



The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Answers to Questions Concerning the Baptism in the Spirit

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MANY sincere believers are asking questions relative to the Baptism in the Holy Spirit. Such questions as these are often on the lips of earnest seekers after the truth—What is the Baptism in the Holy Spirit? Is it for believers in our time? Who may receive this Baptism? On what conditions may it be received? What is its purpose? How may a true child of God come into this experience? Let us answer these questions briefly.

I. WHAT IS THE BAPTISM IN THE HOLY SPIRIT?

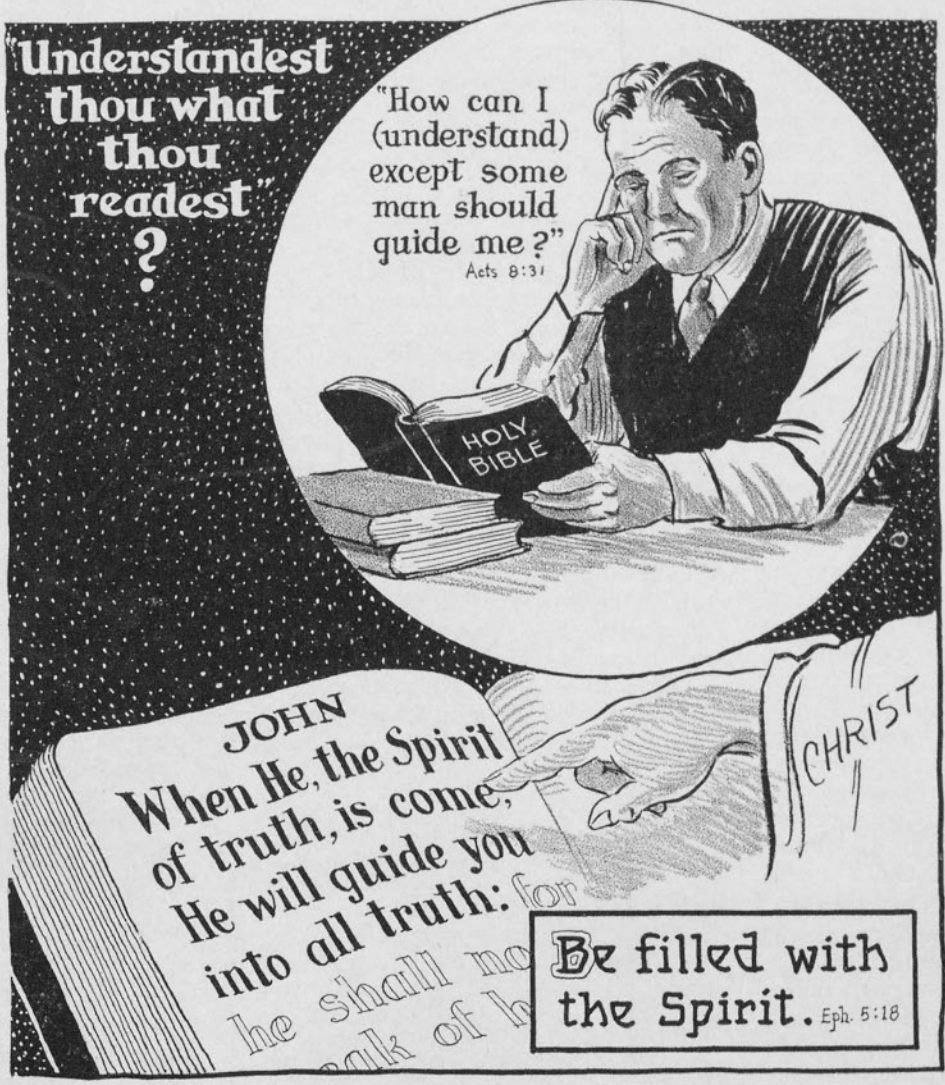
1. It is an *experience*. Baptism in water is an experience. So is the Baptism in the Spirit. John baptized in water. He announced the coming of a mightier One. "He shall baptize you in the Holy Spirit and in fire." So reads the American Revised, correctly translating the Greek—Matt. 3:11. Before His ascension our Lord reminded His disciples of this prediction: "For John indeed baptized with (in) water; but ye shall be *baptized in the Holy Spirit* not many days hence." Acts 1:5. A. R. V. The Apostle Peter never forgot this promise and prophecy. Reporting in Jerusalem his meeting at Caesarea Philippi he says: "And as I began to speak the Holy Spirit *fell on them, even as on us at the beginning* (at Pentecost). Then remembered I the word of the Lord, how that he said, John indeed baptized with (in) water, but ye shall be *baptized in the Holy Spirit.*" Acts 11:15, 16, A. R. V.

2. It is a *gift*. The Baptism in the Spirit is

not a gift, but the Spirit Himself is a love gift from God. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. At Pentecost, Peter said, "Ye

shall receive the *gift* of the Holy Spirit." Acts 2:38. "On the Gentiles also was poured out the *gift* of the Holy Spirit." Acts 10:45. "God gave unto them the like *gift* as he did also unto us." Acts 11:17. The Baptism in the Holy Spirit is the *reception* of the Holy Spirit Himself in His fulness. On the night in which He was betrayed Jesus promised to pray the Father for this love gift: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth; whom the world cannot receive, for it beholdeth Him not, neither knoweth Him; but ye know Him; for He abideth with you and shall be in you." John 14:16, 17. Our Lord is not here speaking of a blessing or an experience, but of a *person*. Jesus was an *Advocate*. 1 John 2:1. The Holy Spirit is another *Advocate*. In the Greek the same word is used in both texts.

MAN'S INQUIRY and CHRIST'S RESPONSE



One day in last April Victor Long 47317, reading his Bible as he sat on his bunk in the Missouri Penitentiary, saw a vision which brought to his mind the way it had been with him before he was saved. For many months he has been one of Mother Robinson's most trusted and relied on honor boys, among the large number in the penitentiary saved under her ministry. He wrote an account of his vision to Charles Ramsay, the artist in the Gospel Publishing House, and he drew the above picture as an expression of the vision. Here is what Brother Long said:

In a vision I saw a man reading his Bible. On his face was a look of perplexity. He could not understand what he was reading. I wondered what the vision meant; and then I saw Jesus standing by the troubled reader, pointing with His finger to the page of the open Bible, and saying, 'When He, the Spirit of truth, is come, He will guide you into all truth.' I found these words written in my Bible (John 16:13), and now I have experienced the truth of them in my own life."

3. It is an *endowment*—an endowment of power. "Tarry ye in the city of Jerusalem until ye be clothed (endued) with *power* (dynamis)." Luke 24:49. "But ye shall receive *power* (dynamis), when the Holy Spirit is come upon you." Acts 1:8. The indwelling Holy Spirit supplies the power. Without His presence the believer is as devoid of power as is a dead locomotive with neither fuel, water, nor steam. This fact was abundantly demonstrated in the experience of the apostles before and after they were baptized in the Spirit at Pentecost. This is the normal experience of believers today.

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Emotions Are Not Enough

ERNEST S. WILLIAMS

A PREACHER once wrote as a definition for spiritual religion that it "is excited emotions." Possibly he was a preacher who depended for success on stirring human emotions. Emotions have always accompanied spiritual religion, but we must not make the mistake of thinking that emotions in themselves are true religion.

There had been a great revival among the people of Israel when they came out of Egypt. It was only fifty days later that they came to Mount Sinai where Moses ascended to receive for them the law. As he came down from the Mount the people entered into a covenant saying, "All that the Lord saith unto us that will we do." Moses then sprinkled the book and the people with the covenant blood. Exodus 24.

It looked as though a real work of God had been wrought out in the hearts of the people; and, no doubt, a work had been done. But the people were moved more by their emotions than by proper understanding and, while Moses was again in the Mount, they, having lost his personal influence over them for a brief while, had Aaron make for them a golden calf, similar to those that were worshipped in Egypt. Before this idol they shouted and danced in as great an emotional state as they had ever felt in their worship of the true God. We believe, however, that the emotions which came from Divine worship, the result of being moved upon by the Spirit of God, were very different from those which were wrought up by human excitement alone.

Jesus rejected the thought of suppressing all emotions, saying to those who would forbid the hosannas to Him, that "if these should hold their peace, even the stones would immediately cry out." If the life of God is deep enough within, then may we well exhort, "Oh that men would praise the Lord for his goodness and for His wonderful works to the children of men." But if people are living just on the surface, then it is time to discourage mere excitement and get them to seeking an inward life of true holiness, "a life that is hid with Christ in God." We do wrong when we encourage excited emotions where there is little depth of Christian character. And, it is often true that those who live nearest to Christ express themselves least in outward manifestations.

The person who expects emotional results every time he goes to church, and who thinks there is none of God present unless outward display is manifest, needs to examine his inward life carefully to see if he has inward fortitude and a character that enables him to live a consistent Christian life in his contact with daily problems.

We hear a good deal about consecration. We have accepted such as a Christian grace. Have we a consecration that abides at all times, or have we thought we were consecrated because we made promises under the enthusiasm of a passing emotion? There was the scribe who came to Jesus saying, "Master, I will follow Thee whithersoever Thou goest." Jesus knew the man was expressing

sentiments that were the fruit of only a passing emotion and that he had not "sat down and counted the cost." The Lord replied, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." If this scribe was to become a true follower, he must be willing to follow when his stomach was empty and his body exposed to mother earth. It was to mean more to him than a momentarily aroused feeling.

Then you are acquainted with the account concerning the seed that fell on stony ground. With joy it received the word, "but when the sun was up, it was scorched; and because it had no root, it withered away." Contrast this noisy, emotional and unstable believer with him who is likened to seed sown on good ground which "heareth the word, and understandeth it" and "bringeth forth fruit with patience."

There was the woman who was suddenly moved upon at the sight of Jesus, who cried out, "Blessed is the womb that bare thee, and the paps which thou hast sucked." Jesus knew how little she had considered what it meant to be a true follower of Christ, and answered, "Yea, rather, blessed are they that hear the word of God, and keep it." The woman was carried away by a passing impulse. Jesus would show that there must be lasting character.

The unstable people of Galatia, easily moved upon, and just as easily carried about with every wind of doctrine, were willing, when in Paul's presence, even to pluck out their eyes and give them to him, but, as soon as some teacher came who would destroy confidence in Paul, these fickle people changed. Easily excited they were easily bewitched.

Even those whose hosannas Jesus had defended when He rode into Jerusalem proved to be unstable souls. They would crown Him as the Son of David, their King, but a few days later they were ready to say, "Crucify Him!"

Those who stood before Sinai, who so soon after danced round the golden calf,

were impressed with the realities of religion. They sat bounds about the mount; they knew God had been present; they saw the confidence and fellowship which Moses enjoyed; they covenanted to do God's will; and they accepted the covenant blood. That which they lacked was vital godliness. They did not know themselves, they judged their fidelity by the way they felt, little comprehending that a life of godliness was gained through "patient continuance in well-doing." Mistaking feelings for principle they sought to appropriate feelings instead of character as the sole source of their life and strength. Little did they realize that what they thought was dependence on God was in reality reliance on self—and the most unstable quality of self at that—dependence on how they felt.

The Christian's character will be tried by severe testings. There will come afflictions, some for the Word's sake; some through sickness, disappointment, the refiner's fire, some through spiritual battles; some through human sources. Then the world and worldliness will try to crowd in. We see this happening in many a life. An indifference creeps over the soul. There must be a place in God deeper than outward expressions of religion if we are to stand in these evil days, and having done all, to stand.

There is need of deep repentance on the part of the unsaved in their seeking God for pardon. Sin needs to be seen as exceeding sinful. The sinner should not seek a happy feeling. He should seek divine forgiveness with godly sorrow, and be happy in the knowledge that God for Christ's sake has forgiven him. The result of salvation should be a heart surrender to God, in which the ransomed soul can say, "Not my will, but Thine, be done." The purpose of the Christian should be, "That I might know Him." Blessed are they that receive Christian joy. More blessed are they who live wholly for God.

Calvary

It is said that Napoleon, at the height of his military power, was looking at a map of the world with some of his military associates, and exclaimed, "If it were not for that red spot, it would all be mine!" As he spoke, he put his finger on the spot where the British Isles were located. He sensed and afterwards realized the part those isles were to play in his career and overthrow.

Satan and his cohorts might be imagined as looking at the world in like manner, with Satan exclaiming, "All would be mine if it were not for that red spot!" and pointing to the spot called Calvary.

Spiritual Travail

Paul, when he wishes to express the warmth of his yearning intercession for the souls of men, does not hesitate to lay hold on the pangs of labor to give it adequate interpretation. "Ye remember, brethren, our travail." "My little children, of whom I travail in birth again till Christ be formed in you." It was only the echo of a stronger word, "He shall see the travail of His soul, and shall be satisfied." Are we in the succession?—J. H. Jowett.

Success comes as a conquest, not as a bequest.



"IT IS an honor for a man to keep aloof from strife." Prov. 20:3, literal Hebrew.

Mary Hath Chosen

LILIAN B. YEOMANS, M.D.

NOW it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house." Luke 10:38.

It was a great day for Martha when she welcomed the Lord Jesus Christ into her home. As we read the story we can almost see her as she greets the divine guest, guides Him to the best room in her house, seats Him in the most comfortable place, and otherwise fulfills the strict requirements of Oriental hospitality to the utmost of her ability and the limit of her resources. I am sure she did not, like Simon the Pharisee (Luke 7:44), forget the water for His blessed feet. After courteously receiving the disciples and other followers of the Lord, I am certain, though I cannot give chapter and verse for it, that she inspected her larder, and did some problems in mental arithmetic as to how to provide a meal for the unexpected arrivals. The menu decided upon, she no doubt rallied to her aid any available assistants, and then, perhaps for the first time, noted the absence of Mary, who should have been her chief helper. Where was she? Perhaps she had run to a neighbor's to borrow some extra bread to meet the emergency. Then a sudden thought struck her—could it be that her sister was with the Master? Quickly she sought the room where the Lord Jesus sat teaching.

As she crossed the threshold she felt the atmosphere of heavenly serenity that always surrounded Jesus. In the midst of it, at His very feet, sat Mary. What a contrast to poor "cumbered" Martha! The Weymouth version describes her as "busy and distracted—pulled this way and that."

Francis of Sales, who has been "absent from the body and present with the Lord" for more than three centuries, thus describes the scene: "It appears that Mary was absorbed in silent prayer when, seated at our Redeemer's feet, she listened to His words; . . . consider her attentively. . . . She is seated perfectly tranquil; she sheds not a tear; she utters not a word; no sob convulses her breast; no sigh escapes her heart; she is motionless."

Martha passes through the room, but Mary is unconscious of her presence; what then is she doing? She is *listening*—that is all. She remains at Jesus' feet like a precious vase receiving drop by drop into her heart the sweet myrrh distilled by the lips of her Beloved. . . . Jesus will not have Martha disturb her. "Martha, Martha!" He says, "thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

What was that good part? Remaining at the feet of Jesus, listening to His word, and leaving all to Him. Was not Mary to blame for leaving Martha to wrestle alone with the domestic problems created by the influx of visitors? Ten thousand times *no!* There would have been no prob-

lem if Jesus had been given His proper place. In reality the Lord Jesus, not Martha, was host. As such He proceeded to spread His table with living bread and celestial dainties, unfurling over it the banner of love.

How about the weary, hungry travelers? First things first—spirit, soul and body, not body, soul and spirit. The Lord Jesus, if Martha had taken her place at His table, as did Mary, would have supplied all their needs. All would have been filled, with baskets full left over for poor neighbors. Don't let us forget the feeding of the four thousand and the five thousand in the desert.

Mary first satisfied the hunger of her Lord—the Scriptural order. The Bride says, "Let my Beloved come into His garden and eat His pleasant fruits." He graciously accepts her invitation, and after He has eaten, He invites her and her friends to eat and drink abundantly. S. of S. 4:16; Luke 17:7, 8. Was Jesus hungry? *Oh, so hungry for hearts wide open to receive Him in all His fullness, and leave everything to HIM.*

The Lord had told His disciples of His death and resurrection, but none of them with the exception of Mary of Bethany understood. She was learning of the Cross and the empty tomb as she sat in silence at His feet. She did not visit the sepulcher with sweet spices to anoint Him, as did the other women. *She knew He would not be there.* She had already anointed Him for His burial by breaking her alabaster box and pouring its contents to the last fragrant drop upon His blessed feet. It was exceeding costly, all she owned probably, but she gave herself with it, and her heart was singing:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

The Master knew, though Mary did not, the terrible sorrow through which the members of the household He loved so dearly were soon to pass in the death of Lazarus. The Lord Jesus had already raised two persons from the dead, the daughter of Jairus, almost immediately after her death, and the son of the widow of Nain whose funeral procession the Lord interrupted to return

him living to the arms of His mother. But now a more marvelous manifestation of divine power was to be vouchsafed in the resurrection of a body actually in process of decomposition, for Lazarus had lain in the grave four days. That explains the words of the Lord when He said to His disciples plainly, "Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe." John 11:14, 15.

It was so essential that the disciples should believe in His deity that the compassionate Christ was glad that He had not been present at Lazarus' bedside!

What anguish those sisters suffered as their brother grew worse and worse, and still the Master did not respond to their tender and confident appeal! What did Mary do in this trial of her faith? I think the Bible tells us in the very words of Jesus Himself, "Mary hath chosen that good part which shall not be taken away from her." What was the good part she chose? To remain at Jesus' feet leaving all to Him. She did not even go out to meet Jesus when He came till He called for her. Then she "came quickly." In John 11:45 we read, "Many of the Jews, which came to Mary, and had seen the things which Jesus did, believed on HIM." Evidently Mary's testimony had its part in bringing this to pass. They had come to impart consolation to Mary and she was able to point them to the Lamb of God. When supreme tragedy visited her family and her beloved brother lay in the tomb, Mary's attitude was unchanged. Her strength was to "sit still" (Isaiah 30:7), even when death shadowed her home.

The sad story has a glad, nay glorious, ending in a resurrection which brought many to confess Christ, and drove the chief priests and Pharisees into such a frenzy that from that day forth they took counsel together to put Jesus to death.

Through all this trouble Mary chose "that good part," for the Lord had said, "It shall not be taken from her." How did she obtain it? By her own free choice. That is the only way it can be obtained. God will not coerce us.

In the midst of the unparalleled circumstances and conditions in which we find ourselves today, shall we not, each for himself or herself, take our place at Jesus' feet and listen to His Word, committing everything to Him? We shall not get there by happy chance, but by *choosing* (and reiterating our choice many times) that good part which shall not be taken away from us.

A Prayer

Lord, show us Thy love. Make us with all the saints to know the love that passeth knowledge. Lord, show us in Thine own blessed life what it is to abide in Thy love, and the sight shall so win us that it will be impossible for us one single hour to seek any other than the life of abiding in Thy love.—Andrew Murray.

True Fasting

Let your ear fast from rumors, slander, gossip, controversy, and your tongue fast from detraction, murmuring, fault-finding. God's judgment is a judgment of love. Let ours ever fashion on that high model.—A. B. Simpson.

OFTEN AND LONG ALONE WITH GOD

Draw nigh to God, and He will draw nigh to you.
James 4:8

Victor Is Dynamite

LESTER SUMRALL

IF I WERE PRESIDENT OF NICARAGUA FOR FIVE DAYS EVERY PROTESTANT WOULD BE SHOT BEFORE I VACATED OFFICE!" screamed a dynamic little revolutionist. This superfanatical revolutionary did not become the president of Nicaragua, but he did later become a Protestant minister!

Victor Mendoza is dynamite! His explosive personality is a real treat to meet. He is only about five feet high, weighs around a hundred pounds, and has a funny little Charley Chaplin brush on his upper lip. He has sparkling dark-brown eyes, which dominate his countenance. From his olive-colored face animates an eternal grin, worth a million dollars to any vocation. His hair is curly and burly, usually sticking straight up. Beyond question, there is tanked up in his midget frame the energy of three of his fellow countrymen, he is a man of fast action, with a way of putting everyone in his sphere of influence into action.

Victor is musical. He boasts of knowing how to play brass or string instruments without having taken lessons from a master. However it is usually the cornet he "imposes" on—which looks as if it had gone through the revolution with him! I noticed that ordinarily he manages to play three notes "sour" out of five. Of course, in keeping with his electrical personality, he plays with many frills and trills, always playing an octave above the other musicians.

Senor Mendoza is now forty-one years old but does not look an hour over thirty. From his youth he has indulged in a stormy and tempestuous life—trouble could easily be his middle name, for he is dynamite. His unconverted life could be written in three chapters, running simultaneously: His religious life, political life, and business life. In religion he was naturally a supercilious Catholic. He now ruefully confesses that he was instigating a policy of death for every Evangelico—"Protestant"—in Nicaragua. This hatred was born as a result of his intimate relationship with the priests. Victor remained an ardent Catholic until his religion conflicted with his politics; then he bitterly turned upon his religion. The Archbishop of Granada blessed the guns and ammunition of the Conservatives in the revolution, and he was fighting on the side of the Liberals, therefore in his mind Roman Catholicism had to go! In politics he was as fanatical as in religion. He waded through blood with grim delight, fighting to establish his ideal system of government. Victor says he made more and more enemies with every speech. He often roared: "Wait until we get into power!" He feels certain that if he had not left politics he would have been assassinated. In business he was successful.

VICTOR AND THE FORBIDDEN BOOK

When Victor was twenty-eight years of age he became acquainted with a neighbor who was a despised Evangelico. Victor noticed that his neighbor possessed a book

which he seemed to read incessantly. On the cover was written "Holy Bible." Ah! this was the book which the priests vehemently hated. Victor's bolshevik temperament demanded to know what was written in that "dangerous" forbidden book; thus when his neighbor was away from home he slipped in and read it. Oh! it was interesting! It told him how the world came into being; it gave the history of man; it had thrilling war stories; and above all, a large portion described the life and deeds of Jesus Christ. The book simply bewitched Victor. He had never dreamed with his most fantastic imagination that such heavenly, such instructive, literature was in circulation. Henceforward when his neighbor was away from home he would steal into his house, find the marvelous Book, and devouringly read its contents! At last he assembled sufficient courage to ask the once despised Evangelico if he would permit him to accompany him to the Protestant church sometime. The Christian was so overwhelmed at the remarkable change taking place in his radical neighbor that he hardly knew whether to take him or not, as he might be trying to fake a conversion on the Protestants. However the Christian took Victor to his church the following Sunday evening. To the utter amazement of all, Victor Mendoza, the revolutionist, accepted Christ as his personal Saviour and embraced Protestantism the first night! This was a tremendous decision, as it severed Victor completely from all of his old life of politics, business and religion. But the die was cast; now he determined to stick by his decision to be a Christian.

Victor quickly progressed as a lay Christian. Our church in Leon loved him so well that they elected him to the office of deacon, in which capacity he served the church for four years. Having a natural gift for public speaking he was often asked to preach in the absence of the pastor. In this way he discovered that he could persuade souls to accept Christianity; therefore he decided to

dedicate his life to the salvation of his fellow countrymen. *Now Victor the dynamic was a Protestant minister!* The missionaries deemed it advisable to send him to the Bible School in Santa Ana, El Salvador, to be trained in his new vocation. After his schooling he returned to his native Nicaragua to preach the saving grace of the Lord Jesus to his own people!

VICTOR IN A TOUGH SPOT

No Protestant church had ever ventured to advance on El Sauce, Nicaragua, a Roman Catholic stronghold, and shrine center for the entire nation. Pilgrims journey from many parts of Central America to see a black wooden Christ that is supposed to do marvelous miracles. The people there were unusually fanatical, making it a grave danger for a Protestant to live in town. Victor decided this was the place for him to begin his new church. He arrived in El Sauce, secured a building and began to preach Christ and that was the day trouble began! However, to the consternation of the Catholics, Victor thrived on trouble. They threw stones upon the roof of the building until the tiles were broken and fallen off. Once a flying stone hit a woman in the congregation wounding her. I have personally slept in the church building in my hammock, and could look up and see the stars, as the R. C.'s keep the tiles knocked off. They also led fanatical processions by the church, parking their idol saints in the front door, while they screamed that they would chase Victor out of town. But rather than think of running, Victor used these very interesting occasions for preaching to those who were in the processions. He was accustomed to heckling back in his political battles, therefore appreciated the interference. As they roared, "Fanatic! heretic! demon!" he chided them for worshipping pieces of painted mud and inanimate wood which could not speak, hear, or talk! He told his experiences with the Church and its intrigues. This agitation brought all kinds of people to hear Victor preach. From this mixed multitude he soon had a thriving church, which even included the altar boy from the shrine cathedral. El Sauce is now one of our largest churches in the country and is fully self-supporting. Victor had won the victory!

VICTOR FACES A PISTOL

One night an infuriated Catholic rushed into the gospel hall while Victor was preaching, swinging a pistol, and bellowing: "Stop preaching or I will shoot you!" He kept on preaching, so the wild man pointing his pistol cried: "Are you not afraid?" Victor replied: "No, why should I be?" The man with the gun roared! "I am a government official and can do anything I wish." Victor quickly responded; "Then you had better honor your government and give me my rightful privilege of preaching." "But I do not like your preaching," cried the man, his eyes glaring with hatred, "so shut up!" Grinning Victor said: "No, I would rather die than to stop preaching; go ahead and shoot!" With this the pastor continued his sermon. The maddened man shouted above Victor's voice, "I will shoot!" Victor stopped long enough to say, "Hurry up!" The angered man was astounded. There he was standing in a church of about a hundred people, no one running from his oscillating gun, and the little man behind the pulpit de-

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ying him to shoot. Suddenly he began to tremble from head to foot, then turned and rushed out of the church! The Christians praised God for a mighty deliverance—and victory.

A BAYONET IN VICTOR'S FACE

Catholic action was not finished—and still is not after seven years. When Victor preached to another street procession in front of his church a National Guard rushed into the church and charged Victor with a fixed bayonet. (The National Guards of Nicaragua dominate the whole country.) The Guard growled, "I will run this bayonet through you if you say another word." Victor calmly answered: "Give me your name and number for I am well known in the government." With this statement he went on preaching in the face of the bayonet. The Guard yelled, "Stop! I demand you to stop talking!" Victor deviated from his subject long enough to say: "I shall not stop," and proceeded to preach. Another Guard from the outside called the one inside to come out, and they moved on with the procession. The next day the guard saw Victor on the street and said: "I was told by the priest that I must stop you; but please do not take the incident to my superiors."

Seeing that the little man with a big heart could not be intimidated, the priests sought to have him ambushed. A number of times his life was in grave danger. On one occasion they laid plans to assassinate him, and were so sure of success that after it was foiled, Victor arrived in another town only to hear that he was supposed to be dead! The Catholics had already rumored the news that Victor had been killed!

Things have calmed down considerably. However the church is repeatedly stoned. Even when our missionary, Melvin Hodges, visits Leon, the R. C.'s usually give him a welcome of flying stones and broken tiles!

VICTOR STARTS OVER AGAIN

After the church was well established and the extreme excitement was subsiding, Victor desired to leave El Sauce and begin anew in a virgin field. Thus a new pastor was secured and the church turned over to him. After a time of prayer and surveying the field, Victor chose the city of Chichigalpa as his next scene of action. It is a strategic center and prominent market town. He arrived, obtained a building on one of the main streets and started from the bottom with his church. With his unique antics, his noisy cornet, and his inimitable humor, he soon had a crowded house. Inevitably, when the local priests discovered that the Evangelicos were coming to town, trouble began. They inspired stones, fist fights, mocking and laughing; but Victor was so very much at home in this atmosphere that he soon had over fifty converts—all from Roman Catholicism. Chichigalpa is now one of our largest churches in Nicaragua and is self-supporting completely.

VICTOR FACES A CORBO

A wicked Roman Catholic woman operates a *cantina* (saloon) on the corner from the church. She habitually sends her drunks over to disturb the meetings. Her chief tactic is to get a degenerate drunk, then dare him to tackle the little preacher. Only three months past a man under the influence of liquor came into the church, sat on the front seat and began to disturb. When the music

and singing were finished and Victor began to speak he jumped up and interrupted him. Victor asked him to sit down, but he refused. Then he asked him to please be silent. The man continued talking in "liquor-ese" until Victor told him he would have to be quiet or the police would be called. This angered the drunk and he rushed the pulpit grabbing Victor with one hand and his great knife with the other, declaring he would disembowel Victor. (Thousands are killed in this manner in Latin America.) A man sitting near took hold of the drunk and gave him a push for the door, and for some unknown reason he considered it wise to leave! The Christians never moved, but prayed—realizing that Victor always comes through all right!

VICTOR IS A DIPLOMAT

Victor pastors a church like no one else on earth. He keeps his church a beehive of activity. He sees to it that every member works for the Lord. He has deacons, but they must work; he demands a monthly report of what they have done for God and the church! He has deaconesses too; they must keep the church clean, do visitation work and anything that Victor thinks should be done. The congregation thinks there is no one like Victor and indeed there is not!

During my visit to his church he would test the people after my sermon to see how much they remembered. He would ask for topic, text and main points. Then he would give his personal views of my sermon!

The Power of Christ's Name

WHEN Christ came to the country of the Gadarenes, He met a man with an unclean spirit. He asked, "What is thy name?" He answered, "My name is Legion." The Lord made the man confess how possessed he was and how weak he was. This was for the sake of His disciples. The neighbors knew it already.

At the word of command of Christ the legion left. They were dispersed among two thousand swine. This miracle is evidence that has come down through the ages that Jesus Christ can deal with the most possessed person. This man was the embodiment of hell—a home of the demons from hell. But at Jesus' word, "Go," the temple of hell became a temple of God.

Jesus Christ is the same yesterday, and today, and forever. He can empty hell out of the demon-possessed one who confronts you, and He can make that delivered one a missionary, as He did in the case of the one who had the legion. You believe that Jesus Christ did this miracle of old. Believe that He is the same today. Believe that no case is too hard for Him.

Against the name Legion put the name *Jesus*. The name *Jesus* triumphs over the name Legion. Believers need to know the power of the name of *Jesus*. Gabriel knew this power, for he told Joseph the meaning of that name when he said, "Thou shalt call His name *JESUS*: for He shall save His people from their sins."

VICTOR GOES TO JAIL

The Roman Church in Nicaragua will not permit any manual labor on Good Friday, though they have no scruples about working all day on Easter Sunday! Many of the faithful are so rigid that they will not chastise their children on Good Friday! No traffic on vehicles is permitted, as this would be sacrilege. However on Good Friday, Victor had an appointment to preach at a large sugar finca some distance out of town, therefore got on his bike and started off. A police guard saw him riding through town and arrested him, putting him straight into jail. Now Victor had already asked the chief of police for permission to preach in the city jail but was refused, thus he mused: "This is my opportunity, given by the Lord, to preach here!" Immediately upon being put in the bull pen he got out his cornet song book, and Bible and began a service. The prisoners thought it grand entertainment, but the guards were angry and cried: "Get him out of here, he is doing more harm than if he were outside!" So Victor was turned out of jail and proceeded to his preaching appointment *rejoicing!*

Courageous Victor enjoys life—he smiles the day long. He does not know he is charming—he is just a simple minister of the gospel. But Victor is restless. I heard him tell Missionary Hodges the other day that he would soon be going to a new place and begin all over again. The missionary was pleased, for Victor is the best man we have in Nicaragua for opening a new field!

Before His ascension Christ commissioned His disciples, "Go ye . . . preach the gospel. . . . And these signs shall follow them that believe; In My name shall they cast out devils . . . they shall lay hands on the sick, and they shall recover." The name of *Jesus* can reach the root of every disease in the human frame. Through His name and through faith in His name miracles can be wrought today just as much as in the days of the early church. That name has lost none of its ancient power.

Take the name of *Jesus* with you on the streets of the most wicked city, not only for protection but for victory. The name of *Jesus* is salt to counteract corruption.

God wants His people to have confidence in the name of His Son. Demon power is increasing in the last days, but God wants His people to have increasing faith in the power of *Jesus'* name to counteract the inroads of hell. If we do not, we shall be swamped.

Christ says to His followers, "Ye are the salt of the earth." Salt preserves. It counteracts corruption. See to it that your salt nips and stings. If it does not, be resalted.

Seek the Lord and He can renew in you faith, confidence and trust in His name if you have lost it.

A Cure for Labor Troubles
"The people had a mind to work." Neh. 4:6.

Hints to Preachers

"Mother," whispered a little boy in the middle of one of Spurgeon's sermons, "why does Mr. Spurgeon keep speaking to me?" That is preaching of the very highest order.

* * * *

More and more, as I get older and go on preaching—I don't know how long it is going to last—I find that if I take a text, I need the whole Bible to explain it.—G. Campbell Morgan.

* * * *

When I preach, I address myself to the two thousand common people before me, and pay no attention to the fifty learned doctors of theology and philosophy who are listening.—Martin Luther.

* * * *

How precious public prayer can be! A church member once said to his minister, in words the minister never forgot: "I deeply value the man who can lead me to the Truth; but I value still more deeply the man who can lead me to the Throne."

* * * *

There is one thing I have noticed as I have traveled in different countries; I have never known the Spirit of the Lord to work where the people were divided. There is one thing that we must have if we are to have the Holy Spirit of God work in our midst, and that is unity.—D. L. Moody.

* * * *

A shipbuilder was once asked what he thought of George Whitefield, the great Methodist preacher. "Think!" he replied; "I tell you, my dear sir, every Sunday that I go to my parish church I can build a ship from stem to stern under the sermon; but under Mr. Whitefield I cannot lay a single plank!"

* * * *

I was reading not long ago of a young preacher without natural ability, without education, and with nothing in manner or appearance to commend him to the people, but with a marvelous power that drew people of every class and melted them. An old professor was asked what he thought of the young man, and he answered, "There is not talent enough in his sermons to fill a lady's thimble, but devotion enough to float Elijah's chariot to heaven."—D. M. Panton.

* * * *

Let me say to you what another minister said on one occasion. Some preach all *doctrine*; that makes people all *head*, which is a monster. Some preach all *experience*; that makes the people all *heart*, and that is a monster too. And others preach all *practice*; and that makes the people all *hands and feet*; which is likewise a monster. But preach you doctrine and experience and practice; and so, by the blessing of God, you will have head and heart, and hands and feet—a perfect man in Christ Jesus.—John Duncan.

* * * *

It is said of a famous preacher that he always preached "as a dying man to dying men." It is such preaching that is always effective. A minister visiting a penitentiary one Saturday was invited by the Christian warden to speak to the inmates the next day. That evening the minister felt impressed to go to the penitentiary and learn the details regarding the service. Noting two chairs draped in black in the main assembly room he inquired as to the reason. Said the warden, "These two chairs are draped for death. Your sermon will be the last these men will ever hear." You can realize that Browning and Emerson figured very little in the sermon that was delivered on that occasion. There are chairs in most audiences draped for death.

How my heart leaped for joy when I heard the tidings of my first convert! I could never be satisfied with a full congregation, and the kind expressions of friends; I longed to hear that hearts had been broken, that tears had been seen streaming from the eyes of penitents. How I did rejoice, as one that findeth great spoil, over one poor laborer's wife who confessed that she had felt the guilt of sin, and had found the Saviour under my discourse on Sunday afternoon! . . . I remember well her being received into the church and her dying, and going home to heaven. She was the first seal to my ministry and, I can assure you, a very precious one indeed. No mother was ever more full of happiness at the sight of her first-born son. Then I could have sung the song of the Virgin Mary, for my soul did magnify the Lord for remembering my low estate, and giving me the great honor to do a work for which all generations should call me blessed, for so I counted the conversion of one soul.—C. H. Spurgeon.

* * * *

The results of Dr. Lyman Beecher's sermon to a single listener deserve publication, if only as an encouragement to preachers who are depressed by the paucity of their hearers. In the early part of his career he once engaged to preach in a remote district, peopled by a sparse and scattered population. It was in mid-winter; the day was unusually stormy and cold, and the snow lay so deep in some places that he could scarcely proceed. On his arrival, although the place was empty, he took his seat in the pulpit. Presently one man came in and sat down, and at the appointed hour the preacher began. The service was closed; when the solitary hearer departed and left the preacher alone. Twenty years after, Dr. Beecher was traveling in Ohio when a stranger accosted him by name. "Do you remember preaching," said he, "twenty years ago to one man?" "Yes, yes," said the doctor, grasping his hand, "that I do; and if you are the man, I have been wishing to see you ever since." "I am the man," was the reply, "and that sermon saved my soul and made a minister of me. The converts of that sermon, sir, are all over Ohio!"

* * * *

I have been in that old church in New England where Jonathan Edwards preached his great sermon, "Sinners in the hands of an angry God." He had a little manuscript which he held up so close to his face that they could not see his countenance. But as he went on and on, the people in the crowded church were tremendously moved. One man sprang to his feet, rushed down the aisles, and cried, "Mr. Edwards, have mercy!" Other men caught hold of the backs of the pews lest they should slip into perdition. I have seen the old pillars around which they threw their arms, when they thought the day of judgment had dawned upon them. The power of the sermon is still felt in the United States today. But there is a bit of history behind it. For three days Edwards had not eaten a mouthful of food; for three nights he had not closed his eyes in sleep. Over and over again, he had been saying to God, "Give me New England! Give me New England!" and when he rose from his knees, and made his way into the pulpit they say that he looked as if he had been gazing straight into the face of God. They say that before he opened his lips to speak, conviction fell upon his audience.—J. Wilbur Chapman.

* * * *

A preacher is a leader of men. His influence may be more far-reaching than he realizes. His inconsistencies, deficiencies, weaknesses, and spiritual deformities reappear in his followers

with that fatal certainty which strikes grief to the heart of the father who sees his dread disease reappearing in his children. Many and varied are the sins which the preacher must avoid if he would be a good example. We can mention only a few. He must avoid complicity with the evil of the world system in every respect, particularly in the world's amusements. A preacher who fails to be separate from such worldliness as dancing, card-playing and theatre-going, is not a godly example. The preacher must avoid being united together in a common purpose with those who know no Christ. He must avoid the money-loving, popularity-hunting, man-pleasing motives which are the cancers eating at the vitals of many a minister today. Sins that beset the pathway of God's minister like a legion of demons are laziness, cowardice, impatience, despondency, selfishness, dishonesty, autocracy, pride, discontent, meanness, and a host of others. As Robert Baxter said: "One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon."—Ralph E. Obitts.

* * * *

A pastor is one who has been set apart by the Chief Shepherd, and called by a local assembly, to be the undershepherd of the flock. He brings spiritual nourishment to the sheep and lambs only as the living Word of God, via the written Word, is given to them by him in the power of the Holy Spirit. This can only be as his own life is wholly devoted to the Master and filled with the Spirit. Will you not pray earnestly and frequently that your own pastor's may be, and may be increasingly, such a life? Another essential is that of time. Not merely set moments, but hours every day, must be spent by the true minister of the Word upon his face before God. Nothing must be permitted to intrude upon these hours of quiet communion and meditation. No round of activities is sufficiently important to form an excuse for the minister's neglect of "giving himself" to prayer. The same absolute imperative in regard to the time element applies to the pastor's study of the Word. Then there is a ministry to such "shut-ins" and sick folks as are anxious for the comfort of God's Word, to those who are in spiritual distress or perplexity.—H. Harold Kent.

ANSWERS TO QUESTIONS CONCERNING THE BAPTISM

(Continued From Page One)

II. IS THE BAPTISM IN THE SPIRIT FOR BELIEVERS IN OUR TIME?

Yes, for our time and for all time till Jesus comes for His own. The hundred and twenty in the upper room studied the prophecy in Joel concerning the outpouring of the Spirit. They seized the great words, "*upon all flesh.*" Joel 2:28, 29. Joel saw that this glorious experience was for men and women, old and young alike. Some have said that the experience was only for the apostles. Mary the mother of Jesus was one who received, but she was not an apostle. It never was confined to the apostolic college, for besides these there were about one hundred eight more at that Pentecostal outpouring. Peter says, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. The "all flesh" included the Gentiles, a glorious truth which even Peter and the rest of the apostles were slow to believe. "And they of the circumcision that believed (the Jewish believers who had accompanied Peter) were amazed, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God." Acts 10:45, 46. Peter had to appear before the other apostles in Jerusalem to give an account of his mission to Caesarea. When they heard that these Gentiles had been filled with the Spirit, and had spoken in tongues, they had nothing more to say, but

glorified God. Acts 11:18. If you are a Jew, the Baptism is for you; if a Gentile, the Baptism is for you. It is for "all flesh"—all humanity. *Glory to God!*

III. WHO MAY RECEIVE THIS BAPTISM?

The answer to the last question has anticipated the answer to this. The Baptism is for all alike, Jews and Gentiles, bond and free, men, women, and children. People of all colors and races, of all creeds and denominations—Jews, Protestants, and Catholics. Little children of five and six have been marvelously baptized in the Spirit. In a camp meeting at Kitchener, Ontario, Canada, a patriarch in the ministry, ninety-four years old, was filled with the Spirit, and acted just as the converts did at the house of Cornelius. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. "Now on the last day, the great day of the feast, Jesus stood and cried, saying, *If any man thirst let him come unto me and drink.* He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him were to receive." John 7:37-39, A. R. V.

IV. ON WHAT CONDITIONS MAY THE BAPTISM BE RECEIVED?

"Blessed are they that hunger and thirst after righteousness; for they shall be filled." We may say with equal truth, Blessed are they who earnestly desire this Baptism, for they shall be filled. In the texts cited above we note that the invitation to the spiritual feast is to the thirsty and the hungry.

"Blessed are the pure in heart: for they shall see God." "There is a fountain filled with blood; drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." The Lord will not pour His Holy Spirit into a defiled vessel, but He has made ample provision for the cleansing of the foulest sinner.

Faith also is a condition on which God bestows all His gifts—salvation, sanctification, healing, and the gifts of the Spirit. John says in a text quoted above, "This spake He of the Spirit, which they that believe on Him were to receive."

Another requirement is to tarry for the incoming of the Spirit. "Tarry until." So many will not "wait patiently for Him." Psalm 37:7. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Psalm 27:14. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31. It may take a little longer to get the vessel emptied out, cleansed and polished than you think it should, but just wait on the Lord. You cannot hurry Him.

There may be some deep-rooted sin in your life which you do not know is there. Better let the Lord search it out even if He has to use the sharp lance of the Word, and the keenest probe: "For the word of God is living, and active, and sharper than any twoedged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Selfishness and pride, self-will and stubbornness may be too deep for a man to fathom in his own heart, but the Lord will not fail to see and bring to light these hidden taproots of evil. "All things are naked and laid open before the eyes of him with whom we have to do." Heb. 4:12, 13. "Who can understand his errors? cleanse thou me from secret faults." Psalm 19:12.

We must be crucified with Christ if we would say with Paul, "For me to live is Christ." Gal. 2:20; Phil. 1:21. Are you dead to the world? Do you delight yourself in the Lord? Psalm 37:4. "I am . . . thy exceeding great reward." Gen. 15:1. Seek the Lord rather than His gifts.

V. WHAT IS THE PURPOSE OF THE BAPTISM?

This can be answered in a word. "He shall

glorify me," said Jesus. John 16:14. But to glorify Christ is an all-inclusive expression. That means the transformation of the believer (2 Cor. 3:18), and training to develop skill in the service of Christ, and power to perform the work to which we are called. The Baptism in the Spirit is God's answer to the believer's need of knowledge, understanding, courage, zeal, endurance and patience under trial, and victory over all circumstances. The believer is not to go around with face down-cast, bemoaning his hard lot. He is to have grace and power given to him to triumph over every difficulty. The Baptism in the Holy Spirit is the initiation into this life of glorious victory. Read John, chapters 14, 15, 16. Without the abiding presence of the ascended Christ, through the indwelling Comforter, the church is an orphanage. It is like a house full of small children, crying in each others' mouths, or quarreling and fighting, and doing nothing right, or asleep in the midst of the gravest dangers, when there is no one to guard and care for them. "I will not leave you comfortless," as the Authorized reads. The American Revised reads "desolate." The Greek word is "orphans." John 14:18.

VI. HOW MAY A TRUE CHILD OF GOD ATTAIN THIS EXPERIENCE?

This question is exceedingly important. It would be an insult to our Lord to say or even to tacitly imply that we do not need such an experience as the Baptism in the Spirit, and no less an insult to Him to be indifferent and unconcerned in relation to it. The Father promised the gift of the Spirit, Jesus announced this promise to His apostles, and Peter proclaimed it to the multitude. Acts 1:4; 2:39. But how may we receive the Spirit?

1. As we yield ourselves to Him, so He yields Himself to us. If you give Him your whole heart, your whole being, spirit, soul, and body, He will come in to occupy and to abide. The altar sanctifies the gift that we bring. Matt. 23:19. Be sure that all you are and have is on the altar. This may require both time and effort. Better take time than to fail out. Tarry! Tarry! In the early days of Pentecost we were not so much in a hurry. We could pray and wait on the Lord for hours, even all night, if necessary. This gift is worth waiting for. If someone offered you a million, you would have time to wait, if it took all day and all night. I know a locomotive engineer who was so hungry for the Baptism that he came early Christmas morning determined to stay all day, and all night, if necessary, gladly foregoing the pleasure of the fine Christmas dinner, and the pleasant family reunion at his home. Needless to say that he did not have to tarry long. That was about eighteen years ago, and the blessing still abides.

2. Ask for this gift. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13. "Ask," a present tense verb in the original denoting continuous or repeated action. The whole context shows that our Lord is making the promise to these who are determined—who "mean business," as the colloquial phrase has it. It runs parallel to Luke 18. "Lest she wear me out by her continual coming" (A. R. V.). God does not toss into the lap of the indifferent so precious a gift as the Holy Spirit. They would soon forget or neglect the gift. No, it is for those who seek with all their hearts. "And ye shall seek Me, and find me, when ye shall search for Me with all your heart." Jer. 29:13. "These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with his brethren." Acts 1:14. In close proximity to the promise of the Spirit in Joel, we find an exhortation to repentance and supplication with fasting. "Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God." Joel 2:12, 13.

3. Spend much time in praising the Lord. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and

bless His name." Psalm 100:4. When you have poured out your prayers and supplications, then you are ready for a glorious time, praising, worshipping, and adoring Him. The apostles returned to Jerusalem with great joy, and were continually in the temple, blessing God. Luke 24:52, 53. Not many, if any, receive the Baptism in the Spirit while weeping and wailing over past sins. It is when all these have been washed away in the blood of Calvary's cross that we can enter into His courts with praise. He has promised to give you the Holy Spirit. His word is true. You praise Him for what He has done, and for what He is going to do for you. At first the praises may not flow freely from your heart, but if you continue to praise Him, you will soon drive the devil away, and "Jesus Himself will draw near." Luke 24:15. You will soon learn to use all the Spirit-given words of praise, such as glory, hallelujah, and praise the Lord. As you draw nearer to Him whom your soul loveth, the Spirit will open a fountain of praise in your soul, and a steady stream of praise will flow from your lips.

4. Throw away your preconceived ideas, and become as a little child. The Lord has more trouble with people's heads than He does with their hearts. They are too wise for Him, and He can teach them nothing till they come back to childhood again. Then you cease to ask "Why this?" or "Why that?" or "What is the use of all this noise about you while others pray?" Now you are learning to yield yourself to Him—something you may not have known anything about. And all the time you are drinking in the fullness of the Spirit. No matter how dry a sponge you are, if the Lord keeps on pouring water on him that is thirsty (Isa. 44:3), the time will come when you can hold no more and the current of your life will be changed. First you keep drinking and drinking. When you are full, and the stream continues to flow into your life, then the outflow will begin—"and from within him shall flow rivers of living water," as Jesus said.

5. Respond to all the helpful suggestions of Spirit-filled believers who are willing to tarry with you. God knows how to bring down the haughty looks and the proud heart, till we are glad for the helping hand of the least of all His saints. The proud Saul of Tarsus, the great scholar with massive intellect, had to receive instruction from the humble, unknown Ananias. Acts 9:10-19.

VII. THE EVIDENCE OF THE BAPTISM.

The initial physical evidence is the speaking in tongues under the power of the Spirit, now as in apostolic times. When the six believing Jews who accompanied Peter to the house of Cornelius heard these new Gentile converts speaking in tongues and magnifying God (Acts 10:46), they were compelled to lay aside their prejudices and acknowledge that these Gentiles had received the like gift as the hundred and twenty had received at Pentecost. Acts 11:15. It was this manifestation of the Spirit, this evidence of the Baptism, which convinced Peter, and later the other apostles at Jerusalem. No kind of argument, and no amount of reasoning could have convinced these prejudiced Jews that those Gentiles had been baptized in the Spirit, and had an experience in no wise inferior to their own.

While there are other evidences of the Baptism in the Spirit besides the speaking in tongues as the Spirit gives utterance, we must admit that this one sign was chosen by divine wisdom, and that it satisfies the one who receives the Baptism, and the witnesses who may be present, as no other evidence at that moment could do. Other corroborative evidences may be granted daily and constantly, but this one should be sufficient and conclusive as an initial experience.

JEWISH EVANGELISM PAYS!

According to the American Board of Missions to the Jews, today there is actually one Protestant Jewish convert to every 156 of Jewish population, whereas the proportion from all other non-Christian religions put together is one to every 525.

The

GOSPEL

in

FOREIGN LANDS

For the Love of the Truth

M. L. Hodges

Juan lives in one of the rural towns of Nicaragua. Past middle age, a former school teacher and a prominent man in his community, he had never heard the gospel preached nor had the opportunity of reading the Word of God for himself. Nevertheless he had seen the emptiness of the dead forms of Catholicism and yearned to know a better way.

Late one evening one of our faithful gospel workers, rode up to his door and asked for pasture for his horse. This was arranged and then the worker asked where he might spend the night.

"There is a lodging house yonder," he was informed.

"Do they sell whisky there?" the worker questioned.

"Oh yes, plenty of it," Juan answered.

"But that is a great evil," the worker told him. "That is one of the deadly serpents that poison the people."

"If that is the way you feel, and should you desire to accept the hospitality of our humble home, you are welcome to spend the night with us," Juan offered. And so it was arranged.

As the evening progressed they fell into earnest conversation. The worker had been an officer in the Mexican revolution, and his host, who knew something of history, listened as he told of the ideals for which he had fought in the revolution. Then easily enough, our brother changed the line of conversation and began to explain how Christ wanted to revolutionize the heart of sinful man, driving out the evil one and bringing in His own peace and purity. The next morning before departing the visitor left a booklet, a gospel portion, with the request that his host read it.

The Sequel

Months later I had occasion to pass through this same village. Stopping at a humble country home on the outskirts of the town, I found a poor family who seemed interested in the gospel story. I left a New Testament with the man of the house, asking him to read it, and promising to stop the next day as I returned through the town. Accordingly on my return, I called and inquired if the New Testament had been read.

"I have had no opportunity, Senor," the man explained. "I showed the little book to my friend, Juan, and he would not return it to me until he had first had an opportunity to read it. He asked that should you come again that you might leave him a little book too."

A half hour later I found Juan out on his farm, and he joyfully received me.

"Oh yes," he explained, "Don Jose stayed at our house one night and explained the gospel to me. He left me a little book which I have read," his face lit up with enthusiasm. "You know, I BELIEVE THAT IT IS THE TRUTH."

Opposition

Two months later I returned to this town in an effort to open up a work there. It can

be expected that the work in every new field will pass through its period of persecution, but in this town we had more than ordinary difficulties. At first the townspeople showed a friendly interest in our work and preaching, so that the prospects seemed unusually bright; nevertheless in a day or two the opposition had opportunity to organize and presently our services were interrupted by processions, stones and near riot conditions under which it was almost impossible to hold a service. The priest of the town publicly denounced us as evil doers. He persuaded the local guard that we were endeavoring to kill him and secured a soldier to stand guard over his house each night. One night the mob spirit was in evidence more than usual. The roar of the tumult without made it impossible for a word to be heard in the service, and the demeanor of the well-armed men portended danger.

Courageous Defender

Throughout it all our schoolteacher friend stood staunchly by. Alone among all his townsmen he had courage to defend our cause. His attitude was not one of submission to suffering as a follower of Christ. He had not yet understood that part of the gospel. It was rather that of a vigorous defender of the truth. After things had quieted down somewhat that night and we had closed the doors of the Gospel Hall, he came in the back door, white and shaken.

"Don't come back here any more," he exclaimed. "These people are as brutes and undeserving of the gospel." He was heartily ashamed of the actions of the people.

"You see," he explained, "I have so much Indian blood and am so hot tempered, that I am afraid I will be unable to take their insults." He placed his hand on his pistol. "If they were to come in on us, I could not stand by like a little old woman and see you suffer."

As we explained to him that the gospel has been carried forward through suffering from the very beginning and that we must be willing to bear our cross for Christ, he became more calm.

"Yes," he said, "I know that you are right. I have read the promises of Jesus and they have charmed me and I do not want anything to happen to me that would keep me from inheriting eternal life."

Persecution

Later on his wife said to him, "Juan, you are a fool. Even if these men are preaching the truth, all our friends will hate us if we go this way. We shall lose our business—everything."

"Woman," he answered, "you do not know of what you are speaking; it is the truth of God."

Later Juan openly declared himself a follower of Jesus by receiving water baptism in a public service held near his home town. He returned to his home to find his house vacant—his wife and children had left him because of his testimony.

Eighteen months have passed and Juan has continued faithful. After several weeks, his wife returned to him although still bitterly opposed to the gospel. His changed life and patience are having their effect on her and Juan believes that soon she will be converted. She tells all her friends that there is a marvelous change in her husband. Juan has gained the respect of the townsmen who have seen the fruit of the gospel in his life, and now many desire that we send a worker there. Kindly pray for him and his family, and for the town in which he stands as the only gospel light in a dark place.

THINGS YOU WANT TO KNOW

John F. Hall

Furlough, French West Africa

Do those Africans know how to use white men's tools?

The Africans who have been trained by government cabinet makers and carpenters do quite commendable work, but the "bush" native does everything backwards. He is constantly breaking tools. Once in exasperation after some unreplaceable implement had been broken, we said, "I think you will end up by breaking all my tools but the crowbar," to which the smiling native replied, "Just give us time, Monsieur, and we will break that too!"

An African Sawmill

You will see by the picture that the Mossi sawyer uses the handsaw differently from a white man. He grasps the handle of the rip saw with both hands and the saw teeth away from him. With powerful strokes he saws ahead of him. Because of the heat inside a building, he improvises a way outdoors of clamping the plank to the work bench. We estimated that during the building work at Ouahigouya the young man in the picture, Kata, sawed his way two and a half miles. The planks, a species of mahogany, are quite tough and the



saw binds quickly. It may interest you to know that we have adopted this way of sawing as it is quicker and easier!

It is impossible to drive nails in this wood unless the points are first snipped off. Often we dip them in old crankcase oil before driv-

ing. In real mahogany we make a small hole first with a metal drill and then drive the nail. While species of mahogany are difficult to work with, there is one compensation—the termites cannot eat it!

REX JACKSON "MOVES IN"



Those who have been interested in the building of the mission house at Rex Jackson's station in Nigeria will rejoice to know that funds have been provided to finish the house and all outbuildings. At the time Brother Jackson last wrote the construction work was not quite completed but he had already moved into his new abode. The accompanying sketch will give some idea what it is like. "I cannot tell you how wonderful it is to have such a comfortable home," he says, "where there is plenty of room, and no place to bump my head. For about eight months I lived in a native house which was really very nice, but it was so small there was hardly room to turn around and I was always bumping my head on something. However, we were thankful for a place to live in order to remain in this needy field while building operations were in progress.

Rapid Growth

"We are praising the Lord for many extra blessings of late. In spite of all Satan's efforts, the Lord has been pleased almost to double the number of our churches in less than a year. In addition there are a number of small outstations, and just this month we have visited four new villages where it is expected that churches will be established in the future. Our biggest need at present is to provide workers for all these places. There are many who would like to be a 'teacher,' but not so many who want to be a 'worker.'

"It is important, also, for our workers to be trained, and that is a work which we hope to start very soon. So far all we have been able to do is to call them in for a month of training, but that is not sufficient. In time, if Jesus tarries, we want to have a three year course for all.

Christians Catching the Vision

"Our Christians are responsible for starting many new churches. It is encouraging to see them with a vision of spreading the gospel. While our people fall short in many ways, yet they have some customs that would put Christians in the homeland to shame. For example, every church has a daily prayer meeting at about 4:30 in the morning, then again at 9:00 o'clock in the evening. Those who do not attend prayer meetings are considered unworthy of taking communion, and we are glad they place such emphasis on prayer.

"Last week I spent in visiting a new section where a work recently has been started. The church building was my home for the week, and I seldom managed to get up before the people started coming for prayer meeting. This church has an exceptionally fine group of young men—we are expecting great things of them.

"Last week end we visited another new section where the church was started about seven months ago. It was our joy to baptize thirty-five converts at this place. We examined candidates from seven o'clock in the morning until ten at night with hardly a stop. Thank the Lord for souls constantly turning to Him from heathenism."

WHAT'S NEWS

IN THE MISSIONS DEPARTMENT

Word has just been received that Mr. and Mrs. A. E. Wilson, returning from French West Africa, landed safely in New York, where they are awaiting the arrival of Paul Kitch and son, who are expected to follow in about a week's time.

* * * *

After having spent several months in South Africa recuperating from a severe illness, Agnes Hammarberg writes that she has regained health and strength sufficiently to return to the Belgian Congo. No doubt by this time Miss Hammarberg is back in her former field of labor.

* * * *

Florence Christie reports a change of address as follows: 5655 Irvington Place, Highland Park, Los Angeles, California.

REVIVAL NEWS FROM CONGO

Gail Winters

These past few weeks have been a real time of blessing, especially here at Betongwe. The Lord began to work among the school boys, and as we dealt with them individually many gave their hearts to the Lord—some of the young men as well as smaller children. Already we can see a real change in their lives, while there is an entirely different atmosphere in the school. Realizing the depths of sin into which even the young children in the village enter, we do rejoice over these lives won for the Saviour. While many already have gone into sin, others are untouched, but God has cleansed the hearts and minds of one and all, until each is a new creature in Christ Jesus.

Our main object is evangelism, yet we realize the worth of the school work, for very, very few ever leave us unconverted, and practically every one of our evangelists first met the Lord as school children on the mission. Many of those who are with us now express their desire to become evangelists when they grow up.

Prayer Changes Things

We are rejoicing also to note an awakening among the workmen of the station, and at the present time we are giving ourselves to prayer that the Lord may send a mighty outpouring of His Spirit, to the salvation of souls and baptizing of believers.

During our special prayer days as well as in the regular services God has laid a spirit of intercession upon many of the Christians—men, women, boys and girls. While the enemy has been fighting on every hand until at times we feel almost desperate, yet the mighty stream of prayer that has been going up causes us to praise God from the depths of our hearts, and encourages us to look up for victory.

The Powers of Darkness

When Gladys Taylor, my co-worker, was out in the bush last week, her sleep was disturbed one Saturday throughout the entire night by the sound of drums throbbing and beating ceaselessly, accompanied by the cries of the dancers. Imagine her dismay the next morning to find that the dance, which was being held just across the way from the little mud chapel, was still in full swing even though it had been in progress all night. She asked them to be quiet during the service, which they agreed to do, even entering the chapel for the meeting. But when it came time for the message, the drummer jumped up and left, followed by every one else except the Christians.

Knowing that it was useless to try to stop the dancers now, since they had deliberately left the service, Miss Taylor endeavored to carry on, but it seemed the powers of darkness were just defying her and drumming and dancing became mixed up with her message, fighting every word.

A Greater Power

Finally it seemed impossible to continue the service because of the demon power which filled the little church, so she called the Christians to prayer. As they dropped to their knees, pleading the blood of Jesus over the meeting, the whole atmosphere cleared and the warmth of the Holy Spirit filled the place, putting a wall between the worshipers and the dancers. The culmination of the service was a time of real blessing, and when the Christians went to prayer again later, they showed the spirit of Christ as they began pleading for the souls of the dancers.

How we do realize our need of the covering of the blood over our lives and also over our activities. What should we ever do here if we did not know the power of God? Surely He is with us, even unto the ends of the earth!

EIGHTY-SIX SAVED IN SMALL CONVENTION



Constance Eady with Indian workers and their families at Krishnagiri.

Constance Eady, of South India, speaks of a small convention held recently in Krishnagiri. Her report is brief, but the few sentences tell of great blessing and outstanding results: "Conviction fell on the people and there was much confession of sin. Eighty-six were saved, six baptized in the Holy Ghost, and two received the gift of prophecy. At one gospel meeting twenty-three people were healed of various diseases. Truly the Lord is blessing here. We do not know what is coming, but our times are in His dear hand, and whatever comes will be His will for us."

"IT IS QUITE AN EXPERIENCE"

After a few months of language study in Habana, Cuba, Mr. and Mrs. Kenneth McIntyre are finding opportunity to put into practice the knowledge acquired, having taken over a Sunday School class of six or eight boys ranging in age from five to nine. "We are both teaching the one class," says Brother McIntyre, "since it would be a little hard for one to carry on alone, with our limited knowledge of Spanish. The boys are very good and we can tell from the way they answer our questions that they understand at least a portion of what we are trying to tell them. It is quite an experience to launch out in a strange language; one wonders just how successfully the idea is being conveyed to the minds of the listeners.

"The missionaries in Habana recently finished building a portable tabernacle which has been erected in San Jose, a town of 10,000 population about ten miles from here. There has been a gospel work in this town for a number of years but never have they had a church in which to worship, always meeting in private homes. Sunday, July 12 the first services were held in the church, with a Sunday School of 44 and a congregation in the evening of 65, besides a number of people listening outside the church. We understand this is the first church in Cuba owned by the Assemblies of God. Will you pray that it may be a lighthouse for God where many will find salvation?"

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

Prophetic Pictures of Pentecost

Lesson for September 27. Lesson text: Joel 1 to 3; Ezekiel 47.

Can we expect any great Pentecostal outpouring in these days? How can we have a truly Pentecostal revival? What is the need of our movement today? Wherein are we failing? To these vital questions, often raised by earnest, inquiring believers today, we shall find definite answers in our lesson text. Part of that text is taken from the book of Joel in which the prophet uses the occasion of a terrible invasion of locusts which devastated the crops of Israel (ch. 1), as a type of the imminent invasion of the land by the Assyrian army (ch. 2:1-27 compared with Isaiah chapters 36, 37), and of the future invasion of Palestine during the tribulation by Antichrist and his armies. Ch. 2:28 to 3:21.

I. PREPARATION FOR A PENTECOST. Joel 2:12-17.

Joel pointed out to the people that the plague of locusts as well as the Assyrian invasion which it typified were both judgments of God upon the nation for its sins. But he did not stop there. He also stated that if they would take necessary steps, God would send them both physical restoration of their land, and a mighty spiritual revival. How can we have revival? There is no new way? Revival WILL COME TODAY if we will follow the directions Joel gave to Israel twenty-five hundred years ago!

1. *Repentance.* "Turn ye even to me." Not simply shedding tears, but resolute, definite turning away from all sinful and questionable indulgences and turning unto God!

2. *Wholeheartedness.* "With all your heart, with fasting, weeping . . . and mourning." One great big reason why we do not get things from God is because we have no wholehearted desire and determination to have those things. God says, "Ye shall seek Me and find Me when ye shall search for Me with all your heart." Jer. 29:13.

3. *Deep sincerity.* "And rend your heart and not your garments." The hypocritical Pharisees went through a lot of religious motions. They fasted a good deal more than most of us do! But their hearts were not right. We, too, often put the cart before the horse.

Outward acts, legality, reformation will never bring about revival. God responds to brokenheartedness for sin, contrition, humility, and heart hunger for Himself!

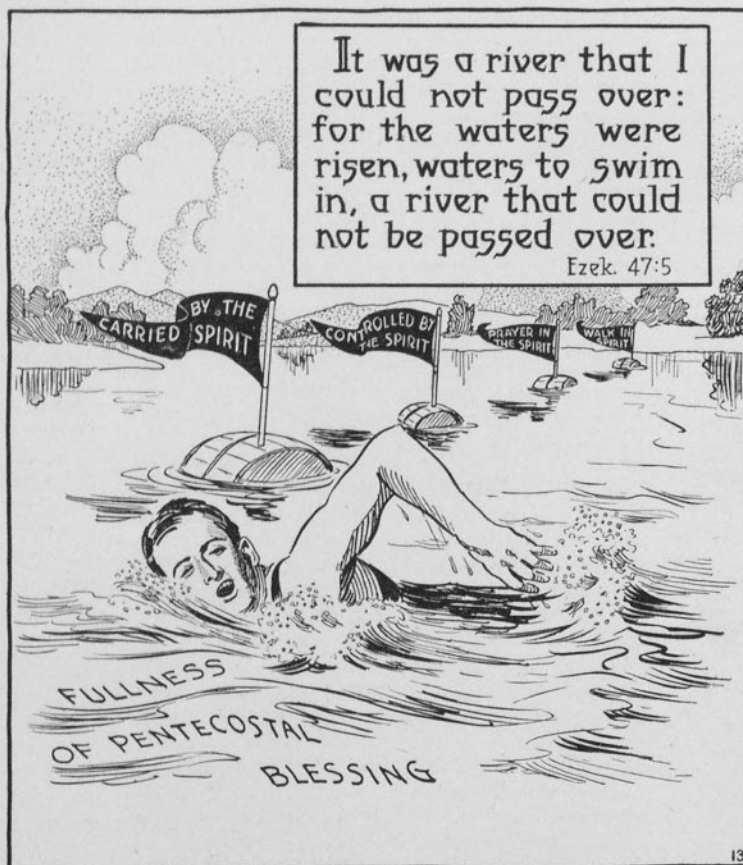
4. *United effort.* Observe that the call was general, including all classes and ages. "Gather the people, . . . gather the children." "Let the bridegroom go forth out of his chamber and the bride out of her closets." Observe also the part the ministers are to play. "Let the priests, the ministers of the Lord, weep between the porch and the altar." A brother minister recently said to the writer, "Ninety-five per cent of the trouble in our movement today is the fault of the ministry." While that percentage is perhaps somewhat high, there is room for real heart searching on the part of ministers. A minister can take his people no farther in God than he is himself. We greatly appreciate our Pentecostal ministry and have no desire to condemn or criticize; yet we personally feel that if we as ministers will do more weeping and praying, God will surely answer by sending far greater outpourings of His Spirit than we are now witnessing.

II. PICTURE OF A PENTECOST. Joel 2:18-32.

Here we have a picture of that which God will send in response to our preparation. The outpouring predicted had a partial fulfillment on the Day of Pentecost and certainly included the great twentieth century outpouring of the Spirit out of which our Assembly of God fellowship was born. But there is yet to come the complete fulfillment of this prophecy! Observe—

1. *The coming of the Spirit is personal.* "I will pour out my Spirit," not "I will pour out of my Spirit," as was the case prior to the Day of Pentecost. On that day the blessed Third Person of the Godhead removed His residence from heaven to earth, literally. In Person! He is here!

2. *The outpouring is abundant.* The Hebrew word "pour" means "a boundless filling." God does not give some of His Spirit, but gives the Spirit



in His infinite fulness! Oh, the unexplored resources of His mighty power to usward!

3. *The Spirit's coming is universal.* "Upon all flesh." In the Old Testament the Spirit came upon a chosen few and only upon certain occasions. Now it is the privilege of every believer, regardless of race or station, to be filled and kept filled with the Spirit.

4. *The Spirit is outpoured without distinction as to age.* The promise is to "sons," "daughters" and "young men." Recently, the writer saw a little seven-year-old girl receive a most beautiful in-filling of the Spirit. It is very significant that in these last days we find God's Spirit so graciously poured out upon young people. In the last thirty years many of the greatest missionaries and ministers have been young men. And our blessed Lord Himself was a young man. How wonderful that even in our youth God condescends to fill us with His Spirit and give us a part in doing service for Him!

5. *The Spirit is given without distinction as to social class or condition.* "Upon the servants and

handmaids in those days I will pour out My spirit." There is no man so lowly, so despised, so ignorant or downtrodden, that he may not receive cleansing from sin and the fulness of the Holy Spirit in his life.

6. *Gifts of the Spirit are included in this outpouring.* "Your sons and your daughters shall prophesy." "The manifestation of the Spirit is given to every man." Why then are more gifts not in evidence? Perhaps the gift is lying dormant in which case we need to "stir up the gift" which is in us. 2 Tim. 1:6.

7. *Finally, we see that the outpouring of the Spirit is closely linked up with the coming of Christ.* Immediately following the picture of the outpoured Spirit there is given a description of events which usher in the revelation of Christ from heaven.

III. PERPETUATION OF PENTECOST. Ezekiel 47:1-12.

What is the need of our movement today? Wherein are we failing? Our need is to keep filled with the Spirit, to keep the river of the Spirit flowing.

The picture here is undoubtedly of Israel's literal temple during the millennium, from which there will flow a very unusual river. But it is also very applicable to the operation of the Holy Spirit in God's people, and represents the Holy Spirit, as a river, flowing from the consecrated human temple. John 7:37-39. From a study of this river we learn how Pentecost may not only be received but perpetuated.

1. *Outflow.* Notice the direction of the river. This river has one business, to flow out in useful, beneficial service. We are too prone to reverse the order, to continually seek blessing ourselves, and forget all about others. The Spirit is given us so we may give out, give out, give out to others!

This river is very different from the Dead Sea which is so named because it has no outlet. The flow of the Spirit has slowed in many a life because it had no outlet, became self-centered and then ceased. A Pentecostal life is an overflowing life!

2. *Consecration.* This river flowed from the sanctuary, that is, the holy, sacred consecrated place, the very heart of the temple. Every believer is God's sanctuary, 1 Cor. 3:16, and as such must be consecrated. We cannot give out to others what we do not have ourselves. The river of the Spirit will never flow from an unclean temple. The same consecration that was necessary in receiving the Baptism is necessary to retain the Baptism!

3. *Humility.* The river flowed from under the threshold of the sanctuary, from the very lowest place. So the Spirit flows from the humble heart, the contrite spirit. Pride will stop the flow of the Spirit instantly!

4. *Faith.* "Water to the ankles." The Hebrew word means water to the soles of the feet. That is not much water. The prophet might have disdained it. But it was enough for him. God says, "every place the soles of your feet shall tread upon, that have I given you." In receiving the Baptism in the Spirit and also in receiving the subsequent fillings which should result in increased capacity, faith is necessary. Let us launch out in faith, obeying the promptings and leadings of the Spirit, and plunge full into the Spirit's flow!

5. *Prayer.* The prophet next sees water to the knees. This speaks of the prayer life that is to be lived by every Spirit-filled believer. Prayerlessness accounts for the powerlessness and dryness of many who were once Spirit-filled. It is utterly impossible to maintain the fulness of the Spirit without a consistent, definite, positive prayer life!

6. *The Word.* "Water to the loins." We are told in Eph. 6:14 to have our loins girt about with truth. If we would keep the river flowing, we must feed on the Word.

7. *Complete self-surrender.* Finally, we have "waters to swim in," that is, water that will hold one up. This speaks of the end of all self-effort and dependence upon the human. To be a good swimmer one must know how to relax in the water. We hinder the flow of the Spirit, yea, struggle against the Spirit, when we attempt

to carry on in human energy and power. God help us to keep surrendered, to keep self out of the way, and to make room for the mighty moving of the Spirit!

We need not be dry in our souls today, powerless, lacking in the joy of the world. We need not be ineffective in our witnessing, in our preaching, in our praying for others, in our efforts to help others. "The river of God is full of water!" God's reservoir is inexhaustible. Let us meet the conditions and keep the river flowing for His honor and glory!—J. Bashford Bishop.

The PASSING and the PERMANENT

LAWLESSNESS

Every 22 seconds a serious crime is committed in America. Every day, from dawn to dawn, 33 or our citizens are murdered. Last year nearly 1,500,000 serious crimes—such as murder, manslaughter, rape, robbery, burglary, embezzlements—were committed.

WAR-TIME PROHIBITION

Judge Joseph Zottoli, Associate Justice of the Boston Municipal Court, delves into American records of a quarter century ago and says: "War-time prohibition and the Eighteenth Amendment reduced inmates of jails and houses of correction from a 40-year average of 25,000 to 4,300 and brought an 86.5 per cent drop from legalized liquor times. Today we are just where we were 40 years ago. What has caused this? Nothing but liquor!"

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." Habakkuk 2:15. And woe unto the Government which is responsible for such a condition!

MISSIONS IN THE ORIENT

The Japanese onslaught has paralyzed much of the missionary work in the Orient. "Half the Protestant missionary work of the world," writes A. M. Chirgwin of the London Missionary Society, "is carried on by American missionaries, and half the cost is provided by American churches. Out of a peacetime total in the Far East of 8,500 missionaries working in the war zone, over 4,500 are Americans. Now suddenly, like a bolt from the blue, a stroke has been dealt them, and something like a third of the American missionaries of the world are involved."

Many missionaries have had to leave their flocks and return to America, but this does not stop the spreading of the gospel. The work is being carried on under native leadership.

REMOVING CROWNS

The Empress of Austria, now living in Canada, describes her life ("World Digest,") after 1918: "My parents were related to virtually all the royal houses of Europe. After my marriage, our lands spread from the Alps to the Carpathians: our gold and jewels were worth millions. At 24 I was crowned Empress of Austria. We were banished in 1918. My relative, former King Alfonso of Spain, gave us permission to live in the fishing village of Lequeitio. Relatives sent us what they could; fishermen left baskets of fish on our doorstep. Otto was nine at the time. Often his toes stuck out through holes in his shoes. All his clothes, like those of his brothers and sisters, were patched. I cooked the food, washed the clothes, scrubbed the floors."

We are constantly reminded in these days of changing governments of the words of Ezek. 21:26-27, "Thus saith the Lord God. Remove the diadem, and take off the crown. . . . Abase him that is high I will overturn, overturn, overturn, it . . . until He comes whose right it is, and I will give it Him."

TWO MILLION TESTAMENTS PURCHASED

The Gideons, meeting in Cleveland in July for their annual international convention, consummated the biggest business deal of their history when they placed an order for 2,000,000 New Testaments which will be distributed free of charge among U. S. armed forces all over the world. This will make a total of 5,000,000 Testaments which the Gideons, an organization of Christian business men, have made available for distribution to soldiers, sailors, marines and nurses.

Since 1898, when the Gideon society was organized, 2,000,000 copies of the Bible have been placed in hotels, hospitals, schools, and penal institutions in 31 countries, an official reported.

KISSING THE VOLUNTEERS

Sergeant Frank J. Carr, recruiting officer at Lynn, Mass., inserted an advertisement in the city's papers calling for "attractive and sociable" girls to offer to kiss all men who enlisted for a three-year term in the Army and successfully passed their physical examination.

Pastor E. E. Jackman of a Methodist church in Lynn protested, saying, "I protest because during my twenty years of ministry I have come in contact with many broken homes that were founded on a momentary infatuation rather than on Christian love. I fail to see why such action is patriotic. The highest privilege of every American girl in this trying hour is to maintain that dignity and modesty which is the foundation of true Christian womanhood."

THE YOUTH OF BRITAIN

A recent letter from Brother Donald Gee of England says: "The official interviews with our modern youth here reveal a rather serious state of affairs. Most of them list the movies as their favorite, and almost only, form of amusement, with dancing next, and roller-skating third. Of serious reading there seems almost none. Most or many have never been inside a place of religious worship." This applies to young people from sixteen to eighteen years of age, who now have to register. Brother Gee says that the British Government is quite concerned over the situation and wishes that all young people should join some Youth Organization that will ensure their receiving physical, mental and moral discipline. The churches are at liberty to form their own Youth Organizations that can meet the Government requirements.

JEWISH IMMIGRATION TO PALESTINE

More than seventy Christian churchmen from all sections of America have issued a statement pleading that in the postwar settlement the persecuted and homeless Jews of Central Europe be permitted free and unqualified admission to Palestine. "Anti-Semitism has become so deeply rooted that Jews have lost hope of living there with any degree of security. They have been largely excluded from the economic life of Central Europe. The task of rehabilitating them economically would be difficult under any circumstances. It will be extraordinarily difficult amidst the dislocations of

postwar reconstruction." Undoubtedly the end of this war will see Jews returning in larger numbers than ever to the land of their God-given heritage.

BETTER INDIVIDUALS MAKE A BETTER WORLD

"If civilization is to be saved from further disaster we must have a revival of first century Christianity, and that speedily," says Dr. Herbert Lockyer. "There must come a time of national humiliation and repentance. Life must be ordered by the precepts and principles of Jesus Christ.

"In the ultimate issue, world betterment is bound up with individual responsibility. A nation is made up of units. To get the world right, we must begin with ourselves. The question is a very personal one. Is the little piece of the nation I represent any better for my presence? Because there is no such thing as neutrality when it comes to influence, is your life a constant rebuke to the godlessness of the nation?"

ETHIOPIA'S BIBLE

Most religious services in Abyssinia (Ethiopia) are conducted in Ethiopic, a language which the people do not understand. But an R.A.F. chaplain reports in the *London Christian* that for over seven years two committees have worked on a translation of the Bible. The result is an enormous parchment volume; it is the first translation of the Ethiopic Scriptures into the vernacular (Amharic) ever made by the Abyssinian church. It was smuggled to England during the Italian occupation, and printed by photography, a process which in this case has a double value. For one thing, it is cheaper. Furthermore, the Abyssinians, still suspicious of any type printed book, see the scribes' handwriting, the illuminations, and the parallel columns of Ethiopic and Amharic, all faithfully reproduced, and look favorably upon it.

MISSIONARIES TORTURED

The exchange ship bringing over 1400 American nationals back from the Orient where they were Japanese prisoners, has safely landed in New York. On board were many missionaries who tell of being tortured as spies in the hands of the Japs. One of the passengers was Dr. Edward Hughes Miller, age 68, a member of the Presbyterian mission at Keijo, Korea. He reports, according to *St. Louis Globe-Democrat*:

"I was arrested December 8 and after preliminary questioning and internment I was held in prison on charges of espionage from December 27 to May 25. During that time I was grilled six to eight hours daily regarding my mission work and relations with the United States Consuls and was accused of sending secret messages in code.

"When I denied the accusations I was informed that it would be necessary to 'baptize me in the spirit of Japan,' following which I was subjected to the 'water cure.' Afterward I was repeatedly forced to sit down, Japanese fashion, on the floor and was beaten for hours with rubber hose and leather belting over the head, neck, shoulders and back.

"The cell where I was incarcerated often contained between 13 and 23 persons, mostly Japanese and Chinese infested with vermin, which we could not fight off. Daily we picked off hundreds of lice from our clothes. The food, mainly rice, barley and millet, was poor and insufficient, and I lost weight so rapidly that I was finally permitted to get a half-yen Japanese luncheon from the outside, but this was scarcely an improvement.

"One of the worst tortures, however, was witnessing even severer punishment inflicted on native prisoners, who were beaten mercilessly, and often for minor infractions of prison rules had to stand for hours on a cross-bar in the cell, clinging for support to the vertical bars while guards armed with sticks beat them over the hands and knuckles."

There are many Korean and Chinese Christians suffering as prisoners of the Japs, as well as white missionaries who are still being held in the Orient. Let us pray that grace will be given them to endure such hardships as Christ may permit them to suffer for His sake.

The Lord's Healing

HEALED OF SEVERE PAIN

March 1, 1939, a pain developed in my stomach and went to my right side. I had prayer for it but it got worse. It went on for nearly two weeks getting worse. The pastor, Brother Vincent, came by each church day and prayed for me, but I got worse. I got so I could hardly move my right leg. Wife had to move it for me.

I seemed to have gone about as far as I could. I felt as if the Lord had forgotten me. March 11 Brother Vincent and his wife came by and asked me how I was. I told them I was sinking fast. They broke down and went to calling on God. The Lord began blessing me, and started me to laughing with that sore side. I had a great blessing. I was better. He made me to know I would be healed before sundown.

Brother Vincent came back by and I was still hurting; but the sun was not down. He prayed again and I was healed. The side was sore for a few days but it didn't hurt.—R. E. Logan, Box 85, Wellborn, Texas.

Ed. note—After holding this testimony for several weeks we wrote Brother Logan and he replied that he had never had any more trouble with his side. He enclosed a letter from his pastor, J. L. Vincent, Route 4, Bryan, Texas, confirming his testimony.

HEALED OF NERVOUS INSANITY

About 1935 I had an attack of nervous trouble. Then in 1941 when my baby came I had another attack which grew worse for four months. Finally everything became blank to me. They say they took me to three different doctors who said the case was hopeless. The first I can remember was on April 7, 1942, when I was healed. I am still healed today (July 26, 1942) and weigh more than I ever weighed before.—Maggie Jewel Hopkins, Judsonia, Arkansas.

Ed. note—Attached to the above are words of verification from Pastor Everett Jones, Box 44, Kensett, Arkansas, and also the following from Mrs. Mandy Hopkins of Judsonia:

"Maggie Jewel Hopkins is my daughter-in-law. March 7, 1942, she lost her mind through nervousness. Dr. Phelps of Judsonia waited on her faithfully for three days and then gave her up, advising us to take her to the Nervous Hospital in Little Rock. Then we took her to Dr. Gray at Newport, and he also advised us to take her to Little Rock as quickly as possible. This we did and kept her there sixteen days, during which time she grew worse. Dr. Davis of the hospital staff told me we had as well take her home as they could do nothing for her. We brought her home. She was still worse. She would hide herself from us under the bed clothes. The saints at Kensett were called in to pray for her. Brother Jones anointed her with oil and she was healed. That was April 7, 1942. Dr. Sneed of Searcy had been out to examine her, and so the next day after she was healed her husband (my son) took her to Searcy to Dr. Sneed for a check-up. Dr. Sneed was amazed at Maggie Jewel. He pronounced her sound and well. He could find nothing wrong with her. This is July 26, 1942, and she is still healed."

GOD DEALS AND HEALS

Prior to Christmas, 1936 I was afflicted with lung trouble, pellagra and a head trouble. On that date I took pneumonia. I was a backslider. A neighbor lady sat up with me from night to night. One night she missed and didn't come till morning. When she came I noticed her face was transfigured. I was amazed and had Mother and the children called. Their faces too looked changed.

I became convinced my time had come to die, and I cried out to God. I sent for the elders of the church. A few days later I became worse

and was delirious for some time. Regaining consciousness I found the doctor had been in attendance and that I must have an operation. I was taken to Hope, Arkansas, to the hospital.

From the time I saw the transfigured faces for over a year God's Spirit kept dealing with me, but I kept on rejecting. After leaving the hospital my lungs began hemorrhaging very bad, and I was sent to the T. B. sanitorium where I stayed six weeks. Seeming to be improved I returned home, but was not home long until I suddenly grew worse, coughing steadily day and night. My back was drawn and I could only hold my body straight with the greatest difficulty. I became very hysterical.

I received a letter from Mrs. Lizzie Murray saying she was going to call on me with an anointed handkerchief. She came and the Spirit was gloriously manifested and that night I was able to go to service and testify. I improved rapidly and gained in weight from 108 to 130 pounds, but was still bothered with adhesions. I had been called to preach and was resisting. The adhesions continued to grow worse. Then on February 19, 1939 I surrendered and preached my first sermon. Since then I have been free from pain and in good health until this date, December 29, 1941.—Mrs. Alma Trammell, Haworth, Oklahoma.

Ed. note—After receiving this testimony we held it for sometime and then wrote to Sister Trammell. In March she replied that she is still in excellent health. She enclosed the testimonies of her Pastor, H. A. Medford, Ryan, Oklahoma and also of R. D. Graham whose address is not given, saying she is in good health and that the testimony she gives is true. Also her mother, Norah Taylor of Haworth, Oklahoma, verifies the testimony.

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of August, 1942.

Abrahamson, Arnold C., Pine Island, Minn.
 Adams, Doyl L., Fresno, Calif.
 Adams, Herman W., West Monroe, La.
 Baldwin, Melvin, Orrick, Mo.
 Blewitt, William C., Isle of Wight, Va.
 Brace, George H., Bar Harbor, Me.
 Butler, Lyle W., Malden, Mass.
 Camara, Manuel L., Berkeley, Calif.
 Carrington, Robert, Nevada City, Calif.
 Cecil, Esthill H., Shawsville, Va. (Reinstated)
 Constant, Treva L. (Mrs. L. A.), Vacaville, Calif.
 Coons, James D., San Francisco, Calif.
 Cottingham, Frank D., Florence, S. C.
 Crick, Ethel Mae (Mrs. T. Noel), Stonewall, Miss.
 Curtright, Carl E., S. San Francisco, Calif.
 Daniels, Mrs. Alberta, Centerville, Calif.
 Dowdy, Lowell E., Ferndale, Calif.
 Dowell, James O., La Jolla, Calif.
 Fogelman, Kenneth B., Spencer, Iowa
 Franks, Escal E., Clovis, N. M.
 French, Alta May, Jeffersonville, Ky.
 Gee, Arnold B., Martinez, Calif.
 Goodwin, Russell D., Hudson Falls, N. Y.
 Greene, James F., Cumberland Gap, Tenn.
 Gresham, Jack R., Mangham, La.
 Griffith, Thomas J., Minneapolis, Minn.
 Goutier, Emmanuel C., St. Helena, Calif.
 Gunderson, Edwin, Eagle Bend, Minn.
 Guthrie, Mrs. Nellie C., Frankfort, Ky.
 Hatcher, Alma (Mrs. Oliver C.), Greenville, Miss.
 Holcombe, Mrs. Bessie Helen, Hornbeck, La.
 Huffey, Vernon L., Conrad, Iowa
 Hynning Myrtle A., Calistoga, Calif.
 Johnson, James P., Pascagoula, Miss.
 Jorgenson, Melvin E., Jackson, Minn.
 Kemp, Ruffus V., Hot Springs, Ark.
 Kiser, George W., Ely, Nevada
 Lindvall, John A., Waterbury, Conn.
 Morris, Mrs. Clarence J., McComb, Miss.
 Nelson, Alfred W., Sauk Centre, Minn.
 Palmer, Gordon, Bakersfield, Calif. (Reinstated)

Patterson Marvin W., Shreveport, La.
 Perry, Carl E., Greenville, S. C.
 Pierce, Burton W., Laton, Calif.
 Piersol, Warren J., Houston, Tex.
 Porter, James E., Erwin, N. C.
 Prewitt, Fred L., Alameda, Calif.
 Pruet, William J., Atlanta, Ga.
 Rains, Winfred L., Cotter, Ark.
 Rhodes, Harold E., Napa, Calif.
 Seppala, Niilo M., Park Rapids, Minn.
 Shelton, Ross P., Zwolle, La.
 Short, James F., Amealge, W. Va.
 Snow, H. Mack, Columbus, Ga.
 Stevenson, Edwin S., Cresaptown, Md.
 Street, William T., Waynesboro, Miss.
 Suan, Heracleo A., Isleton, Calif.
 Tacker, Flora Marie (Mrs. Peter C.), Delhi, Calif.
 Taylor, John C., Eastman, Ga.
 Thomas, Floyd W., Tracy, Calif.
 Thomaston, James W., Cairo, Ga.
 Thompson Matthew L., Orlando, Fla.
 Thompson, Ruth Dortha, (Mrs. M. L.), Orlando, Fla.
 Trotter, Blanche M. (Mrs. Alfred N.), E. St. Louis, Ill.
 Tucker, O. L., Landry, La.
 Unsderfer, Reinhold A., Stratford, Conn.
 Walker, Haley T., Georgetown, S. C.
 Webster, Silvanus S., Lakeport, Calif.
 Wilburn, Donnie F., Delhi, La.
 Woods, Mrs. May, Jeffersonville, Ky.
 Workman, W. G., Vulcan, Mo. (Reinstated)
 Wynne, Ruby Annie, (Mrs. N. E.), Jackson, Miss.

Zablo, Mrs. Anna, Canton Ohio (Reinstated)
 The following names were removed from the General Council ministerial list during the month of August, 1942.

Baker, Howard H., Pacific Grove, Calif. (Deceased)
 Carter, Robert V., Clebit, Okla. (Deceased)
 Hinkle, Mrs. Lillie E., Davenport, Iowa (Deceased)
 Johansen, G. K., Fresno, Calif. (Deceased)
 Self, Christopher C., Hornbeck, La. (Deceased)
 Watterfield G. C., Oildale, Calif. (Dropped)

* A CONVERT IN THE CONGO

We are continually encouraged by definite decisions for Christ as we preach the Word and appeal for souls. These decisions are punctuated by some remarkable conversions that bring glory to God and such joy to our hearts.

Some time ago we had a man working for us, or rather we bought firewood from him as he was too wild and heathenish to be tied down to regular employment. Even the ordinary heathens considered themselves civilized when comparing themselves with *Matafwadi*. We lost sight of this roving vagabond for some years and only recently he turned up one night to get right with God.

When we had lost sight of him, he had gone off into the interior to become a witch doctor. He became the slave of a renowned witch doctor, learned a lot of things, became demon-possessed and was finally initiated into the cult and became a full blown witch doctor traveling the countryside with his basket containing tools, ingredients, etc., for charm making, and his ceremonial dress. He soon lost his few possessions and his health, and became the victim of demons and depression. Hardly knowing what to do he turned up at the Roman Catholic Mission and asked the priest to save him from the demons and to destroy his basket of charms that kept him wedded to the tormenting powers, saying he wanted to get right with God. The priest thought he was mad, so refused to touch him or his basket or sorcery, but gave him a letter to go to the nearest hospital. In despair, hungry and tired, he turned up at our compound and opened up his heart in confession to one of our Christian men, who in turn brought him along to the house, where we ministered to him.

There and then that night he found peace with God and the peace that passeth all understanding

filled his soul as he found deliverance from his sin and his demon taskmasters that were driving him on to hell. We relieved him of his weird and fearful basket and gave him regular and happy employment. Now he is dressed nicely, comes smiling to every meeting and is just as happy and free as he was miserable and bound before. Yes, Matafwadi is now a real trophy of God's grace and power, and it is a real pleasure to see him.—Brother and sister E. Hodgson, British Assembly of God missionaries, Belgian Congo.

A REVIVAL IN CHINA

Andrew Gih, a Chinese evangelist, wrote from Free China to an American friend, on April 7, telling of revival scenes in that war-stricken land. "We had a successful campaign in the C. I. M. church in Kweiyang, with a record crowd," he said. "We had to take down the church doors in order to seat the people outside. About 200 souls professed conversion. Praise His Name! We have just closed a blessed Spring Conference for college students. Quite a number of them were saved and others gave themselves for the spreading of the gospel. We are planning to have a large baptismal service. We will also send out a band of young men to Burma to preach to our soldiers fighting there. Hearts are hungry, and we must work while it is day."

He adds, "In Shanghai we are enlarging our Bible College to meet the need, as other such schools had to close on account of having American or British on their faculties. Ours is allowed to go on, for it is under Chinese management entirely. It is the only such training center in all of occupied China. We have more young men in training for the ministry now than before the war."

On May 30 further word came from Brother Gih via radiogram, saying that the evangelistic band he had mentioned was already working among the Chinese soldiers in Burma, and also that fifty had been immersed in the baptismal service mentioned. He requests prayer for this War Zone Band and for seven other evangelistic bands working in Free China. Prices are soaring. The price of rice is 70 times higher than it was three years ago. Food is precious, but the souls of men are exceedingly more so!

PASTORS, ATTENTION!

Pastor G. O. Baker of Corvallis, Oregon, sends in a splendid suggestion which all of our pastors should follow. "It seems that there are a lot of people moving away from their home Assemblies into defense areas where they fail to enter into church work. As soon as the pastor knows where his former members have settled he should write to the nearest Assembly and ask the pastor to contact them. This would break the barrier of being in a new place, and would assist the sheep from straying."



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| <p><i>In the beloved King James, or Authorized Version</i></p> | <p><i>He stands on Mars' hill</i></p> <p>13 But when the Jews of Thés-sá-ló-mí-cá had knowledge that the word of God was preached of Paul at Bè-ré'a, they</p> | <p>ACTS, 17</p> <p>and brought him unto Ar-è-op'a-gus, saying, May we know what this new doctrine, whereof thou speakest, is?</p> |
|--|--|---|

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REPORTS from the REAPERS

HEALDSBURG, CALIF.—August 9 we closed a 2-week meeting with Evangelist Elsie Green. The Lord blessed her ministry especially with the young people. Nine were saved or reclaimed, and many believers were drawn closer to the Lord. Sister Green works wholeheartedly with the pastor.—Seth Hartman, Pastor.

WEST TULSA, OKLA.—In a revival just closed, 8 were saved or reclaimed, 2 received the Baptism in the Holy Ghost, and the entire church was richly blessed with spiritual uplift. E. E. Fullerton was the evangelist. God is still blessing and souls are being saved in the regular services.—W. H. Kennemer, Pastor.

HAYDONVILLE, OKLA.—On July 6, the anniversary of the opening service in our new church building, we burned the church note which represented the last

indebtedness on the church property. The building is 36x50 ft., with four class rooms. We praise the Lord for helping us to pay for the property completely in just a year from the date it was finished. We have just closed a very good revival with J. D. Mahaffey of Ada.—Otto Goins, Pastor.

ELAINE, ARK.—We praise the Lord for a blessed five-week revival on Countiss Place. There were 49 conversions. Several were filled with the Holy Ghost and several were baptized in water. The church was set in order on August 22, with 12 members, and I was elected to pastor the new church. We shall have weekly services Tuesday and Friday nights, as I am still pastoring the Helena church. We have a meeting in progress at the Helena church with Brother Holderness of Mississippi in charge. We thank God for our Elaine Trio who sing over Radio

Station KFFA at 8:00—9:00 a. m. Sundays.—J. M. Farr, Pastor.

RUSSELLVILLE, ARK.—The ministry of Evangelist and Mrs. I. J. Bolton of Tampa, Fla., in a 3-week campaign here was a great blessing to the church. It was said to have been one of the very best revivals this church has known for several years. About 20 were baptized in the Holy Ghost, 13 were baptized in water, and 18 came into the church. The church was blessedly revived in every way.

After two years as pastors here, we feel it is in God's will for us to move on, and so we have resigned. We are looking to God to guide us at this time.—Pastor and Mrs. Frank H. Beard.

CUT BANK, MONT.—Monday evening, August 17, approximately 60 members and friends of the Cut Bank Gospel Tabernacle met in a farewell surprise party for Pastor and Mrs. J. R. Edgar, who have been pastoring here for the past five years. A piano was moved to the front lawn of the parsonage, and the evening was spent

in singing and testimony. At the conclusion of a delicious lunch Pastor and Mrs. Edgar were presented with a purse containing \$229.00, given as a token of appreciation for their years of service here. May God richly bless Brother and Sister Edgar as they go from us, and may He give them many souls for their hire.—Warren A. Steele, Church Treasurer.

PITTSBURG, CALIF.—July 5 we started meetings with Paul H. Pipkin, which closed July 28. The services were well noted abroad by the Holy Ghost in His people. The city was awakened to the fact that our church was in the midst of a real revival. God blessed in the salvation of souls. There were good crowds inside and outside the building, and the body of Christ was edified. Following these three weeks, we had Evangelist George S. Clough in a meeting, in which God manifested His healing and baptizing power. Two of our young people received the Baptism in the Holy Ghost. My wife was healed of a goiter and other chronic ailments. We praise God for His wonderful works to the children of men.—A. F. Gomes, Pastor.

Overcoming Opposition

A minister was recently talking to the Editor of the "Evangel" and during the conversation he mentioned that he had recently sent the "Evangel" to all the ministers in his city. "They quit 'running down' the Pentecostal churches over the radio," he said, "after they had been receiving the 'Evangel' for several weeks." Yes, quite often opposition is overcome simply by sending the "Evangel" to those who so openly oppose the doctrine of the Holy Spirit.

In spite of the increase in cost of production, you can still send the "Evangel" to four ministers or friends for three months at the low cost of \$1.00. Send in your order now.

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BARTLESVILLE, OKLA.—May 10 we moved to our beautiful new, native-rock church, which seats a little better than 400 people. Our District Superintendent dedicated the building in a day service, and Wm. A. Ward of Washington, D. C., began a fine 3-week revival. August 16 we closed a 3-week meeting with Mrs. Willa Short of Oklahoma City. A goodly number were saved and received water baptism. We witnessed 10 wonderful baptisms in the Holy Spirit. An entire family, father, mother, and two sons, were baptized in water together, came into the church together, and all received the Holy Spirit Baptism. The father was healed of a tumor at the base of the brain after having visited famous doctors in search of help. We praise God for the ministry of these fine evangelists.—U. S. Grant, Pastor.

THREE GOOD CAMP MEETINGS IN THE ROCKY MOUNTAIN DISTRICT

The District camp proper was, as it should be, the best ever. Thy dynamic preaching of A. A. Wilson brought many blessings to hungry hearts. Noel Perkin of Springfield conducted missionary services, ably supported by Frank Finkenbinder, a former Puerto-Rican missionary, and Esther Crews, on furlough from Nicaragua. Altar services lasting until four or five o'clock in the morning brought results. The sectional camp meetings were well attended by the sectional ministers and preachers and laity from other districts. The forceful preaching of A. N. Trotter was a spiritual uplift to all. Vernon M. Murray spoke fearlessly each morning and evening at the Wyoming camp. World conditions brought awakened hearts to a closer walk with God.—O. L. Mabry, District Secretary-Treasurer.

FORT SMITH, ARK.—Evangelists Letha Like and Mildred Snook have been with us in a four-week revival at the Dodson Avenue Assembly. The blessings of God were so real and the interest was so good that we were almost forced to continue through the fifth week. Many prayed through to old-time salvation. This has been the farthest-reaching revival the church has had for some time. The evangelists are fine singers and musicians and Sister Like is a wonderful preacher.

Brother and Sister E. L. Slavens were with us the first three weeks of the revival and helped in the services. Brother and Sister Slavens worked in the church for four months, and made many friends. They had three programs a week over Station KFPW which attracted a large audience. Brother Slavens is an excellent preacher and singer.—C. A. Lasater, Pastor.

FAYETTEVILLE, ARK.—I took over this little church in 1939. The church building, was only 15x26. It was not long before my wife was put in as teacher for the young people. The Sunday she took the class there were only two in the class, and one of them was our daughter. Our attendance averaged about 15 to 25. Since then God has helped us build a church. It is now finished on the inside. My wife is still teaching the young peo-

ple, and now we have from 30 to 40 in this class. At first the tithes ran on an average of 15 cents on Sunday morning, sometimes more, but not often. But we did not give up. Now the tithes run as high as \$12.00 on Sunday mornings. Our crowds are still increasing. We praise God for it all. It is nothing that I have done, but God has worked. We take 12 Evangelists every Sunday. So I am encouraging all who start a work to hold on, and God will stand by you.—Samuel E. Bruce, Pastor, Northside Assembly of God.

PARIS, TEXAS.—We came here July 27, 1939, with the purpose of establishing an assembly. After six weeks of open air revival we bought three lots and have built a 36x56 ft. church and have it almost completed. Our property, valued at \$2,000.00, has an indebtedness of a little more than \$100.00.

In April of this year Evangelists Beauford and Celia Hannum of Enid, Okla., conducted a 3-week revival. Ten were saved and the church was really blessed by the old-time gospel preaching and singing.

We have just closed a 6-week revival with G. L. McKinney of Siloam Springs, Ark., as the evangelist. Twenty were saved. 27 were filled with the Spirit, 23 were baptized in water, and 21 united with the church. Our Sunday School record is 125. We have over 100 in attendance every Sunday. Every department of the church has been greatly blessed by the ministry of this talented brother.—O. T. Killion, Pastor.

MULESHOE, TEXAS.—The West Central Plains Sectional Camp Meeting concluded with very good results. The regular attendance surpassed expectations. The Lord favored us by sending William B. McCafferty as an uninvited, yet very welcome, morning speaker. His messages were especially inspiring and soul-stirring. Some 10 or 15 were either saved or reclaimed, and several were filled or refilled with the Holy Spirit. Some very unusual healings took place during the camp meeting. Six were baptized in water on the concluding Sunday afternoon.

Through the duration of the camp some 50 to 75 ministers were in attendance, and some 20 churches were represented. It was reported by the local people to be one of the most outstanding revivals conducted in the city. It was also estimated that not more than 50 people in the entire town failed to attend this camp meeting. The special singing and music of Wanda Nixon were especially enjoyed and commented on by those in attendance. H. Paul Holdridge, Secretary-Treasurer of the West Central District Council and pastor at Plainview, Texas, was the evening speaker. His messages were timely and the people responded very favorably in all the services. An interest that is not usually found prevailed. The good resulting from this camp meeting will be fully realized only when we get to heaven. We thank God for this great camp meeting and for the souls that were saved and blessed.—Mr. and Mrs. D. W. Calcote, Copastors.

HOT SPRINGS, ARK.—We recently closed a 2-week revival with Evangelists A. L. Jagers and D. C. Ogden of Siloam Springs. Several were saved and filled with the Spirit, and 10 were added to the church. The Lord blessed in the preaching of His Word. The special music and singing were a great blessing in the services. Brother Jagers has a good ministry among the children. Much good was accomplished in these few days.—L. L. Riley, Pastor.

Coming Meetings

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

TOO LATE TO CLASSIFY

NEW HAVEN, CONN.—Sept. 13-27; Carl Brumback, Washington, D. C., Evangelist.—Clinton E. Finch, Pastor, 361 Lenox St.

BEULAH, MICH.—Revival in progress, Carter Assembly of God. Neighboring pastors and workers invited to co-operate.—John E. Friend, Pastor.

BEE CAVE, TEXAS.—Sept. 6, for 2 weeks or longer; Evangelist and Mrs. R. A. Bryan of Houston. Leon Hudson is pastor.—By Evangelist.

WAUTOMA, WIS.—Sept. 13-; Olga V. Olsson, Minneapolis, Minn., Evangelist. Neighboring pastors invited to co-operate.—R. O. Bopp, Pastor.

PANHANDLE, TEXAS.—Revival in progress; Marie Hunsucker, Evangelist, and LaVoyce Biveus, Special Singer and Pianist.—Pansy Meech and Hazel Henry, Pastors.

PORT ARTHUR, TEXAS.—13th and Bluebonnet; Sept. 13, for 3 weeks; Bird Campbell, Little Rock, Ark., Evangelist.—Paul R. Gaston, Pastor.

TEXAS DISTRICT CONVENTIONS

The Texas District Fall Conventions will begin as follows: At 10:30 the first day; then three services daily, 10:30, 2:00, and 8:00. All ministers and workers are urged to attend the meetings both days. Valley Section, Donna, Sept. 17-18, 8:00 p. m.

San Antonio Section, 113 Stonewald St., San Antonio, Sept. 22-23.

Austin Section, East Austin, Sept. 24-25.

Wichita Falls Section, Electra, Sept. 29-30.

San Angelo Section, Abilene, Oct. 1-2.

Greenville Section, Commerce, Oct. 13-14.

Dallas Section, Oakcliff Church, Dallas, Oct. 15-16.

Tyler Section, Kilgore, Oct. 20-21.

Lufkin Section, Palestine, Oct. 22-23.

Waco Section, Marlin, Oct. 27-28.

Ft. Worth Section, Boyd, Oct. 29-30.

Beaumont Section, Ave. A and Wall St., Beaumont, Nov. 3-4.

Houston Section, Magnolia Park Church, Houston, Nov. 5-6.

Yoakum Section, Edna, Nov. 10-11.

Corpus Christi Section, Hillcrest Church, Corpus Christi, Nov. 12-13.

For information about Conventions write District Superintendent F. D. Davis, or District Secretary-Treasurer C. P. Robison, 2100 Belle Ave., Ft. Worth, Texas.

WEST TEXAS DISTRICT FALL CONVENTIONS

East Central Plains Section, Floydada, Texas, Sept. 16-17. West Central Plains Section, Levelland, Texas, Sept. 23-24. South Plains Section, Lamesa, Texas, Sept. 30-Oct. 1. Pecos Section, Crane, Texas, Oct. 7-8. All applying for papers are urged to be present.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

ILLMO, MO.—All-day Fellowship Meeting, Sept. 21. Eugene Bishop of Puxico, forenoon speaker. Basket dinner at noon. Ministers meet at 1:00 p. m. Afternoon service 2:00. Night service will be held at Benton, Mo., with the C. A.'s in charge.—L. C. Ramsey, Presbyterian, Chaffee, Mo.

WESTERVILLE, NEBR.—C. A. Deeper Life Convention, Sept. 25-27. Opening service Friday night; three services Saturday and Sunday. Speakers: District Superintendent A. M. Alber and State C. A. President Charles Blair.—Harold James, Pastor.

BEDFORD, OHIO.—Third Anniversary, Bedford Assembly of God, Sept. 27. Speakers will be District Secretary Earl E. Bond and possibly District Superintendent G. F. Lewis. Sunday School Rally in the morning, goal 200. Services 9:45, main service 2:00, evening service 7:45. All former members who have moved away are urged to attend. Neighboring churches invited to co-operate.—Thomas Sutton, Pastor.

KENOSHA, WIS.—Rededication District Fellowship Meeting and Rededication of church, 25th Ave. and Roosevelt Road, Oct. 6. Services 10:43, 2:30, and 7:30. Many ministers will participate. Lunch served

to all out-of-town visitors.—R. S. Peterson, Pastor and Presbyter.

EASTERN BIBLE INSTITUTE

Eastern Bible Institute will reopen on Friday, Sept. 25, for its fifth year of regular Bible School training. Those wishing to apply for entrance please write the Registrar, Eastern Bible Institute, Green Lane, Pa.—Allan A. Swift, Principal. INDEPENDENCE, MO.—Homecoming and Dedication service, Calvary Tabernacle, Sept. 27; will celebrate 5th anniversary and dedicate new Sunday School department. All-day services, basket dinner at noon. All friends of the church invited to be present. Special speakers: G. P. Hertweck, Galena, Kansas; F. G. Conley, founder of the church; R. M. Riggs, Superintendent Southern Missouri District; and V. L. Hertweck, Marshall, Mo.—J. A. Conley, Pastor, 922 N. Noland.

BROADCAST

Hear the Bryce Family, with Eldon Bryce, four-year-old singing evangelist, from the Denton, Mo., Assembly of God, every Friday, 2:30 p. m., Station KLCN, 900 on your dial, Blytheville, Ark.—Ira M. Bryce, Pastor.

TULSA, OKLA.—Home Gardens Assembly, Sept. 13-; L. L. Riley, Evangelist.—Paul Copeland, Pastor.

BROOKLYN, N. Y.—73 Himrod St., Sept. 13-27; Kenneth Haystead, Evangelist.—Warren B. Stratton, Pastor.

EL DORADO, KANSAS.—Sept. 15-Oct. 4. Raymond Campbell, Evangelist.—L. J. Hollis, Pastor, 821 West Locust St.

LYONS, KANSAS.—502 East Ave. North, Sept. 7-; Wesley Goodwin, Evangelist.—Chas. and Mrs. Spotts, Pastors.

ADA, OKLA.—7th and Hope Sts.; Sept. 14, for 3 weeks; Billy Keen, Evangelist.—Floyd L. Poag, Pastor.

STAYTON, ORE.—Sept. 29-; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—L. W. Suter, Pastor.

OAKLAND, CALIF.—Youth-for-Christ Crusade, 13th and Market Sts.; Sept. 13, for 2 weeks; Paul Hild, Evangelist.—E. Wm. Anderson, Pastor.

PRINCETON, MINN.—Gospel Tabernacle; Sept. 6, for 2 weeks or longer; C. E. Frederick, Rapid City, S. Dak., Artist-Evangelist.—Alex Karmarkovic, Pastor.

ST. CLOUD, MINN.—Gospel Tabernacle, Sept. 6, for 2 weeks or longer; Homer Rugwell, Evangelist.—Fred R. Gottwald, Pastor.

BINGHAMTON, N. Y.—Conklin Ave. and High St., Sept. 16-Oct. 4; Hattie Hammond, Evangelist.—John Kellner, Pastor.

GARY, IND.—Full Gospel Tabernacle, Sept. 15-Oct. 4; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. J. D. Menzie is pastor.—By Evangelists.

QUINCY, ILL.—12th and Jefferson, Sept. 15-27; Victory Sisters, Ethel Browning and Faith Martindale, Mulberry, Fla., Evangelists.—C. E. Roberts, Pastor.

DALLAS, TEXAS.—210 E. Jefferson; Sept. 20, for 2 weeks; George Hayes, Evangelist, assisted by his mother. Everyone cordially invited to attend.—Albert Ott, Pastor.

WEST FLORIDA DISTRICT COUNCIL

The West Florida District Council will convene at Marianna, Fla., October 6-7. The Christ's Ambassadors Convention will be held October 5.

ALABAMA DISTRICT COUNCIL

The 32nd annual Convention and the 28th annual District Council will meet at Opp, Ala., Oct. 13-14. Big Fellowship Meeting Monday night. Ralph M. Riggs, Superintendent of Southern Missouri District, special speaker. Rooms furnished free. All ministers and church delegates urged to be present. For further information write Charles D. Kennedy, Pastor, 321 Brantley St., Opp, Ala., or Marvin L. Smith, District Superintendent, 55 Child-ester Ave., Mobile, Ala.

OKLAHOMA DISTRICT COUNCIL

The 27th annual Council of the Oklahoma District will convene in the City Auditorium, Seminole, Okla., October 6-9. Fred Vogler, evening speaker. Opening service Tuesday, 9:30 a. m. At 2 p. m., Monday, Oct. 5, the District Women's Missionary Council will hold their annual business meeting; and at 8 p. m., Oct. 5, there will be a District-wide C. A. Rally in the Auditorium, with C. A. President Harvey Mitchell of Tulsa in charge.—W. S. Bragg, District Secretary-Treasurer, Box 128, Okmulgee, Okla.

EASTERN DISTRICT PRAYER CONFERENCE

First Pentecostal Church, Epworth and Pearson Sts., New Castle, Pa., Sept. 29-Oct. 2; A. Newton Chase, Pastor.

Faith Tabernacle, 2 High St., Binghamton, N. Y., Oct. 5-7; John Kellner, Pastor. Highway Mission Tabernacle, 19th and Green Sts., Philadelphia, Pa., Oct. 8-10; Wesley R. Steelberg, Pastor.

Specialty invited speaker, each afternoon and evening: Ernest S. Williams, General Superintendent, Flem Van Meter, District Superintendent, will be present. Services 9:00, 2:30, and 7:30. Accommodations provided as far as possible; meals on free-

will offering plan. Kindly write ahead to host pastor.

A cordial invitation offered to ministers, evangelists, missionaries, and God's people generally, to rally at focal points for prayer, renewed consecration, and special ministry of the Word in time of world crisis and emergency.—Frederick D. Drake, Prayer League Leader.

CAMP MEETING

Camp Meeting, Hurley Magnolia Springs Camp Ground, Sept. 16-27; W. B. McCafferty, Ft. Worth, Texas, Speaker. Camp ground is located just off Highway 63, between Pascagoula and Lucedale, Miss., 25 miles from the beautiful Mississippi coast. This is one of the oldest Pentecostal camp grounds in the South, having been established approximately 40 years. Large live oak trees surround this quiet, beautiful spot. An ideal place to pray.—Harvey L. Smith, Pastor, 916 Williams St., Pascagoula, Miss.

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

STAUNTON, ILL.—Fellowship Meeting, Sept. 21, 7:30 p. m. One service only.—C. F. Freezeland, Pastor.

DRUMMOND, OKLA.—Fellowship Meeting, Sept. 20, 2:00 p. m. Bring instruments and special songs. Mrs. Martha R. Kliever, Pastor, Enid, Okla., will be in charge.

CAMANACHE, IOWA—Fellowship Meeting, Sept. 19. Services 2:30, 6:30, and 7:30, Supper 5:00. Bring basket lunch and musical instruments. C. E. Thompson is presbyter.—Carl Bergman, Pastor.

OPEN FOR CALLS Evangelistic or Pastoral

W. E. Collins, 1928 S. 10th St., St. Louis, Mo.

MISCELLANEOUS NOTICES

NEW ADDRESS—1414 W. Mermod St., Carlsbad, N. Mex. "I have accepted the pastorate here."—T. S. Miles.

NEW ADDRESS—621 Edgar Ave., Mattoon, Ill. "We recently accepted a call from the assembly here."—Paul R. Weidman.

FOR SALE—House trailer, length 15 feet, good condition, newly painted, good tires. Will sell for \$200.00 cash.—W. C. Austin, P. O. Box 120, Shellman, Ga.

WANTED—Old Evangels and tracts for free distribution to defense workers. Please send postpaid.—Floyd Huntley, 6931 N. Macrum Ave., Portland, Ore.

NOTICE—If those having loved ones coming to Camp Gruber, near Muskogee, Okla., will send me their names and addresses, I will get in touch with them and invite them to church. Our church is located at 7th and Boston Sts., Muskogee, Okla.—Pastor V. H. Ray, Route 4, Box 33, Muskogee, Okla.

NOTICE—If you have friends or loved ones stationed at Lakehurst Naval Air Station in New Jersey, please advise them they will find a hearty welcome at the Lakehurst Gospel Tabernacle. If you will send me their names and addresses I will do my best to contact them.—Pastor Vincent Baroncelli, Box 275, Lakehurst, N. J.

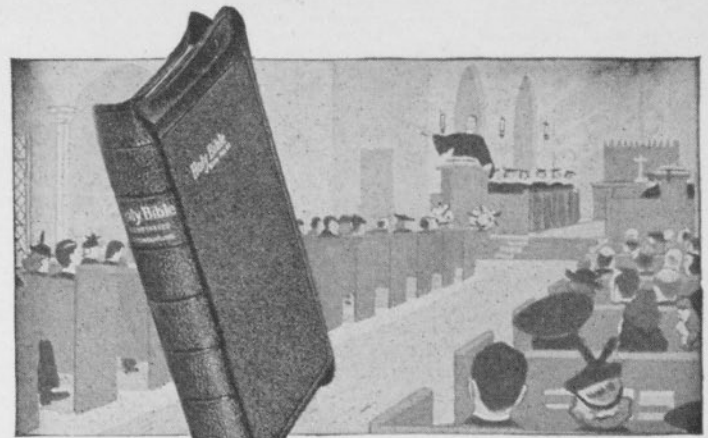
NOTICE—Service men stationed at Camp Adair, Monmouth, Ore., or the Military

Airport, Salem, will find a special welcome at Evangelistic Tabernacle, Ferry and 13th St., Salem, Ore. Parents or friends of soldiers in these camps are requested to write Pastor Eric M. Johnson, 1170 Mines St., Salem, Ore., and we will take a personal interest in these boys.—Eric M. Johnson.

Missionary Contributions

August 26-31 Inclusive

| | |
|---|---------|
| ALABAMA Personal Offerings | \$ 7.80 |
| Ariton Bethel Church | 6.00 |
| Beaverton Sharon Chapel A of G | 5.00 |
| Birmingham (East) A of G SS & CA | 3.54 |
| Clanton Temple Church Assembly | 10.00 |
| Copeland Assembly of God | 3.79 |
| Dothan Full Gospel Tabernacle | 4.92 |
| Floralia Assembly of God | 2.96 |
| Huntsville Assembly of God SS | 2.00 |
| Megargel Assembly of God | 14.00 |
| Phenix City Girard A of G | 17.45 |
| Union Springs Assembly of God | 5.00 |
| Ozark New Hope Assembly of God | 2.19 |
| ARIZONA Personal Offerings | .20 |
| Miami Assembly of God | 7.00 |
| ARKANSAS Personal Offerings | 36.25 |
| Alix Assembly of God | 1.00 |
| Alpena Pass Assembly of God | 6.83 |
| Camden Assembly of God SS | 12.29 |
| England Assembly of God | 3.35 |
| Gentry Assembly of God | 2.00 |
| Hector Assembly of God | 2.00 |
| Parkin Hites Chapel A of G | 9.53 |
| Pindall Assembly of God | 1.11 |
| Sand Hill Assembly of God | 9.38 |
| Whitener Richland A of G Tab | 8.18 |
| CALIFORNIA Personal Offerings | 390.37 |
| Bakersfield Gospel Gleaners A | 2.00 |
| Bakersfield Lamont Assembly of God | 5.25 |
| Compton Assembly of God Church | .75 |
| Dunsmuir Pentecostal A Mis Society | 10.10 |
| Fresno Full Gospel Tabernacle | 8.00 |
| Fruitland Assembly of God | 5.25 |
| Inglewood Cal F Gos A CA & WMC | 38.00 |
| Kingsburg Full Gospel Assembly | 12.50 |
| Lindsay Full Gospel SS | 7.30 |
| Los Angeles Bethel Temple | 819.00 |
| Los Angeles Go-Ye Fellowship | 200.00 |
| Napa Full Gospel Tabernacle | 70.00 |
| Oakland First Pent Church | 300.00 |
| Pasadena Trinity Full Gos Ch | 5.00 |
| Paso Robles Full Gos Ch DVBS | 11.21 |
| Redwood City Full Gospel Ch | 12.07 |
| San Bernardino First Assembly of God SS CA & WMC | 95.28 |
| San Diego Pent Full Gos Tab | 57.50 |
| Victorville Full Gospel Inter SS Cl | 20.00 |
| Visalia Full Gospel Ch & SS Class | 10.50 |
| Yucaipa Full Gospel Church | 10.00 |
| COLORADO Personal Offerings | 30.75 |
| Colorado Springs First Assembly of God Tabernacle SS & CA | 25.97 |
| Craig Assembly of God SS & CA | 7.25 |
| Fort Logan Pent Holiness Church | 16.00 |
| Greeley Assembly of God CA | 2.00 |
| Johnstown Assembly of God SS | 5.84 |
| La Jara Bountiful Assembly of God | 8.00 |
| Leadville Assembly of God CA | 6.30 |
| Loveland Assembly of God | 11.00 |
| Woodland Park Faith A of G | 9.00 |



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SPECIMEN OF TYPE

| | | |
|--|--------------------|------|
| 2 PETER, 2, 3. | Of false teachers. | O |
| day dawn, and the day star arise in your hearts: | A. D. 66. | 13 |
| 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. | 2 Cor. 4. 4. | uni |
| | Rev. 2, 28. | it 1 |
| | r Rom. 12, 6. | Spc |
| | e 2 Tim 3 16 | the |

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A Portion For You, Too

The Sunday School Round Table was one of the highlights of the Interstate Camp Meeting recently held in Springfield, Missouri. Workers who attended these Sunday School sessions each morning received much valuable help and inspiration from the messages given by the various speakers.

Workers who were not privileged to attend the Camp Meeting may profit, too, for there is reserved for you a generous portion—for excerpts of these messages will be given in the October issue of "Our Sunday School Counsellor" which will soon be off the press.

You will not wish to miss this special issue. Subscribe today for the "Counsellor," a 16-page monthly entirely devoted to Sunday School work. Single subscription, two years for \$1.00, 60c per year; six or more copies to one address, only 50c each per year.—Gospel Publishing House, Springfield, Missouri.

| | | | |
|--|--------|------------------------------------|--------|
| CONNECTICUT Personal Offerings | 235.75 | Chicago Bethel Temple SS | 5.00 |
| Bridgeport United Pent Ch CA | 25.20 | Chicago Helping Hands | 5.00 |
| Danbury Pent Tabernacle & SS | 20.74 | Eldred Assembly of God | 1.00 |
| East Port Chester Russian Ukrainian Polish Pent Church | 12.40 | Elgin Olivet Pentecostal Ch | 22.35 |
| New Haven Full Gospel Assembly | 4.25 | Woodstock Home Sunday School | 20.00 |
| West Hartford Gospel Tabernacle | 80.50 | Zion Faith Homes | 253.00 |
| DELAWARE Wilmington First Pentecostal Church | 47.06 | INDIANA Personal Offerings | 31.50 |
| DIST COLUMBIA Personal Offer | 5.00 | East Gary Full Gospel Tabernacle | 1.00 |
| Washington Faith Fifty Band | 55.10 | Indianapolis Trinity Mission Ch SS | 3.00 |
| Washington Full Gospel Assembly | 115.00 | Indianapolis Woodworth-Etter Tab | 82.00 |
| Washington Full Gospel Tabernacle | 6.50 | IOWA Personal Offerings | 157.00 |
| FLORIDA Personal Offerings | 18.10 | Bettendorf Gospel Tabernacle | 27.00 |
| Bratt Assembly of God | 2.10 | Council Bluffs A of G Tabernacle | 13.26 |
| Happy Valley Assembly of God | 5.40 | Creston Assembly of God | 8.00 |
| St Petersburg Full Gospel A CA | 2.00 | Des Moines Peoples Church | 40.00 |
| Sawford Assembly of God | 8.00 | KANSAS Personal Offerings | 65.15 |
| GEORGIA Personal Offerings | 2.20 | Baxter Springs A of G SS | 5.00 |
| Atlanta Bellwood A of G & SS | 5.83 | Concordia Pent Assembly of God | 1.63 |
| Dexter Glad Tidings A of G | 7.40 | Hutchinson Assembly of God | 500.00 |
| Savannah First Pent Assembly of God | 13.79 | Kansas City Full Gos Tab SS & CA | 170.00 |
| GERMAN BRANCH ASSEMBLIES | | Lyons Assembly of God | 1.26 |
| OF GOD Illinois Chicago A of G 40.00 | | Osborne Assembly of God | 5.78 |
| Michigan Benton Harbor German Pentecostal Church YP | 16.60 | Oswego Assembly of God | .75 |
| Michigan Detroit Calvary German A | 53.00 | Overland Park First A of G | 13.05 |
| Ohio Cleveland Immanuel Pent Ch | 44.52 | Parsons Assembly of God SS & CA | 51.35 |
| IDAHO Personal Offerings | .10 | Pittsburg Assembly of God SS & CA | 38.80 |
| ILLINOIS Personal Offerings | 127.30 | Topeka North Side Assembly of God | 2.00 |
| Alton Gospel Tabernacle SS | 60.44 | Winfield Assembly of God | 4.00 |
| Beardstown Assembly of God | 3.00 | KENTUCKY Personal Offerings | 5.27 |
| Bushnell A of G Church & SS | 16.87 | Campton Peniel Assembly of God | 1.82 |
| | | Clinton First Assembly of God | 1.40 |
| | | LOUISIANA Bastroy A of G | 3.00 |
| | | Jennings Assembly of God SS | 3.00 |

| | | | | | | | |
|---|--------|--|----------|--|--------|--|-------------------|
| Leesville Pine Island Church | 1.70 | Bridgeton Full Gospel Assembly | 3.00 | PENNSYLVANIA Personal Offer | 55.76 | Thornton Assembly of God | 2.50 |
| Sterlington Assembly of God Ch | 3.70 | Camden Calvary Tabernacle | 62.50 | Allentown Pent A of G Prayer Band | 38.00 | Winnboro Harmony A of G | 2.11 |
| Swartz Assembly of God Church | .58 | Rockaway Full Gospel Tab | 23.46 | Altoona First Pentecostal Church | 39.00 | Wright City Assembly of God | 7.54 |
| MAINE Personal Offerings | .25 | Trenton Gospel Tabernacle | 37.45 | Bentleyville Pentecostal Tab | 5.00 | UTAH Provo Assembly of God | 3.00 |
| MARYLAND Personal Offerings | 59.15 | Union Beach Pentecostal Chapel | 20.78 | Bradford A of G Church & SS | 17.50 | VERMONT Plainfield Emmanuel | 5.00 |
| Deer Park Sand Flat Assembly | 6.85 | NEW YORK Personal Offerings | 90.84 | Carbondale Assembly of God & SS | 18.33 | Pentecostal Church | 5.00 |
| Oakland Rocky Drear A SS | 1.25 | Brooklyn Iglesia de Dios Hispana | 2.00 | Dover Rohlers Pent Church | 43.50 | VIRGINIA Personal Offerings | 25.00 |
| Prince Frederick Full Gospel A | 5.00 | Carthage Calvary Evan Tabernacle | 15.00 | Fallentimber Hollentown Pentecostal | 5.30 | Big Stone Gap Assembly of God | 15.19 |
| Swanton Glendale Assembly SS | 1.25 | Corona Free Gospel Ch & YP | 125.00 | Church & SS | 123.00 | Hickory Grove Full Gos Church & SS | 4.00 |
| MASSACHUSETTS Personal Offer | 53.00 | Hempstead Glad Tidings Church | 11.35 | Jeannette First Pent Church | 7.00 | Newport News Gospel Tab SS | 45.00 |
| MICHIGAN Personal Offerings | 47.95 | New York Glad Tidings Tab | 1,409.00 | Johnstown Grace Pent Church | 435.00 | South Norfolk Bethel Pent A of G | 83.00 |
| Albion Assembly of God | 10.00 | Rochester Elim Tabernacle Church | 20.00 | Lancaster First Pent Ch SS & YPS | 20.00 | WASHINGTON Personal Offerings | 296.54 |
| Alpena Full Gospel Tab | 6.11 | Yonkers Full Gospel Assembly | 21.25 | Manns Choice Calvary Pent Ch | 110.00 | Aberdeen Calvary Pentecostal Tem SS | 7.91 |
| Detroit Bethesda Missionary Temple | 83.00 | NORTH CAROLINA Personal Offer | 1.00 | New Castle First Pentecostal Ch | 40.00 | Belfair Pentecostal Church | 19.00 |
| Detroit Hungarian A of G | 3.00 | NORTH DAKOTA Personal Offerings | 1.70 | New Kensington Gospel Tabernacle | 13.50 | Brewster Full Gospel Mission | 20.00 |
| Flint Bethel Tabernacle | 17.26 | Rhame Gospel Tabernacle | 3.65 | Philadelphia Bethel Tab Prayer Group | 68.47 | Centralia Assembly of God | 268.86 |
| Ironwood Gospel Tabernacle & WMC | 25.09 | Walhalla & Poplar Grove Tab | 5.00 | Philadelphia Highway Mis Tab & SS | 104.24 | Chelan Assembly of God | 9.32 |
| Kalamazoo Central Tabernacle | 2.00 | Williston Gospel Tabernacle & SS | 5.71 | Philadelphia Pent Gospel Mission | 11.93 | Deer Park Pent Assembly of God | 7.00 |
| White Cloud Assembly of God Chapel | 3.66 | OHIO Personal Offerings | 138.00 | Pittsburgh Evangelistic Temple | 3.90 | Enumclaw Full Gos Tabernacle & SS | 10.00 |
| MINNESOTA Personal Offerings | 70.70 | Akron Bethel Assembly of God | 43.00 | Punksutawney Pentecostal Tabernacle | 5.90 | Seattle Brighton Church | 5.00 |
| Brocton Daily Vacation Bible School | 1.50 | Alliance Shiloh Tabernacle | 30.00 | Scranton Highway Gospel Mission | 143.30 | Seattle Fremont Tabernacle & SS | 96.97 |
| Detroit Lakes Gospel Tabernacle | 154.50 | Bucyrus Assembly of God Tab | 3.70 | Scranton Pent Assembly of God | 191.82 | Seattle Hollywood Temple | 205.00 |
| Jackson Gospel Tabernacle | 10.00 | Canton Bethel Tabernacle | 125.00 | Trafford Gospel Tabernacle | 24.00 | Selah Pentecostal SS | 3.00 |
| Minneapolis City of Lakes Gos Tab | 17.50 | Dayton Bethel Temple | 7.50 | SOUTH CAROLINA Spartanburg | 7.00 | Shelton Assembly of God Mission | 13.00 |
| Redwood Falls Assembly of God | 22.08 | Geneva Assembly of God | 12.00 | First Assembly of God | 3.25 | Tacoma Pentecostal A of G | 185.00 |
| Sauk Centre Gospel Tabernacle | 19.52 | Marion Pentecostal A of G | 4.93 | SOUTH DAKOTA Personal Offerings | 11.00 | Yakima First Pent Church | 92.54 |
| MISSISSIPPI Personal Offerings | 5.00 | Moscow Christian Assembly | 8.21 | Crocker Gospel Tab & NWWSS | 11.00 | WEST VIRGINIA Personal Offer | 7.00 |
| MISSOURI Personal Offerings | 852.38 | Salem Lighthouse Tabernacle | 14.19 | Lake Preston Gospel Tabernacle | 8.5 | Beckley Full Gospel Tabernacle | 4.36 |
| Bardley Assembly of God | 1.00 | Warren First Pentecostal Church | 200.00 | Stoux Falls Gospel Tabernacle | 4.15 | WISCONSIN Personal Offerings | 44.40 |
| Berryman Assembly of God Ch | 3.65 | Weatherfield Summit Pent Ch | 12.60 | TENNESSEE Personal Offerings | 12.50 | Alvin Assembly of God | 3.60 |
| Butler Full Gospel Tab SS & CA | 11.70 | OKLAHOMA Personal Offerings | 17.30 | Memphis Glad Tidings A of G Ch | 216.25 | Appleton Gospel Temple | 58.70 |
| Chestnut Ridge Oak Ridge CA | 3.00 | Anadarko Assembly of God | 6.00 | TEXAS Personal Offerings | 2.30 | Fort Atkinson Gospel Tabernacle | 6.00 |
| Edina Assembly of God | 12.69 | Blackwell Assembly of God | 5.00 | Aledo Assembly of God | 1.69 | Luck Gospel Tabernacle | 14.00 |
| Fristoe Assembly of God | 3.00 | Clebit Assembly of God | 5.95 | Austin Oak Hill Assembly of God | 8.00 | Milwaukee Bay View Gospel Tab | 4.00 |
| Iberia Assembly of God | 2.00 | Comanche Assembly of God | 4.00 | Beaumont Magnolia Park A of G Ch | 5.10 | Portage Gospel Tabernacle | 5.00 |
| Ironton Assembly of God | 1.80 | Drumright Assembly of God | 15.00 | Caldwell Assembly of God | 55.00 | Racine Full Gospel Tabernacle & SS | 12.04 |
| Kansas City 15th St Full Gos Tab | 18.49 | Fairfax Assembly of God | 3.85 | Dallas First A of G Church & WMC | 11.45 | Wisconsin Rapids Gos Tab & SS | 29.03 |
| Kansas City Swope Park Christian A | 6.18 | Honobia Assembly of God | 5.00 | Dallas Libson Assembly of God | 1.00 | WYOMING Personal Offerings | 10.00 |
| Kirkwood Assembly of God Ch | 30.00 | Jenks Assembly of God SS | 20.00 | Fort Worth Polytechnic A of G | 62.25 | Buffalo Assembly of God | 7.17 |
| La Plata Assembly of God | 6.00 | Meeker Assembly of God | 2.65 | Freeport Assembly of God | 5.00 | Cheyenne Downtown Tabernacle | 25.00 |
| Lexington Assembly of God SS | 11.94 | Miami Assembly of God | 35.00 | Garland Assembly of God | 3.00 | CANADA Personal Offerings | 8.25 |
| Manes Assembly of God | 2.00 | Okmulgee Assembly of God | 35.93 | Giddings Assembly of God | 3.83 | LEGACIES | 61.56 |
| Nevada Assembly of God | 5.00 | Pawhuska Assembly of God | 10.90 | Gilmer Oak Grove A of G | 1.00 | MISCELLANEOUS | 266.92 |
| Pacific A of G Church & SS | 6.25 | (Near) Putnam Roseland A of G | 8.36 | Hereford Assembly of God | 20.55 | Total Amount Reported | 14,386.89 |
| St Louis Land Mark A of G | 5.00 | Savre Assembly of God SS | 10.00 | Highlands Assembly of God & CA | 3.00 | Home Missions Fund | 2,094.64 |
| Springfield Central Assembly of God | 385.01 | Taloga Assembly of God | 5.00 | Houston Airline Assembly of God | 17.00 | Office Expense Fund | 218.67 |
| —Combined Offerings | 20.00 | Velma Assembly of God | 3.00 | Houston Broadmoor A of G | 42.93 | Literature Expense Fund | 22.13 |
| Springfield South Side A of G | 1.81 | Wilson Assembly of God | 10.29 | Houston Central AofG SS Cl & WMC | 160.26 | Reported Given Direct for | |
| Trenton Assembly of God CA | 39.10 | OREGON Personal Offerings | 66.14 | Houston Evangelistic Temple | 11.83 | Home Missions | 788.68 |
| MONTANA Personal Offerings | 24.46 | Ashland Full Gospel Tem & SS | 45.47 | Houston First Assembly of God | 50.00 | Reported Given Direct to | |
| Billings Gospel Tabernacle & SS | 24.46 | Boring Assembly of God | 2.00 | Huntsville Assembly of God | 10.50 | Missionaries | 1,227.20 4,351.33 |
| Sidney Pentecostal Tabernacle | 4.46 | Eagle Point Highway Tabernacle | 4.25 | LaPorte A of G SS & WMC | 7.20 | Amount received for For- | |
| NEBRASKA Personal Offerings | 6.10 | Garibaldi Assembly of God | 17.00 | (Near) Lufkin Clawson A of G | 10.00 | eign Missions | 10,035.57 |
| Blair Assembly of God Ch VBS | 1.15 | Junction City Beacon Light Mission | 6.47 | Madisonville Assembly of God | 4.50 | Amount Previously Reported | 45,516.62 |
| Hershey Assembly of God | 3.13 | Lebanon Assembly of God | 15.44 | Odessa Calvary Tabernacle & SS | 5.00 | Amount received for For- | |
| Woodlake A of G Tabernacle | 5.50 | Myrtle Point Assembly of God | 3.65 | Overton Assembly of God SS | 5.00 | eign Missions This Month | 55,552.19 |
| NEVADA Reno Glad Tidings Ch | 12.00 | Seaside Gospel Tab Assembly of God | 9.18 | Seagoville Bethel Hill A of G | 12.00 | | |
| NEW HAMPSHIRE Personal Offer | 1.85 | Vernonia Assembly of God & SS | 22.99 | Seagraves Assembly of God SS | 3.13 | | |
| NEW JERSEY Personal Offerings | 87.50 | Yoncalla Assembly of God | 4.50 | Talco Assembly of God | | | |

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1942

- ★ October
- ★ November
- ★ December



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Fourth Quarter

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