



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

# PENTECOSTAL Evangel



THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## The NEED of FAITHFUL MINISTERS in the PRESENT CRISIS

Ralph M. Riggs, Superintendent  
Southern Missouri District



Photographed on Agfa Film

HERE comes to my mind the picture of a man trudging home with a burden in a storm at night. His arms are filled with bundles; he is struggling to hold an umbrella over his head, the rain is beating down upon him and it is very dark. He does not know how far it is home, but he is quite sure he is on his way home, and he trudges and plods faithfully on. He slips at times, nevertheless he presses forward and hopes at last to be at home with his loved ones. In the darkness there comes a flash of light, and anyone looking out of the window upon this passerby would see him, plodding homeward with his arms full of bundles.

That is a picture of the subject we have before us—a faithful minister in the time of crisis—a burden to carry, an instinct as to the way home, but it is dark and the storm is upon us. The pavement is slippery, but we must get home—our loved ones are there. We must deliver this burden. That is our situation as ministers in this time of crisis. We are speaking especially about the faithful ministers.

Another picture comes to mind, of this man himself, in reality, not in a figure of speech. He gathers his family around him for prayer every morning, setting a godly example in the home. Behind the pulpit standing before God and men in the fear of God, but not in the fear of man, he speaks as a messenger from God. In the sick room he kneels and prays earnestly on behalf of the sick one. In his car he goes on errands of mercy or visitation work from day to day; or sits with his board, counseling in all kindness and seriousness and wisdom about matters that concern them all. In his private study, he pores over his books, or on his knees prays God to bless. Do you see this faithful minister?

Here are four things: (1) God has instructed that man and given him his task

to perform, laid His hand upon him and said, "Go and preach the Word; take heed to yourself and to the doctrine; take heed to yourself and to the flock over which I have made you overseer." It was God who laid His hand on that man, and gave him a divine commission. He put also the souls of those people in this man's hands and said, "Take care of those souls." He set him also as a watchman before the people of the city, as far as his voice might go over the radio or through the printed page, and said, "I am going to hold you responsible for the souls of those to whom you minister." God is not to be forgotten.

God said, "I will be with you, supply all the grace you need, answer your prayers, encourage your heart, give you wisdom and supply every need in every hour. But I am watching you, I am expecting certain things of you and at last I will be there when you get home and we will go into conference and reckon together as to how well done that task is that I gave you to do." God is the invisible but chief element of this picture.

Then we have (2) the man himself, reverently receiving his instructions from God. He says, "I will do my best, Father, to be what you want me to be in this needy and dying world." There the man gets his commission, as the graduate from high school receives his diploma. Those are the two personalities in this picture, but there are two other elements to notice: the task (3) that has been assigned by God to

this minister, and (4) the performance of that task.

Now for our consideration this morning we are going to take the last two features and perhaps include also the need of performing our task of the ministry well. What is the task which God has given us as ministers of the gospel?

In 1 Tim. 4:12, we have the instructions given to Timothy, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Examples to the flock." 1 Pet. 5:3. It is my sincere conviction that this should have first consideration. God Himself has commanded us to be sure we are an example to the flock.

Frankly, I believe that all the brilliance, all the education, all the eloquence and oratory, all the administrative ability and all of everything that we may bring into play in our ministry as servants of God is of little value and to a large extent nullified and contradicted unless you and I take diligent care to obey this command of our Lord and make sure first of all that we are "examples to our people."

We stand not only as ministers but as Pentecostal ministers. God has called us to this glorious Pentecostal movement and there is not one of us but is delighted to the very depths of our beings that we are in the center of this glorious Holy Ghost movement.

(Continued on Page Ten)

# Members of His Body

Flem Van Meter

Sunday Morning Message at General Council

I read 1st Corinthians 11, beginning with the 23rd verse. I call your attention also to 1 Cor. 12:27—"Now ye are the body of Christ, and members in particular."

We have before us on the table the elements which represent the broken body and shed blood of our Lord Jesus Christ. The body that was broken for us. It was designed by Almighty God, formed in the womb of Mary by the power of the Holy Ghost, for a specific purpose, to be the temple or tabernacle of our Lord Jesus Christ during His redemptive work. Redemption was no afterthought with God—in the counsels of eternity God made this great plan of redemption, chose to manifest Himself in flesh, and finally ordained that that body was to be broken and crushed and offered, suffering the penalty of sin that the love of God might be revealed and divine justice executed, that God's righteousness and holiness might be vindicated and atonement made, reconciling the heart of God toward the children of men.

In the 22nd Psalm we have a detailed description of that breaking. Yesterday while a brother was speaking of millstones, it reminded me of the days of my youth when we used to throw the sack of grain over the horse's back and then on the sack astride of the horse ride to the gristmill where the grain was placed between the millstones and made into cornmeal or fine flour. The process was one of crushing. It was very slow and could not be compared with the milling of these days, but the sweetness and flavor of the grain was preserved. In the crushing of our Lord Jesus Christ the sweetness and the flavor of His nature and character were fully revealed. It was in that crushing that He willingly became sin for us—for you and for me. It was in that crushing that He could look upon the thief and display His sovereign grace, saying to him, "This day shalt thou be with me in paradise." It was in that crushing He could look out upon His enemies, the mockers and the scoffers, and say, "Father, forgive them, for they know not what they do." It was in that crushing He could bow His head and yield His spirit to the Father and go down into Hades while his body lay in Joseph's tomb, and there confirm the preaching of Noah in the days of long ago, and lead out of that place a multitude of captives by His sovereign grace. "Up from the grave He arose, with a mighty triumph o'er His foes. He arose, a victor, from the dark domain, and He lives forever with His saints to reign." And we are here to show forth His death till He comes, because He lives. God planned that this body should manifest itself in His resurrection ministry and finally be caught up to take up the priestly ministry where He now is.

I believe there was another purpose for founding another body for our Lord Jesus Christ, and I believe I am speaking to a representative group who form a part of that great mystical spiritual body of Christ

that is being built up in the earth today. I believe this body was designed by the Mighty God for a specific purpose, and I believe this great Assembly of God organization, this group of Pentecostal saints was designed and formed by the Living God for a specific purpose in these last days. Praise God!

I believe God designed this body that through this body He might display His sovereign grace, and that the nature of Jesus Christ should be manifest in this body. This body is formed of a group of sinners, saved by grace, redeemed by the blood of the Lamb, quickened by the Holy Ghost, partakers of His divine nature, and is designed to display the nature of Jesus Christ in these last days. Surely, then, in this body there is to be manifest that crushing too that reveals the sweetness and the flavor of the nature of our Lord Jesus Christ.

May I illustrate my point by a crude illustration? I believe Stephen, the first martyr of the Christian Church, displayed what I have in my heart this morning, the power of the Mighty Spirit, and gave witness and testimony in the midst of suffering, as our Lord did upon the cross of Calvary, amidst persecutors stoning him to death. By the power of the love and grace of the Lord Jesus Christ his face was transformed into the face of an angel and he looked out upon the foes, persecuting him, and said, "Father, do not lay this sin to their charge." The curtains of heaven swung aside and the heavenly Priest arose from His seat and looked down upon the first martyr of the church. Stephen looked up and said, "I see Jesus..." Glory to God for Jesus, this morning, who is working to build up the body who will reveal His very nature to the children of men in the midst of the great last-hour conflict of this world.

We love to think of Calvary and all it means to us, but methinks the Lord would lead us to Calvary and that He would have us draw near the cross. We sing it sometimes, "Draw me nearer, nearer, nearer, Blessed Lord, to the cross where Thou hast died." We were in a prayer conference in Philadelphia a few years ago and sang that hymn. While we were singing the Lord spoke to my heart, "If you would draw near the cross you must put on the scarlet robe, and have the crown of thorns placed upon your brow. If you would draw near the cross you have to be despised and rejected of men, have the spikes driven into your hands and feet, and the spear thrust into your side. You must know the fellowship of the sufferings of your Lord." I said, "O Jesus, how can we draw near that cross?"

I believe the mighty power of the Holy Ghost given to us in the mighty Baptism in the Holy Ghost, is given us to develop a nature and a power to help us manifest the martyr spirit in these last days, and give the last-hour testimony for our Lord Jesus Christ.

When I was about 10 years of age, my mother gave her heart to the Lord. My father was in the whiskey business. I am ashamed to tell you that I sold whiskey when I was 10 years of age. My mother had a marvelous experience but was very reserved and unassuming. My father abused her terribly when she was saved and baptized in water. We finally became poverty stricken and moved out into the country into a box house. We had no furniture but my father made some bunks in the corner of the room and put straw in the bunks to sleep on. Finally we were without food and as a last resort, my father got field corn which my mother parched in a skillet, and ground in an old-fashioned coffee mill. We ate ground corn and water. In the midst of all that abuse and poverty, my mother never murmured.

I used to take her by the hand and marvel at her patience. What she displayed in those days was what I believe was the nature of our Lord Jesus Christ. I never heard her murmur or utter an unkind word. I never heard her rise up against my father, but in all of his abuse she manifested the sweetness of the nature of our Jesus until it broke all of our hearts.

About three years later it broke my father's heart and today they are both in heaven because of the mighty, sovereign grace of the Lord Jesus Christ wrought in the heart of my mother who determined to take the way of the cross and go through the crushing, that the sweetness of Jesus might be revealed in her life.

Just before she left this world she became an invalid. A friend of mine who was the cashier of a bank stopped to see her one day. She took his hand and began to sing an old hymn. He said, "It broke my heart." When my mother became worse I went over and found her with her head drawn upon her shoulder with paralysis. We passed on into the dining room where my sister had prepared lunch for us. As we were there weeping, heart-broken because of her condition, we heard her singing that old hymn. "It Is Better on Before." The last word she uttered was a blessing upon me; and when God saved my soul and filled me with the Holy Ghost and I began to look into this Book, and saw the nature and likeness of Jesus Christ, I said, "That is real because I saw it manifested in my mother's heart."

Now I believe God purposed in the body of Christ that through this body might flow His love and the manifestation of the gifts and graces of the Holy Ghost. I believe, my friends, that has much to do with our willingness to so go that this power might be manifested in this day of world conflict. While we are in this great world of conflict I thank God we are not of it this morning. We are designed by Almighty God that we might display His sovereign grace. It is through this body that He purposed to move because we have subscribed to all that He set in the New Testament standard for the church of Jesus Christ. So these days He is calling us to the place of oneness in His body.

As I view the elements representing His broken body, I think of *this* body as an entity. It is composed of many members but He has purposed by the power of His love and grace to create a oneness such as was manifest in Jesus Christ. God has purposed there should be a unity in this body.

a manifestation of oneness because of the gift of the Holy Ghost. Aside from the glorious experience of the Baptism in the Holy Ghost, I think God will restore in fullness the gifts of the Spirit for last-hour testimony to this world. I believe that in these days of crisis He is willing to restore the gift of healing to the church of Jesus Christ. He can see that oneness that I believe is so necessary for God to display His sovereign grace.

We read here that there is in this ordinance, in this communion service, a possibility to discern or observe the body of Christ. We realize that we are not a part of the body that was broken. It served its purpose, but we are a part of this body that is formed by the Holy Ghost, and God has purposed that we should be able to discern this body, and because many have failed to discern this body, many are sickly, and suffering and many sleep. As we discern this body we see the grace of God in every member. It is quite natural that we look at each other's weaknesses. You would not have to look very long to find weaknesses in me, and perhaps I should not have to look very long to find weakness in you, but as I visualize your weakness I fail to visualize you as a member of the body. We must look beyond appearances and see the grace of God.

In a certain city I heard a minister say he had not been able to discern the body of Christ in that city, still he told me he had felt God leading him to open this work. Later on he heard that a pastor a few blocks away was poverty stricken. This man was a former pastor of this church and had led out a few disgruntled people claiming that the Lord had called him to open a new work. The pastor lifted an offering and sent it down to this poverty stricken man and when he received the offering from his former pastor, it broke his heart. He confessed that he hadn't been led of the Lord to open this work but that he had done it with bitterness in his heart. "After this confession," he said "I moved about that city in the different assemblies and was able to recognize the body of Christ—fellowship was restored, communion was restored, the blessing of God rested upon the people because of this blessed fellowship."

And so we come to discern the body of Christ and examine our own hearts to see if there is anything in our hearts that would mar the fellowship and the communion with any brother or sister in the Lord. Not that we are going to look out upon the other fellow's heart this morning, but as I come to this table I want to look into my own heart and see if in my heart there is one thing that would interfere with communion with my brother and my sister in the Lord. We are brothers and sisters in Christ Jesus. We come to this great gathering from the north and south and east and west. We are not "northerners" and "southerners" and "easterners" and "westerners," as to our relationship—we are one body in the Lord Jesus Christ. We have been merged in this body by the mighty power of the Holy Ghost and have become members one of another. Bless God forever!

How many are sick these days and many are afflicted! I am thinking of the healing services. No telling what could be accomplished if we had the oneness that brings down the mighty power of God. Signs and

wonders would be wrought in the name of Jesus Christ. No telling what may be accomplished through the prayers of intercession of God's saints here in this great Council session. As we think of the great needs throughout the earth in that one accordness which I believe is purely Pentecostal and enjoyed by no other group of people in the whole wide world, who can comprehend the power of that oneness?

So as we come, let us discern the Lord's body this morning. I believe I see the body of Christ. I see the members of that body before me. He has designed this body that

it might give testimony until Jesus comes, and as He was caught up to the throne, this body is going to be caught up to the throne. How soon we shall be raptured, I do not know. My wife was speaking of the possibilities of the next Council gathering. I thought, we might have the next one in glory. We do not know, but I am quite sure that God has manifested Himself in a precious way here. I believe He yearns over us this morning, to woo each one of us into that place where we shall be yielded vessels, filled with the Holy Ghost, and ready for the meeting in the skies.

## The Power of God

The Almighty God is limited by unbelief, by His people's not accepting and not taking what He offers. But there was a people who did not limit Him. Peter and John and that company in the upper room lifted up their voices together and prayed. "Lord, behold their threatenings; and grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thy hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus."

God was willing to work, but was waiting for the invitation. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost. That place was permeated with floods of glory through their prayers. God's Spirit came upon those disciples afresh, and unlimited power went out to the people. Wonderful healings were wrought and the hands of God were stretched forth to heal. With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.

God was able to work because the people asked Him to do so. Are there threatenings today? Are all on the Lord's side? Far from it. There were never more threatenings. People were never more bitter. It is time for God to work. Cry out to Him afresh to stretch forth His hands to heal, and that signs and wonders may be wrought in the name of His holy child Jesus. Let your prayers touch heaven.

Entreat the God of heaven and He will provide the power. He has not changed. The same Spirit that He gave to the hun-

dred and twenty on the Day of Pentecost He gives to you. You know it is the same. You have the same external evidence, the speaking in tongues; and if you have the same external evidence you have also the same internal power. Let them balance an even balance. God wants channels through which He can convey His power. He has declared, "It shall come to pass in the last days, I will pour out of my Spirit upon all flesh." Joel 2:28 and Acts 2:17.

Jesus Christ is the same yesterday, today and forever. In the days of His flesh He went about doing good and healing all that were oppressed of the devil, and He is doing the same thing today when believed in, and where He is trusted to do His marvelous work. He is looking for people and places where He can put His power, His hand, His grace, His glory.

When Jesus was born there was no place for Him in the inn, but a place was found in the manger of a stable. They found a place, a humble place for the Son of God. He is looking for a humble place today. Invite Him into your midst. He is no longer the weak babe but is a glorious King operating by His power. Get acquainted with Him and with His Spirit, and His power will be manifested. Amen.

### Agonize

"Strive"—the Greek gives us our word "agonize", strain every nerve—"to enter in by the narrow door." Luke 13:24. Here is a rushing river, and a man stands on the bank. The little islet he stands on is crumbling and will soon be submerged, and the bridge is already trembling and cracking under the swelling rush of the torrent. But lo, he stands there, measuring the stream with his eye, sounding the fordings, estimating the force of the current, examining the banks; but he never crosses the bridge. That man is doomed. "Except ye repent, ye shall all likewise perish."

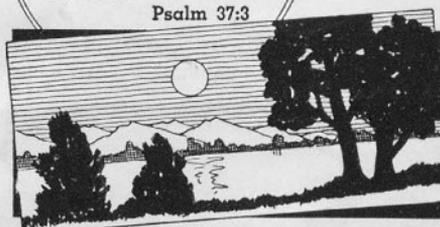
### The Sacrament of Love

Love tints the grayest life with rose;  
Love kindles fires 'mid winter's snows.  
Love draws the fallen from his sin:  
Love helps the sinner grace to win.  
Love is the mightiest power on earth:  
Love to eternal hope gives birth.  
Love lived in death upon the tree:  
Love lives again for you and me.

—John Oxenham.

**Trust in the Lord,  
and do good; so  
shalt thou dwell  
in the land, and  
verily thou shalt  
be fed.**

Psalms 37:3



# Sunday School a Foundation for World Evangelism

Paul D. Pittman, Lawrence, Kansas

And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the age. Matt. 28:18-20.

There are three major thoughts in the theme chosen for us found in our text: First World Evangelism—"Go ye therefore and teach all nations," and (2) the means to that end—"Teach"—Sunday School work, and (3) the hour of our activity—this present crisis, i. e. "the end of the age."

Jesus in speaking to His disciples told them again and again that His mission to the world was not confined to the Jewish people, or the vicinity around Jerusalem. He told them that the field is the world, and that when God gave His Son, He did so not merely for a certain few, but for the whole world. He said, "Go ye into all the world and preach the gospel to every creature."

I am glad we are in a movement that is moving along with the Spirit of God, one that has caught and is catching a world vision. For a time we talked of Home Missions and Foreign Missions, but now we are talking World Missions. That is the thing we need. Some years ago my heart was thrilled when I read that we were leading all other denominations in growth of membership. Then recently our headquarters told us that we were leading all other Pentecostal bodies three to one. In our twenty-seven years of organized existence, we have opened 6,250 Sunday Schools, slightly less than 250 per year. During the last two or three years the average has been stepped up to 1,000 new schools per year. We thank God for that, but now I want to put these accomplishments in the background and show you our responsibility.

We have on this map some graphs showing the different States and our Sunday School accomplishment. West of the Mississippi River one town out of every five has received the full gospel message. East of the Mississippi one town out of every fifteen has received the full gospel message. Our 6,250 schools must be placed alongside 56,075 post offices in our nation. That means there are almost 50,000 towns or cities or villages without a Full-Gospel church or Sunday School. Our 500,000 membership is represented by this small graph, compared to 138,000,000 people in the nation. That means if the population of the United States were to file past a given point, we should find only one out of every 277 people who goes to an Assembly of God Sunday School. It seems to me that we must not consider what we have done as compared to what other people are doing, but we must measure what we are doing with what there is to be done. There should be a stir in our hearts when we realize that only one soul is being saved, in

the time that 276 others are going out into eternity. There are whole cities that need our Sunday School activities.

I met a Miss Runyon, who is president of a Home Missions Council on the West Coast, on our last Sunday School trip. She showed me an atlas of the United States with cities of 1,000 or more population listed. In the good State of Pennsylvania alone, there were 300 towns of over a thousand population that have no Assembly of God Sunday School or work. I believe there are Samaritans waiting for their Phillips; there are Corneliuses waiting in their Caesareas and praying, "O God, send somebody to my town so my family may be saved." I believe there are Lystras—perhaps with stones in their hands—waiting for us. Perhaps there is young Timothy who needs his Paul. Yonder is a man from Macedonia praying, "Come over and help us." It may be that through prison doors we may enter with the gospel, but whether bonds or stones await us, there is a world before us that needs Christ and the gospel that you and I today enjoy.

There are the Corinthians with their waiting people; there is Ephesus that has a handful of disciples and Apollos who needs to know the way of God more perfectly; there are wildernesses that need a John the Baptist. I want to lay stress on the fact that today we need a pioneer effort in the Sunday School field.

It seems appalling to me on one hand, and yet it is blessed on the other, to know that we have more ministers than we have churches. We have approximately one fourth (I am quoting our district now) more ministers than we have churches. That is encouraging in that we have the workmen to go out into the field to pioneer, but on the other hand it is appalling to know that when a church is vacated there is a rush for that vacancy. It seems to me there is a need for a pioneer vision and I come to you this afternoon in the name of the Lord. Let us go out into the field and take it

for God. Let us see that every city, town, hamlet, and community has a Full Gospel Assembly of God Sunday School.

I believe the Sunday School is the key to world evangelism. The Sunday School to me has a three-fold action or agency. First of all it is a pioneer agency. Personally I believe the Pauline pattern was to go out and establish a new church and Sunday School at the same time. If your idea is different, it can also be worked. Go out in the outlying vicinity or adjacent towns, begin in a home or in an empty building. Start if necessary with a handful as Paul did at Philippi. Start a Sunday School; get the children in the community interested in the things of God. Stir some of your latent talent in your Sunday School into activity. Go out on Sunday afternoon and teach the children and adults who will come the gospel of our Lord Jesus Christ.

Then there is the pioneer meeting carried out in our branch Sunday Schools. I doubt today that there is a Sunday School in our entire constituency but would find it a delightful business for God to go out and have branch schools. I believe every city of 4,000 should have two Assembly of God Sunday Schools. I know there is a danger connected with this because of the possibility that folks will be running from one church to another.

I call attention to the Sunday Schools in Springfield, Missouri. Brother Riggs got the vision and they have eight Assembly of God Sunday Schools in that city. The whole city is, you might say, under the influence of Assembly of God Sunday School activities. But let us not think that our city is just for us. Maybe there are 50,000 or 60,000 people and we say, "God has sent us here to have the church." One church or one school will never accommodate 60,000 people if Jesus should tarry. Never! Let us have an Assembly of God Sunday School for every 2,000 people. Let us see that those schools are arranged for in regard to location under the direction of our district officary and let there be a mutual understanding and fellowship between the pastors in every town. Let there be a fellowship existing between the superintendent and teachers characterized by mutual love flowing from the hearts of one school's teachers to the hearts of the other school's teachers. In this way we can reach out and win people for God.

Then someone may say, "Brother Pittman, suppose you lived in a city that didn't have more than 20,000. How can we carry out the pioneer thought there?" If you will get out you will find the privileges of missionary work awaiting you at your very doors. You don't have to cross the ocean to be a missionary—you can cross your own street. You can cross your own yard boundary line and tell your neighbors of the Lord Jesus Christ and what He has done for you. If you should meet a rank stranger, and begin to talk to him about the Lord and finally point him to God, you would be doing in your own homeland the very ministry that our mission-

**THE PENTECOSTAL EVANGEL**

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aries are doing in foreign fields. They are not waiting for congregations to come to them. They are going out in the market places, to the ones and the twos, because they have a burden for souls on their hearts. They are winning them personally and leading them to Christ individually. That is missionary work. That is just the same as the Sunday School is, not only a pioneer agency but a missionary agency.

I might give you ideas that you could put into practice in your school. You might have results from them for a while, but we are trying to give to you something that will make a permanent building of the Sunday School.

We believe that the first Scriptural way is the individual testimony and witnessing method. There was a man with the palsy brought to Jesus—he didn't come of his own accord but four men brought him. There was a Nathanael who found the Lord precious to his soul, but he was brought to Jesus by someone else. A little lad with a basket of bread and fishes, brought his all to Jesus, but he himself was first found and brought to the Lord by Andrew. There was a woman of Samaria. There wasn't a great audience of people before Jesus when He talked to her but He talked with her individually about the Living Water. She in turn went back to her city and testified of the saving grace of God and the whole city came to seek the Lord. We believe that here is the key illustration showing how to build our Sunday Schools for Christ. What does that mean? It means that it distributes the work upon the shoulders of every Sunday School pupil and scholar. Our teachers, if they can all be gotten to work, will mean that the pastor's hands will be multiplied by the tens and the twelves. But if we can get our entire school, every member, to become an active member, that multiplies our superintendent's and pastor's hands by the hundreds and two hundreds and three hundreds. That is the way to get things done for God.

Someone said, "Do you believe in Sunday School drives?" I do. They should be carried on permanently. What is a Sunday school drive? It is a thing that makes us see what we could do if we keep at the thing all the time. For instance you have a school running about 200 or 250. An evangelist comes for a revival and he is a Sunday School man. God bless him! He says, "Now we are going to set our goal for 400." All begin to work and pull together. The teachers and pupils become enthusiastic and go out and get John and Mary, and Mr. and Mrs., and the next Sunday the attendance goes up to 300. The following Sunday we work harder still and the attendance goes to 350, and the closing day of the campaign we reach our goal. We have 400.

You say, "What about the next Sunday?" It all depends upon how our enthusiasm holds out. If our enthusiasm dies at the close of the revival we will have a terrible relapse. It will be discouraging to the very limit, but if we will keep the same enthusiasm in our bosom, if we will keep the same spiritual vision Sunday after Sunday throughout the remaining weeks of the year, the Sunday School we had in our revival campaign may not hold up to the very height, but we shall hold the majority of

those people who were brought in by that drive.

We have an example in our own district. A young lady, our Brother Garlock's daughter, was the principal of a Daily Vacation Bible School. She said, "Daddy, I believe there is a great possibility in this little church for a Vacation Bible School. Said he, "Why do you think so?" "There is not a child between the ages of five and fifteen attending this school."

We should think on the one hand that that was an argument against a Daily Vacation Bible School. But this young girl had the vision. It is not what we have, but what we *can* have in the name of the Lord. She went out from door to door and began to invite the children, carrying out the work of personal visitation, and for the weeks of her school she had an average of 40 children between the ages of five and fifteen. It seems to me that young girl puts us to shame. She is of the early teen age.

Last year in Detroit, Michigan, there was a national meeting of a religious body and their attendance was not a mere 10,000 people, but 25,000. I am referring to Jehovah's Witnesses. They do not boast 4,000 ministers, they do not have men called of God and separated to the Gospel ministry. They have not perhaps the number of years as an organization that we have, but they had in their national meeting 25,000 people.

How did they accomplish this? You know how they accomplished it. It wasn't from the pulpit, but it was the individual members of that organization going from door to door, talking to the people and insisting—most of them with some diplomacy—that they get inside your home and testify and tell of their doctrine. I am saying, if we who have divine reality and know Jesus in the power of His cleansing blood, who have the Baptism in the Holy Ghost, will use that power for the purpose for which God gave it to us—to be witnesses in our Jerusalem, our Judea, our Samaria—me-thinks we would have 25,000 people in attendance in our next General Council meeting. It is a proven fact that the way to build Sunday Schools is through this personal visitation method, and the Sunday School opens wide the door to world evangelism.

Then let us say something to you along the line of Sunday School being an evangelistic agency. We retain in our schools only 10% of the people we get inside our buildings. In other words, 10% only of our Sunday School goes stay with us. We lose 90% of them. But don't become too discouraged because from that 10% we glean 80% of our conversions. Think of it! We lose 90% of those who come in our doors—we don't hold them. That might be solved by teachers that are trained.

There is a dire need for trained teachers. They are the anchors that hold what the superintendent and pastor and people gather, but from the 10% that we retain we realize 80% of our conversions. That shows us that the Sunday School is the open door for our evangelistic effort. Let us make our Sunday School thoroughly evangelistic.

There will be pupils who come to Sunday School and after Sunday School is over go out of the door and grow to manhood and womanhood never having heard a gospel message. That is not proper; that is not

normal. God help us to remedy it! Let us stress in our schools the need of evangelistic teaching. Let us see that our lesson is aimed for soul winning and let us be quick to notice the boy or girl with whose heart the Spirit of God is dealing, and have an altar service right there. Let us gather around that unsaved soul and pray him through to old-fashioned salvation.

Our Sunday School has two arms—the one is educational, the other evangelistic. Those two must go forward with the same urge—educational and evangelistic. Let us never lose the evangelistic phase of our Sunday School activity. It seems to me there is a real need of exhortation on this point. We are thinking in this Council of "Our Place in the Present World Crisis." What does that mean to us as Sunday School workers? It means that doors everywhere are closing. In other nations they are closing. We don't know how long these doors will be open to us. Ministers' voices are being silenced. We don't know how long we shall have the privilege of teaching our boys and girls the things dear to our hearts. Lives are being snuffed out all over the world. Souls are being plunged into eternity without God at a fearful rate, and the majority of men are without Christ. If war comes to our own nation, we shall look back and say, "Lord, why didn't we become active? Why weren't we stirred more for our Sunday School children than we were?" Brother, the night is coming, darkness is fast approaching, the day of salvation is about to expire, the Lord of harvest is coming back to give His reapers their reward. He is looking out upon fields white to harvest and wondering why there is not more done. May the Lord of harvest look upon us today and give us a renewed and extended vision so that we will go out in his vineyard and win men and women for God.

I heard one of our evangelists tell of a young man whom he had prayed through to Christ. There had been a fearful fire in a hotel. This young man with an axe had broken through doors and windows, battled through smoke and flame, and had rescued perhaps a score of men and women from the flames. Here he was, lying on a hospital bed, his lungs eaten up, his body badly burned. Brother Shields said, "I pointed him to the Lamb of God, and then went back to my room and got upon my knees and said, 'O God, give me the same vision and passion for men and women spiritually that this young man had for men and women physically.'" Brethren, the world will soon be wrapped in flames and it is our mission to pull people out of the way of the fire. Let us forget our own ease and our own ambitions and let us have a burning passion in our souls for the lost. Let us go out as Sunday School workers and Sunday School members and bring them into the fold of our Redeemer. Amen.

### *Life's Limitations*

You would weep if you knew that your life was limited to one month, and yet you laugh while you know not if it may be restricted to a day.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Prov. 27:1.

# THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

## Paul the Courageous

Lesson for October 19. Lesson Text: Acts 14.

Our lesson today gives us the account of the continuation and conclusion of the first missionary journey of Paul and Barnabas. The following points are outstanding:

1. *The apostles' faithfulness to the Jews.* Compare 13:50-53 with 14:1. Though the Jews of Antioch had bitterly opposed and persecuted the two missionaries, finally forcing them to leave their city, yet Paul and Barnabas did not fail to preach to the Jews of Iconium. On the contrary, they went at once to the synagogue "and so spake that a multitude both of the Jews and also of the Greeks believed." Here is a lesson for us. We ought not to judge any race according to the actions of a few members of that race. There are those who, because they have met a Jew who happened to be mean and grasping or dishonest, have declared that these traits were prevalent in all Jews. How foolish and unfair! We ought also to remember that it is wrong to condemn whole denominations because of the failure of some of its adherents. We often see the injustice of some who condemn our whole Assembly of God fellowship because of the inconsistencies and extravagances of some of its constituents. Let us, then never be guilty of the same mistake in regard to those of other religious bodies.

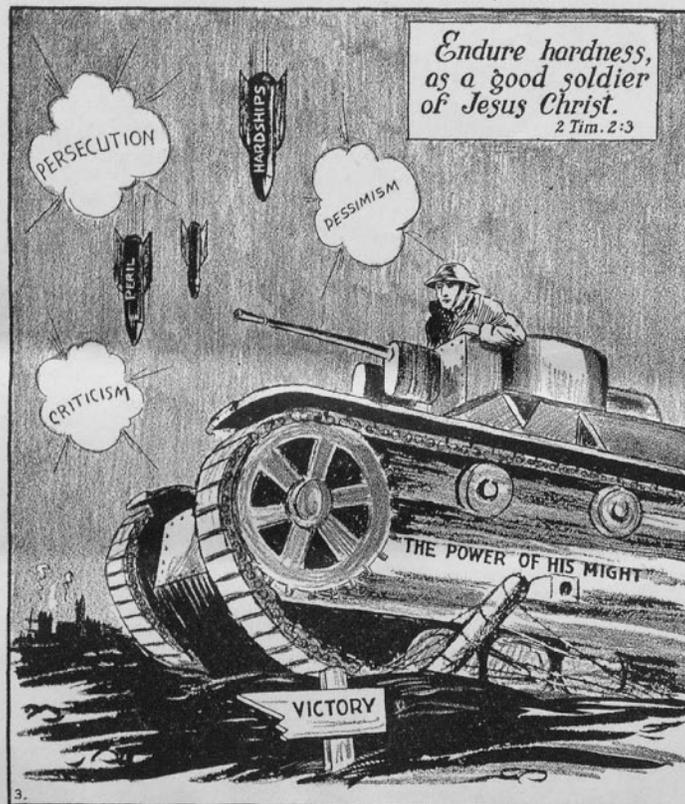
2. *The apostles' preaching confirmed with signs following.* 14:1-3. Though again opposed in Iconium the apostles kept on preaching. And the Lord "gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." These apostles had the power which (as was mentioned in last week's lesson), according to Charles G. Finney, every disciple ought to have, namely, the power "to fasten saving impressions upon the minds of men." Some say that the day of miracles and revivals on any large scale is over. But, thank God, there are many Pentecostal people all over our country who still believe that Jesus Christ is the same yesterday, today and for ever, who still believe that anything that happened in the book of Acts may be duplicated today! Unquestionably, God is moving His people everywhere today to pray in faith for a new revival of Pentecostal power and Pentecostal results!

3. *The apostles' refusal to receive glory from men.* Vv. 4-18. Read these verses thoughtfully. The apostles are forced to flee for their lives from Iconium. They come to Derbe and Lystra, cities of the neighboring province of Lycaonia. In Lystra a great miracle of healing is wrought by the Spirit through Paul—a man who had never walked completely healed. The people of the city became wildly enthusiastic and attempted to worship Paul and Barnabas as gods. Greatly distressed at this turn of affairs which drew attention away from the Lord Jesus and to themselves, the apostles earnestly pointed out that they were mere men and sought to turn their attention to God. There is, perhaps, little danger of any of us either worshipping our fellow man or receiving such worship. But there are much needed lessons here. Many Christians have become attached to the personality of some preacher, have either consciously or unconsciously leaned upon him rather than upon Christ. Or again, the evangelist comes. He has a magnetic personality and uses

a good deal of mob psychology. Many seem moved and profess salvation by the dozens. But when the evangelist goes, many of those who seemed so stirred disappear or lose all they seemed to gain. What is the trouble? Without doubt sometimes it is because people have been drawn more to the man than to Christ. The *soulish* nature has been stirred, but there has been no real *spiritual* experience. It quite naturally follows that when the test comes these people fail; for mere natural devotion will never take one through the trials of life.

Paul warned the Corinthian believers against getting their eyes more on the preacher than on Christ. There were factions in the church. Each faction had its own "pet" preacher. One group idolized Paul. Another group had Apollos on a pedestal. This glorying in men Paul called

### A GOOD SOLDIER JUST KEEPS GOING



carinality, or in other words, spiritual immaturity. Because these Corinthians were in this condition their spiritual growth was arrested, leaving their spiritual capacity such that Paul could not give them strong teaching. Do we not need to be careful ourselves? Read 1 Cor. 1:10-13; 3:1-7. "Neither is he that planteth anything; neither he that watereth; but God that giveth the increase." God is a jealous God. Let us beware lest we give to any mortal man glory that belongs only to the Lord! 1 Cor. 1:31.

The apostles' distress over the attempt of the people to worship them is worthy of consideration. While the layman may err in giving undue glory to the preacher, the preacher may be guilty of seeking or at least receiving glory that does not belong to him. How deeply distressed Paul was when attention was drawn away from Christ and centered on himself. He did not court the praises and attention of man. He was passionately desirous that Jesus alone should be glorified! We ought to have the same desire. Quite easily we say that we wish to be hidden, that we wish Christ to have all the glory. Yet how

very easy it is to seek, in a hundred subtle little ways, to cause others to see what *we* have done and to get them to see that *we* deserve some credit for such and such work. Away with such actions! Someone has made this striking statement, "There is no limit to what a man can do if he does not care who gets the credit." Surely this is true! What matters it if our work is not appreciated, if we do not receive credit on earth for what we have done! We are not serving for the approval of man but for the approval of Christ. If we would be of greatest service to Him let us forget about who gets the credit, for in so doing we shall finally receive the greatest reward—"Well done, thou good and faithful servant; enter into the joy of thy Lord!"

4. *The apostles persecuted by those who had idolized them.* V. 19. Behold the fickleness of the Lystrians! These same people who had wished to worship Paul and Barnabas now turn against them and nearly stone Paul to death! Such is the way of unsanctified human nature. A new pastor comes to a church. The people receive him graciously. Some are especially enthusiastic about him. But, later on, as the faithful man of God preaches the Word and fulfills other ministerial duties, certain of the people begin to find fault with him. Then they bitterly oppose him. Finally they start a move to get a new pastor. And they are the very people who were most enthusiastic when the pastor came!

How are we to account for the strange and sudden change of attitude of the Lystrians? They were disillusioned! They had thought Paul and Barnabas were gods and when they found that they were not, their reaction was one of resentment. Here is another lesson in human relationships. When we place certain individuals on pedestals and idolize them, we are bound for a rude awakening. We cause ourselves and others much suffering if we harbor false illusions about people. It works in this way—we think So-and-so is just perfect, and so spiritual that he or she could not possibly do anything the least bit wrong. We demand of that idol every perfection and have a standard for him which he cannot possibly live up to. Then, one day, we discover that our idol is not perfect, that he has done something that we never thought he would do. Immediately we are disillusioned and we become cynical, bitter, and very severe in our judgment.

What is the remedy? First, *we need to see people as they are*, and not demand of them perfection which is found only in Jesus. Second, we ought to see people as they are without becoming cynical or critical of them. Jesus saw a great deal more of the faults of men than we do, because "He knew what was in man" (John 2:24-25), and yet He never became bitter or cynical and never despaired of anyone.

In conclusion, let us respect and believe in others without putting the trust in them that we ought only to place in Jesus. Let us neither idolize nor criticize. Let us keep our eyes on Jesus who alone can give perfect satisfaction to the human heart.

5. *The apostle's healing.* V. 20. Paul is stoned, dragged out of the city, and left as dead. "Howbeit as the disciples stood round about him, he rose up." How come? These disciples prayed and touched God who worked a miracle. The bruised, battered, half-dead body revived and Paul arose.

6. *The apostle's courage.* Vv. 21-28. What indomitable courage Paul had! Here is a man who has been driven by angry mobs from one town and almost killed in another for preaching the gospel. Yet he gets up and goes right back to the job! He might have felt, as some do, that

the way was too hard. He might have become offended at the Lord for allowing the treatment he was receiving for his faithful service. Instead, he immediately continued his missionary journey counting his sufferings as "light afflictions" which, he knew, were working for him an "exceeding and eternal weight of glory." Ought we, therefore,

to allow the comparatively few and petty trials which we may face to cause us to faint in our service for the Lord? To suffer for Jesus is a privilege that is ours only in this life. Throughout eternity we shall live and reign with Him, but never then shall we be able to suffer and sacrifice for His sake!

## THE DYING WORLD AND THE LIVING WORD

### PERNICIOUS ADVERTISING

Last year \$27,920,643 was spent in advertising liquor through newspapers, magazines, and the radio, and \$36,693,488 was spent in advertising cigarettes and tobacco.

### A JEWISH TESTAMENT

The Yiddish New Testament published this summer by the United Lutheran Church sold out most of a first edition of 25,000 copies before publication, reports *Time*. This is the first Yiddish Testament ever printed in the U. S.

### IN THE BRITISH FORCES

During the year ending in June, 1941, the Naval and Military Bible Society and the Scripture Gift Mission (British) together distributed over 8,000,000 Scriptures and Scripture portions, reports *Dawn*. The former Society devoted 1,154,068 to the British Forces alone.

### PLENTY FOR PLEASURE

Americans give not more than \$500,000,000 annually for all religious purposes, states *The Presbyterian*. Yet they spend \$10,000,000,000 annually for smoking, beverage drinking, and theater amusements—twenty times as much. "Plenty for pleasure, but little for Jesus!"

### ARE MISSIONS WORTH WHILE?

After he had attended the Jerusalem Conference, Dr. John R. Mott made a round-the-world journey through the mission fields and reported: "There are today over *ten million* pairs of eyes riveted upon the central Personality of the ages, the Lord Jesus Christ, whereas there were *one million* at the time of my first world journey thirty years ago."

### IN THE ARMY CAMPS

Each denomination is permitted to supply a certain number of chaplains for the army camps, based on the proportion of soldiers who identify themselves with that denomination. *Pathfinder* reports that a tabulation of the religious preferences of all soldiers has been taken, and that 59 per cent are Protestants, 31 per cent Catholics, 2 per cent Jewish, while 8 per cent list no denomination.

### ON TOWARD ARMAGEDDON

Newspapers use the word "Armageddon" very loosely these days as referring to any war of colossal magnitude. But when the Bible speaks of Armageddon it refers to a specific battle in a specific place. It will be the last great conflict of this age, and will be fought in Palestine—in and around the valley of Megiddo, or "Armageddon" (Rev. 16:16), east of Mt. Carmel. Today the German advance is toward the Caucasus Mountains and the Caspian Sea. Will they get that far, and then push southward through Iran and Iraq and into Palestine? We do not know, but we know that one day the "king of the north" shall invade Palestine—"none shall stand before him; and he shall stand in the glorious land." Daniel 11:15,16. Said New York *Times* a few months ago: "The great struggle for the keys of imperial power will be fought, symbolically enough, in the cradle of the race, from the valley of the Nile to the valley of the Euphrates." The Nile and the Euphrates are the boundaries of the Promised Land. We may be nearer Armageddon and nearer the coming of the Lord (which shall precede Armageddon) than we think.

### WORSE AND WORSE

Murder increased 15.4 per cent during the first three months of 1941 over the first quarter of 1940, reports the Federal Bureau of Investigation. Every twenty-two seconds a major crime is committed in America. Is the world getting better, or are evil men waxing worse and worse, as God said they would in the last days? 2 Timothy 3:13.

### THE BIBLE ON THE AIR

The American Bible Society is sponsoring a series of radio addresses under the theme, "The Light Shines in the Darkness." They can be heard over WJZ or any station in the Blue Network of the National Broadcasting Company every Thursday during September, October, and November at 1:30 p. m. EST. The addresses are inspiring and helpful. Tune in and tell your friends about them.

The American Bible Society is rendering a valuable service to God and to all denominations, especially in supplying foreign missionaries with the Scriptures in the native languages, yet it is not receiving the support it deserves. Contributions do not average one dollar per congregation through the country. If you will help, send an offering to our Foreign Missions Department marked, "For American Bible Society."

### THE SPIRIT OF LAWLESSNESS

Dr. Rauschnig, once a Nazi and an intimate friend of Hitler, says in his book, "The Beast from the Abyss":

"Nothing more deeply horrified me than the visible change in acquaintances and friends, men whom I thought I knew well, when they came under the spell of Nazi politics. Good men seemed to be attacked by new lusts. They acquired new habits, made disreputable friendships, grew overbearing. They gambled, lived beyond their means, and became vile creatures who thought nothing of torturing and robbing and murdering those who were weaker. Nazism is the subtlest and most consistent attempt in history to make political capital out of the evil in men and out of evil men. In all countries there are creatures who take pleasure in torture, who enjoy brutality, and are ready to commit any cruelty. These people, hitherto kept in bonds by the forces of order, are now enticed from their dens by the new gospel of force, of the will to power and libertinism. They are enticed by honors, promotions, and every satisfaction of their particular lusts. Thus there rises up a sort of world conspiracy of all the criminal instincts and elements in man. Gangsters and men of ill repute and criminals recognize one another at sight, and today there is a great international of the criminal world, now all in politics. We are perhaps only at the outset of a monstrous development."

This author, as far as we know, is totally ignorant of Bible prophecy, yet he reaches a similar conclusion. "As the days of Noe (Noah) were, so shall also the coming of the Son of man be," the Bible says, and we read that in Noah's time "the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." It is a picture of world-wide wickedness. When wickedness has sufficiently increased, "then shall that Wicked be revealed." First the spirit of wickedness: then the Wicked One himself. First the spirit of lawlessness: then the Lawless One himself. First the spirit of Antichrist: then the Antichrist himself. The way for the revelation of the Antichrist is being prepared today.

### WHAT THE WORLD NEEDS

This sin-sick world needs not guns, but God. Not cannon, but Christ. Not bombs, but Bibles. The most powerful TNT is The New Testament. The gospel is more effective than the grenade. The iron cross cannot solve our problems, but the wooden cross can. The hope of the world lies not in shedding the blood of men, but in the Blood of Christ which already has been shed. We need not conflagration, but regeneration. Not tanks, but truth. We have more to fear from a future hell than from a present Hitler. And the resurrection of the redeemed is more important than the resurrection of Rome.

### HOME-GROWN CRIMINALS

Where do criminals come from? They are a result of bad or inferior homes, or a lack of any homes. J. Edgar Hoover, FBI Chief, said: "Criminals are home-grown. So are law-abiding, honorable citizens. Character, good or bad, gets its original 'set' in the home. Criminal tendencies are mostly picked up outside the home (perhaps on the street) because of a lack of proper teaching in the home. There is no real substitute for a good home."

Parents are responsible under God to provide their children with a godly home environment. To have this, a family altar is essential. Our little quarterly, *Daily Devotions*, will help. It provides a page of devotions for each day during October, November, and December, including a Scripture reading, a memory text, devotional comments, a prayer request, and a thought for the children. Send 10c to the Gospel Publishing House, Springfield, Missouri and get a copy for your home.

### MISSIONARY PRAYER REQUESTS

Quahigouya, Africa—Pray that funds will be supplied for an adding machine for one of the missionaries who is very much in need of one. Pray that we may have the guidance of the Lord and that our missionaries will receive a refreshing touch from God. A revival is much needed in the new Bible School in Mossiland. Pray that real Christian love will fill each heart from the various districts.—John F. Hall.

Transvaal, Africa—Pray for the conferences which are to be held in the different sections.—Edgar D. Pettenger.

Lu Liang, China—Pray for the children who are attending Sunday School. Also pray for a woman who is interested in knowing more of our Christ.—Beatrice and Thelma Hildebrand.

Bihar, India—Pray that the new converts will be established in the Lord and not want to follow the heathen ways. Also pray for a large Hindu village where the people are requesting us to come and establish a church.—G. B. Waggoner.

Cejmer, India—Pray that God will help us in securing a lot and building for services.—N. C. Moffat.

Chapra, India—Pray that God will send a revival in a new outstation where two Mohammedan converts are in charge.—Violet Schoonmaker.

Dehra Dun, India—We praise the Lord for His blessing upon the conventions that already have been held. Pray for the native work, English work at Lucknow, and the English work at Dehra Dun. Also remember our stations in the cities and the future conventions.—J. H. Boyce.

Callao, Peru—Pray for the new works that have been started. We also need God's guidance as we attempt to erect a church building here.—LeRoy Williams.

Cotabato, Philippine Islands—Pray for those who are interested in accepting Christ as their Saviour and Healer. Pray that all the believers will be encouraged to build a chapel for services.—Pedro Z. Collado.

Singapore, Malaya—Pray for a woman who needs healing and for those who are turning to Christ in their need. We need a revival. Pray that the literature which has been given out will result in many finding Christ. The Elim church is in need of prayer. Also pray for the leaders here and for the native workers.—L. O. McKinney.

# The Company of Phurah

Phurah needs introduction. He was never assertive or pushful, and in a world that values *drive* he could not be prominent or famous. He utterly lacked the gift of advertising, so that self-made men who judge merit by applause almost overlook his very existence.

But you are a Bible student, and live in a realm where different standards of judgment prevail. Still, do you know Phurah? Unless, like me, you have known and loved him for many years you will probably need a Concordance to discover him. Only once is Phurah mentioned in the holy records, and even there the Authorized Version and the Revised Version disagree over the spelling of his name—another instance of his insignificance! Everyone can spell "Woolworth," but I should like to try a class of "highbrows" on the spelling and meaning of "Phurah." The Authorized Version gives him one letter more than the Revised Version, which writes "Purah"; I choose the longer name, for this hero deserves all that can be claimed for him.

In Judges 7:10 and 11 the whole known history of Phurah is told, and unless we are prepared to bring sympathetic imagination in to the narrative we shall miss the wonder of it. Here is the warrior whose name everyone knows—Gideon, with exploits to his credit already, with a faith in God that makes him ready to dispense with big battalions. Gideon has the skill of the general and the personal courage of the soldier; he needs it when he is commanded by God to go (without even the three hundred) into the camp of the enemy. A perilous journey, at first glance even a reckless exposure to danger of the pivotal man! Brave as they undoubtedly are, we do not permit our supreme commanders to hazard their lives. At that time no rules of war secured honorable captivity for an enemy general taken prisoner. If Gideon were discovered, death would be his lot, and that would involve discouragement and defeat for Israel. All this risk had to be taken and faced in the darkness of the night. It is not surprising that the divine voice speaks of the possibility of fear, but fear grows in solitude—therefore companionship is given.

"If thou fear to go down, go thou with Phurah thy servant." He availed himself of this supporting comradeship, went down with Phurah to the camp, heard the dream which gave promise of coming victory, and returned with hands and heart strengthened. That courage and hope would apparently have been withheld had not the companionship of Phurah been given to Gideon in the midnight hour and the dangerous adventure.

Then Phurah disappears from the story altogether. He is called Gideon's servant; we may think of him as a young man, perhaps an armor-bearer, but whatever his occupation he is clearly marked out as a man for only secondary tasks. Did he possess great courage of his own? Perhaps not, but he could be an ingredient in another man's heroism. Without the gift of being initiative, he yet had the quality that makes for co-operation. There must have been discipline in the man, for apparently he had passed the test that eliminated the

crowd; Phurah was left among the three hundred. Yet he is follower rather than commander, not born for single-handed exploits, but an accompanist to other people's solos, an assistant in someone else's endeavors—secondary in rank, not of first-rate importance?

I became an admirer and lover of Phurah many years ago, when it seemed clear to me that I could never be Gideon. The passing years have shown me that in many cases the service of Phurah is greater than that of his famous leader. Perhaps that is comparing dissimilar people, but at least Gideon owed much to Phurah, and if I were permitted to found a new order I think I should name it "The Company of Phurah."

The company of Phurah includes the noble army of missionary givers and intercessors, the unseen loyalists who maintain prominent Christian activities in the reports in which their names seldom, if ever, appear. They are apt to be included in a perfunctory "etc."; their names are not in the firm, because they are known as "& Co." I have frequently seen Phurah and his company standing around the speakers and singers at an open-air meeting. Have you never seen them? They do not give the addresses, but they stand there identifying themselves with the cause of the gospel, braving the amused stare of the passing crowds—and if they sing a solo, the song is kept within their hearts, and the words are something like this: "I'm not ashamed to own my Lord!"

Phurah comes to hear me preach sometimes; I wish he could come oftener, for he makes the sermon far more effective than it would be without him. A congregation of Phurahs might make a "stickit minister" into an eloquent evangelist. C. H. Spurgeon had a devoted follower who delighted to call himself the great preacher's "armor-bearer," but all ministers whose word God has blessed owe much to men of this group, whether they are called "armor-bearer" or Phurah—but I prefer the latter name.

Phurah—not Pharaoh! The humble colleague has nothing in common with the proud monarch, but the Bible names many Pharaoh's and only one Phurah. What a suggestive marginal reading that is in 2 John 9—"whosoever *taketh the lead* and

abideth not in the teaching of Christ hath not God." Contrast "Diotrephes, who loveth to have the pre-eminence."

I wonder whether Gideon knew how much he owed to Phurah? Did he tell the story afterwards and omit any mention of Phurah? Did he say "we went" or "I went"? It all depends on whether he was really great. Paul's grandeur is seen in his constant inclusion of others with himself in salutations and exhortations. He is no monopolist, anxious to secure all the glory for himself. Did he learn that from his Lord? Our Lord, who is not ashamed to call us brethren, associates us with Himself whenever possible, saying "We must work the works of Him that sent Me." He never forgets the company of Phurah.

Is not the Church largely composed of Phurah and his like? "Not many mighty, not many wise, not many rich"—so an early opponent, Celsus, compared the Church to "a congregation of frogs croaking in a swamp"! But Christ is not ashamed of them.

Do you think it possible that Phurah can be discovered in the New Testament, as well as in the Old? One day two people went towards Emmaus; they discussed the Scriptures and the latest great happening. One was apparently the leader, for his name is mentioned; was the other a quiet listener, without striking ideas of his own? He had one quality—his heart was cold, and he grieved over that fact! Presently the Third came, and in His company the Scripture and the novel tidings brought by the women were fused together in one glowing gospel, and the hearts that had been cold were now burning. You know the Third; who were the other two? Luke mentions "one of them whose name was Cleopas," but he does not tell the name of the other. Could it have been—Phurah?

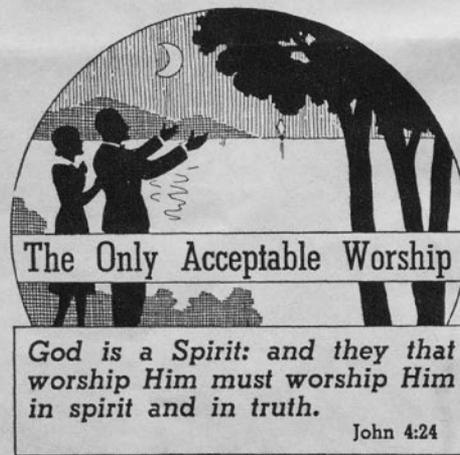
Phurah II.

## A Plan That "Never Failed"

In praying for revival at large, let us not forget that the Church cannot give to the unsaved what she has not received herself. D. L. Moody once said: "The best way is for the pastor (or some member) to say he wants to see all who desire a revival. Don't let anyone else come. Then get down on your knees and pour out your HEARTS, asking God to revive yourselves. Don't be in a hurry to pray for your friends. Hold the people to THEMSELVES! You never see an anxious church without souls being saved. Don't wait for the whole church to move. Get two or three and soon there will be six or seven. Form a praying band. Pray for the work, and the blessing will come. THAT PLAN NEVER FAILED."

## Contrasts

In true spiritual life we rise by sinking, live by dying, conquer by being defeated, learn by becoming a fool, get filled by being emptied, and grow strong by perfect helplessness. We save by losing, are enriched by poverty, and so enrich others. We rule by serving, shine by giving up our own brilliancy, fight by keeping still, triumph by being subdued, promote ourselves by despising self, and win a crown by bearing a cross. "Whosoever would be first among you, shall be servant of all."



# CAMERA SHOTS at the General Council



(1) George Carmichael, Dean of Men at Central Bible Institute, and wife showing catalogs to visitors at C. B. I. booth. (2) Paul S. Boyer, C. A. President Rocky Mountain District; Stanley P. McPherson, Lodi, Calif.; and Joe Woodbridge, pastor, Webb City, Mo. (3) Pastor and Mrs. Frank J. Lindquist, Minneapolis, Minn. (4) Pastor A. B. Cox, Dayton, Ohio; Flem Van Meter, Superintendent Eastern District, a Sunday speaker; and Pastor E. J. Bruton, Bloomington, Ind. (5) Pastor J. R. Kline, Detroit, Mich., examines a curio at the Foreign Missions booth, while three missionaries look on—William Baltau, China, Irene Larson an Pansy Blossom, Manchuria. (6) Three West Centralians—Pastor Glenn Renick, Hannibal, Mo.; Roy Scott Superintendent West Central District; and Pastor Roy Canady, Keokuk, Iowa. (7) Arthur Berg, Superintendent South Dakota District, with mother and wife. (8) Charles N. Rice, C. A. President Tennessee District; Paul S. Boyer, C. A. President Rocky Mountain District; and Ernest L. Friend, C. A. President Southern California District; with little Tommy Bert Webb, Springfield, Mo. (9) Pastor Leonard Weston, Medford, Oregon, and John Nicolich, hospital worker, San Francisco. (10) M. L. Grable, Superintendent

Sunday School Department, Gospel Publishing House, and Evangelist Robert L. Hillegas, an afternoon speaker. (11) A scene in the auditorium during the Sunday afternoon missionary rally. (12) W. I. Evans, Principal Central Bible Institute, and wife. (13) Floyd T. Buntensch, C. A. President West Central District, speaker at C. A. vesper service. (14) Evangelists Leroy and Raymond Sanders with Adele Selness, music teacher, Central Bible Institute. (15) Frank J. Boyd, Bible teacher. (16) Evangelist Philip Megna. (17) A. M. Alber, Superintendent Nebraska District, and W. Paul Jones, Superintendent Montana District. (18) J. Roswell Flower, re-elected General Secretary-Treasurer, wife and son, Roswell Jr. (19) Fred Henry, blind pianist who ministered so faithfully throughout the services, his wife and children. (20) A group of foreign missionaries. (21) A. A. Wilson during the opening rally. (22) Pastor and Mrs. A. T. Hickman, Hattiesburg, Miss., with twelve members of their congregation. (23) Two "assistant executives"—Mrs. Fred Vogler and Mrs. Noel Perkin. (24) Fred Lohmann, St. Louis, Mo., and Evangelist Percy King.

## The Need of Faithful Ministers in Our Present Crisis

(Continued from Page One)

### We Are Examples

We stand up before Pentecostal people as examples of Pentecostal ministry and power. That means that in our personal experience, not only occasionally as we get the flash of anointing behind the sacred desk, but every hour of every day and in every occupation we must have God's anointing. We can have anointing in prayer as well as in preaching. We can have anointing in personal work as we deal with souls, and we can have anointing in our board meetings. The Word of God instructs us specifically, "Be filled with the Spirit"—not just an experience that took place some time ago, but remain constantly filled with the Spirit. A Pentecostal minister is not discharging his duty well unless he remains "filled with the Holy Ghost" at all times.

But you say, it takes time to do that and I am so pressed—the 'phone, the doorbell rings, etc. A lot of things are from the devil if they keep you from your communion with God. Keep first things first and be sure above all things that you have God's anointing as you go about your tasks. This will be a barrier round about you impenetrable to the devil but attractive to people, and people will be conscious that

God is with you and that you are moving in the will of God. That is the example we must set—God has told us to do it. May God help us to do it.

Another way in which we must be an example to our people is in the sweetness of humility. There is a tendency, and oh how inevitable for leadership, authority, prominence, and the following and acclaim of people to result in the expanding of the chest and hatband. Why don't we know that in advance? Why don't we take pains to head it off? Our Christ has provided a way by which we can reckon our human instincts dead in Jesus Christ, so we shall not fall into that pitfall of conceit, pride, arrogance, and self-will. Let us avoid it. Nail the old man to the cross and be alive in Jesus only and God. Walk in the humility of the Holy Ghost and the Spirit of Christ. Then you will be an example of humility to the people.

Jesus took a towel and girded Himself and washed His disciples' feet. After He had done it, He said, "Lo, I have left you an example that ye should do likewise." He not only preached that we should be humble, but before He preached He practiced it in this sweet, and you might say almost abject fashion. Listen, not one of us is too good to get his hands dirty in his task. Not one of us is too good to have someone slap him in the face and say mean things to him. That may be God speaking to you and if it is

God's voice, just say, "Amen. Help me for Christ's sake to keep the victory, even though it may be Balaam's ass standing in my way and talking to me like that."

We do not deserve to remain leaders of God's people, ministers of the gospel, unless we continue to walk in all sweet and genuine humility before God and the people.

We must be examples in faith. Faith for the healing of the sick, faith for the pulling down of strongholds of Satan, faith for the accomplishment of the impossible things in the town, city or countryside where God has placed us. Faith for the resurrection from the dead of souls of hundreds round about us who are bound by the shackles of sin. Brethren, we tell our people to believe, we urge them to have faith—let us let our example show that we have it. Although the rest are in a panic and say, "We can't do it," let us stand still and see the salvation of God. We shall not be disappointed. Glory to God! We believe in a God who cannot lie and one with Him is a majority.

Jesus passing by one day beheld a fig tree and He said, "Hereafter shall no man eat of thee forever." The next day the disciples noticed that the fig tree was withered. They said, "Look there. Immediately what He has said is come to pass. It is dying." Then Jesus said, "Have faith in God." He practiced the faith before He preached it. He provided a living demonstration and example of it in His own life and ministry and then He said, "Go thou and do likewise."

It is needless to say that it is mockery to exhort our people to believe if we are not believing and are in a panic in our own heart. We must measure up to the stature of Christ and, thank God, we can. It is all in Calvary. Everything we need is in our Christ. "Christ is made unto us wisdom and righteousness and sanctification and redemption." In reality it is not, "Have faith in God," but "Have the faith of God," and in Christ we have God and in Christ and God we have everything.

Faith is one of the fruits of the Spirit and as we are filled with the Spirit, we too can have faith in the darkness. But we are to have it ourselves as an example and then preach it and lead on to the victory which faith always brings.

Also we should ourselves be subordinate and loyal. We ask our people for instance to be respectful to the leadership of the church of which we are pastors. In turn there are those over us in the Lord who ask us to be subordinate and respectful to their leadership. This is of God as much as our local leadership is. No man who will not respect those over him deserves the respect of the people. No man has a right to expect his people to bring the tithes into the storehouse, who himself does not pay the tithe into that storehouse which God has set in that organization over him.

Brethren, it works both ways. You and I are not the upper millstone—we are between the upper and the nether millstone! There is a millstone beneath us and there is a millstone over us! "He that ruleth his spirit is greater than he that taketh a city."

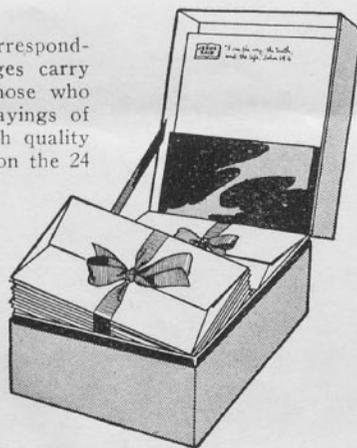
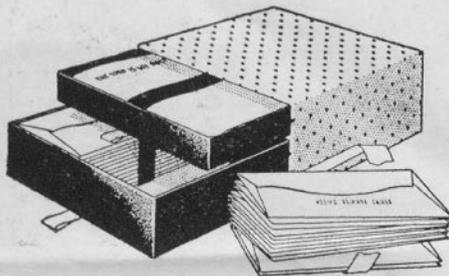
God wants us in our prayer life, too, to be an example to our church. It is easier to preach than it is to pray, however hard it is to preach. It is easier to be a good public man than it is to be a good private man. Brethren, there is no alternative, we must

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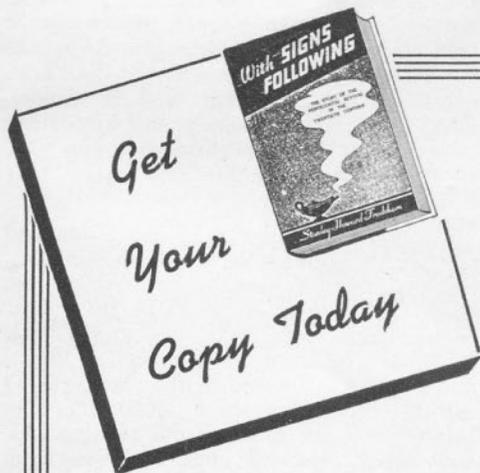


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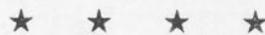
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be examples in our prayer life if we are to preach and have people follow us.

We must do individual, personal work to win souls to God. It is not good enough to teach a personal work class or urge all our church to go out and be sure and bring them in, while we ourselves have not set the example before and after and during the service. Example is what God is asking for in every respect—that we shall be an example to the believers for Jesus' sake.

### We Are Shepherds

He refers to Himself as the chief Shepherd, and the command to us is "Feed the flock." The conclusion is that you and I are undershepherds, to minister to the flock. What shall we do in this capacity?

First, we should feed our church, not flay the people and skin them, but feed them. You cannot feed the church unless you prepare food for them. You can't grab an ear of corn as you run through the cornfield and say "Here is your breakfast." It takes time to plan your meal, cook and prepare it, and serve it tastfully, giving them something to eat that will nourish them and make them spiritually fat and strong in the Lord. It takes careful planning and hard work on our part to be able to feed the people. Every time we minister let us feed them something that satisfies.

There are those who object seriously if their people are not present at their meetings, especially if they are at another church where there is a flaming evangelist. Why do they desert us and go over there? It is "better picking" over there. Let us provide a desirable, delightful table for the people; that is the best way I know of to keep them at home. It is not funny stories nor entertainment, it is not speculation

nor theory, it is, "Thus saith the Lord." The Word of God is here and we must respect it. Feed your people as God Himself will feed you if you give Him time.

A shepherd *loves* his sheep, at least the Oriental shepherd did. He calls them by name. We must love our people. No man is a proper shepherd unless he loves his people. You must stay a year at least before you can get acquainted with your people, and then love them. Someone has said, "Love, and then say what you please." If you love people, they will love you and no matter what happens, they are with you. You can tell them anything, you can tell them even what they are to believe and what they are not to believe if you love them, for they love you. Show your love for them. Go through suffering with them. Stick to them in the hour of trial. Minister to them as God wants you to, and you will prove your love for them. Then you can go anywhere with them and they will follow you. May God give us love.

The love plant is slow-growing and tender. It takes time for it to mature, and just a flash of anger on your part will set the growth back for six or twelve months. So let us be careful. Minister to this plant and let it grow and get strong.

On the other hand there is no power on earth stronger than the power of love and no bond tighter than the bond of love. With that they will follow you through the night, even if they can't see you but can only hear your voice. They will go with you. But love them you must; it is the part of a shepherd to do that.

Then tend them. That is, pull out the thorns that get into their feet and the burs

in the wool. Carry the lambs in your bosom, and for the one that is sick, provide special attention. We must go quickly where there is an evidence of dissension and strife and irritation or where they are out of step. "Do you know that So-and-so is mad at you?" Don't say, "I am glad you told me. I will give him a wide berth." You will? If you are not able to take a "bawling out," you don't deserve to be there. You have to have a backbone as well as a heart. Go up and take your medicine. Let him tell you. You are appointed to look after his soul. The man is on the point of backsliding. Go out after him, not to pull his hair out, but to save his soul for Christ's sake.

Lots of times it is easier to bring people to the altar and get them saved than it is to keep them saved in times of difficulty like that, but it is your job. The shepherd tends his sheep. He may get butted around, but it is his business to tend the sheep. God wants us to minister to them. Jesus said, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." "Peter gave me an awful time, I had my hands full, but I kept them everyone, except the son of perdition that the Scripture might be fulfilled." Talk about a man-size job—you have it, brother. Carrying that armful of bundles that God has given you through the night and getting home with them is a job. Don't drop any of them.

You too as a shepherd are a *protector* of your sheep. Protect them from false doctrines and don't stand up there and expose them to it. Know your business. Know the ins and outs of it. Be prepared. The world is full of false doctrines. Don't revel in the study of them, but put on a

pair of gloves and a mask and study enough to know where you are. And when you see your sheep affected by some of those false doctrines, be able to minister to them and get their feet out of the mud.

Don't say, "Tonight I am going to give you an example of a false doctrine. Take it or leave it." Protect your sheep from all exposure to false doctrine. Likewise guard them from tendencies of every kind that lead them away from God—trends to worldliness and irreverence, carelessness and neglect. Watch the people whom God has given you. Build a wall around them. Keep them on the inside of the wall and lead them on in God.

You are to be a leader of the sheep. Now who is a leader? Not a man who is paid to lead, or gets a chance to get up and talk; not a man called "rabbi" or "doctor" or even "pastor," but a man who is out in front, doing his job better than anyone else in the congregation. He has gone over the ground before and is really ahead of his people in experience. If God has called you to be a leader, He wants you to do the thing better than anyone else in your audience can do it, know more about

it, be informed and have the experience yourself. That is what being a leader is. A man who leads others has to be ahead, leading. We must be ahead in our own personal spiritual attainment. Speaking in tongues or interpreting a message, although those things are right and in order, is not enough. Your experience with God, Christ-likeness of character, your acquaintance with the ways in which God leads His people, your knowledge of the sufferings of Christ and partaking of those sufferings, your ability to go through a Gethsemane and on through a Calvary for Jesus' sake are all essential. You have to lead your church in personal spiritual attainment.

In inducing others to follow you, you prove your leadership. Any old ram can go over a hill, but if the sheep don't follow him he isn't a leader. You have to get those people so drawn to you, so under your godly care and influence that where you go they will follow. That is your job. Leading the people. Don't run off unless they are following with you. "I believe we ought to go down town and have a big church," you might say. Well, what do the people think about it? "A few will go with me, but

I have to go where God tells me." God is not leading you to disrupt the family of God and break it wide open. One of the most pathetic errors is self-deception, mistakenly thinking that God is leading. Keep ahead of your sheep, but keep them close to you. Induce them to follow you, or else you are a failure as a leader, may I say it in kindness and love.

We must be a leader in our *vision* and our *faith*. We have to see the possibilities, the promises of God. We have to see what God wants us to do in that place. Some might say, "We are comfortable here. If you bring in strangers, it breaks into the social freedom of the place. Don't disturb us." They *need* disturbing, but listen—don't get in there and swing a club and knock them all out. Talk to them with a backbone and smile—that is a good combination. Tell them what God wants; stay right there in the middle of them until everyone of them is convinced that God wants it, and then when they all get ready it is just a kind of "One, two, three, run..." But wait until all get ready to run with you. Carry your people to the realization of that vision.

We must be leaders in *efficiency*. It is no sin to serve God with your head as well as your heart. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." God made your mind as well as your heart. Whoever invented the doctrine that God made the heart and the devil made the mind? It is a wicked thing to think that your mind is of the devil. That is one of the grimmest jokes the devil has played on some Pentecostal people, to persuade them that their minds are wrong and of the devil and anything that might come from the mind—"Look out there... it might be of the devil." God knows some of us haven't any too much mind as it is, but let us use what we have for God.

Let me give you a little illustration: A smart man and a fleet man were to run a race. The smart man knew that he could never win the race from the fleet man, so he began telling the fleet man that it wasn't nice to take such long steps, that he should take smaller, more graceful ones. Finally when they got to the race, the fleet fellow had been so persuaded by the smart man that he began taking short steps, and the smart fellow by stretching every muscle and taking as long strides as possible, won the race. That is the trick the devil has played on some of us. He says, "Now don't you dare stretch out and do things for God in a businesslike, efficient way. Hobble yourself." You sweet dupe, you are doing what the devil wants you to do. The children of this world are wiser in their generation than the children of light—the Bible says so. But there is no need that it should be so. God gave us common sense intending us to use what businesslike methods we know about in this glorious Pentecostal movement, that we may run our race and beat the devil.

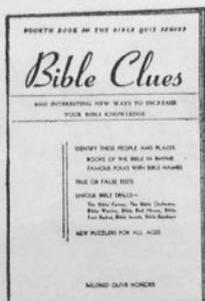
Then be a leader in *service accomplishment*. Do not just talk, but get out and do it.

I have tried to lay out the task before you as God has enabled me. Now how does a faithful minister perform it? A performance of it can be bad or good. I read you

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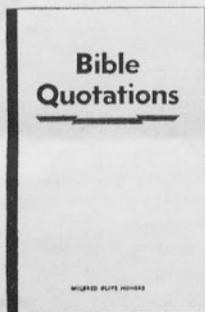
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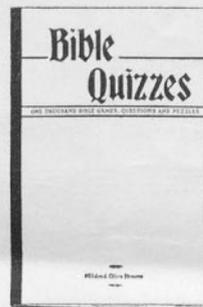
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two scriptures which were studded with negatives and warnings and possible failures. Don't be that servant that says in his heart, "My Lord delayeth His coming." God deliver us from every attitude other than the one which is breathed from that beautiful song, "He is coming." It may be before we finish speaking this morning, before nightfall, before the General Council is over. He is coming! The servant who says, "My Lord delayeth His coming," gets lazy. "We have lots of time, I want to do this, I will lie around and read up on lots of nice things, I shall do this or that, nobody is checking up on me, I don't have to punch a clock. I shall just drift along." That is bad performance.

Another bad performer is the man who is lord over God's heritage. "That is my corner and don't you stick your head into it. I give you notice that I am pastor of this church and if I catch any of you voting against me or any of my policies, my secretary will remove your name from our books." Here is such a preacher at the head of a tender, innocent, helpless church of God that are supposed to be given to a man of God that serves in fear and trembling before God! But he is a dictator, a tyrant who is lord over God's heritage! Another Diotrephes, who loveth to have the preeminence. . . . He wouldn't even receive John. He not only would not receive the brethren but forbade them that would and cast them out of the church. 3 John 9, 10. May God give us grace to have humility and gentleness and real faithfulness unto God in the discharge of the pastoral duty.

"Serve the Lord, not with constraint," Peter says. That is, halfheartedly, I should say. You are constrained to do it, but you haven't gone far enough to leave your job or certain other things. You have a feeling you ought to preach and say, "Well, I am preaching a little on the side," or "I have my papers and I will tell the Lord, 'Yes sir, You called me to preach and I preached.'" You hold onto your job—too comfortably situated. That is serving under constraint. I should like to use a Southern expression: "Whole hog, or none." I am not inferring that it is wrong to keep a job for a while as you preach—that is quite necessary sometimes. In home-mission work it is sometimes necessary in order to be able to live, but the time comes if you are developing at all—and if you are not developing, you ought to be on the side lines—when the question arises, "Shall I leave the job or leave the church."

The last point under this heading of "bad performance" is for *filthy lucre*. The great majority of our brethren are underpaid and they do not have much chance to come under that temptation. But here and there are men falling under. They will not give any report, they spend nothing on the church building or parsonage, they hog it all, and as soon as some larger church is open, they say, "I think the Lord is calling me there." Now brethren, I must say it is a sin under high heaven for any preacher anywhere to serve God for filthy lucre. Serve Him out of a clear conscience on the north side of a corn cob, if necessary, for anything or for nothing.

Now let me talk for a moment on *good performance*. There is such a thing as a



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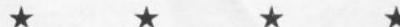
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28 And when I would have known the cause wherefore they accused him, I brought him forth into their council: 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to

CHAPTER 24  
AND after five days An-á-ni-ás the high priest descended with the elders, and with a certain orator named Tér-túl-lús, who informed the governor against Paul.

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well-done performance of the task which God has given us. First it should be an *efficient* performance—thinking, studying, planning, understanding better how to do it. I call that *faithful* performance.

Then there is *patient* performance. Not discouraged, not inflated, just plodding, good old plodding. That is a good word. Patient under all circumstances—when there is a furor or when there is a lull, keeping right on. Walking down the pavement with his burden, on his way home. He doesn't run awhile and then sit on the curb. He doesn't throw the bundles down and then stop and pick them up, but step by step on through the storm he goes on his way home. Crises may come and crises may go—we cannot control crises, but we can control whether we are going to be faithful and patient and on the job when Jesus comes.

The crowning point in good performance for Pentecostal preachers is *anointed* performance. Brother, if we don't have the oil we are going to develop a hot box or burn out a bearing. The man with the oil has his bundles but there is a smile on his face. He has the victory in his soul and God's blessing is resting upon him.

The first word in my subject is the

"Need" of faithful ministers, and this is our biggest need today. We are getting to have a little money, and our Districts are getting to have a little money on hand. Thank the Lord for the profits of the Publishing House which give us a little more money for home mission extension, but with that money the question is, "Where are the men that can be trusted with this money to put it to the best use?"

There are a lot of men who would use all the money they could get and then pick up and go home when the money runs out. Money is good. We need it, but the prime need of the hour is men, golden men, men of character, caliber, backbone, anointing, men of sacrifice, men of love, men of devotion, men of God. That is the need of our movement—Spirit-filled men, godly men that will go where God wants them to go and trust God for the results. It is not money, it is not organization that we need.

Don't misunderstand me. Money is needed. When I say it is not organization that we need, don't think that we ought to dispense with what organization we have or not even tighten up a little, put in a little more efficient machinery if we can, but that is not our big need nor is it our confidence. Our need is men, our confidence

is in God. We need the money and will use it. We need the organization and will use it; but our need is power, is men full of the Holy Ghost who will let God have His way through them.

There are lots of Bible Schools in our movement and who would have one less? We need them all. God bless them. But it is not that that is our hope. That is a means to an end. Organization is a means to an end. Surely, being 27 years old as a movement, we have enough sense to know that it is not organization that is going to enable us to accomplish the task. To have just enough organization to work with is God's will. Bible Schools are not the objective, they are a means to an end, and just so organization. Wives are good, they have their place. If they run the show and dictate to us they are out of their place, but who wants to abolish wives? So when you holler about the sin of organiza-

tion, remember it is only letting organization get ahead of you and putting your confidence in that is the sin. It is men we need in this organization. It is God-given, Spirit-filled men that we need. Everything depends upon our having faithful ministers in this time of crisis.

*The Spirit of Judging*

*"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you again."*

This searching saying of Jesus is honored even by professing Christians far oftener in the breach than in the observance. Some of the saintliest souls have sinned in this respect. Of all spirits, I believe the spirit of judging to be the worst. The word "judge" used here by Jesus does not of course refer to the legislation of the law

courts. Nor does it mean the suspension of the critical faculty. It is natural for us to take an interest in our fellows and our own flesh and blood. We are intimately and deeply affected by their doings. We cannot live in isolation. We are bound from time to time to compare the actions of our friends and neighbors, favorably or unfavorably with our own. But what our Lord here warns us against is ill-natured criticism, the cruel sneer, the malicious gossip which do so much harm in the every day relationships of the human life.

The first reason for not judging others is our ignorance. In every other sphere of human activity the critic must be the expert. But when it comes to judging the motives and searching the impulses of the human brain, it would appear that any person, however inexperienced or uneducated, deems himself to be fully qualified to form conclusive opinions! So often we know little or nothing of the character, the hidden temptations, of those we glibly and confidently criticize. So often we have no conception of the enormous struggle that another has waged, a struggle the nature and intensity of which some of us have never known. In our private judgments of our fellows we should be no less careful than those who hear and weigh evidence in our law courts. We have no right to condemn people unheard and on the flimsy evidence.

The second reason is that so very few of us are fit to judge others. "Let him that is without sin cast the first stone," said Jesus on one occasion. A judge's hands must be clean. Why is it that so many of us are so harsh in our judgments of others? Our Lord in this same chapter, sternly calls such Pharisees hypocrites. When we think of our own unworthiness, our own secret failings, our negligence and unbelief in the House of God, we surely should amend our own lives before we cast contempt on those of others.

The third and most important reason for not judging others is that God has given us no right of private judgment in this respect. Even our Lord refused to exercise this power. "I came not to judge the world but to save the world." John 12:47. He came not to condemn but to deliver. In our own humble way we, His followers, must seek to imitate His wonderful charity. In proportion as men and women spend more time in the company of Jesus, they become more charitable in their dealings with others. Shallow people are always right. They never find difficulty in deciding issues. Their judgments are hard and unmerciful. But the life lived in Christ deepens and sweetens our nature. The judgment seat of Christ and not of Pilate, is final. The last word always is with Him.—A. B. C.

*No Compromise*

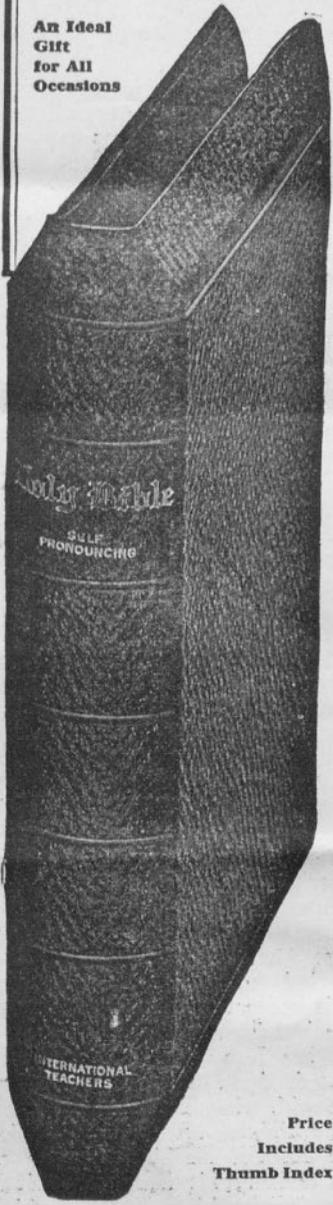
When, sometimes, I have been about to preach upon some smart and searching portion of the Word, I found the tempter would suggest and say, "What! will you preach this? This, of which you are yourself guilty? Do not preach upon that subject today. Or, if you do, mince it down so as to escape the condemnation yourself." But I thank the Lord I have never consented to these satanic suggestions. Let me die, said I, rather than water down the word of God.—John Bunyan.

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 Jē'sus Christ, "the son of Dā- b Ps. 132, 11  
 vid, the "son of Ā'brā-hām. Isa. 11, 1  
 ch. 22, 42  
 2 Ā'brā-hām begat I'saac; and I'saac Acts 2, 30  
 begat Jā'cob; and Jā'cob begat Jū- Rom. 1, 3  
 Gal. 3, 16  
 d Ruth 4, 18.

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### Another Tither's Experience

A True Story by a St. Joseph, Missouri Sister

I had never even considered tithing until after I had been in the beautiful Pentecostal way for nearly a year I heard a widow remark that she had gotten behind with her tithing due to an extra load of expense which had been thrown on her at home, but that she was "getting caught up with it." This sister went out by the day and worked for her living.

That evening I had a talk with my husband and two daughters and they persuaded me to try tithing. I was surprised at the stand they took, as none of them was even a church member, and my husband's weekly check was only eleven dollars, which had to cover rent, utilities, and food for three grownups. There was almost nothing for clothing. One daughter had just started going to church with me.

Sunday morning she nudged me when they were taking the "tithes and offerings." I showed her all I had and it was only our vegetable money for the coming week. As the collection plates came nearer she whispered, "Mother," in a pleading voice. I hurriedly gathered my small store together and dropped it in as I whispered, "Lord, You know our circumstances. Take care of us!" And I trusted Him to keep His word.

Monday morning before ten o'clock a man

whom we did not even consider a friend came to our door with a gift of vegetables from his garden, enough for two weeks. Praise God!

The next Saturday I did not hesitate to keep out a dollar and ten cents, our tithes, although that left me only nine dollars and ninety cents for the week. I dropped it into the collection plate with a prayer. Monday morning my husband (who works nights) brought home an extra dollar, honestly gained with no special effort from an unexpected source. Tuesday morning he brought a gunny sack nearly full of vegetables a friend had given him. I had expressed a wish for some fresh rhubarb, but as it was early spring it was too expensive for us. In the sack was a fifty cent roll of lovely rhubarb. There were even canteloupes. Our God is a God of little things as well as of the great universe.

Next my husband got a raise in wages of two and a half dollars a week. Then I prayed for a way to add to the family income without my daughter's or my having to go away from home to work, as we were beginning to need warmer clothing to wear to church which was the only place we went. (My daughter's reward for helping me to decide to pay tithes was salvation and a glorious infilling with the Holy Spirit.)

The answer to my prayer is a job managing an apartment house with all overhead expenses taken care of, good tenants,

pleasant work, no drudgery, and a chance to witness for Him to many sinners. We have a lovely apartment with electric refrigeration, innerspring mattresses, private telephone, tub and shower baths—luxuries we never could have had under the old regime.

Saints, do not be afraid to tithe. Give with a prayer and with *faith*, and then open up the windows! The blessing will come!

Ed. note—Deciding to handle this striking testimony in the same way we handle healing testimonies we wrote the St. Joseph lady to send us the statement of someone who knew the facts, verifying her statements. Her married daughter wrote us that her mother's testimony is true, but explained that lest someone might wonder about canteloupes and rhubarb coming at the same time she would explain that both the canteloupes and the rhubarb were shipped in. That too, she says, explains the high price of the rhubarb. She says also her mother overlooked speaking of the winter's supply of coal which was brought to the door the ensuing fall without a cent of cost.

A true and faithful Christian does not make holy living a mere incidental thing. It is his great concern. As the business of the soldier is to fight, so the business of the Christian is to be like Christ.—*Jonathan Edwards.*

# Diotrephes--Church Boss

My Dear Diotrephes Junior:

You will be surprised to hear from me, but I thought it my duty, son, to write you a line or two; just a word by way of fatherly counsel.

Many years ago, one of my brothers by the name of John, the Apostle John, wrote to your grandsire Diotrephes Senior, a letter. It was a very good letter, too, but your kinsman ignored it, which was a serious breach of ministerial courtesy, since brother John had seen the Lord Jesus Christ in the flesh and was one of His Apostles.

Now, Junior, Diotrephes Senior was pastor of a small church in Asia Minor. He did not have to remain there as pastor though, for he was a talented man; and by his own admission several of the churches—Antioch, Damascus, and Corinth, yea even the first church at Jerusalem, wanted him. He, however, preferred to stay with his little flock, for like Julius Caesar, "he'd rather be first in some small province than second at Rome." Besides, the assembly at Jerusalem had a deacon board, and he didn't believe any church ought to have deacons.

So, to get right down to brass tacks, your grandsire, Diotrephes Senior was a church boss. He ruled with a rod of iron. "Whom he would he raised up, and whom he would he put down." He would tolerate no opposition to his dictatorial regime. His poor sheep quailed at the rod of his officious priestly authority.

The saints often wished they had another shepherd. Diotrephes Senior sensed this, and he became exceedingly jealous, abusing the poor sheep all the more. It mattered not to him that his poor sheep became scrawny and illnourished; or that some of them died and others wandered away never to return.

If a visiting shepherd came to the church, the hungry sheep longed to have him give them a good sermon. They needed a square meal. But Diotrephes Senior would have none of that. He, the boss, always had the message. You see, son, your kinsman was "lording it over God's heritage." He would fleece the poor sheep of their tithes—I mean wool, and abuse them shamefully if he thought the visiting minister had received a shekel or two.

Moreover, your near kinsman had a couple of good men in his church, Demetrius and Gaius. They sort of "played second fiddle" to the pastor. They did the janitor work, etc.; just to keep the church agoin' like all good men will. Junior, if you ever have two men like them in your church, keep 'em; even if they can exhort better than you can preach. They've got a lot of common sense, and they know how to calm and protect the sheep when the wolves are prowlin' around.

And another thing, when visiting shepherds attended those services, your near kinsman saw this as a threat to his bossy regime, and declined to invite them on the rostrum. He also omitted the testimony service when they were present.

On certain occasions, when some of the good saints took the visitors home and entertained them, Diotrephes Senior "church-

ed" 'em; removing their names from the roster. That was what brother John wrote him about. But he prated against the Apostle and said, "I won't let no Superintendent tell me how to run my church."

Don't do like he did, Junior, because you may be a strange preacher in a strange church sometime, and want a place to sleep and eat. Please don't boss the sheep; but Lead 'em, Feed 'em, and you'll Keep 'em. They'll be good too.

Good-by! W. E. Emanuel, District Superintendent, South Florida District.

J. Wilbur Chapman in his sermon on "An Old-Fashioned Home," pays this great tri-

bute to the influence of his parents: "If there is any blessing in my own life for others, if there has been any helpfulness in my ministry to others, I owe it all to my mother who lived before me a consistent Christian life and died giving me her blessing; and to my father who with his arms about me one day said, 'My son, if you go wrong, it will kill me.'"

## Travail

In my preaching I have really been in pain, and have, as it were travailed to bring forth children to God; neither could I be satisfied unless some fruits did appear in my work.—John Bunyan.

Pastor Ausbury, of Trinity Tabernacle, Flint, Michigan, has ordered 14 subscriptions to *Our Sunday School Counsellor*.

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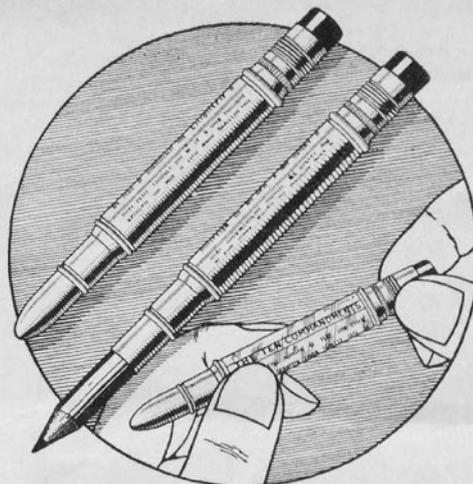
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# "Why I Am a Missionary"

Five short messages were given on the subject "Why I am a missionary" at the great missionary rally of the recent session of the General Council. More than seventy missionaries were present, appearing in the native costumes of the countries which they represented. These talks will appear in the Evangel from time to time as space permits.

## Marguerite Flint, North India

My answer to the question, Why am I a missionary to India? is threefold.

First, for my own sake; second, for their sake; third, for His sake.

I have been traveling over the country, having precious fellowship in our churches. Some have said, "We have given no missionary offerings in two years." I have felt in my soul that those churches are spiritually dead. When David sent to Nabal a request for help for himself and his companions, Nabal answered, "Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" Later in the same chapter God shows us the result of his selfishness. The Lord smote Nabal, and he died, within ten days. He had killed himself by his meanness. When we fail to hear the cry of the needy, we become dead in our souls. We can hold to our silver and gold, but what good will it do us if we are dead in our souls?

Then we think of them. Oh, I am sure every missionary feels as I do when I put on these beautiful garments to represent the dress of my country. I feel the uselessness of it all; with our souls so rich, and well-fed bodies, how can we adequately represent the millions who are without Christ and who are starving? For their sake I am a missionary today. Oh, that I had words to bring your hearts and spirits into the place where you can see the need as we have seen it. If we could but bring before you India's 200,000 child wives, lifting their tear-stained faces to heaven, with black hearts and hungry souls. If we could but show you the millions shut away in purdah, the millions bound by sin, the millions who do not know the way of salvation. For their sake we must be missionaries.

But, most of all, for His sake—for the sake of Jesus Christ who has given His life, His all, that this world might be redeemed, I am a missionary. A dear Mohammedan woman said, "Don't tell me that Jesus is the Son of God. There is one God, whose name is Allah, and Mohammed is his prophet." But Jesus visited

her. She had a dream of the glory of the Rapture, of the saints being caught away, and there was great rejoicing on the heart and face of Jesus. She threw out her hands and said, "Lord Jesus, take me too." He replied to her, "I want you in my Bride, but you are not clean. I am coming for my own, for those who have repented and are cleansed from sin." She came and said, "Missionary, I believe now, and I want to be ready."

A Hindu woman said, "I don't believe any God loves the women of India. It is different with you white faces, but in our darkness and our suffering, ignorant, helpless condition no one would care for us and die for us." But in that wonderful hour after we prayed through with her, the Lord Jesus came down and gave her a manifestation of His love. He stood knocking at her door and saying, "My child, I am Jesus." She said, "How can I know you are telling me the truth?" He held out His hands with the nail prints and said, "I am Jesus, you can tell by my hands. I died for you." With radiant face she said, "Missionary, I knew then that Jesus wanted to come into my heart, and He is here now on the inside."

That is why I am a missionary to India, because Jesus died for the people of that land. We are glad to be numbered among those who are bringing in the Bride. You and I have the opportunity, through prayer and surrendered lives and surrendered money, to put into His hands His Bride, which will be gathered in from the uttermost parts. There is every reason why I should be a missionary. There is no reason why I should not. May God break us, melt us, mold us, and fill us with



A group of missionaries in costume who attended the General Council Meeting.

that love that will make us missionaries after His own heart, for His name's sake.

## John F. Hall FRENCH WEST AFRICA

While still a young boy I worked hard for a farmer who paid me ten cents an hour, and when I had a dollar I bought an old Plymouth Rock setting hen and fifteen eggs. When it came time for those eggs to hatch, and I saw the first holes appearing in the shells, I felt sorry for the little chicks and loosened the shells to make the holes bigger. Of course, after they were hatched they chirped around and I thought they were happy that I had helped them. But in a few days those chickens which I had helped out of the shells died of weakness. God's provision is that chicks should struggle and pick their own way out.

God has spoken to my heart through that little incident of boyhood days and I have carried that principle to the foreign field.

We take this attitude: if the natives made a living for themselves before they were saved, they can do the same afterward, especially since as Christians they have the help of all the promises of God. You may think we are hardhearted in taking such an attitude, but it is upon this principle that we Mossi Land missionaries have founded our Bible School and our native churches. If you were to labor there for a time, you would realize that the native Mossi Land church is emerging like those little chicks from the shell. We stand back and pray that God will help them through the hard times, but we don't believe it is God's will that we should try to make it too easy for them.

You would be interested to see some of our Mossi men and women leaving their home districts to come to our new Bible School. Some had to walk one hundred and fifty-five miles on foot, the mother with a basket of belongings on her head and a baby on her back, and the father walking ahead with a spear and club and a load on his head also. When they reached the Bible School they began farming to support themselves during their three years in Bible School. Each man who entered this school had to build his own hut, had to bring his belongings, and had to supply six bushels of grain for himself, six bushels for his wife, and three bushels for each child over five years of age. You may think those are hard terms,



Part of the great procession of missionaries in costume as they entered the auditorium for the big rally.

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Above—China missionaries: J. Vigna, W. W. Simpson, G. Horst, Grace Nicholson, Mrs. Horst, H. Gustavson, Mrs. Perdue, K. Rueck, R. Melching, I. Larson, P. Blossom, Mr. and Mrs. A. J. Ahlberg, Mr. and Mrs. A. Wingard, Emma Daechert. Below—Africa missionaries: J. M. Perkins, Paul Derr, Mr. and Mrs. G. H. Downey, Mary Martin, Mrs. Derr, Mrs. Goodwin. Seated—John Hall, H. T. Goodwin.

but we believe that when these natives pay for their Bible School training we shall have a strong native ministry to carry on under opposition and hardship, for we never know when the foreign missionaries may have to be removed and the native ministers may have to carry on alone. We are looking forward to having a truly indigenous church, one that is self-supporting and self-propagating.

I have visited twelve other tribes that have not heard the gospel, and God has laid a burden for them upon my heart, and, thank God, the same burden has been laid upon the hearts of our native Mossi Christians, and as soon as they finish their three-years' course in Bible School many have said they want to go out to these unreached tribes. They are willing to clear land, build houses, farm the land, and evangelize these unevangelized tribes, and they can do it better than the white man can. They can make their own living, while they preach by farming, leatherwork, weaving, dyeing, blacksmith work, and other labor.

**Victory Through Jesus**

God saved a certain young man and called him to preach. The Lord told him to go to a certain town. He went through a tough time of it. A number were saved and broke with the old heathen customs. They refused to sacrifice to evil spirits, and worship heathen gods; this ired their relatives.

One day this native preacher heard his name called when inside a native enclosure. He looked up to find himself surrounded by men armed with clubs, sticks, and spears. "Come out, we are going to kill you," they said. "We have had enough of this Jesus religion." That dear young Mossi brother, who has received the Baptism, came out and stood before them. "Yes," he said, "it is true. You didn't ask me to come here. I came because God called me. Go ahead and kill me. I belong to Jesus Christ, and if you kill me, my soul will go to heaven, but you will go to hell, for the

Bible says all murderers shall have their part in the lake which burneth with brimstone and fire for ever and ever." Those men began to mumble, and shift from one foot to the other. Then they walked off until he was left alone. The little chick had picked its way out without human help!

The day came when he saw his baby, at the age of three, lying in a grass hut at the very door of death. He fasted and prayed and went to the little chapel which was built with native funds, and prayed for his baby son. The baby had had a relapse from measles. At midnight his wife came into the church where he was praying, and put her hand on his shoulder. "He is gone," she said. He went into the hut and felt the cold form of his child. Then he went right back to the chapel and laid hold upon God in prayer. When day was breaking that little boy's eyes opened and he was restored to health. A couple of days later I was there and I had the joy of seeing the child normal, laughing and playing. Again the chick had picked its way out of the shell!

**A New Vision of the Lost**

As these Mossis have learned to depend on God, they have caught the vision of reaching out to the unreached. Not long ago I visited twelve tribes that have never been evangelized. It was while I was on vacation. When we missionaries take a vacation we go out looking for unevangelized territory. In company with Brother and Sister Wilson we went down to a certain great valley, bumping along in our 1929 Chevrolet, and climbed up the road to the top of a cliff. There we stood and looked for forty or fifty miles' distance. My heart was moved as I sighted hundreds of villages with smoke rising from each, stretching as far as eye could see. In that valley is a great tribe which never has heard about the salvation of Jesus. It stirs my heart today. As darkness settled over us I thought of that terrible spiritual darkness, the demonism in which they have been held for centuries. There is a Satanic power among them which can be felt like humidity in the air pressing on the body. I thought, "O God, why have Christians been asleep all these centuries? Why hasn't someone gone to these people with the gospel message?"

May God move on our hearts until we give up all baubles and foolishness, and prevail in prayer until souls shall be born into the kingdom of God, so that Jesus

Christ on that last great day will see of the travail of His soul and be satisfied.

**William Baltau**  
NORTH CHINA

I truly esteem it a great privilege to represent my country of China, with a population of about five hundred million people. I first went to China with my parents in 1918, at a rather young age, and there God called me to labor in China for Him.

One night a young Chinese ex-army man came into our prayer meeting. No one introduced him. He listened to what we said about salvation and healing, and afterward he knelt with us in prayer. He said, "God of heaven, if this be the true way, open my eyes that I might see." Within ten minutes he was healed of tuberculosis and he received the Baptism in the Holy Ghost and began to speak with other tongues. "Oh, praise God, I am happy now," he said, jumping up. "Oh, what joy."

At that moment the Lord spoke to me and said, "Do you want to be an ambassador for Me in this land?" I said, "Father, you know I do." I had grown up among the Chinese, had gone to school with them and learned their customs and their language, and I was as one of them. At that moment I became an ambassador for Him in China.

Our country has made greater strides toward opening the doors to the gospel than ever since the war began in 1937. We have gone through some dark and trying times but the Lord has

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Above—India missionaries: J. Mueller, Mr. and Mrs. R. McClay, Hattie Hacker, Marguerite Flint, Mr. and Mrs. W. Davis. Below—South America missionaries: Mr. and Mrs. G. F. Bender, Ruth Couchman, H. Jeter, V. Fullerton.

## NEEDED—MORE EVANGELISTS!

That the Methodist Church needs more evangelists, was the burden of an article that appeared in the *Christian Advocate* two years ago. Written by R. P. (Bob) Shuler of Los Angeles, the article said:

"Possibly the greatest weakness in our present evangelistic setup is the timidity which seems to have seized upon our leaders as to the possibility or advisability (it is not clear which) of mobilizing a new army of young, courageous, fiery, Spirit-filled evangelists and sending them out over the church to do the definite work of soul winning."

Referring to one group who has sent out 2,000 evangelists within the past ten years, he adds, "The Assemblies of God and other Pentecostal groups have practically duplicated the performance. The Nazarenes are busy at that very job and growing tremendously wherever they are finding men to throw into the field. The Southern Baptists are literally flinging an army of evangelists over the South. Independent Bible Schools are sending hundreds of such evangelists into the great cities yearly, and independent tabernacle movements are springing up in every town.

"For a while we Methodists contented ourselves with sitting back and prophesying that such movements would prove to be of short duration and ineffective in appeal. But we have without doubt been in error. They are growing stronger with the people every day.

"Still many of our leaders are consoling themselves by saying that the day of mass evangelism has passed. It has passed for us, but it is going strong with movements that have gradually taken our place with the masses. Can we live if we neglect the 'gathering of the people together' to listen to the 'foolishness of preaching' which in the past was surely the strongest single factor in Methodism?

"Then from what source may we recruit an army of revival preachers? I answer by asking, 'Where are all these other movements getting their men?' Undoubtedly those who have Method-

ism's fire have adopted Methodism's methods and are preaching with Methodism's unction. Methodism's message of hope and salvation got into the Pentecostals and other groups because Methodism has not been on the job. My plea is, 'Let's get back on the job. When we were on the job, we had the men!'"

Spirit-baptized saints, if we would keep from cooling off as many other denominations have done, let us keep busy at the great task of the Church—winning lost souls to Christ.

## WILLIAM BALTAU

(Continued from Page Twelve)

been ever nigh. When going through the terrible siege of war in our city of Tiensin over three hundred thousand were killed in three days' time. It was an awful time, but the Lord whispered, "My grace is sufficient for thee," and as I prayed my heart was raised. We passed through very trying days, but none of our congregation received a scratch except one dear Christian lad. When I reach yonder shore I shall meet that dear young brother, clothed in a body like unto my own Saviour's body, not in a corrupt or shattered one.

## FOUR NEW WORKERS SAFELY LANDED

An airmail letter, dated September fourth, has been received from Ralph D. Williams regarding the arrival of the two couples who left Miami the last of August for Central America. He writes: "We are happy to tell you of the safe arrival of the D. L. Kensingers and the Earl Wilkies, and are grateful to the Lord for sending them to us. They are both fine young couples and will be splendid spiritual reinforcements for Central America. They are all very congenial and consecrated, and we are looking forward to a precious time of fellowship and a rich reaping time for this field during the years to come."

Owing to some difficulty in obtaining the proper visas they are remaining with the Williams family while working out the details of their future. It may be that they will remain there for a period of six months for language study. The Wilkies plan to go into El Salvador eventually and the Kensingers to Nicaragua. For the time being mail will reach them in care of R. D. Williams, Chalet Chacon, 6a A. S. y 3a. C. Tivoli, Ciudad, Guatemala, Central America.

## READY AND WILLING

"Behold, Thy servants are ready to do whatsoever my Lord the King may appoint."  
2 Sam. 15:15.

*Whatsoever!* can we say it?  
Are we "ready," now, today,  
Just to do whate'er He willeth,  
Be the order what it may?

To engage in active service?  
Or to suffer, and be still?  
Can we say *at once* to Jesus,  
"Yes, my Lord, I gladly will"?

Can we let Him take our treasures  
Right away without a word?  
Can we, whatso'er He doeth,  
Meekly say, "It is the Lord"?

Yes; we can be really willing,  
If our Saviour is the King—  
If His royal hand is ruling  
Heart, and life, and everything.

If we know what He appointeth  
Is for us the best alway;  
If we trust His wise direction,  
Then "we *must*" becomes "we *may*."

Love's secret is to be always doing little things for God, and not to mind because they are so very little.—Faber.

## REPORTS FROM THE REAPERS

VERNDALE, MINN.—I recently closed an evangelistic campaign here and God blessed the effort. Several young people sought Christ as their Saviour. Mary Chase is the pastor.—Arthur J. Gorham.

ATHENS, TEXAS—Evangelist and Mrs. L. R. McLamore, Houston, have just closed a successful 2 weeks revival with us, 25 being saved, 22 filled with the Holy Spirit, and 17 baptized in water. Our Sunday School has greatly increased.—William S. Agnew, Pastor.

VINTON, IOWA—Pearl Benz, Knoxville, closed a meeting with us on September 14. Nine came for salvation, and God's healing power was manifested in a wonderful way. This revival has been a spiritual blessing to the whole church.—L. H. Wheeler, Acting Pastor.

GRAND RIVER, IOWA—Just closed a 3-weeks revival with Evangelist Pearl Benz of Knoxville. Several came forward for salvation, and 4 received the Baptism in the Holy Ghost. The Sunday School is showing a steady gain.—L. Ray Thompson, Pastor.

SAN AUGUSTINE, TEXAS—God has graciously moved in the revival just closed. A number were saved, 10 received the Baptism in the Holy Spirit, and believers were revived. Mr. and Mrs. Odie O. Shipley were the evangelists.—Homer A. Conner, Pastor.

SACHSE, TEXAS—We have recently resigned the pastorate at Seymore, Texas and have taken up the work here at Sachse. In the recent revival with H. D. Skelton, Dallas, the Lord confirmed His Word with signs following. Several were

saved. We welcome Council ministers.—A. F. Browning, Pastor.

SAN FRANCISCO, CALIF.—Evangelist and Mrs. Yunker, New Jersey, have closed a nine-week evangelistic campaign at the Glad Tidings Temple. Under anointed preaching God blessed in a Pentecostal way, saving, filling, and blessing many hungry and seeking hearts.—H. C. Warwick, Acting Pastor.

GREENVILLE, TEXAS—Evangelist G. C. Mangum of Tyler has just closed a two weeks meeting with us. Several were saved and filled with the Holy Ghost. Brother Mangum's prophetic messages, illustrated with slides, awakened and stirred the people to realize the nearness of Christ's return. The revival is still in our midst and the Sunday School is climbing.—F. D. Wall, Pastor.

DAUPHIN, MAN., CAN.—Evangelist Mae Eleanor Frey, of Paterson, N. J., has just concluded a campaign here. We had splendid attendance from the beginning and the interest deepened as the meetings continued. Sister Frey had a ministry that was just what our people needed and we feel that much good has been accomplished. Virginia Frey had a real ministry among the children, 14 of whom professed to have found Jesus as their Saviour.—Ralph Hornby, Pastor.

KAUFMAN, TEXAS—We took over the work here late in the winter of this year. There was only a small band of workers holding cottage meetings. Although they owned a lot there was no church building. Early in the spring we built a brush arbor and have been worshipping in it and looking forward to the time when we can build. Recently we closed a 4-weeks revival.

Freddie Lee Palmer preached the first week and A. W. Mangum the last 3 weeks, in which time 3 backsliders returned to God, 3 were saved, and 1 filled with the Holy Spirit.—J. A. Webb.

(Near) HOUSTON, TEXAS—D. B. Jagers of Siloam Springs, Ark., assisted by Mrs. Jagers and the Ozark Trio just conducted a revival for us at the Sunnyland Assembly, north of Houston. The revival was begun about August 5 and closed August 15. Two received the Baptism in the Holy Ghost, some came back to God, and the church in general was greatly helped. This was the first revival in this community as the church was built in June of this year.—B. T. Smith, Pastor, Route 6, Box 817 E, Houston, Texas.

CLAY CITY, IND.—Evangelist and Mrs. Jack Lucan, Canton, have just closed a five weeks campaign with us. Esther Hambrick of Akron, assisted with the music. It was at the end of the second week that the break came and from then to the close people were saved, healed, and Baptized in the Holy Spirit every night. On the last Sunday 15 were baptized in water. The church has struck its greatest note of victory in years, and even though the special workers are gone the revival spirit has continued in the regular services with real visitations from heaven.—L. G. Lyon, Pastor.

PORT ARTHUR, ONT.—Evangelist Mae Eleanor Frey, Paterson, N. J., assisted by Virginia Frey, Children's and Young People's worker, gave us a 3-weeks campaign in June. Souls were saved and our church was greatly revived by Sister Frey's messages. In August she returned to us for a month while the pastor was on his vacation, and again souls were saved and several received the Baptism in the Holy Spirit. Among those receiving the Baptism were 7 children. Sister Frey was also the afternoon speaker at our camp meeting at Emo, where her ministry was helpful to the saints.—W. J. Taylor, Pastor.

POUGHKEEPSIE, N. Y.—We are praising the Lord for His goodness in sending us our new pastor, John E. Ward of West Philadelphia, Pa. Fifteen souls have been saved or reclaimed in the last 6 weeks, since he came. One sister testified to having been healed, stating that she has no symptoms of her former illness. Another lady, suffering from cancer, was prayed for, and later both she and her husband were saved. In the midweek service preceding communion Sunday, confessions were made, and the following Sunday we had a precious communion service.—Arlina M. Parker, Secretary.

HAMLIN, TEXAS—We came here 3 weeks ago and started a revival, and the Holy Ghost fell in the first service. There was a continual outpour in nearly every meeting. Twenty-five people prayed through to salvation, some were reclaimed, and 11 prayed through to the Holy Ghost Baptism with definite language and 3 to stammering lips. The church is greatly strengthened and on fire for God. There was a complete get-together of the saints; old grudges were settled, and at the close of the meeting the Holy Ghost gave us the assurance, "I have called and you have answered."—Evangelist and Mrs. N. A. McMillan.

CAYUGA, TEXAS—Large crowds attended the recent revival with Natalie F. Dawson, Beaumont. A good number were saved and reclaimed, 33 received the Baptism in the Holy Spirit, and 25 were baptized in water. The entire church has been greatly blessed. We came here to Cayuga three years ago and started an open-air meeting. There was no work or church building here. Now we have a large two story, air-conditioned church with a cement basement, a new five-room parsonage on cement foundation. All the bills have been paid with the exception of about \$300. The membership totals 120.—D. M. Rice, Pastor.

**MILES CITY, MONT.**—On August 31 we concluded a very fine period of Bible study with Mr. and Mrs. Frank M. Boyd of Pasadena, Calif. The saints were much inspired and encouraged by the splendid messages, and the Sunday School meetings with Mrs. Boyd had an excellent influence upon the workers.—Leonard and Frieda Palmer, Pastors.

**NEW BROCKTON CAMP MEETING**—Our camp meeting was held from August 24-31. Marvin L. Smith, District Superintendent, preached at the opening service and continued with us for several days. Mr. and Mrs. Jimmy Mayo, Columbus, Ga., were in charge of the services and their music was blessed of God. Several were saved and many backsliders returned to the Lord. The C. A.'s had charge the last two days. C. F. Norton was the leader. A sweet spirit of love and fellowship prevailed throughout the camp meeting. A good offering was received for home mission work and all the expenses of the camp were cared for.—A. E. Huges, Chairman.

**WEST MONROE, LA.**—On July 13, O. M. Montgomery of Wynne, Ark., began a 2-weeks revival with us, and the Lord made his ministry a great blessing to the church and the community. Then on Aug. 13, Mr. and Mrs. James D. Cockman, Madison, Ill., began a revival which closed Aug. 31. We had the greatest interest and largest crowds during this meeting that we have had for several years. Several were saved and deep conviction rested upon the people each night. It seemed the meeting had just begun to show great results when we had to close. The special musical numbers on accordion and vibratone and the piano duets proved a great help in the services and were a blessing to the people.—E. L. Tanner, Pastor.

**(NEAR) ASTORIA, ILL.**—The 3-weeks revival services at Union Chapel closed recently. During the meetings 3 found God and the Christians were drawn closer to God. Mildred Self, Ashland, was the evangelist. About 75 new faces were seen in the congregation, and new ones attended every night. About two years ago Union Chapel was a little, rundown church without services. The weeds had grown up in the yard and the building was almost in ruins. God laid the burden on the heart of John Jones with some young people from Galesburg (100 miles from Union Chapel) to reopen the church. He worked hard during the week and came every Sunday for two years. Souls have been saved as the result of his faithfulness.—Mr. and Mrs. Delbert Wyatt, Pastors.

**LITTLE, OKLA.**—We came to this community more than a year ago and found two small groups of struggling, discouraged Christians. The situation drove us to our knees and God has intervened. The first miracle was when the two groups united. Then we secured a central location and started to build, and in four months time we have built a church valued at \$2,000. It is entirely paid for, and ready to be dedicated to God. Since we came into the new church, seven weeks ago, the Sunday School has reached a total of 148 with an average of well above 100. We have just closed a one week revival with Brother Jackson of Seminole and a 2 weeks revival with A. J. Shields. Several have been saved, 2 received the Baptism in the Holy Spirit, 10 were baptized in water, and a good number have joined our fellowship.—Mr. and Mrs. Leslie Moore.

**GRANITE FALLS, MINN.**—August 17 we closed a 4-weeks revival with Evangelist Ernest L. Powlesland, Seattle, Wash. The Word was presented without compromise, and God's blessing rested in a special way upon these services. The saints were wonderfully revived, and doubts gave way to faith. Five received the Baptism in the Holy Spirit, some received a definite refilling, and 5 followed the Lord in water baptism.

These services were conducted in the basement of the Congregational church. On the second Monday, the Sectional Fellowship Meeting convened with us. When E. E. Krogstad presented the need of a tabernacle, cash and pledges of approximately \$250 were raised. A lot has been donated by the local pastors, and plans are being made to proceed with the erection of a tabernacle at once.—Alvin and Rose Johnson, Pastors.

**TAMPA, FLA.**—A revival was conducted here by D. S. Percival. His messages were untraced by the Holy Spirit, and the people were stirred. The church is now in the best condition in years, spiritually, financially, and numerically. Our Sunday School continues to grow, the crowd at the Thursday night Bible study gets larger, and the open discussion at the Bible Study Hour gets more interesting. After 4 weeks the meeting was closed on account of extremely warm weather, but after the hurricane season it will open again in a large gospel tent. Brother Percival accepted the church after receiving a unanimous vote, and will be the speaker. Visitors coming South are invited to be in the services with us. Address of church, "Mount Zion," 8405 Eleventh St. Telephone S 2462.—G. W. Gambill, Trustee.

**MICHIGAN STATE C. A. CONVENTION**—The C. A.'s of Michigan held their 15th annual State Convention Aug. 30-Sept. 1 in the Masonic Temple, Kalamazoo. A. L. Hoy, Youngstown, Ohio, and Evangelist Gene Martin, Creston, Ia., were the guest speakers. The presence of the Lord was very precious in every service. The altar was filled with young and old seeking God and reconsecrating their lives to Him. Everyone deeply appreciated the ministry of A. L. Hoy and Mr. and Mrs. Hoy's ministry in song. In the evening services, following Gene Martin's preaching souls found their Saviour.

A business meeting was held on Monday afternoon and the following officers were elected for the coming year: Ralph Harris, Chio, re-elected president; Jack Inglehardt, re-elected vice president; Bertie Doss, secretary; Oscar Love, Flint, re-elected treasurer; Orrie Robinson, Schoolcraft, missionary-secretary.—Bertie Doss, Secretary, Flint, Mich.

**PAOLA, KANSAS**—August 17 we began a 2-weeks meeting with Brother and Sister Moses Copeland. Sister Copeland is also an excellent preacher and children's worker. In this revival 20 were saved, others were reclaimed, and 6 received the Holy Spirit Baptism. A lady, 79 years of age, who had been a Methodist for years, received the Baptism, and a man 70 years old was gloriously saved. The Sunday School attendance which had been running from 30 to 37, climbed to 60, and this is a direct result of prayer. Brother Copeland believes there is nothing like prayer to build up a Sunday School and win souls for Christ. The whole community was stirred; a sincere interest was noticeable and increased night after night.

Paola had no Assembly building of its own until God enabled us to erect an open-air tabernacle which He hallowed by His presence. All Council ministers and friends will receive a cordial welcome when passing through.—David R. Craig, Pastor.

**WESTERN NEW YORK CAMP MEETING**

The Western New York Camp Meeting was held at Ebenezer, N. Y., July 1-13. The weather conditions were ideal and the attendance unusually good at all the services. There was a rich and substantial ministry of the Word, delivered with much unction in the various services. Souls were saved or reclaimed, and a considerable number were filled with the Holy Spirit according to Acts 2:4.

A. A. Swift, dean of the Eastern Bible institute, brought a series of Bible studies in the mornings on the Offerings and the Gospel according to Isaiah. In the afternoon services a number of ministers spoke, including Flem Van Meter, G. F. Bender, James Menzie, Wm. Pocock, Minna Seaholm, and F. D. Drake. We have never seen more interested and evident blessing upon afternoon services than at this camp. Each evening at 6:30 the Christ's Ambassadors under the able leadership of Robert LeMon conducted a truly inspiring Young People's service which was greatly enjoyed by young and old. The evangelistic services began at 7:45 p. m., with a stirring Pentecostal song service followed by the dynamic, Spirit-anointed preaching of the camp evangelist, C. Stanley Cooke. The attendance at the night services grew until the commodious tabernacle was pretty well filled on week nights and there were even larger crowds on Sundays. There was a happy freedom, simplicity, and power associated with the services which, combined with the united

efforts of our ministers and the fine co-operation of our people contributed toward making this a great camp meeting.

Another great feature was the Western New York Camp Bible School, which was anointed of the Lord from the first day and made a blessing to the camp. Many of the students received the Baptism in the Holy Spirit, and many others made definite consecrations of their lives to the Lord. During camp periods the presence of the Lord was made sweetly manifest and time was taken to worship and praise the Lord. Saturday morning the entire student body was taken to Niagara Falls to broadcast over the air. There were times of good wholesome recreation between study periods. The closing day of the camp was graduation day. More than 55 were on the honor roll, with an average of 95 or better. The faculty members of the school were N. T. Spong, Minna Seaholm, Velma and Vera Croyle. The subjects taught were: The Ministry of the Holy Spirit; Fundamentals of Christian Character; Great Men and Women of the Bible; Great Missionaries and the Fields of Labor.

The Children's Church was under the direction of Sisters Spong, Margaret Swift, and Wanda Griffin.

July 4, a great C. A. Rally was conducted by Robert LeMon. There were many hundreds of young and older people present and it was a blessed service. Jacob Heinrich preached a very timely message on "The Secret of the Lord." This was followed by a fine altar service with many young folk seeking God. Just before the evening meeting there was an "outdoor ring" service, and many of the young people who had received the Baptism with the Holy Spirit testified to their experience, thrilling the hearts of the listeners.—Fred D. Drake.

Believe not half you hear; repeat not half you believe; when you hear an evil report, halve it, then quarter it and say nothing about the rest of it.—Spurgeon.

Life's evening will take its character from the day that preceded it.—Shuttleworth.

The truest end of life is to know the life that never ends.—Penn.

"You may trust the Lord too little, but you cannot trust Him too much."

"Set a watch, O Lord, before my mouth; keep the door of my lips."

Many put zero into the collection and complain that the church is cold.

"This thing I do," rather than one thousand things I dabble in.

"Learn the will of God and DO it."

**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.

**ST. JOSEPH, MO.**—Oct. 7 for three weeks. W. M. Stevens, Springfield, Mo., Evangelist.—J. Lon Hale, Pastor.

**SOUTH BEND, IND.**—Oct. 12-26; Bird Campbell Evangelistic Party, Dallas, Texas.—C. C. Burnett, Pastor.

**CALHAN, COLO.**—Oct. 5-; Helen Cox and Dorothy Larson, Evangelists. Dale De Garmo, Pastor.—By Evangelists.

**NEAR SAPULPA, OKLA.**—Tibbens Assembly; Oct. 5-; Hildreth Ethridge, Evangelist.—David Pearce, Pastor.

**BALTIMORE, MD.**—Saratoga and Monroe Sts.; Oct. 7-; John H. Bostrum, Evangelist.—E. F. M. Staudt, Pastor.

**CUYAHOGA FALLS, OHIO**—Akron Zone C. A. Rally; Oct. 20.—Roy Wead, Zone Chairman.

**GALENA, KANSAS**—Oct. 19-; Dean Heady, Cuba, Mo., Evangelist.—G. P. Hertweck, Pastor.

**FORT WAYNE, IND.**—2329 Winter; Oct. 19-; Paul H. Ralstin, Pasadena, Calif., Evangelist.—Herman R. Rose, Pastor.

**CHICAGO, ILL.**—Stone Church; Oct. 12-26. Harry J. Steil, Tacoma, Wash., Evangelist.—Ernest C. Sumrall, Pastor.

**COLUMBUS, OHIO**—Trinity Tabernacle; Oct. 7-26. J. C. Kellogg, Cowboy Evangelist.—D. G. Scott, Pastor.

**ROARING SPRINGS, PA.**—People's Tabernacle; Oct. 11-; Mal Kerr, Pottsville, Evangelist. D. M. Nissley, Pastor.

**CINCINNATI, OHIO**—First Christian Assembly; Oct. 14-; T. E. Gannon, Evangelist.—O. E. Nash, Pastor.

**BUXTON, N. C.**—Oct. 8-; Evangelist and Mrs. C. Merrill Johnson, Hiawatha, Kan.—Andrew Stirling, Pastor.

**CHANUTE, KAN.**—Oct. 5-; Alma Bryant, Tampa, Florida, Evangelist.—Mr. and Mrs. A. Gaddis, Pastors.

**CAMANCHE, IOWA**—Oct. 12 for two weeks or longer; Alred Wells, Fulton, Ill., Evangelist.—Carl Bergman, Pastor.

**CUYAHOGA FALLS, OHIO**—Oct. 7-26. Smith and Rogers, Granite City, Ill., Evangelists.—Roy H. Wead, Pastor.

**BROOKLYN, N. Y.**—73 Himrod St.; Oct. 5-18. Hattie Hammond, Evangelist.—W. B. Stratton.

**COLEMAN, TEXAS**—Oct. 12-; Phillip Johnson, Evangelist.—Fred Patterson, Pastor.

**STOCKBRIDGE, GA.**—Home Coming Day, fourth Sunday in October.—T. A. Hall, Pastor.

**EUGENE, OREGON**—Sept. 21-Oct. 19, or longer. Robert Perryman, Evangelist.—Roy K. Reed, Pastor.

**FORT WORTH, TEXAS**—Boulevard Assembly; Oct. 12-; Charles B. Dobbins, Fort Smith, Ark., Evangelist.—Carl Stewart, Pastor.

**EVERETT, MASS.**—Oct. 5 for two weeks or longer. Carl and Edna Goodwin, Los Angeles, Evangelists. W. J. Mitchell is pastor.—By Evangelists.

**KAUKAUMA, WIS.**—4th and Main; Oct. 19, for 2 weeks; Mr. and Mrs. J. B. Woolums, Atlanta, Ga., Evangelists.—Irvin E. Bowers, Pastor.

**ABILENE, TEXAS**—Oct. 14 for 2 weeks or longer. E. R. Winter Evangelistic Party, Yoakum, Texas. W. A. McCann is pastor.—By Evangelist.

**GALESBURG, ILL.**—Calvary Pentecostal Church, Oct. 7-19. Mr. and Mrs. E. T. Quabush, Evangelists.—James Clark, Pastor.

**OKLAHOMA CITY, OKLA.**—9th and Phillips; Oct. 12 for three weeks or longer. Clifford Burkett, Evangelist.—Earl F. Davis, Pastor.

**EAST ST. LOUIS, ILL.**—51st and Forest Blvd.; Oct. 5 for two weeks or longer. Anna Lock, Galva, Evangelist.—G. Edward Mandel, Pastor.

**DALTON, NEB.**—Oct. 5 for two weeks or longer. C. D. Quackenbush, Keego Harbor, Mich., Evangelist.—C. E. Thurmond, Pastor.

**SPRINGFIELD, MO.**—Glad Tidings Assembly; Oct. 4, for 3 weeks or longer; E. L. Slavens, Evangelist.—Earl J. Hance, Pastor.

**FORT WORTH, TEXAS**—First Assembly of God; Oct. 12-; Arthur Arnold, Oklahoma City, Evangelist.—A. C. Bates, Pastor.

**TULSA, OKLA.**—North Haskell and Peoria Sts., Oct. 12-; Paul and Lura Grubb, Evangelists; M. D. Hartz is Pastor.—By Evangelists.

**TULSA, OKLA.**—Faith Tabernacle; Oct. 12 for three weeks. J. Paul Bruton, Bloomington, Ind., Evangelist. W. F. Garvin, Pastor.—By Evangelist.

**GRAND RAPIDS, MICH.**—First Assembly of God; Oct. 6-10; Evert H. Chamberlain, Chicago, Ill., Evangelist.—Raymond De Vito, Pastor.

**NEENAH, WIS.**—Oct. 19—for two weeks or longer; Dortha Voelker and Mary Crowder, Evangelists of Wausau, Carl E. Erickson is pastor.—By Evangelists.

**SALINEVILLE, OHIO**—Oct. 14 for three weeks or longer. B. E. Hillman, Ashland, Evangelist.—G. Dean Smith, Pastor.

**PUXICO, MO.**—Oct. 5 for three weeks or longer. Beatrice Best, Springfield, Mo., Evangelist and musician.—Eugene C. Bishop, Pastor.

**SHAWNEE, OKLA.**—Glad Tidings Assembly; Oct. 12-; Mr. and Mrs. Vernon M. Murray, Evangelists.—James C. Dodd, Pastor.

**CARLISLE, PA.**—York and Petersburg Road; Oct. 12-; William Dickenson, Asbury Park, N. J., Evangelist.—Mrs. May Blancy, Pastor.

**HIBBING, MINN.**—Oct. 12-Nov. 9. Ernest L. Powlesland, Seattle, Wash., Evangelist. E. H. Blombery, Pastor.—By Evangelist.

**(NEAR) RIDGFIELD, WASH.**—Pioneer Gospel Assembly; Oct. 7 for three weeks or longer. R. R. Nichols, Evangelist.—Paul G. Trulin, Pastor.

**BOWLEGS, OKLA.**—Oct. 11 for two weeks or longer. Irene Harris, Tulsa, Evangelist. Wesley V. Beauford is pastor.—By Evangelist.

**WASHINGTON, D. C.**—916 F St. N. E.; Oct. 14 for two weeks. Guy Duty, Norfolk, Va., Evangelist. H. E. Nunley is pastor.—W. R. Cissel, Treasurer.

**DENVER, COLO.**—5th Ave. and Fox St.; Oct. 5-; Hazelle Reed and Evelyn Burthorn, Grand Island, Nebr., Evangelists.—Gilbert B. Cunningham, Pastor.

**PITTSBURGH, PA.**—Bethel Tabernacle, Union Ave. below East Ohio, N. S.; Oct. 12-26. Harvey McAlistier, Evangelist. H. C. McKinney is Pastor.—By Evangelist.

WALDO, WIS.—Sept. 24—Oct. 19; Doretha Voelker and Mary Crowder, Evangelists. This is a pioneer work and neighboring assemblies are asked to cooperate.—By Evangelists.

BIRMINGHAM, ALA.—Tent meeting 48th St. and 8th Ave. North; Sept. 28—Oct. 26. Guy Shields, Evangelist, with Staff of Faith Trio.—Alva E. Thompson, Assistant Pastor.

TALOGA, OKLA.—Oct. 12; Anniversary and Memorial Service; basket dinner on grounds. C. M. Sprinkle, afternoon speaker. Revival will start at night; Paul Marler, Aurora, Neb., Evangelist.—Erling and Helen Saxelid, Pastors.

EL DORADO, ARK.—Annual missionary rally will be conducted by H. B. Garlock of Kansas City, Kan.; Oct. 10-12. Services each night and two day services on Sunday. Neighboring churches are urged to attend.—R. C. Jones, Pastor.

NORTH BERGEN, N. J.—Fall Convention at 51st St. and Hudson Blvd., Missionary day, Oct. 12, with missionary speakers from several fields. Revival Oct. 14-26; L. A. Larson, Everett, Wash., Evangelist. Young People's Rally; Oct. 18.—Nicholas Nikoloff.

MINNEAPOLIS, MINN.—Fremont Tabernacle; Missionary Convention; Oct. 19-26. Special speakers: Fred Vogler, assistant General Superintendent, and Kenneth Short, Borneo, John F. Hall, West Africa, and others. Motion pictures of mission fields each evening.—Russell H. Olsen.

DATE CHANGED

PAOLA, KAN.—Revival of prayer, healing, and holiness, every day, Oct. 11-19; conducted by Charles E. Robinson from Headquarters. All preachers in surrounding territory are invited to attend a Better-Success Pastor's Meeting, 10 a. m. Oct. 14.—David R. Craig, Pastor.

CHICAGO, ILL.—Jewish Missionary Rally, Bethel Temple, Oct. 11, 8:00 p. m. Speakers: Alexander Marks and other Jewish Christians, Hebrew Singing and other musical features. Churches in Chicago and vicinity asked to cooperate. E. H. Chamberlain, Chairman, Particulars from Assembly of God Hebrew Mission, 3612 W. Lexington, Chicago, Ill. Phone, Nevada 9446.—Alexander Marks.

GALENA, KANSAS—Oct. 21-23; commemorating 38 years of Pentecost in Galena, also homecoming of former ministers. Special speakers: Tuesday a. m., V. G. Griesen, Superintendent Kansas District; Wednesday a. m., George Hardcastle, Superintendent Oklahoma District; Wednesday p. m., Missionary service, Noel Perkin, Missionary Secretary; Thursday p. m., W. I. Evans, from C. B. I. Evening speaker for entire session, Evangelist Dean Heady, Cuba, Mo. Rooms furnished as far as possible.—G. P. Hertweck, Pastor.

ARKANSAS DISTRICT COUNCIL

HOT SPRINGS, ARK.—The 28th annual session of Arkansas District Council will convene Oct. 13-16. L. L. Riley is host pastor. Rooms will be furnished as far as possible. E. S. Williams, General Superintendent, will be with us.—Robert C. Sellers, Secretary.

OKLAHOMA DISTRICT COUNCIL

SHAWNEE, OKLA.—The 26th annual convention of the Oklahoma District Council will convene in the Civic Auditorium, Oct. 7-10. There will be C. A. services, Oct. 6, 2:30 and 7:00.—W. S. Bragg, District Secretary-Treasurer, Box 128, Okmulgee, Okla.

MISSIONARY CONVENTIONS AND NORTH DAKOTA DISTRICT COUNCIL

Missionary Conventions: Bismark, Oct. 12, morning and afternoon; Selfridge, Oct. 12, evening; Hettinger, Oct. 13; Williston, Oct. 14; Crosby, Oct. 15; Minot, Oct. 16; Cando, Oct. 17, 18; Popular Grove and Valhalla, Oct. 19; Grand Fork, Oct. 20; Fargo, Oct. 21; Lisbon, Oct. 22. All missionary conventions in charge of Fred Vogler, Assistant General Superintendent. The District Council will be at Cando, Oct. 18, 2:30. The credentials committee will meet any candidates.—Herman G. Johnson, District Superintendent.

EASTERN DISTRICT PRAYER CONFERENCES

Oct. 14-16, 825 Green Ridge St., Scranton, Pa., Leo S. Starnier, Pastor; Oct. 28-30, 23rd and Pine Sts., Wilmington, Del., John E. Jenkins, Pastor; November 18-20, "Thanksgiving in New York State," Westfield Assembly of God, Nelson J. Kenyon, Pastor.

These conferences are planned prayerfully to promote Revival, Deeper Christian Living and Fellowship with the Lord. Anointed ministry of the Word by District Superintendent Flem Van Meter, Frederick D. Drake, and other able ministers of the District. Services 9:00, 2:30, and 7:30. Meals on free-will offering plan. Accommodations free as far as possible. All our ministers cordially invited to cooperate and assist in making these prayer conferences an outstanding spiritual success in every section. Superintendent Van Meter is very desirous that prayer conferences be held in every section of our District and that they be centers of spiritual revival for all our people as well as for our ministers.—Frederick D. Drake, Prayer League Leader, 9 Prospect St., Jamestown, N. Y.

ALABAMA DISTRICT COUNCIL

BIRMINGHAM, ALA.—The 31st annual convention and the 27th annual District Council Oct. 21-23 in tent at 48th St. and 8th Ave., North, Birmingham. Ernest S. Williams, General Superintendent, main speaker. Executive Committee will meet Monday at 2:30 p. m. Fellowship meeting Monday night. Women's Missionary Council business meeting at 2:00, Tuesday. There will be a C. A. service Wednesday at 6. Free rooms for ministers and delegates. For further information write D. H. Browne, Presbyter, 1711 Warrior Road, Birmingham, or Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile.—Marvin L. Smith, District Superintendent.

TEXAS FALL CONVENTIONS

San Angelo Section: Winters; Oct. 9, 10. Greenville Section: Dennison; Oct. 14, 15. Dallas Section: Park at Richardson; Dallas; Oct. 16, 17. Tyler Section: Longview; Oct. 21, 22. Lufkin Section: Lufkin; Oct. 23, 24. Waco Section: 13th and Webster, Waco; Oct. 28, 29. Fort Worth Section: 1326 S. Jennings Ave., Fort Worth; Oct. 30, 31. Beaumont Section: Daisetta; Nov. 4, 5. Houston Section: 2701 Jensen Drive, Houston; Nov. 6, 7. Yoakum Section: Ganado; Nov. 11, 12. Valley Section: Harlingen; Nov. 13, 14. San Antonio Section: Free; Nov. 18, 19. Austin Section: Gliddings; Nov. 20-21. All ministers are urged to be present for fellowship and business meetings of each section. All conventions begin at 10:30 with three services daily. Mrs. F. D. Davis, District President of Women's Missionary Council, will have charge of their services the last afternoon of each convention. For information write District Superintendent F. D. Davis, 1001 E. Robert Ave., Fort Worth, or District Secretary, C. P. Robison, 2100 Belle Ave. Fort Worth.—F. D. Davis, District Superintendent.

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

ELLENDALE, MINN.—Fellowship Meeting; Oct. 13; services at 2 and 7:30; evening meal served by local church.—Dudley V. Lilly, Pastor.

LAKE PRESTON, S. D.—Fellowship Meeting; Oct. 13. Services at 2:00 and 7:45. Ministers Institute, 4:15 to 5:00, C. A. Service, 6:30.—Farrell E. Evans, Pastor.

ST. LOUIS, MO.—St. Louis Sectional Fellowship Meeting, 1746 Mississippi; Oct. 12 at 2:30 p. m. Floyd E. Heady is Pastor.—E. J. Boettcher, Secretary.

WILLARD, OHIO—Mansfield Sectional C. A. Rally; Oct. 13 at 7:45 p. m., at Pearl and Woodbine Sts.—H. W. Reeser, Chairman.

WOODWARD, OKLA.—All day Fellowship Meeting; Oct. 14. Basket dinner at noon. Brother Hardcastle, District Superintendent, will dedicate the new church.—R. S. Strange, Sectional Presbyter.

SPRINGFIELD, MO.—Sectional Fellowship Meeting; Lighthouse Assembly; Oct. 20. Services at 10:30, 2:00, and 7:30. Basket lunch at noon. I. C. Dove is host pastor.—W. B. Brown, Sectional Secretary.

CAMANCHE, IOWA—5 miles S. W. of Clinton; Fellowship Meeting; Oct. 11. Services at 2:30 and 7:45 p. m., supper at 5. Young People's meeting 6:30. Bring basket lunch and musical instruments.—Carl Bergman, Pastor.

LAS VEGAS, NEV.—Tri-State Fellowship Meeting (California, Nevada, Arizona) West 3rd and Washington Sts., Oct. 13. District Superintendent, Leland R. Keys, Main Speaker. Services 10:30, 2:00, and 7:00. Lunch served at noon.—James A. Duguid, Pastor.

FRESNO, CAL.—Joint Convention of Southern and Northern California-Nevada District Christ Ambassador; Nov. 20-23. Meetings to be held in Civic auditorium. Bert Webb, Springfield, Mo., evening speaker.—Ernest L. Friend, Southern California District C. A. President.

GLADWIN, MICH.—Special Sunday School Convention; Oct. 20. Services at 2:30 and 7. Convention in charge of Mr. and Mrs. Charles Scott, Battle Creek. Ellis Biggs is host pastor. The annual business meeting of the Northern Fellowship will be held at 1:00.—J. E. Engelhardt, Chairman.

RICHMOND, VA.—Semiannual C. A. Convention of Potomac District; Oct. 14-17. James Van Meter, Martinsburg, W. Va., will speak and illustrate Sunday School work one afternoon. Arthur Graves, Norfolk, Va., evening speaker. The District Superintendent and other ministers will take part. Each C. A. group is requested to send three delegates, each delegate bearing a letter signed by his pastor, to vote for the three C. A. officers for the coming year. Rooms free and meals on free-will offering plan. For reservation write host pastor Wallace Hefflin, 2049 Grayland Ave.—Hazel Devore, C. A. Secretary-Treasurer.

OPEN FOR CALLS

Evangelistic

B. E. Hillman, Route 5, Ashland, Ohio—"Past two years spent in pioneering and pastoral duties."

"I have had experience in evangelistic work and some pastoral work in Illinois."—Richard A. Hendricks, 1941 Clinton St., Rockford, Ill.

MISCELLANEOUS NOTICES

NOTICE—After years of ministry on the field we have accepted the call to pastor Faith Tabernacle, Oklahoma City. Our new address is 1110 N. W. 2nd St.—William McPherson.

NOTICE—We invite soldiers stationed near here to attend our services. Church located 617 32nd St., Newport News, Va.—Charles R. Shuss, Pastor.

NOTICE—Those moving to Rockford are invited to worship at the Assembly of God at 1904 N. Main. If those having solid friends stationed at Camp Grant will send me their name and company number we shall be glad to contact them.—R. L. Buckley.

NEW ADDRESS—455 Woodward Ave. S. E., Atlanta, Ga.—W. S. Bagwell.

NEW ADDRESS—"411 Kishwaukee St., Rockford, Ill."—Roy Buckley.

NEW ADDRESS—"I have resumed my work in Alaska again."—Berta Vaughn, Box 691, Wrangell, Alaska.

NEW ADDRESS—"We have accepted the church at Fairfax, Okla."—Mr. and Mrs. R. E. Lester, General Delivery.

NEW ADDRESS—"We have accepted the pastorate here."—William H. Reeve, General Delivery, Council, Idaho.

NEW ADDRESS—"We have accepted the pastorate here." 1453 Colfax Ave., Benton Harbor, Mich.—Herbert E. Eicher.

NEW ADDRESS—"I have accepted the pastorate of the Lakota Gospel Tabernacle."—George Rasmussen, Box 111, Lakota, North Dakota.

WANTED—Assembly of God books and magazines for work in a new field.—Mrs. Stella Holcomb, Route 1, Austinville, Va.

RADIO BROADCAST

"The Sunshine Broadcasters," of the Full Gospel Tabernacle, Miles City, Mont., broadcast over KRJF, 1340 kilocycles, Sundays 5:00-5:30 p. m., and Wednesdays 5:15-5:30 p. m.—Leonard and Frieda Palmer, Pastors.

MISSIONARY CONTRIBUTIONS

September 17-23 Inclusive

Table listing missionary contributions from various churches and districts, including Alabama, Arkansas, California, and others, with amounts in dollars and cents.

Table listing contributions from various churches and districts, including Lancaster First Pentecostal Church, Lincoln Full Gospel Church, Los Angeles AG FGCh WMC, and others, with amounts in dollars and cents.

|  |        |   |          |                                     |        |  |                 |
|--|--------|---|----------|-------------------------------------|--------|--|-----------------|
| Plymouth Assembly of God SS                        | 3.00   | North Kansas City First A of G SS                 | 4.35     | Broken Arrow Assembly of God CA     | 5.00   | Houston North Side A of G WMC                        | 20.63           |
| Roselawn Full Gospel Tab A of G                    | 1.00   | Parma Assembly of God SS                          | 2.81     | Chester Elm Grove Assembly          | 4.00   | Houstonville Assembly of God                         | 1.25            |
| Wheatfield Assembly of God                         | 4.15   | Papra Bluff Assembly of God                       | 3.55     | Clinton Assembly of God             | 6.00   | Karnes City Assembly of God                          | 3.53            |
| IOWA Personal Offerings                            | 49.88  | (Near) Potosi Big River Assm of God               | 1.82     | Gwynn-Garber Oil Field A of G       | 25.63  | Kermit Assembly of God                               | 1.63            |
| Camanche Full Gospel Tabernacle                    | 2.00   | Potosi Fountain Farm Assm of God                  | 1.00     | Enid Gospel Tabernacle              | 25.27  | Laird Hill Assembly of God                           | 8.00            |
| Clinton Full Gospel Tabernacle                     | 14.28  | Risco Assembly of God                             | 2.36     | Hugo Messer Assembly of God         | 1.40   | Lancaster Assembly of God & SS N                     | 4.00            |
| Fairport Community Church                          | 5.00   | Senath Assembly of God                            | 6.60     | Lawton Assembly of God              | 5.00   | La Porte Assembly of God SS                          | 2.50            |
| Fort Dodge Gospel Tabernacle                       | 7.10   | St Joseph Wyatt Park AG & SS                      | 20.00    | Long Grove Assembly of God          | 1.40   | Livingston Assembly of God Church                    | 7.00            |
| Keokuk Assembly of God                             | 12.52  | St Louis A of G Full Gospel Hall                  | 2.40     | Longdale Assembly of God            | 1.00   | Lufkin Assembly of God                               | 12.75           |
| Knoxville Assembly of God & CA                     | 4.08   | St Louis Factory Bible Class                      | 4.50     | McAlester Assembly of God           | 7.22   | Morton Assembly of God                               | 4.28            |
| Moville Full Gospel Assembly of God                | 5.15   | St Louis Section Christ Ambassadors               | 7.35     | Muskogee Assembly of God WMC        | 3.00   | Newcastle Assembly of God Church                     | 6.00            |
| Troy Mills Assembly of God                         | 5.00   | Slater Assembly of God                            | 4.95     | Oklahoma City Faith Tabernacle      | 10.00  | Orange Assembly of God Church                        | 2.30            |
| KANSAS Personal Offerings                          | 3.00   | Springfield Faith A of G SS                       | 2.23     | Oklahoma City Faith Tab Victory BC  | 10.00  | Orange Assembly of God CA                            | 1.50            |
| Baxter Springs Assembly of God SS                  | 5.00   | Springfield Glad Tidings Ch SS & CA               | 23.90    | Oklahoma City Rockwood A of G Ch    | 5.01   | Pampa Assembly of God                                | 18.50           |
| Edna Assembly of God & SS                          | 7.50   | Springfield North Side Assm of God                | 5.14     | Oklahoma City South Side A of G     | 2.35   | Pelly Assembly of God Church CA                      | 5.00            |
| Eldorado A of God Tab SS & CA                      | 4.86   | (Near) Springfield Potter Outstation              | 7.00     | Ottawa County Four Mile SS          | 8.88   | Pilot Point Assembly of God Church                   | 6.60            |
| Galena Assembly of God                             | 14.00  | Springfield South Side Assm of God                | 18.00    | Pawhuska Assembly of God & SS       | 17.05  | Port Neches Assembly of God Church                   | 5.24            |
| Gerlane Assembly of God SS                         | 3.57   | Stanberry Gospel Tabernacle SS                    | 2.00     | Perkins Assembly of God             | 2.27   | Rio Hondo Assembly of God                            | 4.05            |
| Greensburg Assembly of God SS                      | 16.37  | Tuscumbia Assembly of God                         | 1.00     | Perry Assembly of God               | 2.50   | San Angelo Assembly of God                           | 17.00           |
| Hays Assembly of God                               | 8.64   | Upton Community Full Gospel Church                | 3.00     | Sayre Assembly of God Church        | 1.52   | San Antonio First Assembly of God                    | 15.11           |
| Hill City Miller Assembly of God Ch                | 3.32   | Verailles Assembly of God                         | 3.76     | Seminole A of G Young Mar Peoples C | 11.00  | San Antonio Government Hill AG T                     | 42.08           |
| Jewel Assembly of God                              | 40.00  | Walbert Bethel Pent Church                        | 7.00     | Sentinel Assembly of God            | 1.00   | Santa Anna Assembly of God                           | 2.50            |
| Kansas City Full Gospel Tabernacle                 | 6.00   | Waverly Assembly of God                           | 2.18     | Shawnee Glad Tidings Assm of God    | 3.84   | Saratoga Assembly of God                             | 13.96           |
| Kansas City Victoria Tabernacle                    | 59.39  | Webb City First Assm of God & CA                  | 28.25    | Sterling Assembly of God            | 1.00   | Slaton Assembly of God                               | 1.90            |
| Lawrence Assembly of God                           | 32.00  | West Plains Full Gos Assm of God                  | 6.00     | Tulsa Carbondale Assembly of God    | 21.67  | Starrville Assembly of God                           | 2.23            |
| Leavenworth Assembly of God                        | 5.42   | MONTANA Personal Offerings                        | 23.65    | Velma Assembly of God               | 8.00   | Trinity Assembly of God                              | 1.84            |
| McCracken Assembly of God                          | 8.27   | Butte Full Gospel Tabernacle                      | 9.25     | West Tulsa Assembly of God          | 3.00   | Troup Red Oak Flat Assembly                          | 4.25            |
| Medicine Lodge Assembly of God                     | 6.29   | Conrad Gospel Tabernacle                          | 21.15    | West Tulsa Assembly of God SS       | 18.62  | Turkey Assembly of God Church & SS                   | 4.29            |
| Montland Assembly of God                           | 2.25   | Cut Bank Full Gos Tab SS & CA                     | 33.35    | Wright City Assembly of God         | 2.00   | Tyler Bascom Assembly of God                         | 6.00            |
| Pleasant Green Assembly of God                     | 7.72   | Deer Lodge Assm of God Ch & SS                    | 9.50     | Wynona Assembly of God              | 6.59   | Waco Faith Tabernacle Girls Circle                   | 4.00            |
| St Francis Assembly of God                         | 5.50   | Eureka Full Gospel Assembly                       | 5.00     | OREGON Personal Offerings           | 30.00  | Wichita Falls Fairview Assm of God                   | 8.00            |
| Severy Full Gospel Tabernacle                      | 2.76   | Fairfield Gospel Tabernacle                       | 15.63    | Albany Pent Assembly of God & SS    | 37.60  | Wink Assembly of God                                 | 37.60           |
| Topeka North Side Assembly of God                  | 2.30   | Hamilton Full Gospel Church                       | 12.70    | Ashland Full Gospel Temple          | 16.00  | Zip City Assembly of God                             | 24.14           |
| Traer Assembly of God SS                           | 2.23   | Miles City Full Gos Tab & SS                      | 62.17    | Bonanza Lorella Full Gospel Church  | 8.67   | VIRGINIA Personal Offerings                          | 7.00            |
| Yates Center Assembly of God                       | 3.00   | Missoula Pent Assembly of God                     | 28.26    | Coquille Assembly of God Tabernacle | 23.11  | Belvoir Full Gospel Tabernacle SS                    | 41.51           |
| KENTUCKY Personal Offerings                        | 21.00  | Opheim Gospel Tabernacle                          | 4.15     | Coquille Assembly of God Tab CA     | 9.05   | Bluefield First Pentecostal Ch SS                    | 9.00            |
| Brooksville Parina Road A of G Tab                 | 2.00   | Ronan Assembly of God Tab                         | 6.14     | Coquille Assembly of God Tab WMC    | 7.15   | Bristol Assembly of God                              | 6.21            |
| Covington Christian Assembly                       | 20.00  | NEBRASKA Personal Offerings                       | 11.90    | Dayton Full Gospel Assembly & SS    | 6.62   | Hickory Grove Full Gospel Ch & SS                    | 3.13            |
| High Bridge Assembly of God                        | 4.00   | Amherst Assembly of God                           | 4.00     | Dayville Presbyterian Church        | 50.35  | Richmond Calvary Pent Tabernacle                     | 69.00           |
| (Near) Lawrenceburg Pleasant V AG                  | 1.30   | Bassett Assembly of God                           | 2.43     | Gresham Assembly of God & SS        | 27.28  | St Paul Assembly of God Ch & SS                      | 5.00            |
| London Gospel Tabernacle                           | 5.00   | Bayard Assembly of God Church CA                  | 3.00     | Hebo Full Gospel Church             | 1.50   | So Norfolk Bethel Pent A of G                        | 98.25           |
| Louisville Bethel Assembly of God                  | 9.75   | Big Spring Full Gospel Tabernacle                 | 53.72    | Hillsboro Assembly of God           | 5.56   | Winchester Full Gospel Tabernacle                    | 15.00           |
| Simpson Gospel Sunday School                       | 1.00   | Broken Bow Assembly of God Tab                    | 2.61     | Ione Pentecostal Assembly           | 3.27   | WASHINGTON Personal Offerings                        | 99.25           |
| (Near) Taylorsville Ashes Creek AG                 | 3.75   | Chappell Assembly of God                          | 10.00    | Klamath Falls Pentecostal Assembly  | 7.30   | Anacortes Pent Assembly of God                       | 72.03           |
| LOUISIANA Personal Offerings                       | 9.00   | Grand Island Assm of God Ch & SS                  | 9.00     | La Grande Gospel Tabernacle         | 40.97  | Arlington Full Gospel Tab & CA                       | 13.53           |
| Bastrop Assembly of God WMC                        | 3.00   | Lincoln Assembly of God                           | 16.00    | La Grande Gospel Tabernacle SS      | 3.00   | Auburn Mission                                       | 13.00           |
| Ferriday Assembly of God                           | 2.00   | McCook Assembly of God                            | 16.76    | La Grande Gospel Tab Childrens Ch   | 3.00   | Brownstown Pent Assembly of God                      | 22.00           |
| Houghton Peace Chapel                              | 1.15   | Milford Assembly of God SS & CA                   | 10.36    | Lebanon A of G Womens Bible Class   | 3.00   | Chatham Full Gospel Church                           | 13.40           |
| Mer Rouge Bonnidee Assm of God SS                  | 2.00   | Newcastle Assembly of God & CA                    | 2.00     | North Bend Assembly of God Church   | 6.57   | Chelan Assembly of God                               | 4.00            |
| Olla Mt Zion Assembly of God                       | 1.78   | New Platte Full Gos Ch & SS                       | 2.18     | Nyssa Assembly of God               | 2.09   | Chewelah Pent Assembly of God                        | 3.65            |
| Olla Mt Zion Assm of God WMC                       | 3.65   | Omaha Glad Tidings Assembly                       | 5.00     | Pendleton Assembly of God           | 22.00  | Davenport Full Gospel Tabernacle                     | 7.00            |
| MAINE Personal Offerings                           | 4.00   | Ord Pent Full Gos Church SS & CA                  | 8.00     | Portland Assembly of God Tabernacle | 17.89  | Forks Assembly of God                                | 5.43            |
| Dover-Foxcroft A of G SS & YP                      | 11.53  | NEVADA Las Vegas Assembly of God Ch SS & CA       | 7.36     | Port Orford Assembly of God SS      | 2.56   | Grandview Assembly of God                            | 14.03           |
| Monticello Lake Road Church                        | 12.90  | God Ch SS & CA                                    | 7.36     | Prescott Assembly of God SS         | 6.09   | Granger Assembly of God                              | 2.27            |
| MARYLAND Personal Offerings                        | 21.38  | Lovelock Assembly of God SS                       | 5.30     | St Helens Assembly of God           | 4.42   | Hoquiam Bethel Temple Church & SS                    | 39.65           |
| Baltimore Bethel Pentecostal Church                | 10.00  | Reno Glad Tidings Ch Assm of God                  | 11.00    | Springfield Assembly of God         | 20.00  | Lind Full Gospel Church                              | 16.13           |
| Baltimore Full Gospel Church                       | 124.00 | Silver Peak Sunday School                         | 5.00     | Toledo Assembly of God              | 8.06   | Loomis Assembly of God                               | 1.00            |
| Cyren Assembly                                     | 1.25   | NEW HAMPSHIRE Keene Full Gos-<br>pel Mission & SS | 5.05     | Westport Assembly of God            | 25.45  | Lynden Pentecostal Church                            | 24.00           |
| Cumberland (South) Assm of God Ch                  | 23.00  | NEW JERSEY Personal Offerings                     | 106.03   | Woodburn Full Gospel Church         | 11.21  | Montesano Bethel Pentecostal Church                  | 2.50            |
| Chesley Bethel Pent Ch & SS                        | 9.50   | (Near) Freehold Church of Georgia                 | 30.90    | PENNSYLVANIA Personal Offer         | 184.73 | Morton Assembly of God                               | 12.42           |
| Oakland Rocky Drear Assembly                       | 2.50   | Midvale Gospel Assembly                           | 20.00    | Allentown Glad Tidings Tabernacle   | 30.20  | Olympia Assembly of God                              | 75.14           |
| Pocomoke City G Tid Ch SS & CA                     | 10.00  | Midvale Gospel Assembly SS                        | 10.30    | Besemer Italian Pentecostal Assm    | 3.00   | Oroville Full Gospel A of G Church                   | 13.19           |
| Prince Frederick Full Gospel Assm                  | 5.10   | Pershing Full Gospel Lighthouse                   | 15.00    | Brandyville Pentecostal Church      | 15.00  | Pomeroy Assembly of God                              | 16.02           |
| Swanton Glendale Assembly                          | 1.25   | NEW MEXICO Personal Offerings                     | 6.00     | Brave Assembly of God SS            | 11.75  | Fuyallup Pentecostal Assm of God                     | 70.00           |
| MASSACHUSETTS Personal Offer                       | 10.00  | Belen Assembly of God                             | 3.00     | Central City Pentecostal Tabernacle | 34.11  | Raymond Full Gospel Tab SS                           | 5.00            |
| Chelsea Russian Polish Ukrainian<br>Pent Church SS | 2.50   | Cliff Assembly of God Ch & SS                     | 4.00     | Dickson City Pentecostal Ch & SS    | 15.00  | Raymond Full Gospel Tab SS                           | 5.00            |
| Everett Glad Tidings Tabernacle                    | 59.75  | Euclid Assembly of God                            | 4.00     | Freemansburg Eng & Hungaria Ch      | 10.00  | Ritzville Assembly of God                            | 11.30           |
| Lynn First Pentecostal Church                      | 10.00  | Gran Quivira Assembly of God                      | 2.00     | Glen Richey Assembly of God SS      | 6.00   | Seattle Evangel Temple SS                            | 3.00            |
| South Dennis Full Gospel Assembly                  | 17.50  | Lordsburg Assembly of God SS                      | .66      | Greensburg Pent Assembly of God     | 21.00  | Selah First Pentecostal Church SS                    | 3.00            |
| Springfield Bethany Pentecostal Ch                 | 25.64  | Mule Creek Assembly of God SS                     | 1.78     | Hamburg Full Gospel Tabernacle SS   | 6.00   | Sequim Assembly of God                               | 8.81            |
| MICHIGAN Personal Offerings                        | 140.50 | Tucumcari Assembly of God                         | 3.15     | Hvndman Pent Assembly of God Ch     | 12.91  | Spokane First Pentecostal Church                     | 152.45          |
| Albion Full Gospel Church                          | 8.00   | NEW YORK Personal Offerings                       | 125.50   | Johnstown Grace Pentecostal Church  | 11.00  | Tacoma Pent Tab Crusaders Class                      | 5.00            |
| Bellevue Calvary Pentecostal Tab                   | 38.00  | Alton Gospel Tabernacle                           | 25.00    | Kinzers Calvary Monument SS         | 10.00  | Thorp Assembly of God                                | 7.59            |
| Clio Faith Tabernacle & SS                         | 16.75  | Bethpage Central Park Pent Assm                   | 14.00    | Lake Ariel First Pentecostal Church | 37.00  | Tonasket Assembly of God                             | 6.00            |
| Dearborn Gospel Tabernacle                         | 73.34  | Binghamton Faith Tab Church & SS                  | 89.00    | Mechanicsburg Pent Assm of God      | 5.00   | Wapato Pent Assembly of God                          | 24.06           |
| Detroit Star of Hope Tabernacle                    | 30.00  | Brookport Assembly of God                         | 2.19     | Moosic Full Gospel Tabernacle & SS  | 74.49  | Yelm Assembly of God                                 | 35.68           |
| Gladwin Assembly of God                            | 14.57  | Brooklyn Light House Church                       | 20.50    | Naticoke Glad Tidings Assembly      | 10.00  | WEST VIRGINIA Arnettsville AG                        | 1.00            |
| Glennie Assembly of God                            | 3.50   | Buffalo Riverside Gospel Tab & SS                 | 82.00    | Philadelphia First Latvian Pent Ch  | 15.00  | Cabins Berea Assembly of God                         | 3.00            |
| Harrison Highway Tabernacle                        | 5.00   | Corning Calvary Tabernacle                        | 29.21    | Philadelphia Highway Mission Tab SS | 42.33  | Canlonet Assembly of God Church                      | 8.76            |
| Highland Park Immanuel G T & SS                    | 24.10  | Corona Free Gospel Church                         | 20.00    | Pittsfield Full Gospel Mission      | 7.76   | Fairmont Trinity Tabernacle                          | 14.10           |
| Highland Park Roumantan Pent A                     | 16.80  | Corona Free Gospel Church YP                      | 5.00     | Puxsuttanwau Pentecostal Tabernacle | 12.40  | Job Full Gospel Pent SS                              | 2.00            |
| Jackson Assembly of God                            | 3.03   | Cortland Bethel Pentecostal Assembly              | 13.22    | Shade Gap Fair Ridge Full Gos Mis   | 4.00   | United Assembly of God                               | 3.55            |
| Jackson Vandercook Com Ch & SS                     | 5.00   | Dansville Gospel Tabernacle                       | 5.75     | York First Pentecostal Church       | 56.73  | WISCONSIN Personal Offerings                         | 14.19           |
| Saginaw Gospel Tabernacle                          | 53.56  | Dansville Gospel Tabernacle CA                    | 1.00     | RHODE ISLAND Personal Offerings     | 10     | Adams Gospel Tabernacle                              | 33.00           |
| Saginaw Severance Tool Co Employees                | 145.65 | Groton Glad Tidings Mission & SS                  | 17.17    | South Dakota Personal Offerings     | 5.00   | Ashland Gospel Tabernacle                            | 13.90           |
| St Clair Assembly of God                           | 5.65   | Hempstead Glad Tidings Church                     | 5.00     | Grace Gospel Tabernacle             | 6.40   | Baileys Harbor A G of Liberty Grove                  | 10.14           |
| St Clair Shores Gospel Tab SS                      | 22.00  | Hornell (North) Glad Tid Tabernacle               | 5.00     | Buffalo Gospel Tabernacle           | 15.15  | Baraboo Gospel Tabernacle                            | 25.09           |
| Ysilitanti Lighthouse Gos Tab & Jr Ch              | 17.00  | Ithaca First Pentecostal Church                   | 29.50    | Clark Gospel Tabernacle             | 2.34   | Berlin Gospel Tabernacle                             | 9.00            |
| MINNESOTA Personal Offerings                       | 133.50 | New Rochelle Full Gospel Church                   | 12.00    | Hill City Assembly of God SS & CA   | 5.00   | Black River Falls Full Gospel Tab                    | 22.00           |
| Bovey Trout Lake Assembly of God                   | 5.00   | New Rochelle Full Gospel Ch CA                    | 10.00    | Hurley Gospel Tabernacle            | 4.54   | Gillett Maple Valley Christians                      | 7.05            |
| Dodge Center Assm of God Tab                       | 13.70  | New York City Mizpah Mis Home                     | 59.00    | Madison Gospel Tabernacle           | 31.40  | Glidden Gospel Tabernacle                            | 9.50            |
| Eagle Bend Full Gospel Assembly                    | 7.00   | Rome Everybodys Tabernacle & SS                   | 4.00     | Mission Gospel Tabernacle           | 6.30   | Kenosha A of G SS YP & WMC                           | 263.68          |
| Ellendale Gospel Tabernacle                        | 9.44   | NORTH CAROLINA Personal Offer                     | 3.00     | Rapid City Assembly of God          | 23.08  | La Crosse Assembly of God                            | 2.75            |
| Emily Gospel Tabernacle                            | 9.10   | Avon Assembly of God                              | 7.70     | Rosholt Gospel Tabernacle           | 12.01  | Lake Nebagamon Hawthorne Gos Tab                     | 2.00            |
| Faribault Faribo Gospel Tab SS                     | 10.50  | Buxton Assembly of God                            | 27.50    | Vermillion Gospel Tabernacle        | 7.00   | Madison Gospel Tabernacle                            | 10.00           |
| Hopkins Gospel Tabernacle                          | 10.46  | Hertford Assembly of God                          | 6.00     | Vessey Pentecostal Assembly         | 14.70  | Marinette Gospel Tabernacle                          | 6.00            |
| Minneapolis Gospel Tabernacle                      | 7.50   | Wanchese Full Gospel Assm of God                  | 3.00     | Wood Gospel Tabernacle              | 5.38   | Menomonee Full Gospel Tabernacle                     | 20.04           |
| Monticello Full Gospel Assembly                    | 5.00   | NORTH DAKOTA Personal Offerings                   | 21.00    | Ya-kton Gospel Tabernacle           | 7.05   | Milwaukee Bay View Gos Tab & SS                      | 5.00            |
| Paynesville Gospel Tabernacle                      | 70.00  | Cando Gospel Tabernacle & SS                      | 16.85    | TENNESSEE Personal Offerings        | 15.00  | Milwaukee Glad Tidings Temple                        | 28.03           |
| Pillager Full Gospel Assembly                      | 10.00  | Cavalier Full Gospel Tabernacle                   | 12.64    | Humboldt Gregorzy Chapel A of G     | 1.20   | Oskskosh Gospel Tabernacle                           | 50.50           |
| Pine River Gospel Tabernacle & SS                  | 14.00  | Egeland Pentecostal Assm of God                   | 1.74     | Knoxville Enclid Assembly of God    | 3.66   | Racine Full Gospel Tab & SS                          | 17.53           |
| Princeton Gospel Tabernacle SS                     | 13.13  | Graiton Gospel Tabernacle                         | 16.85    | Knoxville (South) Church of God     | 5.60   | Richland Center Assembly of God                      | 3.00            |
| St Cloud Gospel Tabernacle & SS                    | 13.06  | Havana Pentecostal Chapel                         | 2.60     | Ripley Whitefield Assembly of God   | 3.95   | Rio Assembly of God Church                           | 6.48            |
| Sherburn Gospel Tabernacle                         | 17.55  | Minot Gospel Tabernacle & SS                      | 48.08    | Union City Assembly of God          | 4.00   | Ripon Gospel Tabernacle                              | 1.73            |
| Thief River Falls Gospel Tabernacle                | 18.36  | Powers Lake Gospel Tabernacle                     | 13.00    | TEXAS Personal Offerings            | 85.94  | Sheboygan Gospel Tabernacle                          | 11.50           |
| Wells Gospel Tabernacle                            | 11.40  | Selfridge Full Gospel Church & SS                 | 6.15     | Alma Valley Farm Assembly of God    | 6.85   | Watertown Assembly of God Tab                        | 5.00            |
| Willmar Gospel Tabernacle                          | 66.89  | Stanley Assembly of God                           | 7.51     | Aransas Pass Assm of God Ch WMC     | 6.00   | Wausau Christian Assembly                            | 9.00            |
| Worthington Gospel Tabernacle                      | 10.00  | Williston Gospel Tabernacle & SS                  | 9.10     | Austin First Assembly of God Church | 8.45   | Wausau Christian Assembly SS                         | 18.00           |
| MISSISSIPPI Personal Offerings                     | 1.00   | OHIO Personal Offerings                           | 84.60    | (Near) Austin Four Point A of G     | 2.00   | Whitehall Gospel Assembly                            | 3.25            |
| Bloxie Oak St Assembly of God                      | 5.19   | Akron Bethel Assembly of God                      | 43.00    | Beaumont Ave A & Wall Assm of G     | 8.70   | Wilson Assembly of God SS                            | 1.00            |
| Hampton Sharon Chapel                              | 1.83   | Akron Krumroy Pent Church                         | 23.00    | Breckenridge Assembly of God        | 15.75  | Wautoma Gospel Tabernacle                            | 14.00           |
| MISSOURI Personal Offerings                        | 31.10  | Alliance Full Gospel Tabernacle                   | 18.83    | Briscoe Assembly of God SS          | 1.68   | WYOMING Personal Offerings                           | .50             |
| Advance Liberty Hill Church                        | 2.00   | Ashland Calvary Church                            | 6.49     | Byers Assembly of God SS            | 1.16   | Cheyenne Downtown Tabernacle                         | 37.81           |
| Bardley Assembly of God                            | 1.25   | Bedford Gospel Tabernacle                         | 12.00    | Caldwell Assembly of God            | 5.00   | Lance Creek Assembly of God & CA                     | 2.72            |
| Buffalo Assembly of God                            | 2.06   | Bucyrus Assembly of God Tabernacle                | 5.30     | Childress Assembly of God           | 6.30   | Torrington Assembly of God Church                    | 4.00            |
| Burnham Full Gos Assm of God Ch                    | .86    | Canton Bethel Tabernacle                          | 137.49   | Corpus Christi Hillcrest A of G     | 9.00   | Wheatland Assembly of God Tab                        | 6.41            |
| Carthage Assembly of God SS                        | 18.34  | Conneaut Assembly of God & SS                     | 93.28    | Crockett Assembly of God            | 27.10  | ALASKA Personal Offerings                            | 8.00            |
| Carthage Assembly of God CA                        | 2.02   | Elyria Gospel Tabernacle & SS                     | 44.00    | (Near) Crockett Porter Springs AG   | 3.66   | MISCELLANEOUS  | 2,337.38        |
| Chaffee Assembly of God                            | 11.00  | Mansfield Pent Faith Chapel                       | 20.00    | Crockett Stunville A of G SS        | 3.84   | Total Amount Reported                                | \$15,582.38     |
| Chillicothe First Assembly of God                  | 7.03   | Massillon Peniel Chapel                           | 14.71    | Dallas & Ft Worth Sectional LMC     | 4.50   | Home Missions Fund                                   | 2,374.34        |
| Edina Assembly of God                              | 12.67  | Miamisburg Gospel Mission                         | 4.00     | Edna Assembly of God                | 2.00   | Office Expense Fund                                  | 213.80          |
| Essex Assembly of God                              | 1.00   | Moscow Flat Rock Full Gospel Ch                   | 4.10     | Ft Worth Bethel Temple SS           | 5.40   | Literature Expense Fund                              | 117.21          |
| (Near) Fairgrove Peace Chapel                      | 3.30   | Orrville Assembly of God                          | 13.81    | Freeport Assembly of God            | 2.50   | Reported Given Direct for                            |                 |
| Fayette Assembly of God & SS                       | 2.85   | Scio Assembly of God                              | 2.00     | Genoa Assembly of God WMC           | 3.00   | Home Missions  | 336.77          |
| Gideon Assembly of God Ch & SS                     | 10.35  | Toledo Glad Tidings Tabernacle                    | 151.81   | Graham Assembly of God              | 5.00   | Reported Given Direct to                             |                 |
| Hamilton Assembly of God Church                    | 1.52   | Waco Full Gospel Assembly of God                  | 15.00    | Granbury Assembly of God            | 3.00   | Missionaries   | 449.97 3,492.09 |
| Herculaneum Assm of God SS & CA                    | 7.00   | OKLAHOMA Personal Offerings                       | 1,076.00 | Greggton Assembly of God            | 2.85   |  |                 |
| Kansas City Blenheim Assm of God                   | 11.94  | Ada Assembly of God Tabernacle                    | 5.00     | Herford Assembly of God WMC         | 1.00   |  |                 |
| Kennett Assembly of God Church                     | 35.31  | Alva Assembly of God                              | 3.00     | Highlands Assembly of God WMC       | 5.00   | Amount Received for For-<br>eign Missions            | 12,090.29       |
| La Plata Assembly of God                           | 1.58   | Alva Assembly of God                              | 5.00     | Houston Assembly of God             | 2.00   | Amount Previously Reported                           | 32,032.93       |
| Macon Assembly of God                              | 3.25   | Ames Greenwood Assembly of God                    | 2.00     | Houston Brooksmith Assm of G Ch     | 3.00   |  |                 |
| Minden Mines Assembly of God                       | 1.50   | Ames Assembly of God                              | 3.00     | Houston Grace Tabernacle            | 18.00  |  |                 |
| Mountain View Assembly of God                      | 2.55   | Braman Assembly of God                            | 7.03     | Houston North Hill Assembly of God  | 7.00   | Amount Received for For-<br>eign Missions this Month | 44,123.22       |
| Nelsonville Assembly of God                        | 4.20   |   |          | Houston North Side Assembly of God  | 10.00  |  |                 |

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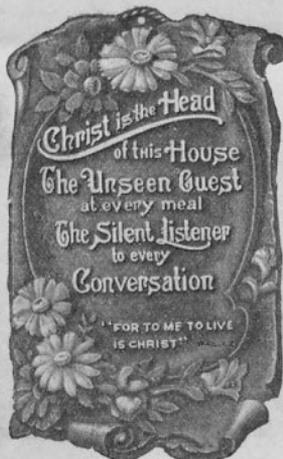
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