



Lord, Send Rain!

He shall come down like rain . . . as showers that water the earth. Psalm 72:6.

O Lord, send rain!
The fields and rolling hills
Are brown and parched and dry;
The leafy things are sending forth
Their fervent cry
For cooling draughts which only Thou,
Lord, canst supply.
O send Thy rain!

We need Thy rain!
Our thirsty hearts are dry
And parched and needy, too.
Their emptiness cries out to Thee,
"Flood us anew;
We thirst for Thee. O Master, drench
Us through and through
With Thy deep rain!"

—A. Adele Flower

The NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD
PENTECOSTAL EVANGEL

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BUILDING CHARACTER FOR ETERNITY

THERE are some who would leave the impression that the possession of good character is not a very important achievement. They will not argue against a fine, noble character; they concede that it may be desirable, but do not recognize it as essential. Perhaps I should have entitled this message, "The Essentiality of Moral Character." These folk say that the important thing is to escape the fires of hell, and consider the molding of good character a side issue. Good character, however, is not a trifling matter. It has a great bearing upon our eternal welfare. The willful neglect of character-building may involve eternal loss. "Sow a thought, reap an act, sow an act, reap a habit, sow a habit, reap a character, sow a character, reap a destiny." Character is important—very important.

We are told that character is what you are, and that it is the sum total of your distinctive qualities and traits. We must turn, however, to the lofty teachings and the beautiful narratives of the Word of God to gain a proper understanding of good, moral character. Apart from the influence of God there can be no true, noble character. It is my prayer that the Holy Spirit will impart to us an understanding of character, and a commensurate appreciation of the value of good character.

A good reputation is not to be lightly esteemed. It is well to "have a good report of them that are without," but character and reputation are two different qualities. A man may have reputation and not have character. A man may have character and not have reputation. Reputation is what men say you are; character is what God knows you to be. Reputation may be fleeting and transient, but character is enduring and permanent. We read of Jesus that "He made Himself of no reputation," but He never swerved from being a noble character. He was "despised and rejected of men," He was called a glutton and he was accused of blasphemy and sedition. At times, the reputation of the Lord was at a low ebb. But NEVER, NEVER, NEVER could they touch the matchless, peerless, fleckless character of our wonderful Jesus. And listen, friend: men may throw mud at your reputation, and rip you up and down behind your back, but God will not let them sully and dirty your character against your will.

LLOYD CHRISTIANSEN

Sometimes men speak of character-assassins. We understand what is meant by such an expression; they mean reputation-assassins: but there is no such person as a character-assassin. Men may ruin your reputation but never your character. You are the only one who can ruin your own character. By permitting Satan to demoralize your character you may lose it or ruin it. Zealously guard your reputation, have a good name in your community, but even more zealously guard your character.

Our Pentecostal movement has been largely a rescue or curative enterprise, and God be praised for that. Many men and women have been arrested, changed, salvaged, and molded into useful lives. Thank God for a gospel that rescues. Everyone needs a curative religion. Everyone is afflicted with the disease of sin and needs a cure. A man said to me some time ago that children reared in Christian homes do not need salvation. He stated that if they are brought up in the church and taught in the Bible from early youth, they don't need forgiveness. I told him he was wrong. The Bible plainly states that "All have sinned and come short of the glory of God," and therefore all must be "born again" to enter the kingdom of God.

I believe in the necessity of a curative religion, but think it is time we enunciate a preventive religion. That may sound

like the verbiage of a modern, but mean something vastly different. There can be a preventive religion from the fundamentalist standpoint. We need to know that the blood of Jesus can prevent sin as well as cure it. "Now unto Him who is able to keep you from falling." While we believe in the necessity of the new birth for everyone, whether young or old, we must acknowledge that much evil can be prevented, and our children ought to be given the opportunity to begin young to develop Christian character.

I have been amazed at the attitude of some parents in regard to the conversion of their children. They don't seem to care at what age the children are saved, just so they do get saved. They seem undisturbed if their children become moral wrecks before they come to God. I believe all true parents ought to do all in their power to get their children saved while young, so that the children may start building good, wholesome character at an early age. Does not preventive religion appeal to you? I think a baby dedication is a beautiful ordinance. Parents at that time make a covenant something like this with God:

MINISTER: "Do you now present your child before God in solemn dedication?"

PARENTS: "We do."

MINISTER: "Do you consecrate yourselves as parents to bring up your child in the nurture and admonition of the Lord?"

PARENTS: "We do."

MINISTER: "Do you promise to instruct him in the teachings of Jesus Christ, and in the practice of prayer, and to guide him in the development of a Christlike character?"

PARENTS: "We do."

MINISTER: "Do you promise, to the best of your ability, so to shape the home life of your child, both by family devotions and by your words and example, that he will at the proper age come to an open confession of Christ, and into the fellowship and service of the church?"

PARENTS: "We do."

That is what I mean by preventive religion. Get the children saved while young; spare them much sin, and then they will have the best chance to build noble character.

The Word of God teaches that
(Continued on page twelve)



Chosen
that ye should
bring forth fruit

John 15:16



Discipleship and Discipline

P. S. JONES, VICTORIA, B. C.

THE disciple of Christ is one who believes His doctrine, imbibes His Spirit and follows His example. Discipline is the treatment suited to a disciple. Obedience to authority is the essential feature of true discipleship. "If any man serve Me, let Him follow Me." The Lord Jesus said, when finishing the announcement of His Kingdom principles in Matthew 5, 6 and 7, "He that heareth these sayings of Mine, and DOETH THEM, I will liken him to a man who built His house upon a rock."

Caleb and Joshua WHOLLY FOLLOWED THE LORD and reported faithfully on their spy mission. Their reward was significant and has prophetic meaning. They survived when all others were judged, and enjoyed occupancy in the Promised Land. It is not difficult to discern in this Bible record the happiness resultant upon discipline in discipleship and a place of honor in God's kingdom.

John Wesley wrote, "The soul and body make a man; but the spirit and DISCIPLINE make a Christian."

The grace of God is frequently presented as a blanket cover for all untoward behavior. Such a misled interpretation is often the result of wishful thinking to save from exposure. The grace of God should rather be declared the generous uncovering of all iniquity in order that by being brought to light it might perchance be corrected. Grace carries with it no excuse for sin but provides ammunition under New Covenant relationship to win a well-fought fight. In this co-operative business of salvation IMPUTED RIGHTEOUSNESS is God's side, but personal practical holiness is man's responsibility. The security God gives to a saved man still remains dependent upon that man's acquiescence in discipleship. "Be thou faithful unto death." Discipleship is not determined by man's conception of what God ought to do; it is determined by the man's willingness to be disciplined, which includes education by instruction, development by exercise and improvement by correction.

Discipline is a necessary factor to successful government. The grace of God never relinquishes God's determined right to control action. "Be ye holy" is adamant instruction according to the Bible. Many religious playboys toy with governmental facts as related to the Kingdom of God. Divine government demands obedience and penalty for transgression of laws, so that the alluring proposition of forthcoming theocratic rule must depend for fulfill-

ment in present discipleship with its essential obedience to God. It is not the fascinating study of prophecy which will determine individual destiny; it is the ever-present disposition of the believer to be sanctified by the Word of God.

Rebellion and consequent revolution in national affairs are the result of citizens' distaste for present constitutional control, whether good or bad. The only worth-while citizen of any country is the one impregnated with the country's ideologies, the one who is ready at all times to defend its government and its program.

There must be heart allegiance prior to effective patriotism. Heaven is no disorderly community, but a divinely controlled kingdom. Its inhabitants have been born again into obedient relationship to the King's rule, and in their affections are to be found such permanent desires to the will of God whereby all possibility of rebellion is eradicated.

"The carnal mind is enmity with God," always in rebellion against His revealed will. It loves to parade its mountains of intelligence and claims great distinction in publishing its philosophical speculations. The writer was eating breakfast in a dining car on a Canadian railway. Seated at a table near by was a well-dressed lady with a little boy, probably some three years old. The relationship was adjudged to be mother and son. Evidently the woman was an ardent disciple of modern educators who proclaim the children's right to self-expression. The boy did what he liked and the woman smiled adoringly. Among other delightful expressions of his character development, the boy grabbed the filled cream pitcher and excitedly waved it over his head. He was extremely happy in thus developing his personality, although the interested watcher was thankful to be out of the danger zone. THE DOTING WOMAN SMILED! There was no smile on the watcher's face, for he could see in vision the gaping mouth of the prison house waiting to swallow another criminal some day—the boy who had been allowed to develop, without check, his selfish propensities, and to disregard the right of others to property he demanded for his own enjoyment.

Discipleship implies controlled conduct, such control being subject to understanding of divine principles. To be obeyed, God must be known, and His instructions must be clarified in order to produce intelligent guidance. Eternal life is an

GOD'S LOVE SLAVE

I'm but a slave!
I have no freedom of my own,
I cannot choose the smallest thing,
Nor e'en my way.

I am a slave!
Kept to do the bidding of my Master!
He can call me night or day.
Were I a servant, I could claim wages,
Freedom, sometimes, anyway.

But I was BOUGHT!
BLOOD was the price my Master paid for me.
And I am now His slave—
And ever more will be.

He takes me here, He takes me there,
He tells me what to do;
I just obey, that's all—
I TRUST Him, too.

M. WARBURTON BOOTH

amazing prospect, but its usefulness must always be determined by a chosen disciplined life. Adam and Eve were granted great freedom of initiative in unspoiled Edenic advantages, yet the necessity of discipline was manifested in God's ultimatum, "Thou shalt not eat."

No garden of peace can long remain in unalloyed happiness if human wills are not disciplined to God's lovely order. Happiness, which is God's ultimate for His elect, requires the removal of all human rebellion by disciplinary measures. "He scourgeth every son whom He receiveth." God is always faithful in fulfilling His New Covenant promises to us. Man is expected to be obedient to the will of God according to the measure of grace given. His will must be dedicated to divine control, and the indwelling Spirit must be at liberty to produce character fit for heaven.

Christianity is the divine science of salvation. Science is factual—true science is absolute truth. "The Truth shall make you free," Jesus said, liberty only being discoverable in willingness to be disciplined by Truth. To find discipline irksome is to be informed of, but not conformed to, the image of Christ, who was obedient unto death, even the death of the Cross. True Christian liberty is personal, affectionate regard for the laws of God. The love of God is revealed in Christ Jesus, who was under discipline to God's holy justice, manifested in the sufferings of Calvary. The Son of God submitted to all discipline of the Holy Spirit for the final triumph of right against wrong. It is written, "The Holy Spirit drove Him into the wilderness," for the inevitable initial conflict with the devil. "I come to do Thy will" was spoken of the crucified Son of man in the extreme sacrifice of perfect obedience.

(Continued on page eleven)

Signs of Christ's Coming

WHEN the disciples of Christ showed Him the wonderful buildings of the temple that Herod had erected, He said to them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2.

Later, on the mount of Olives, the disciples came to Him and asked, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The conditions of the time called for the question. And if the conditions called for it then, how much more do the conditions of today call for such a question?

The Lord was not displeased when His disciples asked the question, "When shall these things be?" He gave a complete, minute, exhaustive description. And in these later days He can and will give later information. But there first must be the asking, "When shall these things be?" The Holy Spirit is waiting to give the answer. Christ said, "When He, the Spirit of truth, is come . . . He will show you things to come." John 16:13. He has come. You know it. You have evidence of it. And yet, have you asked Him to exercise this one of His offices? Have you asked Him to show you things to come?

Note the time when the disciples asked the question. It was shortly before His departure. The question should be asked again shortly before His return. The Holy Spirit takes of the things of Christ and reveals them unto us. A complete revelation of things to come is in the Word. The Holy Spirit never gives a revelation contrary to the Word.

Christ warned His disciples of the abomination that would be standing in the holy place, which was one of the signs that preceded the Tribulation. Today, in almost every place set apart for the worship of God, abominable things that make desolate are creeping in. You have not far to look for it.

Throughout the earth, in thousands of pulpits, the Word of God is profaned, man's interpretation beclouding the real meaning of Scripture. Subtle unbelief from high places of learning is undermining the Scriptures of truth. In olden days they just burned the Bibles. They destroyed the letter. That was inconvenient to the saint if he could not buy another copy. The leaders that are fighting the faith today are taking the letter, and by means of the letter are seeking to destroy the spirit. In a very real sense, this is

bringing an abomination that makes desolate in the holy place of truth.

All around you see the world being brought into the church. That is an abomination making desolate, when avowed men of the world are called in to sing for money the praises of Jehovah, and sing out the cry of the penitent, and even the words of prophecy! These spiritual abominations are the precursors of the coming in of the literal abomination that makes desolate. But when these things reach their climax, there will be divine interference.

Men justify these evil things and consider them quite legitimate. "Custom ordained it, to have money changers and sellers of doves in the courts of the temple! Anyhow, our courts are much better than the heathen courts! We are an improvement on them!" But this kind of sophistry did not save them from the coming of the Son of man with His stern rebuke, "It is not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." Mark 11:17.

Would it do for men today to call the houses of God dens of thieves? But what man does not say, Christ does say. The depths of depravity in their human covetousness demanded interference, and the same thing will be repeated. Veneer does not hide from God, nor does a whitened sepulchre hide the dead men's bones inside!

Christ warned, "If any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24:23. If man

says, "Lo, here is Christ," we are not to believe him. But when the Word speaks of His coming and the Spirit emphasizes the Word, then we are to give heed. Then we are to go forth and meet the Bridegroom. Men's voices may be loud, and they may be numerous; but the voice of the Holy Spirit is clear and unmistakable, and He makes live and real the promises of the words of Christ as to His return.

God has many ways of directing and pointing to the event of events, and of acting on the hearts of the people, making real the words of the prophetic Scriptures and the words of Christ. But one of the outstanding signs of the nearness of Christ is the heart cry of the bride, "Even so, come, Lord Jesus!" The Bridegroom's ear is attuned to hear the cry, "Come, Lord Jesus." Amid all the plaudits of heaven, the hallelujahs, the cries of "Worthy is the Lamb," the harmonious chants and the anthems of heaven, away through it all comes the cry of the bride, "Come! Come! Even so, come, Lord Jesus," and that cry is not lost or swallowed up in its passage through the throng of sound around the throne.

To emphasize the cry, the Lord has given the bride a new tongue to utter it, yea, to whisper it, so the world shall not hear it and the enemy cannot understand it. It is a language direct from the throne and therefore it is bound to return to the throne. They spoke wonderful things on the day of Pentecost. That was the beginning that was given the church. But they are speaking yet more wonderful things in this later Pentecostal period. They are speaking about and exodus. The first Pentecost inaugurated the church, the last is giving the finishing touch. It is necessary to have the supernatural today because the church is soon to be called into the supernatural.

WE SHALL RISE

A Sunday school teacher was trying to teach his class the meaning of the Resurrection. He took out his watch, took off the case, and held it up—the case in one hand, the works in the other. "Which is the watch?" he asked. "The one in your right hand," answered one boy. "How do you know?" asked the teacher. "Because I can hear it ticking," was the reply. "Quite right," said the teacher, "and so it is with you. Your body is only the case in which you live. When your body dies, it is buried, but your spirit lives on, just as this watch ticks on after the case is taken off. And one day your body will rise from the dead, just as Christ did."

To tell the truth with a desire to injure is slander.—Charles G. Finney.

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FIRST THINGS FIRST

HECTOR KIRK (Continued From Last Week)

A FEW years later Mother's struggle came. She had remained to care for the family at home. After a time Father found his health would not stand the work out west without a home, and it meant either he must give up the work, or Mother would have to go to be with him.

But there were three young girls at home needing a mother's care, the youngest only twelve. It was a real problem and only God could solve it. There were a few months in which to decide, and how well I recall a part of Mother's prayer at family worship twice a day for guidance that "there might be no mistake and no uncertainty." When the time came, there was quiet assurance that she should go.

I can remember her reply to her many well-meaning Christian friends who opposed the idea. Many even said it was wrong. She would show from the Scriptures that we are exhorted to put nothing, not even our dearest loved ones, before the Lord's work. Luke 14:25-35; 18:28-30. Then she would point out how many young girls were left motherless by death and yet came through all right, and that even in the west she would be where she could help and advise by letter at any time. But I know how much it cost Mother to go.

Thus my parents left the prospect of a prosperous life and a comfortable old age to serve God and take the gospel to settlers in the west—first in Manitoba, then in Saskatchewan, and later in Alberta, as the tide of settlers moved west. I visited them in 1910, 1915, and 1918, and found them living in small shacks, but very happy in the service of Christ.

They had given up their home and family for God's service, but in the course of fifteen years the family was almost entirely gathered together again at Three Hills, Alberta. For several years Father was stationed near that town. When my parents finally retired from active service, they were given a life lease on a little farm right among their loved ones. Had they remained in the east, it might have been to live out their lives with their family far away. It pays to follow God.

Their willingness to obey God regardless of the cost made a deep impression upon me and upon others of the family in the matter of giving to God's work and going into God's service. Outstanding among our early recollections is that of the saving of money in our home to make up our missionary pledge.

An incident which occurred about the time I visited my parents in 1910 indicates how fully God had freed my father from the desire for worldly possessions. They were then located in Saskatchewan, near the Alberta border, working largely among ranchers. But settlers were coming in fast. They were living in a small settlement on the main line of the Canadian Pacific Railway. The land near by had all been homesteaded recently. But one quarter section—160 acres—was to be thrown open again because the homesteader had to leave before securing his title. Since the place was well located near the railway station, some of the homesteaders advised my father of the opportunity. They said, "Take it, or some stranger will get it. You will be stationed here for three years anyway, and you may as well move your shack to this farm and live there as to live where you are, thus fulfilling the duties of a homesteader for the necessary three years' residence. Then if you do not want to farm it, when you have your title, we will buy it from you.

Father went to inspect it. But while he walked over it, God forcefully brought to his mind 2 Tim. 2:4: "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." He stopped short, went back to his friends and told them that he was not taking the homestead, and *why*.

After they retired from active home missionary work and were living on the farm near Three Hills, they continued to give. During one year, after they were seventy years of age, they spent on themselves only \$80 while giving away \$1,000 to missions. They used to tell us they were leaving no money for us—to which all of us children heartily agreed. God gave Father and Mother the joy of giving right up to the end of their lives, and they both expressed the wish that there be no money spent on their funeral. In homemade coffins their bodies await the resurrection of the just, and even that extra bit of money was saved for God's work and invested in saving souls. Their material possessions when they died, if put up at auction, would not have brought twenty-five dollars.

My brother Fergus, who is now President of the Prairie Bible Institute, had gone to the west as a homesteader at the age of eighteen. He had endured privation and worked hard till he became a successful farmer with many acres of good land and complete tractor equipment,



etc. He did not mind my going to Africa in 1918, but his own feeling was: "That may be all right for Hector, but not for me." He was a Christian, but he loved his possessions.

Shortly after that, God began to deal with him in a special way, and He did it by means of a man (Mr. Hamilton by name) who had been saved in Father's little Sunday school and led to give his life for missionary service in India. During his furlough this missionary visited my brother's home at Three Hills while doing deputation work in the vicinity. My brother often drove him to his appointments in his car, and became greatly impressed by Mr. Hamilton's walk with God and his prayer life.

One evening Mr. Hamilton took for his text 2 Sam. 24:24: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." The text was borne home by the Spirit to my brother so strongly that he was all broken up with weeping. Fearing that others would see him in tears, he slipped out and sat in his car. But even there he continued to weep. It was a visitation from God. There sprang up forthwith a great hunger for God's Word. He came to see that although he had given hundreds of dollars at a time to God's work, he had never given anything that really cost.

With the approval of his godly wife he began to sell his land, quarter section after quarter section, just when nearly everyone was holding on to all the land he had, or was buying more. As he sold his land, he gave the money away to the causes he knew were really doing God's work. His tractor and machinery went the same way, until he had only one quarter section and a few horses—enough to make a bare living. He told me later

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Need of Spiritual Life

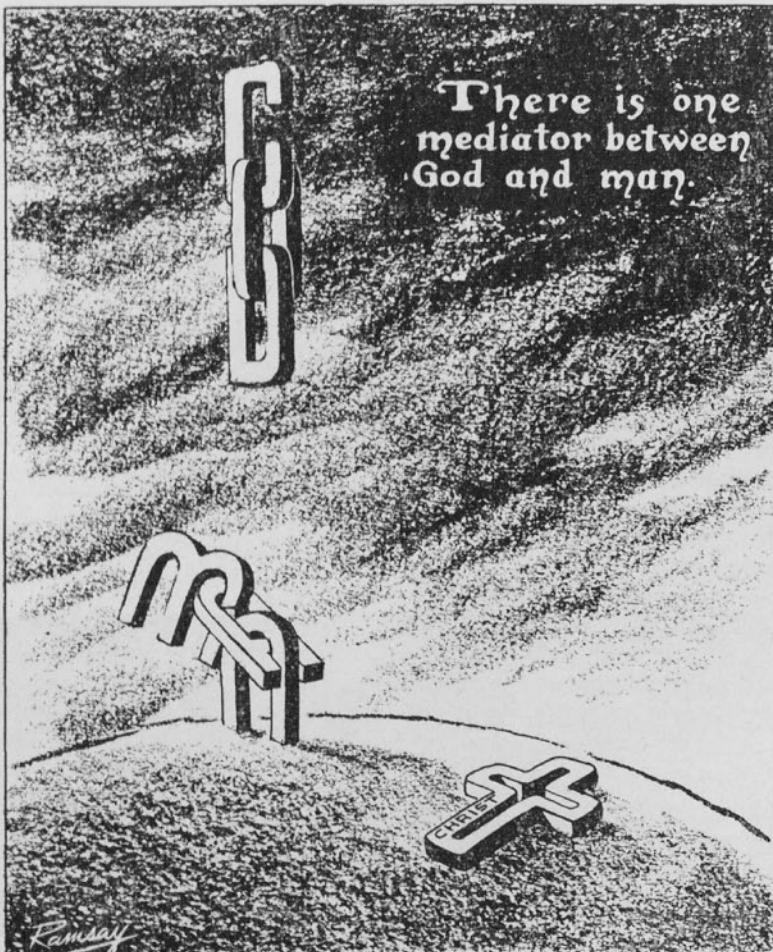
ERNEST S. WILLIAMS

on National Assemblies of God Radio Hour

HOW differently people view life. Mary Roberts Rinehart said, "A little work, a little sleep, a little love, and it is all over." She evidently considered life of little worth. Horace Bushnell said, "Every man's life is a plan of God." He saw in life great spiritual possibilities.

When Jesus was here on earth He said, "I am come that they might have life, and that they might have it more abundantly." He spoke of spiritual life that cannot be had except through union with God. Now let us think together. There is no life such as we call life in the rocks or in the soil. They have no power within that can lift them higher than the mineral world. But a seed of grass or of other vegetation can reach down, take the substance of the soil into itself, and thus raise the mineral to the plane of the vegetable. The grass and the trees cannot raise themselves higher than the world of vegetation. They may be grafted and cultivated into better production, but they remain what they are by nature—vegetation. They may be absorbed by animals, however, and thus be lifted higher to the animal kingdom. But the animal world cannot raise itself above its kind. It may be cultivated, but it remains animal. Man is higher than other animals but man cannot raise himself higher than he is. However much he may improve himself, he remains man and knows no higher plane. All the way through, that which is higher can raise the lower to its own level, but never to a plane higher than itself.

THE MISSING LINK



This law continues. There is a plane higher than the plane of man. It is the plane of God, and raised to this plane there comes to us the consciousness of divine life and fellowship with God. It is to this plane that Jesus can lift man. The theme of His message was concerning spiritual life—eternal life. He meant the life of God when He said, "I am come that they might have life." It was this spiritual life to which He referred when He said, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." He said to the woman of Samaria, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Oh, my friend, you are falling far short if you do not have this spiritual life. Christ bore the penalty of your sins that you might have this life. He who accepts Christ finds within himself a new Spirit. God, and the world of heaven, become real. The soul is lifted above what it might become through nature, to what it is made through redemption. It was this life that Jesus meant when He said to Nicodemus, "Ye must be born again"—or born from above. If you have not found Jesus as your Saviour, if God's Spirit has not borne witness with your spirit that you are a child of God, do not delay; seek the Lord now. Ask Him to save you from sin and give you this eternal life. Pray to Him just now; and as you pray, believe and receive.

A TWOFOLD REACTION TO TRAGEDY

JOHN WRIGHT FOLLETTE

DID you ever test yourself as to how you react to tragedy or great trouble? In life's school we find very often God uses a severe blow or misfortune to prove our faith and to test our character. Tragedy has a way of stalking down the road and so many times meeting us when we least expect it. I am sure we all know that such proving and testing may befall us without our being any personal or direct cause of it. Many, many times it is quite beyond our control. If it were otherwise we would probably avoid all such testings and keep an easy path. Let us remember it is all a part of the divine arrangement and has a place on our program as well as the hours of sunshine and music. Trouble or severe testing is not necessarily a sign of sin, failure or lack of spirituality. It is often a sign of spiritual life and growth which God must test and prove. We are His workmanship.

You have noticed in life the twofold reaction to tragedy. Either it will break us in spirit, mellow us, melting the hardness and bringing us in our helplessness to God; or it will throw us upon our feeble resources and human reasonings. This in turn hardens us in spirit, making us critical and at times even cynical. It robs the heart of the great privilege of trusting God and developing the life along rich and helpful avenues.

I want to give a little personal experience which I hope may be of help to some who are anxious over the welfare of loved ones. I remember very well when a lad of sixteen—a very trying period for young lives when important decisions are made and the first steps are taken which often determine the destiny of a life—tragedy came into our happy home. Out of a clear sky, in no way the fault of those of whom I speak, great trouble cast a shadow over our family. My father was a Christian, a member of the church and had a fine moral character. But his faith in the experimental matters of the daily life was weak.

He could not see God in the matter and so turned away from the whole idea of God, or the thought of trusting Him. His human reasoning got the better of him and plunged him into unbelief and bitterness. He made no great outward fuss; in fact, he said very little. But his few remarks told us his attitude. He dropped his church life, ceased to say grace at the table, and had absolutely no interest in the things of God. He knew he was not to blame and so naturally reasoned, "Why has such trouble come?"

After we live long enough we learn that trouble does not come always because we are to blame, but when it does come we should interpret it in God's light and cause it to serve us. It may be one of the greatest teachers to instruct and discipline us. I was a lad in high school and a worldly Christian, a member of the church but without any vital touch with God. I do not relate this to show I had faith or was any better than my father. I want simply to show you how the same trouble may work differently on hearts. I was not old enough to have a background of reasoning. I was frightened and knew the trouble was too big for me. Therefore I flew to God. Out of desperation I plunged my heart and life into Him. How I prayed!

There were no spiritually-minded people to whom I could go. God saw to it that I was shut away from any human help. I had no "crutches." I had to walk alone and trust God or (as I thought) perish. I suffered greatly for years until later I found God in a clearer experience. I cannot go into detail. So many things came to pass in the years that followed. The trouble kept me pressed into God. For eighteen years it continued. Father was still bitter in heart, though to us as a family he was kind and a good father. He provided for us and was interested in our welfare. But I knew all the time he carried in his poor, dear heart a great hurt. No human could help him and he would not let God, so he bore it in silence.

During those eighteen years in which he was a backslider, naturally I tried to help him. But I soon learned a great lesson—the difference between *my* interest and *my* way and *God's* interest and *His* way. I had to take the usual criticism of interested friends. Some, you know, are forever wondering *why* the minister's and Christian worker's folk are not all saved, sanctified and baptized. I have had plenty of misunderstanding and criticism all my life; this was but a part of it, to keep me in God. I learned I had to keep my hands off whether the people understood or not, and so to many I seemed indifferent to my dear father's soul. I prayed *through* and committed him to God. After that I was not indifferent but restful. Faith is not indifference, unconcern

and apathy. It is most vital attention held in profound rest and assurance. I *knew* God would take care of him in His own time and way.

As I said, eighteen years passed by. Others were saved and many had their loved ones brought to God. Friends who were anxious (but did not understand my position) prodded me on to *do* something. "What if he should die?" and other scare stories were held up to me. My father was not the scare kind. To go to him with that was just the wrong tactic. He was safe in the hands of God. It was eighteen years later in June, and I was teaching and away from home, when Word came that father had contracted a severe cold and was very ill. I was *not* in a panic, but I felt fresh prayer being born in my heart for him. I prayed that



God would deal as He saw good. That was all; I had *no* suggestions as to *how*.

In about two or three weeks I went home for a few days and found Father quite broken in health and unable to continue his business. He was up and around but able to go for only a short walk each day. One day when I knew Mother was out shopping and I thought Father was out walking, I sat down at the piano and began to sing. I felt I needed a little refreshing from the Spirit (as I have no member of my family in Pentecost and none would understand me). As I sat there I sang, "God will take care of you." Then I felt to sing it again and even the third time. The Spirit was there and I felt His sweet presence.

I was thirsty and so stepped out to the kitchen for a drink of water. To my utter surprise there sat Father in tears. I did not know he was in the house. I shall never forget the pathetic look in his eyes as he buried his face against me. All he could do was to draw close (oh, so close) and bury his face against me. He was all broken to pieces and between sobs said, "Dad wants to hear it now. Yes, talk to me; I want to hear it." No need to say God was there. We had a most

blessed time. It was *God's* time and I had nothing to do with it. God brought him wonderfully to a new place by His side. He broke and opened to God like a crushed and broken flower, one that had not given its beauty and fragrance to the world, but which now needed the light and warmth of the sun and had found it. He just seemed to drink God into his thirsty soul.

A few days later he suffered a stroke and went to his deathbed. He stayed only a few days. The pull from the other side was too great and he kept saying, "Oh, let me go! I want to go." The day before he slipped away he spoke to us all about the things of God. He quoted Scripture I never knew he had in his head or heart. Then while resting upon my arm on his pillow, he went home.

Dear ones, have you met tragedy? Have you dear ones who are yet unsaved or backslidden? How are you interpreting your trouble? Can you trace God's fingers in the outline? Do not try to reason it out—pray it *through*. Run to God and bury your tired heart upon His breast. Lean hard; lean hard. Those eighteen years were long but full of God. Our little natural interest and help never get us anywhere. Put the loved ones and backsliders into God's hands and let Him work out the problem. Faith is not indifference; it is most wonderfully keen and awake, yet restful, and can even sing.

A QUIT CLAIM DEED

Have we ever made out a quit claim deed to God? Among the papers found in the desk of the late Dr. Thomas Neal Ivey, editor of the *Nashville Christian Advocate*, was this one, written on a page yellowed with age:

"Whereas God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish but have everlasting life, and whereas Jesus Christ did expiate my guilt on the cross, thus removing all legal difficulties out of the way of my return to God; and whereas I have realized the pardon of my sins and the love of God shed abroad in my heart; and whereas nothing short of the absolute consecration of myself and my all to Him and His service can satisfy either His just claims to me or mine, or my desire to be His that I may glorify Him with every power of my ransomed being; now, therefore, I do by an act of my own sovereign will and choice quit claim myself and my earthly possessions all to Him to be disposed of according to His will forever and ever; in witness whereof I hereunto set my hand and seal."

To yield up the love of life for the sake of a *life of love* is a supreme achievement.



ur Missionary Advance

Greetings from Palestine!

George Carmichael

WE had an enjoyable voyage and arrived in Alexandria, Egypt, the afternoon of October 18. There were about 150 missionaries, representing 23 missions, on board the Vulcania. They seemed to be of deep spirituality, and we were impressed by their earnestness.

Brother Gutel had arranged for Sheik Sidky Girgis, a Christian business man, to help us through customs at Alexandria, and he was most helpful and kind. Going through Egyptian Customs is like nothing else on earth! The shouting, screaming, gesticulations, and confusion were beyond our wildest imagination. I thought a band of Apaches had descended on us—tomahawks and all! However, I soon saw that Mr. Girgis and his men knew how to wave their hands and shout too; so felt safe to let them take over, while Mrs. Carmichael and I stood by and watched the performance. Our baggage was taken through customs on Friday night, but it took all day Saturday to clear our car. The Egyptians delight in formalities. Large documents had to be filled out and taken to several offices in different sections of the customs area for official O.K.'s.

The rest of our party went on to Cairo, but Mrs. Carmichael and I remained in Alexandria in order to visit the assembly over the week end. We both spoke at the morning and evening services. They have a splendid group of people. We certainly enjoyed being with this assembly and felt as though we had known them for years instead of having met them only a few hours before.

We spent one day at the orphanage in Assiout. Miss Trasher had just finished telling us she did not have room for another child, when we heard a knock at the door. There stood a man holding in his arms a three-week-old baby boy wrapped in rags. The wife and mother had just died. In spite of her crowded quarters, Miss Trasher promptly hunted up a crib and added another to her already large family. She now has over 900! We met men and women who had grown up in the orphanage, now taking charge of the different departments of the orphanage, while others are pastors in nearby villages. While in Assiout we also met Mr. and Mrs. Brown, who are doing a good work in the villages.

We spent two days in Cairo, where we had good fellowship with the Gutels. We had one service with Brother Habib and were impressed by the spirituality of the people. The place was well filled and

averaged about four men for each woman.

Last Thursday morning (Oct. 24) we left Cairo at 7 a. m., drove through the land of Goshen to Imaliah at the Suez Canal, crossed on the ferry, and started out across the Sinai desert for Palestine. After dark we came to several road blocks, and soldiers approached us with drawn rifles and bayonets. But we did not realize we were driving three hours after curfew, and they had orders to shoot at sight any cars on the road! None of the soldiers told us we were breaking the law, but after looking us over they would let us proceed until we came to another block. However, when we arrived at Beersheba at 9 p. m., they detained us and we spent the night in the Rest House of the police station. We felt relieved to get the car behind those iron gates and know that there were guards stationed all about us. The next morning we were given a guard to escort us to Jerusalem.

The night we arrived in Palestine, three bombs exploded a few blocks from our mission, injuring a dozen people. A bomb also exploded this morning, blowing up four trucks on the road we traveled yesterday morning. There is a tense atmosphere about the city. Tanks and armored cars are patrolling the streets, and sand-bag defenses are placed at all strategic points. On entering government offices, our pockets and purses are searched and we must show our identity cards. Several trucks loaded with soldiers have drawn up in front of our window and have formed a road block. The soldiers are mounting machine guns and stopping all traffic, while the passengers are subjected to search.



A Study in Black and White

We were happy to receive this interesting picture from Mr. and Mrs. L. M. McNutt, who with their four children went to West Africa in order to assist our mission in its building problems. Brother McNutt has had considerable experience as a builder and he is also a consecrated Christian, so that his service is a real asset to our work. One of the first buildings he helped to erect was the neat little church in Sierra Leone for the Themne Tribe, among whom Mr. and Mrs. Hemminger are working.

Just now a terrific explosion took place. The railway station, which is just three blocks away, has been blown up! Undoubtedly a more rigid curfew will now be imposed. This morning we were planning to drive to Jaffa to visit our out-station there, but received a message not to make the trip, as several trucks had struck mines on that road earlier in the morning. We have been notified, also, not to venture out on the streets this week end, since there is to be an Arab protest strike over the Balfour declaration anniversary and Truman's insistence that 100,000 Jews be given admittance to Palestine. Americans are not any more popular here at present than the British.

However, all is not discouragement. We had our first services here on Sunday. There were about forty in attendance in the morning, although only half that number in the evening due to the curfew. But I was encouraged to find several spiritual young men attending the services, and I believe there is a possibility of developing several good workers from the group.



James E. Baker



Mrs. James Baker



Arthur G. Johnson



Leon H. Elliott



Mrs. Leon Elliott



Eldon E. Vincent



Mrs. Eldon Vincent



Jeanne Finch



Edna Wagenknecht



Annie Bailie



Albert A. Kehr



Mrs. Albert Kehr



Mrs. Elva Vanderbout



Edwin M. Brengle



Mrs. Edwin Brengle

Philip Crouch, Cairo, Egypt.—We are once again in Egypt, and very happy to be back. We had a rather uneventful but trying crossing. Out of Beyrout harbor our ship broke down and we were frightened when they began dropping depth charges in the water, but we were told that there was really not much to fear. It seems that several ships have been lost, due to mines placed on vessels by Jewish long-range swimmers under cover of darkness. We were certainly glad when we finally got to Alexandria.

News Flashes!

A number of our missionaries have been able to sail recently for their respective fields. Mr. and Mrs. James Baker, and Arthur G. Johnson left for China, December 23, on the "Marine Adder." Mr. and Mrs. Leon H. Elliott, Jeanne Finch, and Edna Wagenknecht also sailed on the same boat for India.

The following missionaries sailed December 15 on the "Marine Lynx": Mr. and Mrs. Edwin M. Brengle, Philippine Islands; Mr. and Mrs. Albert A. Kehr, South China; Annie Bailie, North China; Mrs. Elva Vanderbout, Philippine Islands.

A cable from Mr. and Mrs. Eldon E. Vincent states that they arrived in Honolulu on December 19. Brother and Sister Vincent are under appointment to Hawaii.

Mr. and Mrs. Cleo J. Crabaugh have left for Liberia. May the Lord bless the many

new missionaries who are beginning their labors on the field. And for those who are returning to former fields of service we pray that they may be granted an even greater harvest than ever before.

Mr. and Mrs. Leon H. Elliott, who left recently for India, give their new address as: Uska Bazaar, U. P., India.

Lois Shelton returned on furlough from Liberia in December. Welcome home!

Mr. and Mrs. Sydney S. Bryant, missionaries now on furlough from North India, give their present address as 2025 North Douglas, Springfield, Missouri.

Mr. and Mrs. Peter W. Funk, ministers engaged in missionary work in Hawaii, have returned to the States on furlough. Welcome home!

Send all contributions to:
NOEL PERKIN
 Secretary, Foreign Missions Department
 336 W. PACIFIC ST.
 SPRINGFIELD, MO.

The Passing and the Permanent

DESPAIR IN BERLIN

Commenting on the desperate conditions that prevail in Germany, a German university professor states: "In Berlin (Russian zone) there were more than 60,000 suicides within the year and they are still continuing."

CHICAGO'S UNCHURCHED CHILDREN

The Chicago Child Evangelization Fellowship states that, according to a recent survey, 75% of the children of grammar school age in the Chicago area never attend church or Sunday school.

MILLIONS WITHOUT A BIBLE

The American Bible Society reports that the Scriptures now have been translated into 1,070 languages, but there are still 300,000,000 people, speaking 1,000 additional dialects and languages, who have no part of the Bible translated into their native tongue.

BRITAIN'S BIBLE SOCIETY

The British and Foreign Bible Society continues to do a great work in circulating the Scriptures, and the British continue to give generously toward its support. Last year's receipts were more than two million dollars, the largest amount on record, in spite of heavy taxes and straitened economic conditions.

SEATTLE'S MAYOR SPEAKS

"The many physical remedies offered today play a very important part in our great social program, but we will never have the total answer without the help of Almighty God and without the name of Jesus Christ," says William F. Devin, mayor of Seattle, Wash. What wonderful things might happen if all city mayors would make such an acknowledgment!

TWO HARD QUESTIONS

"Why use the fertile fields of America to grow smokes when half the world is starving, and the children are crying for bread and filling their empty stomachs with roots, grass and clay?" asks Clinton N. Howard. "Why does 'Christian' America spend three billion dollars a year for smokes and over seven billion dollars for alcoholic drink?" These questions are hard to answer without admitting the utter depravity of unregenerate man, who is ruled by covetousness and carnal appetites rather than by the Spirit of Christ.

INCOME TAX EXEMPTION

The Government grants an exemption of 15% on personal income tax for gifts to churches and philanthropic causes. During 1945 Americans could have claimed \$24,000,000,000 exemption for such gifts; instead, they claimed less than \$2,250,000,000 exemption. In other words, they gave only one tenth of the amount the Government might expect. How far short did they come in giving the amount God expects? Americans used to be known as generous people, but the records of recent years show that the more we receive the less we give!

SPIRITUAL HUNGER IN PORTUGAL

According to *Europe's Millions*, there were more than 115 replies, by mail or by phone, when an advertisement was placed in a daily paper in Lisbon, Portugal, offering a Gospel free to all applicants.

A THOUSAND TO ONE

There are only eight thousand Protestants in Portugal, out of a population of eight million. The Protestants are outnumbered a thousand to one, yet among them are many zealous soul-winners, including hundreds of Pentecostal people. There is a thriving assembly in the capital city of Lisbon, in charge of a Swedish Pentecostal missionary. Pray for Portugal.

DIVORCE AND DELINQUENCY

Studies in 188 cities led a Chicago juvenile court judge to conclude that broken homes were responsible for from 80% to 90% of all juvenile delinquency. "No community can remain law-abiding if the very foundations and structure of society are shattered by the destruction of the family and home through the curse of divorce," said Judge Michael Feinberg of Chicago's Circuit Court.

A BAN ON THE "BOOK OF BOOKS"

Colombia, South America, is supposed to have religious freedom—yet the Presbyterian Book Store in the great coffee center of Medellin, Colombia, was refused permission for an exhibit at a recent "book fair" because it sold Protestant Bibles! The local newspaper *El Correo* condemned the action of the authorities and placed the blame on Roman Catholic influence in the state department of education. How could any "book fair" be complete without the "Book of books"?

INDIA'S FUTURE

What may be expected in India when and if the British grant full independence is indicated in the *Daily Province* of Vancouver, B. C. Dr. Pandia, member of the National Congress Party in India, and former secretary to Mohandas Gandhi, is therein reported to have said: "Future missionaries to India should be there to teach culture and education, rather than religion. We want you to save our bodies, not our souls. Our souls are already fairly healthy." But Christ said, "Preach the *gospel* to every creature"—not culture and education.

WRITTEN WITH BLOOD

Motohoro Ishida, a Japanese school teacher, has written a letter to General Douglas MacArthur, using his own blood instead of ink, to emphasize his sincerity and his deep gratitude to the supreme commander for aiding Japan. No words could carry more weight than words written in one's own life blood. That is why God sent His Son to die on the Cross. He wanted His message of love written on the hearts of men in words that could not be ignored, and so He wrote it with the blood of His Son. The blood of Jesus "speaketh." Heb. 12:24. It speaketh grace, mercy, and forgiveness to all who will believe.

PENTECOST IN RUSSIA

The Pentecostal churches in the U.S.S.R. have united with the Evangelical Christians and the Baptists under the name, "The United Council of Evangelical Baptist Christians," making the numerically largest religious organization in Russia apart from the Greek Orthodox Church. According to *The Friend of Russians*, the union was made possible when the Full Gospel group agreed to give up the practice of foot-washing, and the two other groups agreed to recognize the Glossolalia within New Testament limits; i. e., that the gift of tongues should not be exercised in public without an interpreter.

We do not know whether (1) this move was inspired by the Government, wishing to deal with the least number of organizations; or (2) by the desire of the Christians themselves to have a numerically stronger body to influence the Government Committee of five that serves as liaison between the Government and the Free Church folk; or (3) by a genuine spiritual movement from within the uniting parties.

We do know, however, that a large measure of religious liberty is now being enjoyed in Russia, according to reports reaching us. The United Council, with headquarters in Moscow, is able to print Bibles and hymn books, and plans to open a school to train preachers soon. They are publishing a regular journal, called *Brotherly News*, for distribution throughout the Soviet Union. Brother Kinderman brought back a copy when he returned recently from his tour of eastern Europe.

Let us hope that this religious liberty will continue, and let us remember Russia and especially our Pentecostal brethren continually in prayer.

TAINTED TAXES

Since the repeal of Prohibition in 1933, the Federal Government has collected around twelve billion dollars (\$12,000,000,000) from taxes on alcohol. The Government receives about 5% of all its revenue from this source. This is one of the favorite arguments used by the opponents of prohibition—but these opponents do not point out what vast sums are entered on the opposite side of the Government ledger for increased cost of crime control, insane asylums, and other liabilities incurred by liquor. American citizens would be dollars ahead if they paid 5% more taxes and were spared all the destruction of property and loss of life for which liquor is responsible. It would be interesting to know how many recent disasters, such as hotel fires, have been caused by smoking in bed or otherwise while intoxicated.

STILLING THE TEMPEST

The President of Rockefeller Foundation, Dr. Raymond B. Fosdick, has asserted that "man's mastery of nature threatens to blow our civilization to drifting dust, unless it is equalled or surpassed by our knowledge of human problems. . . . We are learning how to control nature before we have learned to control ourselves."

Comments *Revelation*: "The Bible teaches us that man is totally incapable of controlling himself. Only God can 'still the noise of the seas, the noise of their waves, and the tumult of the people.' Psalm 65:7. Stilling the tumult of the people is a far greater work than stilling the waves. Man cannot do either; God can do both."

ONE YEAR OLD

Happy Birthday, Sermons in Song!



THOS. F. ZIMMERMAN, RADIO DEPARTMENT DIRECTOR

IT was just one year ago that the Assemblies of God launched its newest phase of worldwide evangelism by utilizing the air waves on a national scale. The long-anticipated hour finally arrived when the vision of many became a reality and the words, now so familiar to us, "The General Council of the Assemblies of God presents SERMONS IN SONG," ushered in one of the most significant ministries granted by God to our great organization. Thrown open to our full-gospel message were doors that hitherto had been closed.

Sixty-six stations released the first broadcast of SERMONS IN SONG on January 6, 1946. At the close of the year 121 stations were carrying it. Ordinarily a much longer period of time and far greater expense would have been necessary to accomplish what God has done through SERMONS IN SONG in one short year. This accomplishment may be attributed to God's faithful leadership coupled with the hearty co-operation of our constituency. Because sufficient support was not forthcoming from some areas to continue SERMONS IN SONG in those localities, it was necessary to eliminate certain outlets. Our offerings are not yet adequate to support releases in needy fields where they cannot be self-supporting. In spite of this, however, we are launching into the second year of broadcasting with 100 stations releasing SERMONS IN SONG. We trust that we shall be privileged to broadcast over 150 stations by the close of 1947.

SERMONS IN SONG is now reaching a minimum potential listening audience of ten million persons per week, at the surprisingly low cost of 25c per thousand persons per program! What a challenge to us to make an investment in this ministry of reaching this immense congregation with the message which we hold so dear!

The National Religious Broadcasters bestowed the Churchill Trophy upon SERMONS IN

SONG as the "foremost among religious programs for introducing techniques which are novel and not of the stereotyped pattern." We feel this to be another evidence of God's approval upon our broadcast. Through this recognition we have secured its release over many stations which otherwise might not have been interested in our program. Comments of the highest type have come to us from the radio industry.

The spiritual results of this great ministry cannot be computed, because of its far-reaching influence. However, we have received many letters indicating that God is using the ministry of SERMONS IN SONG for the salvation of souls, the enlightenment of believers concerning a deeper walk with God, and the encouraging of sufferers to believe Him for the healing of their bodies. Many have become acquainted with the Assemblies of God for the first time. We realize, however, that this first year has been a seed-sowing time, and we believe that as the seed is watered God will give the increase and a glorious harvest will be produced for His name's honor and glory.

Our finances thus far have not been sufficient to meet the expense. Nevertheless many have caught the vision of this work and we are receiving regular gifts from churches and friends, which mean much in stabilizing the work. We solicit your earnest co-operation for this coming year, and request that you share this ministry with us by contributing regularly for the support of the broadcasts. An unprecedented opportunity challenges us. Let us put forth every effort and make a necessary sacrifice to maintain and further this phase of our missionary work. We urge each church to pray about the matter of sending a regular monthly offering for the support of this project. We pray that God will lay it upon the hearts of individuals also to join our SERMONS IN SONG Fellowship. Upon receipt of your application, bearing

your pledge to contribute \$1.00 or more per month, and your initial offering, we will send you a Membership Certificate. May we hear from you today?

Keep SERMONS IN SONG going out over the air waves! Let's believe God for greater victories for His honor and glory through the Assemblies of God Radio Hour!

DISCIPLESHIP AND DISCIPLINE

(Continued from page three)

All spiritual vigor and manifestation must be under control. Gospel ministry is subject to both divine and human administration. The human conception of a pseudo free Pentecost is outside the pale of God's revealed will. The disposition of many to cast off authority and operate as individual units is but a camouflage to be free from rigid discipline and to act independent of all legal restraint. Many attempts have been made to descry church government ideas and to destroy interchurch responsibilities.

The purpose and plan of God still remains that the people of God are subject to one another. Some proponents of ecclesiastical formulas seen pleased to use personal power to govern congregations, while emphatically denying the right of anybody to enforce discipline in ministerial conduct. Freedom is never individualistic; it is found within the limited boundaries of brotherly fellowship, with very defined authorities.

To be disciplined is a precious performance for the Christian who is truly made perfect in love. There is never acidity found in the oil of charity. To love God is to keep His commandments, which are not grievous to the lover. The love-slave desires no freedom from his bondage, for love has made discipline a delight. The secret of happiness is found not in self-will, but in the doing of God's will, and His will is even our sanctification.—*Pentecostal Testimony.*

APPRECIATES PARCELS SENT

Pasteur Pierre Nicolle, President of the Assemblies of God in France, writes from 26, Rue Lethuillier-Pinel, Rouen, France: "We have received a lot of beautiful and precious packages from the Untied States. We keep a record of the number and the senders, and also of the distribution. Last summer, some girls, by faith, conducted a children's Bible school by the seashore, and the packages were a great help. A local newspaper reported the splendid social work done, and told of the good clothing provided for the poor children by American friends. We have received more from the small parcels received, than from the big shipments sent to brethren connected with other denominations."

DAILY READING GUIDE

We have a limited supply of a free booklet, "Daily Bible Reading Guide," and will send copies to readers who will promise to use them. By following this Guide all of the Old Testament is read once a year and the New Testament and Psalms are read twice. Daily Bible reading is essential to a well-nourished spiritual life, and this system of morning and evening readings is especially helpful. Drop a card telling us how many copies you can distribute, and begin following the plan at once.—Gospel Publishing House, Springfield, Missouri.

APPLICATION FOR MEMBERSHIP

in "Sermons in Songs" Fellowship

Assemblies of God Radio Hour
P. O. Box 70, Springfield, Missouri

Recognizing the God-granted opportunity of heralding forth the full gospel message of our Assemblies of God fellowship, I wish to enlist as a sponsor in this great enterprise and, the Lord helping me, to contribute the sum of \$..... per month for the coming year.

Name

Address

City Zone State

I am enclosing my first month's offering with this application. Future offerings will be sent through my local church; direct to the Radio Department.

Building Character for Eternity

(Continued from page two)

character is better than circumstance. There was a time when the Lord sent out seventy disciples on a certain mission. They came back in smiles, in victory, and exulted, "Why, Lord, even the devils are subject unto us in Thy name!" Do you know what Jesus did? He tempered their enthusiasm with these words: "Rejoice not that the devils are subject unto you, but rejoice rather that your names are written in heaven." Rejoice not in passing incidents, but in a glorious, eternal fact. Life may have a larger number of interesting episodes, of gratifying circumstances, and yet be a miserable failure. It is not a few high points that make a satisfactory life, but a continuous, sustained, character-building effort. Without doubt, crisis experiences are necessary, but in the end it is character that counts.

It is plain that habits are the clues to character. Some think of habits only in terms of bad habits, but there are good habits too. Character is determined by our habits. To possess good habits and not bad ones is to possess good character. If you will enumerate your habits you will have an idea of your character. If you are a man of irregular habits, then you are a man of weak character.

We may gauge our character by our private reading. Would you be embarrassed if others knew what you read in private? What do you read in private? Is it something cheap and trashy? Then that is your character. Or do you read books that are noble and uplifting? Then that is your character.

We may determine our character by our conduct in strange communities. Perhaps your conduct befits and becomes your profession in your home town because you are under constant observation and surveillance, but how is it in a strange community? Do you say, "Well, no one knows me here; no one will ever find out,

so I can cast off restraint"? Your behavior will determine your character.

We may judge our character by our choice of company. A man is known by the company he keeps. "Birds of a feather flock together." If you are found in company that is uncomplimentary to a Christian profession, then your character is weak and faulty. If you seek out noble companions, it reflects your high grade of character.

We may ascertain our character by our thoughts in solitude. Do you find yourself meditating on the things of God, or do your thoughts dwell upon things which are degrading and hurtful? Listen! If you don't harness your thought life you are playing with fire; for before you commit the actual, evil deed you first plan it, enact it, and re-enact it in your mind many times. Sin starts in the heart and mind. No man of character collapses overnight. He first fondles sin in his mind for a spell. When we see an allegedly great man of God fall by the wayside, and collapse morally and spiritually, we express great surprise, but if we had known him intimately before his fall we might not be so surprised. If we could have known his compromising and temporizing thought life we would not be surprised. *In building character great attention must be directed to the discipline of our thought life. Our thinking must be consecrated. The mind must be kept under the Blood. If we would have undefiled living, we must have undefiled thinking. Right thinking develops right character.*

Character forms a kind of immunity against wickedness. It is admitted that as long as we are in the flesh we may stumble. However, I maintain that a man who has scrupulously, carefully, and conscientiously built good character cannot crumble overnight. It is not boasting when I say I could not forge a check. My mind would not function; my hands would not work. I'd rather be penniless. Psychologists tell us that truly good men, even under the spell of hypnotism, cannot be persuaded to do vile things. Their experiments have established that fact. You cannot make a high-minded man do despicable things. The grain is set in such lives, the habits are confirmed, and the result is glorious—a nobly predictable character.

We agree that Joseph possessed real character. He was a young man of the highest ideals. His temptation in Potiphar's house was very keen, but living in the midst of court life it is probable that this wasn't his first temptation of this sort. Joseph said a decisive *No* to temptation. He had built up a kind of immunity against moral debauchery. Knowing Joseph, I feel sure we could have predicted his course of action. The character God helped him to build stood him in good stead.

The "greatest of the prophets" was a man of sterling character. John the Baptist was no "reed shaken with the wind." The reed is a fit symbol of inconsistency and fickleness. In the marshes of the wilderness were many reeds; John was among them but not of them. He was not of fickle character; he was a man of deep conviction. John was a sturdy oak. He was superior to vulgar ambition. John was the son of a priest; he could have had "soft clothing" and could have been an idler in the "king's palace," but John achieved his great-

TRAINING YOUR CHILD FOR CHRIST

By Edith M. Gunderson

Written by a mother, who has brought up five children of her own, all of whom were saved in her home and are today serving the Lord, these pages represent an effort to give helpful suggestions to those in charge of lives, who have a vision of moulding them not simply for this life, but also for the endless ages yet to come. Deals with such subjects as: Training, Parental Self-Control, Companionships, Consideration of Others, etc. Paper bound. Price 60c.

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ness in rugged surroundings. He was a man of self-denial. He was a man of integrity. He would not wink at the sin of Herod and Herodias though they were of royalty. He was honest in reproving both high and low. John enjoyed the favor of God. This is the surest mark of greatness, for God cannot flatter. The approval of God indicates character of real worth.

There are various factors which contribute to character. I thank God for the influence of a certain Sunday school teacher. I praise God for a pastor with a character-building message, and for those Sunday morning messages of rich, spiritual food. I praise God for the warnings and remonstrations of godly parents. In mentioning the collapse of a certain religious leader my mother remarked "Son, if you ever do that you'll break my heart; you'll put me in the grave; I couldn't stand it." One doesn't easily forget or ignore such words.

A story is told about a certain godly minister who lived about six hundred years ago. A woman came to him one day, bringing a baby. "Here, take this," she said; "this is the result



COMFORT TO SPARE

By J. K. Van Baalen

Here are words of comfort from the heart and experience of one who has passed through the "deep waters," and has stood "in your shoes." He has come up from the dark place of bitter suffering and loss and has a message for you while you are passing through the valley, or perchance before you must needs pass that way. He has drunk of the well of living water, and received the peace that passeth all understanding, precious gift of the Savior. There is no other answer to grief. It does not exist. We must find God's answer.

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BEGGAR BOY OF GALILEE

By Josephine Sanger Lau

Caleb and his blind father, Bartimaeus, live in a tiny hut near the Sea of Galilee. While Bartimaeus sits beside the highway to beg, Caleb catches fish in his homemade net, or snatches one from the fishermen's haul. "Thieving little fox!" they call him. But how else, Caleb wonders, can a beggar boy and his blind father live?

Then Jesus comes, teaching a new way of living. Life changes for Caleb and Bartimaeus. They wander over much of Palestine seeking the Master but never quite reaching Him. Until one day, outside the gates of Jericho, the long awaited moment comes.

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of your sins"—and she thrust the baby into his arms, and fled.

Soon the news spread through the community that the minister, whom once they thought to be a holy man, was an ungodly sinner. The godly man prayed over the matter. He remembered that his Lord and Master "made Himself of no reputation," and he decided that if this disgraceful slander against him was the cross His Lord wanted him to bear he was willing to accept it.

For years the godly minister lived under the reproach, meanwhile rearing the little babe for the Lord. The iron entered into his soul; but, pressed into God, he learned to know the Saviour very intimately. And out of his sorrow there came a number of poems that have lived down through the centuries. That man was Henry Suso. His reputation was ruined, but not his character. The cross in his life made for a wonderful development of his character.

Later the woman confessed that she had lied in accusing the godly minister. But God had meant it for good, for this trial greatly contributed to Henry Suso's conformity to his Lord.

WORTHINGTON, MINNESOTA

First Things First

(Continued from page five)

that he dared not make known openly what he was doing with this money, lest people think his mind was affected. What a reflection upon modern Christianity!

He gave himself to prayer and the study of the Word. He lived in his Bible. But his hardest test was yet ahead, for God said, "I want you to preach." That nearly finished him. He said, "Lord, I'll give my last cent and do any kind of work for you, but preach I can't." And anyone who knew him as I did knew how humanly impossible it was for him to speak in public. I can honestly say I never knew a more sensitive, retiring disposition. To mention his name at meal time when he was a lad would cause him to slip down and hide beneath the table. But God quietly insisted. There was nothing to do but preach or disobey, and already he had found under severe test the joy of obedience.

He lived a few miles out of Three Hills. Nine miles beyond was a schoolhouse. This seemed a good place to begin in a quiet way. After getting permission to use the schoolhouse, he went about and told the neighbors that he would conduct Sunday school there. The following Sunday quite a number came together. He said that service was the worst thing he had ever gone through, and he was sure no one would return the following Sunday. But they did return, and ere long it became easier, and even interesting, and then delightful to open the Word to interested classes. Soon he was in demand as a local preacher. He has since taught in the Bible Institute. He now has a regular church service under the Presbyterian Church in the country.

Upon him, particularly, was laid the burden of a few Bible classes among the teen-age children—grandchildren of my parents. For by this time a married sister and her husband, fearing to subject their large family to the temptations

of the city, also moved to Three Hills to farm. They deliberately forsook financial gains for the spiritual good of their young ones. But how many parents follow the trail of Lot and "pitch their tent toward Sodom," regardless of the influence Sodom may have on their precious children! So few put God first in these matters. (These parents have already seen their reward, for of their family of nine all but one are in God's service, most of them foreign missionaries. And the ninth is in training.)

By gathering together a few families who put Him first, God was preparing for the "school

of the prophets" which a little later He brought into being. Upon them came the common concern and burden for the young people of their families—the need of definite Bible teaching, together with the opportunity afforded by the long winter months when there is so little to do on the average prairie farm.

In a fair-sized empty house on my brother-in-law's farm, Bible-teaching classes were held during the winter of 1921-22. A real interest was awakened and the need of a qualified teacher was realized. A letter of appeal was sent to Dr. W. C. Stevens of the (then) Midland

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School of Kansas City, asking him if he could send a teacher. Dr. Stevens was deeply interested and put the need before a young graduate of his Bible school, L. E. Maxwell. Mr. Maxwell responded and came to Three Hills in the fall of 1922.

From the human viewpoint there seemed little prospect of a Bible school developing at the village of Three Hills. In fact, a Bible school was not the ambition of these few folk. Their goal was God's will for their local young people. And nothing could so promote God's will as the study of God's Word. So, without money or special ability, without church or denomination to back the enterprise—yea, without the demand of a host of Christians for such a work, but with the one thing essential—this group of humble Christians became burdened with the need, and were willing to obey God at any sacrifice. Mr. Maxwell, too, had learned the secret of obedience. He rejoiced in the spiritual atmosphere he found at Three Hills and entered into the spirit of self-sacrifice. God was leading and dealing with him—preparing a chosen vessel for His service. But that is a story by itself—as is the story of each one whom God has called through the years to serve at the Prairie Bible Institute.

Mr. Maxwell took his small salary for only two or three months, then said, "I have seen what you people are putting into God's work, and at what sacrifice. God's Word to me is 'hoping for nothing.' If you board me, I will trust the Lord for my other needs." Thus he set a precedent which continues in operation until today at the Prairie Bible Institute. No one serving in any capacity receives any salary—only board and room and medical attention. Special gifts earmarked for the staff provide clothing, travel, incidentals, etc. Would anyone have the secret of mighty constraining love for Christ? Here is the answer: First, by sacrifice; second, by sacrifice; third, by sacrifice.

While home on furlough during the winter of 1923-24 we attended many of the classes in that old farm house where about forty students of all ages were gathered each day for Bible study. Most of these came from the Three Hills district, but already there were a number from distant places. Then it was decided to build in the village.

By the utmost sacrifice of time and money the school has grown year by year, even during the year of the depression. It cost these supporters much. They have become "the poor of this world, rich in faith." Many of them put into the Bible Institute, and into their foreign missionary pledges, the price of their cars while they walked to town or used horse and buggy.

Many from far and near have contributed in money, provisions, and labor during the years. Practically all the work on the buildings has been done voluntarily. No debt is incurred. The Lord has gathered about the school a great and growing band of men and women of like mind, as workers, teachers, specialists, and Board members, all of whom give their utmost without salary. A spirit of joyful service and sacrifice pervades the place.

From the first the missionary cause was foremost and the giving each year was in the thousands. In the course of the years over \$300,000 has gone through the school treasury to interdenominational faith missions. Over 275

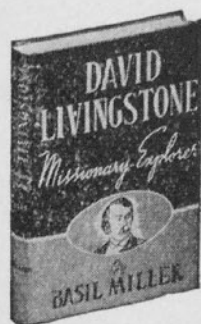
young people have gone from the school to foreign mission fields. Today there is an enrollment of 700 in the Bible school, 340 in the high school, and 90 in the grade school.

The lasting impression made upon one who knows the background and history of the Prairie Bible Institute is the marvel of what God can do even in this day of spiritual declension with the humblest persons who are unreservedly yielded to Him. Why is there not

more of this sort of thing today? My brother Fergus said to me once in this connection, "Many earnest Christians go a long way with the Lord, but few go *all* the way."

While on the earth our Lord told His disciples that anything given for His sake and the gospel's would be rewarded a hundredfold in this life, besides His gift of eternal life to all who believed on Him. He gave my parents the fullest kind of Christian life through their

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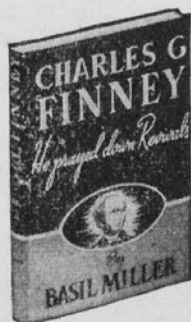
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many years. He gave them many souls. How happy they were! Not only were all their children saved, but all are active in Christian work. And they lived to see about a score of their children and grandchildren in missionary service. So much received for so little! Yet some think that God is a hard master.

And with the example of such parents, how easy it was for their children to recognize and respond to God's demands upon them. I know the reaction upon my own life, and it was much the same with the others. For example, as a lad of fifteen I had, by dint of much hard work, earned enough money to buy a bicycle—the desire of my heart—and was just about to order it, when I felt that the Lord was asking me to give the money to foreign missions. It was a struggle, but it was only in line with what I had seen in our home, and so, although it was perhaps the equivalent of giving up a car to God today, I sent the money to Mr. Hamilton of India who was later used of God to touch my brother in the little schoolhouse.

It was comparatively easy, I say, to follow our parents in the matter of yielding to God's service.

These memories and incidents are recorded only to show how through the years these souls consistently put God first. He not only used them to bring blessing to many, but prepared them for ever greater things. And how richly He rewarded them even in this life! Many others were encouraged to obey God implicitly, and press on for the highest.

My parents illustrate no case of marked ability, or even of special opportunity. What Christians could not have done what they did? God is no respecter of persons. He is longing to honor and use those who are willing to pay the price—for it *does cost*. But it pays!

"God has the best things for the few
Who dare to stand the test."

Among the Assemblies

FARMERVILLE, LA.—Pastor T. W. Wagon reports a good meeting, in which several came forward for salvation and the church was deepened spiritually. Leona Sumrall was the evangelist.

JOHNSTOWN, COLO.—Mrs. Verda, Wheeler, Church Secretary, reports a 3-week campaign conducted by Evangelist Earl Cornelison of Keokuk, Iowa. Eleven came to the altar for salvation or refilling, 10 were baptized in water, and 12 names were added to the church roster. Several received healing touches, and the old-time Pentecostal power was present in every service.

MONTROSE, COLO.—A fine 2-week meeting was conducted here recently by Evangelist C. F. Ferguson of Oakland, Calif. Several persons were at the altar for salvation, and a young woman received the Baptism in the Holy Spirit. Interest and attendance were good, and the church was refreshed. Herman M. Gibbons, the pastor, says they can still see results from the meeting as they gather together.

NORTH LITTLE ROCK, ARK.—L. R. Hampton, Pastor of Bethel Assembly of God, writes: "We have just closed a 4-week revival with Evangelist Joe Yates of Malvern. The blessings of the Lord were upon us throughout the meeting. Thirty souls prayed through to a definite experience of salvation, 20 received the Baptism in the Holy Spirit, and 21 followed the Lord in water baptism. Last Sunday night, 22 united with the church."

MIDLAND CITY, ALA.—Special meetings were conducted at Mt. Zion Assembly by Evangelist Carl C. Haas of Hartford. There were seven definite conversions among the young people, and one was reclaimed and refilled with the Spirit. The saints as a whole were revived and have caught a new vision. De Witt Smith is pastor.

EDMOND, OKLA.—Pastor and Mrs. W. Lowder report victory in a 3-week revival conducted by Evangelist and Mrs. Floyd L. Poag of Ardmore, Okla. Sixteen were saved, 16 received the Baptism in the Holy Spirit, 14 were baptized in water, and 20 were received into church fellowship. The Christians were stirred and made to rejoice because of the presence of the Lord.

FILIPINO BRANCH

The 9th Annual Convention of the Filipino Assemblies of God met November 5—8 in the Upper Room Pentecostal Mission, San Jose, Calif., where Max Freimark is pastor. The presence of God was sensed in every part of the building, there being tongues and interpretation and weeping in the Spirit. The messages of District Superintendent W. T. Gaston and the lecture by District Secretary R. J. Thurmond were uplifting. Ministers and saints were drawn closer to the Cross and many were inspired to greater service for the Lord.—E. C. Lagmay, President.

WEST PALM BEACH, FLA.—In a recent meeting at the West Gate Assembly, conducted by Evangelist and Mrs. Armando Valdez of Atlanta, Ga., 2 were saved and 2 received the Baptism according to Acts 2:4. There was a mighty revival among the people. A short time prior to this meeting, Winnie Wood of Mulberry preached two weeks, and 5 or 6 were saved. She returned to her pastorate, but sent Goldie Runyon to continue the meeting, and 10 more were saved and 7 received the Baptism. Seventeen have been baptized in water and 16 have been received into the church. Pastor D. J. Haidt states: "Tourists coming South are invited to visit our church. We are listed in the classified section of the telephone directory under 'Assemblies of God.'"

KAY AND KIM IN WILD HORSE CANYON

By Basil Miller



Meet El Capitan—a phantom stallion that roamed a mysterious canyon; Kim Jensen—who dreamed of capturing the noble wild horse, but whom the Indians laughed at; and Kay Forestar—top wrangler of the Diamond D.

Finally, an old Indian scout told

Kim to find Wild Horse Canyon, the home of El Capitan and his band. He determined to find the canyon and the horse, but had many exciting days before he found the canyon.

Read how God helped Kay and Kim solve the problems of the Diamond D, the search for the secret trail into Paradise Valley, the exciting days spent in exploring the canyon, the capture of El Capitan—and be convinced that Kay and Kim and adventure are always together. Cloth bound, Price 75c.

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SCIO, OHIO—Mrs. David Dunlap, Church Secretary, reports a 3-week meeting with Evangelists Mae Woods and Alta Mae French of East St. Louis, Ill. Several souls were saved and 3 received the Baptism in the Holy Spirit. The last Sunday afternoon, 4 were baptized in water and 3 were taken into the church. There were some definite healings, and the entire church was edified.—Alice M. Davis is pastor.

SKELLYTOWN, TEXAS—Evangelistic meetings have been conducted in the Skellytown Assembly by Mrs. A. N. Trotter of Muskogee, Okla. Her ministry proved to be a real blessing. A woman who was a member of another church was miraculously healed of a very serious affliction, a number of young people were saved or reclaimed, and two young men were baptized in the Holy Spirit. Sister Trotter spoke three Sunday mornings on her experiences as a missionary to Liberia, and as a result quite a number of the young people have consecrated their lives to God for whatever field of service He wants to use them. The pastor is H. C. Lonis.

JACKSONVILLE, FLA.—A good 6-week revival was conducted recently by Evangelist Ossie B. Jones of Oklahoma City, Okla. Pastor E. F. Pierce writes: "Night after night God opened the windows of heaven. Brother Jones brought soul-stirring sermons that lifted the hearts of the people. Twenty-nine were wonderfully saved, 21 came into the church, 8 were baptized in water, and 4 were filled with the Holy Spirit. We broke all previous Sunday School records. We thank God for the fine spirit of our people who are marching on to victory. We are building a new church which will be a 53 x 80 brick block, costing about \$30,000 when completed."

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

ROMNEY, W. VA.—Jan. 5—19; Joseph L. Pittman of Hedgesville, Evangelist.—Louis F. Trotta, Pastor.

SAVANNAH, GA.—Jan. 13—Feb. 2; W. M. Stevens, Denver, Colo., Evangelist.—Elmer L. Green, Pastor.

SEAL BEACH, CALIF.—Jan. 5—19; Virgil and Edythe Warens, Artist Evangelists.—Jewel and Edna Freeman, Pastors.

WILDWOOD, FLA.—Jan. 5—; H. E. Hardt, Falling Waters, W. Va., Evangelist.—Edna Koonce and Pansy Sample, Copastors.

SANTA MONICA, CALIF.—2601 Santa Monica Blvd., Jan. 7—; Bill Durbin, Cowboy Evangelist.—Philip H. Hawtin, Pastor.

DEARBORN, MICH.—7041 Schaefer Rd., Jan. 12—26; Arthur Otteson, Evangelist and Gospel Singer.—W. Daryle Webster, Pastor.

BRIDGEPORT, CONN.—285 Wilmot Ave., Jan. 21—Feb. 16; C. S. Tubby, Stevensville, Ontario, Evangelist.—M. Q. Spencer, Pastor.

STUEBENVILLE, OHIO—Jan. 12, for 2 weeks or longer; Geraldine and Yvonne Bentz, Evangelists.—Mr. and Mrs. C. E. Dewlen, Pastors.

ST. LOUIS, MO.—Youth for Christ Rally, Kiel Auditorium, Jan. 18, 7:30 p.m. Christian Hild. Speaker. All Assemblies of God youth urged to attend.—Hilliard G. Griffin.

LONG BEACH, CALIF.—1200 Atlantic Blvd., Jan. 5—; Paul and Lura Johnson Grubb, Evangelists. Neighboring assemblies and pastors invited to co-operate.—J. Lon Hale, Pastor.

OKLAHOMA CITY, OKLA.—1913 N. W. Second St.; Jan. 5, for 2 weeks or longer; Evangelist and Mrs. Floyd L. Poag of Ardmore.—C. A. Snodgrass, Pastor.

LAKELAND, FLA.—Jan. 12—; Evangelist and Mrs. S. J. Scott, Oklahoma City, Okla. Mrs. Scott will draw pictures at each service. Nearby assemblies urged to attend.—Douglas J. Friesen, Pastor.

WILMINGTON, DEL.—C. A. Youth Rally, First Pentecostal Church, 23rd and Pine Sts., nights, Jan. 17—18; Charles Schaeffer, Speaker.—John E. Jenkins, Pastor.

ST. LOUIS, MO.—Sectional Fellowship Meeting, Mt. Calvary Tabernacle, 2400 S. 10th St., Jan. 13. Services: 10:30 a.m.; 2:30 p.m. ministers' meeting; and 8:00 p.m., C. A.'s in charge.—V. L. Hertweck, Presbyterian.

GRANITE CITY, ILL.—Tri-City Pentecostal Convention with all Assemblies of God co-operating, First Assembly of God Tabernacle, 24th and Grand, Jan. 21—26. Aaron A. Wilson, Convention Speaker. Services daily, 10:30 a.m. and 7:30 p.m.—Hilliard G. Griffin, Host Pastor.

Space for address or church announcement

KANSAS CITY, KANS.—Four-State Prayer Conference (Nebraska, Iowa, Missouri, and Kansas), Full Gospel Tabernacle, 7th and Riverview, night, Jan. 20, all day Jan. 21-22.—U. S. Grant, Pastor.

CLAREMONT, N. H.—New England District, Central Section, Fellowship Meeting, 2 Vine St., January 13. Services 2:30 and 7:30 p.m. Dinner served by local church. Annie Scirmont is pastor.—E. N. Stanley, Presbyter.

MUNCIE, IND.—Fellowship Meeting, Southeast Section, Glad Tidings Church, 915 E. Memorial Drive, Jan. 13. Roy Davidson, Host Pastor. Services and speakers: 2:30, A. B. Crabb; 7:30 p.m., Cecil Good.—Mrs. B. E. Hillman, Sectional Secretary-Treasurer.

ANNUAL CONVENTION

HAVANA, CUBA—The Annual Convention of the Assemblies of God in Cuba (Iglesia Evangelica Pentecostal) will convene in Havana, January 27-31. Pastor and Mrs. Watson Argue, Winnipeg, Canada, special speakers. Latin-American ministers cordially invited.—Hugh P. Jeter, Superintendent, Apartado 1372, Havana, Cuba.

OHIO MINISTERS' INSTITUTE

Northeast Ohio Ministers' Institute, First Pentecostal Church, N. Howard and York Sts., Akron, Ohio, Jan. 13-15. Flem Van Meter, Host Pastor. James Van Meter, Chambersburg, Pa., special evening speaker. First service 7:30 p.m., then 3 services daily. For room reservations write Flem Van Meter, 498 Schiller Ave., Akron, Ohio.—Howard R. Davidson, Sectional Secretary.

ILLINOIS MINISTERS' INSTITUTE

The Annual Ministers' Institute of the Illinois District, Peoria, Ill., January 14-16. Gayle F. Lewis, Springfield, Mo., and Arthur H. Graves, Norfolk, Va., guest speakers. Hotel rooms and cots in dormitories provided as far as possible. Accommodations available to all who plan to attend. Those sleeping in dormitories must provide own bedding. For reservations write H. C. McKinney, Host Pastor, 201 Randolph St., Peoria, Ill.—W. R. Williamson, District Superintendent.

PRAYER AND BIBLE CONFERENCE

Tenth Annual Southwestern Prayer and Bible Conference, First Baptist Church, Bossier City, La., Jan. 14-16. Sponsored by Louisiana, Arkansas, Oklahoma, New Mexico, West Texas, and Texas Districts. Fellowship Meeting, evening, Jan. 13. For further information write E. W. Davis, Box 71, Bossier City, La., or A. C. Bates, 1200 Sycamore St., Waxahachie, Texas.—A. C. Bates.

MICHIGAN S. S. CONVENTIONS

Southwestern Section, Three Rivers, Jan. 13; West Central Section, First Assembly, Grand Rapids, Jan. 15; Northern Section, Central Lake, Jan. 17; East Central Section, Gospel Tabernacle, Saginaw, Jan. 20; Eastern Section, Ferndale, Jan. 22; Southeastern Section, Brightmoor Tabernacle, Detroit, Jan. 24. Convention theme: "The Sunday School in Action." Services 10 a.m., 2 and 7 p.m.—Everett D. Cooley, S. S. Promoter.

ALABAMA MINISTERS' INSTITUTES

Southwest Alabama Ministers' Institute, Crichton Assembly, 119 Mobile, Jan. 20-22. First service Monday night; then 3 services daily. D. V. Williams, Pastor.

Southeast Alabama Ministers' Institute, Enterprise, Jan. 23-24. First service Thursday night, 3 services next day. Robert Body, Pastor.

North Alabama Ministers' Institute, First Assembly of God, 4737 Second Ave. N., Birmingham, Jan. 27-29. First service Monday night, then 3 services daily. W. T. Davis, Pastor.

Speakers: G. F. Lewis and Marvin L. Smith. Day services for ministers and their wives only; night services open to the public. Free beds furnished to those coming from a distance.—Marvin L. Smith, District Superintendent.

DATE CHANGED
SOUTHEASTERN FELLOWSHIP

The District Superintendents of eight Southeastern Districts have planned an annual Southeastern Fellowship. First gathering will be February 17-20 (instead of February 3-6 as previously announced), in auditorium of Southeastern Bible Institute, Lakeland, Fla. The purpose of having the first meeting in Lakeland is to better acquaint our ministers and constituency with the setup at Southeastern Bible Institute. Southeastern Fellowship will rotate until it has convened in each of the eight Districts.

Ministers, Laymen, and friends invited. There will be preaching, praying, shouting, testifying, and letting God have His way. Speakers: Edgar W. Bethany, Andrew Stirling, H. T. Walker, Charles S. Craighead, Marvin L. Smith, R. C. Jones, Howard S. Bush, J. B. Bauldree, and W. G. White. For reservations write Howard S. Bush, Route 4, Box 700, Lakeland, Fla.—Marvin L. Smith, Secretary.

MISCELLANEOUS NOTICES

WANTED—Used Bibles, books, picture rolls, song-books, for free distribution.—James Chapman, Barnesville Ave., Barnesville, Ga.

BROADCAST—"The Gospel Beacon Hour" direct from Gospel Tabernacle, 12th and America, Station KBUN, 1450 kilos, Sundays, 10:00-10:30 p.m.—George Rasmussen, Director and Pastor.

NEW ADDRESS—I have resigned as pastor of the First Church, Oakland, Calif., to re-enter the evangelistic field. Home address: 1526 Spruce St., Pueblo, Colo.—Evangelist Clyde F. Ferguson.

FOR SALE—Lady's model, Cameroina Filli Scandriilli Accordion, good as new, not used much, 2 treble, one bass shift. Price to workers \$320.00. Write Jas. C. Stewart, 807 Thirteenth St., McKees Rocks, Pa.

FOR SALE—Pastors needing Sunday School buses, contact me right away. A number of various types have been turned over to me for sale. Price \$600.00 to \$900.00.—E. L. Slavens, 808 E. 21st St., North Kansas City, Mo.

FOR SALE—New set Pulpit Commentary, 52 vols., \$50.00. Handfuls on Purpose, 13 vols., \$17.00. Postpaid. Write N. L. Gardner, Route 1, Ridgefield, Wash.

FOR SALE—One 1942 International Bus, 40 passenger very good; air brakes, 2 heaters, new paint. What every Sunday School needs.—L. T. Larson, 310 S. Fawn St., Caney, Kansas.

WANTED—Old Evangels, Gospel Gleaners, tracts, and religious books for free distribution in street meetings.—Clarence M. Bruce, 457 N. Main St., Thomaston, Ga.

OPEN FOR CALLS

Evangelistic

Arthur L. Holeyfield, Box 366, Iberia, Mo.—"Open for evangelistic calls. Reference: Bert Webb, District Superintendent, 424 Woodruff Bldg., Springfield, Mo."

Kenneth and Thelma Hardin, 304 E. Vernon Ave., Normal, Ill.—"Evangelistic and teaching ministry. Specialize in Children's work. Ordained and licensed with Indiana District."

BOOKS FOR
YOUNG PEOPLE

The Quest

By Ludwig Bauer

Here is a story of the time of Christ based on the lives of the shepherds of Bethlehem. Drawing upon his rich imagination and dramatic skill, the author has produced an absorbing story that carries the reader from Bethlehem's hills to Calvary's Cross and finally to the life of the early Christian church. Cloth bound. Price, \$2.50.

The Scar

By Charles H. Holding

Young, promising, aspiring Dr. Daniel Wright finds himself caught in the meshes of a maddening thirst for liquor. This is a dramatic presentation of the whole liquor problem; a grand demonstration of the fruitless efforts of man to redeem himself from any sin. Price \$1.25.

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