



The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by the Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., JANUARY 24, 1942
NUMBER 1446

\$1.00 a year in U. S. A. Single
copy, 2 cents. Printed in U. S. A.

★ The Faith That Brings Results ★

"He (Christ) entered into Capernaum . . . and when he was not far from the house the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof . . . but say in a word, and my servant shall be healed . . . and they that were sent, returning to the house, found the servant whole that had been sick." Luke 7:1-10.

APAGAN, a Roman exhibiting remarkable faith in a city that Christ denounced, "And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." The soil was not conducive to faith. That centurion had probably heard but little of the Old Testament word, but he heard of Jesus, and faith cometh by hearing of Jesus. Hear the gospel of Jesus. Read the words of Jesus. Meditate on His acts, His power; especially that now He has all power in heaven and in earth.

The centurion sent for the Lord Jesus to heal one who was dear unto him. You know the story and the result of his actions. His faith brought forth from Christ the statement, "I say unto you, I have not found so great faith, no, not in Israel."

Peter marveled at the fig tree drying up from the roots. Christ looked upon it as a very little thing and taught a lesson of faith thereby (Mark 11:21-24); but here Christ marvels at the faith of one outside the covenant of faith. He was not a child of faithful Abraham but he had more faith than the sons of faithful Abraham. Christ was amazed and gratified. It was the earnest of faith that He was to see in a great mass of Gentiles when they should hear of Himself.

Abraham was the father of Israel; this man was the pioneer, the forerunner, we might also say, the father of the faithful ones in the Gentile kingdom. He was content with a word from the unseen. "Blessed are they that have not seen, and yet have believed."

The centurion believed on reports. We have the sure Word of God. Our faith should be much stronger, much mightier than that of this centurion. He is a pattern of faith. He said in substance, "You send your word. It will accomplish all that is necessary." The doctor sends his prescription with instructions. The centurion wanted this prescription from the great Physician—THE WORD. He believed in the vitality, the power, the virtue, the creative power in that word. The servant was at the point of death, but he got in touch with the Prince of Life. The centurion found that life superseded death by just asking for a word. It was all in the invisible realm, all apart from direct contact. The unseen Christ, the unseen centurion, the unseen power of death working in the unseen servant. The unseen life abiding in Christ, waiting to be invoked on behalf of the servant. Faith was the medium, the channel, the road. That faith is available to the children of God who have been saved by faith in Christ Jesus. The children of God who have been saved through faith are many of them

strangers to a miracle-working faith outside their own salvation.

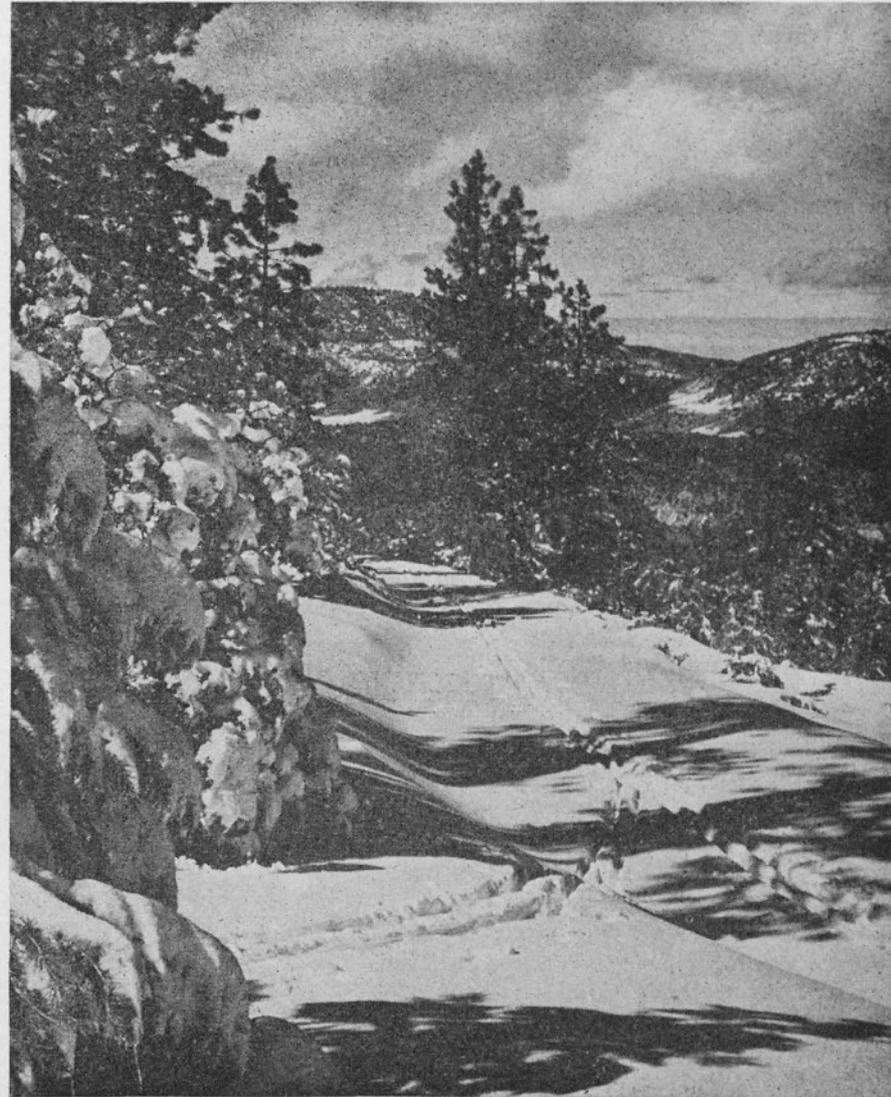
Was not faith a mysterious thing to this man? No. It was based on a logical sequence. "I have power. I have servants. My servants do my bidding. I have the Roman Empire back of me when I command my soldiers. I recognize Your authority. And behind You there are powers infinitely greater than behind me, amply sufficient to drive back death out of my servant. I recognize that Your kingdom reaches to the kingdom of death, therefore I am not worthy that You should come under my roof, but Your word is sufficient." It was not a working up of faith. It was

conviction, and he acted on the conviction. And Christ was pleased, He marveled, He was gratified.

Christ has to go out of the beaten path to find faith by which He can work out of the beaten path. Was it a special faith imparted to that man? No. As far as we know, Christ had never seen him and he had never seen Christ; but he acted on the reports.

Twelve spies went into the promised land. Two came back with a good report, ten with an evil. Faith was likely to be stoned. Unbelief triumphed, and death gloated over its victims. "They could not enter in be-

(Continued on Page Three)



The Personality of the Divine Comforter

Donald Gee

The Holy Spirit is a person, and He has a lovely name, "the Comforter." There

is a danger of emphasizing the thought of power until we lose sight of the truth of the Personality. We dwell on that glorious promise "Ye shall receive power after that the Holy Ghost is come upon you." We can be praying for power in much the same way as the world covets its power, simply because we want to be successful, successful preachers, and in special lines of activity we want power. We can even desire power for the mere thrill of feeling it, for there is a thrill in feeling power. The power is a Personality.

Although we rightly dwell on the fact that the Acts of the Apostles is a continuation of all that "Jesus began both to do and to teach," the biggest note about the Lord Jesus was not what He did. It was His personality; and although we want the power of the Holy Spirit in our lives that there might be a continuation of what Jesus did and said through us, yet most of all that there might be a continuation of what Jesus *was* through us, until those who know us feel that Jesus is living again in us. The power of Pentecost is not an impersonal force, but thank God it is a Personality—the Comforter. Hallelujah.

Through the glorious Baptism in the Holy Ghost we have become temples of the Holy Ghost. "I will dwell in them and walk in them." Every real gift of the Spirit is not a manifestation of you at all, but the manifestation of the divine Personality come to live in the heart and life of the believer. Thank God in these things there is no room for boasting. It is not we, it is the Lord of Glory.

Our Lord referred in these passages to the Comforter, as "He" and "Him," so evidently He is talking about a Person. Would you think it right of me if I referred to the Superintendent as "It"? It is a good man! It would be an insult. We refer to the Holy Spirit in that way, but Jesus said *He, Him*.

In the Acts of the Apostles we find Him acting as a person *speaking*. He says to Philip, "Join thyself to the chariot"; to Peter, "Do not be afraid to go with these men, I have sent them." He still speaks.

He has a mind. I wish we always had it. They, in the Acts of the Apostles, had a church meeting, and when they got through all their disputing, in the end they registered their decision in these words, "It seemed good to the Holy Ghost and to us." He has a *mind*.

There is a passage in one of Paul's Epistles where he speaks about "grieving the Spirit of God." Have you ever been grieved? The Holy Spirit *can* be grieved. Let us remember that. I always remember one scene as I was traveling over the Pacific. There was a daughter traveling with her father. The father was well up in years, but the poor fellow was a slave

"I will pray the Father and He shall give you another Comforter that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for He dwelleth with you and shall be in you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me." John 14:16, 17; 15:26.

to drink, yet a refined man. Day after day he was the worse for drink, and how I pitied that daughter. She tried to be loyal to him. She would lead him out of the dining saloon. She would try to hide him in the cabin. Poor woman, how I pitied her; she was grieved. If my life is not according to holiness, I am grieving Somebody very truly.

Then there is that great verse in John 16:7, "It is expedient for you that I go away, for if I go not away the Comforter will not come." I can imagine them looking at Him in amazement. "You have shared our meals, you have prayed with us on the hillside, you have talked to us and been with us, and you say it is better for you to go away." It could not be better for Him to go if the Holy Spirit were not a person. If we had Jesus here as He was in the days of His flesh, He could only be in one place at a time. But the Comforter can be with us everywhere.

There is something better than guidance. I have discovered there is a guide. I remember when I was making my journey to China and I had to find my way from the coast, our field secretary wrote me a letter full of directions. He told me just what to do in every place. He told me so much that I got scared. I pored over his letter on the voyage, and the more I pored over it, the more scared I got. When I landed at Hong Kong, there was Brother Osgood, one of our Assemblies of God missionaries. He said, "I am going up to—; travel with me." God had something better for me than guidance, I had a guide! He did it all. I leaned back, and my guide delivered me safe at the journey's end. I have something better than guidance. "Thy word is a lamp unto my feet and a light unto my path." The very Book would be closed if I had not the Spirit. I have the Book and the Spirit, the guidance and the Guide.

We are not only talking doctrine, we are talking experience. I am glad the Holy Spirit has a

name—the "Comforter." The Greek word is Paraclete, and that means, "one called alongside." In one place the word is translated Advocate.

There are three lines of experience by which His personality is so very precious to our hearts. The first is *help*, one called alongside to help, and when you have a helper, isn't it a relief? You know if you were in court and could not defend your own case, wouldn't it be good to have an advocate? You have just to lean back and leave it all with him. I have One in heaven and He is pleading for me there. I have also One on earth whom I can call alongside to help me.

The other day I had an interesting experience in my car near Bedford. I was figuring I would be in nice time for dinner, but suddenly my back axle broke, and I could not move an inch. I thought: Donald Gee, you are in a mess. I am a member of the A.A., and I lifted up my heart in prayer and I asked the Lord to send along an A.A. man to me quick. Soon two came and they looked at my axle. "Oh," they said, "we can fix that. We can just slide that out and slide it in." I said, "Fine, get on with it." I strolled off and had a good time by the river and came back just as they were finishing the job. After all, that is a simple illustration of what the Holy Ghost wants to be in our lives. I am a member of the greatest Association in the universe, the Church of the living God, and my subscription has been paid, not by me, but by Another with His own precious blood, and the privileges of membership are greater than the heart of man can conceive. When I get a breakdown I send a message, and I am glad there is One who comes alongside to help, the Comforter, the Paraclete.

I would to God we could learn to rest more in the Christian life. We work, struggle, strive, and when you kneel down in prayer beside some of us, you can almost hear the machinery, yet it is written: "We which have believed do enter into rest." The other day I was struggling, and the Lord reminded me, "He is made unto us of God wisdom, righteousness, sanctification and redemption," and I leaned back again in Jesus and took Him for my holiness. It is still the grand old way of faith.

Then the Comforter affords *encouragement*. The other day I was dipping into Lloyd George's reminiscences of the war and I was struck by one passage where Lloyd George bore a splendid testimony to the value of King George V, saying where there was special need he was always there to encourage. When there was that awful explosion at Silvertown, the next day the King and Queen were there. I am glad the King of kings is our great encourager. Where the battle is difficult, He

Coming!

THIRD ANNUAL

NATIONAL

YOUNG

PEOPLE'S

CONFERENCE

June 30—July 10

Springfield, Missouri

WATCH FOR FURTHER
ANNOUNCEMENTS

is on the spot encouraging. He is doing it through the person of the blessed Holy Spirit, the Comforter. "It is expedient that I go away, and if I go away I will send the Encourager," and I am glad the Encourager has come.

Perhaps we think there will never be any more dark days, but there will, so I am glad I have a Comforter. He is a friend, and when I need comfort most of all, He is right by my side. It sometimes seems difficult to reduce the doctrine of the Holy Spirit to terms that could come within the reach of the man in the street, yet I believe that the simplest way to look at it is, that the Holy Spirit is just God is my life, God with us day by day and hour by hour. Oh how He speaks comfort.

I am thinking of an awful journey that I had to get to Brother Beruldsen's station in China. I had a nightmare of a journey. We began at 6 in the morning and we had to wait till 10:30 till the train came in. We got on the train and so did about 600 Chinese, and when they could not get in at the door they got in at the window. We started on the journey, and by noon we got to the foot of the Nanking pass, and we shunted on the side while a troop train went through.

My interpreter told them I was an Englishman, and the English are not popular there. That did not help a scrap. Some of them made rather suggestive signs with their hands of what they would like to do to me. I shut my eyes and prayed. After three hours we were still there, and at half past three the brother gave me the comforting information that we should be there all night. I thought my nerves would snap.

I was certainly in a very trying position, and about 4 o'clock in the afternoon I cried to the Lord. I got desperate and cried, "Lord, help me." The Comforter spoke to me, and He only said five words, but as clear as an evening bell He said in my heart, "I will take you through." He inexpressibly comforted my soul. I was not surprised when at half past four the train slowly began to move, and about 11 o'clock at night I turned up at my destination. It was worth it to have that lovely experience.

I am glad we have a Friend, a Guide, a Comforter with us to dwell. My only question is, are you going on the journey without Him or have you invited Him in? If you have never asked Him to come in, ask Him and He will come and make your whole life glad with the glory of His presence.

Neglected Opportunities

The specter that I am most afraid of at the last is the specter of lost opportunities. The keenest regrets that I feel today are born of neglected duties—of neglect to do all that I might have done for the sick, the sad, the suffering and the sinning; above all, for the immortal souls that are now beyond my reach.—*T. L. Cuyler.*

The Faith That Brings Results

(Continued from Page One)

cause of unbelief." Those who brought the minority report did enter. The minority with the message of faith, in spite of the threats, will get things, places, positions, victories, approval, applause. Amen.

Infinite, Unfailing, Eternal Love

F. W. Farr

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord." Deut. 32:11.

The eaglet is very loth to leave the eyrie. The mother bird urges it to fly, because its destiny is the air, and not the earth. The buoyant air solicits its weight, but it dares not test its growing wings. As a last resort, the despairing mother tears the nest to pieces, and then the callow brood must fly, for they have no home to shelter them. The Hebrews would willingly have remained in Egypt, forgetting the covenant of promise, but God stirred up their nest by allowing the Egyptians to oppress them until they were glad to go.

This world is not the home of man. It is the place of probation and preparation for another. God is too good to allow us to settle down contentedly upon it. Whenever we would do so, He gently and faithfully begins to stir up the nest. The loss of fortune or of friends, the defeats and failures of life, even the shadow of death, may prove our greatest blessings, since they change our earthward contentment to a heavenward aspiration.

The eagle fluttereth over her young, as if to teach them by example how to fly. God never tells us to do anything without giving us the power to do it and telling us how it is to be done. We are commanded to live a holy life, and the Son of God for thirty-three years lived a model life for our behoof, leaving us an example that we should follow in His steps. We are to imitate Him and follow others only as they follow Him.

The eagle spreadeth abroad her wings, taketh her young and beareth them on her wings. God must span the entire intervening distance between heaven and earth. He must come to us and take us after all. We can never climb or fly or work our way to heaven. We cannot save ourselves. "Not

by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." How safe and happy is the little bird nestling in the soft plumage of its mother! No arrow shot from earth can reach it until it has first pierced the mother's breast. How safe the soul that is sheltered in the Lord! "He shall cover thee with his feathers, and under his wings shalt thou trust." God's feathers are His attributes. "They that wait upon the Lord shall change their strength; they shall mount up with wings as eagles."

Sometimes while the mother bird and the little one are thus soaring up into the sky, he crouching down between the broad vibrating pinions and enjoying his aerial excursion, suddenly the old bird slips out from under him or shakes him rudely off her back, and he finds himself to his dismay, struggling and fluttering to keep his place. He scarcely knew what the wings were for before, as he had never had a chance to use them. His strength is soon exhausted. He begins to fall down toward the earth with the fear in his palpitating heart of being dashed to pieces upon the cruel rocks below. When the mother, hovering above, sees him falling a helpless, hapless, dead weight downward, she swoops beneath him, and taking him once more upon her back, she carries him safely home.

Not infrequently a like experience happens to God's child. He finds himself struggling in sore temptation; he has not known what his religion was for before. He seems to be helpless and forsaken, slipping downward through the darkness into the very pit of hell. Then the pressure of loving arms is felt, and a still, small voice whispers in his ear, "For a small moment have I forsaken thee; but with great mercies will I gather thee." Thus through the mother heart and love of bird and beast and man, has God endeavored to convey to man His own infinite, unfailing, eternal love.

Thy Golden Scepter

"So Esther drew near and touched the top of the scepter." Esther 5:2.

Than monarch's scepter greater
Is Thine, O Living God—
Stretched forth to us in mercy
Thro' Jesus precious blood.
Declaring to us plainly
Thine opened heart of love,
Thy ready ears, Thy watching eyes,
Thy willingness to move
All heaven and earth if needed
For those who will draw near
To touch Thy golden scepter
In earnest faith sincere.

Not ours the boon requested,
But need of others sore
Possessing all our being
Should press to asking more.
Grim days are these, and darker
Than even Esther knew.
Awakened by Thy Spirit

To seek Thy working true;
From selfish ease arising
And boldly drawing nigh
We touch Thy golden scepter
For answer to our cry.

And shall our answer linger
From Heart so willing, kind?
Canst Thou who holdeth scepter
Unto our cause be blind?
No oriental monarch
With Thee doth e'er compare
In tender, gracious working
Thy goodness to prepare.
In seeking we shall find Thee
Enough for this dread hour;
O God, we touch Thy Scepter—
Make bare Thy holy power.

Alice Reynolds Flower

"Pharaoh... Is But a Noise"

Jeremiah 46:17

"I know not the Lord." That was the blatant boast of Pharaoh. His ignorance was nothing to brag about. It was because of his ignorance of the Lord that he oppressed His people, little realizing that he who touches the Lord's anointed touches the apple of the eye of Him who declares, "Vengeance is Mine, I will repay."

But there was one in those days who knew the Lord, to whom the Lord had revealed Himself at the burning bush. To him God made known His ways. He brought the message to Pharaoh, "Let My people go." But Pharaoh resisted the Lord and the will of the Lord, and as a result the judgments of the Lord came upon him and his people.

Moses brought a message from the Lord to the children of Israel, that on a certain day they were to slay a lamb, a lamb for a household. They were to sprinkle the blood upon the lintel and sideposts of their doors. For a night of judgment was to come upon Egypt. The only households exempt were those sheltered by the blood of an innocent lamb that had come under the judgment of death. God had declared, "When I see the blood, I will pass over you." But the one who bragged, "I know not the Lord," did not know the secret of the Lord and the power of the sheltering blood.

Pharaoh did not have a repentant heart when God's judgments came to Egypt, and even the last great judgment, the death of all the firstborn, did not bring him to humble himself before God. And so he and his hosts followed the children of Israel who had left Egypt, purposing to destroy them.

The Lord declares, "Pharaoh king of Egypt is but a noise." A noise does not last long. It may last for a minute. It may last for an hour. It may last for a week, a month, or a year. But it does not last forever. Pharaoh was but a noise, and the overwhelming waters of the Red Sea forever silenced the noise. The mighty king who boasted, "I know not the Lord," who despised the Lord's provision for exemption from judgment by the means of the blood of the lamb, and who had had no mercy on those who trusted in the mercy of God, had to have judgment without mercy.

There are many today who know not the Lord, who know not His ways. But happy are they who know Him, who know the secret of the Lord, and learn to shelter under the sprinkled blood of the Lamb of God. These rejoice that the blood of Jesus Christ cleanseth from all sin, and they sing: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

We hear a great noise these days. The wicked are like a troubled sea, and the sea and the waves are roaring. But this noise is not forever. Hitler is but a noise. Mussolini is but a noise. The rulers of

Japan are but a noise. But those who trust in God know that "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

The Prince of peace will in His own good time arise and speak to the noisy sea, "Peace, be still," and there shall be a great calm.

Moses sang of the judgment that came upon Pharaoh and his hosts, "Thou didst blow with Thy wind, the sea covered them: they sank as lead in the mighty waters." On the day of Pentecost the mighty rushing wind was a symbol of the Holy Spirit. God will blow with His wind, the mighty Spirit of the Living God, and all the modern Pharaohs and their hosts and all who rebel against the word and the will of God, will be destroyed in the lake of fire, and their noise will forever cease.

That night of the judgment in Egypt was one long to be remembered. The Master warned us, "The night cometh." It is a night of judgment. There is only one thing that can save us from the awful judgments that are coming upon the whole earth, and that is the all-availing, all-prevailing blood of the Lamb of God.

For those who reject the counsel of God the approaching night is like the darkness that came upon Egypt, a darkness that could be felt. But God's Israel will have light in their dwellings. That light is Christ. He is the greater prophet than Moses, who will take His people out of Egypt; and He is the heavenly Joshua who will lead His own into the land of peaceable habitations and quiet resting places, where the wicked, with all their noise, forever cease from troubling. This is the rest that remaineth for the children of God.—S. H. F.

An Infallible Remedy

John Bunyan in his *Pilgrim's Progress* tells of a physician. When Matthew fell ill because he had eaten "the fruit of Beelzebub's orchard," the doctor, Mr. Skill, pre-

pared some physic *ex carne et sanguine Christi* (from the body and blood of Christ). Bunyan says, "You know physicians give strange medicines to their patients!" This remedy was taken "in half a quarter of a pint of the tears of repentance," with "a short prayer for the blessing of God upon it." No wonder Matthew quickly recovered, for here is the infallible remedy. Are we as much in need of it as Matthew, and have we skill to prescribe it when others need it?

South African Pentecostal Work Grows

David J. du Plessis, the Secretary of the Apostolic Faith Mission of South Africa, who visited this country in 1937, writes:

"In this country I can safely say that the eyes of thousands are upon our Mission today. The Apostolic Faith Mission as the largest Pentecostal body in this country, is making such rapid progress that often I stand in awe of the great and wonderful things that God is doing.

"Just last week the newspapers had much to say about the census figures for 1926-1936. Of the churches with a membership of over 5,000 the Full Gospel Church has the highest percentage of increase in the country, having increased 160% with a membership in 1936 of just under 10,000. The Apostolic Faith Mission comes next with an increase of 104% over the 10-year period and a membership of just under 32,000. So it is the two Pentecostal movements in this country that head the list. Since 1936 the growth of the Mission has been more phenomenal than ever before.

"During the past twelve months close to 2,000 have been baptized in the Holy Ghost with the evidence of speaking in tongues. Our pastors are not waiting for the usual annual Pentecostal prayer meetings, but regular prayer campaigns are organized from time to time and scores are being filled with the Holy Ghost at these meetings.

"I am very happy to hear of the resolution of your Council to proclaim the first week in 1942 as a week of special prayer and waiting upon God. Through the medium of our official organ, *The Comforter*, we are doing the same in this country. It seems to me that it is going to be a week of prayer throughout the whole Pentecostal world. May God grant that it will bring such a revival as will shake the foundations of hell in every country.

"God planted this great Pentecostal revival in this country and other countries more than thirty years ago. It has grown and developed into a great influence in the world. Never before have I realized more that there is a tremendous task for Pentecost. Ministers of other churches may be held responsible for their flock only. The Pentecostal pastor, however, is not responsible for his own flock only, but for the thousands of perishing souls around him, because his call is not from the church, but from God, who loves all, and wants all to be saved."

The light that was once in many has become darkened through disobedience. If we are living below the greatest light we have ever had we are under condemnation.

THE PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

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

*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

*Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.*

*Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.*

GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT
E. S. WILLIAMS

ASSISTANT SUPERINTENDENT SECRETARY AND TREASURER
FRED VOGLER **J. R. FLOWER**

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

BLESSED are the peacemakers: for they shall be called the children of God." "By this shall all men know that ye are my disciples, if ye have love one to another." "But if ye have bitter envying and strife . . . your hearts, glory not, and lie not against the truth." "Follow peace with all men, and holiness, without which no man shall see the Lord." "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

These precepts, if followed, would stop all wars, contentions, strife, church quarrels, and would bring universal peace on the earth.

The following incident in the life of Daniel Webster is a good illustration. Thomas H. Benton and Webster were political opponents in Congress, not on speaking terms. They would go in and out at the same door and not recognize each other. At the time of the terrible gun explosion on board the *Princeton* during Tyler's administration, T. H. Benton was given the most favorable position to witness the discharge of the gun. He afterward related the incident to Webster with tears in his eyes. Just before the discharge of the gun, he felt a hand laid upon his shoulder and turned; someone wished to speak to him, and he was elbowed out of his place much to his annoyance. The person taking his place was ex-Governor Gilmer of Virginia, then secretary of the navy. At the instant the gun was fired, the explosion took place; Gilmer was killed, the one who had taken his place and also two others.

Colonel Benton in relating the circumstance, said, "It seemed to me, Webster, as if that touch on my shoulder was the hand of the Almighty stretched down there, drawing me away from what otherwise would have been instantaneous death. I was merely prostrated on deck, and recovered in a short time. This one circumstance has changed the whole current of my thoughts and life. I feel that I am a different man and I want in the first place to be at peace with all those with whom I have been so sharply at variance. And so I have come to you. Let us bury the hatchet, Webster."

"Nothing," replied Webster, "could be more in accordance with my own feelings."

We shook hands, and agreed to let the past be past; and from that time our intercourse was pleasant and cordial. Webster said, "After that, there was no person in the Senate to whom I would have rather gone for a favor than Thomas H. Benton."

One day as Webster was seated in his library, he was waited upon by John Wilson, a lawyer of St. Louis. Between him and Benton had long existed an opposition so bitter and malignant as to be of public notoriety. In their debates they had abused each other in most virulent terms. Wilson was broken down, and wrecked in fortune and determined to emigrate to California, which had been recently wrested from Mexico by John B. Fremont, a son-in-law of Benton. Wilson called on Webster to request a letter of recommendation to some

one in California certifying that he was a respectable character and worthy of confidence. The kindly feelings of Webster were awakened and after thinking over the case a few moments replied that a letter from Benton to Fremont would be of greater service than anything he could write.

Wilson looked Webster in the face as much as to say, "Can it be possible that you do not know the relations between Benton and myself?" He replied: "I understand what you mean, and am well aware of the hostility and bitterness you bear towards him. But I tell you a great change has taken place in Benton. His feelings and sentiments are softened. We are getting older, nearing the maximum of life, and should rid ourselves of enmity and ill will. Colonel Benton and I have been engaged in a war of words as you and he have; and up to two or three years ago, were not on speaking terms. Now I know of no man in the Senate to whom I would rather go for a favor than Colonel Benton."

Wilson replied: "Is thy servant a dog, that he would do this thing? I would not have a letter from him, I would not speak to him, I would not go to him for a favor—not to save the life of every member of my family! No sir! The thought of it makes me shudder. I feel indignant at the mention of it. I take a letter from Benton? I——"

"Stop, stop!" cried Webster. "That is the old man speaking in you. That is not the spirit in which to indulge. I know how you feel." While he was raving, and declaring he would receive no favor from Benton, Webster turned and addressed the following note to Benton:

"Dear Sir:—I am aware of the disputes, personal and political, which have taken place between yourself and the bearer of this note, John Wilson. He is going to California and needs a letter of introduction. I know no one in California, while you know everybody, and a letter of recommendation from you would do him a great deal of good. I have assured Wilson that it will give you more pleasure to forget what has passed between you and him, and to give him a letter that will do him good, than it will for him to receive it. I am going to persuade him to carry this note to you, and I know you will be glad to see him."

Wilson got through protesting, and I read the note. Then I said, "I want you to carry it to Benton." "I won't!" he replied. "I coaxed and scolded and reasoned, and brought every consideration—death, eternity, and everything else—to bear, but it seemed of no use."

"Blessed Are the Peacemakers"

Levi Burkhart

Said I: "Wilson, you will regret it." After a while he softened, and reluctantly agreed to take the note to Benton. He said afterward it was the bitterest pill he ever swallowed. He had not far to go, but went with trembling hands, and with his own card placed the note in the hands of the girl who came to the door and quickly returned to his own home. He had not been home more than half an hour when a note came from Benton saying he had received the note and card and that Mrs. Benton and he would have much pleasure in receiving J. Wilson at breakfast at nine o'clock the next morning. They would wait breakfast for him and no answer was expected.

"The idea!" said Wilson to himself, "that I am going to breakfast with Tom Benton! What will people say; and what shall I say? It is not to be thought of, and yet I must. I have delivered the note and sent my card, and if I don't go now, it will be rude. How can I go and sit there at that table."

He lay awake that night thinking of it. In his own language he stated, he felt like a man who had the sentence of death passed upon him, and was called by the turnkey to get up for his last breakfast. He arose and after hesitating a great deal, went to Colonel Benton's house. His hands trembled as he rang the bell. Benton himself came to the door and grasping Wilson's hands declared, "I am delighted to see you. This is the happiest meeting I have had for twenty years. Webster has done the kindest thing he ever did in his life."

Wilson says: "Leading me to the dining room, he presented me to Mrs. Benton, inquiring kindly about my family, then the following conversation took place. 'You and I, Wilson, have been quarrelling on the stump for twenty-five years. We have been calling each other hard names; it has been a mere foolish political fight, and let's wipe it out of mind. I ask your pardon for everything I have said about you.'"

Both men broke down and cried, Wilson also asking pardon of Benton. They had a most pleasant conversation till twelve o'clock. As Wilson was ready to leave, Benton turned to his desk, saying, "I have prepared some letters for you to my son-in-law and other friends in California handing to Wilson nine sheets of foolscap containing the following, 'To every person to whom these presents shall come greeting, give special attention to the wants of my particular friend, Colonel John Wilson of St. Louis.'"

Everything was to give way to that. Benton afterward told Webster, "That was the kindest thing you ever did, in sending Wilson to me. We are coming near to the end of our journey and will soon be in the presence of our Maker. God bless you."

The more we pray, and the more conscious we become of our unfitness to pray in power, the more we shall be urged and helped to press on toward the secret of power in prayer—a life abiding in Christ entirely at His disposal.—Andrew Murray

"Christ wants not nibblers of the possible, but grabbers of the impossible, by faith in the omnipotence, fidelity, and wisdom of the Almighty Saviour who gave the command."
—C. T. Studd.

Seven Days Spent in Jail

A TRUE STORY BY WILLIAM E. PICKTHORN, MEMPHIS, TENN.

We were young Bible School graduates, starting forth on our first preaching tour. Together we had promised God that we would not let a day pass without our witnessing somewhere for the Lord. Our journey took us to Louisiana. There one day I found my host in a garden patch. He handed me a hoe saying that he would teach me to hoe, but I knew that his real interest was in the Lord. It was an opportunity to talk salvation. So hoeing the farmer's crop we talked about God. The man knew he had a need; and wanting to talk further he asked that I join him in an all-night trip. We went fishing. He and his party went for fish in the Sabine, and I for a soul. He had tackle, guns, and a boat; and I had my flute and my sword—the Word of God.

Lines were strung. Then for hours we sat around the campfire. It was a brilliant moonlight night and the stars spoke of the glory of God. We talked about God, and God seemed real to us all.

Daylight came and with it a good catch of fish. I was chef. The fish were browned and the crowd were called together for what we called "chow."

Then a stranger appeared. He waived aside an invitation to breakfast and sat crosslegged with his rifle across his knees, drinking coffee while we finished our meal. When all the fish was gone he turned to the farmer who headed the expedition and asked for his Texas fishing license. He didn't have one! The farmers were Louisiana men. They had a right to fish in their own State and half of the river belonged to Louisiana. But we were camped on the Texas shore. The man said we had broken the law. Our friends were amazed. My own amazement made me forget my job until I discovered the frying pan which I had been cleaning ablaze in the campfire.

The man was a game warden. He said, "Well, I guess I'll have to take you in." One of our friends answered, "Warden, we may be guilty, but let these two fellows go; they are just visiting preachers and are not to blame."

"Sorry, but I'll have to take you all. We'll go back in the woods to my superior and let him decide what to do with you. Pack your camp stuff and put it in a tree where nobody will bother it. . . . Now, come on." That was his answer.

We followed the warden for miles through the swamp thicket. Then, "Here's our camp. Meet the boss." The boss was a sectional warden over three states. He heard our story and said, "Excuse me for laughing, boys. It is just too funny to be true. Tell you what I'll do. I'll recommend the minimum fine. Two of you report and pay and I'll let the rest go." But if we can't pay?" I asked. "Then I'll have to take three of you," was the answer.

It was agreed that the preachers, Charles Rice and I, might go home provided we could find our way home. We were miles from our camp. The camp was miles down

stream from the plantation. Neither of us knew our way back. After consultation it was decided to send two of our friends back home with the equipment and the two of us who were preachers and Don, our host's son, should ride with the rangers to the nearest county seat.

The journey was a difficult one. The five of us rode in the ranger's coupe. I sat on top of a tent, not in but above the rumble seat. We had ridden just a few minutes in the deep ruts of the road when I shouted to the men inside, "I'm glad I am ready to die, for I don't know what moment I will slip off this pile!"

One of the men turned and said, "Ready to die? What do you mean?" I answered, "I am a Christian and know the power of God unto salvation." The men who had been laughing became serious.

Finally one of the rangers said, "I was a Baptist preacher, but something in my experience made me lose my hold on God, and I am out in the woods trying to find myself." The older of the two rangers it appeared knew little about the story of salvation. The driver slowed down so that the going was a little bit less hazardous, and we talked as we rode into the little town of Newton, Texas.

In a few minutes we stood before a sober, white-haired old man, the judge. He listened to the story and told us that the United States Government had found evidence of extensive cattle rustling along that river and was trying to catch the culprits. For that reason they were fining everyone caught without a license the maximum penalty in order to keep them under observation. He assessed \$100 against each of the three of us.

Then we remembered that we had not actually fished in Texas. The lines had been fastened to the Louisiana shore where our friends had a legal right to fish. And besides, the two of us who were preachers had not fished at all except for souls.

We told the judge that we were not guilty and did not have \$100.00 to pay the fine, and that we felt we ought to be released. He answered that if we wished to plead not guilty, that we might await the convening of the grand jury and lay our case before them. When we found that that meant three months of waiting we decided to change our plea to . . . "Guilty."



Who loved me,
and gave Himself for me

Gal. 2:20

The two rangers listened to the conversation. They were joined by the jailer, and we oversaw them whispering together. The "preacher" ranger became their spokesman. He approached the judge and said that they had agreed together that there would be no case pressed against any of us unless the minimum fine were imposed, and that they had mutually agreed that there would be no fee for bringing us into town, no lock-up fee, and no release fee. These things are customary in that jail and they add greatly to the amount of any fine that is imposed.

We were sentenced to seven days in jail. We really expected immediate release as soon as our farmer friends could make proper contacts, and so the matter did not seem a bit serious to us. We were informed that if we would permit ourselves to be locked up immediately, that the balance of that day would count as our first day on our jail sentence.

So with my Bible under one arm and my flute under the other—for I still carried it with me—we were ushered into what the jailer called the bull pen, a long corridor on the second floor of the building. Soon we had the jailer's confidence and he led me to an isolated cell barred heavily. The bars were so close together a man could not even stick his hand through. In that cell was a Negro awaiting trial for murder. The jailer said, "This man seems to be losing his sanity. You are a preacher; do what you can for him."

I stood outside the bars, hardly able to see the man inside, but told him that God loved him. He asked for scripture, and finally I found there was just room enough between the concrete floor and the cell door to push my Bible through to him. The Bible still carries the marks from the iron gratings. He read, and we prayed. Thus passed our first hour in jail.

By night we were assigned our own cell in the same block with three young men, moral derelicts. Silently we prayed, asking God to give us some means of giving a ray of hope to these young men who were without God. The cell was filthy, littered with cigarette stubs, magazines, and empty medicine bottles. We began immediately to clean the cell, at the same time endeavoring to make friends with the young men.

The jailer had told us that we would be well fed. He said that we would have three meals. He called them "oatmeal, evening meal, and skip-a-meal." Came time for our evening meal—none of us will ever forget that plate. There was food aplenty heaped on a plate, and the entire amount saturated with gravy. The bread was covered with gravy, the potatoes were covered with gravy, the beans were covered with gravy—just a mess of gravy covered everything. And we had nothing to eat it with. We were not served knives and forks and spoons for we might do violence with them.

Our young companions laughed at us and remarked, "It is easy to see that you have not had much experience with jails. See what we have done. We have our own spoons." And so we ate with our fingers while our friends looked on.

Nine o'clock was time for lights out. But when nine o'clock came none of the three of us was ready for bed. Our bunks we found to be inhabited before we crawled

into them, and the original inhabitants claimed prior rights. We allowed the claim. In the semidarkness we watched a scorpion crawl from the stonewall and roaches gather to play tag on the floor. Our first night, and our friends had not come to our rescue! I sat in a big chair in the middle of the pen with my head in my hands. Charlie and Don had decided to brave the bugs. They went to their bunks. I heard them groan as they scratched in their sleep. I dozed in the big chair.

Daylight was a welcome relief. The three young men were a little more talkative. They found us not so bad after all. We ate, we slept, we talked like humans, and so they concluded that they might listen to us tell about our Christ. We witnessed to the best of our ability and trusted God to make the message tell, for on the morrow these young men were going home. Our jailer had given permission that we might bring our musical instruments, so we had a flute, a guitar, and a banjo. Two of us whiled the hours away by reading, praying, and making melody in the Lord.

Don paced the floor. He was not a Christian, and he had said he never would be a Christian. Christians in his estimation were "sissies." We sang while he walked. Late in the afternoon he came to us and said, "Fellows, how do you stand it?" And we testified concerning Christ. His answer was, "Well, I am not a weakling either, and I will show you. My worst habit is smoking, and I am going to stop it while I am here with you." We gave him all the encouragement we could.

Night came and the lights went out again. This time before we went to bed Charlie and I knelt in prayer. We badly needed sleep. And so praying aloud, we urgently asked God not to let the bugs bite. Don laughed and crawled into his bunk. I sat in my chair. After awhile I heard a stir. It was Don; he was fumbling for his cigarettes.

Knowing his disposition I spoke to him and said, "Don, I don't know what to do with you. Perhaps you need a strong arm to knock you through the wall; or maybe you need somebody to pray for you."

Out of the darkness Don answered, "You fellows have proved that you can take it. Christianity isn't what I thought it was, and I want it. You may pray for me." Charlie tumbled from the top bunk, I left my chair, and at midnight we made the cell block ring with praises to God for Don's having been born into the kingdom.

We slept—all three of us—peacefully. The next morning we had scarcely awakened when voices came to us from the cell block around the corner, from two middle-aged men, fishermen, caught in the same net that had caught us. One of the men said, "We heard you pray last night." We answered that we hoped we had not offended them. They said, "Certainly not; for something happened to our bugs—they ceased to bite us too!" From that night until the day of our deliverance we did not see another bug in the jail.

The sound of our singing reached the courtyard. Every day people gathered on the lawn and listened. Now it was not only our two voices but three of us sang, for Don was willing to sing too. There was a Negro cell block at the other end of the jail and they organized a quartet. We



Giving thanks always for all things unto God

Eph. 5:20

sang by turns. Soon we had a visitor, a young man, a deputy sheriff, who told us that his father had been shot to death just a few months before in the downstairs corridor of the jail. His heart had been hardened, but somehow he believed in us. He recalled songs that his mother had sung and asked us to sing them. Soon he was singing too. We sang and talked about God.

A message came from the jailer. We were to be given a Sunday treat. The dawn of the Sabbath day brought with it the unlocking of our cell door and we were given the freedom of the building. Our first interest was the Negro murderer. We rejoiced when he said he had peace with God. The whole countryside had heard that the preachers were in jail. They gathered in the courthouse yard. We stood in a window and sang and played and testified to the glory of God.

It was not an entirely easy week. After we had cleaned our own cell came the duty of cleaning the jail. Perhaps we had been too efficient in our volunteer work, for we were assigned a task that had evidently never been done since the jail was built. With hose and water and scrubbing brushes we were commanded to wash the dirt from the steel tops of the entire cell block. It was a real task, but we asked God to help us do it without murmuring. Even this task was not without its blessing.

We had been incarcerated on the top floor of the jail. Above the steel tops of the cells was the corrugated iron roof of the building. It was May and the sun beat down upon us with all its fury. This day was the worst of all. We climbed on top of the cells and thanked God that we could turn the hose on ourselves as well as on the building, and so we kept cool.

The water was abominable. No one drank it. It had made such marks on the tin tub which was the jail's system for ablutions that we decided against a bath. However, the water from the outside was good, and we thanked God that our singing had won favor with the Negro trusty, who brought us cool, refreshing drinks.

At first we questioned why God had left us in jail. We were His ministers. We had not intentionally done anything amiss. Our hearts were clean before Him. Yet the entire seven days passed without effecting our release. Then we began to think. One soul in God's sight was worth more than the whole world, and God had led us to the Negro who could have been contacted in no other way. God had used us to convince Don; He had left a witness with the three moral wrecks, and He had

driven an entering wedge into the heart of the backslidden minister. Many others had heard our testimony. Our questioning was turned to rejoicing.

So after the seventh day, bewhiskered, hungry for the food of the outside, glad to see daylight without intervening bars, we said good-by to the jail, but left rejoicing in what we felt God had done. Four years later I wrote to the man who had made the arrest. The letters were sent in care of the county jail at Newton, Texas, and never came back to me. Still there was no personal answer. I wonder if those men really gave their hearts to God.

A Divine Secret Revealed

Paul says that there was a great secret hidden from age to age, but which it pleased God to reveal to him. What is it? "Christ in you, the hope of glory." Col. 1:27. God was pleased to "make known what is the riches of the glory of this mystery"—that He "may present every man perfect in Christ Jesus." Col. 1:28.

Heathen religions have tried to bring their gods down to man—with the passions and vices of humanity! Our Lord came Himself and lived as a man: Emmanuel, "God with us!" Isn't it a stupendous thought that the high and lofty One that inhabiteth eternity, whose name is HOLY, should dwell not only in the high and holy place but also "with him also that is of a contrite and humble spirit, to revive (give new life to) the spirit of the humble"? Isa. 57:15.

Christ came to take us into Himself, and He himself comes into us. He the Head: we His body. He the Vine: we the branches. Thus His life is IN US.—A. E. Richardson.

Humbling Himself

Chalmers in his early ministry gave himself much to scientific studies, and he published a pamphlet in which he severely reproved such of his fellow-ministers as did not do the same. Years later when he himself had discarded the studies he had led others to pursue, he was charged with inconsistency in the General Assembly, and his pamphlet was cast up to him.

"Alas, sirs!" he replied, admitting the authorship, "so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong; and, in giving utterance to it, I penned what was outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science?—magnitude, and the proportions of magnitude. But then, sir, I had forgotten two magnitudes. I thought not of the *littleness of time*; I recklessly thought not of the *greatness of eternity*."

Great Waters or Shallow Waters

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep." Psalm 107:23, 24.

Why do we shrink from great waters? Without them we cannot see great wonders. Shallow water Christians see but few wonders.

The longest life is all too short to prepare for eternity. He who lives not in the light of eternity lives not at all.—Adam Clarke.

Join

The Evange

Help Distribute 2,000,000 Tracts by M

May we call your attention to an excellent outlet of service which requires no experience, namely tract distribution. Will you help us in getting 2,000,000 into circulation before March 1st? This seed sown and watered with prayer, will bring rich harvest.

Tract distribution conducted intelligently, tactfully and prayerfully is a fruitful form of evangelism. The patient sowing of the Word is bound to bring results. "Cast thy bread upon the waters for thou shalt find it after many days." Eccl. 11:1.

"Eye appeal is buy appeal" so runs an advertising slogan. The increasing use of color and art in modern advertisement is a testimony to the effectiveness of the method. Definite effort is required to attract people's attention, and pictures do it. That is why we have so many picture magazines today.

We have started to use this method in some of our tracts. Many people are prejudiced or indifferent, and if the literature presented looks religious they may cast it aside without a further glance. But once a person is attracted by the illustration, the chances are that he will read the tract.

The following thirty new tracts are beautifully and artistically designed and printed in attractive colors! You may feel sure they will be read by those to whom you give them. The price of each of these tracts is 30c per 100 or \$2.50 per 1,000.

- A525. Wilt Thou Be Made Whole?
- A526. A Murderess.
- A527. Found Out.
- A528. Is Life Worth Living?
- A529. Which 4 Do You Choose?
- A530. The Wrong Bus.
- A531. Do You Want to Live Forever?
- A532. An Amazing Bargain.
- A533. Congratulations.
- A534. Was the Price too Great?
- A535. Getting Ready for the Wedding?
- A536. Stoop and Drink.
- A537. Above the Clouds.
- A538. Death Valley Scotty.
- A539. Oranges or Lemons—Which?
- A540. The Death Car.
- A541. What Is Meant by Salvation?
- A542. Out of Order.
- A543. Money Will Buy.
- A544. A Synagogue Sermon.
- A545. A 3,000 Mile Mistake.
- A546. Discovered—A Cure.

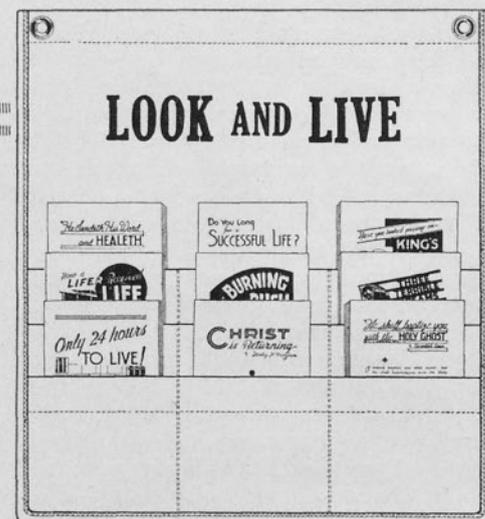
- A547. Escape? How?
- A548. Be Prepared.
- A549. Safe Anchorage.
- A550. The Mystery of the Universe.
- A551. Worried.
- A552. Not Tonight.
- A553. Dead—but Didn't Know It.
- A554. What Then?

Thousands of our young men are going to be concentrated in army camps for some time to come, and it is up to us to take advantage of this unique Evangelistic opportunity.

There they are the cream of our youth. Separated from the restraints of home and community life, they are subject to the temptations peculiar to military life. As the poet Kipling wrote, "Single men in barracks don't grow into plaster saints."

It is our task as Spirit-baptized people to meet this challenging need by sowing the army camps with good gospel literature. Brother Pearlman who served in World War No. 1 has prepared several service tracts. They are written in the language of the camps. Appearing in red, white, and blue colors, they are sure to attract.

| | Price Per | Per 1,000 |
|---|-----------|-----------|
| Service Tract A400. A. W. O. L. | 30c | \$2.50 |
| Service Tract A401. That Bugler | 30c | \$2.50 |
| Service Tract A600. What's The Use Of It? | 40c | \$3.25 |
| A533. Congratulations | 30c | \$2.50 |



This neat canvas pocket, valued at 50c, given away free with a \$3.00 tract order.

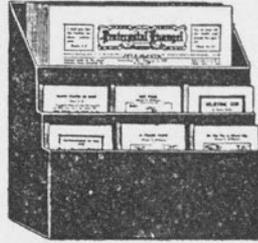
Tract Campaign

March 1st . . . Thirty Five Days of Fruitful Service for God

FREE TRACT BOX

This \$1.25 metal tract and literature box given free with a \$10.00 tract order.

We suggest that your Sunday School Class or Christ's Ambassadors society place several of these boxes in public places throughout the city.



What is the best way to keep small boys from eating green apples? Give them ripe ones! The best way to keep them from unwholesome activities is to provide wholesome ones; the best way to wean them from harmful literature is to supply them with good literature.

Many have been alarmed at the over-indulgence in cheap funnies so prevalent among our children. Why do they like this type of literature? Because it appeals to their vivid imagination. Then the way to approach this problem is to provide illustrated literature that makes the same appeal. For this purpose we have prepared children's tracts, bringing vital gospel truths to mind and heart by way of the eye. We believe that they will prove to be an effective means for Child Evangelism.

The following is our latest children's tract. Printed in a number of bright colors it is sure to attract and interest those who read it.

A800. Captain Naaman, Price 15c per doz., 85c per 100, \$7.50 per 1,000.

Assorted package of our new color tracts. Price 25c. Several copies of each of our new tracts make up this assortment.

From our regular list of non-color tracts the most popular tracts have been selected. They are listed in the next column.

The following prices concern only the non-color tracts.

Price Schedule

| | |
|---|--------|
| Assorted package | \$.25 |
| 1 pound | .50 |
| 3 pounds | 1.25 |
| 10 pounds (50c tract pocket free) | 3.00 |
| 18 pounds (50c tract pocket free) | 5.00 |
| 37 pounds (\$1.25 metal tract box free) | 10.00 |
| Extra metal tract box | 1.25 |

Tracts on Salvation

| | Price Per Doz. | Per 25 | Per 100 |
|---------------------------------------|----------------|--------|---------|
| 205. How I Was Saved | | 5c | 15c |
| 238. Do Not Try to Cover Up | | 5c | 15c |
| 507. Only 24 Hours to Live | 5c | 10c | 30c |
| 614. What Is It to Believe on Christ? | 5c | 10c | 40c |
| 687. How a Lifer Received Life | 5c | 10c | 40c |

Tracts on the Holy Spirit Baptism

| | | | |
|--|----|-----|-----|
| 422. Have You Received the Holy Ghost? | 5c | 10c | 30c |
| 494. A Defence of the Pentecostal Movement | 5c | 10c | 30c |
| 621. Speaking With Other Tongues | 5c | 10c | 40c |
| 682. The Burning Bush | 5c | 10c | 40c |
| 684. From Stage to Pulpit | 5c | 10c | 40c |

Tracts on Divine Healing

| | | | |
|----------------------------|----|-----|-----|
| 232. Healing for All | | 5c | 15c |
| 417. The Will of God | 5c | 10c | 30c |
| 471. The Double Cure | 5c | 10c | 30c |
| 483. Do Miracles Happen | 5c | 10c | 30c |
| 647. Moses' Medicine Chest | 5c | 10c | 40c |

Tracts on the Second Coming

| | | | |
|--------------------------|----|-----|-----|
| 432. Christ Is Returning | 5c | 10c | 30c |
| 480. When Christ Returns | 5c | 10c | 30c |
| 605. Behold, He Cometh! | 5c | 10c | 40c |
| 627. Be Ye Ready | 5c | 10c | 40c |

Children's Tracts

| | | | |
|-------------------------------------|----|-----|-----|
| 404. Nothing but the Blood of Jesus | 5c | 10c | 30c |
| 405. Story of a Faithful Dog | 5c | 10c | 30c |
| 407. The Scarred Hands | 5c | 10c | 30c |
| 500. The Meanest Girl in Town | 5c | 10c | 30c |
| 680. A Baseball Thief Is Changed | 5c | 10c | 40c |
| 681. When a Dream Came True | 5c | 10c | 40c |

Miscellaneous Tracts

| | | | |
|--|----|-----|-----|
| 427. The Morning Watch | 5c | 10c | 30c |
| 602. Visions of Heaven and Hell | 5c | 10c | 40c |
| 642. What the Scriptures Say About Tithing | 5c | 10c | 40c |
| 670. Encouragement to Holiness | 5c | 10c | 40c |
| 683. What Love Can Do | 5c | 10c | 40c |

To Avoid Mistakes—Order by Both Number and Title.



Our Missionaries in War Areas



Mr. and Mrs. R. B. Tangen Elizabeth Galley Gladys Knowles Doris Carlson Blanche Appleby Rena Baldwin

All of Baguio, Philippine Islands

Feeling sure that our Evangel readers are anxiously watching for news concerning our missionaries in the Far East, we are passing on a brief summary of such information as is available.

Singapore

Two cablegrams from our Singapore missionaries bring word that they are returning to the United States. These include Mr. and Mrs.



Jessie Wengler
Japan

L. O. McKinney and two daughters, and Lula Ashmore. We trust the hand of the Lord may protect them as they proceed through dangerous waters.

Hawaiian Islands

A letter has just been received from Mrs. Ralph Proctor (formerly Bernice Strickland). She writes from Hawaii: "We are all fine, praise God! I am sure you know as much

about the attack on the islands as we do, or more, for we have received most of our information over the radio from mainland stations. We are receiving no mail as there are no boats, but I believe the Clipper is making trips back and forth; therefore, our only hope of receiving mail is by clipper. This, of course, works quite a hardship on us as we must pay cash for groceries, etc., and have received no money since before the war."

Since receiving Mrs. Proctor's letter, we have duplicated all our remittances to the Hawaiian Islands and have sent them by Clipper.

Mrs. Proctor further reports: "We were not allowed to have a church service of more than ten last week and yesterday we were allowed to have only a morning meeting. The blackouts hinder any evening services, so all we can do is have private prayer and Bible study meetings in the homes we can reach. We are now allowed only ten gallons of gasoline per month. This greatly hampers our work as it is impossible for the people to get to the services from long distances.

"The Hilo people are very calm over this war trouble, believing that Jesus is coming soon. If He allows them to be taken by bombs, they are ready to meet Him. Pray they may be used to bring others to this realization."

have received no reply. We believe they are safe though unable to communicate with us at present. A building fund which they had on hand will no doubt provide the necessary finances to carry them over for a time till we can get money to them again.

China

Cable messages have been sent also to our Hong Kong missionaries and those in North China, but to date there has been no reply. It has been reported to us that on December 27 the following appeared in the New York Herald-Tribune:

"In today's message, the Consul General estimated that there are in Hong Kong about one thousand American citizens and two hundred Filipinos. He said that during the twenty-four hours preceding noon of Christmas Day there had been no other reports of death or injury to Americans. In a previous message he mentioned that living conditions in Hong Kong had become very dangerous. The State Department announced that the most recent reports received here . . . said that officials of the American government in Japan and Japanese-occupied lands in China are safe and well."

We are hoping that money deposited in a bank in Tientsin for distribution among our North China missionaries, as well as an accumulation of funds in Hong Kong, will meet their present needs and keep them from suffering want till such time as we can again get remittances through to them.

Manchuria

Fortunately all our Manchuria workers came home a few months before the more serious trouble broke out, so that they are out of the danger. The work is reported to be going on well under the leadership of the native brethren. Our work in Manchuria needs our prayers at this time when the people are

Philippine Islands

No word has been received from our Philippine Island missionaries since the United States entered the war. We have nine workers there, all of whom were located in Baguio, engaged either in Bible School work or language study. We cabled them immediately at the outbreak of trouble, but



Mr. and Mrs. H. A. Park and Mrs. J. E. Perdue, all of Hong Kong. (Mrs. Perdue now in Chicago)



Mr. and Mrs. H. E. Hansen Mr. and Mrs. Thomas Hindle Mr. and Mrs. George Slager Marie Stephany
Peking, North China Tsingtao, North China Shansi Province

Funds Are Needed

Send all Missionary Offerings to Noel Perkin, 336 West Pacific Street, Springfield, Mo.



Mr. and Mrs. Leland Johnson
Baguio, P. I.



Lula Ashmore



Mr. and Mrs. L. O. McKinney
En route home from Singapore



Henrietta Tieleman
Shansi Province, North China



cut off from the counsel and guidance of the missionaries, and is also thrust out upon native resources while no financial aid can get through to them.

Japan

The Foreign Missions Conference of North America reports: "So far as our information goes missionaries in Japan proper are being treated with consideration. In some cases missionaries are believed still to be permitted to carry on the work of their institutions, and in other instances they are understood to be detained within their own homes. There are evidences that the Japanese authorities purpose to exercise the same consideration in treatment of North Americans which our governments are said to be showing the Japanese within our borders. Those missionaries in the actual conflict areas are sharing the perils and sufferings of all the citizens of their communities, and cabled reports indicate that they are taking their full responsibility in serving those in need."

Our only General Council missionary remaining in Japan is Jessie Wengler. We can only pray for her and trust for her safety. We have not been able to contact her since the outbreak of the war.

What About Missionary Offerings?

During the time while it is impossible to get money to certain areas, the missionaries' full allowances are being made up each month, and then retained in their accounts until we are able to resume sending remittances. We trust our contributors will not become discouraged in trying to assist the missionaries, since their help is still needed, and will be carefully handled and sent on as designated just as soon as the way opens.

In the meantime new efforts are being put forth to enter all open doors in Latin-American countries where we have full freedom to go ahead. Also a large staff is operating in Africa and India, and needs our support. Then

just as soon as possible after world conditions become somewhat settled, there will be a host of missionaries now on furlough, as well as volunteers who are ready, to be sent out, and others whose furloughs are long past due to bring home.

Sailings Deferred

Owing to the present world crisis passports are not being granted for certain areas, thus deferring the sailing of several of our missionaries. Among these are Marguerite Flint and Hilda Wagenknecht who were scheduled to return to North India this month, Esther D. Coxe and Angela Georgianna who were newly appointed to North India, Mr. and Mrs. Albert Earle and Mr. and Mrs. Kenneth McIntyre who were appointed to Ceylon, and Mr. and Mrs. Thomas Jennings, appointed to West Africa. Brother and Sister Jennings plan to enter pastoral work for the present.

Appointments to Latin-American Work

Mr. and Mrs. Kenneth McIntyre have volunteered for service in Latin American countries since the way has been closed for them to proceed to Ceylon. They plan to join our missionaries in Cuba for the time being, where they will engage in language study and in preliminary training, and become accustomed to working among Latin American people, after which they may be transferred to Central or South America.

Brother and Sister McIntyre have proved themselves in home ministry in affiliation with the North Dakota District Council. Both have studied in North Central Bible Institute.

Dolores Redman is also engaging in missionary work in Cuba for a period of time with the full approval of the Missions Department. Miss Redman has had a number of years' experience in Latin American work, having formerly labored in Colombia. We are happy to have her associated with us now in Cuba. It is expected that she will be working with Hilda Reffke.

T. Burt Evans, shortly after returning to the United States from Central America because of his wife's health, consented to go over to the Dominican Republic to assist Brother and Sister Perrault for a time, where more missionary help is needed. We are sure the Lord will make him a blessing to the work in Santo Domingo, and trust He may strengthen Mrs. Evans, who is remaining in California during this time.

Elwood C. Hoey is visiting the assemblies in Puerto Rico for a time with the approval of the Missions Department, engaging in evangelistic ministry and the encouragement of the churches. We have been greatly encouraged by the growth of our work in Puerto Rico, which has more than doubled in size during the past five years, so that today we have seventy-five churches in this comparatively small island. Mrs. Hoey will probably remain in the United States until his return.



Mr. and Mrs. A. W. Hall and Lula Bell Hough of Hong Kong, and Anna Ziese, Shansi Province



G. K. Johansen
Chefoo, N. China



Mr. and Mrs. Fred Baltau
Tientsin, North China



Mr. and Mrs. Martin Kvamme



Mr. and Mrs. V. G. Plymire
Tibetan Border



THE SUNDAY SCHOOL LESSON

Overcoming Opposition

Lesson for February 1. Lesson Text: Nehemiah 4, 5, and 6.

Overcoming opposition—what a timely subject for the day in which we live! Satan and his emissaries have arrayed themselves for a desperate last-hour stand against the church of Jesus Christ. Political chaos and uncertainty, economic upheaval and distress, moral declension and degeneracy, spiritual indifference and apostasy, world-wide hatred and war—these grim, relentless, and very real conditions would, if possible, take the fight out of all Christians and cause them to faint in God's service. And so we go to the Word of God for help. In our lesson for today we observe that Nehemiah, in attempting to rebuild the walls of Jerusalem, met with the bitterest of opposition, yet he finished his work in spite of it all, proving to be "more than conqueror" through His God. Let us observe the opposition which Nehemiah faced and the manner in which he overcame it.

I. RIDICULE. Neh. 4:1-3.

"But it came to pass that when Sanballat heard that we builded the wall, . . . he mocked . . . and said, 'What do these feeble Jews?' There are Sanballats and Tobiahs without number in the world today, who mock and ridicule those who attempt things for God. And all of them are not outside the church either! Week characters and Christians who do not have much of God's grace wilt under ridicule but Nehemiah would not throw to the winds his God-given convictions and ambitions because of a few derisive jibes from those who did not know what they were talking about! They laughed at Christopher Columbus but he went on and discovered America anyway. They said Dr. Alexander Bell was a madman but he went on to invent the telephone. They said the Wright brothers were fools, but they invented an aeroplane. All who ever accomplish much for God rise above ridicule and press unswervingly toward the goal they have set for themselves. Nehemiah met ridicule with—

Prayer. 4:4, 9. And this is the way to meet all opposition. The church of Christ advances on its knees. Acts 4:24.

Redoubled efforts. 4:6. There is a time to pray and a time to work. We must work and pray. Many fail to pray; but many also are afraid to work. Nehemiah both prayed and worked.

II. DISCOURAGEMENT. 4:10.

"And Judah said, . . . There is much rubbish; so that we are not able to build the wall." Nehemiah's people got their eyes on conditions instead of keeping them on God. There will always be rubbish (hypocrites, inconsistent ones, unpleasant and disagreeable conditions) wherever there is any building. But no builder ever stops building because rubbish accumulates! Neither should God's people cease their activity because of spiritual rubbish around them?

III. THREATS. 4:11, 12.

Threatening words failed to intimidate Nehemiah. He met them by—

Securing unity and co-operation. 4:13, 16-19. Study these verses thoughtfully. The people worked together. While half of them worked, the other half stood guard. The unity of the church is its power. "United we stand; divided

we fall," applies to spiritual work as well as to national strength. Note that in John 17:21, Jesus prayed for those who should be believed on Him down through the centuries, "That they all may be one." In this crucial hour when national unity is essential, let us who know Jesus determine that insofar as it concerns us, there shall be spiritual unity in the church at any cost! Only thus can the church advance.

Maintaining confidence in God. 4:14, 20. "Our God shall fight for us," said Nehemiah to the people, as he centered their attention on the Source of their help. Let threats be never so menacing, "if God be for us who can be against us?" Let us not cast away our confidence which hath great recompense of reward. Heb. 10:35.

BABES IN THE WOODS



IV. ECONOMIC UPHEAVAL. 5:1-19.

The influx of 50,000 people to the small land (verse 2), and a recent famine (verse 3), had resulted in depression in Judah. Poorer people were forced to borrow and mortgage their property in order to pay taxes (v. 4). To make matters worse, those who were wealthy to whom the poor had become indebted were charging unreasonable interest; and when mortgages could not be paid, they were foreclosing. Here was a problem which was causing discord which would hinder God's work if Nehemiah could not meet the situation. Notice—

The power of personal example. 5:6-19. Nehemiah was angry at the rich folk and rightfully so. But he did not do anything rash while angry. Instead he consulted with himself (v. 7); that is, he thought matters over and prayed about them. He could not force these men to be charitable and restore the property, etc., which they had taken from the poor. Instead he set an example. Nehemiah pointed out that he, too, could have rightfully received tribute from the people. But due to prevalent conditions he had not done so. His own sacrificial and unselfish example was a

powerful influence. Consequently the nobles restored that which they had taken and charged no further interest. The lesson: we can influence others more by example than by words.

V. TREACHERY. 6:1-19.

When threats could not deter intrepid Nehemiah, Sanballat and his henchmen tried trickery. They attempted to get Nehemiah to leave the work on the walls and meet them in a certain village for a consultation. Said Nehemiah, "I am doing a great work, so that I cannot come down." Wise man! Why? First, because he appreciated the importance of the work he was doing. It was God's work—the most important work in the world. Second, because he would not be distracted from that work. Are we like-minded today? Or do we allow a thousand and one trivial, mundane things to absorb our attention and cause us to forsake and neglect the care of our souls and the salvation of others?

A second attempt was made to hinder Nehemiah. A false prophet urges him to flee for safety into the temple. To do this would be to admit fear and set a bad example. Said Nehemiah, "Should such a man as I flee? I will not go in." Was this conceit? Not a bit of it! Nehemiah was simply conscious of the fact that he was a man upon whose life rested God's approval and power. Why should such a man fear?

And now compare 4:21 with 6:15. "From the rising of the morning till the stars appeared," the people continued to build in spite of all opposition. "So the wall was finished" (v. 15). Reader, how are you building? Christians, let us make Amy Carmichael's beautiful poem our prayer:

"Make us Thy laborers,
Let us not dream of ever looking
back,
Let not our knees be feeble, hands be
slack;
O make us strong to labor, strong
to bear,
From the rising of the morning till
the stars appear.

"Make us Thy warriors,
On whom Thou canst depend to stand
the burnt
Of any perilous charge on any front.
Give to us skill to handle sword
and spear,
From the rising of the morning till
the stars appear.

"Not far from us, those stars,
Unseen as angels and yet looking through
The quiet air, the day's transparent blue.
What shall we know and feel and see and hear
When the sunset colors kindle and the stars
appear?" —J. Bashford Bishop

JEWS' ORANGES

Dr. J. Whitcomb Brounger relates that four Jewish refugees arrived in Los Angeles and together walked the streets looking at the fruit stands and wondering at the freedom with which other Jews carried on business.

Stopping in front of an orange stand, they admired the large oranges and coveted some of the fruit. They pondered the advisability of trying to purchase some. Finally one of the number was delegated to try to make a purchase.

The customer managed to make it clear that he wished oranges and got the query: "Are they for Juice?"

The Jew nodded yes. "Then," said the clerk, "these little ones are the ones you get."

As the Jew came out with a bag of the scrubby little juice oranges, he held up one of the nubbins and shook his head sadly. "It's the same old story!" he said.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of December 1941.

Alderete, Jose, Hanford, Calif.
Argoe, Mrs. Sadie, Odessa, Fla.
Banzan, Nellie T. (Mrs. D.), El Paso, Tex. (reinstatement)
Bercaw, John A., Tampa, Fla.
Brumback, Carl V. Jr., Oxford, Fla.
Carpenter, Leonard L., Shelbina, Mo.
Craig, David R., Paola, Kans.
Cruz, Raul, Saspamco, Tex.
Fister, Walter D., Galt, Mo.
Griner, Vergil M., Dade City, Fla.
Hinecker, Wiley G., Marshalltown, Iowa
Hines, Harlin C., Mankato, Kans.
Hubbell, Frank A., Tampa, Fla. (reinstatement)

Hulion, William E., Grestview, Fla.
Jaus, Wanda Faye (Mrs. Gordon), Russell, Kans.
Kessler, Hugh T., Webster, Kans.
Kinslow, Robert L., Ness City, Kans.
Lawhon, Thomas B., Sulphur Spring, Fla.
Leach, Orswald B., Tampa, Fla.
Menchaca, Severiano M., San Angelo, Tex.
Menchaca, Severo L., Eden, Tex.
Miner, Dorothy C., Tampa, Fla.
Miner, Ruth V., Tampa, Fla.
Morgan, Ernest, Watertown, N. Y.
Neece, Corine M. (Mrs. Charles O.), Cape Girardeau, Mo.
Parmer, Neil P., Harvey, Iowa
Shortes, Quentin, Key West, Fla.
Thomas, Vernon H., Dresden, Kans.
Tuller, Mary A., Leon, Iowa
Underwood, Lowell J., LeRoy, Kans.

Walterman, Harry J. Jr., West Palm Beach, Fla.
Webb, Mary Angeline, Oriando, Fla.

The following names were removed from our General Council ministerial list during the month of December, 1941.

Auten, Kenneth A., Quincy, Ill. (dropped)
Barnes, Elmer L., Panama, Okla. (dropped)
Enoch, Walter C., Greenville, Fla. (dropped)
Evans, Lavada S., Shreveport, La. (dropped)
Gorham, Arthur J., Minneapolis, Minn. (deceased)
Knight, Charley W., Tulia, Tex. (deceased)
Lancaster, Omah Ruth, Versailles, Ky. (withdrawn)
Liebelt, Andrew C., Found du Lac, Wis. (dropped)
O'Brien, Michael J., Bell, Calif. (withdrawn)
Spake, Francis M., Los Angeles, Calif. (deceased)

REPORTS FROM THE REAPERS

WEVACO, W. VA.—D. Edward Park, Palo Alto, Calif., recently conducted a 4-weeks revival here. Eight souls were saved and the saints were greatly edified.—Maybell Kyhn and Violet Bluhon, Co-pastors.

SOUTHARD, OKLA.—December 9, we had one of the largest and best fellowship meetings, with 33 ministers present. C. C. Comer of Watonga brought the morning message on, "Anointing." O. F. Cossey of Thomas spoke in the afternoon on "Spiritual Power." A lovely basket dinner was enjoyed by all.—W. C. Crowder.

DIXON, MO.—Having resigned my pastorate, after seven years with the Revival Tabernacle in Dallas, Texas, we felt led to come to Dixon to build a new work. We have the building well under way, and God is blessing as we preach the gospel in the rural districts while awaiting the completion of our church. This is a new field and we have only a few Assembly people. We are also holding revivals.—Evangelist C. C. Helvey.

CHAUTAUQUA, KANSAS—The Lord has blessed in a successful revival conducted by Evangelist and Mrs. Elmer W. Barnes of Chetopa. Five came to the altar for salvation. The Sunday School attendance broke all previous records. Sister Barnes helped us wonderfully in the children's work, with her blackboard chalk-talks and Scripture memorization work. The church has been benefited in every way by these meetings.—O. C. Coberley, Pastor.

MANASSAS, VA.—We have had two revivals this fall. Brother and Sister Crawford of Pleasantville, N. J. were with us in September, and God's children were built up in the precious faith. Our second revival was conducted by Brother Bartlett of Ft. Worth, Texas, and was very successful also. Souls were saved and believers were baptized. Both of these evangelists are of the old school of Pentecost, with a real Pentecostal message.—Harry and Grace Rupp, Pastors.

SPRINGFIELD, MO.—We have just closed a successful 3-weeks revival with Evangelists Edna Koonce and Pansy Samples of St. Louis. Fourteen were saved or reclaimed, 11 were baptized with the Holy Ghost, 7 were baptized in water, and 6 united with the church. God's blessing was on the services. The anointed preaching and fine singing of the evangelists proved a feature of the meetings. Our church and Sunday School are growing in numbers and spiritually, for which we praise the Lord.—Earl J. Hance, Pastor, Glad Tidings Assembly.

MOOSIC, PA.—We are thankful to God for the blessed outpouring of the Holy Ghost in a recent revival held here with Roy Foster, Evangelist, of Kansas City, Mo. Some were saved, others were reclaimed, and 13 received the Baptism in the Holy Spirit according to Acts 2:4. Most of these were members of our C. A.

group. Brother Foster's ministry was of great blessing to the church, and the Lord is still moving, as we had one backslider at the altar in the Young People's service after the revival was brought to a close.—F. S. Van Meter, Pastor.

MEMPHIS, TENN.—Blanche Yerger, assisted by Carolyn Richardson, recently conducted a prayer revival here which was richly blessed of God. There was a great spiritual uplift in the church, and under Sister Yerger's unusual ministry 70 persons received the Baptism in the Holy Spirit according to Acts 2:4. As a result of this meeting, 9 more have received the Baptism in their homes, and many have been reclaimed. A great interest has been aroused in the city as a whole. We deeply appreciate Sister Yerger and Sister Richardson and their ministry.—Norman O. Lee, Secretary.

TAMPA, FLA.—We accepted the pastorate of the Oak Park Holiness Church in the fall of 1939. Since that time we have had revivals with different evangelists, as follows: Cordelia Donnell and Mildred Holler, the W. H. Couches, Mrs. Eric Penton, and lastly Frank Kooistra of Gardena, Calif. Brother Kooistra began a 3-weeks meeting with us December 2nd, and God mightily anointed him from night to night. Souls were saved and believers filled with the Holy Spirit. Mildred Holler, evangelist from Springfield, Mo., took an outstanding part in the music. Our children and young people were especially benefited by Brother Kooistra's ministry.—Mr. and Mrs. Fred Voight, Pastors.

BELL GARDENS, CALIF.—Last February the Lord sent us T. C. Gameson, and we elected him pastor. He has proven a faithful and an efficient shepherd. Sister Gameson is a splendid coworker and an example to the flock. On December 7, Evangelist J. C. Bonds began a revival here, and God mightily moved; it was with regret that we closed the meetings Sunday before Christmas. Five persons were definitely saved, 2 were baptized with the Holy Ghost, several were reclaimed and refilled, and the church was revived and encouraged. Several saints who had been scattered have lately returned bringing joy to our hearts. Brother Gameson has gone for a short, well deserved, and much needed vacation.—Mrs. Alzina Carson.

COMING MEETINGS

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

ERIE, PA.—Jan. 25—; Chas. Shaffer of York, Evangelist.—N. T. Spong, Pastor.

BUFFALO, WYO.—Jan. 18—; W. O. Ziegler, Edgemont, S. Dak., Evangelist.—P. L. Trowbridge, Pastor.

TOPEKA, KANSAS—610 Line St., Jan. 25—; George Hayes, Houston, Texas, Evangelist.—Claude J. Utley, Pastor.

JACKSON, TENN.—Revival in progress; Al. Ragsdale, Meridian, Miss., Evangelist.—J. G. Bateman, Pastor.

PUEBLO, COLO.—702 S. Main, Jan. 25—Feb. 8; Christian Hild, Evangelist.—R. A. McClure, Pastor.

WILMINGTON, DEL.—23rd and Pine Sts., Feb. 1—22; Peter Jepsen, Seattle, Wash., Evangelist.—J. E. Jenkins, Pastor.

LEWISTOWN, PA.—Feb. 3—15; C. Stanley Cooke, Evangelist.—F. F. Reidenbach, Pastor.

CROSBYTON, TEXAS—Jan. 23—; Evangelist and Mrs. J. B. Wharton.—Joe H. Harper, Pastor.

LAWRENCE, KANSAS—Jan. 18—; Bernice Vandermerwe, Malvern Ark., Evangelist.—P. D. Pittman, Pastor.

ORE HILL, PA.—Jan. 11, for 3 weeks; Mr. and Mrs. V. M. Dullabaum, Evangelists.—J. Ken. Woodcock, Pastor.

CONNEAUT, OHIO—299 Broad St., Jan. 11—; C. M. Ward and Party, Evangelists.—I. A. Shank, Pastor.

ERIE, PA.—Jan. 4, for 3 weeks or longer; Jean and Angel Benefiel, Loveland, Colo., Evangelists.—N. T. Spong, Pastor.

CINCINNATI, OHIO—1224 Race St., Dec. 30—; D. L. Sanders, Jefferson City, Mo., Evangelist.—O. A. Nash, Pastor.

HAMMONTON, N. J.—Special Meetings, Palace Theater, Jan. 3—; Howard Hardt, Evangelist. Sponsored by Fred R. Diehl.

PUNXSUTAWNEY, PA.—Jan. 18—Feb. 15; H. A. Christopher of Potstown, Evangelist.—By Evangelist.

DAYTONA BEACH, FLA.—Full Gospel Tabernacle, Jan. 20—; Evangelist and Mrs. I. J. Bolton.—Chas. S. Brown, Pastor.

PITCAIRN, PA.—3rd and Brinton; Jan. 27, for 3 weeks; W. F. Duncan, Evangelist.—Kenneth Baker, Pastor.

ELIZABETH, N. J.—856 E. Jersey St., Jan. 11—Feb. 1; Gay Benson, Philadelphia, Pa., Evangelist.—William Gunderson, Pastor.

ANDALUSIA, ALA.—Jan. 14, for 3 weeks; Lenward J. Reece, Meridian, Miss., Evangelist and Musician.—Sadie L. Johnson, Pastor.

WELLINGTON, KANSAS—507 W. 12th.; Jan. 27, for 3 weeks; Wesley A. Goodwin, Chandler, Okla., Evangelist.—Forrest A. Murray, Pastor.

WOOD RIVER, ILL.—First St. and Jennings Ave., Jan. 11—Feb. 1; Mary Jo Barnett, Electra, Texas, Evangelist.—Adolph Petersen, Pastor.

MANASSAS, VA.—Maple and Owary St.; Jan. 21, for 2 weeks or longer; Guy Duty, Washington, D. C., Evangelist.—Harry and Grace Rupp, Pastors.

CANTON (WACO), OHIO—Full Gospel Assembly, Bible Studies, Jan. 15—25, conducted by Mr. and Mrs. Frank M. Boyd. J. W. Davis, Pastor.

TACOMA, WASH.—5025 N. Pearl St.; meeting in progress to Jan. 25; Arthur M. Otsson, Minneapolis, Minn., Evangelist.—Lyle B. Spradley, Pastor.

PHENIX CITY, ALA.—12th St. and Lamar Ave.; Jan. 25, for 2 weeks or longer; Doreen E. Justice, Mansfield, Ark., Evangelist.—Emory Andrews, Pastor.

CHESTER, PA.—1139 Edgmont Ave.; Jan. 28, for 2 weeks or longer; Evangelist and Mrs. Ernest V. Berquist.—Henry Barton, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple; meeting in progress; Leonard and Medora Rogers, Evangelists.—Leland R. Keys, Pastor.

GRANITE CITY, ILL.—Mid-Winter Bible Conference, 24th and Grand Ave., Jan. 18—25; Peter Jepsen, Seattle, Wash., Guest Speaker.—Thos. F. Zimmerman, Pastor.

BAKERSFIELD, CALIF.—17th and O Sts., Jan. 11—; Wm. E. Long, Des Moines, Iowa, Evangelist.—Floyd L. Hawkins, Pastor.

WADSWORTH, OHIO—305 Main St., Jan. 20—Feb. 8; Evangelist and Mrs. Charles B. Dobbins, Ft. Smith, Ark.—T. E. Hartshorn, Pastor.

TYLER, TEXAS—202 N. Beckham St.; Jan. 20, for 2 weeks or longer; E. H. Chamberlain, Chicago, Ill., Evangelist.—W. M. Dunn, Pastor.

ST. PETERSBURG, FLA.—1220 16th St. N., Jan. 11—25; John H. Bostrom, Pasadena, Calif., Evangelist.—H. S. Bush, Pastor.

ORLANDO, FLA.—718 Atlanta Ave., Jan. 27—Feb. 8; John H. Bostrom, Pasadena, Calif., Evangelist.—M. L. Thompson, Pastor.

TRAFFORD, PA.—Gospel Tabernacle, meeting in progress; Paul N. and Lura Johnson Grubb, Evangelists. L. T. Culp is pastor.—By Evangelists.

EAST AKRON, OHIO—406 Tompkins Ave., Feb. 1—13; Evangelist and Mrs. Thomas G. Sutton, Bedford, Ohio. Neighboring churches asked to co-operate.—A. R. Horst, Pastor.

HAMMOND, IND.—5549 Sohl Ave.; Jan. 11, for 3 weeks or longer; Mr. and Mrs. F. A. Sturgeon of California, Singers, Musicians, and Evangelists.—F. Pepper, Pastor.

MADISON, ILL.—Christian Workers Rally, Jan. 30—31, in preparation for revival beginning Feb. 1, with Evangelist and Mrs. Paul Chamless, Houston, Texas.—S. Clyde Bailey, Pastor.

PLAINFIELD, N. J.—Home Missions Revival, Evangelical Reformed Church, Duerr and Craig St.; Jan. 11, for 2 weeks or longer; Beatrice Wells, Girl Evangelist. Pastor and Mrs. Andrew Rahner of Long Branch in charge and assisting with music. Ministers and Christian workers of New Jersey will assist throughout campaign.—North Jersey Ministers' Fellowship; by Andrew Rahner.

ILLINOIS MINISTERS' INSTITUTES
McComb, Assembly of God, Jan. 26—28; G. W. Hardcastle, Superintendent Oklahoma District, Guest Speaker.

Belleville, Assembly of God, Feb. 9—11; H. M. Cadwalder, Guest Speaker.—C. M. O'Guin, District Superintendent.

HOUSTON, TEXAS—Missionary Conference, Evangelistic Temple, Capitol and Reiner Sts., Feb. 2—6. Services daily 10:00 and 7:30. H. M. Cadwalder, former superintendent of Texas District Council, Main Night Speaker. All Council missionaries attending will be given a place on program, and provided free entertainment during conference. For additional information write Presbyter J. W. McClellan, 200 McDaniel St., Houston, Texas.

BATTLE CREEK, MICH.—State Ministers' Institute, Church of the Fourfold Gospel, 303 Capital Ave. N. E., Feb. 9—11. Services 9:00, 1:30, and 7:30. Speakers: District Superintendent G. F. Lewis, District Secretary E. E. Bond, and many others. Ernest C. Sumrall, Chicago, Ill., Evening Speaker. Free rooms provided for ministers and their companions as far as possible. For complete program write Raymond De Vito, Secretary, 134 Gregg St. S. W., Grand Rapids, Mich.

DYER, TENN.—Annual Mid-Winter Bible Convention, Tennessee District, Jan. 27—29. R. M. Riggs, Superintendent Southern Missouri District, Main Speaker. Three services daily, with round-table discussion each morning for ministers and their wives. Rooms and meals furnished by local assembly. For further information write Pastor L. T. Drumright, Route 2, Dyer, Tenn., or G. G. Preslar, Sectional Presbyter, 519 Fremont St., Dyer, Tenn.—H. E. Waddle, District Superintendent.

EASTERN DISTRICT PRAYER CONFERENCE

HARRISBURG, PA.—Eastern District Prayer Conference, Pentecostal Assembly of God, 2540 Jefferson St., Feb. 3—5. Speakers: Flen Van Meter, District Superintendent; W. A. Brown, District Secretary; Frederick D. Drake, Prayer League Leader, and Ministers of the District. Services 9:00, 2:30, and 7:30. Meals on freewill offer-

ing plan. Accommodations free as far as possible. Write Pastor A. Vigna, 2423 Reel St., Harrisburg, Pa.—Frederick D. Drake, Prayer League Leader.

ROCKY MOUNTAIN DISTRICT COUNCIL

DENVER, COLO.—The 25th Annual Convention of the Rocky Mountain District Council will convene at Denver Revival Tabernacle, 9th and Acoma, Feb. 10-13. Tuesday, Ministers' Institute; Wednesday morning, 25th Anniversary Service. Geo. W. Harcastle, Superintendent of Oklahoma District, Evening Service. For further information write J. E. Austell, District Superintendent, or O. L. Mabry, District Secretary-Treasurer, 5700 S. Broadway, Littleton, Colo.

ARIZONA DISTRICT COUNCIL

The 3rd Annual District Council of the Arizona District will convene at 11th and Garfield Sts., Phoenix, Ariz., Feb. 5-8. Credentials committee will meet Feb. 5, 10:00 a. m. Council will begin Feb. 6, 10:00 a. m. C. A. Convention will begin Saturday and close on Sunday. General Superintendent Ernest S. Williams, special speaker throughout convention. Lodging free to ministers and delegates as far as possible. For further information write C. O. Green, District Secretary, 127 S. Cherry Ave., Tucson, Ariz., or N. D. Davidson, District Superintendent, 125 E. Fillmore St., Phoenix, Ariz.

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

KAW CITY, OKLA.—C. A. Rally, Jan. 26.—Ted Stephens, Pastor.

ST. CHARLES, MO.—Regular monthly C. A. Rally, Jan. 25, 2:30 p. m. Come prepared to contribute toward rally program.—Russell Eddington, Secretary-Treasurer.

ST. LOUIS, MO.—Sunday School Rally, St. Louis Section, 1746 Mississippi Ave., Jan. 25, 2:30 p. m. F. E. Heady is pastor. Paul Byerly, Speaker.—E. J. Boettcher, Sectional Secretary.

BATON ROUGE, LA.—Southeast Sectional Fellowship Meeting, 4643 Sherwood Drive, Jan. 21. Services 2:30 and 7:30. Leona Sumrall is pastor.—T. Horace Clark, Presbyter.

ELAMVILLE, ALA.—Fellowship Meeting at new church, night, Feb. 2. Charles F. Norton, Speaker. Near-by churches invited.—W. L. (Bill) Croley, Pastor, Route 2, Box 188, Enterprise, Ala.

SHARP (8 miles S. W. of Okmulgee), OKLA.—Sectional C. A. Rally, Jan. 26, 7:30 p. m. The young people will have an active part in the service. Otto Goins is sectional representative.—Hattie Coffee, Pastor.

WARRENSBURG, MO.—Kansas City, Mo., Sectional Fellowship Meeting, Feb. 2. Services 10:30, 2:30; C. A. Rally 7:45.—J. L. O'Dell, Secretary-Treasurer, 3308 E. 13th, Kansas City, Mo.

CHICAGO HEIGHTS, ILL.—South Suburban Fellowship Rally, 2313 Chicago Rd., Jan. 24, 7:45 p. m. J. Robert Ashcroft of Chicago, Speaker. Neighboring assemblies please co-operate.—George W. Clarke, Chairman, 1222 W. 60th St., Chicago, Ill.

CHICAGO, ILL.—Illinois Christian Women's Fellowship, Buddington Memorial Bible School, Jan. 27. Services and speakers: 3:30 p. m., Mrs. D. P. Olson of Chicago; 7:30 p. m., T. S. Lane.—Mrs. L. G. Creamer, Secretary, 6444 Bosworth Ave., Chicago, Ill.

ELLETTSVILLE, IND.—Southern Indiana Fellowship Meeting, all day, Feb. 2. The new tabernacle will be dedicated. Fred Deckard of Bloomington is pastor. E. J. Bruton is chairman of Southern Indiana Fellowship.—Howard R. Davidson, Lebanon, Ind.

BAYOU LABATRE, ALA.—Fellowship Meeting, Southwestern Section, Feb. 3. The new church building will be dedicated. A big fish fry promised to all. We trust District Superintendent Marvin L. Smith will be able to attend.—Clyde C. Goree, Presbyter.

LANCASTER, S. C.—Fellowship Meeting and C. A. Rally, South Side Assembly of God, near Funderburk Estate, Jan. 25. Churches in Charlotte, Columbia, Florence, and Spartanburg asked to co-operate. Bring your musical instruments.—Fred C. Perry, Route 4.

HARRISBURG, PA.—Capitol Section Fellowship Meeting, Pentecostal Church, 2540 Jefferson St., Feb. 2. M. Q. Spencer and F. D. Eide, Speakers. This meeting held in connection with Prayer Conference Feb. 3-5. Write A. Vigna, 2423 Reel St., Harrisburg, Pa., for reservations.—Frederick D. Eide, Capitol Section Secretary.

OPEN FOR CALLS

Pastoral

Mr. and Mrs. Thomas Jennings, who were hoping to leave for Liberia, West Africa, are detained in the United States for an indefinite period of time because of the international situation and would be glad for any opening in pastoral work. Address 356 E. Malacca St., Akron, Ohio.

Evangelistic

Beryl D. McKowan, 321 W. Elm, Springfield, Mo.—"I received the Baptism in 1931; am in fellowship with General Council. Reference: Pastor Bert Webb, 2101 N. Franklin, Springfield, Mo."

MISCELLANEOUS NOTICES

WANTED—Tent, about 40x60 ft.; must be in fair condition.—Oliver Pethrus, 1622 Broadway, Rockford, Ill.

WANTED—Used tent, about 30x50 ft. State condition, price, and terms. Needed in a very needy field.—V. T. Roenifanz, Alvin, Wis.

WANTED—Used Bibles, Testaments, pamphlets, and back numbers of the Evangelist, also papers for the young folks, for free distribution.—H. M. Fowler, Dyersburg, Tenn.

AMERICANS AND CANADIANS

WELCOME

Should any Pentecostal service men be sent to England, we are asked to say that when on leave they will be welcome at Elm Woodlands, 30 Clarence Ave., Clapham Park, London, S. W. 4.

NOTICE—If parents will send us the names of their sons at Fort Belvoir, Va., and the Marine Barracks at Quantico, Va., we shall be glad to visit them. Church at Maple and Quarry Streets.—Henry and Grace Rupp, Pastors, Box 408, Manassas, Va.

NOTICE—If those having Pentecostal boys in training camps in the San Antonio, Texas, section, will please inform us, we will try to contact them and give them all the spiritual encouragement we can.—Mr. and Mrs. Gideon O. DeMerchant, Pastors First Assembly of God, Lancaster and Dittmar Sts. Home address: 919 W. Theo Ave., San Antonio, Texas. Phone Lambert 26495.

BROADCASTS

Roadhouse Assembly of God, Station WLDS, Jacksonville, Ill., 1180 on your dial, every Thursday at 1:30.—Edith Swope, Pastor.

"Full Gospel Program" every Saturday, 6:30-7:00 p. m., Station WRJN, 1400 kilos; conducted by Pastor R. S. Peterson and members of Assembly of God, Kenosha, Wis.

MISSIONARY CONTRIBUTIONS

December 29-31 Inclusive

Table listing missionary contributions from various churches and districts across the United States, including Alabama, Arkansas, Arizona, California, Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Mississippi, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, West Virginia, and Wisconsin.

Table listing contributions from various churches and districts across the United States, including Bridgeport United Pent Church, East Port Chester Russian Ukrainian Polish Pent Ch, Delaware Personal Offerings, Florida Personal Offerings, Georgia Augusta Full Gos Tab SS, Idaho Personal Offerings, Illinois Personal Offerings, Indiana Personal Offerings, Iowa Personal Offerings, Kansas Personal Offerings, Kentucky Personal Offerings, Louisiana Bastrop A of G & WMC, Maine Caribou Pent A of G, Maryland Personal Offerings, Massachusetts Personal Offer, Michigan Personal Offerings, Minnesota Personal Offerings, Missouri Personal Offerings, Mississippi Personal Offerings, Montana Personal Offerings, Nebraska Personal Offerings, Nevada Personal Offerings, New Hampshire Keene Full Gospel Mission, New Jersey Personal Offerings, New Mexico Albuquerque Five Points Community Church, New York Personal Offerings, North Carolina Personal Offer, North Dakota Personal Offer, Ohio Personal Offerings, Oklahoma Personal Offerings, Oregon Personal Offerings, Pennsylvania Personal Offer, South Carolina Personal Offer, South Dakota Personal Offer, Tennessee Personal Offerings, Texas Personal Offerings, Virginia Personal Offerings, Washington Personal Offerings, West Virginia Personal Offerings, Wisconsin Personal Offerings.

Table listing contributions from various churches and districts across the United States, including Washington Assembly of God, West Eminence Assembly of God, Willow Springs A of G Church, Montana Personal Offerings, Nebraska Personal Offerings, Nevada Personal Offerings, New Hampshire Keene Full Gospel Mission, New Jersey Personal Offerings, New Mexico Albuquerque Five Points Community Church, New York Personal Offerings, North Carolina Personal Offer, North Dakota Personal Offer, Ohio Personal Offerings, Oklahoma Personal Offerings, Oregon Personal Offerings, Pennsylvania Personal Offer, South Carolina Personal Offer, South Dakota Personal Offer, Tennessee Personal Offerings, Texas Personal Offerings, Virginia Personal Offerings, Washington Assembly of God, West Eminence Assembly of God, Willow Springs A of G Church.

| | | | | | | | |
|---|-------------|---|--------|---|--------|--|-------------|
| TENNESSEE Personal Offerings | 30.00 | Parkin First A of G & WMC | 1.66 | Boston Russian Polish Ukraian Ch CA | 6.51 | Honobia Assembly of God | 5.00 |
| Covington Pleasant Hill SS | 1.00 | Sand Hill Assembly of God | 7.11 | Everett Glad Tid Tab SS & CA | 415.75 | Kiowa Assembly of God & SS | 1.36 |
| TEXAS Personal Offerings | 254.35 | Sheridan Assembly of God | 4.00 | North Adams Advent Christian Ch | 13.50 | Muskogee A of G SS & CA | 12.52 |
| Aledo Assembly of God | 7.55 | Siloam Springs Assembly of God | 5.00 | MICHIGAN Personal Offerings | 80.00 | Nowata Assembly of God SS | 10.89 |
| Aubrey Bethel Tabernacle | 7.77 | Texarkana College Hill A of G | 17.06 | Bay City Glad Tidings Assembly | 4.45 | Oklahoma City East 9th & Phillips | 15.63 |
| Beach Assembly of God | 7.00 | Waldron Assembly of God | 4.50 | Benton Harbor Bethel A of G | 12.00 | Assembly of God | 10.00 |
| Benham Assembly of God | 1.00 | Wesson Assembly of God Church | 2.62 | Dearborn Gospel Tabernacle | 4.00 | Oklahoma City Faith Tab Jr Ch | 5.10 |
| Canadian Assembly of God SS | 2.25 | CALIFORNIA Personal Offerings | 257.88 | Detroit Berea Tabernacle | 170.00 | Ratan Assembly of God | 1.18 |
| Carthage Assembly of God | 2.50 | Arroyo Grande Full Gospel Ch | 12.00 | Detroit Bethesda Missionary Temple | 37.00 | (Near) Ringwood Forrest A of G | 3.92 |
| Commerce Assembly of God | 2.59 | Bakersfield South Side A of G SS | 20.00 | Detroit Redford Pent A of G | 15.00 | Sentinel Assembly of God | 1.00 |
| (Near) Crockett Stumpville A of G SS | 2.07 | Caruthers Full Gospel A SS | 8.71 | East Tawas Assembly of God | 5.00 | Tulsa Faith Mission Assembly | 6.26 |
| Dalhart Assembly of God | 3.00 | Chowchilla Alamo Assembly of God | 4.50 | Flint Riverside Tabernacle | 200.03 | Tulsa Faith Tabernacle | 25.00 |
| Dallas First A of G Church | 50.50 | Compton Assembly of God WMC | 2.00 | Iron River Gospel Tab & SS | 9.03 | Tulsa North Utica A of G SS | 5.00 |
| El Paso First Full Gos Ch & CA | 13.65 | Covina Assembly of God | 21.75 | Ludington Full Gospel Tabernacle | 8.20 | Wewoka Assembly of God SS | 6.22 |
| Estelina Assembly of God | 3.00 | Dinuba Assembly of God | 12.60 | Michigan Christ Ambassadors | 51.00 | OREGON Personal Offerings | 108.00 |
| Fairfield Bethel Assembly of God | 6.00 | Fresno Little Gospel Tabernacle | 10.00 | Muskegon Gos Tab A of G SS & CA | 22.23 | Ashland Full Gospel SS | 7.68 |
| Fort Worth Section LMC | 2.00 | Fresno Full Country Mission | 2.00 | Pontiac Gospel Tabernacle | 38.55 | (Near) Astoria Sylvandale A of G | 18.21 |
| Galena Park Assembly of God WMC | 9.50 | Greenwood Sunday School | 5.60 | Port Huron A of F Church & SS | 12.63 | Goble Beaver Homes Com Ch & SS | 3.64 |
| Ganado Assembly of God | 4.00 | Highland Harlem Springs A of G | 5.23 | Schoolcraft Assembly of God | 10.00 | Grants Pass Full Gospel Temple | 25.00 |
| Holliday Assembly of God | 5.00 | Huntington Park Full Gospel Assembly | 5.00 | Ypsilanti A of G Church & CA | 66.00 | Heppner Pentecostal Tabernacle | 6.43 |
| Houston Assembly of God | 8.00 | Kerman Grace & Truth Pent Ch SS | 4.25 | MINNESOTA Personal Offerings | 18.47 | Hood River Pent Assembly of God | 32.60 |
| Houston Central A of G SS & WMC | 25.45 | Lincoln Full Gospel Tabernacle | 4.00 | Blue Earth Gospel Tabernacle | 17.15 | La Grande Gospel Tab & SS | 31.63 |
| Houston (East) Community Church | 18.00 | Manhattan Beach Assembly of God CA | 23.00 | Fergus Falls Gospel Tabernacle | 23.85 | Sheridan Assembly of God | 17.00 |
| Houston Evangelistic Temple | 21.00 | Needles Assembly of God Mission | 23.00 | International Falls Full Gospel A | 2.74 | Silverton North Howell Com Ch & SS | 39.25 |
| Houston Grace Tab A of G CA | 6.00 | Oakland Temple Church | 9.27 | Minneapolis Fremont Tabernacle | 191.08 | PENNSYLVANIA Personal Offer | 283.00 |
| Houston Magnolia Park Assembly of God SS CA & WMC | 59.95 | Ocean Beach Elim Assembly of God | 9.27 | Minneapolis Gospel Tabernacle | 318.67 | Allentown Glad Tidings Tabernacle | 19.58 |
| Lamesa Assembly of God | 6.00 | San Robles Full Gospel Church | 16.65 | Motley Gospel Tabernacle | 3.00 | Altoona First Pent Church | 25.00 |
| Midland First Assembly of God CA | 1.00 | Santa Monica Highland Temple & CA | 16.94 | Verdale Gospel Tabernacle | 5.14 | Bellwood Pent F Gospel Assembly | 2.19 |
| Monahans First A of G Church | 9.40 | Taft Four Fold Gospel Tab SS | 46.00 | Willmar Gospel Tabernacle | 65.00 | Chambersburg Bethel Pent Ch | 190.00 |
| Plainview Assembly of God | 15.00 | Turlock Bethel Temple SS | 15.00 | MISSISSIPPI Pascagoula A of G | 5.96 | Chester Highway Tabernacle SS | 10.00 |
| Port Arthur North End A of G | 2.00 | Vallejo Full Gospel Church | 53.20 | MISSOURI Personal Offerings | 37.39 | Duquesne Gospel Tabernacle | 5.00 |
| Robstown Assembly of God | 9.93 | Waterloo Full Gospel Church | 3.82 | Branch Long Branch A of G | 2.00 | Monessen Pentecostal Tabernacle | 12.00 |
| Seadrift Assembly of God | 11.45 | Waterford Assembly of God | 3.50 | Brimson Assembly of God | 2.00 | Mount Union First Pent Church | 10.00 |
| Sequin Assembly of God | 11.45 | Weed Glad Tidings Assembly | 18.44 | Bucklin Assembly of God | 4.68 | Pittsburgh Bethel Tabernacle | 5.00 |
| Sherman Calvary Assembly of God | 10.00 | Willowbrook First Pent Church WMC | 1.00 | Bucoda A of G Church & CA | 1.21 | Roaring Spring Peoples Tabernacle | 10.00 |
| Skellytown Assembly of God | 4.65 | COLORADO Personal Offerings | 13.00 | Cave Springs Assembly of God | .64 | Wellsboro Calvary Tabernacle | 35.00 |
| Splendora Assembly of God SS | 5.00 | Brush Assembly of God Church | 4.39 | Chitwood Assembly of God | 6.00 | Windsor Pent Lighthouse | 30.00 |
| Waco Faith Tabernacle CA | 4.52 | Leadville Assembly of God CA | 1.00 | Davisville Assembly of God | 3.54 | RHODE ISLAND Pawtucket Full | 80.75 |
| Whitney Assembly of God | 4.00 | CONNECTICUT Personal Offerings | 11.00 | Dexter Assembly of God Church | 2.00 | Gospel Tabernacle | 18.00 |
| Wills Point Assembly of God | 6.00 | Mystic Lantern Hill Full Gos Ch | 10.00 | Dixon Lambeth Assembly of God | 1.50 | SOUTH CAROLINA Greenville First | 18.00 |
| Wink Assembly of God | 2.20 | DELAWARE Personal Offerings | 10.00 | Ellsinore A of G Church & SS | 1.00 | Assembly of God | 1.61 |
| Winnboro Harmony Assembly of God | 4.00 | Wilmington First Pent Church | 55.00 | Flat River Assembly of God Ch | 10.11 | Greenwood Assembly of God | 1.61 |
| Worham Assembly of God | 5.00 | DIST COLUMBIA Personal Offerings | 36.00 | Gerald Faith Tabernacle | 5.00 | SOUTH DAKOTA Personal Offer | 3.00 |
| VERMONT Personal Offerings | 10.00 | Washington Full Gospel Assembly | 65.00 | Gideon Assembly of God | 7.50 | Crocker Gospel Tab & NWWSS | 1.70 |
| VIRGINIA Personal Offerings | 10.00 | FLORIDA Personal Offerings | 2.20 | Irontada Assembly of God Church | .82 | Deadwood Gospel Tabernacle | 2.70 |
| Alexandria Full Gospel Tabernacle | 60.25 | Miami First Pentecostal Ch & CA | 51.01 | Kansas City Third A of G | 24.63 | Edgemont Gospel Tabernacle | 27.74 |
| WASHINGTON Personal Offerings | 305.50 | New Smyrna Beach A of G Church | 10.88 | Linnes Assembly of God | 2.48 | Meckling Full Gospel Tabernacle | 4.50 |
| Auburn Full Gospel Ch SS & LMS | 122.33 | Southport A of G CA Class | 2.00 | Malden Assembly of God | 1.23 | Pingle Gospel Tabernacle | 2.00 |
| Auburn Mission | 20.50 | GEORGIA Dexter A of G Church | 6.00 | Morrisville Assembly of God | 6.14 | Rapid City Assembly of God | 5.00 |
| Centralia Assembly of God | 270.59 | GERMAN BRANCH ASSEMBLIES | | Overland Faith Assembly & SS | 6.47 | TENNESSEE Personal Offerings | 28.35 |
| Chehalis Assembly of God | 8.14 | OF GOD Personal Offerings | 5.00 | Reeds Assembly of God | 1.90 | Memphis First A of G Always Ready | 5.00 |
| Everett Bethany Temple | 1.25 | Mich Benton Harbor German Pent | 63.95 | St Clair Assembly of God SS | 2.30 | Sunday School Class | 5.00 |
| Ewan Community Church & SS | 10.00 | Assembly SS & YP | 63.95 | St James Assembly of God | 3.00 | TEXAS Personal Offerings | 80.00 |
| Longview Revival Tab WMC & Childrens Church | 27.17 | Mich Detroit Calvary German A | 16.70 | St Louis Bethel Temple SS & CA | 254.65 | Briscoe Assembly of God SS | 2.01 |
| Loomis Assembly of God | 3.32 | North Dakota Ashley German A | 10.00 | St Louis Glad Tid Prayer Band | 1.25 | Brownwood First A of G | 1.00 |
| Malone Community Church | 14.25 | North Dakota Blue Grass German A | 100.00 | Salem Assembly of God | 3.20 | Center Assembly of God | 3.00 |
| Milton Gospel Light Tab | 11.33 | North Dakota Ventura Ger A & SS | 5.79 | Shelbina A of G Church SS | 5.60 | Channelview Assembly of God | 7.12 |
| Napavine Assembly of God | 7.82 | North Dakota Wishek German A | 10.00 | Springfield East Side A of G | 6.32 | Clarendon Assembly of God Ch | 2.00 |
| Naselle Finnish Pent Church | 14.00 | Ohio Cleveland Immanuel Pent Ch | 67.27 | Stratford Potter A of G | 5.00 | Dallas First A of G WMC | 6.25 |
| Olympia Assembly of God | 107.12 | South Dakota Long Lake Ebenezer | 15.00 | Sullivan A of G Ch SS & CA | 53.16 | Ft Worth First A of G Ch | 10.58 |
| Oroville Full Gospel A of G | 5.00 | IDAHO Personal Offerings | 14.60 | Tallapoosa Assembly of God | 3.25 | Ft Worth Section Christ Ambassadors | 15.00 |
| Port Orchard Bethel Tabernacle | 20.00 | Firth Tabernacle SS | 3.53 | Union Assembly of God | 3.25 | Granbury Assembly of God | 3.00 |
| Renton Assembly of God | 11.48 | Glenns Ferry Assembly of God SS | 3.15 | Winfield A of God Calvary Ch | 10.84 | (Near) Henderson Carlisle A of G | 4.00 |
| Ritzville Assembly of God | 27.71 | Salmon Assembly of God | 41.25 | MONTANA Personal Offerings | 5.00 | Highlands Assembly of God SS | 24.82 |
| Rochester Assembly of God | 1.60 | Shoshone Assembly of God | 2.00 | Columbus Gospel Tabernacle | 6.00 | Houston Brooksmith A of G | 3.00 |
| Seattle Fremont Pent Tabernacle | 150.16 | ILLINOIS Personal Offerings | 26.84 | Glendive Assembly of God Tab | 3.48 | Houston Evangelistic Tem Ch Light | 5.00 |
| Spokane Glad Tidings Temple | 5.00 | Alton Edwards St Assembly of God SS | 75.00 | Livingston Gospel Tabernacle | 10.00 | Beaers SS Class | 5.00 |
| Tacoma Pent A of G SS & YP | 185.00 | Chicago Austin Gospel Church | 11.00 | Roundup Gospel Tabernacle & SS | 30.18 | Houston Norhill Assembly of God | 8.00 |
| Wapato Pent Assembly of God | 20.69 | Chicago Pent Assembly | 10.25 | Scobey Full Gospel Church SS | 1.50 | Latin American District Council | 50.00 |
| WEST VIRGINIA Personal Offer | 10.00 | Cuba Assembly of God Church | 14.00 | Waterford Assembly of God SS | 5.00 | Leonard Assembly of God | 1.90 |
| Fairview Jakes Run A of G | 3.00 | E St Louis Full Gospel Tab & SS | 86.00 | Whitefish Pent Assembly of God | 1.80 | Odessa Calvary Tabernacle SS | 1.00 |
| WISCONSIN Personal Offerings | 57.00 | Grafton Assembly of God | 1.90 | NEBRASKA Personal Offerings | 1.00 | Overton Assembly of God SS | 3.50 |
| Appleton Gospel Temple | 53.67 | Grafton Union Forest SS | 6.50 | Bayard Assembly of God CA | 3.00 | Port Arthur First A of G | 12.50 |
| Black River Falls Full Gos Tab | .60 | Granite City Full Gospel Tab | 86.01 | Hastings Pent Assembly of God | 6.36 | Reklaw Assembly of God SS | 1.00 |
| Ft Atkinson Gospel Assembly Tab | 5.00 | Joliet Full Gospel Tabernacle | 24.59 | Lexington Assembly of God Church | 6.00 | Rio Grande City Fe Apostolica | 1.00 |
| Mellen Assembly of God | 2.15 | Madison N Venice A of G | 16.00 | Long Pine A of G Ch & SS | 1.00 | Rock Island Assembly of God SS | 1.54 |
| Wausau Christian Assembly SS | 46.43 | Mattou Assembly of God Ch & SS | 26.28 | Oxford A of G Church | 4.45 | Sachse Assembly of God & SS | 7.60 |
| White Lake Assembly of God | 10.00 | Nameoki Com Heights A of G & SS | 14.50 | NEVADA Reno Glad Tidings Ch | 15.00 | San Antonio First A of G | 3.00 |
| Wilson Assembly of God | 7.00 | Normal Assembly of God SS | 7.35 | NEW HAMPSHIRE Personal Offer | 3.00 | Snyder Assembly of God | 2.23 |
| Wisconsin Rapids Gospel Tab & SS | 25.96 | Olive Branch Assembly of God | 4.75 | NEW JERSEY Personal Offerings | 53.98 | Sulphur Bluff Assembly of God | 1.50 |
| WYOMING Personal Offerings | 1.21 | Panama Assembly of God SS | 5.00 | Elizabeth Trinity Pent Church | 30.00 | Wichita Falls Union Gos Mis PPL | 3.00 |
| Cheyenne Downtown Tabernacle | 41.56 | Pocahontas Calvary Full Gospel Ch | 4.00 | Lakewood Full Gospel Mission | 5.75 | Wright City Assembly of God | 10.15 |
| Gillette Pent A of G Ch & SS | 8.28 | Quincy Bethel A of G LBC | 2.00 | Neptune Full Gospel Ch & SS | 20.00 | Wythe Cliff Assembly of God | .70 |
| Glenrock Assembly of God | 3.00 | Savanna Pentecostal Church | 3.69 | NEW MEXICO Personal Offerings | 25.00 | UTAH Personal Offerings | 11.00 |
| Pine Bluffs Assembly of God | 3.52 | Springfield Full Gospel Ch SS | 4.50 | Gallup Assembly of God | 2.50 | VERMONT Brattleboro A of G | 5.00 |
| LEGACIES | 561.81 | INDIANA Personal Offerings | 34.75 | Las Vegas Pent Assembly of God | 2.50 | Plainfield Emmanuel Pent Ch | 5.00 |
| MISCELLANEOUS | 1,106.00 | Bloomington South Side A of G Ch | 77.77 | NEW YORK Personal Offerings | 81.25 | VIRGINIA Personal Offerings | 5.00 |
| Total Amount Reported | \$15,320.79 | Harrodsburg Assembly of God | 6.87 | Bath Bethel Assembly | 4.00 | Ashland Calvary Pent Tabernacle | 11.01 |
| Home Missions Fund | 1,945.47 | Indiana Christ Ambassadors | 25.00 | Carthage Calvary Evangelistic Tab | 25.00 | Culpeper Assembly of God & CA | 15.65 |
| Office Expense Fund | 181.63 | Indianapolis Riverside Tabernacle | 19.00 | Jamaica Bethlehem Mission | 6.25 | Norfolk Glad Tidings Church | 55.00 |
| Literature Expense Fund | 19.68 | Richmond Full Gospel Mission | 5.54 | Jamestown Calvary Pent Ch & SS | 74.05 | WASHINGTON Personal Offerings | 101.00 |
| Reported Given Direct For Home Missions | 244.64 | IOWA Personal Offerings | 24.00 | Lyons Full Gospel Assembly | 9.05 | Aberdeen Calvary Pent Tem & SS | 20.39 |
| Reported Given Direct to Missionaries | 2,492.66 | Council Bluffs Assembly of God Tab | 6.70 | New York Bethel Mission | 10.00 | Bellingham Pent Tabernacle | 9.54 |
| Amount Received for Foreign Missions | 10,436.71 | Galland Full Gospe SS | 3.10 | New York First Ukrainian Evangelical Pent Ch SS | 36.00 | Bremerton Assembly of God Temple | 280.29 |
| Amount Previously Reported | 46,851.22 | Grinnell Assembly of God | 19.34 | Rochester Elim Tabernacle Church | 15.00 | Chelan Assembly of God & SS | 11.69 |
| Amount Received for Foreign Missions This Month | 57,287.93 | Lineville Assembly of God | 2.75 | White Plains Full Gospel Ch & CA | 12.50 | Colfax Full Gospel Assembly | 12.92 |
| January 2-6 Inclusive | | Nashua Assembly of God | 3.22 | Woodside Gospel Lighthouse | 11.87 | Coulee City Grace Full Gos Ch YP | 19.04 |
| ALABAMA Beaverton Sharon Cha | 1.00 | New Boston Full Gos Assembly SS | 12.85 | NORTH CAROLINA Personal Offer | 65.00 | Kittitas Assembly of God | 5.59 |
| Coffee Springs Weeks Assembly | 1.50 | Perry Assembly of God | 4.00 | Charlotte Calvary Baptist Temple SS | 10.50 | Latah Pent Church & SS | 18.07 |
| Dothan Full Gospel Tabernacle | 3.53 | KANSAS Personal Offerings | 138.00 | Ocmulgee Full Gospel Assembly | 2.75 | Lind Full Gospel Church | 7.75 |
| Enterprise Assembly of God | 1.55 | Edna Assembly of God | 7.00 | Stumpy Point Full Gospel Tab | 5.00 | Orting Assembly of God Mission | 11.80 |
| Geneva Assembly of God & SS | 1.55 | Iola Assembly of God SS | .75 | NORTH DAKOTA Personal Offerings | 23.50 | Packwood Assembly of God | 5.00 |
| Millrobt Liberty Gospel Tab | 6.75 | Kansas City Full Gospel Tabernacle | 5.00 | Bowesmont Fleece Gospel Tabernacle | 13.60 | Rice Pleasant Valley Full Gos SS | 7.30 |
| ARIZONA Personal Offerings | 95.00 | Kansas City Victoria Tabernacle | 42.75 | Fargo Gospel Tabernacle | 31.13 | Rosalie Full Gospel Tabernacle | 10.00 |
| Chandler A of G Church WMC | 11.16 | Larned Assembly of God | 14.00 | OHIO Personal Offerings | 247.50 | Union Gap Assembly of God SS | 7.02 |
| Douglas Assembly of God | 33.47 | Medicine Lodge Lasswell A of G | 5.00 | Ashtabula Assembly of God | 8.00 | WEST VIRGINIA Personal Offer | 5.00 |
| Phoenix Bethel Assembly of God | 4.00 | Osborne Assembly of God | 9.31 | Bertholz Assembly of God & SS | 10.00 | Bowden Upper Room Mission | 4.36 |
| Phoenix Glad Tid Tab Adult LBC | 3.25 | Ottawa Assembly of God SS | 3.45 | Burton Full Gospel Mission | 12.00 | Dry Fork Zion Christian A | 6.40 |
| Somerton Assembly of God | 2.93 | Scott City Assembly of God | 1.14 | Deer Park Christian Assembly | 12.50 | Fairmont Trinity Tabernacle | 16.39 |
| Superior Assembly of God Church | 2.93 | Topeka A of G Ch SS & CA | 122.56 | Dolph Full Gospel Church | 17.18 | Hotchkiss Assembly of God | 1.00 |
| ARKANSAS Personal Offerings | 43.00 | Winfield Assembly of God | 5.75 | Drakesburg Full Gospel Church | 3.00 | Yellow Springs Prayer Band | 10.00 |
| Centerville Assembly of God SS | 9.00 | KENTUCKY Personal Offerings | 100.00 | Geneva Assembly of God | 12.06 | WISCONSIN Personal Offerings | 9.10 |
| (Near) Everton Crawford Assembly | 5.29 | Owensboro Assembly of God SS | 4.11 | Maumee Swan Creek A of G SS & CA | 49.06 | Berlin Gospel Tabernacle | 8.75 |
| El Dorado Assembly of God | 59.24 | (Near) Taylorsville Ashes Creek Assembly of God | 12.00 | New Lebanon Johnsville A of G | 40.00 | Lake Nebagamon Hawthorne Gos Tab | 5.00 |
| Fort Smith New Beth A of G & LMC | 26.66 | LOUISIANA Jennings A of G SS | 2.89 | Warren First Pentecostal Church | 80.00 | WYOMING Laramie A of G CA | 3.25 |
| Gentry Bethel Heights A of G | 2.00 | Montgomery Pine Grove A of G | 1.00 | OKLAHOMA Personal Offerings | 103.90 | CANADA Personal Offerings | 114.79 |
| Havana Assembly of God SS | 2.95 | MAINE Bar Harbor A of G SS | 6.58 | Bartlesville A of G Church | 43.22 | FOREIGN Personal Offerings | 1,147.93 |
| Hickory Ridge Smith Center A of G | 2.95 | Berwick Full Gospel Church | 2.09 | Bokoshe Assembly of God | 6.65 | MISCELLANEOUS | 18,715.17 |
| Lowgap Assembly of God CA | 4.00 | Monticello Lake Road Church | 50.00 | Broken Arrow A of G SS | 29.66 | Total Amount Reported | \$27,742.45 |
| Mansfield Assembly of God | 2.00 | MARYLAND Personal Offerings | 15.50 | Catoosa Assembly of God | 2.31 | Home Missions Fund | 14,629.57 |
| Mulberry Assembly of God | 3.00 | Baltimore Bethel Pent Church | 10.00 | Chattanooga Assembly of God SS | | | |

THE DYING WORLD AND THE LIVING WORD

LIQUOR IN ICELAND

Iceland had a bone-dry prohibition law, reports *Herald of Holiness*, but since our soldiers went there bootlegging has become a problem. This is one way America has not been a blessing to Iceland.

A NEW BIBLE VERSION

A new version of the Bible has been issued—"The Bible in Basic English." It is an entirely new translation, *Revelation* states, being translated direct from the Greek by competent scholars. In the whole Bible only 850 words are used (the simplified vocabulary, named "Basic English"), plus 100 technical words of religion and 50 special Bible words, a total of only 1,000 different words. The volume should be a great aid to pioneer missionaries who are reducing various tongues to writing, in preparation for a fresh Bible translation.

THE ESKIMOS OF LABRADOR

Lieut. Commander D. B. MacMillan, famous Arctic explorer, is a great friend of the Eskimos of Labrador. He speaks of their rapid dying out, adding: "Here is a significant fact. Not a living Eskimo will be found until you see the white spires of a Moravian church, and they will be the survivors of a struggle against the vices and diseases of civilization, a battle of 170 years, with these devoted Moravians leading." According to *S. S. Times*, he says the polar Eskimos are far healthier than those of Labrador, their teeth being as white and strong as those of polar bears. But in Labrador Eskimo teeth have gone to pot. In his clinic more than 2,000 were extracted in a brief time. Thus the result of man's highly vaunted civilization is made plain. Its course is downward to humiliating decay, and nothing can redeem it but the gospel of Christ.

IN THE PACIFIC WAR AREA

Missionaries of various denominations have been laboring in all the lands in the Pacific war area for some years. The Christian and Missionary Alliance, for example, sent its first missionary to French Indo-China thirty years ago. Today its churches there have a total membership of 12,167 converts. According to *S. S. Times*, 71 of these churches are in Annam, 57 in Tonquin, and 75 in Cochin, China. God has wrought a marvelous work there and elsewhere. Now that war has curtailed missionary work and the position of many workers is unknown, let us earnestly pray that God will protect His missionaries and preserve His children in the war area. Pray for the missionaries of all denominations, not forgetting our own Assembly of God missionaries and our many native workers and converts in Japan, Manchuria, China, Straits Settlements, Borneo, and the Philippine Islands.

THE UNITY OF ISRAEL

Previous to the German invasion, one third of all the Jews in the world lived in Russia. Many feared that, having been cut off from the rest of the world for a quarter century, the Jews of Russia had become a withered branch of the tree of Jewry. However, contact was recently established which Zionists consider very reassuring. According to *Prophecy Monthly*, Stalin permitted the Jews of Russia to broadcast an appeal to World Jewry to unite with them against the Nazis. In response Palestine Jewry sent a reply from the Jerusalem radio station expressing its affectionate sympathy for the Jews in Russia. Along with several speeches, the Hebrew poet's call was broadcast, "Shema Israel: all Jewries are one people!"

The Israelites are dispersed as the prophets foretold, but they remain one in heart and soul. And one day they shall be one indeed, after Christ shall return in glory to be accepted of His ancient people. Then "shall a nation be born at once" (Isa. 66:8), and Israel shall be gathered together in the promised land.

THE BIBLE IN GERMANY

Both Protestants and Catholics in Germany are studying the Bible more than before, according to the *Review of World Affairs* for October. In 1933 only 830,000 Bibles were sold. In 1939 the number rose to 1,225,000, and in 1940 to 1,520,000. During the year 1939-40 it is said that the sale of Bibles was largest since 1905. This is an encouraging report. It shows there is still spiritual "salt" in Germany, without which the nation would fall into entire corruption.

MINER AND MISSIONARY

H. H. Mayes, a cripple, has two jobs. For a living he works in a mine, but in spare time he makes and paints highway signs proclaiming that "Jesus Is Soon Coming." According to *United Press*, Mayes makes an average of a sign a day, each costing him two dollars. Then when the weather permits travel he sets out, putting up a sign every ten miles. He has carried on this work for twenty years, and so far he has placed nearly 1,000 signs over 10,000 miles of roadway in twenty-four Eastern States.

OVERSHADOWING WINGS

The wings of enemy aircraft have overshadowed many of God's people in China, but wings of guardian angels have likewise overshadowed. Quotations from a contemporary are given in *Elim Evangel* to illustrate this.

From Honan: "The wings of death have visited our city, many buildings being destroyed and people killed. Several of our Christians had narrow escapes, but none was injured! One was running with a friend when a bomb fell close behind. Suddenly he stumbled and fell flat. His unbelieving friend was killed by shrapnel, but he himself was unhurt."

From Kiangsi: "Seven bombs landed on our mission compound, destroying the chapel, part of the church, school building, and boundary wall. Of the seven bombs, only one failed to explode, and that one weighed 200 lbs. and fell but twenty feet away from a shelter in which fifteen of us had taken refuge."

From Szechwan: "The visitation here was very terrible, with a heavy toll of life. Bombs fell on three sides of us. Two doors away a bomb dropped, killing several, and causing fire to break out. As we were getting some of our possessions out of the house, expecting it to fall at any moment, planes came over and dropped their missiles on the other side of us. However, thank God, all of us were preserved."

From Shensi: "I had almost finished preaching when, all unexpected, an air-raid alarm sounded. Oh, the sound of these sirens is nerve racking! We took to the dugout immediately. There were two bombings that evening, and the last one was far too near us for comfort. The planes dropped bombs to the right of us, and then to the left, but the place where we were escaped."

From Anhwei: "The city was almost entirely destroyed. Amid the smoldering ashes many charred bodies could be seen, whole families having been overtaken by destruction. But among the killed and wounded there was not a single Christian. And, most wonderful of all, was the preservation of our church building. A falling wall grazed the wall of the chapel with only an inch to spare! Not the slightest harm was done to us. Manifestly the living God is with His children, and He is wholly trustworthy."

As in the days of the Egyptian plagues, the Lord puts a difference between the wicked and those who love Him. "The Lord doth put a difference between the Egyptians and Israel," said God, and though their Egyptian neighbors were punished with blood, frogs, lice, hail, etc., the Israelites were spared. It pays to be on the Lord's side in these days of world-wide judgment.

TONGUE TWISTERS

In the opinion of a trainee at Fort Lee, Va., the toughest job in camp belongs to the fellow who has to call the roll. He is required to call such tongue twisters as Krystyniak, Karayianes, Kaluhiokalani, Kosakiewicz, Sacharnoski, Magnuszewski, Woszynski and Wajtaszek. As he gets his second wind he rattles off Stopcyynski, Olisczewicz, Bukrajewski, Rbszynki, Majchrzak, Brubdziak and Chiacchiera. Comments Tom Olson: "When the roll is called up yonder, even a wider variety of names will be in evidence, for the redeemed come from 'every kindred, tongue, and people, and nation.'" Rev. 5:9. Thank God, there will be Russian names, German names, Italian names, and many Japanese names in that great roll call!

A SOLDIER'S LETTER

The following letter is from a soldier in a Louisiana army camp:

"Dear Brethren—Just a note to tell you how much I enjoy reading the Pentecostal Evangel. Since being inducted into the army I have had many hours of real spiritual feasting from the many interesting articles in the *Evangel*. I have enjoyed the messages written by the brethren who spoke at your General Council Convention. They have been a source of inspiration and have made me determined to press on in the Lord. Please remember to pray for the boys in military service.

"A Christ's Ambassador in the army.—Pvt. Wm. Martin."

William Martin is only one of many in the armed forces who are being helped by our papers. In the midst of temptation and uncertainty they are being strengthened, and some are being saved. Many of them would not be getting the papers had not some relative or friend back home been interested enough to subscribe for them.

Isn't there some soldier to whom you would like our papers to go? Perhaps a relative; perhaps a young man from your assembly, or some friend of his. You can have the *Evangel* sent to anyone in the United States or its possessions for fifty-two weeks for only One Dollar. You can have the *Christ's Ambassadors Herald* sent anywhere in the world for twelve months for just Sixty Cents (2 years for \$1.00). Simply send the mailing address and the money order to the Gospel Publishing House, Springfield, Missouri. Do your part to provide spiritual help for members of our army and navy.

MISSIONARY PRAYER REQUESTS

Johannesburg, South Africa—Pray much for cottage meetings and for the hundreds of people who are visited in hospitals.—Irene Dietrich.

Chapra, India—Please pray that God will guide us very definitely this winter as we seek to promote the gospel in this district.—Paul Schoonmaker.

Havana, Cuba—Please pray that we may gain the knowledge of this language as soon as possible.—H. E. Mock.

Ciudad, Guatemala—Please continue to pray that we may learn the language speedily.—David L. Kensinger.

Ciudad Trujillo, Dominican Republic—We praise the Lord for His blessing upon the work. Pray that workers may be sent to this field and that we may find a more suitable location for our work in Ciudad Trujillo. Pray that God will bless the native ministry.—W. L. Perrault.

25 de Mayo, Argentina—Please continue to pray God to strengthen the feeble-minded here, save those who are seeking salvation, supply the needs of our poor, and fill believers with the Holy Spirit. Also pray that He will pour out the spirit of intercession upon us here.—Alice C. Wood.

Juncos, Puerto Rico—Please pray for our annual conference which will be held in Humacao. Pray that the Lord will provide a typewriter as we need one very much. Our Bible School needs prayer.—Louis C. Otero.