

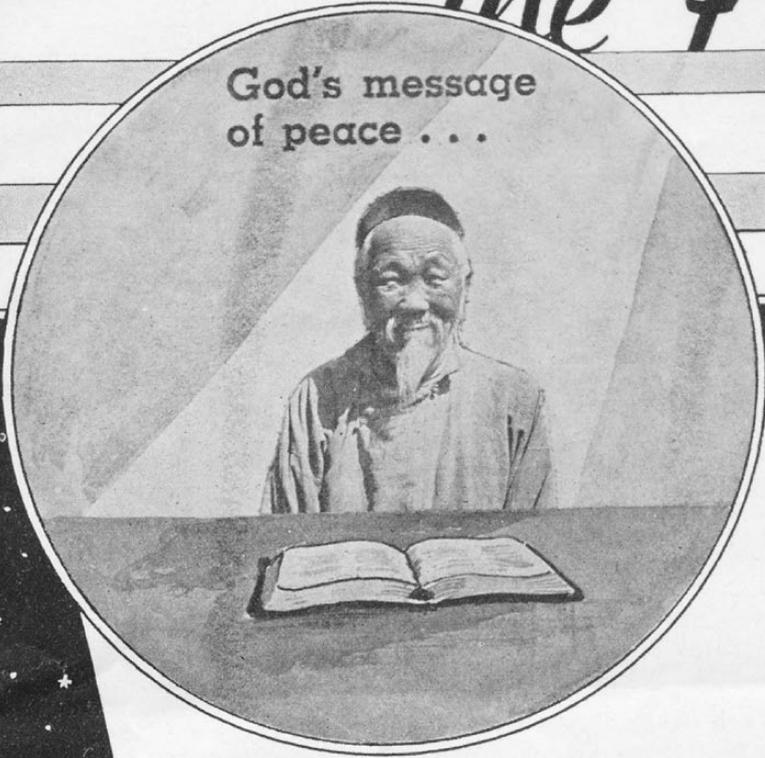
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The Pentecostal Evangel

God's message
of peace . . .

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. . . in a troubled world.

DEATH and destruction are prevalent in many sections of the world today. Lives are being blotted out in tens of thousands, while many thousands more are maimed or crippled for life. This is the outcome of national greed and selfish ambition, the fruit of which is death. Countless workers are busily occupied working overtime in the manufacture of weapons of destruction, while billions of dollars are being wasted for war purposes.

In contrast to this, Christ came that the world might not perish but have life, and is seeking those who will help to send forth the healing rays of salvation in place of the death dealing rays science has invented.

We who have homes, when others are homeless, who have work when others are without employment, and have clothing when many are cold and in rags but most of all because we have the knowledge of salvation while countless millions are in darkness . . . let us help save life by sending forth the gospel.

In gratitude to God send a special gift for our missionary soldiers in the front line trenches against heathenism that they may be enabled to help others in a ministry of life instead of destruction, and of love instead of hate.

Send your gift now to the Missions Department, 336 W. Pacific Street, Springfield, Missouri, marked "A Christmas Gift for Missions" in thankfulness for His gift of life eternal.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."



**HE'S
COMING
SOON!**

**Surely
I come
quickly.**

REV. 22:10

Why Not Be Saved Now?

J. P. Kolenda at the General Council Meeting

**ARE
YOU
READY?**

**Behold, I
come as
a thief.**

REV. 16:15

The weeping prophet sits on the ruins of the temple and cries out, "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. "Oh, that my heart were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." The sad situation of Jeremiah and the children of Israel can be applied in a sense to the religious as well as the political world today. As we look about us we see that apostasy is increasing and that we are living in the last days in which the fulfillment of prophecy is being recorded. Dispensationally speaking we can say with the prophet, "The harvest is past, the summer is ended, and we are not saved."

"The harvest"—this speaks of the ingathering of grain. Preceding that, there must have been a sowing time. The farmer prepares the seedbed; then sows the seed, hoping for the early rains to saturate the ground causing the seed to germinate for an abundant harvest. Then come the hot days of the summer, ripening the grain for the harvest.

The same is true in the spiritual. There was first the seed-sowing time. John the Baptist prepared the seedbed with the plow of repentance, preparing the way for the Sower who said, "The field is the world and the seed is the Word of God." The sower scattered the seed of His glorious gospel in this world. After the seed was sown the early rain descended—those blessed showers that came down on the day of Pentecost, that so thoroughly saturated the ground, assuring an abundant harvest. After the apostolic outpouring of the early rains came the hot summer days, the dry and barren time of the Dark Ages.

The harvest does not all take place in a week, or even in a month, but it goes on throughout the summer days until fall. In the State I am from, the hay harvest begins in the month of June. No sooner it that gathered in than the wheat is ready, then the barley, then the oats, then the beans, and finally the corn, and so it goes on until at last the snow begins to fly and the farmer celebrates Thanksgiving day, to give thanks to God for an abundant harvest.

So it was in the spiritual realm. Away back in those hot summer days of the Dark Ages God saw that it was time for the harvest. He sent His harvesters into the field—such men as John Huss, Wycliffe, Luther, and

other reformers. They thrust in the sickle and oh, what a glorious harvest of souls there was in those great reformation days.

Following those blessed revival days there came another gracious visitation from God. Here in America in the early part of the eighteenth century such workers as David Brainerd, Jonathan Edwards, and others, anointed by the Spirit, thrust in the sickle of the gospel in the ripened grain. God convicted the people and they were saved by hundreds and thousands. Through the preaching of these men, people were stricken with such conviction that they fell prostrate from their seats calling upon God for mercy.

Following those days of rich and glorious harvest came other days of reaping, the Wesleys and Whitefield preaching not to hundreds only but to tens of thousands who would gather on the hillsides to listen. God wrought miracles of salvation and multitudes were brought into the fold in those blessed days. It brought a revival that swept over the British Isles, America and the world. Thank God for those glorious harvest days of the Methodist revival.

Other visitations from heaven followed. Finney in the early nineteenth century was mightily used of God. You have probably read how in a single campaign no less than 250,000 souls found the Lord in a few months. And on through the nineteenth century precious sheaves.

Finally, in the beginning of this century, when multitudes in every denomination felt another dearth sweeping over the church and began to cry out to God for another Holy Ghost visitation and another harvest of souls, God answered and gave us this glorious Pentecostal outpouring. Praise God for the many thousands He has swept into His fold during this outpouring of the Latter Rain.

But nearly a generation has passed since the beginning of this glorious visitation from heaven. Our hearts are led to cry out to God, "Wilt Thou not revive us again?" "Wilt Thou not send us another visitation from heaven, and cause another ingathering of precious souls?" I am praying for it, looking for it, trusting that God will send us another revival and bring in many precious souls.

On the other hand, however, I am not going to prophesy that we shall live to see another world-wide revival. I am not going to wait until God sends it, because as I look

about and behold the signs of the times, I cannot help feeling that we are living in the last days of this dispensation, and that the coming of our Lord Jesus Christ is imminent.

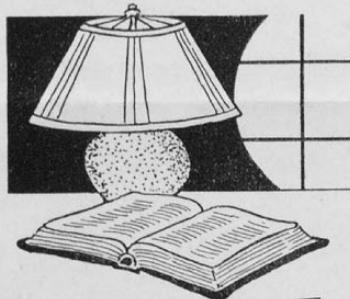
In view of these facts I cannot but say with Jeremiah, "The harvest is past." Do not misunderstand me. I do not mean that souls do not get saved these days, and that God does not come to localities with a glorious visitation in saving souls. He does, for He is "the same yesterday, to day and forever." But we need not sit back in carelessness and wait for another world-wide revival to sweep the world before we stir ourselves. Jesus may come today. The time is at hand. Dispensationally speaking, we must admit that the end of the age is at hand and the "harvest is past."

"The summer is ended." As the "harvest" speaks of the ingathering of grain, so the "summer" speaks of the seasons. The apostle tells us, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief." We are the children of the light and of the day. As with opened eyes and in the light of God's prophetic Word we view the situation in this world, we cannot help feeling that the summer is ended. The time for man's activity is drawing to a close.

Did Jesus not say, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your selves that summer is now nigh at hand"? Have we not beheld the fig tree—the Jewish nation—shooting forth national leaves, showing signs of a national revival? Do we not now see "distress of nations with perplexities" or entanglements, and "men's hearts failing them for fear, and looking after those things which are coming on the earth"? Events are happening almost daily that astound civilization. We are hardly able to keep up with them, so numerous are these significant happenings. We are the privileged generation who witness the fulfillment of prophecies made centuries ago.

"When ye see all these things know that it is near, even at the doors." Wherever I look I see the signs declaring that "the summer is ended." Look at this world politically, economically, socially, and religiously; in each case the answer is the same, "The summer is ended." The world's stage is being set for the appearance of the Antichrist, and world conditions are swiftly approaching the horrors of the great Tribulation. Not only the shadows but the thickening darkness of the Tribulation is hanging over us. May God help us to be ready to escape it.

Years ago, while still a lad in Brazil, I had the experience of going through a tropical storm. For days, weeks almost, there was a dryness; the atmosphere seemed sultry, stifling, and heavy, and it increas-



**Thy law
is my
delight.**

Psalm 119:77

ed in that fashion as the days went on. The settlers prophesied that we were going to have a storm. We did not know what it all meant, but soon we saw the signs of it. Early one afternoon we saw clouds in the western horizon—first gray, then blackening, thicker and thicker they seemed to roll, ascending over the horizon.

Man and beast began to seek for shelter. The birds sensed the impending storm and sought for shelter beneath the eaves of some building or in the trees. The cattle and horses ran from the fields to seek shelter. At about three o'clock in the afternoon it was so dark that the lights had to be lit in the homes.

Suddenly there was the rushing of a mighty wind, and amid the crashes of thunder and flashes of lightning the inky-black clouds opened. The rain descended in torrents, accompanied by hail. Happy the one who had found shelter before the break came, as men, beasts and fowl had done. All? No, not all. One among them, the eagle, had not sought for shelter with the other creatures. As the storm had approached he had sat on the highest limb of the tree or mountain crag, defying the storm. Closer and closer came the storm, but the eagle did not move. Suddenly he spread his wings and began to soar. He went up, until he reached the clouds, and then piercing the clouds he went above the storm into the clear ethereal sky. There he soared in peace while beneath him the fury of the tempest emptied itself upon all below.

God has His "eagle saints" today. He said, "Wheresoever the body is, thither will the eagles be gathered together." He is looking for eagle saints—those who do not belong to this world, those whose realm and sphere is up in the heights, those who are raised with Christ and seated in heavenly places. We as God's eagle saints see the dark clouds of the Tribulation approaching, but we do not fear. We are not the children of night or of darkness; the more sure Word of prophecy, as a bright light, shineth and we know what is coming. We know that trusting in Christ we are ready for it. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

The dark clouds of the Tribulation are upon us, but fearlessly we are defying them. One of these days, with a shout, with the voice of the archangel, and with the trumpet call, the Lord will descend, and we as God's eagle saints will mount up to meet the Lord in the air; "so shall we ever be with the Lord." Down below the fury of the great Tribulation will empty itself upon them that are left behind. God help you, my unsaved friend, to escape. Get ready, for the harvest is past, the summer is ended.

"The harvest is past, the summer is ended, and we are not saved." Not saved? Oh, how many there are to whom this applies, even in this Christian country and among our families and friends. How it burdens my heart when at times I deal with those who have heard the message, who know the way of escape but fail to take it—whose hearts are calloused and hardened, and whose lives are filled with indifference. I plead with them to make haste to flee from the wrath to come, but they refuse. "As it was in the days of Noah, so shall it

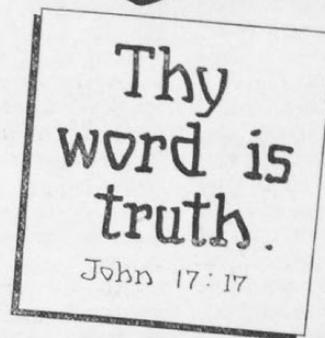
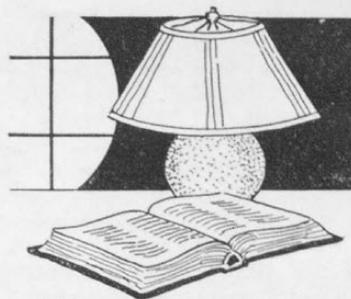
be," said the Lord, and so it is. "As it was in the days of Lot" so shall it be, and so it is. Men's hearts are hardened; they reject the message, they reject the way to escape, and after pleading and inviting I find indifference, carelessness, and a determination to continue to reject the Christ who loves them. Finally, with almost a breaking heart, I have to leave them saying, "The harvest is past, the summer is ended, and we are not saved."

How often I have talked with those whose hair is turning grey, who have sat under the preaching of the gospel for decades but who still refuse to accept Christ. As I approach them and say, "Dad, Mother, how is it with your soul? Why not get right with God?" they answer, "Oh, well, reckon I ought to; I suppose I will some day, but not just now." I plead with them, "Come on, there is no time to delay. Make haste, accept the Lord now." They say, "Oh, no, not tonight." Again, as many times before, they refuse. I leave them with the message of my text, "The harvest is past, the summer is ended, and we are not saved."

Then at midnight the telephone rings. "Come," says a voice—"come quickly," so-and-so is dying. I rush to the home. I have been there before, have pleaded with that individual again and again, and heard him say, "Not tonight, plenty of time." But now, grappling with death, he faces eternity. I am admitted by a white-clad nurse. "You are the minister? Please, the doctor has left strict orders not to make any noise or excitement," she says. "You may come in just for a moment." When I hear that I feel like saying, "Get out of the way, Nurse or Doctor; here is a soul dropping into eternity without Christ."

I go into the death chamber, and as I approach I see the one with whom I have dealt before. His eyes are sunken, a glassy stare is there, and drops of cold sweat are on his brow. As he struggles for breath I say, "How is it with your soul?" He answers me not. I question whether he hears me. He is struggling with death, doped with opiates. I try to convey some thought to him, but he is too far gone. I fall on my knees and pray for mercy, but the heavens are as brass. Finally, having done all I can, I arise and say, "Too late. The harvest is past, the summer is ended, and— not saved."

My unsaved friend, there is one thing I don't want to be bothered with, should the Lord tarry and should I be on my deathbed, and that is the salvation of my immortal soul. God forbid that I should crowd into that last feeble, delirious hour those questions which are stupendous enough to swamp an archangel. No, the matter of salvation should be attended to long before, while we are still well and healthy. "Now is the accepted time; behold, now is the day of salvation." Make haste to escape the



wrath to come. The saddest thing that I know upon earth is a deathbed with an over-hanging eternity on one side, a wasted life on the other side, and Jesus neglected. Too often I find such a scene.

"The harvest is past, the summer is ended, and we are not saved." What does it mean—not saved? What does it mean to that one struggling with death unprepared, sinking in the darkness without hope and without God? What does it mean to hear the last final verdict, "Depart," and sink into eternal ruin? Unsaved! Without hope! Without light! Without God! Suddenly to wake up and realize, "I have missed it at last!" What will it

mean to be surrounded by ten thousand demons and to go up and down the hot, blistering pavement of a burning hell, wrapped in flames of the fire that is not quenched? What will it be to awake to the realization that while the cycles of eternity roll there is no hope. Lost, lost! Unsaved, unsaved!

Should you forget what I have said, I trust you will never forget the text. Should you reject the Lord Jesus Christ and go on in indifference until judgment overtakes you, I believe you will still remember these words; your poor lost soul will go up and down amid the flames of hell crying, "The harvest is past, the summer is ended, and I am not saved." But God forbid that this should be your lot. This day there is a life-line thrown out to you, an opportunity for salvation is extended. Why not accept Christ today?

Our Battleground

"To pray is the greatest thing we can do to save America and avert national chaos and crisis. There are plenty of preachers and writers who deal eloquently with the need of Revival, but not many there are who will at this catastrophic hour give themselves to the necessity of prayer. There is only one real battleground in the nation today, and that is the battleground of prayer. The prayer forces must be summoned. The Church must mobilize on her knees. Christians everywhere must be put to praying."—Sarah Foulkes Moore.

Dr. Chalmers when he was Professor of Moral Philosophy at St. Andrews, was asked why he went to a fishermen's prayer meeting that was held weekly in the Independent Chapel in that ancient town. "I go," said the great philosopher, "that I might marvel at the grace that falls from untutored lips."

Amy Carmichael says: "If I myself dominate myself, if my thoughts revolve round myself, if I am so occupied with myself I rarely have 'a heart at leisure from itself,' then I know nothing of Calvary love."

"Diversities of Operations"

William J. Evans

IN CONSIDERING the operations of the Holy Spirit, notice that the Scriptures say *there are diversities*.

I had a friend who had received the Baptism with the Spirit who one day was called on to pray for a sick person. As he was praying he felt the Spirit moving upon him and out came a severe rebuke. The Lord worked and the person was healed. So the next time he prayed for a sick person he thought the Lord would work in the same way. Straightening himself up he roared out another rebuke and for some time thereafter when he prayed with a sick one he always rebuked; but one day the Lord said to him, "Hold on here. What are you doing anyway? I meant you to do that once. Now you just hold steady and look to Me for direction." After that he waited, endeavoring to keep in touch with the Lord so that whatever he did would be the release of divine energy.

But God has given us some guides in this Book, so that we may submit ourselves and learn to co-operate with God for the release of this divine energy so that it may be effective. Why waste so much of this divine energy? Carrie Judd Montgomery had an experience in a large convention in Beulah Park, Ohio. The whole congregation of saints stood with hands lifted and they were sending up a mighty volume of praise and worship to the Lord. Everyone seemed to be lost in worship and she felt she too should throw up her hands and join the others, but God spoke and said, "Conserve." "Hold." She didn't know what it meant but she waited quietly and while the others were sending up this volume of praise the Lord dropped a little thought into her heart and when the shouting subsided and the assembly settled down, the Holy Ghost poured a message through her that brought life and power to the entire congregation. A variety of operations! That is the way the Lord wanted her to release divine energy. The chances are, had she let go and shouted with the rest, she would have failed in getting the message the Lord wanted her to give.

There is always beautiful harmony in what the Lord does. I have been in services where the atmosphere was so charged with the Holy Ghost that the congregation was not at all surprised at the text the minister announced when he arose to preach, for they had already sensed what the Spirit had for that service.

It is of interest to note that the thirteenth chapter of 1 Corinthians is sandwiched in between the two chapters dealing with the use of the gifts. This provides us with one of the outstanding guides for the release of divine energy: *Love*—this is the guide. At the conclusion of the twelfth chapter we read, "But I show unto you a more excellent way," and many people have taken that to mean that we are to do away with the gifts and supplant them with love, but that is not what it means, for the Holy Spirit never contradicts Himself. What

He does mean is that we should seek to manifest spiritual gifts only when motivated by love.

What is love? We shall have to turn to the Word of God to define love. The modern conception of love is nothing but selfishness and love is absolutely opposed to that.

Love is an unselfish purpose that brings a man to a point of sacrifice in its desire to bring benefit and blessing to others. Love is that thing which awakens a pastor in the middle of the night, and gets him down on his face to groan and weep before God to restore a backslider or to save a brother from his perilous condition. Love is that thing which motivates a man to search the slums for the most wicked drunkard, prays him out of the hell hole he is in and prevails upon him to yield himself to Christ when everyone else says, "He is just an old drunkard. Let him alone." But Love impels one to go after him and never once allows the suggestion to enter his mind that it is not worth while. Love presses on to the extent of sacrifice in its desire for the welfare of another.

Then in the fourteenth chapter of 1 Corinthians we have another guide given us—*Edification*. "Let all things be done unto edification," and when this is coupled with love we shall be fairly safe. Love is the motive prompting, and edification is the end to be reached; they are inseparable. If your motive is always impelling love you will be reasonably sure to edify.

Speaking in tongues in a meeting doesn't edify unless it is interpreted, therefore do not speak in tongues unless there be an interpreter present. It fails to bring the desired result—edification. The reason for this is very clear: the people of God have gathered together for edification and all that is done in a service should be to the end of bringing definite edification.

Another point needs to be stressed: *A message in tongues should not interrupt a message from the Word of God.* There may be a time when the Holy Spirit does move upon a person to give a message in

tongues to confirm the Word in the midst of a message from the pulpit, but this would be only rarely. When a message is going forth under the anointing, a great many of us get to feeling so good that a half dozen of us could speak in tongues but that would certainly not be in accord with God's plan. A message in tongues with interpretation should never take the place of, or supersede the Word, for the former is always subordinate.

I read 1 Cor. 14:20: "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." Now it is all right for babies to play with rattles. We would not deny any of them that pleasure, and we must not be too hard on the babes in spiritual things, if they play with toys, spiritually speaking. Rather let us be kind to them and instruct them and help them to grow up. Don't turn them with rebuke but go to them with the Word, teaching them kindly.

Anyone who has the spirit of Christ is teachable; that is one of the ear-marks of true spirituality. And a babe doesn't need rebuke the first thing but rather teaching. But here we read, "*Don't be babes in understanding.*" God put your head on your shoulders for a purpose, and He is not in the business of cutting off heads. You wouldn't have any understanding then, so keep it just where He put it. God didn't put it under your feet to have it subordinate but He put it on top, where it belongs and then He says, "In understanding, be men." "Use common sense." "Use your head." Children are lacking in understanding; this needs to be developed in them. They must be guided and helped until it is developed. As we grow in the spiritual realm God expects us to use our understanding in the matter of the release of divine energy; in the way we conduct ourselves in a service. Our intelligence should guide us in doing only those things which bring edification and blessing.

I was in a service when some unsaved people were present and sat quite near the front. When we got down to pray I got down "on all fours" and began to rock back and forth in prayer. I was having a glorious time but those unsaved people didn't understand it. They said they were afraid I would crawl all around there just like a "teddy bear." When I heard that it taught me a lesson, that in a congregation where there are unsaved people to be considered I should restrain myself from some liberties that I might otherwise take. I was to use my head. "In understanding, be men."

That leads us to another guide—*divinely-set limitations*. "The spirits of the prophets are subject to the prophets." "Oh," but you say, "I am free. I can do anything I please." No you can't. The operation of restraint is seen everywhere. Suppose trees could talk, think, and reason, and one tree should begin pushing out its limbs, saying, "You get out of my way; I want to stretch"; the other trees would say, "We have just as much right to stretch as you have." What friction there would

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be! But the tree has to restrain itself in relation to the other trees about it. Look anywhere you please in nature and you will see God's law of restraint in operation and it is present in this matter of spiritual manifestations. Of course we have liberty in the Spirit but there are definite restrictions and limitations, and so we refrain frequently from doing certain things we feel like doing.

I am told that in the early days of Pentecost in Germany folk would gather together in large meetings and as the service progressed and the Lord's presence was manifest, someone would jump up and want to prophesy. There being so many new people, the elders had no way of telling whether a certain person would spoil the meeting or help it. So they agreed among themselves that when anyone whom they did not know wanted to give a message, they would try the spirit of that person by asking him just to wait a minute and the way he reacted to that would prove whether he was genuine or not. If the person would say, "Now, don't you put your hand on the Holy Ghost," the elders knew he had a wrong spirit, but if the person was willing to recognize authority the elder would say, "All right, brother" or "sister." It was not done to stop them but to test them to see if they had the true spirit of Jesus which is always willing to be restrained if necessary.

We read in the 27th verse, "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret." If I understand language at all that means three messages in tongues are sufficient for any meeting. There is a definite purpose for this. Gifts are signs to confirm the Word. We read in the last chapter of Mark, concerning the disciples, they "went everywhere,

the Lord working with them, and confirming the Word with signs following"; not superseding the Word; not saying, "We don't need this Bible any longer." Praise God, we do have tongues, prophecy and interpretation but the Word still has first place and the gifts and manifestations of the Spirit come under this Word and support it. Wherever the Word of God is set aside and manifestations, however delightful they may be, are pushed to the front, disorder and confusion follow.

God has set definite limitations and these limitations are intended to be guides for us. They are like signposts along the road with fingers pointing us in the right direction. One finger says, "Let everything be motivated by love for another's welfare." "Don't give a message to show off. Don't speak in tongues so folk around will think you are spiritual, but always be actuated by love." Then there is that other sign, "Edification." In the release of divine energy always seek to edify.

Here is another signboard that says, "Use your brains." "In understanding, be men." "Sense the situation." "See what God is doing and be ready to do what will be appropriate and harmonious." I have seen someone ruin a meeting by starting the wrong hymn. He comes into a service with some song on his mind he happens to like, and gives out that song whether it is in harmony with what God is doing or not, and the service gets out of joint, so to speak.

Then there is this other sign, "Restrain! Do only those things that are best and most wholesome for the desired end." You should be willing to restrain yourself, be willing to deliberately put the lid on when you feel like you ought to just gush out over everyone else. Remember, "the spirits of the prophets are subject to the prophets."

He fell ill, and was obliged to retrace his steps to Brindaban. He was nauseated at the appalling wickedness of the place. He tried to be an atheist, but his mind rebelled. Once more he strove to unravel the mystery. He determined upon silent suffering.

On the verge of starvation, emaciated to a mere skeleton, he sat in silence by the Jumna river, his mind crazy, his heart perturbed—the one ray of light, the hope of knowing *Him*. He went to the river to get a drink, and as he staggered over the sands to the rippling water he made the decision to leave the world for ever. Just as he was about to reach the water, he rolled over and fainted.

When he came to himself, he looked up and muttered: "Oh, Thou Almighty Power, am I such a sinner that Thou even will not let me reach the water? Do not be so cruel. Oh, Merciful One, kill me instantly, I cannot bear the burden any longer." He wept bitterly. Then he tried to rise, but could not. He threw his books on the ground in despair. On the inside cover of one he had pasted some lines which so greatly had attracted him. Then he cried: "There is none who can save me!" To his surprise a voice answered: "There is One who can save you!" Again he cried, and had the answer: "There is One who can save you!" He tried to see who was speaking. Then he caught sight of one of the books half buried in the sand, with the inside cover on which he had written the hymn showing up. He picked it up, and devoured the words: "Poor, weak, worthless as I am, I have a rich Almighty Friend." Then a light came over him, covering the whole of his sky, and there appeared in heaven a cross and a hand. He did not know then whose it was. It pointed towards him and said: "Follow Me." He dropped to the sands, unconscious, and slept.

When he awoke he found to his astonishment that he had strength to walk to the water. He bathed and started back to the city. He seemed to be in a different world, joyfully expecting to meet that Someone who had said: "Follow Me." As he passed along, someone called him in and fed him. Later, someone else offered him the use of a small room and gave him money for food. He wondered who was ordering things so marvelously. Then he met a man who told him about the Brindaban Christian Ashram. He made his way to this light-house for storm-tossed souls, and told his story to the Pastor Chakravarti, who, overwhelmed with joy, clasped his hand, and said: "My friend, you have no need to ask anything of me. You have met One far greater than I. He will give you all. It is Jesus Himself who has called you. It was His cross and His hand that you saw."

He had found Christ. His heart was at last full of peace and rest.

"Poor, weak and worthless though I am,
I have a rich Almighty Friend:
Jesus the Saviour is His name,
He freely loves and without end;
He ransomed me from hell with blood,
And by His power my foes controlled;
He found me wandering far from God
And brought me to His chosen fold."

—World Dominion

"I Want Him"

On a wintry morning in 1899, in a village near Calcutta, a son was born to a highly respected Brahmin family. His name was Narayn Das Banarji. Self-willed, and eager to see the world, he left home as soon as his college days were over, and only returned in time to see the death of his father, to whom he was devoted. He stayed and supported his mother and family for less than a year, but with the loss of his father the family tie, for him, had snapped, and he soon kicked over the traces, went off, and left them to fare as best they might.

Before many months were over, he found himself friendless, homeless—a castaway. At last he was awake to his sin, but he did not think that forgiveness of sins was possible. He went to Benares in order to do penance for his sins, and then to Brindaban, the birthplace of Krishna himself—what better place in all Hinduism to find what his heart so greatly needed?

He went deep into Hindu philosophy and religion. He began to search after God in the Hindu Scriptures. But all he could see from the Hinduism around was certainly not God; it seemed as if the devil reigned supreme. He could stand it no longer, and

begin to make a pilgrimage to the sacred Himalayas.

In the course of his long and difficult march up the Ganges trail he met about two hundred Sadhus—old and young, good and bad. To all of them he put one question: "Have you got Him?" "Tell me, if you have, how you found Him; I want Him." Most of them laughed. They were merely following a profession as wandering beggars. Only seven out of all that number seemed to be real Sadhus, devoutly trying to find God. As he did penance by the Ganges, up near the eternal snows, the longing of his heart was: "Why should I not die if I do not find Him? If my life does not become His, what is the use of bearing a burden that is a burden to the world as well?"

Up in that part of the Himalayas the cold was severe, and the pilgrims made little fires in the caves where they dwelt separately. In all the group of Sadhus he only found one man who was trying to find some means of eternal life. Most of them had never heard or read of Jesus Christ. He says now that if the gospel message should reach them they would readily accept Christ and find peace.

Boys and Girls' Meetings

Kenneth G. Olsen

One of the best means of winning souls is through Boys and Girls' meetings. Parents often are reached through their children when all other means have failed. This plan is simple, effective and inexpensive.

The writer attended a service in Chicago some years ago where sixty or seventy youngsters, and perhaps thirty of their parents, had assembled in a two-story garage. The story of this work is in part:

A young lady deeply interested in the salvation of souls prayed for guidance from the Lord to know in what district to open a boys and girls' meeting. In due time she felt led to start in a certain community.

Her first venture was to walk along the streets of that section and smile at the passing young folks. In no time she had them sitting on the curbstone in an interested group. She told them a fascinating Bible story. She taught them a catchy Gospel chorus. They asked for more stories and songs, and the meeting was on.

Then she asked them if they wanted her to meet them next week at that same time and they chorused, "Of course." One of them volunteered that her daddy had an empty garage they might meet in, and so it was all arranged. Weekly meetings followed, and about a year later we saw the lovely, earnest group of nearly a hundred parents and children described above.

Another boys and girls' meeting was started quite differently. Small handbills were printed bearing these words in large letters: "WANTED—100 BOYS AND GIRLS. Report Saturday morning at 10:00, at 110 Main Street." These bills were handed out near the school grounds Friday afternoon as the children were going home. The curiosity of parents and children filled the place with boys and girls, and the meeting was started.

There are so many interesting and inexpensive ways of conducting such meetings that we shall refer only to a few, simply to give a glimpse into the rich possibilities of this work.

Singing is the chief drawing card and most effective way of teaching the Gospel. The children take the choruses home and in this way bring the message to their parents and on playgrounds give it to their play fellows. There are many splendid choruses with appropriate actions illustrating them. Most of us know that one about "My Sins Were as High as the Mountain." There is another one, "Open Your Heart to Jesus." "Let Others See Jesus in You" and many others adapt themselves to action. Perhaps you can invent actions to other familiar choruses.

Stories come next to singing. There is a book entitled "The Boomerang Boy," published by the Gospel Publishing House. It tells of a lad coming to the United States from Australia, getting into jail, and being converted by a prison worker. The lad becomes a soul winner in many thrilling experiences, finally receives a missionary call, and goes out as a missionary. To

read one chapter of this book at each meeting will hold their interest and draw them back for the next reading.

Stories not of moralizing but of real spiritual background take well. Children hate being preached at by tales. We find that stories, both of fiction and real life which depict situations where prayer made a way of escape, reach into their hearts.

Actual experiences surpass all other stories. Biographies contain such stories. Missionaries' lives may be sources of thrilling incidents which teach the reality of knowing and serving God.

Memorizing the names of the books of the Bible, the Commandments, the Beatitudes, the Apostles' Creed, and a Bible Verse Alphabet are excellent.

But the real heart of the meetings is to encourage prayer and testimony. If we outline the first meeting it will serve to make the whole plan clear.

As the boys and girls enter the room have them fill out cards with their names and addresses, age, birthday, parents' occupations and names.

To keep the first comers quiet while others come in, have the words of your first chorus on the blackboard and direct them to memorize them. If unruliness appears, invite them to join you in trying to sing the chorus or sing it for them, asking them to hum it as you go along.

Another device is to ask them to repeat the words aloud and so focus their attention on the board and not on each other. In short, do not wait for all to arrive or you will have a pandemonium on your hands, but keep them all interested from the very start.

As soon as you have sung the chorus and feel that all have arrived, keep singing it until they know it. Then ask what they think is the really first thing to do to open a religious service. If no one says "Pray," you suggest it. Then say that prayer is a splendid thing to open any meeting or start the day or to begin a meal with. You say, "We are now going to pray for this meeting," and ask them to kneel and join in prayer. You might pray for the boys and girls, for more to come out, for their fathers and mothers, for Jesus to enter their hearts, etc.

Then you quietly say that often more than one prays, and ask by name one whom you think might be able to pray. If that

one keeps silent, you suggest that he try to pray by repeating after you. Then, phrase by phrase, have him repeat a short prayer. Ask others to pray. Some will repeat your prayer in essence; others will need to be coached. But you have succeeded in teaching them that prayer is a worth-while thing, and some have actually prayed. Keep this up each time you meet, and you will be amazed to find how soon they know how to pray aloud without any coaching. That is your goal: every pupil able to make his own prayer from his heart.

In your discussions of prayer, introduce the many things to pray about; give some of God's promises to base them on, and also stories of answers to prayer. I sometimes use the following story to illustrate that it pays to pray:

Gladys was a little girl, about nine. She knew and loved Jesus and prayed to Him when going to bed, in the morning before going to school, when some lesson was hard, on the playground when tempted to cheat or fight, and many other times. One afternoon after school she was to meet her little friend and both go to a party. Gladys dressed and hurried away to the meeting place. She was so excited about the party that she forgot to look when crossing a very busy street, and before she knew it she was out in the middle of that busy thoroughfare. All at once, she saw a huge car rushing at her not many feet away. She knew that in a few moments it would crash into her, and then perhaps she would be dashed to the pavement and broken to pieces. But she remembered that Jesus loved her and had often heard her prayers for help. She did not have time for a long prayer, so only quickly said one wonderful word, "Jesus!"

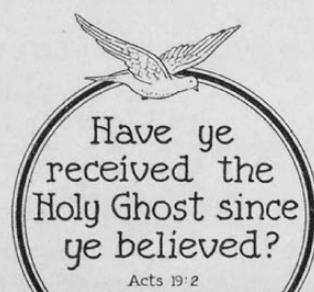
In some miraculous manner that big red car, grinding its brakes, came to a stop. It pushed her down and almost ran over her, but God had sent his angels to stop that heavy car from killing her. She got up with her nice dress all dirty, but not scratched or hurt at all. Then she was glad that she had learned to know Jesus and to trust Him and to pray to Him in all her troubles.

Telling this true story arouses the children's interest. Ask if they ever had any similar experiences or answers to prayer.

This naturally leads to testimony.

In brief, your first meeting consists of getting their names, teaching them one chorus and using it many times to break up the otherwise heavy work of memorizing, etc. You have talked about prayer and have had several pray aloud. You have told them incidents which stimulate them to tell happenings from their own lives. You have had them memorize the names of five Bible books and then memorize the first of Scripture Alphabet. You have had them listen to the first chapter of "The Boomerang Boy." You have started them at the coloring of mottoes and then dismissed them singing their newly-learned chorus.

The Lord will give you wisdom each week to evangelize and instruct the children; and you will not find it difficult to bring them into personal acquaintance with the Lover of children and to know the great salvation He provides.



THE DYING WORLD AND THE LIVING WORD

PALESTINE IMMIGRATION CONTINUES

Germany has permitted the emigration of seventy-seven Jewish children holding certificates for entrance into Palestine, despite war conditions, states *Jewish Missionary Magazine*.

PALESTINE SHIPPING

The total number of cases shipped from the all-Jewish Port Tel-Aviv during the 1938-39 season was two million, as compared with 983,609 during the 1937-38 season, reports *Jewish Missionary Review*.

CREED OF THE NAZIS

Dr. A. E. Garvie is reported in *Dawn* as summing up the German "Christian" creed as follows: "Germany is God's beloved son, who was crucified in the peace treaty, raised again by Herr Hitler, and is ascending to be 'Germany over all.'"

A JEWISH-CONTROLLED PRESS?

On August 30 Arthur Robb, editor of *Editor and Publisher*, refuted charges of Jewish control of the press by citing statistics indicating that Jews own less than 1% of English language dailies.

MERE "MITES" FOR MISSIONS

Last year, reports *Herald of Holiness*, the people of England contributed only 10 million dollars for foreign missions; but they spent 100 millions on candy, 750 millions on tobacco, and 1,250 millions on liquor.

MASS SLAVERY

Professor Adolf Wagner, a Minister of the German Government, said recently at a conference of teachers and professors that the National Socialist State demanded of every German "a blind faith, that should be above all knowledge and science," says *Revelation*. He said German youth should be schooled to a sort of "liturgical obedience."

DISCONTENT IN ITALY

Italians love to scribble their current opinions along the walls of their towns. For years, the phrase seen most often was "Viva Il Duce"—"Long Live Mussolini." Recently, says *Revelation*, a single word, "Basta"—"Enough"—has appeared instead, on walls in thousands of places. Does this mean that we soon shall see a swing toward the democracies on the part of Italy, in fulfillment of Bible prophecy?

"ARYANIZING" ITALIAN JEWS

Says *National Jewish Monthly*: "One-tenth of all Italian Jews have taken baptism since Mussolini made Aryans out of Italians and set Jews aside as people who lack the approved blood count. It appears that in many cases in Italy Jews may become Aryans by taking the sprinkling of holy water. In this Mussolini departs from the Nazi ideology, which insists that nothing can alter a Jew into an Aryan."

FAMILY LIFE IN RUSSIA

A significant statement is made in *Social Legislation*, a Russian paper: "A political state cannot exist without the natural basis of the family. To strengthen family life in the U. S. S. R. it is necessary to struggle against a light-hearted attitude toward marriage. Free love is a fundamentally bourgeois conception, which has nothing in common with the social principles, nor with the ethics and standards of the Soviet man. Marriage must be a union for life." This view shows a tremendous change in Russia's attitude toward the marriage relationship. Even atheists must admit that the marriage plan ordained by God is best.

DRUG TRAFFIC IN PALESTINE

According to *Jewish Chronicle*, a traffic is growing in Tel-Aviv for illicit drugs, especially opium, morphine and heroin. It is attributed to strenuous night life in the city and the anxiety among the people over Palestine conditions. So far the traffic is not extensive, but Jews whose noblest hopes and ideals are stored in the Promised Land are shocked. That such a traffic should ever exist among a people which have never been addicted to intoxicating liquors or drugs is surprising.

CONVERSION OF THE JEWS

Jewish conversions are always a sore point with the Jewish community. Commenting on a tract to Jews, *B'nai Brith Monthly*, says, "One pamphlet tells us that in the past 150 years 150,000 Jews have been converted. This, it seems to us, is rather a discouraging statistic, from the viewpoint of the conversionists. If it took 150 years to convert 150,000 how long will it take to convert the 15,000,000?"

The Bible answer is that "they shall look upon him whom they have pierced," after which a nation shall "be born in a day."

MARRIAGE AND DIVORCE

Dr. Edward A. Ross, formerly professor of sociology at the University of Wisconsin, gave statistics to show the appalling spread of divorce in the United States. He showed that in 1870 there was one divorce in every thirty-three marriages; in 1900 one in twelve; in 1930 one in six; and added, "Now probably one marriage out of five will end in the divorce courts."

The present careless attitude toward sacred marriage vows is a sign of the times. Jesus said, "As it was in the days of Lot . . . thus shall it be in the day when the Son of man is revealed." Luke 17:28, 30.

AN OPENED DOOR INTO RUSSIA

The *Gospel Call*, official organ of the Russian and Eastern European Mission, writes: "For years the ministering brethren in eastern Poland have been looking forward to the time when the bars to Russia would be let down, so that they might enter and preach the gospel freely. Now that they find themselves under the hammer and sickle, we hope it is going to be possible for them to minister to the Russian masses. How thankful we are that many of these brethren have received training in our Bible School." Let us pray that it will indeed be possible for these "national" Christians to preach the gospel throughout all of Russia.

MUSSOLINI'S AIM

The following report from the British journal *News Review* of August 17 will interest Bible students who see the future union of Italy with France and Britain in fulfillment of Bible prophecy.

"It is a matter of history, not of mere political gossip, that Mussolini never enjoyed his marriage of convenience with the Nazis. He told French journalist Bertrand de Jouvenal on June 1, 1938, the day Leon Blum formed the first Popular Front Government: 'Till Blum I am ready to negotiate with France, independently of his anti-Fascist internal policy. With you, I will defend Czechoslovakia. With me, you will defend Austria. There is no other way to prevent the conquest of Central Europe by Germany. Tell that to Blum. I will sign a treaty with him tomorrow if he likes.' Later he actually managed to negotiate the Anglo-Italian Gentlemen's Agreement. Hitler sensed the danger of an Italian desertion, grabbed Austria, helped push the Duce into the Spanish War, and generally chained him to Berlin. Mussolini has been trying to free himself ever since."

IN THE SERPENT'S POWER

Professor Karl Barth, in view of international politics, says, "The whole world seems to be under the bewitching power of a huge serpent." Yes, Satan is indeed "the prince of this world;" but thank God, the day shall soon come when "that old serpent, which is the devil," shall be cast into the bottomless pit and "the Prince of peace" will rule in his stead. Rev. 20:2, 6.

CHALLENGING STATEMENTS

The following astounding information has been published by the America's Youth Bible Reading Crusade:

There are 10,000 dope addicts in Chicago alone, under 19 years of age, who are hopeless victims of the Marihuana cigarette.

There are 21,400 unwed mothers in Minnesota alone, many of whom are high school girls.

There are 20,000 cases of cancer of the mouth in America, at least 5,000 of which were caused by smoking.

And in case further statistics are needed to stir the Church to bring America's youth to Christ and to Sunday School, the report states that there are 3,400,000 fewer children in Protestant Sunday Schools than there were four years ago.

SPIRIT-GIVEN PRAYERS

Prayer in Troublous Times

The Lord took David through a great valley of experiences. That is why the psalms given to him by the Spirit during days of trial and testing have such down-to-date practical value to us.

In Psalm 38 we see David going through a test affecting his spirit, soul, and body. He was sorely chastened, and cried, "I am troubled; I am bowed down greatly; I go mourning all the day long. I am feeble and sore broken."

However, his heart is comforted to know that the Lord knows all about it. He says, "Lord, all my desire is before Thee; and my groaning is not hid from Thee."

There were many persecutors that were troubling David, for he says, "They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long." But what was his attitude in the midst of the war of words? He tells us, "But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs (or as one version has it, "no arguments")."

In this trying hour he looks up to God and says, "For in Thee, O Lord, do I hope: Thou wilt hear, O Lord my God." Then comes his humble confession, "I will declare mine iniquity; I will be sorry for my sin."

After this we hear him making this humble petition: "Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation."

Are you tested, troubled, tried? You too can call on the Lord, and as you cry He will come speedily to your rescue. David tells us how He came to his rescue in Psalm 18. He says, "In my distress I called upon the Lord, and cried unto my God." What happened? "He heard my cry . . . He bowed the heavens . . . and came down . . . and He rode upon a cherub, and did fly: yea, He did fly upon the wings of the wind." And then, rescued out of the hands of his enemies, he testified, "He delivered me from my strong enemy, and from them which hated me: for they were too strong for me. . . . He brought me forth also into a large place; He delivered me, because He delighted in me."

When tested and tried, send up a like cry and expect a like answer.—S. H. F.

THE REGIONS BEYOND

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

A Family of Seven Hundred and Nothing for Tomorrow

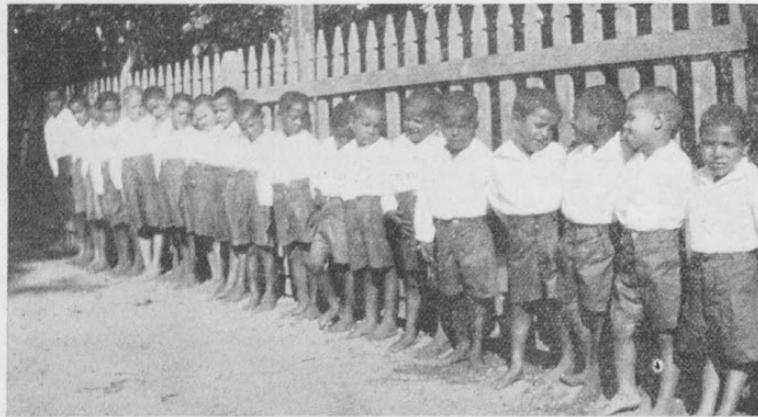
We are not inserting this little appeal on behalf of Miss Lillian Trasher's orphanage because she has asked us to do so; in fact her recent letters make no mention of our appealing to the Evangel family. But considering her thirty years of faithful service, during which time her family of orphans and widows has steadily increased, Sister Trasher has borne practically the entire responsibility of praying in funds to meet the needs of the work. From it have gone young men and women to form Christian homes. Some of them have gone out as preachers of the gospel, and throughout the land of Egypt the influence of her work is known so that one prominent writer has described her as the "greatest woman in Egypt."

We do not feel it is right however that our sister should continue to bear the entire burden. Other orphanages no larger than hers have people who are continually soliciting funds for them. We therefore felt, when receiving the last letter from Miss Trasher telling us she needed \$800.00, and there was nothing in hand, that we ought to let others know about it. No doubt some of the Lord's stewards could help in providing for these little ones who are being taught the Word of God. Many of them have received the fullness of the Spirit, and it is so important that they be kept in this Christian environment and that this blessed work continue.

Any offerings sent in may be designated for Lillian Trasher or the Assiout Orphanage, and they will be forwarded one hundred per cent to the field.

CONGO PARTY SAILS THIS WEEK

A party of seven new missionaries for Congo will be on their way to the heart of Africa a few days after this issue of the Pentecostal Evangel is off the press. They are Mr. and Mrs. Ragnar Udd, Gail P. Winters from the Northwest District and Angeline Pierce formerly from the same section but more recently from Nevada; Mr. and Mrs. Ernest Lindholm of the New England District, and J. W. Tucker from Arkansas. Friends desiring to send last minute notes and steamer letters to them may do so by addressing them in care of the S. S.



Just a few of the little boys at Assiout Orphanage for whom Miss Trasher is responsible to feed, clothe and educate.

Exeter of the American Export Lines, Sailing October 28, Pier F, adjoining Pennsylvania Railroad Station, Exchange Place, Jersey City, New Jersey.

We are especially happy to see these new recruits for the Congo work. After many years of hard plodding in that particular field, the missionaries there are reporting a real breaking through of the Holy Spirit. May the Lord use these new workers for the further establishing of the work there, and also keep them in health during this their first term on the foreign field.

NEW WORK IN BRAZIL MOVING ON

Mabel Garcia, Council minister laboring in Araraquara, Brazil, has written concerning the new work started there. After several disappointments concerning a meeting place, it has been found best to hold services in the homes of those who invite the workers to come. One of these services is held in a different part of the city almost every night.

Signs of the Spirit's working among those who have heard the gospel are encouraging the workers. One woman testifies that God showed her some time ago that some one would come to tell her the right way to "confess" instead of the old Roman Catholic formality.

Sunday School attendance is growing and another School is planned for a far section of the city. The interest manifested gives confidence in the establishment of a self-supporting work and a church of Spirit-filled believers in the near future.

VISITATION WORK IN FREETOWN

Word comes from Axel Oman of special endeavor in visitation work among the natives

of Freetown, trying to get the gospel to those not coming out to the services. "The people among whom we work," writes Brother Oman, "are not permanently settled here. They come to get work and, after a while, go back to their own country. These Krus are a religious people and usually attend a church of some kind while they are here.

"During the past month groups from our church have visited seventy-nine homes. In nearly every home they were given a joyous reception because these people are really hungry for the truth. This work has brought many more out to our evening services. It is nothing unusual to have a third of our congregation strangers. We are thankful for this as it enables us to scatter the seed of the Word widely.

Good Response

"Praise God, they respond readily to the gospel and many come forward to the altar when the invitation is given. Through visitation work alone five recently gave their hearts to the Lord. Many who were sick have been healed in answer to prayer. While praying for one woman who was sick, one of the Christians was filled with the Holy Spirit and the sick woman got up and joined in praising the Lord.

"During the past month forty-eight have taken Jesus as their Saviour. Many of these people belong to others churches though, hungry for reality, they come to our services to hear the Word of God. We pray that God will lead them out into His fullness and enable them to go all the way with Him.

"We have had a good report from the four workers who have gone out from this church to Liberia. God is blessing their work and souls are being saved. We have opened a new work in Freetown among a group of people who used to attend a house meeting but who disbanded because they had no pastor. We have placed a young man there to pastor this flock, but, as yet, have no support for him. Will you all join in prayer that support for this worker and his needs will be coming in?"

VETERAN MISSIONARY CALLED HOME

A great loss has been suffered in our missionary family in the passing away of our sister, Jennie Kirkland Mueller in the early morning hours of Saturday, October 7. Faithful to the last, Sister Mueller, wife of our Brother J. J. Mueller who has assisted in the Missions De-



Mr. and Mrs. Ragnar E. Udd

Gail P. Winters

J. W. Tucker

Angeline Pierce

Mr. and Mrs. Ernest Lindholm



Jennie Kirkland Mueller

partment for the past several years, attended church twice on Sunday, was taken ill Monday with a sore throat and high temperature, which was found to be diphtheria. Her condition became critical by Thursday, and after much prayer was offered in her behalf, it became apparent that it was God's time to call her home. While we know that she is rejoicing in the presence of the Lord, our hearts go out in sympathy to the

bereaved loved ones.

Beginning her life's work in 1911 she went to India first as an independent missionary, there being no organization of the General Council at that time. Some time later she became affiliated with the Assemblies of God and opened a station at Bettiah in Bihar Province in North India. There she founded a girls' school and orphanage, directing the work of constructing buildings that housed about seventy girls. Oftentimes she worked shoulder to shoulder with the men in order that the construction would be done properly.

In 1923 she was married to Mr. Mueller and went into the work with him at the Laheria Sarai station. Later they opened the Dehra Dun work. Some years later because of an injury and also ill health it seemed advisable that Mrs. Mueller give up active missionary work for a while, and in 1934 she and Mr. Mueller came to live in Springfield where Brother Mueller has filled a real place in the work of the Missions Department.

After a short funeral service in Springfield, the body was taken to Detroit, Michigan, her former home, for burial.

GOD'S GRACE IN YUNNAN

Glenn Horst

It was a dirty little Chinese inn with a roof that was none too good. Waterproof cloth was spread across our cots to keep them dry from the constant dripping which seeped through. Outside it was cold and wet, but in our hearts, praise God, was the warming flame of love and fellowship in our Lord Jesus Christ. Here, in this little inn of Shi Chong, Yunnan, China, we had met a dear child of God, and the meeting was like an oasis in a desert.

Some years ago a missionary sent a native worker to Shi Chong. While he was there a certain Mrs. Chao gave her heart to the Lord, and knew such rejoicing in her Saviour that she told all her children they ought to worship the "true God and Jesus Christ, His Son." Praise the Lord, they all did as she told them, and now, years later, her eldest son brought joy to the hearts of the white missionaries as he told of following Jesus against all temptation.

Persecuted by Men

As he talked to us we thrilled to the story of faithfulness he told. When he first believed, soldiers were sent to force him to worship idols. They stormed his door, threatening to whip him if he refused to bow before the village gods. Of course he could not, and then they beat him. He was hated and despised by his own people and nothing was too bad for them to use against him.

God's Answer

He could not read but the Lord is teaching him. Many things are revealed to him and then he sees if it is in the Word. If so, he takes it as from the Lord. One day a blind man came to him and asked what his Jesus could do about the blind. This poor villager had read that Jesus healed. In faith he prayed, believ-

ing, and God did the work. The news spread until many who had all kinds of diseases had been healed, and now he says, with tears flowing down his cheeks, "Now, no one dares persecute me!"

One worker had the privilege of staying in his home a week. Many times on the street someone would approach and say, "Are you the teacher that is staying in Chao's home? Ah, he truly is a Jesus man. He prayed for me, and now I am well."

Power Received

One day as he read his Bible, he saw that there was power for him. He testified that, as he believed, he received this endowment of power. His whole story was so remarkable that I am sure the Lord will forgive us for being dubious. In kneeling to pray, we asked that the Lord would give us some definite sign.

Soon we felt the power of God come into the little inn and suddenly Brother Chao began to speak with other tongues and tremble under the mighty power of God. Now we were certain that his wonderful story was every whit true and he was a chosen vessel of the Lord.

Parting

Early in the morning, after a word of prayer, we were obliged to separate but our hearts were filled with delight at the privilege of knowing this child of God. We hope that our friends at home will remember to pray for Brother Chao. He owns some land in his home village, and is planning to begin a work for God. This will be a completely native work and we believe the hand of the Lord is on this man for this service.

Pray also for us as we go to Lo Ping, a day's journey from Brother Chao's village, to open a new work. The people there seem very friendly, and some have signified their desire to become Christians when we get there. Pray that God will move mightily through this section of Yunnan Province.

SIXTY-TWO BAPTIZED IN WATER

A native worker in Tienshui, Kansu, has been having fine results in his meetings. Many were saved and filled with the Spirit. When the matter of baptism was discussed most of them preferred to be baptized in a wooden baptistry rather than in the river in order to avoid a big crowd of spectators.

The baptistry was prepared and filled with water and the native preacher was speaking on baptism as a testimony to all that we are buried by baptism into the death of Christ. Suddenly the wooden baptistry burst open! The water all ran out and the proposed quiet baptismal service was ruined! There was nothing for it but to go to the river, passing through the center of the city and attracting a great crowd of people!

In their presence sixty-two men and women, young and old, were buried with Christ in the waters of death, rising again to walk in newness of life, thus providing a great spectacle for the multitude and furnishing a splendid testimony to the people of the city who had never before witnessed such a scene.

Best of all there were no foreigners present, proving that the gospel of God's grace has found a permanent home in China and will continually attract Chinese people and draw them into the fold of Christ.—W. W. Simpson.

ON BEHALF OF OUR MISSIONARIES

About this time each year one of our greatest concerns is for our missionaries' Christmas. It seems very early to be planning for it now, but in order to reach most of the missionaries in far distant places by Christmas time, we have to send the Christmas offerings early.

Every year we try to add a little to each missionary's November check as a special Christmas offering. They have labored out

there faithfully—for many years, some of them—and we little realize what encouragement is brought to them, Christmas joy to their children and a little treat for the native Christians by our small efforts. Christmas is such a joyous season for us when we think of God's great gift which has brought us the light, and it seems most fitting that we should do something special for the missionaries at this time of the year, when they are giving their all to take this light to those who wait in darkness.



We bring this need before our Evangel readers especially for the help of those missionaries who otherwise would not receive anything for Christmas. Some of our workers have a large group of friends to remember them each year, while others, just as worthy, are not so well known and receive practically nothing except from our undesignated funds. It is for this reason that we stress our general missionary Christmas fund, which will be divided so that each worker will get an equal share. We will also be glad to forward your offering for you if you care to designate it for some particular one.

Send your contribution now to the MISSIONARY CHRISTMAS FUND, Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

A CUBAN SHOEMAKER'S CONVERSION
By W. L. Perrault

How wonderfully God uses the little things—even such a little thing as having a shoe repaired—to glorify His name! The story of the salvation of Miguel, the Cuban shoemaker, begins with such an incident.

One day a Cuban brother, noticing that his shoes needed a little repair work, entered a "hole-in-the-wall" shop about a block from the new mission in Santiago and there, without machinery, save for his needles and hammer, sat Miguel, dark, dirty, a slave of sin, without hope and without God. As he repaired the shoes an invitation was given him to come to the meetings.

Praise God, he accepted the invitation and came, bringing with him an aged aunt. Thus began the change in the life of Miguel. Hungry, without realizing it, for something that would satisfy, longing to be delivered from the slavery of sin, he drank in the message and meditated upon it. Bit by bit as he heard more and pondered that which he heard while laboring over his shoes, the light began to illumine his soul.

So often among the Latin peoples the light is able only to penetrate slowly! We do not know just when Miguel came into the full rays of salvation and accepted the Lord Jesus; but, one night as he kneeled at the altar, I asked him if God had done anything for him, and the flood broke. What a torrent of praise poured from his lips as he tried to explain what Jesus meant to him now! Truly God had done great things for him, and he was so glad!

A New Miguel

We visited him again in his little shop and found a new Miguel now. His face shone and he told us what a joy it was to work now that he had Jesus with him. He showed us his little Testament with a paper cover to protect it. On that cover were written these words, "Jesus Christ is my personal Saviour."

During the long days of work he made a practice of leaving the Testament on the bench beside him so that every customer had to pick it up before sitting down. Inevitably this led

(Continued on Page Ten)

THE SUNDAY SCHOOL LESSON

Proofs of Divine Grace

Lesson for November 5. Lesson Text: Titus 2:11 to 3:9

Two subjects are given prominence in Paul's epistle to Titus—doctrine and works. And the two are inseparable. As a minister of Christ it behooved Titus to *know* the doctrine. But that was not enough! He must also *live* the doctrine! Men might not understand the *doctrine* of the grace of God, but there was one thing even the dullest could understand—the *demonstration* of the grace of God in the life. In our lesson we see how vitally related are doctrine and life.

The Teaching of Grace.

Titus 2:11-13.

Actions speak loudly. We are taught this as we watch the actions of others. God's actions, likewise should teach us certain things. "For the grace of God . . . hath appeared." God's gracious action has been clearly seen. He sent His only Son from the realms of glory into a fallen world to take upon Himself human limitations, to endure humiliation and suffering, to endure death on the Cross. What does such action teach us? That God loves us with an illimitable love. That we ought to love God in return. "That denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." C. T. Studd, the great missionary pioneer saw and understood the grace of God. It taught him something. He said, "If Jesus Christ be the son of God and died for me then no sacrifice is too great for me to make for Him." C. T. Studd denied himself all earthly things, gave himself up to work for God in China, India, and Africa. The revelation of the grace of God taught him something. And he lived out what he had learned.

The Purpose of Grace

Titus 2:14-15.

"Jesus Christ, . . . who gave himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Why did the grace of God appear? To what purpose was all the suffering, the humiliation, and the death of Jesus the Son of God? That He might have us for Himself! We were created for Himself. Sin caused estrangement. Fellowship was broken. But He gave Himself for us. He purchased us and our redemption. Says Paul, "I have espoused you unto one husband that I may present you as a chaste virgin to Christ." 2 Cor. 11:2. We are His bride. He is our husband! Hosea 2:16. How almost unbelievably wonderful!

But what kind of a bride will Jesus have? A spotless and holy bride. Eph. 1:4; 2:10; 5:25-27. A prepared bride. Rev. 19:7, 8; 21:2. An expectant bride, "Looking for that blessed hope and the glorious appearing." Beloved, shall we meet His requirements? Shall we be of the Bride?

Proofs of Grace.

Titus 3:1-9.

Those who are really realizing His grace in their lives, will give evidence of the fact by showing the following characteristics:

Good citizenship. "Put them in mind to be subject to principalities and powers, to obey magistrates (those who are in authority), to be ready to every good work." The true Christian is under grace, but he is also a law abiding citizen. Jesus Himself taught His disciples that they were to be in subjection to the laws of the

land. Matt. 22:15-22. We are to regard the laws of the land as if they were the laws of God Himself, and are to obey them in so far as they do not violate Scriptural principles or teaching. Rom. 13:1-6. The minister who is arrested for violating speed laws is a poor example of righteousness, so an officer who made such an arrest declared!

Sound speech. "To speak evil of no man." Those who are enjoying grace should speak words of grace. Eph. 4:29. Christ, speaking of His bride says, "Thy lips are like a thread of scarlet, and thy speech is comely." Song of Sol. 4:3, 11. Do we measure up?

Gentleness and meekness. "To be no brawlers (quarrelers), but gentle, shewing meekness unto all men." Meekness unto all men? Why such a requirement? Ah, let us remember that "we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and

"pure religion" according to James. James 1:27; 2:14-26.

Refusal to argue. "But avoid foolish questions, and genealogies, and contentions, and strivings, about the law; for they are unprofitable and vain." It is far more practical to live up to all of the Word that we *do* know and understand, rather than argue and contend over what is veiled and debatable. A certain man spent a great deal of time trying to interpret the mysteries of Revelation. Said he to a friend, "I can't quite understand about those seven trumpets, can you?" "No," was the answer; "but if you would pay more attention to your seven children and less to the seven trumpets, more of your problems would be solved."—J. Bashford Bishop.

THE SECRET OF SUCCESS

It was the hours Gladstone spent alone with God in prayer that made him the wise and safe leader of England. It was the hours Spurgeon spent alone in prayer that made him the greatest preacher since the days of Paul. It was in the hour when defeat seemed inevitable that Joshua stood alone in prayer to God, and the answer was a glorious victory over the five kings.

It was the hours Elijah communed with God that brought fire from the skies which convinced Ahab that the Lord was God. It was the hour Jonah spent with Him in the deep sea when in the belly of the whale that prepared him to preach repentance to the people of Nineveh. It was the hours Daniel spent in the upper chamber alone with God that made him a prince among men, and also saved him in the den of lions. It was the hours the disciples spent in the upper room in waiting upon the Lord which enabled them to preach three thousand souls into the kingdom of Pentecost. It was the hours the Apostle Paul spent alone in prayer that enabled him to make Felix tremble and to make King Agrippa exclaim, "Almost thou persuadest me to be a Christian." And, my friend, if you would be a winner of souls you must spend much time alone in prayer with God. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." James 5:17-18.

A CUBAN SHOEMAKER'S CONVERSION

(Continued from Page Nine)

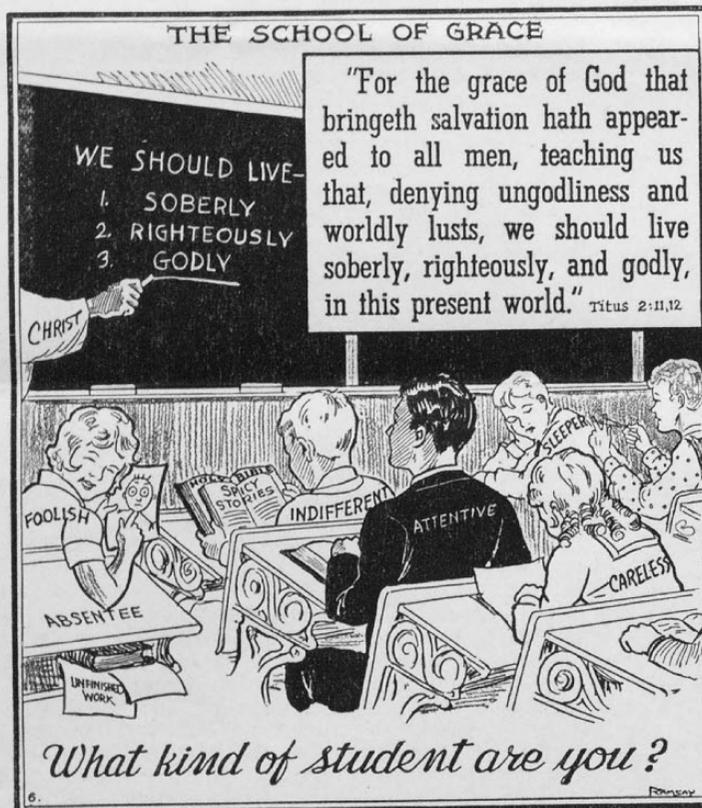
to inquiries as to the nature of the book and the meaning of the words on its cover, thus giving him a chance to witness for his Lord!

One week we missed Miguel in service in Santiago. While visiting the assembly in Havana, imagine our surprise when I walked Miguel. He had gone to work in Havana and had located the assembly there at once. Joyfully he testified to the grace of his Lord, and the next Sunday received baptism in water, entering into full fellowship with the Havana assembly.

God graciously allowed him to find a place among the body of older saints there that he may grow in grace and in the knowledge of his Lord—a transformed Miguel who still hugs his little Testament close, and rejoices at the change God has wrought in his life.

GIVING

Give to the Lord's missionary treasury, not from the top of your purse, but from the bottom of your heart.



pleasures, living in malice and envy, hateful and hating one another." Let us never forget what God has had to put up with in us and we will never be anything but meek and gentle even with the worst of men. How can we, as recipients of God's marvelous grace, withhold that grace from another? Such is Paul's reasoning in our lesson for he reminds Titus of the kindness of God in saving us when we did not deserve it. Verses 4-7.

Good works. "This is a faithful saying, and these things I will that thou affirm constantly, (so folks won't forget!) that they which have believed in God might be careful to maintain good works." Holiness and spirituality not only consist in *knowing* the truths of the Word, however deep and beautiful they may be, but also in *practical living* and *doing*. The loftiest truths are most honored when they are brought to bear on the lowliest duties. Jesus had marvelous experiences and deep insight into God's truth, but He also spent most of His time doing good, healing the sick, binding up broken hearts, visiting the needy, and mingling with men. Such was

What kind of student are you?

AT CENTRAL BIBLE INSTITUTE

Another Term Begins

Classes are again in session at Central Bible Institute. As this is being written ten days have elapsed since they began, and the students are now deeply engrossed in their Bibles and notes. About 350 are enrolled at present. There are a large number of new students, or "juniors," and many of last year's students have returned for their second or third years as well.

A plan was announced in the *Evangel* a few weeks ago whereby high-school graduates from sixteen to nineteen years of age might enroll at the Institute for a year of preliminary training. This plan was laid aside until next year due to the late date at which it was announced, and so all the students are following the regular three-year course.

On Saturday night, September 30, the students gathered about a great heap of burning wood for the annual Camp Fire service. It was chilly and they were glad to draw their chairs in as close as possible to the warmth-giving blaze. Added to the unusual chill of the autumn air was that feeling of homesickness which is not at all unusual to a young person who, feeling the call of God upon his life, has journeyed perhaps a thousand miles from home to find himself in a new environment and surrounded by hundreds of strangers. But that feeling gradually melted, too, as hearts were joined together in fellowship warm and precious. Brother Vogler voiced a hearty welcome to the students. Brother Perkin brought an interesting and inspiring message from the Word. This was followed by choruses and numerous testimonies in which the students got acquainted one with another.

A solemn hush rested upon the gathering because certain students were missing. They were the four Canadian young men who had a tragic accident on the highway. On the morning of September 28 they were driving west on Highway 40 in glad anticipation of the school year that lay ahead, when their car was struck by a heavy truck. The accident occurred about five miles west of Marshall, Illinois.

Their car had gone partially off the pavement in order to let a heavy truck and trailer pass by, but in some unknown way they swerved toward the middle of the highway in the path of the oncoming truck. Two of the four young men were thrown out of the car, which was almost demolished and which caught fire. Another truck driver stopped and with the help of people who lived near by he took out the other two boys. One had been killed instantly—Ross Cushman of London, Ontario. They were rushed to the nearest hospital but two of the other boys passed away. One was Lorne Sparks of London, Ontario, who lived for about an hour. The other was Milton Forrest of Hagarville, Ontario, who lived for about twelve hours. The truck driver also passed away. None of the boys regained consciousness except Loine Honderick of Baden, Ontario, the fourth student, who still lives and is expected to recover.

Brother Evans, Dean of the Institute, made mention of the accident at the Camp Fire service. He mentioned three others who also had passed away last summer, two of them in the vigor of youth and one at a ripe old age. Lola Wilkerson, a Springfield girl, had attended the Institute for two years; on July 7 she suffered an attack of appendicitis and died within a few hours. Robert L. Smith of Flat Rock, Illinois, was a brilliant student who graduated last May; on July 30 he was accidentally drowned. The other member of the Institute family who was missing was "Daddy" Welch, who went to his eternal reward

on July 14; this was the first Camp Fire for several years at which "Daddy" was not present.

Today these loved ones are missed by all who knew them. "It is hard for us to understand why God should take such promising young lives," said Brother Evans, "but in His infinite foreknowledge and wisdom the Lord had a reason, even as He had a purpose in permitting Stephen to be martyred while still a young man." It is significant that at the scene of the accident there was found a blood-spattered page from a loose-leaf song book, the words of the chorus which it bore being as follows:

"Follow, I will follow Thee, my Lord,
Follow every passing day;
My tomorrows are all known to Thee,
Thou wilt guide me all the way."

Another page of music was found, the chorus being:

"Glory over yonder, over yonder;
When Jesus comes in glory
We shall part no more."

Most of the boys' books were burned but these sheets were loose. Apparently they had been singing these songs as they rode toward Bible school. How striking are the words! Their *tomorrows* were known indeed to the Lord; that is



Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Psalm 119:9

why He permitted their death. Today they are enjoying that *glory over yonder*, which we too shall share with them *when Jesus comes*, and then *we shall part no more*.

A glimpse into the eternal purpose of the Lord in such a tragedy as this comes to light in some of the events that follow. Brother Robert Smith was the only member out of a large family who was saved, besides his parents. He had said, "I would do anything to see my brothers saved; I would even die." Since he met death so suddenly by drowning, his sister and two of his brothers have been saved. The Lord knew, perhaps, that it would require the loss of Brother Robert to bring these three lives into the fold.

Brother R. E. McAlister, pastor of the boys who died, has written a remarkable letter. He says: "The boys had intended to leave London Wednesday morning, but Brother Honderick had some difficulty with his car and did not call for them until the afternoon. While the boys were waiting at the church Brother Cushman took out his guitar and sang. One of the songs was, 'I Sometimes Get Homesick For Heaven.' As he sang it over and over about a dozen times, the tears trickled down his face." It was unusual for Brother Cushman to weep. Does it not seem as though the Lord was preparing his heart to meet Him on the morrow?

Brother McAlister continues: "The boys were all on fire for God, with a burden for lost souls. The Sunday before the accident Ross Cushman and Lorne Sparks went out to a little assembly in the country and held a service. Lorne took part, and Ross brought the message. Six answered the call and were saved. Among them was Ross Cushman's mother. She came through wonderfully, praising the Lord with uplifted hands. This caused great rejoicing to Ross and the whole family. It helped the dear mother to bear up wonderfully during this time.

"Tuesday night the three boys took the young people's service. Lorne Sparks took a text and

endeavored to preach for the first time. He did fairly well, speaking from ten to fifteen minutes. He had stayed up in prayer until one o'clock the night before to prepare for the service." The three were such promising young men—but what is man that he should question an act of God?

Milton Forrest was buried at Hagarville, Ontario. Over one hundred cars followed to the cemetery. "Yesterday morning Milton Forrest's brother called at my office," writes Brother McAlister. "He is manager of the City Service Oil Company here. He said that he and his wife had decided to give their hearts to the Lord, and they are coming to our service tomorrow night to make the surrender. He said he had been used at banquets and dinners to speak to hundreds of business men, and he trusts that the Lord will use his experience in public speaking for His glory. They are a very fine couple." Here is fruit already being born from Brother Milton's death.

Brother McAlister in his letter described the beautiful scene in the London undertaking parlor where the caskets of Ross Cushman and Lorne Sparks rested. It was the most impressive display of flowers he has looked upon. None but the witnesses were permitted to view the bodies, but about a thousand people came to see the floral display and to pay their respect. The flowers were moved into the church for the funeral service on Monday, and nearly as many were present at that time, for the church was filled, with hundreds standing outside. It was a wonderful service, and about fifteen ministers were on the platform.

"Nothing has ever stirred our people so much as this," writes Brother McAlister. "Already there are evidences of a revival in our midst. Sunday night I asked for volunteers who would fill the gap and consecrate themselves to God. Nineteen young men came forward, then about forty young women, followed by probably one hundred older people."

No one can tell what the end of these things will be. A glowing testimony has been left behind by these three consecrated young men. One of them had lived such a life before the farmer and his wife for whom he worked that both of them had been led to salvation and into the Baptism of the Spirit.

The boys went into eternity while in the pathway of obedience, and died praying and praising like the martyrs of old. A Christian lady who lives near the scene of the accident wrote to say that in their subconscious state one of the boys was singing, "Hallelujah! I am on my way to heaven," and another was praying. This sister added, "What a wonderful testimony to their faith! I shall never forget it. I know they are happy in heaven."

The accident cast a shadow over the opening days of the school, which are usually marked by such enthusiasm and joy. However, it solemnized the hearts of the students and made them to realize that life is short and that every day is precious in the light of eternity. It has had the effect of creating in the students' souls a hunger to draw nearer to God and to be used of Him, and here again we see how "All things work together for good to them that love God."

On Sunday the students took up their duties at the outstations once again. At present they hold services each week at about thirty-five rural points, besides working in jails and other institutions, holding street services, and helping in city churches. Brother Loine Honderick last year established two new outstations on his own initiative and he was pastor at one of these—the Rossville outstation. Had he arrived safely at Bible school no doubt he would have had charge of Rossville outstation again, but instead he lies in the hospital. However, his heart rejoices to know that four of his congregation were saved and two were reclaimed in the Sunday night service.

Let us pray for Brother Honderick; he has lost
(Continued on Page Twelve)

SEED THOUGHTS

Alice E. Luce

The Lord Jesus in the glory revealed Himself as "He that openeth and no man shutteth, and shutteth and no man openeth."

In these days of closing doors in one country after another, what comfort there is in looking up to Him on the throne, remembering that HE has the key of David.

This was promised in Isa. 22:22, and seems to denote in a special way His relationship to Israel, and later to the church, as His house.

We are told that the "government" being upon His shoulder refers to a custom of the immense key to an oriental lock being handed to the bridegroom as *owner*, and of his placing it upon his shoulder.

Have you handed to Jesus the key of your whole life—your spirit, soul, body, time, talents, friends, and all that may concern you?

If so, you can joyfully say that the government of your all is upon His shoulder, and He has made Himself personally responsible for your pathway through life.

Sometimes He closes doors for us; but we may be sure that at the same moment another is opening elsewhere.

Let us not make the mistake of gazing so long and so regretfully upon the closed door that we fail to see the new one opening.

"Defeat is nothing but education; it is the first step toward something better." Let us keep our eyes upon Him who holds the key.

AT CENTRAL BIBLE INSTITUTE

(Continued from Page Eleven)

the sight of one eye and may not regain the use of one hand. He lies in the hospital at Paris, Illinois, in special need of the Lord's help. He has been an active personal worker in hospitals himself; last year he spent two afternoons each week in the Springfield hospitals, going from bed to bed witnessing, and he led many patients to accept Jesus as their Saviour. Pray that the Lord will touch his body and restore him to health, and that the blessed Comforter will sustain him through the lonely hours.

There is a deeply spiritual atmosphere throughout the Institute. In chapel services, in class rooms, in prayer meetings, and in outstation work it is evident. Even while fulfilling their daily household duties the students have a new consciousness of the presence of God.

On October 6 two young men were filled with the Holy Spirit, and two others were called of the Lord to foreign missionary service—one to Brazil and one to South China. Six other students have received the Baptism since. Surely the Lord is working among the students, and you are asked to join with them in praying for a mighty outpouring of the Holy Spirit upon the Institute this school year.—R. C. C.

CALLED HOME

August 16, 1939, at Spokane, Washington, Brother Charles C. Douglas answered the call of his Master and closed his earthly ministry at the age of 59 years, to resume service in Heaven. Brother Douglas was a charter member of the Northwest District Council, and had done much pioneer work in the District, as well as enjoying successful pastorates at Yakima, Walla Walla, and other places. He was a real warrior for the gospel, and will be greatly missed in the places where he was known and had ministered. He is survived by his wife, two sons, and two daughters. We pray God's sustaining grace for them.—Frank Gray, District Superintendent.

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of September, 1939.

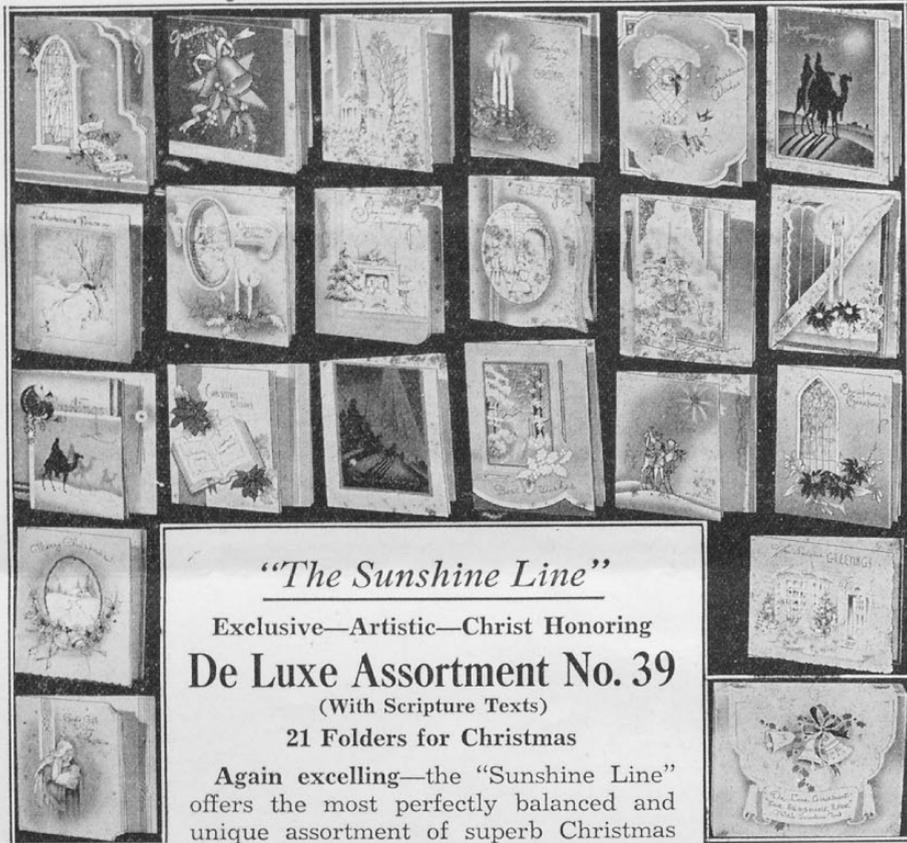
Bleacher, Elmer C., Sewell, Kentucky
Carver, J. Henry, Winchester Bay, Oregon

Davis, Alice Mae, Mallie, Kentucky
Enoch, Walter C., Beechwood, Kentucky
Fogleman, Lester L., Calumet, Iowa
Gross, Maude, Chicago, Illinois
Halstrom, Helen B., Carver, Kentucky
Hofacker, Fred F., Corbin, Kentucky
Jennings, Gladys M. (Mrs. Thomas), Buena Vista, Kentucky
Klock, David R., Campton, Kentucky
Lindholm, Ernest P., Springvale, Maine
Lohmann, Fred, St. Louis, Missouri
Mangold, Marion A., Hurst, Kentucky
Martin, E. Gene, Creston, Iowa
Marlenee, Iva M. (Mrs. Henry), Eldora, Iowa
Masters, Grace C., Wyandotte, Michigan
Meyer, Elmer B., Erlanger, Kentucky

Moffett, Frank W., Tulsa, Oklahoma
Pettey, Oliver N., Nacogdoches, Texas
Richards, John S., South Africa
Spencer, Margel M. (Mrs. M. Q.), Pocomoke City, Maryland
Stephenson, Vernice, Cora, Missouri
Strom, Clarence, Taylorsville, Kentucky
Swanson, Luther A., Burkburnett, Texas
Taylor, Floyd T., Osceola, Arkansas
Watson, Margaret, Vortex, Kentucky
White, Joseph A., Epsom, Kentucky

The following names were removed from the General Council ministerial list during the month of September, 1939.

Atkinson, Thomas J., Quakertown, Pennsylvania (dropped)



"The Sunshine Line"

Exclusive—Artistic—Christ Honoring
De Luxe Assortment No. 39
(With Scripture Texts)

21 Folders for Christmas

Again excelling—the "Sunshine Line" offers the most perfectly balanced and unique assortment of superb Christmas folders available anywhere. There are 21

folders in the assortment—all designs are new and different. Most of these lovely folders are processed in our special silver and gold highlight style—several on fine parchment paper. Eleven folders have special features, such as inserts made of rich metallic foil, deeply embossed designs, cellophane windows, die-cut apertures and overlays.

Box No. 49—If you would like this group of beautiful folders with fine Christmas sentiments omitting Bible texts—order Box No. 49. Price \$1.00

Order Box No. 39—We urge the use of "Christ-honoring" Scripture-text folders. They depict the true significance of the occasion. They add much to the cheer and happiness of your friends. Order Box No. 39 for "true to the occasion" Christmas greetings. Price \$1.00

Notice the wide and appropriate variety of designs. Truly gorgeous tints are used by the artists. Special attention was given to inside decoration. Hand lettered sentiments and Bible verses. Many fancy papers included. A beautiful shepherd scene is graced with a meaningful sentiment and the song "Holy Night" actually set to music. Lovely box top has embossed bells with holly design. Without hesitation we say this is the finest "Christ-honoring" assortment of Christmas folders offered. Be sure to order Box No. 39. Will one be enough?

Included in each assortment is a sheet of 16 colorful Christmas seals. They are embossed and perforated. You also get a folder to keep a record of friends' names and addresses. **Price \$1.00**

IMPORTANT: Let a worker in your church ask for our confidential price list for the sale of Greeting Folders. Pupils will help with the sales. Quick sales, good profits will provide funds for missionary offerings, church repairs, or library books. It is a means of spreading the Gospel seed, and it teaches your pupils to be thrifty. Act Now!

GOSPEL PUBLISHING HOUSE

Springfield, Missouri

Barrett, Guy R., Carlisle, Texas (deceased)
 Bartelmei, Adam J., Joplin, Missouri (withdrew)
 Birchall, Peter, Los Angeles, California (deceased)
 Brooks, Elbert H., Jacksonville, Florida (deceased)
 Burchfield, Almata, Amarillo, Texas (dropped)

Carper, Ivan E., Essex, Iowa (dropped)
 Lee, Daniel A., Booneville, Arkansas (deceased)
 Little, D. Z., Seagraves, Texas (deceased)
 Opie, Charles W., Bakersfield, California (withdrew)
 Tanner, M. E., Sapulpa, Oklahoma (withdrew)
 Tanner, Katherine (Mrs. M. E.), Sapulpa, Oklahoma (withdrew)

Simmonett, Charles, Wilkes-Barre, Pennsylvania (withdrew)
 Winey, Tekoa S., Tacoma, Washington (deceased)

"Everybody," says a Russian Christian woman, "was against me except Jesus. He carried me through; and now others who once persecuted me are following Him."

REPORTS FROM THE REAPERS

GILBERTOWN, ALA.—We have enjoyed a 17-day's revival with the Brummel Sisters from Tennessee as evangelists. This was the best revival this church has experienced in several years. The community was stirred by the preaching of the old-time gospel. We had the largest crowds in the history of the church. Seventeen were saved, and we also witnessed some marvelous healings. The church was greatly encouraged and is still on fire for God.—John Wimberley, Pastor.

OWENSVILLE, MO.—We came here a year ago in July. Brother Hance, from Sullivan, set our church in order last November with 30 charter members, and now we have a church house completed, painted inside and out. Several have been saved in the last year, and some have received the Baptism in the Holy Ghost. Saturday Brother Hance was with us to dedicate the building. The house was crowded, and the Lord's presence was felt in a marvelous way.—Mary A. McDaniel, Pastor.

CROWLEY, LA.—A two-weeks meeting was conducted here recently by Evangelist H. M. Sandlin, Laurel, Miss. His messages in sermon and song were a great inspiration, and the church was greatly encouraged. Brother Sandlin was formerly superintendent of the Mississippi District Council, and his many years' experience will prove of blessing to all. The meeting was well attended from start to finish, and Brother Sandlin goes from Crowley with the good wishes of the whole church and many of its friends.—T. F. Donald, Pastor.

SOUTHERN CALIFORNIA BIBLE COLLEGE

PASADENA, CALIF.—Monday, September 25, was a happy day as students gathered from many States and from Canada for registration in Southern California Bible College. Glad greetings to old acquaintances and a hearty welcome to the large class of new students made the day one long to be remembered. The school year has opened with normal enrollment of those taking the three-year course, and a number of the former graduates taking the four-year course with a view of getting a degree.

Over the first chapel service, which lasted until nearly noon, there prevailed a spirit of holy reverence, great joy, and eager expectation that the Lord was about to move in our midst in an unusual way. The first realization of the fulfillment of this came Thursday evening in the communion service. As every one sensed the sacredness of "eating His flesh, and drinking His blood," and the responsibility of "discerning the Lord's body," the entire company went down on their faces, melted and broken before the Lord. Many continued in prayer until late in the evening, and the holy hush still remains.

There is a real burden of prayer for our missionaries. In all more than 60 students from this school have gone to the foreign field. With the opening of another year a goodly number of the present student body are looking toward a similar ministry if the Lord so leads.—Alvin L. Branch, Dean.

OKLAHOMA DISTRICT COUNCIL

The 24th annual meeting of the Oklahoma District Council went down into history as possibly the best we have ever experienced. The services opened on Monday afternoon, Sept. 25, when the Christ's Ambassadors met for a time of fellowship and worship in the Capitol Hill tabernacle, 3518 So. Harvey, Oklahoma City, where J. B. McDonough is pastor. The night services were so well attended that it was found necessary to change to Faith Tabernacle, N. W. Second St., where two or

three thousand people gathered each night. Tuesday morning District Superintendent G. W. Hardcastle declared the 24th annual session open for business. All through the Council the presence of God was beautifully manifested. A blessed spirit of unity and consideration one for another was most noticeable. Wednesday was a day never to be forgotten. In the forenoon a memorial service under the leadership of J. A. Linn of Tulsa was held in honor of the ten ministers affiliated with this District who had recently been promoted to higher service. God wonderfully set His seal of approval upon this precious meeting. At the communion which followed immediately, it is estimated that 850 people were served.

The following brethren were re-elected: G. W. Hardcastle, District Superintendent; Berl Dodd, Assistant Superintendent, and Wallace S. Bragg, Secretary-Treasurer.

The Council closed with the feeling shared by all that God had met with us to bless and encourage His people in this good District.—W. S. Bragg, District Secretary-Treasurer.

COMING MEETINGS

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

RUSHVILLE, ILL.—Washington and Liberty; Oct. 15, for 3 weeks; Zola Avery, Evangelist.—Robert Poland, Pastor.

MARIONVILLE, MO.—Oct. 29, for 3 weeks; L. D. Doss, Evangelist.—R. F. Davis, Pastor.

SO. NORFOLK, VA.—Oct. 29, for 3 weeks or longer; M. W. Richards, Evangelist.—E. W. Welford, Pastor.

LONGMONT, COLO.—8th and Bross Sts., Oct. 29—; A. N. Trotter, Evangelist.—Paul L. Ferguson, Pastor.

HOPE, ARK.—Gospel Tabernacle, Oct. 31-Nov. 19; Wm. F. McPherson, Sanford, Fla., Evangelist.—James E. Hamill, Pastor.

ST. LOUIS, MO.—3437 Henrietta St., Oct. 18—; Evangelist and Mrs. Odiss Virgin.—Paul Byerly, Pastor.

PUEBLO, COLO.—So. Main at Corona, Oct. 29—; Virgil R. Jackson, Mt. Vernon, Mo., Evangelist.—R. A. McClure, Pastor.

PORT ANGELES, WASH.—Oct. 31—; Charles O. Neece, Evangelist. Wm. E. Keller is pastor.—By Evangelist.

COFFEYVILLE, KANSAS—Nov. 5—26; Percy and Dorothy King, "King's Musical Messengers," Niagara Falls, N. Y.—Harry E. Bowley, Pastor.

SULLIVAN, MO.—Nov. 5, for 3 weeks or longer; Evangelist and Mrs. E. T. Quabush, Belmar, N. J.—Earl J. Hance, Pastor.

TYLER, TEXAS—Oct. 15, for 3 weeks or longer; Martin Luther Davidson, Evangelist. W. M. Dunn is pastor.—By Evangelist.

ZION, ILL.—Oct. 30-Nov. 12; Guy Shields, Evangelist. All nearby assemblies invited to co-operate.—C. E. McCarrell, Pastor.

NEWARK, N. J.—4th and Dickerson Sts., Oct. 29-Nov. 19; Otto J. Kliik, Miami, Fla., Evangelist.—Ray S. Armstrong, Pastor.

BELVOIR, VA.—Oct. 17, for 3 weeks or longer; A. drew Stirling, Edenton, N. C., Evangelist. Nearby assemblies invited to co-operate.—E. C. Hunt, Pastor.

NEW ORLEANS, LA.—St. Claude and Friscoville Ave., Oct. 29—Nov. 12; Lester F. Sumrall, of Ferriday, Evangelist.—T. Horace Clark, Pastor.

HAMBURG, PA.—Full Gospel Tabernacle, Peach St.; Oct. 15, for 3 weeks; H. E. Hardt, of Shamokin, Evangelist. Neighboring assemblies invited to co-operate.—Alvey S. Reckley, Pastor.

ASHLAND, OHIO—233 Union St.; Oct. 29, for 3 weeks or longer; Bucher Brothers, California, Mo., Evangelists.—B. E. Hillman, Pastor.

RICHMOND, MO.—Summit and College; Oct. 17, for 2 weeks or longer; Leonard and Freida Palmer, Evangelists.—Robert L. Oney and Marion R. Outon, Co-Pastors.

COLUMBUS, GA.—East Highland Assembly of God; meeti g in progress; Smith and Rogers, Evangelists.—Joseph F. Sharp, Pastor.

ROSEBURG, ORE.—946 W. First St., Oct. 15—; P. E. Robertson, St. Helena, Calif., Evangelist.—A. Harold Persing, Pastor.

(Near) **BAKERSFIELD, CALIF.**—Weed Patch Assembly of God, Oct. 15—; G. W. Persins, Evangelist. E. G. Kennedy is pastor.—By Evangelist.

WILMINGTON, DEL.—Evangelistic and Deeper Life services, 908 West St., Nov. 14—26; T. J. Jones, London, England, Speaker. R. P. Hughey is pastor.—Paul D. Schoonmaker, Assistant Pastor.

MCCRACKEN, KANSAS—Nov. 7, for 3 weeks; Evangelist and Mrs. Don Mallough, Seattle, Wash. H. M. Hollis is pastor.—Mrs. Florence Elmore, S. S. Secretary.

CANTON, OHIO—Missionary Convention, 313 Elgin Ave. N. W., Nov. 2—12. Evangelist Hattie Hammond will be night speaker from Nov. 9th, and will continue through the 19th in a "Deeper Life" convention.—Niels P. Thomsen, Pastor.

POTTSTOWN, PA.—Home Missionary Campaign, 423 High St., Oct. 15—; H. Alex. Christopher, Evangelist, assisted by E. B. I. students. Co-operation of nearby pastors and assemblies solicited.—By Evangelist.

BROADCAST

Shield of Faith Program, Station KRLD, Dallas, Texas, 1040 kilos., every Monday, 10:30—11:00 p. m.—C. S. T., Guy Shields, Speaker.—Milton R. Summers, 925 Sunset Ave., Dallas, Texas.

HUTCHINSON, KANSAS—Oct. 15, for 2 weeks or longer; Percy and Dorothy King, "King's Musical Messengers," Niagara Falls, N. Y.—Robert R. Morrison, Pastor.

GRAND FORKS, N. DAK.—4th Ave. and 7th St.; Oct. 15, for 3 weeks or longer; Barfoot Brothers, Ontario, Canada, Evangelists.—Elmer M. Trygg, Pastor.

EL DORADO, ARK.—1217 Ross Ave.; Oct. 22, for 3 weeks or longer; Pastor and Mrs. Jeff Gibbs, Abilene, Texas, Evangelists. Neighboring assemblies invited to co-operate. Council ministers passing through please stop over with us.—Keetah Jones, Pastor.

WILLMAR, MINN.—Annual Missionary Convention and Fellowship Meeting, Gospel Tabernacle, Nov. 10—12. General Superintendent Ernest S. Williams, Principal Speaker, assisted by missionaries from various countries. Fellowship Meeting Nov. 10. Services 2:30 and 7:45. Bring basket lunch. Coffee a d hot dish provided.—E. Elsworth Krogstad, Pastor.

MINNESOTA MISSIONARY CONVENTIONS

Fremont at 25th Ave. N., Minneapolis, Oct. 22—27. 1518 Miller St., Worthington, Oct. 29—Nov. 1. Grove at 2nd St., Austin, Nov. 2—5. Missionary Speakers: Alva Walker, Belgian Congo; Yumna Malick, Syria; Samuel Kamber, Iraq; Louise Jeter, Peru; and Noel Perkin, Missionary Secretary of the General Council.

MISSISSIPPI DISTRICT CONFERENCE—Mississippi District Ministerial Conference, Sturgis, Miss., Little Help Assembly, Nov. 7—9. All ministers urged to attend, especially the presbyters. For further information write Frank H. Beard, District Superintendent, Box 52, Laurel, Miss. Free entertainment.—Harvey L. Smith, Secretary Box 25, Noxapater, Miss.

REVIVAL AND MISSIONARY CONVENTION

WOOD RIVER, ILL.—Tabernacle, First and Jennings. Revival, Nov. 14—26; Guy Shields, Evangelist. Missionary Convention, Nov. 23—26, in connection with revival; Noel Perkin, Missionary Secretary, in charge. Several missionaries will be present. Free entertainment provided for those coming from a distance.—A. T. Hickman, Pastor.

NEW YORK, N. Y.—32nd Annual Convention, Glad Tidings Tabernacle, 325 W. 33rd St., Nov. 5—26; Albert C. Bates, Ft. Worth, Texas, Evangelist. Missionary day, Nov. 19; missionaries from different parts of the world, dressed in native costume, will take part. Young People's rally, Nov. 25, 7:30 p. m.—Robert A. Brown, Pastor.

NORTH DAKOTA DISTRICT CONVENTION

MINOT, N. DAK.—Second Annual Fall Convention, North Dakota District, Nov. 7—9. E. S. Williams, General Superintendent, will be with us. Evening services in College Auditorium. Credentials committee will meet during the convention, for those desiring to apply for credentials. For information relative to rooms, meals, etc., write Pastor L. R. Anderson, 1305 8th St. N. W., Minot, N. Dak.—Herman G. Johnson, District Superintendent, Devils Lake, N. Dak.

TEXAS SECTIONAL CONVENTIONS

Ft. Worth Section, Oct. 26—27, De Leon church. Tyler Section, Oct. 31—Nov. 1, in church at Kilgore. Lufkin Section, Nov. 2—3, Palestine Evangelistic Temple, Palestine. Beaumont and Houston Sections, in joint convention, Nov. 7—9, at Liberty. Yoakum Section, Nov. 14—15, at Yoakum church. For further information write F. D. Davis, District Superintendent, R. 1, Box 207B, Ft. Worth, Texas. All conventions begin 10:30 a. m., the first day, then 2:00 and 7:00 p. m.—F. D. Davis, District Superintendent.

KANSAS DISTRICT COUNCIL

TOPEKA, KANSAS—22nd Annual Council of the Kansas District will convene in Topeka Stone Church, Nov. 27—30. General Superintendent E. S. Williams, Principal Speaker. Sunday School and Missionary speakers will also be heard. C. A. Convention, afternoon of the 30th; Lloyd Logan, C. A. President, in charge. Rooms furnished to all ministers and delegates (one delegate from each assembly) as far as possible. All planning to attend and desiring reservations should write at once to Pastor Claude J. Utley, 426 Scotland Ave., Topeka, Kansas. Ordination service the 30th.—V. G. Greisen, District Superintendent, 1017 So. Market St., Wichita, Kansas.

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

EUFAULA, OKLA.—Monthly Fellowship Meeting, Nov. 7. First service 10:00 a. m. James Reddick, Pastor. James Bright and W. L. Farmer, Fellowship Committee.—James Bright, Henryetta, Okla.

MANSFIELD, OHIO—Northeast Ohio Fellowship Meeting, Glad Tidings Tabernacle, 259 Glessner Ave., Nov. 6. Services 10:00, 2:30, and 7:00. Meals served by local assembly.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

SALEM, N. J.—South Jersey C. A. Rally, Pentecostal Church, Oct. 30, 7:45 p. m. Boston W. Turner is pastor. Fred Huber, of Trenton, Special Speaker. All C. A.'s of this district urged to be present.—C. M. Carlson, Sectional C. A. Vice President.

(Near) **GARDENDALE, ALA.**—All-day Fellowship Meeting, Hick's Chapel, located 2½ miles west of Gardendale, Oct. 29. Neighboring assemblies urged to co-operate. Bring musical instruments and lunch.—R. W. Hicks, Pastor, 2628 41st Ave. N., Birmingham, Ala.

PRAIT, KANSAS—Annual C. A. Rally, Southwest Section, Oct. 28. Election of sectional secretary and assistant will be held. Services 10:30, 2:30, a d 7:30. Bring basket lunch and musical instruments, also special music. Other sections invited.—Glen T. Ahlf, Sectional Secretary, Corwin, Kansas.

NEW ORLEANS, LA.—Fellowship Meeting, First Assembly of God, St. Claude and Friscoville Ave., Nov. 6—7. First service 7:45 p. m. Services 10:00 and 2:30 on the 7th. H. T. Clark, 1130 Forstall St., is pastor.—A. N. Burns, Presbyter, Southeast Section, 4643 Sherwood Drive, Baton Rouge, La.

DELPHOS, OHIO—Southwestern Ohio Fellowship Meeting, Nov. 6. Vernon Wells is pastor. Services and speakers: 10:30, Clifton Nash, of Celina; 2:30, worship and praise service; 7:30, Forrest Anderson, of Bucyrus. Bring basket lunch. The following officers were elected at last fellowship meeting: Chairman, Leonard Norris; Assistant Chairman, Victor Gopperton;

Secretary-Treasurer, Andrew G. Basell.—
By Secretary-Treasurer.

OPEN FOR CALLS

Evangelistic

Douglas J. Friesen, Box 84, Enid, Okla.
—“In fellowship with General Council. Am
traveling alone.”

MISCELLANEOUS NOTICES

WANTED—Old Evangelists, Gleaners,
Christian books, for free distribution in
hospitals, jails, and from house to house.—
R. Allen, 50 N. Wolcott, Chicago, Ill.

WANTED—Evangelists, Sunday School
papers, tracts, any good Pentecostal
literature for free distribution in a very
needy field. This is a new work.—Irene
Lightner, Route 1, Clymer, Pa.

NEW ADDRESS—Allen, Ala. “We have
accepted the pastorate of the Magnolia
assembly.”—Pastor and Mrs. J. H. Aplin.

NEW ADDRESS—Box 157, Johnstown,
Colo. “I have accepted the pastorate here.”
—Dorcie B. Ar old.

NEW ADDRESS—Box 84, Enid, Okla.
“Has resigned the pastorate at Hennessy,
Okla., to enter evangelistic work.”—Douglas
J. Friesen.

NEW ADDRESS—430 W. Kansas Ave.,
Trinidad, Colo.—“We have accepted the
pastorate here.”—Pastor and Mrs. J. L.
Schaffer

MISSIONARY CONTRIBUTIONS

October 4—10 Inclusive

| | |
|------------------------------------|---------|
| ALABAMA Personal Offerings | \$ 5.00 |
| Andalusia Assembly of God | 12.04 |
| Clanton Gospel Tabernacle | 10.00 |
| Clanton Pine Dale Assembly | 2.00 |
| Gardendale Hicks Chapel A of G | 3.72 |
| Irvington Assembly of God | 1.16 |
| Phenix City Girard A of G | 5.63 |
| Prichard Assembly of God SS | 6.28 |
| Warrior Assembly of God SS | 1.72 |
| ARIZONA Personal Offerings | 1.50 |
| Buckeye Assembly of God | 6.45 |
| Kingman Assembly of God | 8.50 |
| Mesa Apostolic Tabernacle | 3.00 |
| Phoenix Assembly of God SS | 15.23 |
| Williams Red Lake School | 1.00 |
| ARKANSAS Personal Offerings | 7.05 |
| Atkins Assembly of God SS | 2.00 |
| Bay Village Assembly & SS | 6.97 |
| Big Flat Assembly of God | 1.00 |
| Bythville Assembly of God | 7.00 |
| Cabot Assembly of God | 9.00 |
| Clarendon A of G SS & WMC | 2.22 |
| Clinton Assembly of God | 1.10 |
| Conway Bethlehem A of God | 1.00 |
| Cozahoma Rock Creek A of God | 11.00 |
| Dardanelle Assembly of God SS | 3.43 |
| (Near) Dardanelle Union Hill SS | .25 |
| Dermott Assembly of God | 4.25 |
| De Valls Bluff A of God | 10.00 |
| Driver Grove Assembly | 3.50 |
| Earle Assembly of God | 1.26 |
| El Dorado Assembly of God | 31.20 |
| El Dorado Anthony Wms M Ch SS | 5.00 |
| El Dorado Bethel C A of G | 3.50 |
| Flippin Assembly of God SS | 1.14 |
| Fordyce A of God SS & CA | 18.00 |
| Gentry Assembly of God | 7.75 |
| Ge. try Bethel Height A of G | 1.00 |
| Green Forest Assembly of God | 3.08 |
| Hampton Happy Home A of G | 7.25 |
| Hartford Assembly of God SS | 2.25 |
| Hope Gospel Tabernacle | 34.83 |
| Huntington Assembly of God | .26 |
| Malvern (North) A of G SS | 8.23 |
| Mouette Childress Chapel A of G | 2.26 |
| Montrose New Liberty Church | .75 |
| (Near) Mountainburg Revvis Hill A | 2.64 |
| New Hope Daily Vacation Bible S | 1.80 |
| North Little Rock F A of G & SS | 50.47 |
| Paris SS & CA Class | 5.29 |
| Parkdale Empire A of God | 21.00 |
| Russellville Assembly of G SS | 25.00 |
| Russellville A of G Sunshine Class | 5.00 |
| (Near) Russellville Sunny P Asby | 3.00 |
| Smackover Assembly of God SS | 1.55 |
| Subiaco Midway A of God | 4.00 |
| Texarkana Assembly of God | 19.38 |
| Van Buren Assembly of God & CA | 6.52 |
| Van Buren Sunny Side A of God | 2.00 |
| CALIFORNIA Perso al Offerings | 412.50 |
| Alhambra Bethany Church | 40.00 |
| Arvin Assembly of God SS | 13.00 |
| Auburn Full Gospel Tabernacle | 15.00 |
| Avenal Gos-pel Tab & CA | 12.90 |
| Bakersfield Gospel Gleaners SS | 6.13 |
| Bellflower A of G & SS | 21.74 |
| Berkeley Church of the Full Gospel | 10.60 |
| Capay Sunday School | 5.50 |
| Carlsbad Gospel Tabernacle | 8.00 |
| Caruthers Full Gospel A SS | 18.08 |
| Chico Assembly of God | 9.25 |
| College City Community Church | 20.20 |
| Colusa Full Gospel Church | 5.00 |
| Compton N Side Full Gos-pel Tab | 21.74 |
| Corcoran Full Gospel Mission SS | 15.00 |
| Dunsmuir Pentecostal SS | 8.35 |
| Elsinore Assembly of God | 2.00 |
| Escalon Glad Tidings Assembly | 19.72 |
| Exeter Assembly of God SS | 7.00 |
| Fontana Pentecostal Church | 13.82 |
| Fortuna Assembly of God | 1.00 |
| Fresno Full Gospel Tabernacle | 50.00 |
| Fresno Little Country SS | 1.00 |
| Fruitland Assembly of God | 1.50 |

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| Fullerton Glad Tidings A of G | 10.00 |
| Gilroy Glad Tidings Tab | 4.48 |
| Grass Valley Trinity F G Ch | 3.25 |
| Hanford Glad Tidings SS | 15.00 |
| Healdsburg Full Gospel Assembly | 11.50 |
| Highgrove Full Gospel Church | 4.00 |
| Kerman Grace & Truth Taberacle | 5.00 |
| Lakeport Full Gospel Assembly | 1.36 |
| La Mesa Gospel Tab & SS | 10.57 |
| Laguna Beach Evangel A of God | 4.32 |
| Livingston Full Gospel Church | 8.00 |
| Long Beach Central Gospel Tab | 55.00 |
| Los Angeles Full G Ch SS & CA | 50.10 |
| Los Angeles Trinity A of G | 74.62 |
| Los Gatos Lighthouse Mission & SS | 22.42 |
| Manhattan Beach A of God | 5.25 |
| Manhattan Beach A of G WMC | 2.00 |
| Manteca Glad Tidi gs Tab | 11.85 |
| Merced Pentecostal Church | 12.12 |
| Modesto Bethel Church | 40.00 |
| Monrovia Full G A SS CA & WMC | 18.00 |
| Montague Full Gospel Mission | 7.70 |
| National City Pent Tab & CA | 10.00 |
| Oldale First Pent Ch & SS | 14.25 |
| Oroville Assembly of God | 20.00 |
| Pacific Palisades Prayer Circle | 8.00 |
| Pasadena S Calif B S Miss Society | 25.00 |
| Pismo Beach Assembly of God | 1.50 |
| Placerville Ful Gospel Assembly | 22.80 |
| Pomona Christ Ambassadors | 2.00 |
| Redwood City Full Gospel Ch WMC | 9.08 |
| Richmo d Full Gospel Church | 2.50 |
| Roseville Good Tidings Tab | 21.64 |
| Sacramento Bethel Temple | 10.00 |
| San Bruno A of God Mission | 3.11 |
| San Diego (East) Glad Tidings A | 6.02 |
| San Luis Obispo Assembly of God | 14.65 |
| Santa A a Full Gospel Assembly | 28.60 |
| Santa Paula Assembly of God | 4.50 |
| Santa Rosa Assembly of God | 9.08 |
| Sea Side First Pent Ch | 2.00 |
| Ventura Full Gospel Ch & SS | 11.75 |
| (Near) Watsonville F G Ch of Pajaro | 25.00 |
| Watsonville Monte Vista C S | 47.52 |
| Westwood Full Gospel Church | 5.70 |
| Willows Assembly of God | 5.34 |
| Wilmington Full Gospel Assembly | 40.00 |
| Woodcrest Pentecostal Church | 3.55 |
| Woodla d Full Gospel Assembly | 7.25 |
| Yuba City-Marysville CA | 2.00 |
| COLORADO Personal Offerings | 14.00 |
| Akron Union Center Assembly | 6.35 |
| Alma Church | 11.00 |
| Bountiful Church | 8.35 |
| Brush Assembly of God | 3.69 |
| Cedaredge Full Gospel Mission | 9.15 |
| Chivi-gton Assembly of God | 3.00 |
| Cortez Assembly of God | 16.27 |
| Del Norte Full Gospel Church | 9.00 |
| Fort Collins A of God | 41.00 |
| Grand Junction Pent A of G | 64.41 |
| Keenesburg Assembly of God | 20.00 |
| Longmont Full Gospel Church | 8.46 |
| Montrose Assembly of God Chapel | 7.40 |
| New Raymer Full Gospel Mission | 3.36 |
| Paonia Pentecostal SS | 8.95 |
| Peez Assembly of God | 4.82 |
| Rifle Assembly of God & SS | 13.00 |
| Sterling Assembly of God | 3.10 |
| Wiggins Assembly of God | 3.07 |
| Windsor Assembly of God SS & CA | 10.50 |
| CONNECTICUT Bridgeport United Pentecostal Church CA | 5.05 |
| New Haven Full Gospel Asbly & SS | 20.88 |
| Union City Full Gospel Tab | 5.22 |
| DELAWARE Newark G Pei Ch | 15.00 |
| DIST COLUMBIA Wash B P Tab | 150.00 |
| FLORIDA Personal Offerings | 43.10 |
| Durant Pleasant Grove Assembly | 10.01 |
| Goulds Full Gospel Mission | 5.00 |
| Green Cove Springs A of G & SS | 4.08 |
| Lakeland Assembly of God | 2.00 |
| Ocala Assembly of God SS | 4.50 |
| Orlando First Pent A of G | 10.00 |
| Ormo d (West) Pe teostal Church | 5.00 |
| Pensacola Brent-Ferry P A of G | 2.00 |
| Saint Petersburg Assembly of God | 10.00 |
| Saint Petersburg Full Gos A SS | 30.50 |
| Sulphur Springs Mount Zion A of G | 15.06 |
| Tampa Glad Tidings Church & SS | 16.92 |
| Tampa North Bay Street Church | 1.60 |
| West Palm Beach W G Com Ch | 7.30 |
| GEORGIA Perso al Offerings | 10.00 |
| Atlanta A of God Tab | 10.00 |
| Atlanta Bellwood A of God | 1.40 |
| Columbus E Highland A of God | 20.00 |
| IDAHO Personal Offerings | 41.00 |
| Aberdeen Gospel Tabernacle | 24.77 |
| Blackfoot Assembly of God | 2.00 |
| Coeur d'Alene A of God | 5.63 |
| Coeur d'Alene Good Tidings Assembly | 20.07 |
| Firth Tabernacle | 16.62 |
| Hansen Assembly of God | 2.00 |
| Idaho Falls A of God | 7.77 |
| Mesa Sunday School | 1.25 |
| Mullan Full Gospel Assembly | 4.29 |
| Wendell Assembly of God | 8.85 |
| ILLINOIS Personal Offerings | 165.76 |
| Alton Edwards St A of G SS | 33.76 |
| Astoria Gospel Tabernacle | 5.16 |
| Belleville Full Gospel Tabernacle | 39.09 |
| Bushnell A of God SS | 5.77 |
| Carlinville Full Gospel Tab SS | 3.00 |
| Coffeen Assembly of God | 4.25 |
| Collinsville Calvary F G Ch & SS | 34.93 |
| Collinsville Calvary F G Y L Classes | 6.83 |
| Decatur Assembly of God SS | 3.00 |
| Elgin Watch City Tabernacle | 5.30 |
| Evanston Assembly of God & SS | 28.70 |
| Evanston Assembly of God CA | 4.85 |
| Flora Assembly of God SS | 1.55 |
| Galesburg Calvary Pen Ch & SS | 19.27 |
| Galva Assembly of God | 10.05 |
| Gillespie Assembly of God SS | 3.00 |
| Greenville Assembly of God | 2.08 |
| Mason City A of God & SS | 3.05 |
| Normal A of God SS | 5.30 |
| Oraville Assembly of God | 3.50 |
| Paris Assembly of God | 7.00 |
| Pawnee Assembly of God SS | 6.55 |

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|-------------------------------------|-------|
| Percy Assembly of God | 7.07 |
| Reno Assembly of God SS | 2.19 |
| Robinson Pentecostal A of G SS | 10.50 |
| Saint Charles Pentecostal Church | 10.00 |
| Sorrento Assembly of God & SS | 13.43 |
| South Pekin Bethel Tab & SS | 21.84 |
| Springfield Full Gospel Ch | 12.65 |
| Virginia Assembly of God SS | 7.00 |
| Warsaw Assembly of God | 2.50 |
| West Point Assembly of God | 21.90 |
| INDIANA Personal Offerings | 16.40 |
| Alfordsville A of God SS | 4.50 |
| Bloomi gton S Side A of God | 14.00 |
| Chesterton Full Gospel Tab | 3.67 |
| Covington Gospel Tabernacle | 5.00 |
| East Chicago F Gos Ch & SS | 3.07 |
| Elkhart Bethel A of God SS | 21.00 |
| Indianapolis Laurel St Apostolic Ch | 22.75 |
| Indianapolis Laurel St Apostolic YP | 5.00 |
| Indianapolis Tri ity Full Gos SS | 1.00 |
| Indianapolis Woodworth-Etter Tab | 18.00 |
| Jasonville Assembly of God SS | 9.30 |
| Lafayette A of G Gospel Tab | 11.00 |
| Morocco Assembly of God | 2.39 |
| Terre Haute Assembly of God | 38.38 |
| Williamsport Full Gospel Mission | 1.75 |
| IOWA Personal Offerings | 51.50 |

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|----------------------------------|-------|
| Confidence Assembly of God | 6.20 |
| Davenport (West) A of G Tab | 2.00 |
| Davenport El Bethel Church SS | 5.25 |
| Eldora Gospel Tabernacle | 5.12 |
| Grand River A of God SS | 3.67 |
| Harvey Assembly of God | 2.00 |
| Keokuk Little Log Church | 8.78 |
| Linn Grove A of God | 4.35 |
| Marshalltown Gospel Tab SS | 16.00 |
| Minburn Assembly of God | 3.00 |
| New Boston Full Gospel Assembly | 1.53 |
| New Sharon A of G Ebenezer B C | 10.00 |
| Newton Assembly of God | 17.15 |
| Perry Assembly of God | 3.10 |
| Woodbine Full Gospel Assembly | 10.00 |
| KANSAS Personal Offerings | 8.10 |
| Arkansas City Assembly of God | 10.00 |
| Bazine Assembly of God | 6.91 |
| Caldwell Assembly of God | 12.50 |
| Chanute Assembly of God & CA | 6.41 |
| El Dorado Assembly of God SS | 4.42 |
| Fredonia Assembly of God & SS | 2.75 |
| Great Bend Assembly of God | 7.50 |
| (Near) Hill City Miller A of God | 2.25 |
| Humboldt Assembly of God & SS | 3.05 |
| Humboldt Christ Ambassadors | 3.10 |
| (Near) Mound City Hail Ridge Ch | 3.50 |

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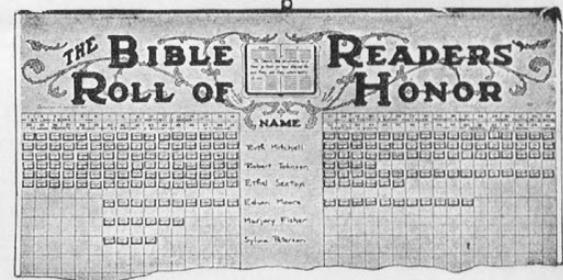
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Table listing church names and their corresponding offering amounts across various states including Missouri, Louisiana, Maryland, Massachusetts, Michigan, Nebraska, Nevada, and New Jersey.

Bible Readers Roll of Honor

The Bible Readers Roll of Honor is an entirely new idea designed to encourage and reward Bible reading and study. It is 24x36 inches in size, brass bound at top and bottom. The top piece is printed in two colors, red and blue. The Chart is ruled for 36 names, with 66 spaces opposite each name. These spaces represent the sixty-six books of the Bible, and are to be covered, one at a time, with a gummed seal as each separate book is read, reviewed, or studied. The sixty-six books are listed at the top of the chart and for convenience are numbered consecutively, and are divided into History, Law, Prophecy, etc. Each seal is a representation of an open Bible and has the name of the book and its serial number. Stamps are furnished in sheets of 66, one for each book of the Bible.



Price of chart, complete with 36 sheets of stamps, \$1.00. Extra sheets of stamps, 2 cents each.

GOSPEL PUBLISHING HOUSE Springfield, Mo.

| | | | | | | | |
|------------------------------------|----------|---------------------------------------|--------|----------------------------------|-------------|-------------------------------|-----------------|
| Gary Assembly of God | 9.25 | Bridgeport Assembly of G SS | 1.72 | Richland Center Full Gospel Ch | 3.00 | Home Mission Fund | 486.93 |
| Glencoe Bethel Sunday School | 5.00 | Burk Burnett Assembly of God | 5.00 | Richland Center CA Society | 1.00 | Office Expense Fund | 102.82 |
| Guthrie Assembly of God SS | 3.35 | Caldwell A of God SS & CA | 2.00 | Ripon Gospel Tabernacle | 10.25 | Literature Expense Fund | 86.75 |
| Je ks Assembly of od SS | 12.50 | Cayuga Assembly of God SS | 12.00 | Wausau Christian Assembly | 19.00 | Reported Given Direct for | |
| Kaw Assembly of God SS | 2.00 | Commerce Assembly of God SS | 2.00 | Wausau Christian A SS | 18.00 | Home Missions | 187.55 |
| McAlester Assembly of God SS | 6.43 | Conroe Assembly of God SS | 5.00 | WYOMING Cheyenne Downtown T | 14.65 | Reported Given Direct to | |
| Mooreland Assembly of God | 2.35 | Corsicana Full Gospel Church | 4.62 | Gillette Pent Assembly of G & SS | 11.25 | Missionaries | 759.68 1,623.73 |
| Morrison Assembly of God | 1.47 | Corsicana Full Gospel Church WMC | 1.00 | Laramie Gospel Tabernacle | 3.82 | Received for Foreign Missions | 9,846.60 |
| Muskegon Assembly of G SS & CA | 70.07 | Crane Assembly of God | 4.25 | Osage Assembly of God | 3.12 | Amount Previously Reported | 3,389.18 |
| Ninnekah Assembly of God SS | 2.30 | Cuero Assembly of God SS | 5.00 | Wheatland A of G Tab | 10.05 | | |
| Nowata A of God SS | 9.10 | Dallas Bethel Temple SS Class | 22.36 | FOREIGN Personal Offerings | 3.00 | Amount Received for Foreign | |
| Okenee Assembly of God SS | 4.36 | Dayton Simmons Bottom SS | 12.55 | Total Amount Reported | \$11,470.33 | Missions this month | \$13,235.78 |
| Oklahoma City Faith Tab | 10.00 | Donna Assembly of God | 5.00 | | | | |
| Oklahoma City First A of God | 4.00 | Edgewood Assembly of God | 6.00 | | | | |
| Panama Assembly of God SS | 1.00 | Edinburg Assembly of God | 5.00 | | | | |
| Porum Assembly of God | 3.20 | Edna Assembly of God | 1.50 | | | | |
| Sapulpa A of God SS | 6.00 | Fairfield Assembly of God SS | 22.48 | | | | |
| Sayre Assembly of God SS | 2.79 | Flynn Assembly of God SS | 2.00 | | | | |
| Shawnee Assembly of God | 5.52 | Frankston Assembly of God & SS | 4.00 | | | | |
| Stillwater A of God SS | 10.00 | Galeana Park Assembly of God | 3.00 | | | | |
| (Near) Stonewall Owl Creek A of G | 6.50 | Gladewater Assembly of God SS | 10.00 | | | | |
| Terral Assembly of God | 3.00 | Haskell Assembly of God SS | 1.75 | | | | |
| Tulsa Gospel Center | 13.46 | Henderson Assembly of God | 3.00 | | | | |
| Tulsa Home Garden A of G SS & CA | 15.50 | Hereford Womens Mis Council | 2.00 | | | | |
| Tulsa Springdale Assembly of God | 5.00 | Highlands A of God SS | 6.23 | | | | |
| Velma Assembly of God SS | 1.00 | Houston (East) Community Church | 5.00 | | | | |
| Waynoka Assembly of God | 18.48 | Houston Heights A of God | 14.00 | | | | |
| West Tulsa Assembly of God SS | 5.31 | Houston Northside Tab SS | 3.81 | | | | |
| Wilson Assembly of God SS | 5.00 | Jacksboro Assembly of God SS | 2.00 | | | | |
| Wirt Assembly of God | 6.00 | Latin American District Council | 5.96 | | | | |
| OREGON Personal Offerings | 190.90 | Longview Assembly of God | 4.20 | | | | |
| Astoria Full Gospel Assembly | 12.00 | Marlin Full Gospel A of G | 4.00 | | | | |
| Baker Assembly of God | 6.00 | Memphis Assembly of God SS | 5.00 | | | | |
| Bandon Assembly of God | 3.00 | New Castle Assembly of God | 5.89 | | | | |
| Bay City Assembly of God | 3.00 | Nocona Assembly of God | 2.00 | | | | |
| (Near) Beaver C U H F G Ch | 3.00 | Odessa Assembly of God | 25.00 | | | | |
| Bonanza Lorella Full Gospel Church | 10.75 | Olney Assembly of God | 20.21 | | | | |
| Cedar Mills Church & SS | 10.20 | Plainview Assembly of God | 16.00 | | | | |
| Condon Full Gospel SS | .51 | Port Lavaca Assembly of God SS | 4.15 | | | | |
| Coquille Womens Missionary Council | 7.50 | Quinlan Assembly of God Church | 10.00 | | | | |
| Corvallis Assembly of God | 3.60 | Rio Hondo A of God & SS | 4.50 | | | | |
| Cottage Grove A of God & SS | 14.00 | Sachse Assembly of God | 10.25 | | | | |
| Garibaldi A of God & SS | 11.09 | Saint Jo Assembly of God SS | 1.00 | | | | |
| Grants Pass Full Gospel Temple | 25.00 | San Angelo Assembly of God | 3.00 | | | | |
| Grants Pass Full Gospel M C | 5.00 | Sulphur Bluff Assembly of God | 1.00 | | | | |
| Grants Pass Oak Grove SS | 1.00 | Teague Assembly of God SS | 2.00 | | | | |
| Hepner Pent Tabernacle | 10.09 | Troup Red Oak Flat Assembly | 6.89 | | | | |
| Irrigon Full Gospel Ch & SS | 27.12 | Troup Red Oak Flat A WMC | 1.00 | | | | |
| Irrigon Fellowship Meeting | 7.23 | Wichita Falls Fairview A of G | 6.00 | | | | |
| Medford Full Gospel Church | 43.71 | Wink Assembly of God | 5.00 | | | | |
| Nyssa Assembly of God Tab | 4.71 | VIRGINIA Personal Offerings | 12.00 | | | | |
| Pendleton Assembly of God | 5.00 | Newport News Gospel Tab | 12.00 | | | | |
| Portland Gospel Tab | 47.36 | North Tazewell A of God | 5.00 | | | | |
| St Helena Assembly of God | 2.00 | Petersburg First Pent Tab | 16.30 | | | | |
| Sheridan Full Gospel CA | 2.00 | Purcellville Silcot Springs P Ch & SS | 6.50 | | | | |
| Silverton Calvary Pent Assembly | 6.64 | Selma Full Gospel Tab SS | 1.50 | | | | |
| Spray Full Gospel Assembly | 3.89 | Winchester Hayfield Assembly | 16.29 | | | | |
| Sweet Home A of God & SS | 16.21 | Windsor Pine Grove Assembly | 6.91 | | | | |
| Toledo Assembly of God | 12.35 | WASHINGTON Personal Offerings | 149.60 | | | | |
| Turner Assembly of God | 5.42 | Anacortes Pent A of God | 29.30 | | | | |
| Vernonia Assembly of God & SS | 5.42 | Arlington Full Gospel Tab SS | 7.37 | | | | |
| Waldport Young People | 1.25 | Bellevue Christ Ambassadors | 8.85 | | | | |
| PENNSYLVANIA Personal Offerings | 115.40 | Bellevue Pent A of God | 21.94 | | | | |
| Allentown Glad T Tab SS & CA | 16.00 | Bellingham Fairhaven Gospel Mission | 16.35 | | | | |
| Barnesboro North End Tab SS | 8.80 | Bridgeport Bethel Pent Tab | 3.30 | | | | |
| Beaver Falls Assembly of God | 5.00 | Buckley Glad Tid A of God | 11.18 | | | | |
| Boylston Pent Sunday School | 3.27 | Cashmere Full Gospel A SS | 3.00 | | | | |
| Chambersburg Bethel Pent Ch & CA | 8.00 | Centralia Assembly of God | 35.00 | | | | |
| Chaneyville El Bethel Pent A | 1.63 | Chelan Assembly of God | 5.96 | | | | |
| Coatesville Pent Tab Church & SS | 10.00 | Colfax Full Gospel SS | 5.00 | | | | |
| Columbia First Pent Sunday School | 37.01 | Colville Pent SS | 5.00 | | | | |
| Dickson City Pent SS | 15.85 | Deer Park Pent A of G | 7.00 | | | | |
| Greensburg Pent Assembly | 38.85 | Ellensburg Bethany Pent Ch & SS | 37.00 | | | | |
| Harrisburg Assembly of God | 18.97 | Granite Falls Bethel Tab & SS | 15.00 | | | | |
| Irwin Pent Church | 12.00 | Hoquiam Bethel Temple Ch & SS | 13.50 | | | | |
| Kinzlers Calvary Monument SS | 4.06 | Ione Assembly of God SS | 8.00 | | | | |
| Lebanon Pent A of God SS | 7.00 | Latah Pent Church | 14.60 | | | | |
| Melcroft Full Gospel Tab | 5.00 | Layden Pent Church CA | 4.00 | | | | |
| Monessen Pent Mission | 5.00 | Monroe Evangel Tabernacle | 2.50 | | | | |
| Mt Morris A of God & SS | 55.11 | Mt Vernon Evangel Tab SS | 4.00 | | | | |
| Mt Union First Pent SS | 5.00 | Neppel Assembly of God | 5.00 | | | | |
| Nanticoke Glad Tidings Assembly | 12.42 | Onalaska Assembly of God | 2.00 | | | | |
| Norristown Calvary G Tab CA | 3.00 | Pasco Full Gospel Church | 19.16 | | | | |
| Philadelphia Highway M Tab | 1,399.46 | Poulsbo Full Gospel Tab & SS | 9.39 | | | | |
| Philadelphia Highway M Tab SS | 30.72 | Puyallup Woodland SS | 15.00 | | | | |
| Poland Assembly of God & SS | 13.25 | Raymond Full Gospel Tab | 40.00 | | | | |
| Roaring Spring Peoples Tabernacle | 3.00 | Raymond Full Gospel Tab SS | 5.00 | | | | |
| Shamokin Gospel Tabernacle SS | 11.30 | Ritzville Assembly of God | 6.50 | | | | |
| Smiths Ferry Church of Faith | 5.00 | Seattle Fremont Pent Tab SS | 11.50 | | | | |
| Sunshine Assembly of God | 6.22 | Shelton Assembly of God Mission | 7.58 | | | | |
| Tower City A of God SS | 5.00 | Shelton Calvary Pent Church | 5.00 | | | | |
| Windber Full Gospel SS | 5.50 | South Prairie SS | 5.00 | | | | |
| S CAROLINA Columbia A of G Tab | 5.00 | Spokane Glad Tidings Temple | 46.13 | | | | |
| Greenville First A of God | 14.00 | Sumas Pent SS | 14.25 | | | | |
| S DAKOTA Bonesteel G Tab | 20.50 | Sunnyside Full Gospel Tab SS | 13.18 | | | | |
| Buffalo Gospel Tabernacle | 4.00 | Tekoa Full Gospel Tabernacle | 8.50 | | | | |
| Burbank Gospel Tabernacle | 13.15 | Toppenish Pent Assembly of God | 4.23 | | | | |
| Canova Fellowship Meeting | 5.00 | Wenatchee Full Gospel A of G SS | 34.89 | | | | |
| Canova Gospel Tabernacle | 1.00 | W VIRGINIA Personal Offerings | 6.15 | | | | |
| Dewey A of God Tab | 7.32 | Arnettsville Assembly of God | 4.47 | | | | |
| Herrick Assembly of God | 2.80 | Carolina Assembly of God | 3.25 | | | | |
| Hill City Gospel Tabernacle | 4.25 | Dorothy Assembly of God SS | 2.23 | | | | |
| Huron Gospel Tabernacle | 11.00 | Dry Fork Zion Christian A | 2.50 | | | | |
| Madison Assembly of God | 12.00 | Grafton Assembly of God | 4.34 | | | | |
| Menno Full Gospel Group | 1.00 | (Near) Harmon Rich Mt Church | 3.50 | | | | |
| Menno Mennonite Mission Group | 5.25 | Horse Shoe Run Breedlove A | 4.18 | | | | |
| Mission Gospel Tabernacle | 2.72 | Miami Assembly of God & SS | 5.00 | | | | |
| Rosholt Gospel Tabernacle | 10.15 | Parkersburg Pent Church | 1.00 | | | | |
| Toronto Gospel Tabernacle | 2.00 | Sai t Albans Assembly of God Miss | 4.18 | | | | |
| Vermillion Gospel Tabernacle | 14.00 | Triadelphia Assembly of God Mission | 1.50 | | | | |
| TENNESSEE Personal Offerings | 3.00 | Weston Shadybrook Gospel Mission | 2.00 | | | | |
| Dyersburg Highway Tabernacle | 17.50 | WISCONSIN Personal Offerings | 10.00 | | | | |
| Knoxville Assembly of God | 3.00 | Adams Gospel Tabernacle | 20.00 | | | | |
| Knoxville First Pent A of G | 1.84 | Babcock Assembly of God | 3.05 | | | | |
| Knoxville Island Home Gospel Tab | 1.67 | Baileys Harbor Assembly of God | 8.00 | | | | |
| Memphis First A of God | 51.65 | Baraboo Tabernacle | 39.42 | | | | |
| Memphis First A of God SS | 50.00 | Black River Falls Full Gospel Tab | 4.50 | | | | |
| Memphis First A of God CA | 5.00 | Blanchardville Assembly & CA | 1.00 | | | | |
| Milan Bluff Springs Assembly | 2.25 | Fond du Lac Gospel Tabernacle | 57.72 | | | | |
| Munford Assembly of God | 5.50 | Gillet Maple Valley Church | 2.00 | | | | |
| Munford Assembly of God WMC | 2.00 | Kenosha Peniel Tabernacle | 33.00 | | | | |
| Sido-ia Assembly & SS | 1.50 | LaCrosse Gospel Tab & SS | 9.15 | | | | |
| Trenton Assembly of God | 1.06 | Lake Nabagamon Hawthorne G T | 2.00 | | | | |
| Union City A of God SS | 4.50 | Lodi Full Gospel Assembly | 3.00 | | | | |
| TEXAS Personal Offerings | 106.32 | Madison Gospel Tabernacle | 10.00 | | | | |
| Amarillo Assembly of God & CA | 33.00 | Maunston Gospel Tabernacle | 5.50 | | | | |
| Angleton Assembly of God | 7.10 | Mila Gospel Tabernacle | 5.20 | | | | |
| Aransas Pass A of God SS & WMC | 10.00 | Pound Full Gospel Tab | 15.40 | | | | |
| B-n Wheeler Flat Woods SS | 1.36 | Racine Full Gospel Tab & SS | 7.06 | | | | |
| Breckenridge Assembly of God | 25.00 | Rice Lake Gospel Tab | 20.00 | | | | |

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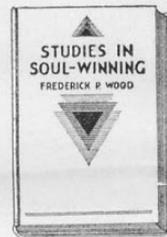


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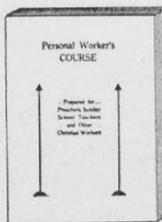
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