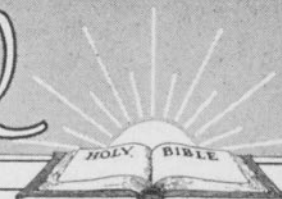




NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Co-operation and Fellowship in the Present World Crisis

J. Roswell Flower, General Secretary

BRING you a few thoughts from two portions of Scripture, to contrast two great truths, using them as a basis for the remarks that follow.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore. Psalm 133.

Elsewhere, we are admonished in the Word to keep the unity of the Spirit in the bonds of peace, with the hope of arriving at the unity of the faith. And so there is great value and great blessing in Christian unity. I have heard many say, "This is the greatest Council we have ever attended," and I think the chief reason is that we all feel the flowing of the Spirit in our midst, and there is a mutual regard and love for one another. How blessed it is to dwell together in unity. Indeed it is like the precious ointment upon the head, that ran down upon the beard of Aaron; and like the dew of Hermon that descended upon the mountains of Zion. Here it is the Lord commands the blessing.

However, there is a possibility that in unity alone there is a certain passivity, a certain tranquillity, which while blessed in itself, and of great value, does not accomplish a great deal. Unity needs to be stirred into action, and we call united action co-operation. This is illustrated in Genesis 11:1-6:

And the whole earth was of one language, and of one speech.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar: and they dwelt there.

And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language: and this they begin to do; and now nothing will be restrained from them, which they have imagined to do.

Please note that God recognizes a certain principle here, and while that principle was exercised in self-will and in opposition to God, the principle is a very potent one—the principle of co-ordinated, united effort toward one end. The people came together and said, "Let us build," and then with one heart and one soul they put forth one supreme effort to accomplish their purpose. It was done in self-will, as we know, and therefore did not receive God's approval. Nimrod is referred to as a "mighty hunter before the Lord." I understand that some translators tell us he should be entitled a "mighty rebel before the Lord." Nevertheless, the principle is there—that of co-ordinated effort to do something, and God recognized it to the point that He came down and looked upon them, and said "Behold, the people is one and now nothing will be restrained from them which they have imagined to do."

That is a recognition of the power of co-ordinated effort—the power of doing things together, the power of unity in action which can be turned to the accomplishment of tremendous things for evil or for good. We see this power in the world today, this very force being put to work for an evil purpose, where a nation is whipped into a frenzy of fanaticism to bring the rest of the world under its sway, resulting in destruction, suffering and death for multitudes. However, in this principle there are tremendous possibilities for God, and if directed into channels of blessing it will accomplish wonders for the kingdom of Heaven.

I have a picture in my mind which illustrates this very beautifully. Three years ago Brother Perkin and I were privileged to visit our mission fields in Africa. We journeyed by seaplane from the city of Alexandria, Egypt south to the country of Uganda, a 2,000-mile journey to the heart of Africa. We came down upon the placid waters of Lake Victoria on the equator at eventide. The sun was setting in the west. The waters were quiet, reflecting the beauties of the sky above. Instead of coming down into the heart of the tropics with its

heat, which we were expecting, we found the temperature

to be around 80 degrees. The altitude there is around 3,000 feet. The land surrounding the lake was well watered and the foliage was green and lush. This lake in the heart of Africa is fed by tributaries which drain the plains surrounding it and the mountains in the distance. These tributaries all flow into Lake Victoria to form this beautiful large body of placid water.

We might say that these tributaries are flowing into a general unity, mingling in the waters of Lake Victoria in unity such as is described in this 133rd Psalm. But we were to find that was not the end of it. The waters do not remain there in that place of beauty and quietness, that tranquil state of unity. The waters are gathered together to overflow on the north end of the lake, immediately forming a river, for Lake Victoria is the source of the Nile. Now the purpose of that gathering of the waters becomes apparent, for the Nile River winds in its course of over 3,000 miles through mountains, plains and deserts northward toward the sea, 2,000 miles away. As it flows through the land, it waters the country wherever it goes. Sometimes the waters are drawn together into a raging torrent, then they plunge into a fearful cataract. Farther on the waters flow in majestic solemnity, then spread themselves out into a natural reservoir, which acts as a sort of expansion tank to control its waters when in flood. On and on they flow through the land, to the Sudan and to Egypt, bringing blessing wherever they go. A multitude of irrigation ditches have been dug from the river bank to carry the waters into the desert. If it were not for the waters of the Nile there would be little possibility of life in the desert, and it is certain, there would be no country of Egypt, for the Nile is the life of Egypt. And so on down through the Sudan and Egypt, past Khartoum and Cairo millions of people receive

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Evangelism in the Present World Crisis

Frank J. Lindquist, at General Council

LET US study together Acts 8:1-4. The tremendous crisis we read of in this chapter faced the Christian church. The survival of the church of the Lord Jesus Christ was in question. It is listed as the fourth persecution, and Saul of Tarsus, who later was converted and became Paul the great apostle was chief persecutor. I often think of Paul's conversion. God singled out the worst persecutor, changed his heart thoroughly, filled him with the Holy Spirit, and made him an apostle of the Lord Jesus Christ. The chief of sinners, the blasphemer, the one who was injurious—God saved on the road to Damascus. It is wonderful to read his testimony. Some have said that Paul had an epileptic fit on the road to Damascus, but it has also been said, "If this was epilepsy, give us more of it."

Persecution threatened the life of the church, and we read that they were all scattered abroad. Sometimes God uses the devil to do His business, and I think that was the case here. The Jerusalem church did not have the vision and had evidently forgotten the command of the Lord, "Go ye into all the world." It was primarily Jewish—holding Jewish prejudice against Gentiles, and I believe God allowed this crisis to scatter the church. While the apostles remained in Jerusalem, the others went everywhere preaching the gospel. God stirred up the nest. He got them out of their little self-satisfied place, out of their snugness and scattered them. In this way, because the devil persecuted the church, God got the gospel fire spread and His purpose of evangelizing the world received great impetus.

Now whatever crisis there is, we still believe that "all things work together for good to them that love the Lord," and that God can make the wrath of men to praise Him. In the present world crisis, I feel that as the fire burns hotter and hotter, it will mean the purifying of the church, and the melting together of Christian people into oneness and unity, so that our petty differences and difficulties will be dropped. It will mean the church crying, "Even so, come, Lord Jesus." That is the cry that I believe the Lord is waiting to hear.

We notice that there was "every member evangelism," and that is the point I stress this morning. It may be that ministers will not be able to preach in public. Public meetings may be forbidden; but if the Lord can have every member evangelism, the gospel of Jesus Christ will not stop, but the work of God will go on. God's witnesses everywhere will live the

life, testify to the power of God, and individually witness to men and women even though public meetings are forbidden. We thank God we can have gatherings like this in America, but in a large part of the world missionary efforts are being curtailed because public meetings and gatherings are forbidden, and we know in many parts of the world persecutions are going on against the church. But in spite of this we believe the Lord has His witnesses who will live and carry on for God in spite of present world conditions.

My heart is cheered as I read this Scripture, that when the devil persecuted and scattered them, they went everywhere preaching the Word. Thank God! Now the promise of the Lord is, that if we preach the Word He will work with us confirming His Word with signs following. I feel encouraged as I realize that it doesn't take a big backing to get God to confirm His Word. He will work with us if we will work with Him. I am thankful that the Lord hasn't said that He will work with the officials from Springfield only, or the

district official, but He will work with the humblest believer, for He has promised that these signs shall follow *them that believe*. That means the ordinary lay member of the body of Christ, who has faith and will live and testify for our Lord.

On some of our mission fields the only hope after missionaries have come home is that the native brethren will carry on, and that the native believers will carry on, and that by word of mouth and by testimony they will propagate this gospel in spite of the withdrawal of the missionaries.

In the early days we had what I term the "Come and See" spirit. I refer you to the first chapter of the Gospel of John, 39th and 46th verses and the 4th chapter, verse 29. Three times we have the injunction, "Come and See." When we received the Baptism in the Holy Spirit in the Pentecostal outpouring, it was usually through somebody who said, "Come and See." We went, we saw, we heard, and then as God blessed us, saved us and filled us with the Holy Spirit, we got hold of somebody else and said, "Come and See," and thank God there was something to hear and there was something to see.

Too many preachers are like the one of whom it was said that he would be a good preacher, except for two things: He had poor delivery and he had nothing to deliver. Meetings are like that sometimes: There is nothing to see and nothing to hear—the same cut-and-dried program. But I thank God that while we may have a program for the meetings, we often see God step in and do things that we did not have on the program, and we are happy to see the Lord work and manifest Himself in our midst. That is exactly what the people want. They want to see and they want to hear.

Now in this 39th verse Jesus said, "Come and See." He said that to the two disciples of John. Then Andrew "first findeth his own brother, Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ, and he brought him to Jesus." Personal work. Personal evangelism. And isn't it a grand encouragement to us to know that the Apostle Peter was won to the Lord Jesus Christ through personal evangelism?

We read on, "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." Now beloved, if we can get that "Come and See" spirit in the heart and mind of our members, 200,000 strong, they will be out inviting men and women to come to the meetings, to come to God. When we lose

It Is Good to Give Thanks

Six months have passed by since we were reminded of the need of the older ministers of the Assemblies of God. During that six months, the General Treasurer has been remembering their need with monthly regularity, paying out to them such funds as were received under the Memorial Day call. We are thankful that through the generosity of God's people, whose hearts have been touched, not one month was passed by in this distribution.

As these offerings have been received by our older ministers, our hearts have been warmed by their expressions of thanksgiving for God's provision for their needs. Some of them have passed through the valley of suffering and some have passed within the veil. The help received from the Ministers' Benevolent Fund was an indication to them that we have not forgotten them in their hour of need. The widow of one minister has been continued upon our list of beneficiaries, for her need was not diminished at the time of the death of her husband. We are happy we could continue to cheer her by a monthly check from our Ministers' Benevolent Fund.

Now we are approaching the time set apart for national Thanksgiving. It is a good thing to give thanks to the Lord for all His mercies to us. But in our Thanksgiving it is also a good thing to recall the need of those who are not so favorably situated. This is the time for remembrance of the need of our older brethren. So on

Sunday, November 23

we will again remember our older ministers by a Thanksgiving Offering. This will be the last offering requested this year. The next offering will be asked for around Memorial Day in 1942, should the Lord tarry. Your offering this Thanksgiving Day will be divided into six parts to be sent to our ministers in six monthly remittances. So let everyone of us have a part. Let us bring good cheer to them at Thanksgiving time and a little extra cheer for the Christmas season also. Send all offerings to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Mo.

that spirit, we lose something that is very valuable. The Bible order is, *Come, become, overcome. Come* to the Lord and get saved, and as many as *come*, unto them giveth He power to *become* the sons of God, and when we *become* the sons of God, we are *overcomers*, by the grace of the Lord.

Now Jesus was doing personal work, and I feel that the personal evangelism in this present world crisis can augment the public ministry of meetings and will bring the people to the meetings. Almost every person who comes to the altar to seek salvation has been worked upon through personal work, and someone besides the minister who preached the sermon will share in the credit for saving those souls. I should like to so encourage personal evangelism in the present world crisis that everyone of us will become a soul winner—a witness for Christ to the extent that no world crisis, no persecution, or anything else will stop the work of the Lord, that it may go on in spite of the world and the flesh and the devil.

Now in our Pentecostal meetings there is something to see and hear as described in Acts 2:33, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." They had heard the manifestation of tongues, they had seen what made some say, "They are drunk with new wine," and Peter was saying that God the Holy Spirit had done this that they had seen and heard. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Acts 8:6. That is the apostolic ministry, beloved, and I trust we shall not only be Pentecostal in name but in power as well. That is what we need. It was not the grand and eloquent preaching that drew the crowds. It was the mighty demonstration of the Holy Spirit working in those meetings and through humble believers that attracted the people and it was very effective in that souls were saved.

My thought is: If we can harness the man power of our church members and get them all busy for God we shall do far more for God than we are doing now. My own heart is concerned about my own church. I know that the people say, "Who is preaching this morning?" They want to hear the choir and special music, etc. If the members of our churches come and warm a seat and drink in good messages then go home and say, "Wasn't that a blessed meeting," and that is all they do, we are going to fail. Our members will get spiritual dyspepsia.

But when we see God working and souls getting saved and miracles being performed we often find it wasn't a grand and eloquent sermon that was effective, but it was the prevailing spirit and power of the Lord in the meeting and among the people that brought conviction to the hearts of sinners and faith into the hearts of believers.

The man power of the church runs to meetings, and we are glad we can get our people out to meetings, but that isn't enough. We put on a campaign and get an evangelist and say, "We are going to have a revival," and so we advertise the revival is on and then that it is off, as though you could turn a revival on and off as you can a

A WEEK OF PRAYER

At the recent General Council held in Minneapolis, a resolution was passed recommending all our Assemblies to devote the first week of 1942 to prayer. See further announcements in later issues of the *Evangel*.

faucet. God help us to have a perennial revival. I have seen it advertised, "So-and-so's revival," mentioning the evangelist's name. My dear friends, it is the prayers of God's people that are going to keep the revival fires burning.

Largely our congregations at revival meetings and all our meetings are 90% to 95% Christians with a little sprinkling of unsaved, and so our evangelist is preaching revival messages to saved people. What is the use of wasting powder on them? Let us get some sinners in to shoot at. Then God will bless us and we shall have souls saved. We advertise, we get on the radio, and sometimes we are tempted to do spectacular things to get the crowds; but the apostolic method and the most effective method is this: Get the man power of our church burdened for lost men and women, get that "Come and See" spirit in our hearts again and show our loved ones, relatives, and friends, that we are concerned about their souls. We will invite them and entreat them and put them under obligation to us to such an extent that they can't refuse us but will have to say, "Yes, I will have to go along with you. You have invited me so many times."

We have in the General Council fellowship some 4200 ministers and over 200,000 members. If we can have 200,000 working it is surely better than letting the ministers do it all. God turned them loose in the days of the early church and they went everywhere preaching the Word. It meant the evangelization of the world.

Moody once said, "It is better for me to get ten men working in the church than for me to do ten men's work." We as ministers are leaders. We are not to do all the work. By this I don't mean that we are to get lazy but get the man power of our church, every man, every woman, every young man and young woman, get them busy working for God, and as we get them all busy working for God they will be happier in their own soul, they will be effective in the Lord's work.

We know very well that in the average church 20% of the membership does all the giving, all the praying, and almost all the work. The other 80% are riding and doing nothing. When we shout they shout, when we sing they sing with us. But it has to be going pretty good before they will start to shout. They don't shout while we are going up hill, but when it gets to going well, they say, "Haven't we done a wonderful thing?" Our task is to get some inspiration into those hearts, show them what God wants them to do and get them busy working for Him.

It tells us in Mark 16:20, "The Lord worked with them confirming His word

with signs following." God has given us a message that we are not ashamed of. It is the most wonderful message in the world. The message is unchangeable, but our methods of presenting the message will change. The radio is a modern method of getting out the old message. We don't need to say we need a new message or we have to change the old message, but let us be awake and get hold of every effective modern method of getting the gospel of the Lord Jesus out to the men and women around us.

I feel that as we use different methods, we need to come to the Bible once more to see what method God used. In the book of Acts He mentions two phases of the work that we emphasize this morning. Let us turn to the 2nd chapter of Acts. We see that they had the public ministry in the temple and then they had a ministry from house to house. "And they continuing daily with one accord in the temple and breaking bread from house to house did eat their meat with gladness and singleness of heart." We have here both the public meeting and the house-to-house ministry which covered the whole city. Now there are some brethren who have the idea that if they get a meeting place—be it a store room or church or some other place—put out a sign saying "Welcome," and open the door, they have done their duty as to reaching the city. That isn't enough. It is all right to have the public meeting place, but if we can get the inspiration into our people and then turn them loose on the city in a house-to-house ministry, we shall be doing what is apostolic and what is effective today, and we shall increase in effectiveness for God 100% or more.

If the sinner doesn't come to the church, let us take the gospel to him where he is. Let us not sit around and say, "Well, God isn't saving souls now. He is just getting the bride ready." That isn't enough. I was saved and received the Baptism in the Holy Spirit in the midst of a group in my own home town in Pennsylvania. We were blessed and God mightily worked and saved souls and baptized with the Holy Spirit, but we lacked leadership and in a little while souls were not saved any more. The curiosity had disappeared and the people didn't come to the meetings. More than that, we scared them away when they did come. So we sat around and said, "Well, God is getting the bride ready." We had a good time. We used all the gifts of the Spirit—some we had and some we imagined we had. We were blessed and thrilled and we had manifestations and were very glad when we could say the power fell so the preacher couldn't preach. I wonder sometimes if the Lord is always pleased when the Word of God can't go out.

But the primary thing was that we got soulful and self-centered, and forgot the lost world around us. I look back to that place and see that they are still sitting around in the same meeting place, a few old people, getting blessed. And as I have looked back on that it has been a lesson to me and has taught me that God blesses us in order that we may take the message out to a lost world.

When they went up into the Mount of Transfiguration, they didn't stay there. They came back down into the valley where there

(Continued on Page Five)

Delivered From the Jaws of Death

Given at a Vesper Service, General Council

FOR my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake will I do it: for how should my name be polluted? and I will not give my glory unto another. Isa. 48:9-11.

These words, as the voice of God, resounded in my soul, almost nine years ago now, as I lay at the door of that grim devourer, called "Death." I had had a genuine experience of salvation at the early age of six years, while kneeling at the bedside with a little girl of like age, whose overnight guest I was; for having been reared by a most devout father, who was a Pentecostal minister, as well as a very consecrated mother, it was uppermost in my thought to kneel and pray before retiring. It wasn't my custom to breathe out some memorized prayer, though I cast no reflection on that form, but we had been instructed to pour our childish hearts out in conversation with God, as we did to our parents.

Though we were just two little girls clad in our night garments, an illuminating light flooded that room, that made me conscious of the presence of God and caused me in awe, to cry from the depths of my soul, "Jesus, I need You, Jesus, I need You," and, glory to God, I received Him. My little soul being so flooded with His goodness and the joy of sins forgiven, caused me to cry again, "Jesus, I need more of You. Jesus I need more of You." A ball of fire from heaven, came down through that ceiling, fell on the top of my head, penetrating into the depths of my soul, and I was baptized in the Holy Ghost, speaking in tongues and interpreting messages from heaven, that were not in the knowledge or vocabulary of a child of that age. I received a definite call, by divine appointment, and heavenly visitation, as by vision, I saw the vast harvest field of the world, into the preaching of the gospel of Jesus Christ.

Time will not permit me to elaborate on the glorious experiences of the days that followed. In the night, the burden of souls would awaken me out of a deep sleep, and my precious father, who just two years later went to be with the Lord, would get up out of his bed, slip his loving arms under me and take me to the closet of prayer, until victory came and the burden was prayed through.

Dark and dismal were the days and years that followed after my father's death, but my mother raised her babies in the nurture and admonition of the Lord. Advancement in school, and the lack of a Pentecostal Assembly in our community, resulted in my becoming worldly minded, and losing my intimacy with the Lord. At the ages of thirteen and four-

teen I was lying to my mother, stealing out with the crowd, bedecking myself in the apparel of my girl friends, and painting my face so that I easily passed for seventeen years of age. I learned to dance, but the cigarette I smoked made me sick, and the glass of eight-year-old wine I placed to my lips was distasteful, thanks be unto God. Just in time, and in answer to my mother's prayers, I was restored to the Lord. The "Call of God," was renewed in my soul, but I fought against it. However, earnestly the Lord followed me.

Nine years ago, at the age of twenty-two I lay as physicians described it, in the condition that it is customary to find women from the ages of forty-five to sixty in, and dying with that dread disease called cancer. Crazy with pain and with dope given to deaden the pain, I longed for death. I had prayed two years previously, for the Holy Spirit not to bother me any more about preaching. What an awful prayer! What an awful price, I paid for that prayer!

Careful examinations disclosed, that the organs of my body were dislocated and diseased through injuries sustained. I was anaemic, had a nervous heart, and was seized with inward tremors; anywhere on my body you could witness the pulsation of my nerves. Through excessive vomiting, ulcers had formed up the tract from my stomach, into my mouth, blocking the passage in my throat, so that at the last of my illness, the discharge came through my nostrils, and that was suffering.

A doctor, who made me promise not to disclose his name, most conscientiously knelt by my bed, one day, and placed his tender hand upon my head saying, "Honey, you'd be better off in heaven." I said, "Doctor, if you ever prayed, will you please pray for Jesus to take me there." He leaned over and whispered in my ear, saying, "Don't ever let them take you to the hospital. Man can't help you. They will

only experiment on you there." To this day I have never mentioned his name, and I never shall. I only thank God for those words. For this cause, I had no X-Rays, but all physicians called, agreed that my affliction was cancer, because of all the symptoms, the odor, and the discharge.

For seventy days, I lay at the point of death, unable to take any nourishment, or or even retain liquids for more than ten minutes. I was fed everything from the finest of delicacies, imported broths, Chinese herbs and honey, even to condensed alfalfa, ever endeavoring to find something to adhere to the walls of my stomach, but all to no avail. At the time of my healing, to say nothing of the "hypos," the special light treatment, etc. I had eight bottles of pills and eighteen bottles of liquid medicine on the dresser. All that was humanly possible was done for me. My loved ones awaited me. When the doctors with honesty, said, "I can't," Jesus, came to my bed, and said, "I can." Oh Hallelujah!

Visitors had all been forbidden in my room; only the closest of family ties, and a couple of my most intimate friends were permitted to step in and look at me. One morning early Brother Pearson, a precious saint of God, came to our door. He was granted a three minute entrance into my room. Coming in, he exclaimed that the Lord had sent him. Kneeling by my bed, he said the Lord had awakened him in the early hours of the morning, revealing that my affliction was for the purpose of bringing me into divine order; as He, the Lord, had dealt with this man's daughter, who became obedient, and was then a missionary in China. He said, "Jeannette, I have asked the Lord to let me bear in my body the pain that you are bearing in yours, so that the Lord can reveal to you His will." I exclaimed, "Brother, you don't know what you're asking for. I wouldn't wish on a dog, my pain." With tears streaming down his cheeks, he reminded me that on Calvary, "Jesus, paid it all," and with that he departed.

All pain left me that day, and for the first time in that excruciating illness, I had "God contact." My obedience and disobediences passed before me as a panorama. I prayed for forgiveness. About one o'clock that day, while alone in my room, I heard the flutter of angel wings and angelic singing. I felt that the Lord was taking the "will for the deed," and that I was having an abundant entrance. I lifted up my voice and said, "Jesus, let me die," when the Spirit of the Lord spoke these words to me, audibly, "That's what I want you to do. I want you to die, that I might live; except a corn of wheat fall into the ground and die, it abideth alone, but if it die it cometh forth, bringing much fruit with it."

That evening, my pains returned; death had for certain set in. All through the night, a precious sister sang at my request, "Take up thy cross and follow me, I hear

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EDITOR
STANLEY HOWARD FRODSHAM

ASSOCIATE EDITORS
MYER PEARLMAN **CHAS. E. ROBINSON**
MISSIONARY EDITOR GENERAL MANAGER
NOEL PERKIN **J. Z. KAMERER**

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GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT
E. S. WILLIAMS

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FRED VOGLER **J. R. FLOWER**

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the Blessed Saviour call." The next night, my Aunt and Uncle, as all of my near relatives had been called, summoned the last physician who was called. The only information he gave was that "The end will be very soon; when you need me call me," referring to the death certificate. This was a well known fact in the neighborhood, for one neighbor, leaving on a vacation, left money toward a "neighborhood spray," for my funeral. I was conscious of my weeping mother and my mourning loved ones present, but I was unable to respond by word or deed. Shortly, it seemed as though my spirit left my body. I cast one glance at those in the room as it seemed I was floating in mid-air. I beheld my frail emaciated body and then lost consciousness. Though in an unconscious state, I was God conscious.

I stood on this side of a river, with these words coming to me, "On Jordan's stormy banks I stand, and cast a wistful eye." I cannot describe what I saw, but I knew it was heaven. Such beauties I had never beheld. While yearning to go over, One appeared, and I knew, without introduction, that it was Jesus. Placing His hand upon my head. He said these words, "I have anointed you to preach the gospel." With this, I was earth conscious again. I prevailed upon my loved ones to dismiss all doctors, do away with all medicines, assuring them that Jesus would heal me.

A week later, at eight-thirty o'clock in the evening, on Oct. 19, 1932, I heard these words in Isa. 60:1. "Arise, shine: for thy light has come, and the glory of the Lord is risen upon thee." That night I passed and vomited the cancer, and two nights later I was in Brother J. W. Arthur's church giving my testimony.

It will be nine years this October, since Jesus healed me and I have been preaching the gospel ever since. The Lord has enabled me in my ministry to see the signs following. I have seen goiters disappear, tuberculosis healed, with X-rays taken before and after, and we have in our Assembly now a trained nurse who was excluded from nursing because of becoming a typhoid carrier, who has been reinstated, because of the healing power of Calvary's Victim. Let us trust Him. His Power has unchanging value and is just the same today.

Below is a portion of a letter I received from a doctor February 27, 1934. His name I withhold but can furnish it upon request.

"What I do remember and will never forget, is the low condition in which you lay, and the fact that we all were certain that you would soon be carried away to the grave. Your uncle, a medical doctor, said you would not live and that it would not be worth while to take you to the hospital. Your father and mother, as well as myself, gave you up as far as human power was concerned, but we did not want you to know it. You could not sleep, could not eat, suffered constant agony, writhed in convulsions until all were sure you were dying, and you were but a skeleton covered with skin. I did what human hands could do for your relief; that was all. God in heaven, in answer to prayer, raised you up, and some time later when you and a friend called at my place and I saw how well and hearty you were, it was marvelous in my eyes."

My uncle is not an M.D. but he summoned the last doctor that was called. This is by way of correction to the above letter.

E. Jeannette Jones
P. O. Box 182,
Orange, California

Evangelism in the Present World Crisis

(Continued from Page Three)

was a demon-possessed boy who needed deliverance, and a world that needed Christ. If the sinner doesn't come to the church to hear the gospel, we must take the gospel to the sinner. But where there is a church in which the fire is burning, many sinners will come because there is something to see and hear.

I have read with interest the book written by Kenneth Olson, "The Cure for Empty Pews," etc. "Every-Member Evangelism" is a fine book, and I have also read a little book that I feel was very helpful, "Visitation Evangelism." If we ministers could get our people harnessed and out working for God as I have been speaking this morning, we should see that they could do far more than the ministers can do, and we should see when we have a public meeting that the house-to-house ministry has been effective in bringing them to the Word of God. The result would be that we would not be preaching salvation messages to 95% of the audience who were saved and 5% unsaved, but we would have a larger number of unsaved coming to church.

We do not need to apologize when we go out in this house-to-house ministry. Fifty per cent of the people of any community do not belong to any church, so if anyone says "You are proselyting," just tell them that. Moreover 60 to 75% of the people of any community don't go to any church. We don't have to apologize as intruders, and the preachers don't need to say that a new church is not needed in that community. If they are reaching the people we have no excuse to offer for going into that community, but if not, we are just obeying the command of the Lord. And if our churches fail to reach our community, we have no right to complain if some other body comes in and starts causing the people to run away from us to where they can hear the Word of God. The house-to-house ministry is effective.

I was talking to a man working for the Fuller Brush Company and he gave me some literature on how they train their salesmen. The Fuller Brush man when he comes to your door gives you something and says, "I am coming back in a few days." Well, that is a good method, and he has been trained and he knows psychology. He gets a toe inside the door and finally he has his foot in and then he steps right in, for he sees resistance has been dropping and dropping and dropping. Finally he has your name on the dotted line for an order of \$5.98. When he has gone you say, "Now I have done it. I didn't need all these things," but you have signed on the dotted line. Beloved, we need to be just as wise in respect to the house-to-house ministry as the commercial business houses are. If you want to see this principle at work in the religious world, all you need to do is to look at Jehovah's Witnesses, Russellites,

and others, who have no paid ministry, who have no church buildings, but who today number their adherents in the hundreds of thousands, and who when they come together don't have 6,000 in a convention, but 25,000. Then you will understand that the house-to-house ministry is effective, and I think we ought to stress that point this morning.

Our vision is stunted if we think we have done our part when we have built a meeting house, advertised our meetings, opened our church door and said "Come in" to the public. They used to come in when they heard us speaking in tongues, but that gets common after a while and when things get common you need to stir up new interest. But I thank God that where the Lord has hold of the life of an assembly there is nothing common. You go to church and say, "I wonder what is going to happen today," and the beautiful thing about Holy Ghost meetings is that you don't know what might happen and whatever happens blesses and saves. I feel this, that if you can see a sick body healed by a miracle of the Lord, it will do more to convince gainsayers than all the logic and hundreds of sermons. If we can get the members of our churches inspired and busy and working for God, we don't need to fear any world crisis that is to come, because this gospel will penetrate and go on from mouth to mouth and lip to lip and heart to heart in spite of the lack of public gatherings. It will propagate itself.

I don't know whether we ought to use the word "organize" or not, because sometimes we can have more machinery than we can use, but at the same time it is required that there be some kind of definite administration in the church in order to get our membership working for God. I read in the first chapter of Deuteronomy that Moses organized Israel in a very effective way. Deut. 1:15 says, "So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Why did God do that? Moses organized Israel down to little groups of ten, and that is exactly what we have done in our Sunday Schools and in other departments of the church. I have been wondering, "Lord, could we go a step further and get into the other age brackets of the church and get our membership working for God under anointed leadership. If so we would not have 20% doing all the work, but our members would be out producing fruit, more fruit and much fruit that the Lord might be glorified."

(Brother Linquist mentions three books in this article. *The Cure for Empty Pews* can be obtained for 35c, *Every-Member Evangelism* for \$1.00, and *Visitation Evangelism* for \$1.50. Brother Lindquist states that though the latter book contains much good there are some things in it he cannot fully endorse.—The Gospel Publishing House.)

We Are His Workmanship

Behind our lives the Weaver stands,
And works His wondrous will;
We leave it in His all-wise hands,
And trust His perfect skill.

Co-operation and Fellowship in the Present World Crisis

(Continued from Page One)

their sustenance from the waters of the Nile, which are none other than the waters of Lake Victoria turned into a channel of blessing.

This is symbolic of the Assemblies of God. In the early days when God poured out His Spirit in Pentecostal fullness, He gave us the Baptism in the Holy Spirit, and in that Baptism those of all faiths and beliefs were brought together into a common unity. We who had been Methodists, Baptists, Presbyterians, Lutherans, Holiness, whatever we had been, were brought together in the blessing of a common experience—the Baptism in the Holy Spirit, and we had a unity of faith also in this wonderful testimony which was common to all.

But we were to learn that unity alone was not sufficient to meet our need. We had received great blessing through coming together on this common plane of spiritual equality, but it was found there was a need of something more than that, a need of turning the channel of blessing into usefulness for God. And so a call was sent out to all interested Spirit-baptized people to gather for a conference similar to that described in the fifteenth chapter of the Acts of the Apostles. This call originated with a group of Pentecostal leaders in the Southwest, one of whom (E. N. Bell) was the publisher of a monthly periodical known as "The Word and Witness."

Mrs. Flower and I were ministering in Indiana at the time. We saw the printed call and something in my heart prompted me to respond to it. And so, in the company of two other Indiana ministers we met with the brethren at Hot Springs, Arkansas in the year 1914. Brother Van Meter told us something the other night that I had not known before. We had been associated together in the work of the Lord in Indiana and had loved each other dearly. Brother Van Meter said that when Brother Flower went to Hot Springs, he said in his heart, "He is off the track now." He was not the only one who felt that way about those who went to Hot Springs, for there were many others who felt the same way. We had prized our independence so highly that it was difficult to grasp the thought of co-operation without linking with it the thought of ecclesiastic bondage. But I am glad that I was able to be at that historic meeting. We had a blessed time of fellowship with the brethren for a number of years before Brother Van Meter finally heard the call of the Lord also, and he too stepped into the fellowship of the Assemblies of God.

Most Pentecostal preachers had a conviction at that time that anything that looked like co-operative effort was wrong and those who entertained the thought were in danger of becoming bound, as they considered ministers in other denominational bodies to be. I think, however, the results have proven that we were moving in the will of God for blessed liberty rather than bondage. When we came together in Hot Springs, Arkansas we had a very simple purpose. The chief thought was to strengthen our efforts for the spread of our distinctive testimony in home and foreign lands, by co-operative means.

Strange as it may seem, when we came together we called that body the General Council of the Assemblies of God. Yet, there was not a single delegate who had been elected as a representative of a church or an assembly. That is queer, isn't it? That is a paradox, for while there were workers and ministers gathered together in a representative body, not one had been sent as a delegate. We came together as workers and ministers who wanted to pool our thought and vision and interest in an endeavor to do things for God in a more efficient way. And so we called ourselves a General Council of Assemblies of God. I am sure that God guided us in that matter.

We came together and formed a simple declaration defining ourselves as representatives of assemblies who had come together to devise means of co-operative effort, coming together in blessed unity to work for God more effectively. Every assembly was guaranteed its God-given rights of sovereignty in the management of its own affairs, but the General Council was recognized as having the right to approve of Scriptural methods and conduct and to disapprove of unscriptural methods and conduct. We did the thing that seemed to be proper at the time, and in our simplicity we felt that was just about all that was required of us.

An authorization was given to start a publishing house, and plans were made for the editor of publications to act as missionary secretary. No money was given to the new editor nor were plans formulated to finance the new enterprise; but the ones chosen proceeded to do exactly as they were told to do. If you could only have been with us, to have seen those early days, and the struggles through which we passed . . . but they were wonderful days, just the same. It was much like some of the pioneer efforts we are putting forth in some fields today. We just prayed through and God met us, step by step.

Before Brother Frodsham came on the scene, some of us had been battling for months and months in order to make possible what we are enjoying here today. In our simplicity we had thought there would be no particular need of drawing up any statement of truths most surely believed among us. We felt the Bible to be our all-sufficient rule for faith and practice. As one brother said, "If we all walk in the Spirit, everything will be lovely," but sometimes we find that some folks don't walk in the Spirit. Then some of that loveliness is disturbed. So, just as the Nile River flows for a short distance out of Lake Victoria and then runs into obstacles which cause rapids, turbulent waters dashing and foaming on the rocks, and then farther on tumbles off a ledge of rock in a huge waterfall, so we found a parallel in our fellowship.

It may not be known to some of us that the General Council met in 1915 in the most critical period of the fellowship. We had had two sessions the first year—one in Hot Springs, Ark. and the second in the month of November in Chicago, Ill. in the old Stone Church over on Indiana Avenue. The following year we were to suffer a doctrinal blitzkrieg, so that when we came together in St. Louis in 1915 we found ourselves in a great crisis. We had all been hoping our stand on the Bible as the

all-sufficient rule for faith and practice would prove sufficient for our needs. But we now found that our liberal stand on doctrine, in the simplicity of our faith, had been taken advantage of.

One thing happened during that General Council which I shall never forget. The whole proceedings stopped and for a time all discussion ceased. Some of the brethren went out and walked the streets. J. W. Welch, who was acting as chairman, left the chair, went down the aisle and stood by the door. Finally he saw D. W. Kerr and Andrew Fraser returning and said to them, "Brethren, what is your decision?" They replied, "We are ready to go ahead." The whole future of the Council fellowship had hung by a thread at that moment, but God heard prayer and had mercy upon us. The brethren returned and we proceeded with the business of the Council. The fellowship had been preserved.

In 1916 we came together again and by this time we had found ourselves. We all knew where we were doctrinally. It had taken a long time to ascertain our position. We had not wanted to miss God, and so had moved slowly and prayerfully. Then we drew up a statement of fundamental truths, most surely believed among us. These were not tenets of faith, in addition to truth found in the Bible, but truths found in the Bible, concerning which we believed to be essential that we all speak the same thing. Immediately this stand was taken and the news was spread abroad, the effect was apparent all over the country. Both officers of churches and many ministers now said, "This is now something that we can anchor to. This is something we can put our approval upon. This is something we can have confidence in." Then they began to apply for recognition with the Assemblies of God. From the small group of 65 to 70 workers originally meeting in Hot Springs, our numbers went to 300 and then 600 and 1,000. Now we have well over 4,000 ordained ministers and something over 5,000 churches, as the annual report will show. Confidence came, and growth resulted because we had found unity in belief as well as unity in spirit.

There is something in us which naturally tends to resist change. It is the easiest thing on earth to become so established and settled that we resent suggestions for a change of any kind, and usually we do not make a move until we are forced to make it. We have often faced this tendency among our brethren. Hours and hours have been spent in conference, painstakingly, patiently trying to convince a few brethren that we ought to do something. I am glad we haven't had a lot of debate in our Council this year, but I have seen times in our gatherings when there was plenty of discussion over vital subjects which affected our whole movement, and I have seen all the brethren finally come together in blessed agreement. Usually, our brethren have followed a policy of withdrawing a proposal unless there was nearly unanimous agreement among us concerning it. I am glad there is this Christian consideration among us.

Just as the rapids and waterfalls are soon passed in the course of the Nile River, and the waters settle into a steady stream flowing toward the sea, so the course of the

General Council has steadied into a well-ordered advance for God on every line. In the beginning, the circulation of the *Evangel* was small and the amount of missionary offerings to be handled by the editor was not great. It was easy to receive and send money to the regions beyond on a 100% basis, the Publishing House paying the cost of clerical work and postage.

About the year 1919 we felt growing pains in our missionary effort. Offerings for foreign missions were increased so that this phase of our work required special attention. It was decided to establish a definite Foreign Missions Department, and in the providence of God, the speaker was the one chosen to serve as the first Missionary Secretary. I well recall the circumstances connected with the establishment of this new department for our fellowship. I was given a little office room, a secondhand desk and chair and a secondhand typewriter and told to go to work. No provision was made by the General Council for salary—that was to come from the free-will offerings of the pastors and assemblies served by the department. The 100% policy of sending all missionary money to the field was to be continued. I did everything connected with providing missionary news for the *Pentecostal Evangel*, collecting missionary funds and disbursing them. As the work grew on my hands I went, finally, to the brethren and said, "Brethren, I would like to have a stenographer." One of the brethren said, "What would you do with a stenographer . . . you are a good stenographer yourself." But one was given me.

We had no vision then of what we now have in our Foreign Missions Department. If you should visit us today you would find a large room equipped with desks, filing cabinets and other office equipment. No less than twelve workers are pounding on typewriter keys, opening mail and working on record books all day long. Two office rooms adjoin this large workroom, occupied by Noel Perkin, the Missionary Secretary and Fred Vogler, the Assistant General Superintendent and Home Missions Secretary. The equipment and personnel we now have is far removed from the primitive conditions under which we worked back in 1919 when the Foreign Missions Department was established. And, instead of handling a few thousands of dollars per year, the volume of yearly offerings has increased to over a half million dollars.

But you see, it took vision back there and it took purpose and persistence and effort in order that these things might come to pass. Restraint is good for us, I think, and sometimes it is good to have weights put on us to hold us down, because it causes us to pray and work and struggle a little harder, and then when God does do something He gets greater glory to Himself.

Then it was found there was a crying need that something be done for our children. I well remember the first effort we put forth to help our Sunday Schools. The first thing we printed was a class leaflet. We were using the International Sunday School lessons, and some of our Sunday Schools wanted helps written by Spirit-filled teachers. Then we had to meet opposition on that effort. Some of our people were having glorious times with the Lord at the altar in

*May we instruct your postman to
bring you one too?*



our assemblies while their children were turned loose, running to the devil and going to hell around the entrance of the church. If anything was said to the parents about the need of a Sunday School, they would answer, "You are getting just like the churches. God has given us Pentecost. Away with such things as Sunday Schools." But the burden for our children has increased and our assemblies have awakened until our Publishing House is now supplying more than three-quarters of a million pieces of literature each quarter for our Sunday Schools. And we haven't reached the pinnacle yet. If you will look at that chart on Sunday Schools which was presented to us the other day, you will find that by far the majority of our Sunday Schools have a membership of 40, 50 and 60, and only a few are found with larger memberships. We have miles and miles to go in spite of the fact that God has blessed us and multiplied us. I am glad for the publicity we are giving to these things in these great General Councils, because I believe we are being awakened to the tremendous possibilities yet before us.

And so our river is flowing on. It is watering the plains, and as we run in irrigation ditches to tap the waters of our Nile, we find the waters are bringing increased blessing on every hand. It is needless for me to repeat some of the reports which have already been made in this General Council, of increased membership, increased missionary giving, new fields opened and manned with consecrated, Spirit-filled missionaries, Bible Schools opened and filled with eager students, great rallies of young people, set afire for service of our Lord. There is a shout of victory on every hand.

Another matter has been crowding us for years. A vast army of youth is arising in our midst. We had an excellent message the other morning from Brother Steelberg—I wish everyone could have heard

that message. It was aimed right at fundamental things. We haven't begun to meet the need of our young people yet. They are looking to us for help but up to the present time, very little help in the nature of literature is available.

Mrs. Flower told me that at the conclusion of her message here to the young people last night, they thronged around her with questions. She could only give them a few words of advice and there was no literature to be put into their hands to help them. I am glad this need is pressing us and again we are thinking of digging more irrigation ditches to carry more water to the desert in the hope that this phase of our responsibility, the young people's work, may blossom as the rose, and this great army of our youth may be directed into proper channels for service that the blessing of the Lord may rest upon them.

We are in a crisis now—we are right up to the time for action. Someone said the other day that we have just laid a foundation for a growth that is unimaginable. The home missions program has been coming on, struggling through, and God is helping us and showing us the way. Now a great foundation, and a solid one, has been laid and our Districts are girding themselves for greater home missions effort than ever before. God is also blessing us in our Sunday School program and many are awakening to the possibilities of greater growth in this phase of the General Council work. Some of our Districts are encouraging work among our women under the Women's Missionary Councils. A foundation has been laid on many foreign fields for a great advance in the days to come. Our 394 missionaries and 1230 native workers are pressing on for a greater harvest of souls in foreign lands than we have ever had in the past.

The time has come to put away our prejudice and apathy. The greatest enemies we have to face in the work of the Lord are prejudice, ignorance and apathy. Many do nothing, or else are opposed to others doing something because of prejudice. It behooves those of us to whom God is giving vision to explain, to teach and to inform so that prejudice may be broken down. It behooves us to pray that God will stir hearts and break up apathy so that we may go forward in a mighty movement for the salvation of souls, conquering and to conquer. May it be said of us as a people, as it was said concerning those in the days of Nimrod, "Behold, the people is one . . . and now nothing will be restrained from them." When our activities are turned into the right channel for God and eternity, God can say this of us and add His multiplied blessing.

When sin comes to find you out, like a sleuthhound on the track of the criminal, be sure that it finds you in Jesus. "That I may be found in Him." Nothing will avail to intercept the awful execution of sin's vengeance, except the blood and righteousness of Jesus. Put Him between you and your sins, between you and your past, between you and the penalty of a broken law. Be sure that only when the blood of Jesus speaks for you through earth and heaven, there can be a cutting off of sin's terrible entail.—F. B. Meyer.

THE REGIONS BEYOND

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What's News in the Missions Department

Near East

War clouds seem to have passed over our mission fields of the Near East, and reports of "all's well" are coming to us from the missionaries again. John Warton has returned to his work in Beirut, Syria, again, after having fled to Palestine where he remained for several months. His three younger children are with him, while his oldest son, David, has returned to America with missionaries of another society. We understand he has entered Wheaton College to further his education.

Philip Shabaz reports as follows: "The blessing of the Lord is upon His work even though we are laboring under great handicaps. The light of the Pentecostal truth is dawning upon many souls. We are praying hard for an outpouring of the Holy Spirit, and even now are enjoying the dewdrops of His glory. We are having regular services in three places and the Lord is blessing."

The missionaries in Palestine write that they are all well and happy, and feel that they are in the "safest place in all the world." A new interest in the gospel message seems to have taken hold of the people, and the meetings are being blessed of God. Mr. and Mrs. Saul Benjamin announce the happy news of the arrival of a new son, Jonathan Edwin, born August 28. May the presence of the Lord overshadow this little life and the Benjamin family as they faithfully carry on in Jerusalem.

New Appointments and Sailings

Mr. and Mrs. Henry E. Mock, with their small twins, left the latter part of September to take up work in Cuba preparatory to their going on to South America after a few months if the Lord should so lead. Mr. and Mrs. Mock are graduates of the North Central Bible Institute and have proved themselves faithful and effective ministers in pioneer and pastoral work in the South Dakota District. In Cuba they will have opportunity to study the Spanish language and learn to know the Latin-American people, as well as to assist in the work in this neglected neighbor island. Mail will reach them in care of Mr. L. W. Stokes, Apartado 1372, Havana, Cuba.



Mr. and Mrs. Einar G. Peterson

Mr. and Mrs. Einar G. Peterson have recently transferred to Cuba, after having engaged in missionary work on the Mexican border for several years, where most of their time was spent with the Latin-American Bible Institute in Saspamco, Texas. They are now settled at the far end of the island and plan to develop the work in that district. Their

address is: Cespedes 27, La Asamblea de Dios, Palma Soriano, Oriente, Cuba.

Esther D. Coxe and Angela Georgianna hope to sail for India the thirtieth of this month. While arrangements are not complete at this time, we have reason to believe that passports will be granted them and that they will be able to get away as planned.

Miss Coxe is a graduate of Southeastern Bible Institute. She was converted and filled with the Holy Spirit at an early age and has been active in soul winning since childhood. For the past several years Miss Coxe has been engaged in evangelistic, pastoral and home missionary work. She is affiliated with the Alabama District Council.

Miss Georgianna was graduated from our Central Bible Institute in 1937, and since that time has completed a course in nursing. For the past year or two she has engaged in evangelistic work in the Southern California District, also home missions, jail and hospital work. She has received ordination through the Southern California District.

We trust the way may be opened for these two ladies to proceed to India to enter the work to which God has especially called them, and where they are so greatly needed.

Elmer A. Frink has recently spent some very busy days in Springfield preparing to sail for Nigeria, West Africa, October fourth. We have just been informed that this sailing has been postponed for a week or more. At the time this copy is being written there are some technicalities to be overcome but we are working to the end that he may be able to sail on or about the eleventh of October.



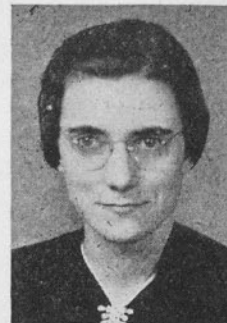
Elmer A. Frink

Mr. Frink is a graduate of our Central Bible Institute, has had some experience in pastoral and evangelistic work, and has had the call of God upon his life for a number of years to foreign missionary service. He is urgently needed in Nigeria at this time to assist the three missionaries we have there in the developing and organizing of a large number of assemblies which are springing up rapidly. Mr. Frink will be working with Rex Jackson who went out a few months ago and who is laboring alone in the interior. He reports great opportunities in Nigeria and says that he is delighted with the country and with the progress of the work.

Wedding Bells

On September first Hugh Jeter and Gertrude Dudte were united in marriage in Newton, Kansas. Brother Jeter has been one of our regularly appointed missionaries for some years, having spent two terms of service in Peru. This summer he visited Cuba, looking over the island, and together with his wife plans to return to Cuba in December to assist with the work there. Mrs. Jeter is a graduate of Southwestern Bible Institute and has spent

several years in gospel ministry. We trust the blessing of God may rest upon their lives and their united efforts for His kingdom.



Mr. and Mrs. Hugh P. Jeter

Mr. and Mrs. William Henry Cauthers announce the marriage of their daughter Etta Victoria to Mr. Leonard Arden McCulloch on the twenty-fifth of September in the Kellogg Memorial Church, Landour, India. Miss Cauthers has served our mission board in the Woodstock school in Landour for several years, and will continue in this capacity until the close of her present term. Mr. McCulloch is also a teacher in the same school under appointment by another mission board.

Something to Think About—Christmas

No doubt very little thought has been given to this great day at so early a time; nevertheless, we do like to remember our faithful missionaries in far away lands at Christmas time, and to do so we must begin to plan now and to give early. It was a missionary who started off our Christmas Fund this year when she walked into our office and placed five dollars on a desk, asking us to send it to some missionary for Christmas. She is a missionary—she knows what it means to be on the mission field and the joy a little special remembrance brings at Christmas time.

We trust that a good number of our friends will begin praying, saving and sending in their contributions to our MISSIONARY CHRISTMAS FUND early in order that all our missionaries may receive a little extra for Christmas.

Why I Am a Missionary

One of the short missionary talks given at the General Council meeting.

I have been asked to speak about the reason why I am a missionary to South America. The answer goes back a long way. The prophet Joel spoke of it when he said, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit." And Jesus spoke of it when He said, "Ye shall be witnesses unto Me."

There is an individual reason: there must be when one leaves home and country and kinsfolk to go to the mission field. I can never forget the vision which God in His mercy gave to my heart when He showed me that great continent of South America, a continent wrapped in darkness, such a depth of darkness that you feel it as surely as you feel the heat of the air.

As I prayed and my soul was poured out in travail for that land, the vision changed and I saw descending from heaven little lights as windows from heaven. Then the voice of the Lord spoke, saying, "These windows are messengers whom I have chosen to take the light to those in darkness, and I would have you go as a little light to that land of great darkness."

A Great Need

Then again there is the great need in South America. It would seem that David sensed the need of that people, so superstition-ridden, sin bound, when the Spirit of God spoke through him and cried out, "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." Psalm 142:4. That is the cry of heathen souls in South America, that land which has been so long the neglected continent. But at last, we are wakening to the need of this people at our doorway, of this people called by our name of America.

A Great Hunger

There is a great hunger in South America. I cannot describe it any better than to tell you of the conversion of one of our men in Peru. He lived in the north where there was no missionary who knew of the power of God and could tell him of Jesus the living One who came to set him free from sin, within possibly hundreds of miles. This man was hungry and every morning before he went to his fields to work he would get down in his Indian hut and pray to the unknown God. Day after day, month after month, he cried to the unknown God for whom his heart was hungry. Then at last the answer came.

One day as this man was in prayer an angel came to him and told him that God had heard his prayer and that his sins were forgiven, and that he should leave his town and go far away where he would hear the gospel message and have the way of God made plain to him. He came to Lima, the capital, and as he walked down the street he saw the sign of our mission, "Assembly of God," in Spanish. He had been sick for a long time, but as he entered the church building he was instantly healed. This brother is now preparing to enter the Bible school to study and go back to his own people and teach them about salvation.

A Great Response

There is a great need, a great hunger, and there is a great response to the preaching of the gospel in South America. The Lord has helped us to establish a Bible School, from which we have had twenty-six graduates, and with the graduating class this year we shall have some forty who are prepared to preach the gospel and who will go out trusting God alone for their support. Soon, if we are faithful, we shall see thousands of souls redeemed and washed in the Blood.

Beautiful But Needy Cuba

Einar and Rachel Peterson

We are enjoying the beautiful palms, the tropical fruits and the Cuban people, after a summer of both pleasant and tiresome travel. At first the narrow streets, reckless driving, and sidewalks hardly wide enough for two seemed strange to us, but already we are beginning to feel right at home. During our stay in Havana, we are having a number of opportunities to speak in the different Pentecostal churches in this section of the island and we are enjoying the fellowship with the Cuban brethren. After about two weeks here in Havana, we still have a journey of some six hundred miles before arriving at the town of Palma Soriano where we shall locate. It has been decided to discontinue the Bible School for this year so that all the missionaries may devote themselves to intensive evangelization. We are praying and looking to God for an outpouring of His Spirit here on the island. How Cuba needs Christ!

Native Welcome

Our first impressions of Cuba weren't quite so pronounced as they would have been had we not already been introduced to the Latin-Americans on the border and across in old Mexico. Nevertheless, it was interesting to us to watch the native boys, negroes included, as they swam around the boat entering the Havana harbor, asking for nickels and dimes to be thrown them. After diving for the coins they would put them between their back teeth and again beg for more.

First Anniversary

September the fourth marked the first anniversary of the arrival of Brother and Sister Stokes with their twin babies and Miss Reiffe in Cuba. Consequently the day was set apart for prayer and services, to which were invited the pastors and church people from the surrounding towns. The prayer services were blessed and there was a real spirit of prayer prevalent. It seems that pastors and believers alike have caught a greater vision than ever before of the need and we are believing God for the victory. Will you not pray with us?

Showers of Blessing

From the other end of the island comes word that two were filled with the Spirit and several saved. In the church in Palma Soriano where we shall locate we understand that only two of the members are Spirit-filled believers. Now Cuba needs a Pentecostal outpouring!



New believers follow Christ in water baptism at two of our Brazil stations.

Two Groups Baptized in Brazil

A short time ago Mr. and Mrs. Stohr were called to Sao Sebastiao do Paraíso to dedicate a new church building and also conduct a few days of Bible studies. After a second visit there they write: "We were happy this time to find the church enjoying a revival. We baptized twelve in water and have promised to return next month for another baptismal service."

"Last week we had the privilege of conducting the first service in the town of Igarapava. We are trying by the help of the Lord to open as many towns as we can for the gospel before the coming of Jesus Christ. Our meeting there was held in the open air in the center of town. As soon as we started playing our instruments people began opening their windows to listen, and many came near to where we were. We estimated that nearly two hundred people heard the music and the message that evening. The Lord blessed, and we felt that our long and tiring trip had been well worth while."

"Here in Ribeirão Preto we had the privilege of baptizing six this past month. Brother Tostes writes from Franca of the blessing of God upon the various places where he is preaching."

Another Worker Called

"For some time we have been praying for another native worker to help us, and feel that the Lord has answered our prayers in calling a young man and his wife from the church in Santos. We have arranged for them to come here soon because new doors are opening in several places and we are unable to take care of all the calls that are coming to us. We do not have support for this couple, so bringing them here has been a step of faith on our part. Only fifteen dollars a month will be required to keep them in gospel work—a very small investment considering the possible returns in the salvation of souls."

If someone should care to assist with the support of these workers, offerings should be designated "Theodore Stohr, for native workers," and sent to the Foreign Missions Department.

The Harvest Is Ripe

"Once more we greet you from the land that is truly 'white already to harvest,'" writes J. P. Kolenda of Florianópolis, Brazil, "thanking God that while the doors for gospel activities are closing in many countries we are still permitted to publish the glad tidings of salvation. We are also thanking God for you friends who so faithfully stand behind us with your prayers and your help, enabling us to take advantage of the opportunities yet before us in these last days of gospel privileges."

"During the month of June we enjoyed the visit of Gustave Kinderman who traveled through South America in the interest of various European groups residing in these countries. The latter part of July we visited the churches in Itajaí and Blumenau. We wish you could visit these places with us and hear the lively singing and notice the joy and enthusiasm that our visit brings them. It matters not what day of the week we arrive. Their meeting hall is always crowded beyond capacity. Our native workers in these places report a continual progress in the work. About twenty souls have yielded to the Lord in each of these places during the last two months."

"The last Sunday in July was a special day for the church in Rio do Sul. On the day before, the believers from near-by towns began to arrive in wagons, some from as far as twenty miles distant. In the evening a delegation from Blumenau and other places, numbering about eighty, arrived by train in a special railroad coach. We greeted them at the station with a song and then in a grand procession marched through the little city playing our instruments and singing, stopping for a short service at the square and giving all who had followed us a hearty invitation to the services. The service in the church which followed was indeed a blessed one."

"The first Sunday in August we celebrated the first anniversary of our work in Florianópolis. In the evening our hall was crowded with nearly two hundred, most of them believers, listening to the inspiring messages of the native workers and Virgil Smith, with the result of souls seeking the Lord for salvation at the close of the service."

A Bountiful Harvest

"We feel we have much to praise God for in the progress of our work during the past year. It is blessed to hear the testimonies of the many who have received light and salvation during the year. We are counting on your continual prayers that we may be found glean- ing when He comes. 'Lift up your eyes and look on the fields; for they are white already to harvest.'"

THE DYING WORLD AND THE LIVING WORD

A SUPERFICIAL BELIEF

A survey made by *Ladies Home Journal* shows that 91 per cent of American women believe in God, but only 47 per cent of them attend church.

A PALESTINE DISCOVERY

Palestine oranges cannot be exported and fodder for cattle cannot be imported, due to war conditions. However, the University of Jerusalem has discovered a means whereby dried citrus fruits can be used as fodder for all animals and stored indefinitely. Jacob is still an ingenious schemer!

HITLER'S PLAN FOR MADAGASCAR

The *Jewish Record* comments that the island of Madagascar, off the eastern coast of Africa, is destined, if Hitler has his way, to be the dumping ground of all European Jews. Evidently Hitler has failed again to consult God whose plan—to re-establish the Jews in *Palestine*—is contrary to this Nazi ambition. Perhaps Hitler hasn't learned the lesson that it is much easier to slaughter one's neighbors and remake boundaries than to attempt to change God's eternal Word.

FRUITFUL PALESTINE

Three crops of clover have grown in three months, says the *Watchman-Examiner*, on the flat land close to the Dead Sea. Men had thought it so impregnated with salt that it was beyond reclamation, but they have rinsed the land and it has produced beyond their wildest dreams. Fourteen crops of alfalfa have been reaped in ten months. The land has 35% lime content and promises to become productive above most spots on the earth.

CRUSHED BY A CONQUEROR

A Berlin paper tells the people of conquered lands to stop mourning their lost liberties and enjoy the new order. With unstinted irony the *New Yorker* comments, "With practice you may be able to learn to love the gentle touch of Hitler's heel on your cheek!" Today many servants of God are trodden under the feet of men who are enemies of God, but the time is coming when those enemies will feel the pressure of the Feet of a mightier Conqueror yet. For "God shall wound the head of his enemies." Psalm 68:21.

NOT EDUCATION, BUT CHRIST

Some time ago educators told government officials that if they would support compulsory education they would do away with war, ignorance and criminality. Since this request was granted, educators have enjoyed a golden age of privilege. But war is more universal, there is still terrible ignorance in many places on the globe, and according to J. Edgar Hoover, who knows more about American moral conditions than any other man, there are "in America three and a half times more criminals than students in our universities and colleges." Christ is the answer to our great need—not education.

"SHIPS OF TARSHISH"

Forty-nine Polish Jews who were stranded in Italy when war was declared, subsequently proceeded to Greece and later sailed to Palestine. According to *Zionist Review*, they are full of praise for the Greeks who showed them great hospitality, and they also speak admiringly of the British Navy for the courtesy displayed toward them. We are reminded of Isa. 60:9 which says, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far." Are these "isles" the British Isles, and are "the ships of Tarshish" British ships? It is an interesting fact that British ships have probably been first and foremost in carrying Jewish immigrants in Palestine.

ITALY'S NEED

"Nowhere is the need greater; nowhere is the task more difficult," says a former Protestant preacher, in *World Dominion*, speaking of the present conditions of Italy. "All propaganda is strictly forbidden, preaching in the open air is prohibited, meeting places for worship must be licensed, and gathering in private homes for prayer and praise require special permits. . . . There is widespread irreligion, undoubtedly on the increase, and there is a strong underground anti-clerical movement."

YEARNING FOR WATER

A much-published letter from a Nazi soldier in Russia says:

"We yearn for so much—for example, for one hour without the din of battle, for one stretch of summer landscape that doesn't smell of conflagration and death, for one walk through a street of peace with children's laughter.

"All this becomes threadbare and infinitesimal compared with the yearning for the great water, for water for drinking. All we want is just to dip our hands in water once, just to cool our burned brows and necks a bit!"

What will it mean to go from this to the eternal burnings of hell, where every Christ-rejecter will cry, "Send someone to dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"? Luke 16:24. No one need go through that torment. Christ has already suffered the excruciating pain and parched thirst of the Cross to save all who will believe on Him. He bore the punishment due you for your sins. Won't you confess your sins to Him today, believe on Him as your Saviour, and love Him with all your heart? Your eternal future depends on it.

ANOTHER "JOHN THE BAPTIST"

The Lyubavitcher Rabbi is the most highly respected Rabbi among the Orthodox Jews in the world. Lyubavitch in White Russia is one of the most important Jewish centers of the world, and the Rabbi's word is to the Jews of the world what a Papal encyclical would be to the Romanist followers. It is therefore very significant that recently in the leading Yiddish paper of New York he issued the electrifying cry, "Go out to welcome the Messiah!" Stating that immediate redemption is right on the front doorsteps, the Rabbi called on Jews all over the world to repent and turn to God quickly. We quote the Lyubavitcher Rabbi:

"Those appealed to, remain deaf. But this deafness is also a result of the failure of the spiritual leaders to resound the call of our sages, blessed be their memory: 'When punishments come into the world, look for the feet (approach) of the Messiah.' They have neglected to tell the Jewish masses about one foundation of Judaism which is: 'I believe in the coming of the Messiah,' and that before the Messiah comes we must expect just such tribulations as we are passing through now. To all appearances it may be that these are the birth throes of the Messiah before the Salvation of Jewry comes.

"Indeed, this is no mere pious hope or vain consolation, but a fact. The Jewish people are suffering the 'afflictions (travail) of the Messiah'; the perfect Salvation is just behind our backs, and among our Jews in this country there is a confusion of thought, just as our sages have foretold: 'The Messiah the Son of David will come amidst confusion of thought, entirely unexpected.'"

The Rabbi may be another John the Baptist, suddenly coming out of the wilderness of confusion and sending out the alarm, "Repent: . . . prepare ye the way of the Lord." The Messiah, long expected by Jew and Gentile, may be at the very door.

ZIONISM IN RUSSIA

There are about four million Jews in Russia, nearly one quarter of all the Jews in the world. The Soviet Government has suppressed Hebrew and Zionism. The *American Hebrew* says: "Zionists were suspected because of the close association of Zionism with Great Britain; it was described as the instrument of British imperialism. Today, with the British and Russians allied in a common cause having for its objective the extermination of Nazism, Zionism cannot any longer remain an anathema to the Kremlin. A change in Russia's attitude toward the upbuilding of the Jewish National Home (in Palestine) will be a factor of immense importance in the world of tomorrow." Will God use the allying of Britain and Russia to bring multitudes of Jews out of Russia and into the Promised Land?

NO COMPROMISE!

Revelation tells how Plymouth Church in Brooklyn, N. Y., famed pulpit of Henry Ward Beecher, joined with a Unitarian Church (which denies the Trinity) for summer union services.

In contrast it cites the case of a Presbyterian pastor in Scranton, Pa., who refused to join a union vesper service planned by the ministerium in connection with the city's centenary because Jews were participating. He was falsely accused of being an anti-Semite. He answered the charge by saying: "Such a service can neither be Christian nor Jewish. If Jesus is preached as the Christ (Messiah) and the Son of God, the service will be offensive to all Jews present. If Jesus is not so preached, it will be offensive to all Christians. . . . We Americans believe in religious tolerance. Tolerance does not mean that each one must give up that which is distinctive to his religion in order that there might be a common religion. It means that each one shall be free to follow according to the dictates of his own conscience, that which he believes. It means that the Jew shall be free to worship after his Jewish religion, and the Christian shall be free to worship after his Christian religion, and that between the two there shall be no ill feelings."

MISSIONARY PRAYER REQUESTS

Ta Chang, China—Pray that God will send a revival and that the spirit of prayer will be revived. Remember especially the work in Tai Yuan Hsien where we have sent two new workers. Pray for the workers and for an established work there.—Henrietta Tieleman.

Hardoi, India—We praise God for twenty new homes which have been opened to our ministry this past month.—Edna Wagenknecht.

Ajmer, India—Pray that more workers will receive the Holy Spirit.—N. C. Moffat.

Martandam, India—Pray for the salvation of ten men who recently came forward for prayer in a morning service.—Mary Lindberg.

Havana, Cuba—Pray that the new workers will have the Lord's guidance and that we may have an outpouring of the Spirit.—Louie W. Stokes.

Florianapolis, Brazil—Pray that God will help us to secure a larger and better hall for services.—J. P. Kolenda.

Joinville, Brazil—Pray that God will bless the testimony of the new German converts and that there will a revival among the Germans and Christian Slavs. Pray that God will enable us to take the gospel to the many places in our field where it has not yet been preached. Pray that Mrs. Smith will be strengthened in body.—Virgil F. Smith.

Hauncayo, Peru—Please pray that Mrs. Perkins will be strengthened physically.—L. Perkins.

Ciudad Trujillo, Dominican Republic—Pray that my wife may be healed and that we may have the Lord's guidance in the work here. Also pray that funds will be supplied for the opening of a new mission.—W. L. Perrault.

Baguio, Philippine Islands—Pray that four of the new students in Bethel Bible Institute may receive the Baptism. Pray for the evangelistic meetings now being held in the school.—L. E. Johnson and R. B. Tangen.

THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

A Dispute in the Early Church

Lesson for October 26. Lesson Text: Acts 15.

We have seen in previous lessons how the early church weathered the storm of *persecution from without*. In our present lesson we see the same church threatened by a far more deadly and powerful force, namely, *opposition from within* in the form of the preaching of false doctrine. The outcome? The same Holy Ghost who had been an agent in the *formation* of the church becomes an agent in its *preservation* by guiding its divinely appointed leaders in dealing with the subversive doctrine which endangered the entire destiny of the Christian faith.

I. GENTILE LIBERTY ENDANGERED.

Acts 15:1-5.

1. *The doctrine of the Judaizers.* "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." See also verse 5. To the church at Antioch which was a church composed mainly of Gentiles, came a certain group of men from the church in Jerusalem who were so narrow and legalistic, so attached to the old forms and customs of the Mosaic law, that they could not believe in Christianity which did not embrace the Jewish viewpoint and manner of living. Their teaching was—"Before a Gentile can be saved and become a Christian he must be circumcised and keep the law of Moses."

2. *The danger of the doctrine of the Judaizers.* It is impossible to overestimate the subtle danger of the teaching of the Judaizers. They believed that a man was saved by the grace of God *plus the keeping of the law*. Paul stoutly maintained that salvation was by *grace alone*. With keen discernment he saw that the very existence of real Christianity was threatened. If salvation were even in part by the law then Christ had died in vain. Gal. 2:21. According to that view Christianity would degenerate into a little Jewish sect which could not possibly embrace all nations as Christ had taught that it should. It would be absurd to think that people of Gentile nations would change their nationality and mode of life to become naturalized Jews! Nationality could have nothing to do with salvation! Gal. 3:28. Paul saw these things clearly and with all the intensity of his being was prepared to oppose this teaching which would bring Christians again into the dreary bondage from which he and they had been so gloriously delivered.

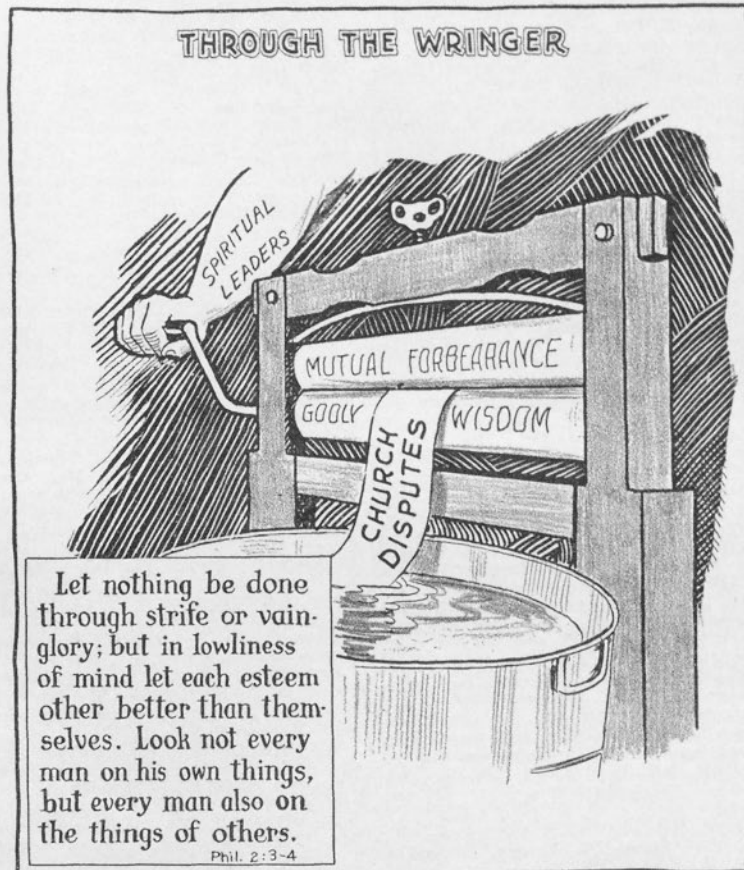
II. GENTILE LIBERTY DEFENDED. Acts 15:2-4, 6-12.

1. *The action of Paul.* It is easy to understand with what passion and fiery zeal Paul defended the gospel of grace. He himself had writhed under the hopeless thralldom of the thousand and one requirements of the law and knew what a miserable existence it was. Then God had set him free and given him by direct revelation the truth of salvation by *grace* to all men. Furthermore he had risked his very life and spent his energy in preaching this truth, and he had seen people saved from heathen darkness establish little assemblies of God. And now the gospel so precious to him and others and the churches he has established and so dearly loved, were threatened with extinction. Therefore, he and Barnabas went at once to Jerusalem to discuss the matter with the

apostles there who were the leaders of the mother church.

2. *The testimony of Peter.* There was much disputing when the apostles and elders met together. Then Peter rose up with an argument that could not be broken down (see verses 7-11). He reminded his hearers that God had sent him to preach to Gentiles and had saved and baptized these Gentiles in the Holy Spirit without their having been first required to be circumcised! Therefore salvation must be by faith alone without the keeping of the law. Then he raised a further question: they, as Jews, had been unable to endure the yoke of keeping all the law. Why should they then, impose upon the Gentiles what they had been unable to bear?

3. *The testimony of Paul and Barnabas.* Verse



12. Peter's speech was so powerful that the council was momentarily silenced. Then Paul and Barnabas arose not to argue but simply to call attention to the fact that through their ministry God had saved many Gentiles and had done wonderful miracles among them without requiring them to keep the Mosaic law. Here again the Judaizers were silenced. How could they with only an argument disprove *facts* and God-given experiences?

4. *The verdict of James.* Verses 13-21. Then rose one on whose words depended the future of Christianity. James was recognized as the leader (we might say, as the General Superintendent of the first General Council) of the church, a man whose godliness was highly esteemed by the entire Jewish people. Siding with Peter and Paul he declared that what God had done already for the Gentiles undeniably settled the fact that salvation was by faith apart from the law.

III. GENTILE LIBERTY MAINTAINED AND REGULATED. Acts 15:22-29.

After James had concluded his speech it was decided that in addition to sending Paul and Barnabas back to Antioch with a verbal report of the decision that was reached, an official letter

should be written to the churches and sent by two of the outstanding leaders of the Jerusalem church. This letter contained—

1. *A rebuke to the Judaizers.* v. 24. The leaders of the church pointed out that they had had no part in the sending out of the Judaizers and that they were teaching without their sanction.

2. *A commendation of Paul and Barnabas.* v. 26. The difference between Paul and Barnabas and the Judaizers was very marked. Paul and Barnabas were motivated by love in their ministry. They had risked their lives for the gospel and for the souls of men. The Judaizers were motivated by the desire for places of prominence, by self-will and self-assertion. So today there are those who preach because of wrong motives such as the desire for money, self-exaltation, popularity. But blessed are those who are constrained by the love of Christ.

3. *The decision of the Holy Spirit.* "It seemed good to the Holy Ghost and to us." The decision was reached not by mere human wisdom and according to the desire of men, but by the definite guidance of the Spirit through men who were open to His leadings. And still today in times of uncertainty, of individual or church problems, there is definite guidance to be had by those who will seek the aid of the same blessed Spirit.

4. *The limitations of liberty.* vv. 28-29. Though the Gentiles were declared free from the law, they were not to use their liberty as an occasion to sin. Gal. 5:13. We are saved by grace apart from works. We do not do good works *in order* to be saved. But we do good works *because* we are saved. The Gentiles were free from the law of Moses, but they were bound by higher laws, namely, (1) *the law of love*—they were not to do things which would cause a Jew to stumble, such as eating meat offered to idols or meat from which the blood had not been drained; (2) *the law of holiness*. It may seem strange that such a grave sin as that of fornication should be mentioned. But it must be remembered that this sin was not regarded by the Gentiles as being the moral crime which Christianity teaches us to consider it. What is it that has made the difference in the aspect which sensuality wears to the ancient and modern conscience? Says Dean Farrar, in his "Life and Work of St. Paul": "I have no hesitation in answering that the reason is to be found in the purity which every page of the New Testament breathes and inspires, and specially in the words of our Blessed Lord, and in the arguments of St. Paul. If the blush of modesty on

youthful cheeks is a holy thing, if it be fatal alike to individuals and nations 'to burn away in mad waste' the most precious gifts of life, if debauchery be a curse and a stain which more than any other has eaten into the heart of human happiness, then the saintly benefactor to whose spirituality we owe the inestimable boon of having impressed these truths upon the youth of every Christian land is he who—taught by the Spirit of the Lord—showed more clearly, more convincingly than any other human being has shown, the true heinousness, the debasing tendency, the infusive virulence of sins which, through the body, strike their venom and infix their cancer into the soul; of sins which have this peculiar sinfulness—that they not only destroy the peace and endanger the salvation of the soul which is responsible for itself, but also for the souls of others, which in consequence of the sinner's guilty influence, may remain impenitent, yet for the sake of which, no less than for his own, Christ died."—J. Bashford Bishop.

HAVE YOU SENT FOR THE NEW 1941-42 CATALOG? IT IS FREE.—THE GOSPEL PUBLISHING HOUSE.

REPORTS FROM THE REAPERS

COOKEVILLE, TENN.—We have enjoyed a 2-weeks revival with Carrie M. Woosley of Crossville as the evangelist. The Lord blessed in the salvation of 10 souls. The Christians were greatly revived and the church was helped in many ways.—Chas. O. Lee, Pastor.

PALM CITY, CALIF.—A very successful revival, ending Sept. 14, was conducted here by Ralph Marshall, General Delivery, this city. Some were saved, reclaimed, refilled, and some were baptized in the Holy Ghost. God is blessing Brother Marshall's ministry.—A. R. Dean, Pastor.

ANTHON, IOWA—We just closed a 3-weeks revival with C. D. Quackenbush as evangelist and Walter Lewis as song leader. God blessed in a most precious way. Many were healed, believers were filled, and the blessing of God was upon every service.—Fay O. Hannan, Pastor.

ELK CITY, OKLA.—Mr. and Mrs. Goodman have just closed a three weeks revival with us. A number of souls were saved, several were baptized in the Holy Spirit, and 12 were baptized in water. Our Sunday School attendance was helped very much. Frank Postelle is the pastor.—Mrs. B. K. Curtis, Secretary.

BENTLEY, LA.—We have been blessed in the special meetings under the ministry of Thelma Murrel of Baltimore, Md., and Viola Falen of Lindsborg, Kan. We feel a great work has been done among the soldiers of Camp Livingston. Several came forward for salvation. I should like to hear from friends and relatives of soldiers stationed at Camp Livingston, La.—O. L. Tucker, Pastor.

SALINEVILLE, OHIO—William Kautz, Lancaster, Pa., has just closed a three weeks revival with us. God blessed in a very wonderful way and there is a real stirring throughout the community. There were souls saved and sick bodies healed. One sister received a remarkable healing one night as the message was going forth. The church was lifted up as it has not been for some time.—G. Dean Smith, Pastor.

SHERMAN, TEXAS—For the past two years and nine months we have been pastoring Calvary Assembly in this city. In this time God has given some gracious revivals with Evangelists Martin L. Davidson, W. S. Barham, Stephen Vandermerwe, B. V. Robison, U. S. Grant, and Edward Robison. The outstanding accomplishment in a material way, during this time, was the erection and completion of a 40 by 70 church building valued at approximately \$4,000. We give God all the praise and honor for the work that has been done here. The congregation has elected Edward Robison to fill our place as we enter another field of labor.—Pastor and Mrs. Leonard Norville.

(Near) **RUSSELLVILLE, ARK.**—We praise the Lord for the recent six weeks of revival here in Macedonia with Vauncille Kemp of Russellville. The Lord graciously sent showers of the Latter Rain, and the saints were refreshed and given a new vision of the need of workers in His vineyard. Sixty-three souls prayed through to old-fashioned salvation. On the second Sunday 20 were baptized in water, 23 on the fourth Sunday, and 11 on the sixth Sunday. Twenty-one were filled with the Holy Spirit according to Acts 2:4. Although the revival has closed God is still convicting sinners of their sins and one has been saved at home.—The Church Board.

CLARKSVILLE, ARK.—The Stokely and Allen Evangelistic party has just closed a 4 weeks revival with us. Several were saved and filled with the Holy Spirit, and we are happy to report that every department of the church is moving forward. The new parsonage is completed and nearly paid for. We are living in it. The church here had about 16 members when we came, but now the membership has increased to 16 men, not to mention the women and children.—G. H. Goodin, Pastor.

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.

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 SPRING, PA.—People's Tabernacle; Oct. 11.—Mal Kerr, Pottsville, Evangelist.—D. M. Nissley, Pastor.

MILWAUKEE, WIS.—Oct. 19—Nov. 2; Christian Hild, Evangelist.—Jos. P. Wannemacher, Pastor.

SULPHUR BLUFF, TEXAS—Oct. 12; T. B. Compton, Pearl, Okla., Evangelist.—Dewey N. Helms, Pastor.

WEST PRESTONBURG, KY.—Oct. 14—Nov. 2; Chas. Shaffer, York, Pa., Evangelist.—G. R. Fannin, Pastor.

BRECKENRIDGE, TEXAS—Oct. 19; Mary Jo Barnett, Evangelist.—T. S. Miles, Pastor.

MARSHALLTOWN, IOWA—Oct. 13, for 2 weeks; H. T. Goodwin, Evangelist.—Wiley Hinecker, Pastor.

WASHINGTON, D. C.—916 F St. N. E., Oct. 14;—Guy Duty, Alexandria, Va., Evangelist.—Herbert A. Nunley, 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.

OKMULGEE, OKLA.—Oct. 12; Hans F. Bretschneider, Evangelist.—Glenn E. Millard, Pastor.

LE MARS, IOWA—Oct. 12; Eunice Munger, Springfield, Mo., Evangelist.—A. J. Burk, Pastor.

OMAHA, NEBR.—19th and Cass Sts.; Oct. 12, for 2 weeks or longer; Anna C. Berg, Evangelist.—L. E. King, Pastor.

VIRGEN, ILL.—Oct. 5—19; Alva Thompson, Birmingham, Ala., Evangelist.—James W. Calhoun, Pastor.

FT. WORTH, TEXAS—Rosen Heights Assembly, Oct. 12;—Evangelist and Mrs. H. G. Griffin.—O. B. Braune, Pastor.

PUEBLO, COLO.—Glad Tidings Tabernacle; Oct. 5, for 3 weeks; J. E. Neeley, Evangelist.—R. A. McClure, Pastor.

CHAMBERSBURG, PA.—3rd and Washington Sts., Oct. 19—Nov. 9; Otto J. Klink, Evangelist.—Milton T. Wells, Pastor.

YORK, PA.—Oct. 21, for 3 weeks; Gay Benson, Evangelist.—Albert D. Skymer, Pastor.

SPOKANE, WASH.—S. 527 Spokane St., Oct. 19;—Richard B. Yunker, Evangelist.—W. H. Boyles, Pastor.

LAFAYETTE, IND.—Revival in progress; Clifton Hall, Bastrop, La., Evangelist.—Calvin Stants, Pastor.

AUBURN, WASH.—4th and E Sts. N. E., Oct. 5;—George A. Simonsen, Evangelist.—Winston B. Nelson, Pastor.

RACELAND, KY.—Oct. 12, for 3 weeks or longer; R. Elmer Baker of Louisville, Evangelist.—John E. Rogers, Pastor.

TYLER, TEXAS—202 Beckham St.; revival in progress; Evangelist Floyd R. Hoole and Party.—W. M. Dunn, Pastor.

DEARBORN, MICH.—7041 Schaefer Road, Sept. 28—Oct. 19; Evangelist and Mrs. J. D. Saunders.—W. Daryl Webster, Pastor.

SIKESTON, MO.—Oct. 19, for 2 weeks; Evangelist Philip Megna and Party, Elgin, Ill.—Gayle Jackson, Pastor.

EL DORADO, ARK.—Nov. 3—23; J. Paul Bruton, Bloomington, Ind., Evangelist.—Keetah Jones, Pastor.

APPLETON, WIS.—Gospel Temple, Oct. 12;—Evangelist and Mrs. Paul Hild.—C. D. Goudie, Pastor.

SILVER CITY, N. MEX.—Revival in progress; Jack Martz, Reading, Pa., Singing Evangelist.—Jeff Gibbs, Pastor.

HOUSTON, TEXAS—2310 Keene, Oct. 26—Nov. 16; Evangelist and Mrs. E. T. Quamabush, Belmar, N. J.—J. C. Miner, Pastor.

ALTON, ILL.—512 Spring St.; meeting in progress, for 3 weeks or longer; Sanders Brothers, Jefferson City, Mo., Evangelists.—T. Kermit Jeffrey, Pastor.

CHICAGO, ILL.—1665 N. Mozart St.; Oct. 19, for 2 weeks or longer; A. H. and

Zelma Argue, Winnipeg, Canada, Evangelists.—August A. Anderson, Pastor.

GRAND ISLAND, NEBR.—Oct. 28, for 3 weeks or longer; W. M. Stevens, Springfield, Mo., Evangelist.—B. H. Armes, Pastor.

PARIS, ARK.—Oct. 19;—Wm. F. A. Gierke, Los Angeles, Calif., Evangelist. W. F. Hardwick, Box 267, is pastor.—By Evangelist.

OILDALE, CALIF.—106 Wilson Ave., Oct. 14;—Homer M. Sheats, Big Spring, Texas, Evangelist.—G. C. Watterfield, Pastor.

HOUSTON, TEXAS—Eli and Patterson Sts.; Oct. 12, for 2 weeks or longer; H. T. Owens, Oklahoma City, Okla., Evangelist.—J. Fredrick Sharp, Pastor.

SCRANTON, PA.—825 Green Ridge St., Oct. 19—Nov. 2; Evangelist and Mrs. E. V. Berquist of Maryland, Speakers and Singers.—Leo S. Starnier, Pastor.

DALLAS, TEXAS—Park and Richardson Sts.; Oct. 5, for 3 weeks or longer; Evangelist and Mrs. H. E. Alford, Turlock, Calif.—E. E. Low, Board Member.

CORNING, N. Y.—129 Cutler Ave., Oct. 12;—Marie A. Griffith and Arlene McQuillan, Ephensburg, Pa., Evangelists.—Samuel Y. Weidler, Pastor.

PITTSBURG, KANSAS—Oct. 12;—R. H. DeLancey, Assistant Superintendent of Tennessee District, Evangelist.—L. R. Logan, Pastor.

NORTH BERGEN, N. J.—Oct. 14—26; L. A. Larson, Everett, Wash., Evangelist. Young People's Rally; Oct. 18.—Nicholas Nikoloff.

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, Evangelist. 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.

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.

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.

SO. NORFOLK, VA.—Decatur and Grady Sts.; Oct. 19, for 3 weeks or longer; Homer Peterson, Cheltenham, Md., Evangelist. Neighboring assemblies invited to co-operate.—Ernest W. Welford, Pastor.

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

NEW KENSINGTON, PA.—Old-fashioned Revival, 1230 Leishman Ave., Oct. 7—26; Milton W. Richards Jr., Evangelist. Neighboring assemblies invited to co-operate.—Alfred W. Buckley, Pastor.

WOODSTOCK, ILL.—212 E. Jackson St. Opening a new work Oct. 19, meetings continuing indefinitely. Believers within reach and neighboring assemblies invited.—E. G. Block, Pastor—Evangelist.

GURDON, ARK.—Oct. 22, for 2 weeks or longer; Miriam Hooks, England, Ark., and Pauline Sawyer, McGehee, Ark., Evangelists.—Earl Cornelison, Pastor; by Mrs. Watson Andrews, Secretary.

OSSINING, N. Y.—199 Croton Ave., Oct. 26—Nov. 16; Evelyn Olson, Evangelist; H. W. Barnes of Winnipeg, Canada, new pastor, assisting.—Philip W. Yost, Secretary.

GOOSE CREEK, TEXAS—East Jack at Second, Oct. 14—Nov. 2; Evangelist and Mrs. Don Mallough, Seattle, Wash. All neighboring assemblies invited to co-operate.—Troy B. Helms, Pastor, P. O. Box 118.

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

CLEVELAND, OHIO—27th Annual Missionary Convention, East 55th St. and Lexington Ave., Oct. 23—Nov. 2. Missionaries from India, South America, Africa, and China will be present. Other special workers: Einar Waermo, Swedish Tenor Singer, and F. J. Lindquist, Special Speaker.—D. P. Holloway, Pastor.

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.

MISSIONARY CONVENTIONS AND NORTH DAKOTA DISTRICT COUNCIL
Missionary Conventions: Crosby, Oct. 15; Minot, Oct. 16; Cando, Oct. 17, 18; Popular Grove and Walhalla, 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.

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, Presbyterian, 1711 Warrior Road, Birmingham, or Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile.—Marvin L. Smith, District Superintendent.

TEXAS FALL CONVENTIONS
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: Freer; Nov. 18, 19. Austin Section: Gliddings; Nov. 20, 21.

All ministers urge to be present for fellowship and business meetings of each section. All conventions being 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. Robinson, 2100 Belle Ave., Fort Worth.—F. D. Davis, 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 co-operate 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.

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

ST. LOUIS, MO.—Sunday School Rally, St. Louis Section, Osceola and Virginia Aves., Oct. 26, 2:30. Herbert Bruhn is pastor. Vera Hoar Spencer, Special Speaker.—E. J. Boettcher, S. S. Secretary.

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

SPARTANBURG, S. C.—Sectional C. A. Rally, Oct. 19. Special singing and music. Glen Utley of Greenwood, Speaker.—G. E. Wilson, Field Representative, 202 Gridley St., Sans Souci, Greenville, S. C.

GREENSBORO, N. C.—State-wide Fellowship Meeting, 115 E. Lee St., Oct. 20. Services 10:30, 2:15, and 7:30. Roy Mullins, Presbyter, Morganton, N. C.—A. L. Chadwick, Pastor, 804 Harrington St., Greensboro, N. C.

FRESNO, CAL.—Joint Convention of Southern and Northern California-Nevada District Christ Ambassadors; 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. offices 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

T. J. Kerfoot, Grand River, Ohio.—“Will accept calls in the evangelistic field.”

Earl L. Frerking, Box 461, Valdese, N. C.—“Prayerful consideration given to all letters. Just wife and I. Have been in Council fellowship 15 years. References.”

L. J. Reece, Route 3, Meridian, Miss.—“Am resigning the church here, and booking evangelistic campaigns. Am single, travel alone; play piano-accordion and piano, and sing; ordained by Mississippi District Council.”

MISCELLANEOUS NOTICES

NEW ADDRESS—302 S. Fredonia St., Nacogdoches, Texas, Box 663. “We have accepted the pastorate here.”—Mr. and Mrs. O. O. Shipley.

NEW ADDRESS—Clarendon, Ark. “Have resigned the pastorate at Danville, Ark., and have accepted the church here.”—Paul B. Jones.

NEW ADDRESS—1641 13th St., Corpus Christi, Texas. “We have accepted the pastorate of the First Assembly of God, 13th and McKenzie Sts.”—Mr. and Mrs. Leonard Norville.

NOTICE—I expect to rearrange my year's itinerary as soon as I can get on my feet, and will contact each minister who had engaged us for meetings. Our address is 1212 Denver Ave., Ft. Worth, Texas.—William Burton McCafferty.

NOTICE—Elder A. G. Ward and Evangelist C. M. Ward are in campaigns together. Pastor and friends may contact either or both by addressing them at 72 Arizona West, Detroit, Mich.

NOTICE—Beulah Heights-Southeastern Bible Institute, 892-902 Berne St. S. E., Atlanta, Ga., announces the opening of the new school year, October 15. Members of faculty are: Hattie M. Barth, Leon G. Gilmore, Helen B. Stewart, Myrtle G. Eason, Mr. and Mrs. Geo. C. Allen, and Mrs. O. L. Whitlock.—Hattie M. Barth.

NOTICE—Will those having friends or relatives stationed at Augusta, Ga., and working on defense projects, write and tell them there is an Assembly of God at Bohler and Fenwick Sts. Or give me their address, and I will try to get in touch with them.—Pastor C. M. Hicks, 633 Moore Ave., Augusta, Ga.

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 24-30 Inclusive

ALABAMA Personal Offerings	\$ 8.00
Atmore Assembly of God	9.04
Brewton Banner Chapel	2.10
Clanton Temple Church Assembly	10.00
Clio Glad Tidings Assembly	2.10
Crichton A of God SS & CA	37.02
Ensley Assembly of God Mission	3.00
Irvington Assembly of God	3.00
(Near) Millport Liberty G Tab	5.00
Needham Mt Olive A of God	1.50
Opp Opine Assembly	4.50
Piper-Coleman A of God SS	7.74
Prichard Assembly of God	42.38
Repton Oakdale Assembly	2.60
Toxey Assembly of God	3.00
Whistler Emmanuel A of God	5.27
ARIZONA (Near) McNary A of G	1.16
Phoenix Glad Tid Tab L B Class	3.00
Superior Assembly of God	2.47
Tucson Assembly of God & SS	7.00
Wickenburg Assembly of God Ch	7.30
ARKANSAS Personal Offerings	21.75
Bentonville Assembly of God Ch	4.00
Camden Sunday School	.70
Cherry Valley Bay Village A of G	1.74
Clarksville A of God Ch	1.36
Cozahome Assembly of God	1.00
Dardanelle Assembly of God	1.00
Dierks Assembly of God & SS	2.10
El Dorado Assembly of God	45.00
El Dorado Bethel Chapel A of G	6.00
El Dorado Duett Chapel A of G	1.64
Elkins Richland Tab A of God	1.13
(Near) England Cottonwood A of G	1.00
Jamestown Assembly of God	2.90
Leachville Happy Corner Assembly SS	2.00
Monticello Jose Chapel	5.20
(Near) Mountainburg Revvis Hill	
Assembly of God	3.63
Paris Union Assembly of God	1.59
Russellville Liberty Grove A CA Class	1.00
Russellville New Bethel A of G	3.00
(Near) Waldron Needmore A of God	1.22
Wesson Assembly of God	5.00
Wynne Assembly of God	2.26
Yellville Assembly of God	2.26
CALIFORNIA Personal Offerings	434.80
Bakersfield Full Gospel Tab WMC	16.00
Bakersfield Gospel Gleaners Ch	5.00
Bell First Full Gospel Ch of Bell G	6.54
Coalinga Pentecostal F G Mission	6.00
Compton Assembly of God	28.14
El Centro A of God Ch & SS	8.65
El Monte Trinity Pen Tab	25.00
Fort Bragg Full G Mis A of G	5.98
Fresno Full Gospel Tab CA	4.00
Fullerton Glad Tidings A of God CA	1.00
Hayward Bethel Full Gospel Church	31.65
Highland Harlem Springs A of G CA	3.00
Indio First Full Gospel Ch SS	12.00
Inglewood Calvary Full Gospel Assem- bly CA & WMC	131.22
Livermore Wayside Chapel	10.67
Livingston Assembly of God	2.00
Lodi Glad Tidings Temple	21.87
Manteca Glad Tidings Assembly	11.00
Napa Gospel Tabernacle	38.00
North Hollywood A of G Ch & WMC	160.00
Oakland Bethel Tabernacle	60.26
Oakland Revival Tabernacle	22.58
Ocean Beach Elim Assembly of God	13.66
Oroville Assembly of God	16.26
Pasadena Trinity Full G Ch	141.17
Paso Robles Full Gospel Church	21.30
Patterson Assembly of God	1.20
Red Bluff Bethel Temple Ch & SS	5.00
Richfield Church	11.75
Richmond Full Gospel Assembly	5.00
Riverside Jarupa Heights A of God	12.00
Sacramento Bethel Temple	80.00
San Bernardino First A of God SS & WMC	56.81
San Diego Pent Full Gospel Tab SS CA & WMC	221.18
San Rafael Assembly of God	6.00
Santa Barbara A of G & SS	6.18
Saticoy Full Gospel Church	5.00
Selma Full Gospel Tabernacle	15.54
Sunnyvale Highway Pent A of G	34.15
Torrance Assembly of God	7.00
Trinidad Assembly of God	6.54
Ventura Full Gospel Church	8.20
Wasco Four Fold G A of G Jr CA	5.00
Wilmington Full Gospel Assembly	5.00
COLORADO Personal Offerings	30.45
Ault Full Gospel Tabernacle	5.00
Berthoud Assembly of God	1.71
Canon City Down Town Tab	1.16
Cedaredge Full Gospel Mission	1.41
Chama Assembly of God WMC	2.00
Colorado Springs First Assembly of God Tabernacle	20.00
Cortez Assembly of God CA	1.00
Craig Assembly of God	4.03
Denver Assembly of God	5.00
Fort Morgan Gospel Tab & SS	11.90
Hotchkiss Assembly of God	13.32
Keenesburg Assembly of God	28.48
Leadville Assembly of God CA	5.16
Pueblo Glad Tidings Tab Jr CA	1.00
Salida Full Gospel Assembly	4.05
Sterling Assembly of God SS	16.00
Wray Assembly of God Church	4.60
CONNECTICUT Personal Offerings	33.00
West Hartford Gospel Tabernacle	413.22
Union City Full Gospel Tab YP	2.00
DELAWARE Personal Offerings	21.60
Omar Full Gospel Church	3.50
Wilmington Calvary Pent Church	298.41

Wilmington Calvary Pent Ch SS	50.00
Wilmington First Pentecostal SS	26.00
DISTRICT COLUMBIA Personal Off	16.50
FLORIDA Personal Offerings	13.00
Graceville Assembly of God	8.74
Miami First Pent Church CA	1.44
Southport Assembly of God	2.00
GEORGIA Personal Offerings	11.00
Columbus Linwood Assembly of God	6.82
GERMAN BRANCH ASSEMBLIES OF GOD Illinois Chicago G A of G	35.00
Mich Benton Harbor German P A	20.25
Ohio Cleveland Immanuel Pent Ch	26.00
Wilwaukee Bethel Tabernacle	374.42
IDAHO Personal Offerings	41.00
Council Assembly of God	1.09
Gooding A of G YP & Miss P B	27.40
Hansen Assembly of God	3.00
Horse Shoe Bend A of G Ch	2.00
Idaho Falls A of God SS	4.00
ILLINOIS Personal Offerings	130.00
Aledo Full Gospel Tab A of G	7.35
Alton Edwards St A of God	60.00
Benton Assembly of God	3.40
Chicago Stone Church	563.00
E. St Louis F G Ch & SS	210.00
Evanston Womens Miss P L	2.00
Granite City Full Gospel Tab	92.74
Hamilton Assembly of God SS	2.00
Jerseyville Assembly of God	1.50
Pocahontas Calvary F G Ch SS	2.00
Rockford A of God Ch	48.35
Virde Assembly of God	5.00
INDIA Personal Offerings	9.50
Goshen Tabernacle	4.25
Hedrick Full Gospel Tab SS	2.00
Hobart Full Gospel Tab	11.10
Indianapolis Riverside Tabernacle	25.00
Merom Full Gospel Church	11.00
Mishawaka Trinity Pen Assembly	10.15
Muncie Glad Tidings A of God	45.00
Terre Haute Assembly of God	57.50
IOWA Personal Offerings	14.10
Alta Assembly of God	2.00
Bettendorf Full Gospel Tab Jr Girls	1.00
Boone Christian Tab A of God	2.00
Burlington Calvary A of God	22.19
Eldon Assembly of God	2.00
Eldora Gospel Tabernacle	7.59
Harvey Assembly of God	1.10
Oelwein Assembly of God	1.00
Ottumwa Full Gospel Assembly	2.70
Sioux City Full Gospel Tab	1.00
Woodbine Gospel Assembly	25.00
KANSAS Personal Offerings	16.11
Anthony Assembly of God	1.00
Aracadia Assembly of God SS	5.00
Baxter Springs A of G SS	5.00
Caldwell Assembly of God	4.04
Coffeyville A of G Ch & SS	88.72
Dodge City Assembly of God	21.00
Hutchinson A of God & CA	83.42
Ionia A of God Prayer Band	2.00
Kansas City F G Tab SS CA & WMC	196.00
Leon Sunday School	3.26
Medicine Lodge Lasswell A of God	5.00
Overland Park First Assembly of God Church	7.00
Parsons A of God SS & CA	58.56
Russell A of God Church	10.00
Russell Assembly of God WMC	3.00
Salina Assembly of God	10.50
Topeka Assembly of God	261.40
Waldron Assembly of God SS	3.53
KENTUCKY Personal Offerings	4.40
Campton Sandy Ridge Sunday School	1.60
Clay City Assembly of God	1.50
Tolliver Sandfield Sunday School	1.00
LOUISIANA Personal Offerings	1.50
Bastrop Assembly of God	6.26
Jennings Assembly of God SS	4.36
New Orleans First A of G SS	15.65
MARYLAND Personal Offerings	21.50
Evna Pentecostal Church	4.17
Hagerstown Bethel A of God	5.35
MASSACHUSETTS Personal Offerings	11.00
East Natick Wellesley Pk A of G	43.00
MICHIGAN Personal Offerings	53.47
Atlanta Full Gospel Tabernacle	8.14
Bay City Glad Tidings A of G	4.56
Beulah Carter Assembly of God	4.85
Dearborn Gospel Tabernacle	4.00
Dearborn Gospel Tab W B Class	3.00
Detroit Berea Tabernacle	55.00
Flint Glad Tidings Tab	3.00
Lansing Assembly of God & CA	85.53
Muskegon G Tab A of G SS & CA	25.73
Newburg Pent Mission	4.05
Port Huron A of G Ch & SS	12.34
Rapid City By-Way Gospel Tab	13.33
River Rouge A of God SS & CA	56.00
Royal Oak Calvary A of G Mis P B	16.00
Union City Full Gospel Mission	3.03
Ypsilanti Assembly of God CA	24.00
MINNESOTA Personal Offerings	123.25
Alexandria Gospel Tabernacle	24.75
Bingham Lake Delton Township Full Gospel Assembly	11.62
Cambridge Gospel Tabernacle	19.40
Cokato Assembly	3.60
Farmington Assembly of God	13.86
Granada Gospel Tabernacle	43.96
Hibbing Gospel Tabernacle	30.67
Menahga Gospel Tabernacle	8.30
Minneapolis Fremont Tabernacle	207.32
Motley Gospel Tabernacle	3.00
Park Rapids Gospel Tabernacle	3.00
Pillager Casino Full Gospel A	6.50
Wadena Gospel Tabernacle	7.00
MISSISSIPPI Hattiesburg Assembly of God SS & WMC	14.50
Laurel Kingston A of G Ch SS	30.10
MISSOURI Personal Offerings	13.00
Balch Assembly of God	2.00
Bourbon Assembly of God	11.83
Butler Full Gospel Tab CA & WMC	14.75
Chamois Assembly of God	13.60
Conway Assembly of God	3.00

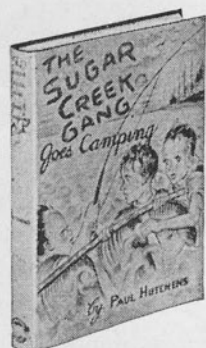
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Schenectady Pentecostal Church	10.00	OKLAHOMA Personal Offerings	80.60
Tottenville Wells Memorial Church	57.00	Arlington Free Holiness SS	1.27
Tottenville Upper Room Mission	4.00	Boytown Assembly of God	7.01
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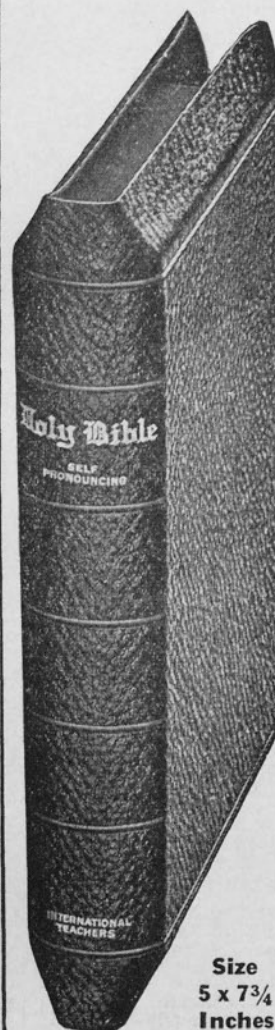
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Deut. 18, 15, 2 Sam. 7, 12, Ps. 132, 11, Isa. 4, 2, Ezek. 21, 7, Dan. 9, 24, Mal. 3, 1.

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GOOD NEWS

ACCEPTING THE GIFT

Well I remember my futile attempts to begin the Christian life. One Sunday morning I made up my mind to be a Christian, and never doubted that I knew what to do. I must leave off this evil thing, I thought—and already evil things had place in my life—I must do this good thing, I must read my Bible more, and pray more, and repent, and weep if possible. That evidently was the proper way. So I began. On Sunday I prospered well, and on Monday and Tuesday I almost succeeded, but on Wednesday and Thursday I made some serious slips, and gave it up in despair on Friday and Saturday. But that was the less matter, for I began again the next Sunday. In my self-confidence I thought I knew where I had gone wrong, and that I could guard against the danger. So I read my Bible more diligently, and prayed with increasing devotion, prayed until sometimes I fell asleep on my knees beside the bed. I watched more carefully, and imagined I repented more deeply. Often I wept and hid the tears.

Then came the wonderful Sunday afternoon when the new minister was to give his first address to the Sunday school. He said many things, no doubt, but I can only remember one sentence, and that was the living word for me: "All you have to do to be saved is to take God's gift, and say 'Thank You.'" Here was a new and great light. Hitherto I had been trying to get God to take my gift, and trying to make it great enough to be worthy of His acceptance; and, lo! it was I who had to take, and it was His to give. Simply and quietly that Sunday afternoon my heart turned to God, and I took the gift for which I have been trying to say "Thank You" ever since. I have not yet learned to say it well, but I keep on trying to say it better, and some day, by infinite grace, I believe I shall have learned to say it perfectly.—W. Y. Fullerton.

VICTIMS OF AUTO ACCIDENTS STILL NEED PRAYER

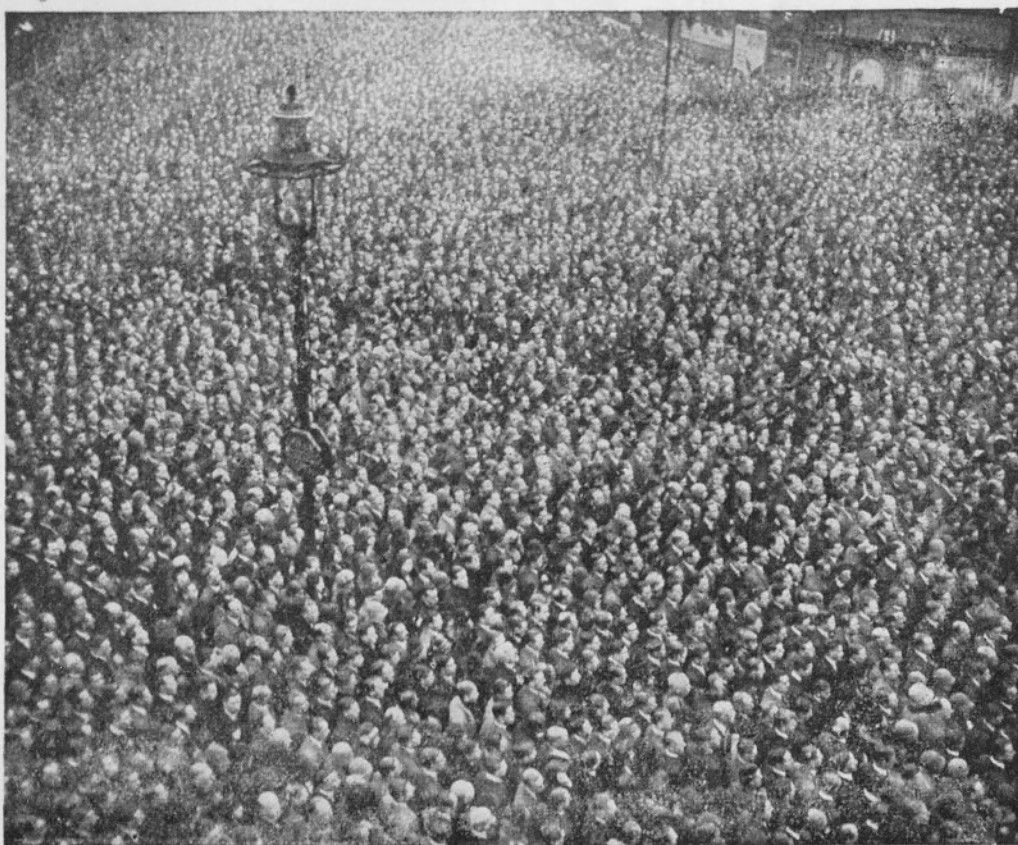
Enjoyment of the blessing received at the recent General Council was marred somewhat by the news of two serious auto accidents, one to a party en route to Minneapolis and the second one to a party en route home. Mention of these accidents with a request for prayer has been made already in the *Evangel*. Now we are in receipt of further reports.

Wm. B. McCafferty writes he is still flat on his back, and it will be from six to eight weeks before he can be up to resume his ministry. He will rearrange his year's itinerary as soon as he can be up and on his feet. His present address is Box 1428, Seminole, Okla.

An urgent request for prayer in behalf of Brother Fuqua has been received from one of the members of his Sunday School class, Mrs. W. S. Webb, Seminole, Okla. She states, "His condition is still critical. Pray that he may have a speedy recovery."

Hazel Edris Wilcox writes from Lexington, Ky.: "Sister Mamie Horton and I wish to express our sincere appreciation for the beautiful flowers sent from the General Council and for the many prayers of the saints for our recovery. We often felt waves of glory roll over us as we thought about the General Council, and we were strengthened and comforted in our disappointment. I was able to leave the hospital in one week. Sister Horton is still in the hospital but is in no pain. Her pelvis bone was broken in three places. We are truly thankful to the Lord that our lives were spared. Both cars were damaged beyond repair and it was only the hand of God that saved us. Please continue to pray for Sister Horton." The address of these two sisters is Care, L. T. McIntire, Route 1, Lexington, Ky.

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