning intensity Jesus loves us and with what longing He desires, first of all our fellowship! In these days of stress and strain, of mad and hustle let us allow nothing to interfere with our personal devotion to Jesus, neither Christian service, nor Christian blessings, nor Christian fellowship, nor Christian anything!

How are we to account for so much fruitless effort in Christian service today? For the scarcity of the supernatural among us—healings, spiritual gifts, answers to prayer? How account for the shallowness, frivolity, and careless living which is so evident in many of our circles? There is but one answer—a failure to maintain personal fellowship with Jesus. This is the "one thing needful" of which Jesus spoke (Luke 10:38 cf. Matt. 6:33). If we attend to this; purity, power, faith, and effective service will be the natural and spontaneous outcome!

4. **Counsel.** v. 5-7. When the Spirit of God points out failure, He always also points the way out. (1) **"Remember!"**—Remember those times of intense heart satisfaction in His presence, when we felt so deeply His tender love and poured out our own heart's affection in grateful response. Such remembering will lead to the next step. (2) **Repent**—not merely surface sorrow but the sorrow that leads to a changed state of soul. 2 Cor. 7:9-11. (3) **"Do the first works."** The works spoken of here do not refer to works of service or renewed activity; for service that crowds out fellowship with Jesus is a curse. This means to return to the place of instant response to love of Christ, to renewed outflow of heart affection to Him. See Song of Sol. 5:2-10; 6:4. (4) **If not!**—"I will remove thy candlestick." In other words, "your church will die!"

And, sad to say, the church at Ephesus did die! All that remains of Ephesus today are—a ruined archway, a Moslem dwelling, and "a forbidding castle 'midst desolate hills"—mute monuments to remind us today that when we leave our first love we begin to lose everything!

We regret we have not space to comment on the letter to Smyrna.

What shall we say then to these things? Somewhere we heard this prayer—"Lord, let me never forget the all-important truth that to be in Thy will is better than success. And grant that I may ever love THEE more than Thy service."—J. Bashford Bishop.

SURPLUS IN PALESTINE

The Palestine Government differs from most national governments today in that, instead of an increasing debt, it has an increasing surplus. According to *The New Palestine*, the Government now has a cash reserve of more than \$25,000,000. In the fiscal year ending March 31, 1942, revenue provisionally amounted to over \$42,000,000, including \$31,000,000 in Colonial Office grants-in-aid. Expenditures totaled approximately \$37,000,000, leaving a surplus of \$5,000,000 for one year alone.

REPORTS FROM THE REAPERS

CASA GRANDE, ARIZ.—We left Carter's Chapel Assembly, near Lone Oak, Texas, in July, and came here. We conducted a revival near the government camp at Eleven Mile Corner, 11 miles east of Casa Grande. About 9 were saved or reclaimed, and 4 were baptized in water. In September we conducted a meeting for F. S. Lane, pastor at Casa Grande, in which 2 were saved, and one was filled with the Holy Ghost.

At present we are doing missionary work in and around Casa Grande, preaching and giving out tracts, Pentecostal Evangel, C. A. Herald and Reveilles on Saturday nights, with the help and full cooperation of Brother F. S. Lane and the church. God is blessing every effort we put forth for Him.—Evangelist and Mrs. H. E. Brannock.

YELLVILLE, ARK.—the North Central Sectional Fellowship Meeting convened here under the direction of Sectional Presbyter C. C. Crace. A ministers' meeting was held, with 13 ministers present, and arrangements were made for two fellowship meetings each month, one on the north side of the section and the other on the south side. They also discussed our home missionary program. A home missionary offering was taken, and \$7.50 was received for the Marshall work and \$8.50 for the District work. The night service was given to the C. A.'s, Ware Lafon was in charge. An offering for Sister Stokes was received, amount \$5.50. Announcements were made for the next fellowship meeting and C. A. rally, which will be held at Cotter, December 7. Sister Stokes brought the concluding message from Matt. 14:22.—Bill Hickman, Sectional Reporter.

QUINCY, ILL.—The Bethel Church is witnessing a most wonderful outpouring of the Holy Ghost. The meetings commenced Sept. 15, and were to run 3 weeks, and now we are in the sixth week and no closing seems in sight. The Victory Sisters, Eithel Browning and Faith Martindale, have been the human leaders. Some nights there was no time or place for a sermon; the entire church would pour into the large prayer room. The "slain of the Lord" were so many there was no room for those who desired to seek the Lord. Other rooms were sought out to accommodate the hungry seekers.

Most of the preaching has been on the Baptism in the Holy Spirit, and how to get it. Wrongs have been righted, confessions have been made, lukewarm professors have been stirred to action. Some who have not sought the Holy Spirit for years have become earnest seekers, some who have sought the Baptism for a long time have gotten through. The Spirit has fallen upon children, young people, and old alike. Those who have received the Baptism have come through with the clearest languages I have ever witnessed. The seeking has been like that of twenty years ago. No trouble to get them into the prayer room or to keep them on their knees until late. Some would get the Baptism on their way to the prayer room.

Much prayer and fasting has been the key. The evangelists and pastors led the way by spending hours each day in earnest crying to God for the break. Both have gotten their portion of refills. Many old-timers who have not spoken in tongues in years have broken through into real languages. It is Pentecost!

The Victory Sisters are hard, earnest workers with individual seekers, and for the good of the church. They boost the Sunday School and the general attendance. Our week-night services have been the best we have known since coming here. The evangelists raised money for a beautiful dining-room set for the pastors.—C. E. and Mae T. Roberts, Pastors.

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

BLOXI, MISS.—438 Oak St.; Nov. 15, for 3 weeks or longer; Virgil R. Jackson,

Mt. Vernon, Mo., Evangelist.—Chas. S. Craighead, Pastor.

FREER, TEXAS—Nov. 29, for 2 weeks or longer; Evangelist and Mrs. R. A. Bryan, Houston, Texas. Roy Evans is pastor.—By Evangelist.

ST. CATHERINES, ONT., CAN.—Nov. 29, for 3 weeks; Jean Benefiel, Evangelist, and Ann Benefiel Jackson, Soloist, of Loveland, Colo.—G. E. Atkinson, Pastor.

HOUSTON, TEXAS—Nov. 22, for 2 weeks or longer; J. D. Mahaffey, Ada, Okla., Evangelist. M. E. Stubblefield, 302 E. 24th St., Houston, is pastor.—By Evangelist.

KANSAS CITY, KANSAS—Missionary Convention, 7th and Riverview, Dec. 4-6. Speakers: Fred Vogler, Assistant General Superintendent; Howard Osgood, missionary from China; and Mrs. E. H. Simmons, missionary from Liberia. For further information write Pastor H. B. Garlock, 1260 N. 36th St., Kansas City, Kansas.

WASHINGTON, D. C.—915 Massachusetts Ave. N. W.; Nov. 22, for 2 weeks; Eileen E. McAlister, Evangelist.—B. E. Mahan, Pastor.

SALEM, ORE.—Special Thanksgiving Convention, Evangelistic Tabernacle, Nov. 26-29. T. J. Jones, San Francisco, Calif., speaker. Special service, Thanksgiving Day, in evening, when church mortgage will be burned.—Eric M. Johnson, Pastor.

OKLAHOMA CITY, OKLA.—15th St. and Drexel Blvd.; Nov. 22, for 2 weeks or longer; Evangelist and Mrs. Arthur S. Arnold.—J. Elwyn Wray, Pastor.

HORNELL, N. Y.—327 Seneca Rd., Nov. 22-23; H. A. Christopher, Evangelist.—A. T. Smith, Pastor.

HARVARD, ILL.—Nov. 24, for 2 weeks or longer; Helen Cox and Mabel Brown, Evangelists.—Dale De Garmo, Pastor.

NORTH BERGEN, N. J.—5029 Hudson Blvd., Dec. 6-13; Robert Cummings, speaker.—Nicholas Nikoloff, Pastor.

LODI, CALIF.—Walnut and Washington Sts., Nov. 17-19; Russell Griffin, Evangelist.—Stanley P. McPherson, Pastor.

WATERTOWN, N. Y.—Nov. 17-19; Leonard Philp, Everett, Wash., Evangelist.—Ernest Morgan, Pastor.

HAMMOND, IND.—5549 Sohl Ave., Nov. 17-19; W. M. Stevens, Springfield, Mo., Evangelist.—F. Pepper, Pastor.

WELEETKA, OKLA.—Nov. 29 for 2½ weeks; Irene Harris of Tulsa, Evangelist.—Lester A. Fox, Pastor.

SHAMOKIN, PA.—Anniversary Revival; Nov. 22, for 2 weeks or longer. Howard E. Hardt, Evangelist.—James Vigna, Pastor.

LAKE PRESTON, S. DAK.—Gospel Tabernacle, Nov. 15-29; Norma Dahl, Dawson, Minn., Evangelist.—F. E. Evans, Pastor.

ASBURY PARK, N. J.—905 Sewell Ave., Nov. 15-19; Paul Kauffman, Evangelist.—E. I. Schlossmacher, Pastor.

PROVIDENCE, R. I.—68 Althea St., Dec. 1-3; Genevieve Booth-Clibborn, Centralia, Wash., Evangelist.—E. P. Anderson, Pastor.

CHICAGO, ILL.—70th St. and Stewart Ave., Nov. 22, for 2 weeks; C. M. Ward and party.—Ernest C. Sumrall, Pastor.

PENSACOLA, FLA.—Nov. 15-19—Dec. 6, or longer; Evangelist and Mrs. G. B. McDowell, Dallas, Texas.—H. F. Snow, Pastor.

INDIANAPOLIS, IND.—2112 Miller St.; revival in progress; E. L. Slavens, Evangelist. Thomas Paino is pastor.—By Evangelist.

KANSAS CITY, MO.—Full Gospel Tabernacle, Nov. 22-24; J. Paul Bruton, Evangelist. Aaron A. Wilson is pastor.—By Evangelist.

COMMERCE, OKLA.—Homecoming, Nov. 29. Services 10:00, 2:00, and 7:30. Special speakers both morning and evening.—C. J. Brown, Pastor.

NEWTON, IOWA—Full Gospel Tabernacle, Nov. 15-19; Evangelists Frank and Gladys Lummer and Eugene Bell, the Music Makers.—T. W. Stark, Pastor.

WATER VALLEY, MISS.—People's Gospel Tabernacle, Main St., Nov. 8-11; Paul N. and Lura J. Grubb, Evangelists.—By Evangelists.

WOOD RIVER, ILL.—First and Jennings Ave., Nov. 24-26; Harvey McAlister, Evangelist. Neighboring churches please co-operate.—Adolph Petersen, Pastor.

LEAVENWORTH, KANSAS—4th and Sheridan Sts., Nov. 22-24; Cordelia Donnell and Mildred Holler, Evangelists.—Geo. W. Flattery, Pastor.

CABINS, W. VA.—Nov. 17-19—Dec. 6, or longer; Mary Monclovich, Martin, Pa., and Ruth Fitzwater, Swanton, Md., Evangelists.—Clarence Trenum, Pastor.

AUGUSTA, GA.—Bohler Ave. and Fenwick St.; Nov. 8, for 3 weeks or longer; Evangelist and Mrs. Joseph Bell.—C. Milford Hicks, Pastor.

CUERO, TEXAS—Fr. William and W. Live Oak Sts., Nov. 30-; W. A. Ward,

Washington, D. C., Evangelist.—S. M. Grant, Pastor.

DALLAS, TEXAS—Revival Tabernacle, Nov. 22-24; Willa Short, Evangelist.—H. E. Bowley, Pastor.

HASTINGS, NEBR.—Nov. 24-26; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—Guy M. Heath, Pastor, 1014 N. Denver Ave.

MELROSE, MASS.—38 Swains Pond Ave.; Dec. 8, for 2 weeks or longer; W. F. Duncan of Atlantic City, Evangelist. Neighboring assemblies invited to co-operate.—Lyle W. Butler, Pastor.

INDIANAPOLIS, IND.—Laurel Street Tabernacle, Laurel St. and Pleasant Run Blvd., Nov. 24-26; Dec. 13; Peter Jepsen, Seattle, Wash., Evangelist.—J. L. Price, Pastor.

MINNEAPOLIS, MINN.—Gospel Tabernacle, Nov. 17-19—Dec. 15; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Frank J. Lindquist is pastor.—By Evangelists.

PATERSON, N. J.—29th Anniversary Meetings, Bethany Pentecostal Church, 187-189 Pearl St., Nov. 22-29; Kenneth Haystead, Evangelist.—Warren C. Anthony, Pastor.

PITCAIRN, PA.—Third and Brinton, Nov. 18-19—Dec. 6; Mr. and Mrs. Lloyd W. Shirer, of Tamale, N. T., Gold Coast, West Africa, Evangelists.—Kenneth Baker, Pastor.

KANSAS CITY, MO.—The Friendly Church, 13th and College. Homecoming and Twelfth Anniversary of both the church and Pastor Glenn Kelly, Nov. 29; services 11:00 and 2:30.—J. L. O'Dell, Pastor.

BETHLEHEM, PA.—Thanksgiving Convention, Gospel Tabernacle, Nov. 26-29. Services Thanksgiving Day, 2:30 and 7:30. L. G. Bolton, returned missionary from Burma, special speaker. Local pastors are assisting with the music, etc.—M. Q. Spencer, Pastor.

CHICAGO, ILL.—Fifth Annual Thanksgiving Missionary Prayer Convention, Calvary Tabernacle, 2715-17 W. North Ave., Nov. 22-29. Speakers: Noel Perkin, F. Wildon Colbaugh, Paul B. Peterson, Ruby Nicodem and Matilda Birkland.—J. Robert Ashcroft, Minister, Keystone 0883.

FLINT, MICH.—Missionary Convention of Assemblies of God churches of Flint and vicinity will convene at Riverside Tabernacle, 2215 Lewis St., Nov. 24-29. Services each evening 7:30. Broadcast Sundays, 8:30-9:00 a. m. Station WFDF, Flint.—A. L. Parker, Pastor.

JEWISH MISSIONARY RALLY

CHICAGO, ILL.—2715 North Ave., Nov. 28, 8:00 p. m. Guest speaker, H. B. Pencovic Hebrew Christian, Wisconsin Rapids, Wis. Workers will also give reports of the work. Neighboring assemblies please co-operate.—Alexander Marks, Supervisor.

BIG STONE GAP, VA.—Prayer Conference 6th St. and Shawnee Ave., November 23-26. David Burris, Superintendent Arkansas District, speaker. First service, Monday, 7:30; then 10:00, 2:30, and 7:30. We especially invite the ministers of the Tennessee District to be with us in these meetings. A. L. Todd is pastor. Rooms and meals free as far as possible.—M. B. Hampton, Superintendent Appalachian District.

ARDMORE, OKLA.—Bible Conference, Lighthouse Assembly, 5th and Master Sts., Dec. 13-20. David Burris, Superintendent Arkansas District, main speaker. Our District Superintendent, G. W. Hardcastle, also will be present; District Secretary Wallace Bragg will be with us for part of the services. All ministers and laity invited. Will accommodate as far as possible. For further information write—Pastor Paul E. Riggs, Box 191, Ardmore, Okla.

NEW MEXICO DISTRICT CONVENTION

The Mid-Council-Year Convention of the New Mexico District will be held at Mountainair, New Mexico, November 26-27. The devotional program will be conducted by the Christ's Ambassadors of the State.—B. H. Caudle, District Secretary-Treasurer, Gallup, N. M.

FILIPINO CONVENTION

The 5th Annual Convention of the Filipino Assemblies of God will convene in the Upper Room Pentecostal Mission, San Jose, Calif., Nov. 25-28. Max Freimark is pastor. All services in English language. R. J. Thurmond, Superintendent of Northern California and Nevada District, main speaker. E. C. Lagmay, President, 4th and San Antonio Sts., San Jose, Calif.

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

EAST CHICAGO, IND.—Northwestern Indiana Ministers' Convention, Dec. 3-4. Two services daily. G. F. Lewis in charge. C. C. Burnett, Secretary.

EL DORADO, ARK.—Southwestern Fellowship Meeting, Women's Missionary Council, and C. A. Rally, 1217 Ross Ave.,

Dec. 7-8.—J. E. Hamill, Sectional Presbyter.

COTTER, ARK.—Sectional Fellowship Meeting, North Central Section, Dec. 7. Sectional Presbyter C. C. Crace in charge of services, beginning 10:00 a. m. C. A. Rally at night.—Bill Hickman, Pastor.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Mount Calvary Tabernacle, 2421 S. 10th St., Dec. 13, 2:30 p. m. E. L. Glenn is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

KANSAS CITY, MO.—Sectional Fellowship Meeting, 70th and Prospect, Dec. 7. Services 10:30, 2:30, C. A. Rally 7:45. J. H. Waugh is pastor.—J. L. O'Dell, Sectional Secretary, 3308 E. 13th, Kansas City, Mo.

WADSWORTH, OHIO—Northeast Ohio Fellowship Meeting, Full Gospel Church, 305 Main St., Dec. 7. Services 10:30, 2:30, and 7:00. Ministers' meeting 1:30.—T. E. Hartshorn, Secretary-Treasurer.

ELKHART, IND.—Northern Indiana Ministerial Conference, Dec. 1-2. Services: 3:00, for ministers and their wives; 7:30, evening service. G. F. Lewis, District Superintendent, in charge. J. R. Hunter, 1128 Johnson, is pastor.—C. C. Burnett, Secretary.

ARNETTSTVILLE, W. VA.—Ministerial Fellowship and C. A. Rally, Western Section of Potomac District, Nov. 26. Services 11:00, 2:00, and 7:30. Please bring basket lunch. All C. A.'s urged to be present.—Russell W. Harvey, Sectional Vice President, Bridgeport, W. Va.

CHICAGO, ILL.—Illinois Christian Women's Fellowship Meeting, Grace Gospel Mission, 4175 Montrose Ave., Nov. 30. Services 3:30 and 7:45. Miss Gross will be in charge. Special speakers for each service. Refreshments served to those coming from a distance.—Mrs. L. G. Creamer, Secretary, 900 Wrightwood Ave., Chicago, Ill.

WEST PRESTONBURG, KY.—Fellowship Meeting, First Pentecostal Assembly of God, Nov. 26. Services 10:30, 2:30, and 7:00. Refreshments served at church. Night's lodging for those who desire to stay over. All invited, especially ministers, missionaries, Christian workers and students of the Mountain section.—G. R. Fannin, Pastor.

GRANITE CITY, ILL.—Thanksgiving Day C. A. Rally, 24th and Grand St. District Superintendent W. R. Williamson will speak at 10:00 a. m. Guest speaker for afternoon and night services, W. I. Evans. Get-together service on night preceding rally. Bring musical instruments. T. F. Zimmerman is host pastor. State C. A. President Harold George in charge. For further information write T. K. Jeffrey, State Secretary-Treasurer, 512 Spring St., Alton, Ill.—Harold George.

MISCELLANEOUS NOTICES

NEW ADDRESS—288 W. Pacific St., Blackfoot, Idaho.—L. C. Hodges.

NEW ADDRESS—P. O. Box 1013, Tahoka, Texas. "I have accepted the pastorate here."—Arthur E. Brown.

NEW ADDRESS—1639 Maple St., Pasadena, Calif. "I have accepted the pastorate of Trinity Full Gospel Church, 1147 Cordova St., this city."—Claude Weaver.

NEW ADDRESS—Box 158, Bellevue, Wash. "October 18 we accepted the call to the pastorate here. Our saints have a mind to work and to see the work of God go forward."—J. R. Edgar.

NEW ADDRESS—407 W. Prairie St., Yates Center, Kansas. "I have accepted the pastorate here. Council brethren passing by will find a hearty welcome. I will continue repairing Bibles."—T. T. Stephens.

NOTICE—If any pastor having members coming to Key West will send me their names and addresses, I shall be glad to contact them.—Quentin Shortes, Pastor, 1327 Duncan St., Key West, Fla.

NOTICE—If you have friends or relatives stationed at Maxwell Field or Gunter Field, Montgomery, Ala., we shall be happy to contact them and help them in any way possible.—Grover Langston, Pastor, First Assembly of God, 24 Polk St. Phone 3-3201.

NOTICE—Will those having friends or relatives in Rock Island, Ill., and vicinity, send us their names and addresses so that we may contact them. The Bethany Assembly of God is located at 13th Ave. and 6th St. A warm welcome awaits them.—H. C. Noah.

NOTICE—I have been transferred to the Third Regiment, Field Artillery Replacement Training Center, Fort Bragg, N. C. and assigned to Chapel 3. If parents will give me the names of their sons stationed here, I shall be glad to take a special interest in them.—O. W. Keyes, Chaplain, U. S. Army.

NOTICE—We welcome all defense workers moving into the Bauxite area. Our church is located two blocks east of the Baptist church, one block east of H. J. Gings' store on Pine St. If you have friends or relatives in this vicinity, we shall be happy to contact them.—O. J. Neighbors, Pastor, P. O. Box 52, Bauxite, Ark.

Forward to Victory!



WANTED—Back numbers of Pentecostal Evangel for distribution where a new church is being established.—Mrs. Bertha Ford, Box 3, Temple, Okla.

NOTICE—The First Assembly of God, 10th St. at Linden Ave., Long Beach, Calif., extends a hearty welcome to all servicemen and those engaged in defense work in this area. If you have friends or relatives here, send us their names and addresses, and we shall be happy to invite them to worship with us.—Pastors E. B. and Emma Taylor, 1320 East 10th St.

NOTICE—Soldiers and defense workers in and near Oklahoma City will find a hearty welcome at our churches in the city. We especially invite you to attend Glad Tidings Assembly, 600 Southeast 30th. From downtown take any southbound bus to Capitol Hill, change to S. E. 29th bus, get off at 29th and Durland St., go one block south.—R. L. Steger, Pastor, 717 S. E. 21st. Phone 28363.

NOTICE—If those having friends or relatives at Williams Field or in defense work near here, will give us information as to how we can contact them, we shall be happy to do so and give them any spiritual encouragement we can. Those moving into this community will find a hearty welcome at the Assembly of God, South California and West Denver Sts., Chandler, Ariz.—Pastor and Mrs. James Frazee, Box 303, Chandler. Phone 105.

BROADCASTS

Station WCOV, Montgomery, Ala., 1240 kilos., Sundays, 8:15-8:45 a. m., under direction of Grover Langston, Pastor and Secretary-Treasurer of Alabama District.

The "Friendly Family Fellowship," Mondays through Fridays, 4:15 p. m., Sundays 8:30 a. m. Each is a 30-minute program. Station KGDE, Fergus Falls, Minn., 1230 kilos. Conducted by Pastor and Mrs. B. C. Heinze.

In the words of our President, "We must go forward to victory." To achieve victory, America is counting on youth. Every pastor, parent, and young people's leader likewise longs to see the ranks of Christ swelled with consecrated, Spirit-filled young people, for they are the hope of the Church.

Remember this, however. There are no draftees in Christ's army. Only volunteers. The CHRIST'S AMBASSADORS HERALD can help you enlist your young people for Christ if you will offer it to them. It will inspire them to a whole-hearted consecration, and train them to war a good warfare against the forces arrayed against their souls today. The regular price is only 5c per copy, 60c a year, two years for \$1.00.

SPECIAL OFFER: If you order four or more copies to go to a single address each month, the price is only 50c each per year (payable in advance). By selling the papers at the regular price of five cents, a profit of 20 per cent is earned for the C. A. treasury.

Why not appoint a C. A. HERALD Secretary in your church, and order enough papers so that each young person can buy a copy?

Send your order to the Gospel Publishing House, Springfield, Missouri, with money order enclosed. Kindly state your pastor's name, and the name and address of your church, as well as the address to which the papers should be mailed.

Missionary Contributions

November 2-6 inclusive

| | |
|------------------------------------|---------|
| ALABAMA Personal Offerings | \$26.81 |
| Birmingham (East) Assembly of God | 3.50 |
| Birmingham First Assen of God Tab | 6.15 |
| Copeland Assembly of God | 3.50 |
| Elba Wise Mill Assembly | 2.50 |
| Falco Bradley Church | 5.00 |
| Floralia Assembly of God Church | 6.00 |
| Hartford High Falls Assembly | 3.53 |
| Keystone Assembly of God | 2.60 |
| Millport Liberty Gospel Tabernacle | 3.27 |
| Montgomery First Assen of God & SS | 24.50 |
| New Brockton Goodman A of G Ch | 2.50 |
| Newton Wicksburg Assembly of God | 1.10 |
| Toxey Assembly of God Church | 1.66 |
| Troy Assembly of God | 4.22 |
| Warrior Assembly of God SS | 2.77 |
| Yarbo Assembly of God Church | 2.00 |
| ARIZONA Personal Offerings | 26.85 |
| Ajo Assembly of God Church | 17.72 |
| Avondale Assembly of God | 8.50 |
| Casa Grande Assembly of God Ch | 22.80 |
| Clifton Assembly of God Ch | 6.00 |
| Cottonwood Assembly of God | 29.94 |
| Douglas Assembly of God | 27.95 |
| Flagstaff Assembly of God | 22.97 |
| Kingman Assembly of God | 50.00 |
| Phoenix Glad Tidings Tabernacle | 3.00 |
| Sedona Assembly of God | 5.83 |
| Somerton Assembly of God | 16.00 |
| Superior Assembly of God SS | 4.94 |
| Tolleson Assembly of God Ch | 6.00 |

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| ARKANSAS Personal Offerings | 69.68 |
| Alix Assembly of God Ch | 1.90 |
| Bauxite Assembly of God | 15.58 |
| Bearden Assembly of God Ch | 2.11 |
| Bonanza New Bethel A of G SS | 3.59 |
| Branch Assembly of God SS | 3.61 |
| Brinkley Assembly of God SS | 2.70 |
| Cherry Valley Bay Village A of G | 6.52 |
| Cloverdale Assembly of God SS | 10.00 |
| Conway Assembly of God Ch | 23.27 |
| Cozahome Assembly of God Church | 1.62 |
| Crossett Beulahland Church | 10.00 |
| Dardanelle Assembly of God SS | 6.31 |
| Dardanelle Carden Bottom A of G | 2.50 |
| Decatur Assembly of God SS | 2.54 |
| El Dorado Bethel Chapel CA | 1.50 |
| Emerson Canaan Land A of G Church | 2.50 |
| Eureka Springs Assembly of God | 7.14 |
| Ft. Smith Dodson Ave A of G Ch CA | 15.00 |
| Ft. Smith New Bethel A of G & LMC | 54.27 |
| Gentry Bethel Heights Assembly | 2.00 |
| Greenwood Assembly of God SS | 2.88 |
| Hamburg Assembly of God SS | 3.85 |
| Hector Assembly of God SS | 10.00 |
| Hope Gospel Tabernacle | 84.14 |
| Houston Assembly of God | 12.03 |
| Huttig Assembly of God SS | 8.50 |
| Lacey Assembly of God Ch | 2.20 |

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|-------------------------------------|-------|
| Leslie Assembly of God | 2.22 |
| Letona A of G Ch & Bible Class | 3.00 |
| Little Rock First Assembly of God | 4.00 |
| Malvern First A of G Ch CA | 5.00 |
| New Blaine Midway Assembly of God | 2.69 |
| Old Joe Galatia Community | 4.20 |
| Paragould Assembly of God Church | 3.78 |
| Paris Assembly of God SS | 12.46 |
| Parkin First Assen of God & WMC | 5.80 |
| Poyen Assembly of God | 3.50 |
| Reader Assembly of God Church | 4.00 |
| Russellville Assembly of God Church | 65.50 |
| SS CA LMC & Childrens Church | 65.50 |
| Smackover Assembly of God | 10.00 |
| Sparkman Assembly of God Church | 2.75 |
| Star City Hickory Grove A of G | 3.00 |
| Stuttgart Assembly of God | 4.25 |
| Subiaco Midway Assembly of God | 2.00 |
| Swifton Assembly of God | 53.00 |
| (Near) Swifton Sneed A of G | 2.50 |
| Texarkana College Hill A of G Ch | 20.40 |
| Van Buren Sunny Side A of G Ch | 4.00 |
| Violet Hill Johnson View A of G SS | 1.00 |
| Waldron Assembly of God | 4.00 |
| Wynne Assembly of God & CA | 7.00 |

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|------------------------------------|--------|
| N San Joaquin Section WMC | 25.27 |
| Oakdale Bethel Tabernacle | 12.50 |
| Oakland Elim Full Gospel Church | 11.00 |
| Oakland Temple Church | 5.00 |
| Pacific Palisades Prayer Circle | 8.00 |
| Palm City Pentecostal Mission | 5.82 |
| Paradise Assembly of God Chapel | 2.50 |
| Paso Robles Full Gospel Ch | 96.72 |
| Pomona First Full Gos Ch SS & CA | 128.94 |
| Riverside Assembly of God CA | 4.00 |
| Sacramento Bethel | 5.00 |
| Ban Bernardino First A of G CA | 16.50 |
| San Jose Upper Room Pent Mis & SS | 15.00 |
| San Miguel Full Gospel Ch | 7.92 |
| Santa Ana First Assembly of God | 37.60 |
| Santa Cruz Glad Tid Tabernacle SS | 15.00 |
| San Ysidro Assembly of God | 11.26 |
| Tujunga Open Bible Church SS | 11.92 |
| Tuolumne Bethel Tabernacle | 1.50 |
| Turlock Bethel Temple SS | 5.00 |
| Visalia Full Gospel Church LBC | 5.00 |
| Wasco Four Fold Gospel Church | 32.75 |
| West Compton Assembly of God Ch | 18.10 |
| Wheatland Pent Assembly of God | 7.57 |
| Willits Full Gospel Assembly & SS | 4.35 |
| Willowbrook First Pentecostal SS | 15.00 |
| Wilmington Full Gospel Assembly SS | 5.00 |
| Woodland Full Gospel Church | 78.82 |
| Yucaipa Full Gospel Assembly | 6.00 |

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| COLORADO Personal Offerings | 49.95 |
| Branson Rock Church | 4.00 |
| Colorado Springs Assembly of God | 13.00 |
| Crook Assembly of God | 3.83 |
| Denver Assembly of God | 33.50 |
| Denver Revival Tabernacle | 32.75 |
| Dove Creek Assembly of God | 2.88 |
| Eads Assembly of God Church & SS | 2.50 |
| Fleming Assembly of God | 6.00 |
| Ft Morgan Gospel Tabernacle | 23.04 |
| Fruita Assembly of God Church | 7.86 |
| Fruita Assembly of God | 3.00 |
| Greeley Assembly of God | 20.00 |
| Greeley Calvary Tabernacle | 5.00 |
| Kennesburg Assembly of God | 25.00 |
| Las Animas Assembly of God | 5.25 |
| Loveland Assembly of God CA | 1.00 |
| New Raymer Assen of God Ch & SS | 4.56 |
| Ovid Assembly of God | 32.50 |
| Peez Assembly of God Church | 10.62 |
| Pueblo Glad Tid Tab & WMC | 107.00 |
| Salido Assembly of God | 7.25 |
| Trinidad Spanish Church | 2.10 |
| Wiggins Assembly of God | 6.50 |
| Wray Assembly of God & SS | 39.00 |
| CONNECTICUT Personal Offerings | 1.00 |

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|-----------------------------------|--------|
| DELAWARE Personal Offerings | 28.75 |
| Wilmington First Pentecostal Ch | 38.41 |
| DIST OF COLUMBIA Personal Offer | 16.00 |
| Washington Bethel Pentecostal Tab | 460.00 |
| Washington Full Gospel Assembly | 125.00 |
| FLORIDA Personal Offerings | 86.13 |

MEETING SUNDAY SCHOOL FRIENDS through "Our Sunday School Counsellor"

"After reading and re-reading each issue of **Our Sunday School Counsellor** I find it so valuable that I cannot seem to part with a single copy. In this splendid paper I am constantly making acquaintances with our great corps of Sunday School workers. I do enjoy meeting people, and especially those who understand my problems and likely are able to help me. Through the different articles and pictures I feel that I am introduced to my own fellow labourers.

"Some very special helps have been the Helps for Children's Church Services, Vacation Bible School, and the many suggestions for building better Sunday Schools. We do so enjoy the timely, soul-stirring messages by Clarence Benson, Mrs. Bernice Mast, and the other writers. They are too numerous to mention. More and more we are made to realize that our family of workers is a large one, and in unity of counsel there is great strength and power."—Mrs. Minnie L. Atkinson, Columbus, Georgia.

A CHRISTMAS SUGGESTION: No more timely or practical gift could be given to your pastor, superintendent, or Sunday School friend than a subscription to "Our Sunday School Counsellor." Two years for \$1.00; 60c per year; six or more copies to one mailing address, only 50c each per year.—Gospel Publishing House, Springfield, Missouri.

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| CALIFORNIA Personal Offerings | 358.59 |
| Avenal Gospel Tabernacle | 8.72 |
| Bakersfield Full Gospel Tab CA | 5.00 |
| Bakersfield Gospel Gleaner SS | 9.26 |
| Bellflower Assembly of God | 5.00 |
| Bell Gardens A of God & Jr. CA | 5.50 |
| Brawley Assembly of God & WMC | 22.00 |
| Canoga Park Bethel Chapel | 16.94 |
| Colfax Assembly of God | 6.00 |
| Corcoran Full Gospel Mission SS | 15.00 |
| Delhi Good Tidings Church | 8.10 |
| Dinuba Assembly of God & WMC | 14.41 |
| Dunsmuir Pentecostal A of G WMC | 60.10 |
| E. Palo Alto Community Church & SS | 28.35 |
| Elsinore Assembly of God | 10.00 |
| Fallbrook Assembly of God & CA | 3.89 |
| Fresno Bethel Temple Crusaders | 20.00 |
| Fruitland Assembly of God Ch | 6.10 |
| Fullerton Glad Tidings A of G Ch | 176.96 |
| Gardena Assembly of God | 28.72 |
| Garvey Pentecostal Assembly | 10.00 |
| Hayward Bethel Full Gospel Ch | 34.89 |
| Hermosa (Beach) Gospel Tabernacle | 17.75 |
| Ivanhoe Assembly of God | 5.00 |
| Laguna Beach Evangel A of G CA | 3.10 |
| La Jolla Assembly of God Church | 32.59 |
| Livermore Wayside Chapel | 21.00 |
| Long Beach First Assembly of God Ch | 15.00 |
| Los Angeles Bethel Temple & Swedish Prayer Group | 543.00 |
| Manhattan Beach Assembly of God | 10.00 |
| Merced Pentecostal Church | 10.46 |
| Mendota Full Gospel Church SS | 15.00 |
| Mentone Assembly of God | 14.50 |
| Modesto Assembly of God | 5.00 |
| Morgan Hill Full Gospel Ch Jr CA | 7.50 |

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| Bayshore Assembly of God & SS | 5.75 | Sorento Assembly of God Ch | 30.44 |
| Bonifay Carmel Church | 3.00 | Springfield F Gos Ch SS & WMPB .. | 34.00 |
| Clewiston Community Holiness Church | 10.52 | West Point Assembly of God | 31.05 |
| Crestview Assembly of God SS | 10.00 | Zion Faith Homes | 123.00 |
| Durant Pleasant Grove Assembly | 10.31 | Zion Great Lakes Bib Sch Mis Band .. | 15.75 |
| Happy Valley Assembly of God Ch | 5.00 | INDIANA Personal Offerings | 69.50 |
| Laurel Hill Svea Assembly | 2.14 | Blanford Assembly of God | 4.55 |
| Leesburg Gospel Tabernacle SS | 11.52 | Bloomington South Side A of G Ch .. | 48.00 |
| Noma Assembly of God | 2.72 | Chesterton Victory A of G SS & CA .. | 6.75 |
| Ocala Assembly of God & SS | 3.40 | Clay City Assembly of God Church CA .. | 7.92 |
| Pensacola East Garden Aof G | 2.80 | Gary Full Gospel Tabernacle | 124.02 |
| Poplar Dell Beulah Chapel | 7.66 | Goshen Gospel Tabernacle | 16.86 |
| St. Petersburg Eliezer Tab A of G | 13.00 | Hammond Full Gospel Tabernacle | 55.00 |
| St Petersburg Full Gospel Asses SS .. | 51.00 | Indianapolis Laurel St Tab & YP | 35.55 |
| Sulphur Springs Mt Zion A of God | 20.86 | Jasonville Assembly of God SS | 12.50 |
| Vernon Fairview Assembly | 6.00 | Mishawaka Trinity Pent Assembly | 10.15 |
| West Palm Beach West Gate Tab | 8.60 | New Castle Assembly of God Church .. | 10.00 |
| Winter Haven Assembly of God | 14.00 | Portland Assembly of God | 4.65 |
| GEORGIA Augusta Second A of G Ch | 3.00 | South Bend Gospel Tabernacle CA | 1.00 |
| Savannah First Pent Assembly of God .. | 27.07 | Washington Assembly of God | 6.50 |
| IDAHO Personal Offerings | 12.80 | IOWA Personal Offerings | 41.60 |
| Albion Pentecostal Church | 15.00 | Bettendorf Gospel Tabernacle CA | 3.00 |
| Firth Tabernacle | 10.00 | Chariton Assembly of God Church | 9.56 |
| Gooding First Local Assembly of God .. | 20.77 | Clinton Full Gospel Tabernacle CA | 1.66 |
| Idaho Falls Assembly of God | 20.60 | Conrad Assembly of God SS | 20.00 |
| Jerome Assembly of God Church & SS .. | 6.11 | Correctionville Assembly of God | 3.62 |
| Pocatello Gospel Tab Asses of G & SS .. | 16.00 | Council Bluffs A of G Tabernacle | 9.00 |
| St Anthony Assembly of God Ch | 7.46 | Fort Madison Assembly of God & SS .. | 16.15 |
| Salmon Assembly of God Church | 56.00 | Galland Full Gospel SS | 3.85 |
| Weiser Assembly of God | 18.28 | Harvey Assembly of God | 1.70 |
| Wendell Assembly of God | 8.62 | Linville Assembly of God | 4.00 |
| ILLINOIS Personal Offerings | 150.90 | Melcher Pentecostal Asses of God Ch .. | 2.50 |
| Alton Gospel Tabernacle SS | 28.68 | Moville Assembly of God | 4.28 |
| Astoria Assembly of God | 10.50 | Muscatine Calvary Assembly of God .. | 16.21 |
| Aurora Assembly of God | 21.00 | New Boston Assembly of God SS | 2.76 |
| Brooklyn Assembly of God | 5.00 | New Sharon Assembly of God | 38.55 |
| Browning Assembly of God Church | 11.00 | Ottumwa Trinity Assembly of God | 3.50 |
| Bulphelt Gospel Mission | 6.00 | Perry Assembly of God SS | 23.54 |
| Bushnell Assembly of God Church | 11.21 | Sioux City Glad Tidings Asses of G .. | 7.24 |
| Chicago Lake View A of G YP | 2.00 | Troy Mills Assembly of God | 3.11 |
| Collinsville Assembly of God & SS | 6.21 | Vinton Assembly of God SS & CA | 3.73 |
| Cuba Assembly of God Church | 7.00 | Winfield Open Bible Church SS | 5.00 |
| Decatur Assembly of God Church | 10.61 | Woodbine Full Gospel Assembly | 20.69 |
| Decatur Trinity Tabernacle | 10.00 | KANSAS Personal Offerings | 527.89 |
| East St Louis South End Full Gos Mis .. | 6.00 | Alton Assembly of God | 4.29 |
| East St Louis Wash Park F Gos Ch | 14.67 | Arcadia Assembly of God SS & CA | 9.05 |
| Freeport Assembly of God Church | 15.46 | Arkansas City Assembly of God & SS .. | 36.00 |
| Galesburg Calvary Pent Ch & SS CA | 49.14 | Ashland Pentecostal Assembly of God .. | 10.24 |
| Galva Assembly of God Church | 5.00 | Attica Assembly of God | 14.86 |
| Gillespie Assembly of God SS | 5.00 | Augusta Assembly of God Church | 10.00 |
| Glen Carbon Full Gospel Assembly | 2.23 | Bazine Assembly of God | 19.00 |
| Greenville Assembly of God | 5.23 | Caldwell Assembly of God Church | 4.29 |
| Harvard Bethel Mission & SS | 7.75 | Chanute Assembly of God | 12.88 |
| Harvey Calvary Temple A of G | 34.55 | Dighton Assembly of God | 2.35 |
| Hillsboro Assembly of God Church | 3.94 | Dodge City Assembly of God | 8.00 |
| Lincoln Assembly of God Church | 13.48 | Dresden Assembly of God | 9.95 |
| Lombard Assembly of God Church | 6.50 | Edna Assembly of God | 7.80 |
| Macomb Assembly of God | 15.60 | Elwood Assembly of God | 16.03 |
| Madison N Venice A of G Ch | 19.00 | Eureka Assembly of God Church | 5.60 |
| Mascoutah Full Gospel Asses of God | 6.85 | Frankfort Assembly of God | 5.00 |
| Mattoon Assembly of God Ch & SS | 30.51 | Garnett Assembly of God Church | 1.06 |
| Murphysboro Assembly of God | 1.12 | Great Bend Assembly of God SS | 7.50 |
| Nameoeki Community Heights Asses .. | 15.54 | Hill City Miller Assembly | 3.50 |
| Normal Assembly of God SS | 11.66 | Moisington Assembly of God & SS | 13.75 |
| Paris Assembly of God SS | 9.75 | Horton Assembly of God | 5.50 |
| Pawnee Assembly of God | 12.21 | Kansas City Victory Tabernacle | 18.21 |
| Percy Assembly of God | 17.05 | Kingman Assembly of God | 2.35 |
| Pittsfield Assembly of God & CA | 13.95 | Leon Assembly of God | 1.31 |
| Plymouth Assembly of God | 10.00 | Madison Assembly of God Ch | 1.75 |
| Reevesville Assembly of God SS | 4.00 | Mankato Asses of God Ch & Chil Ch .. | 9.08 |
| Reno Assembly of God SS | 2.34 | McCracken Assembly of God Church .. | 4.15 |
| Roodhouse Assembly of God | 4.50 | Medicine Lodge Lasswell Asses of G .. | 4.00 |
| Robinson Assembly of God SS | 5.45 | Moreland Assembly of God | 3.00 |
| Savanna Assembly of God | 3.00 | Newton Assembly of God & SS | 36.94 |
| | | Ottawa Assembly of God | 10.94 |



The Sugar Creek Gang in School

By Paul Hutchens

"Mary's Little Lamb" had nothing on Poetry's little lamb Jerry, for Jerry went to school too, "which was against the rule." What the teacher, Miss Lilly, did about it, is awaiting you in the sixth of this series about the Sugar Creek Gang. Bill Collins tells the story about his fellow-members in the Gang: Big Jim, the leader, Little Jim, Dragonfly, Circus, Little Tom, and Poetry, whose lamb not only went to school, but also played the part of a pre-arranged "ghost" one night when the Gang slept in a cave near a "haunted" cemetery. However, another "ghost" appears, which Poetry and Bill hadn't planned, and which left them as mystified as were the others—but Bill Collins will tell you all about it in THE SUGAR CREEK GANG IN SCHOOL.

Price 50c



GOSPEL PUBLISHING HOUSE

Springfield, Missouri

| | | | |
|--|--------|---|--------|
| Pamona Assembly of God | 3.00 | Flint Riverside Tab Assembly of God .. | 6.60 |
| Piedmont Assembly of God SS | 1.00 | Flint Trinity Tabernacle | 28.90 |
| Pittsburg Assembly of God SS & CA | 57.70 | Garden City Bethel Missionary Chapel .. | 3.43 |
| Randolph Assembly of God | 6.01 | Glennie Assembly of God | 5.00 |
| St John Assembly of God Church | 3.40 | Grand Rapids Cent A of G Pion SS Cl .. | 2.00 |
| Scott City Assembly of God Church | 3.48 | Honor Platte Assembly of God | 1.20 |
| Topeka Asses of God Ch SS & CA | 168.00 | Iron Mountain Gospel Tabernacle | 16.51 |
| Traer Assembly of God & CA | 4.65 | Iron River Gospel Tabernacle & SS | 29.53 |
| Webster Assembly of God | 4.00 | (Near) Jackson Payneville Gospel Tab .. | 8.35 |
| Wichita First Assembly of God | 88.00 | Jackson Vandercook Com Ch & SS | 15.50 |
| Woodston Assembly of God Church | 5.00 | Negaunee Asses of God Gos Mis | 2.00 |
| Yates Center Assembly of God | 2.10 | Port Huron Asses of God & SS | 91.57 |
| KENTUCKY Personal Offerings | 9.00 | Saginaw Severance Employees | 65.00 |
| Arlington Assembly of God | 5.75 | South Haven A of G Mis Council | 3.00 |
| Beattyville Bethana Mission Station .. | 3.50 | Three Rivers Full Gospel Assembly | 26.10 |
| Beechwood Walnut Grove A of G Ch | 12.48 | MINNESOTA Personal Offerings | 78.33 |
| Brooksville Assembly of God | 4.00 | Barnesville Gospel Tabernacle SS | 4.14 |
| Campton Smith Sunday School | 1.00 | Bemidji Gospel Tabernacle & SS | 14.14 |
| Carlisle Assembly of God SS | 4.61 | Benson Gospel Tabernacle | 31.19 |
| Clinton First Assembly of God Church .. | 2.40 | Blue Earth Gospel Tabernacle | 14.70 |
| Crofton Bethel Tab Assembly of God | 3.25 | Duluth Pentecostal Assembly of God | 68.00 |
| Hazel Green Gospel Central SS | 2.26 | Fergus Falls Gospel Falls Gospel Tab .. | 7.70 |
| Henderson Assembly of God & CA | 3.00 | Paynesville Gospel Tabernacle | 132.25 |
| Jeffersonville Assembly of God Church .. | 2.40 | Pequot Lakes Cory Brook Gos Tab | 18.72 |
| London Gospel Tabernacle CA | 2.00 | St Cloud Gospel Tabernacle | 15.16 |
| Louisville Bethel Assembly of God | 25.25 | St James Gospel Tabernacle | 11.79 |
| Nicholasville Assembly of God | 3.00 | Willmar Gospel Tabernacle | 180.00 |
| Owensboro Assembly of God Church | 8.38 | MISSISSIPPI Personal Offerings | 12.20 |
| LOUISIANA Personal Offerings | 38.75 | Hampton Assembly of God Church | 1.98 |
| Bossier City Assembly of God Church | 3.15 | Laurel First Assembly of God | 14.70 |
| Cullen Assembly of God | 4.39 | Laurel Kingston A of God Ch & SS | 35.15 |
| Hackberry Assembly of God | 5.18 | Louisville Vernon Assembly of God | 5.00 |
| Haughton Peace Chapel | 2.00 | Meridian East End Asses of God Ch .. | 8.78 |
| Lake Charles Asses of God Ch SS | 14.03 | Pascagoula Assembly of God | 39.32 |
| Mer Rouge Bonniidee Asses of God SS .. | 3.00 | Springville Assembly of God | 3.15 |
| Minden First Assembly of God | 2.00 | Waynesboro Assembly of God Church .. | 4.55 |
| Sarepta Kings Corner Asses of God | 1.22 | MISSOURI Personal Offerings | 73.69 |
| Shreveport First Assembly of God | 22.61 | Advance Liberty Hill Church | 5.25 |
| Summerfield Assembly of God | 3.50 | Advance Rum-Branch Asses of God | 8.02 |
| West Lake First Assembly of God Ch | 3.29 | (Near) Atlanta Bear Creek A of G | 8.31 |
| West Monroe Assembly of God SS | 30.00 | Berryman Assembly of God | 1.90 |
| Westwego Assembly of God | 10.82 | Bethany Assembly of God | 4.00 |
| MAINE Personal Offerings | 24.00 | Bismarck Assembly of God & CA | 19.35 |
| Bar Harbor A of God Ch & WMC | 3.00 | Booneville Assembly of God | 3.71 |
| Bath Free Pentecostal Mission | 2.10 | Branch (Long) Assembly of God | 5.00 |
| Cumberland Mills Westbrook Pent A | 16.00 | Brookfield Assembly of God | 8.25 |
| Sanford Full Gospel Tabernacle | 10.00 | Bucklin Assembly of God | 7.81 |
| MARYLAND Personal Offerings | 71.50 | Bucoda Assembly of God | 2.83 |
| Brunswick Full Gospel Tabernacle | 2.00 | Butler Assembly of God CA | 7.00 |
| Cedarville Full Gospel Church CA | 10.00 | Cabool Assembly of God | 1.00 |
| Deale Cedar Grove Tabernacle | 1.50 | Carl Junction Assembly of God | 18.25 |
| Flintstone Gilpen Assembly | 7.50 | Carthage Assembly of God SS & CA | 17.96 |
| Hagerstown Bethel Pentecostal Church .. | 34.00 | Caruthersville Assembly of God | 2.42 |
| Jones Creek Bethel Pent Ch & SS | 15.00 | Charleston Assembly of God | 7.75 |
| Lonaconing First Pentecostal Church .. | 27.00 | Chitwood Assembly of God | 9.00 |
| Midlothian Trinity Pentecostal Church .. | 18.00 | Davisville Assembly of God | 5.00 |
| Pasadena Pentecostal Church CA | 8.81 | Denton Assembly of God | 4.00 |
| Swanton Painter Assembly of God SS | 10.00 | Dexter Assembly of God | 3.00 |
| West Annapolis Full Gos Asses & SS .. | 11.61 | Dixon Lambeth Assembly of God | 2.30 |
| MASSACHUSETTS Personal Offer | 23.75 | Duenweg Assembly of God | 14.00 |
| Quincy Glad Tidings Church | 46.02 | East Prairie Thirty-Four Cor A of G .. | 12.00 |
| South Dennis Full Gos Pent Church | 5.00 | Eldon Assembly of God | 1.70 |
| MICHIGAN Personal Offerings | 98.00 | Ellington Assembly of God | 1.60 |
| Applegate Washington A of God SS | 56.05 | Elmer Assembly of God | 9.50 |
| Dearborn Calvary Assembly of God | 1.00 | Elvins Assembly of God | 26.07 |
| Detroit Glad Tidings SS | 5.00 | Eminence Assembly of God | .47 |
| Detroit Hungarian Assembly of God | 3.00 | Excello Assembly of God Mission SS .. | 2.00 |
| Detroit Polish Pentecostal Ch & CA | 17.67 | Excelsior Assembly of God | 7.45 |
| Detroit Redford Assembly of God Ch | 100.00 | Excelsior Spr Crescent Lake A of G .. | 4.69 |
| Elkton Missionary Church Association | 20.83 | Festus Assembly of God | 10.15 |



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By Basil Miller

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| Stanley Assembly of God | 10.40 |
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| Williston Gospel Tabernacle & SS | 13.57 |
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| Bergholz Assembly of God & SS | 8.00 |
| Brinkhaven Full Gospel Tab & SS | 2.45 |
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| Cleveland Pentecostal Church | 25.00 |
| Cleveland Polish Full Gos Ch & SS | 38.00 |
| Deer Park Christian Assembly & CA | 37.23 |
| Delphos Full Gospel Tabernacle | 26.33 |
| Dorset Full Gospel Mission | 9.37 |
| (Near) Dover Bethel Chapel SS | 3.00 |
| East Liverpool Pentecostal Church | 8.00 |
| East Toledo East Side Pent Church | 65.00 |
| Johnsville Assembly of God | 35.00 |
| Lima Calvary Pentecostal Tabernacle | 6.14 |
| Louisville Full Gospel Tabernacle | 12.20 |
| Mansfield Pentecostal Faith Chapel | 40.00 |
| Mariette Trinity Chapel Assem of G | 3.50 |
| Martins Ferry Assem of God Tab | 1.27 |
| Massillon Peniel Tabernacle | 17.87 |
| Maumee Swan Creek A of G CA & SS | 19.00 |
| Miamisburg Gospel Mission | 6.00 |
| Milton Center Full Gospel Church | 6.00 |
| Moscow Christian Assembly of God | 7.44 |
| Ohio Christ Ambassadors | 100.45 |
| Salem Lighthouse Tabernacle | 16.58 |
| Scott Gospel Lighthouse | 6.97 |
| Waco Full Gospel Assembly of God | 5.00 |
| Youngstown Full Gospel Church & SS | 36.85 |
| Youngstown Highway T SS CA & LC | 126.00 |
| OKLAHOMA Personal Offerings | 92.63 |
| Arkoma Assembly of God Tabernacle | 7.76 |
| Bowlegs Jarvis Assembly of God | 6.26 |
| Braman Assembly of God | 7.47 |
| Broken Arrow Assembly of God SS | 51.00 |
| Camargo Assembly of God | 1.00 |
| Canton Oklahoma Fellowship Meeting | 10.44 |
| Cardin Highway Tabernacle | 5.62 |
| Catoosa Assembly of God | 3.36 |
| Colony Assembly of God | 2.50 |
| Comanche Assembly of God | 9.00 |
| Commerce Assembly of God SS | 5.50 |
| Cordell Assembly of God SS | 3.00 |
| Cyril Assembly of God | 10.57 |
| Duncan Assembly of God | 3.46 |
| Durant Assembly of God | 1.62 |
| Eakly Assembly of God SS | 5.00 |
| El Reno Full Gospel Tabernacle | 3.24 |
| Enid Gospel Tabernacle | 14.32 |
| (Near) Fairfax Naval Assembly of God | 12.25 |
| Fairview Assembly of God SS | 5.00 |
| Garber-Covington Oilfield Assem of G | 28.05 |
| Grover Lakeview Assembly of God | 2.49 |
| Guthrie Assembly of God SS | 3.35 |
| Haworth Assembly of God | 2.00 |
| Haydonville Assembly of God | 2.21 |
| Hominy Assembly of God | 15.01 |
| Honobia Assembly of God | 5.00 |
| Idabel Assembly of God | 2.00 |
| Kaw City Assembly of God SS | .88 |
| Lawton Assembly of God | 20.00 |
| Longdale Assembly of God | 4.50 |
| Miami Assembly of God SS | 31.00 |
| Morrison Assembly of God Church | 3.66 |
| Mulhall Highway Gospel Tabernacle | 8.02 |
| Ninnekah Assembly of God Church | 2.15 |
| Oklahoma City First A of G Church | 10.00 |
| Pond Creek Assembly of God SS | 1.50 |
| Prue Assembly of God | .93 |
| Pryor Assembly of God SS | 13.00 |
| (Near) Putnam Roseland A of G | 15.36 |
| Ramona Assembly of God Church | 3.57 |
| Ringling Assembly of God | 9.02 |
| Sallisaw Assembly of God SS | 2.68 |
| Selling Assembly of God SS | 2.00 |
| Seminole 1st Assembly of God Bible Standard SS Class & CA | 8.00 |
| Shawnee Assembly of God | 11.00 |
| Terral Assembly of God | 5.71 |
| Tulsa Home Gard A of G Ch & WMC | 25.41 |
| Tulsa No Cinn & Latimer Pl A of G | 8.44 |
| Velma Assembly of God | 3.00 |
| Waynoka Assembly of God SS | 15.00 |
| Wellston Assembly of God | 4.24 |
| West Tulsa Assembly of God Church | 33.21 |
| Wirt Assembly of God Church & SS | 3.94 |
| Woodward Assembly of God SS | 11.66 |
| Yukon Calvary Tabernacle A of G Ch | 7.31 |
| OREGON Personal Offerings | 68.84 |
| Canyville Gospel Tabernacle | 15.67 |
| Coquille A of G Tab CA | 5.00 |
| Eagle Point Highway Tabernacle | 5.90 |
| Elkton Assembly of God | 9.93 |
| Enterprise Full Gospel Assembly | 7.11 |
| Gribaldi Assembly of God Church | 25.00 |
| Heba Full Gospel Assembly | 1.25 |
| Heppner Assembly of God Church | 8.61 |
| Newberg Full Gospel Tabernacle | 5.00 |
| Newport Assembly of God | 6.32 |
| North Bend Assembly of God CA | 2.31 |
| Ontario Assembly of God Church | 24.19 |
| Portland Columbia River Full Gos A | 6.50 |
| Portland Lents Assembly of God Ch | 3.30 |
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| Silverton North Howell Com Ch & SS | 42.00 |
| Toledo Assembly of God SS | 15.00 |
| PENNSYLVANIA Personal offerings | 481.45 |
| Altoona Pleasant Valley Full Gos Ch | 5.00 |
| Bangor First Pentecostal Church | 15.00 |
| Bedford Bethel Pentecostal SS | 14.00 |
| Bellwood Pentecostal Full Gos Mission | 7.08 |
| Bentleyville Pentecostal Tabernacle | 4.00 |
| Berwick Little Flock Mission | 10.00 |

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| Flat River Assembly of God | 20.37 |
| Fornfelt Assembly of God SS | 32.58 |
| Frankford Assembly of God | 2.90 |
| Gerald Bethel Brick Church | 7.50 |
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| St James Assembly of God | 2.86 |
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| St Louis Factory Bible Class | 8.50 |
| St Louis Full Gospel Tabernacle | 20.00 |
| St Louis North Side Assem of G Mis | 5.50 |
| St Louis Riverview Gard A of G CA | 21.43 |
| St Louis Tower Grove A of G SS | 7.05 |
| St Louis Wellston Assem of God SS | 27.00 |
| Senath Assembly of God | 10.25 |
| Seneca Assembly of God | 6.00 |
| Smithville Assembly of God | 14.69 |

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| Springfield Glad Tid A of G SS & CA | 52.97 |
| Springfield North East Assem of God | 9.72 |
| Springfield North Side Assem of God | 16.76 |
| Steele Assembly of God | 12.72 |
| Steelville Assembly of God | 12.44 |
| Stockton Filley Assembly of God | 4.00 |
| Tallapoosa Assembly of God | 4.00 |
| Trenton Assembly of God | 18.82 |
| Versailles Assembly of God & SS | 6.00 |
| Wentzville Assembly of God | 8.82 |
| Williamsville Assembly of God | 2.00 |
| Willow Springs Assembly of God SS | 7.10 |
| Winfield Assembly of God Cal Church | 6.32 |
| MONTANA Personal Offerings | 27.25 |
| Antelope Full Gospel SS | 5.30 |
| Columbus Gospel Tabernacle | 6.00 |
| Cut Bank Full Gos Tabernacle CA | 16.25 |
| Livingston Gospel Tabernacle | 6.50 |
| Scobey Full Gospel Church | 50.19 |
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| Ainsworth Assembly of God | 17.00 |
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| McCook Pentecostal Assem of G LPB | 2.00 |
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| North Platte Full Gospel Church | 10.86 |
| Ord Assembly of God Full Gospel | 5.86 |
| Pender Assembly of God | 23.87 |
| Reynolds Assembly of God & SS | 3.10 |
| Valentine Gospel Tabernacle | 14.00 |

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| Whitney Assembly of God & CA | 17.00 |
| Winnebago Highway Mission | 6.00 |
| Wood Lake Assembly of God Tab | 2.75 |
| York Assembly of God | 14.70 |
| NEW HAMPSHIRE Personal Offer | 27.00 |
| NEW JERSEY Personal Offerings | 83.91 |
| Bridgeton Full Gospel Assem of God | 16.00 |
| Camden Calvary Tabernacle | 50.00 |
| Egg Harbor City First Baptist Church | 13.70 |
| Elizabeth Ebenezer Church | 93.00 |
| Hammonton Pent A of G Tab | 28.00 |
| Long Branch First Pent Church & SS | 20.00 |
| Neptune Full Gospel Church & SS | 20.00 |
| Paterson Bethany Pent Ch & YP | 20.00 |
| Scotch Plain Bible Class | 20.00 |
| Washington Port Calden Pent Light | 22.00 |
| NEW MEXICO Personal Offerings | 2.00 |
| Artesia Assembly of God | 10.00 |
| Logan Assembly of God | 4.83 |
| Lovington Assembly of God | 1.00 |
| Portales Assembly of God | 12.00 |
| NEW YORK Personal Offerings | 145.75 |
| Batavia Gospel Tabernacle | 36.88 |
| Bath Bethel Assembly of God | 3.00 |
| Brooklyn Iglesia di Dios Hispana | 2.00 |
| Carthage Calvary Evangel Tab | 4.00 |
| Corning Calvary Tabernacle & SS | 110.00 |
| Corona Free Gospel Church YP | 10.00 |
| Cortland Bethel Tabernacle SS | 7.42 |
| Dansville Gospel Tabernacle CA | 10.91 |
| East Aurora Gospel Tabernacle | 8.81 |
| Glen Falls Calvary Tabernacle | 5.70 |
| Haverstraw Full Gospel SS | 5.00 |
| Jamaica Calvary Gospel Tabernacle | 25.22 |
| Niagara Falls Revival Center SS | 5.00 |
| Olean Gospel Tabernacle | 19.00 |
| Ossining Gospel Assembly | 55.00 |
| Ridgewood LI Pentecostal Church | 24.00 |
| Stormville Christs Pentecostal Church | 10.00 |
| Valley Cottage Elim Tabernacle | 15.00 |
| West New Brighton LI El-Bethel AG | 5.50 |
| NORTH CAROLINA Personal Offer | 33.00 |

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| Carlisle Bethel Tabernacle | 16.00 | Caldwell Assembly of God Church | 5.00 | San Augustine Assembly of God | 1.25 | Union Gap Assembly of God SS | 9.04 |
| Chambersburg Bethel Pentecostal Ch | 62.00 | Cayuga Assembly of God | 10.00 | Saratoga Assembly of God Church | 23.42 | Walla Walla Pentecostal A of G | 26.15 |
| Dickson City Pentecostal Church | 7.80 | Center Assembly of God SS | 2.25 | Sherman Calvary Assembly of God Ch | 28.99 | WEST VIRGINIA Personal Offerings | 17.35 |
| East Kane Pentecostal Assembly & SS | 75.10 | Cleveland Pineland Assembly | 7.00 | Slaton Assembly of God | 9.00 | Charleston Assembly of God | 4.66 |
| Freemansburg Eng & Hung Pent A | 15.00 | Conroe Beach Assembly of God Church | 2.50 | Snyder Assembly of God SS | 2.89 | Chesapeake Assembly of God | 11.35 |
| Hamburg Full Gospel Tabernacle YP | 6.00 | Cooper Assembly of God Church | 2.00 | Smithville Assembly of God Ch & SS | 2.00 | Clarksburg Lamberts Run A of God | 2.38 |
| Harrisburg Assem of God Ch & SS | 26.00 | Crockett Assembly of God Church | 5.02 | Starville Assembly of God | 3.87 | Fairmont Trinity Gospel Tabernacle | 5.00 |
| Knoxville Pentecostal Tabernacle | 15.00 | Crosbyton Assembly of God Church | 16.47 | Tahoka Assembly of God Church | 2.67 | Fairview Jakes Run Assembly of God | 13.03 |
| Marietta Maranatha Chapel SS | 8.00 | Cuero Assembly of God Church | 10.00 | Tivoli Assembly of God Church | 10.00 | Grafton Assembly of God | 3.84 |
| Midland Pentecostal Assembly | 18.50 | Daisetta Assembly of God & CA | 12.28 | Vera Assembly of God | 1.00 | Hedgesville Assembly of God | 3.00 |
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| Pitcairn First Pentecostal Ch & SS | 44.07 | El Paso First Assembly of God Church | 11.75 | Wichita Falls South Side A of God | 8.00 | WISCONSIN Personal Offerings | 242.00 |
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| Pittsburgh Pentecostal Gospel Mission | 15.00 | Fairfield Assembly of God | 23.76 | Yoakum Assembly of God | 5.08 | Athens Gospel Tabernacle | 19.50 |
| Philadelphia Lithuanian Full Gos SS | 26.33 | Fort Worth Boulevard A of G H Ch | 44.58 | Zipp City Assembly of God Church | 15.00 | Baraboo Gospel Tabernacle | 28.87 |
| Poland Assembly of God | 11.00 | Fort Worth 14th & Blvd A of G WMC | 5.00 | UTAH Salt Lake City A of G & SS | 11.36 | Beaver Full Gospel Tabernacle | 18.00 |
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| Punxsutawney Pentecostal Tabernacle | 4.33 | Fort Worth Southwestern Bible Insti- tute Class of 38 | 80.00 | VIRGINIA Personal Offerings | 80.10 | Iron River Assembly of God | 3.00 |
| Reading Glad Tidings Tabernacle | 15.20 | Frankston Assembly of God | 7.10 | Alexandria Full Gospel Tabernacle | 78.92 | Lake Nebagamon Hawthorne Gos Tab | 2.00 |
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| Schuykill Haven Glad Tid Tab | 8.00 | Gladewater Assembly of God SS | 24.05 | Big Stone Gap Assem of God Church | 14.63 | Maiden Rock Assembly of God CA | 1.50 |
| Sheraton The Highway Pent Mission | 14.50 | Gainesville Assembly of God | 2.25 | Brodna Pentecostal Church | 10.00 | Menomonie Gospel Tabernacle | 11.22 |
| Shimokin Gospel Tabernacle | 16.05 | Harlingen Assembly of God Ch & CA | 20.24 | Brockland Harrison Memorial Church | 4.23 | Portage Assembly of God CA | 8.20 |
| Shippensburg Glad Tidings Tabernacle | 11.40 | Haskell Assembly of God Church | 2.00 | Forksiville Olivet Pentecostal Church | 4.00 | Pound Full Gospel Tabernacle | 13.00 |
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| Wellsboro Calvary Tabernacle | 4.40 | Houston Second Ward Assembly | 5.00 | Shanandeah Assembly of God Pent Ch | 10.00 | Wausau Christian Assembly & SS | 36.00 |
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| Belton Dry Oak Assembly | 2.45 | Lancaster Assembly of God Church | 5.00 | WASHINGTON Personal Offerings | 212.39 | WYOMING Personal Offerings | 10 |
| Greenwood Assembly of God | 4.40 | Levelland Assembly of God | 20.61 | Bellingham Fairhaven Gos Mis & SS | 20.75 | Cheyenne Assembly of God CA | 3.00 |
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| Dewey Assembly of God Ch & SS | 9.65 | (Near) Mabank Assembly of God | 5.97 | Cashmere Full Gospel Assembly | 6.00 | Rock River Assembly of God | 7.46 |
| Burbank Gospel Tabernacle | 4.00 | Marlin Assembly of God Church & CA | 10.35 | Cathlamet Full Gospel Church & SS | 17.81 | ALASKA Personal Offering | 1.00 |
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| Jackson Assembly of God Church | 5.50 | Palestine Assembly of God | 2.00 | Metaline Falls Assembly of God | 18.40 | Home Missions Fund | \$3,400.81 |
| Kingsport Maple Street Assem of God | 10.61 | Palestine Elmwood Assembly of God | 2.00 | Mt Vernon Evangel Tabernacle | 51.00 | Office Expense Fund | 358.36 |
| Knoxville Scott St A of G SS & CA | 13.00 | Pasadena Assembly of God Church | 15.13 | Newport Pentecostal Assembly of God | 7.40 | Literature Expense Fund | 19.73 |
| Warren Assembly of God | 1.45 | Pecos Assembly of God Church & CA | 20.00 | Port Orchard Bethel Tabernacle | 30.00 | Reported Given Direct for | |
| TEXAS Personal Offerings | 270.44 | Pineland Assembly of God | 3.50 | Renton Assembly of God Church | 12.98 | Home Missions | 818.64 |
| Abilene Assembly of God SS | 10.76 | Port Arthur First Assembly of God | 12.50 | Rice Pleasant Valley A of G SS | 9.21 | Reported Given Direct to | |
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| Angleton Assembly of God Church | 20.18 | Port Neches Assembly of God | 52.89 | Selah Pentecostal SS | 3.00 | Amount Received for For- eign Missions | 14,029.61 |
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| (Near) Arp Independence A of G Ch | 2.25 | Rosenberg Assembly of God SS | 3.84 | Tacoma Pent Tab Crusaders Class | 5.00 | | |
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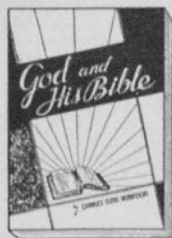
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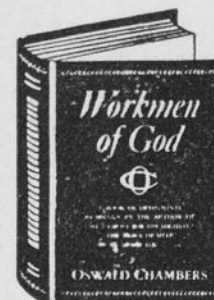
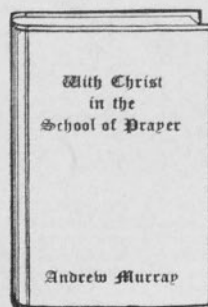
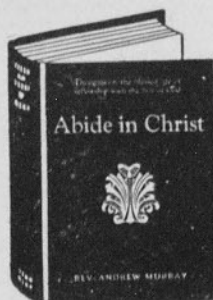
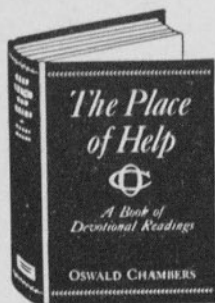
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