

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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"Feed My Lambs... Feed My Sheep"

T. J. JONES AT THE INTERSTATE CAMP MEETING, SPRINGFIELD, MO.

Scripture reading: John 21:1-23. Here we have the story of how Jesus inquired into the heart life of one of His disciples. The story opens this way. Peter had backslid. At least, he had gone fishing, and Jesus had called him away from that job. That would not be so bad if he had gone alone, but he took six others with him.

They toiled all night and caught nothing. It served them right. When Jesus has called us from the old thing and we mix up with it again, we deserve that our work and service shall be profitless. I suppose that in the morning they were disappointed and cold and miserable and hungry, and wasn't it wonderful that Jesus was on the track of them?

The first thing He did was to give them a good meal. Now eating in the Scripture is typical of communion. "The bread which we break, is it not the communion of the body of Christ?" As soon as the disciples got to land, they found that Jesus had built a splendid fire and had some bread and fish ready. The Lord is so wonderful. How often He will make Himself known at the breaking of bread. Before He began to ask questions, He satisfied them.

When Jesus reprov'd the seven churches, in the second and third chapters of Revelation, He did not straightway tell them what was wrong. First, He mentioned the things that were right. He said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil," and so forth. He listed quite a good many things,—people will always listen if you begin to tell the good things about them—when He had their attention, He made a swift thrust, saying, "Nevertheless, I have somewhat against thee." If you have to reprove people, first tell them all their good points, and then tell them where they err.

After the disciples had dined, and were satisfied, Jesus began to question Peter, "Simon, son of Jonas, lovest thou Me more than these?" Of course Jesus had a right to probe the heart, to find out what was in the heart of Peter, and like a skillful surgeon Jesus made the most important inquiry of all, as to whether Peter really loved Him.

Things had gone bad for Peter. He had denied the Lord, and must have felt very much out of it. At the resurrection the angel had sent a special message to him

by Mary Magdalene, saying to her, "Go your way, tell His disciples and Peter."

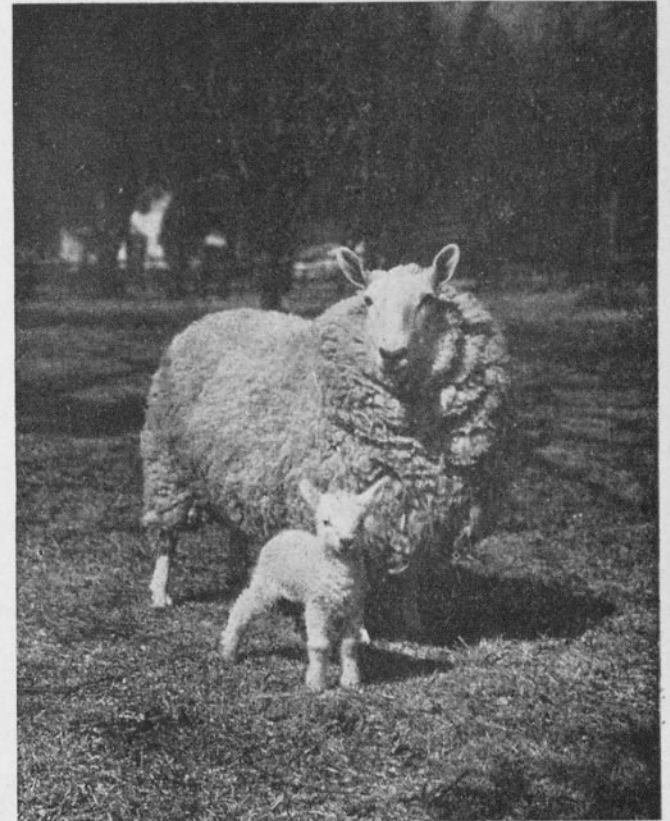
Peter had gone off, taking somebody with him, but here is Jesus right on his track. "Lovest thou Me more than these?" My brethren, the most important thing today is our heart devotion and love to the Saviour. The attack of the devil today is upon the heart life. In the course of the Olivet discourse in Matthew 24 and 25, Jesus told how we can know the times and seasons. He said, "Because iniquity shall abound, the love of many—the majority—shall wax cold." We must pay any price to maintain that personal devotion to Jesus that will see us through.

You may be surprised to learn that two words are used for love in the Greek language. The first time Jesus said, "Lovest thou Me?" He used a strong Greek word, the word used about God's love to us. "Do you really love Me with that devotion which is the highest and best, and is prepared to sacrifice anything in order to put Me first?"

Do you know what Peter said? He answered, "Lord, You know that I am fond of You." That is what he really said. Rotherham translates it that way. Peter dared not use the word of flaming devotion that put the Lord first. He said in substance, "You know that I like You, Lord Jesus; You know that I have affection for You." But something more than affection is needed.

He says to you and me, "Do you really love Me?" We shall never go through unless we love Him with a supreme, glorious, divine love. Love that is as strong as death. Waters cannot quench it, it is as a most vehement flame. Do you really love Him? Do you put Him first? Three hundred and twenty times in the New Testament that super word for love is used. "Do you take Me first, Peter?" That was some scrutiny, wasn't it? Probing the thing right down to the bottom, coming face to face with it. The only thing that will carry us through today is a personal heart affection for Jesus. It is not even loving His Word, it is not loving His service—it is loving Him.

If we love Him we shall feed His sheep



and do a whole lot of things besides; but if that mighty flaming heart love and devotion to Christ in anyway becomes cold, the thing becomes a drudgery, and we do it perfunctorily, as a matter of duty. The only thing that can make us go through and do the will of God is our love for Jesus.

Brethren, is Jesus first? We are living in times when the tendency is for the love of many to wax cold. People who were once aflame for God have now become lukewarm. Contrast the apostle Paul. You could not keep him in. He said, "Whether we be beside ourselves, it is to God." He said, "I will tell you a little secret—the love of Christ constraineth us." 2 Cor. 5:13, 14. And the word "constrain" is a mighty word. It impels, dispels, and every other kind of "pels." The mighty overmastering love to Christ was the secret motive power behind the ministry of the man who counted not his life dear unto himself. Beloved, do we love Jesus with a passionate heart devotion that is stronger than anything? or is it just mere affection?

Jesus said, "Do you love Me?" and Peter responded, "Lord, Thou knowest that I am fond of Thee." Jesus said, "Feed My lambs." We can prove whether we really love Christ by doing something for Him. "Feed My lambs. Feed My sheep. If you love Me, prove it." The word translated "feed" means

(Continued on Page Seven)

How the Issues of War Will Be Settled

W. I. Evans at Central Bible Institute

WE have knowledge of the present world situation. We know that thousands of men are being slaughtered and hurled into eternity. We know that there is a weight of grief and distress upon the world. We are not throwing it off lightly. We are feeling and bearing with our fellow men but we cannot despair. We cannot feel that there is no hope. God has been gracious enough to reveal His secrets to us. He has invited us inside with Himself where the secret of the Lord becomes known. We realize the seriousness and horror of present conditions, and yet, we are supremely happy in our souls because we know the Lord. We know He is on the throne. We know that He is henceforth expecting until His enemies be made His footstool. He is Victor! Hallelujah!

It seems that God has allowed man to take his own course, that He might demonstrate to man the futility of human wisdom and endeavor apart from Himself. At the same time God is offering redeemed men and women the unspeakable honor of sharing with Him the achievement of that which unregenerate man is failing so notably to accomplish. God could effect all His purposes in the earth without our little efforts. He could brush us aside and do all His will entirely independent of us. But it has not pleased Him to do so. It has pleased God to work through the co-operation of the human. We yield ourselves in hearty co-operation to the Spirit of God. He works in and through us. And things that are forever beyond our ability are accomplished through our poor weak humanity.

How little the world realizes the presence of mighty supernatural forces controlling and directing the human forces that appear to be determining the issues of the present war. But to those who live close to the Lord spiritual understanding is given. Here is His word to us: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." Spiritual forces are engaged in combat.

Our soldier boys go in their bravery and their devotion to God and country, willing to lay down their lives physically to win battles on the field where the fighting is against flesh and blood. Hosts of men are slain. Flesh and blood goes down in gory streams. Whole villages and towns are depopulated. Men, women and children are slaughtered by the thousands. But the issues of the battles are not decided on earth's fields. The issues of warfare are decided in the spiritual realm where spiritual forces are locked in combat.

It is a wonderful thing that the Government of the U. S. A. makes provision in this world war that young men who are

devoting themselves to the Christian ministry have practically permanent deferment from physical military service. You and I see in that the wonderful provision of God. It is that they may engage in the spiritual aspect of this conflict. I do not infer any slight against the brave men of our armed forces. They are needed. They must needs go and give themselves to fight. But our place in this warfare is in the heavenly realms where spiritual forces are battling, and our responsibility is to find our place under the leadership of the Holy Ghost in this conflict. If we do not find it we are shirkers, slackers, evaders.

God is calling us into the ministry of intercession. Intercession is a ministry. It is something the Holy Ghost gives, something He imparts. "Be strong in the Lord, and in the power of His might." It means coming into a relationship with Him wherein He can actually put His power and His might within

A Prayer for War Days

Lord, teach our prayers to soar, O let them rise.
 Let me be occupied with highest gain.
 Rumor of earth, let it not anyway
 Pull down our prayers to some poor, lower plane.
 Thy purposes are far above our sight;
 What of the Eternal can we mortals know?
 Great Spirit, guide us that we pray aright;
 Deep thoughts of God, our shallows overflow.
 Thy Name, O Lord, Thy Name exalted be;
 Thy purposes fulfilled, Thy will be done:
 That all the world in all her corners see
 The glory of Thy well-beloved Son.
 That all the world in all her corners own
 The Prince of life, for sinners crucified;
 The Prince of Peace, the Lamb upon the Throne,
 The travail of His soul now satisfied.
 —Amy Carmichael

us so that we can effectively engage in this tremendous conflict in the heavenly places where the issues are being settled. These issues are not going to be settled on earth, not over a conference table, not at a peace parley, but in that realm where spiritual forces, under the Holy Spirit, lock in death grip with spiritual forces under the leadership of the devil, the god of this world, the prince of the power of the air, the wicked ruler in the heavenly places.

The Holy Spirit is seeking so to awaken and develop our spiritual senses that we shall be keen and responsive, giving Him the opportunity He is seeking to work in and through us. Jesus came in incarnation. He, tabernacled in flesh and blood, walked among men doing the will of God, and revealing God to men. Then He was crucified on the tree. He was resurrected and went back in His glorified state to sit down at the right hand of the Father. He told His disciples before He went away that it was necessary for Him to go, saying, "For if I go not away, the Comforter will not come unto you; but if I depart, I will send

Him unto you." Just as Jesus tabernacled in flesh and blood to glorify God, the Holy Spirit tabernacles in our flesh seeking to empower us as warriors in the tremendous spiritual conflict.

Let us read that passage in Ephesians 6. The Holy Spirit specifies the different parts of the armor provided for the conflict—the girdle of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, and the Sword of the Word—for we are wrestling against principalities and powers. Notice the eighteenth verse: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. We are to pray for every soldier in every regiment of the Lord's army. We are in the battle. We are equipped by the Holy Spirit, thrust into the fray, locking with the forces of darkness, that God through this ministry may triumph.

Let us turn to Daniel where we are given an incident in the life of the prophet that shows exactly how human responsibility is assumed and how the issues of national and international affairs are settled, not on the earth's surface or among men or between opposing armies of soldiers or in peace negotiations, but in the heavenly places. Here it is: Daniel 9, "In the first years of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He could accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God." Someone says, "I wonder if that is necessary? Is it not enough to praise the Lord and shout?" We are not of much good to God if we shout only. But we can assume our responsibility, yield ourselves to the power of the Holy Spirit to be used in this conflict, in the realm of the supernatural where battles are won. We shall have the ring of genuineness to our shout then.

Here in my hand I have a Missouri mill (a small metal disc used in Missouri for sales tax purposes). When I drop it, it has a rather flat ring. I have here also a twenty-five cent piece of United States coin. When I drop it, it yields a genuine ring. Some people's religion is like the ring of the mill! If we will let the Holy Ghost grip our lives, if we will yield to Him and say, "Lord, I am Yours; whatever you want, do through this bit of clay," the precious metal of the Holy Spirit will get into us and there shall be a ring in our testimony and in our shout.

"And I prayed unto the Lord my God, and made my confession, and said, O Lord,

the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: neither have we hearkened unto Thy servants the prophets..."

It is a long prayer, but when we get in earnest we don't reckon by the clock. One of the most dangerous symptoms in Pentecost today is clock praying. People have been known to forget about the clock in their praying. In too many instances our praying is superficial today. It doesn't strike very deep, doesn't penetrate the surface. But Daniel got hold of God in prayer. We read in the twentieth verse, at the conclusion of his prayer, "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel (a spiritual being, a heavenly messenger) whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Notice that Daniel was concerned. He saw the responsibility and began seeking God. Then God revealed things to him. Notice Daniel 10:7—"And I Daniel alone saw the vision; for the men that were with me saw not the vision."

God acts upon the principle of selectivity all the time. From the beginning of the Bible to the end, the complete revelation of God to man shows that God employs this principle of selectivity. But man religiously is prompted by the presumption that because he knows something about God, because he claims allegiance to God and takes God's name upon his lips, he is included. That is man's folly all through history. God has not changed in this respect. God is still selective. It seems impossible for God to deal with people en masse. He has to select, and the process by which He selects involves the reaction which Daniel reveals here. He takes the concern on his heart. He feels the responsibility.

Now read on in Daniel 9—"And he (Gabriel) informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Then this Gabriel, sent from God, a spirit being, whom natural men could not see or hear or receive anything from, this heavenly visitor reveals to Daniel the things of God. And the next chapter reveals Daniel praying again for twenty-one days, laying hold of God in this ministry of intercession.

When he prays and battles through in the realm of the spiritual, the angel comes again and says, "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I

NOT INCREASED IN PRICE

The following appears in a well known religious paper: "After January 1, 1943, the price of Gospel Trumpet will increase from \$2.00 a year to \$3.00 a year on all subscriptions. Foreign subscriptions will be \$4.50."

But despite greatly increased cost of production we are still supplying the *Pentecostal Evangel* for \$1.00 a year (outside U. S. A. the price is \$1.50 to pay for extra postage).

A large number of subscriptions expired on the last day of December, and we would greatly appreciate it if all our friends will resubscribe at once. And it would greatly help us if you could send the paper to a number of friends. We are now printing 92,000 copies of the *Evangel* each week. Cannot we make it 100,000?

May we again remind *Evangel* box secretaries to be sure to send in their renewals at once, so that the saints who get the paper out of the *Evangel* box may not miss a single copy of the paper.

remained there with the kings of Persia." In other words, "Daniel, your prayer was heard when you first started to pray, but I have been battling up here in the spiritual sphere against spiritual forces, evil princes that hold a peculiar influence over the nations. Their power had to be broken, but your prayer was heard. Your prayer for the release of God's people and the consummation of God's plan in relation to His people, got through to God."

Daniel's divinely energized prayer was a positive weight in the scale tipping the balance Godward. If our souls could feel the import of it, we would give ourselves to prayer as never before. We would count it the greatest luxury in life to get into the closet and get together in groups laying hold of God in season and out of season and holding on to God until mighty, sweeping, overwhelming victory comes upon this world of ours.

I believe God has deliberately and purposely tied His own hands in order to let us move in the realm of the Spirit and have the joy of seeing tremendous spiritual forces overthrown because we have prayed. I have an idea that the spiritual attitude of God's people in any generation can either hinder or hasten the Lord's coming. It seems as if God has been working generation after generation to get enough people in one generation so related to Him that they will pray through and pray down the power of God so that God's purposes in the earth can be effected and Jesus can come again.

But history has repeated itself over and over again thus far. God has raised up by His wonderful mercy and the outpouring of His Spirit, groups of spiritual people, but instead of laying hold of their advantages and going on with God they have dissipated the power of God. They have lapsed into formality and substituted other things for the presence and power of God. They have gone along smiling and singing, "We are the people, we are having a wonderful time. Jesus is coming soon," and they have lost their grip on God. In the very day in which

we live it is the purpose of God that cannot be gainsaid, that every individual who is baptized in the Holy Ghost is intended to be a spiritual force in the earth, and especially a spiritual force to get hold of God in prayer wrestling against the powers of darkness until God can sweep through this old world of ours and send back the Lord Jesus Christ. And yet the majority of people who are baptized in the Holy Ghost lose everything dynamic they get from God and count for nothing.

God wants us to have just as much of the moving, quickening, gripping, revealing presence of the Holy Ghost day by day as the night we received the Baptism and spoke in tongues in ecstasy. If we lose what we got through the Baptism we have a name to live and are dead.

The Baptism in the Holy Ghost is a divine energizing. It is an energizing for spiritual ministry—activity! battling! conquest! But history repeats itself. You remember the spies that were sent over into the land of Canaan and came back? Ten said, "We can't do it." That was ten out of twelve—a proportion of five-sixths of them. But Caleb and Joshua rose up and said, "It can be done. God is with us. We can do it." If the Holy Ghost is within us, if we are on the Lord's side and willing for the Lord to have His way in our lives, we are more than conquerors. God wants us to pray through and come up in the strength of the Lord. He can teach our hands to war. God will lead us into this wonderful ministry wherein we triumph.

"I'll Not Be Afraid to Die"

A Christian lady visited a soldier terribly wounded, lying in the ward of a large military hospital. A nurse, entering, said to him: "You have no need to worry over your sins; anyone who gives his life for his country, as you have, is all right."

The man smiled faintly, but he shook his head and said: "Ah! lady, that is a mistake! When I lay out there in the open, I knew I had done my bit. I hadn't failed my country; but that didn't help me to face God. I wasn't fit to die, and I knew it, and it has been an awful trouble to me every day since. But just now, as I heard that lady's prayer, I saw that the Lord Jesus had been punished for all my sins, and I might go free, and such a peace has come into my heart. How wonderful of Him to die for the likes of me! No, I'll not be afraid to die now, because He has forgiven me."

Bending Backwards

"Starting out to be straight on one line, some individuals actually bend in their uprightness and are seen to be crooked in another way. Refusing to compromise, which is right, they become intolerant, which is all wrong. Passing from self-denial and proper self-restraint they become ascetics and monks. Avoiding lightness and frivolity they land in the middle of an Egyptian gloom of spirit and darkness of countenance. Protesting against popery in the churches, they themselves become popes. Entering upon the unpleasant task of reprovers, they end in being habitual faultfinders, and first-class scolds."—Carradine.

A Vision of the Eternal

David desired to build a house unto the Lord. The Lord showed him that *He* desired to build for *David* a house. 1 Chron. 17:25. The house that Solomon built, a beautiful and exceedingly magnificent building, like all things seen would be but a temporal thing; but the temple built by a greater than Solomon, a temple "exceeding magnificent," an eternal habitation for God, will abide for ever and ever.

Paul had a vision of the eternal. With that vision constantly in view he was made to realize that all the light afflictions of the saints, which are but for a moment, are working out for them a far more exceeding and eternal weight of glory, as they look beyond the seen, the temporal, to the unseen, the eternal. The frail tent, the fragile vessel of clay in which the saints dwell, would have to make way for a building of God, not made with hands, eternal in the heavens.

"Master, look at this fig tree that You cursed yesterday; it is dried up from the roots." "Peter, have faith in God." He who cursed the barren fig tree will not fail to curse the barren flesh of man, that corrupt tree that will bring forth no good thing. And He who cursed the fig tree, took the frail flesh He had inherited from Adam, from Abraham, from David, to Calvary, there to receive the curse of God. Paul realized that the cross to which the Son of God took human flesh to have it crucified, was indeed that in which he could constantly glory. He learned that "since one died for all, they have all died," that he, Paul, was crucified there, and that there, at that cross, new life was provided.

There was a wise woman of Shunem who provided a chamber for Elisha the prophet. She was a barren woman, and at the prophet's request a son was given to her. But on a certain day her son died. What did she do? She went to the prophet. What was her attitude? One of faith, for she declared, "It is well . . . it shall be well." What did the prophet do? He sent his servant. Was the servant successful? Did he bring life to the child? No. But the woman insisted that the prophet come himself. And when the prophet came, which took place? There was life—life came to the dead one.

There is universal death throughout the world. Should we despair? By no means. Have faith in God. Have faith in His Prophet. He has sent His servants, but we need more. We need the Prophet Himself. What will take place when the Prophet returns? Of one thing we are assured—"All Israel shall be saved." Rom. 11:26. It will be "life from the dead." Rom. 11:15. Then shall we say, "It is well!" The Prophet assures us, "Behold, I come quickly." Rev. 22:12. Believe the Prophet, so shall ye prosper. Have faith in His assurance, in His power to quicken and give life.

In the building of the temple every stone was fitted at the quarry, so that there should be no sound of saw or hammer as the various parts came together. It is here on earth that all is fitted for the eternal. Have faith in the greater than Solomon. Have

faith in His workings, and keep the eternal vision, that day by day the light afflictions work out a far more exceeding and eternal weight of glory. The living stones are being chiseled and shaped and polished for the eternal temple that shall be an habitation of God.—S. H. F.

A New Year's Day Victory

W. F. P. Burton, Congo

How blessedly God turns our testing times into triumphs!

It was New Year's Day, and our believers, in most of our local villages, desirous of starting the year well, were holding all-day services, with a good solid midday feast sandwiched in.

The devil was busy too. The heathen were dancing and drinking. Indeed one group started a filthy dance close by a chapel where the black saints were holding their meeting.

Many dancers were drunk. Huge pots of foaming beer stood around. The drumming, singing and dust made it quite impossible for the believers to continue their meeting. Their day was spoiled, so, while some prayed, one of their elders came to ask my help.

I jumped on my cycle. It was two miles to the village. The native elder ran behind, and as we neared the village, he evidently saw that I meant business. He said, "Sir, they threatened to thrash me when I asked them to move further away. Let us pray that the gentleness of Christ may be yours. Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

Already the roar of the drumming and shouting was considerable, but we slipped into the forest and had a time of prayer. Then we approached the dancers.

They stopped their drumming and stood for a while, as I greeted them. "A very good New Year to you all," I said in as friendly a voice as I could muster.

They all responded just as cordially.

I went on to show them that what a man sows he will also reap. They were starting the year in an orgy of lust and fleshly excitement. What sort of a year would it be? How much better to start it with the Lord Jesus. He who had died for us and risen again, had protected us throughout the past year, and was just as willing to bless us in the one before us. Would they like us to ask Him?

"Yes, yes!" they shouted, so we prayed.

When I had finished, the drummers were hurrying off with their drums. The big bowls of beer had disappeared, and best of all, the two ringleaders came to say how ashamed they were that they had interrupted the meeting in the chapel. Would I pray for them as they wanted to get right with God.

Peace and Strife

"If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. Peace is an end devoutly to be desired. It is the opposite to strife, and strife is something devoutly to be avoided. The Bible says, "Live in peace," "Be at peace among yourselves," "Follow peace." The Bible also says, "It is an honor for a man to cease from strife," "Let nothing be done through strife," "The servant of the Lord must not strive," "He loveth transgression that loveth strife."

A man at peace is in a state of mental quietness and serenity, and when the "peace of God" guards the heart, the power of strife is broken. Divine peace and human strife cannot exist together in anyone.

It may not always be possible to maintain peace with all men, but "as far as lieth in you" you are to seek to be peaceful. There may be times when loyalty to what is right makes opposition necessary, when it is our duty to "contend earnestly for the faith." But this is not to quarrel. Jesus was the Prince of peace, yet He was opposed to people who were wrong; but His opposition was due to principle. Purity cannot live peaceably with impurity. Duty sometimes involves one in disturbance, but, principle apart, we should always aim at peace.

Rest

To step out of self-life into Christ life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfil; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise as do the seraphim of the heavens, if that be His will; to cease to hurry lest you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and learn to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life tide, to shine and glow through—this is consecration and this is rest.

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THE TESTIMONY ALSO AM BY DELIGHT AND BY COUNSELORS

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Do You Have a Family Altar in Your Home?

BY CORTLAND MYERS

"The father to the children shall make known Thy truth." Isaiah 38:19.

RICHARD BAXTER was one of England's greatest ministers. In early life, he went into a large parish and a community which was composed almost entirely of rich, cultured people. He found that the congregation was cold, and all was not as he had expected it to be in the ministry. He was disappointed and disheartened. The young pastor said, "Thy way to save the church and this community is to establish religion in the homes of the community, and to build the family altar." Thus Baxter spent three years in his visitation and in his determination to establish a family altar in every home in that community. He succeeded amazingly, and this condition in the homes was the fountainhead that filled his church to overflowing and started that magnificent ministry and life. Fundamentally, Christianity must involve the family altar in the homes of its members. Baxter was right and proved it.

Now I will take you to the opposite side. Thomas Boston was likewise a great minister, but, unlike Baxter, he spent the years of his early ministry in the slums of a city among the poor people. There he discovered the same condition—the church was cold and empty. He had no influence. He was disheartened and discouraged. He said that the only way to save the church is to save the family. And he went all through that good community and established family altars, where they worshiped God in the home every day in the week. He built up the altars, and he says he spent three years doing it. And then Thomas Boston's church started to revive, and the community was filled with spiritual power and influence.

One of the noblest of missionaries was John G. Paton. No man evidenced more heroism and sacrifice than did that kingly, wonderful soldier of the Cross. Read the biography of this devoted missionary. You will find on the first page the secret of that life of service, the one memory around which all the rest of Paton's ministry centers. That recollection is of his father with his old family Bible twice a day at the family altar, children all around him hearing the message of God, then down on their knees together. Paton says that in that old home his father's mighty religious influence made him all he was and started his missionary life and work. As you read the rest of his biography, you will find this spiritual influence in operation all through his life.

I know two men who lived in a country home in their boyhood, and they became rich men when they went away from home. They went occasionally to visit their father and mother living in the old home. And finally the father and mother went to heaven. The sons did not know what to

do with this old home. One of them said to the other, "If you'll sell out your interest to me, I'll tear down the house and I'll build a summer home there, and let you come out to it when you want to." Accordingly, they took a trip out to the old homestead to tear it down. Around that spot there swept many sacred memories.

Then these two brothers, past middle life and rich, went into the house and looked around through it. One walked up and down in front of the old fireplace, and the other sat down. Finally one said to the other:

"You know, Bob, what I'm thinking about? I've changed my mind since I've been here. We're not going to tear down this old house. This house is going to stand here; it's not going to be torn down."

"That is a strange thing," the other brother said, "because when I was walking up and down in front of the fireplace, that is the same thing I was thinking about." He looked over at the chair in which his father used to sit. "Here is the old chair that father sat in when he read the Bible when we had family worship—the chair around which we knelt as father lifted our hearts to God."

They stayed there two hours to talk things over. They both got down on their knees by the old chair, repented, and wept their hearts out before God. They went back, saved men, and gave their money to God and lived for God.

And the old house stands. Not a single thing was moved out. It was too sacred to touch, because the family altar had stood there. It is a great thing to go back to the old house. If you cannot go back in any way but in memory, go back.

I can make such a journey tonight. I am back there now, in that old farmhouse, in that old kitchen, around that great fire-

place—father, mother, twelve children, twice a day, the old family Bible, and the wonderful prayer lifted to God! I am remembering that old house, that old center, that marvelous influence.

Do not be surprised when I tell you that every one of those children was saved by the grace of God. Four of them became ministers of Jesus Christ, all the rest of them Sunday School teachers, and God's chosen men and women. And they all found that inspiration and life at the family altar when father opened the Bible and then lifted his heart to God. That is the greatest heritage in this world.

The greatest inheritance is the influence of Christian blood and life, moral character and spiritual uplifting power. Now if your old home gave you that, you do not need to have anything else. My father and mother never left me a dollar, but they left me the greatest riches in the world.

The Praise Cure

A missionary in China found her only lady colleague down with the smallpox. Remembering that her last case when nursing in the homeland had been a smallpox one, and the promise given to her mother not to nurse another case of smallpox, she made up her mind to leave the case to a Chinese nurse, but on reaching her bedroom the Lord asked her, "Whom do you love most, your mother or Me?" to which she replied, "You, Lord." Then said He, "Nurse this case for Me." So she was isolated with the patient.

As the days of quarantine were drawing to a close, spots appeared all over her body, which she thought due to ptomaine poisoning, but later on found it was smallpox, when she at once went to prayer. The Lord showed her the balancing scale of prayer, weighed down on the prayer side, but nearly empty on the praise side. At once decision was made to praise God for every spot on her body. This made the doctor furious and he said she was mad.

After a season of praising God she inquired if there were any marks on her back, and being told there were, she began to praise for them until she concluded she had praised for every mark. Then she fell asleep to be awakened by the Chinese woman in attendance, stroking her face.

An examination of her face in the glass satisfied her that the healing was complete. So she dressed and went to pay a promised visit to a missionary greatly depressed. Her admission was at first refused on the ground of smallpox, until the story of her recovery was told, when the missionary at once admitted her and tried the same remedy for himself, and through praising God he was speedily delivered from his depression.

In Tune With His Will

He who can say "amen" to the will of God, will always be able to say "hallelujah." Frances Ridley Havergal declared: "Once the will of God was to me a sigh, but now it has become a song. When we are in tune with that sweet will, it becomes easy to sing praise."

Said a godly minister to his son: "My boy, you must learn, even as I have had to learn, to follow *principle* and not men."

A Word of Thanks

We desire to thank all our many friends who have sent us greetings for Christmas and the New Year. We greatly appreciate your kindly wishes, and thank God for all of you in this blessed fellowship.

May the Lord pour out His Spirit mightily upon you in the days of the coming year!

Ernest S. Williams
Fred Vogler
J. Roswell Flower
Noel Perkin
Stanley H. Frodsham
J. Z. Kamerer

A Church in a Chinese Home

HOWARD C. OSGOOD, MISSIONARY TO CHINA

SEVERAL years ago there was a dear English Pentecostal missionary who lived east of Kunming, and it was her joy to take a bicycle and travel into remote villages or into places where other people had not gone to preach the gospel. She was a single lady but she seemed to know no fear. She would go into places where no one else ever dreamed of going and where the people never expected to see a foreign missionary or a white face. Her name was Anne Hewlett.

In her travels one day she stopped at Sitsong. That day at the market there was a quiet country woman whose heart the Lord had prepared to receive the seed, and it grew and sprouted and became a beautiful plant of genuine salvation in her heart. She could neither read nor write. She had no broad vision or education of any sort; but the fire of the gospel flamed there, and she took the message to her home in a little village about four miles from Sitsong. There her son also welcomed the gospel story.

This dear woman had the opportunity of hearing the gospel from the lips of the missionary only a few times, and then it seemed as if no one ever came again to tell the story. Miss Hewlett wanted to establish a work there, and then the American Pentecostal missionaries were anxious to do so; but somehow this very promising field has always had to be neglected. But the Spirit of God did not neglect the place. That is the wonderful part of it. This dear mother got a copy of the Scriptures and took it home to her illiterate son and they both determined that they were going to find out all that was in this book.

It must be that Miss Hewlett also told them about the Baptism in the Holy Ghost and Divine Healing because they soon began to seek and to receive.

Years later the Lord laid it on the heart of our brother Glenn M. Horst to establish a work in the county seat of Loping, a day's journey beyond Sitsong. In going to Loping he must pass through Sitsong. When he took a room in an inn for the night and announced that he was a pastor, as we are called there, this dear country woman's son, now grown and the father of children himself, was in the city. As soon as he heard that Brother Horst was there he came and asked for an audience. No one could have been more surprised than Brother Horst when this man, with the light on his face which only the gospel can give, came to see him in that ill-kept room of the inn.

Brother Chao said, "I am so glad you came. I believe in Jesus." Brother Horst could not have heard a more welcome word than that. Brother Horst said to him, "Have you ever been baptized?" He said, "No, not in water." Brother Horst said, "What do you mean?" He said,

"I have received the Baptism in the Holy Spirit." Brother Horst could not believe it until a little later Brother Chao broke down and was praising the Lord, speaking in other tongues and thanking God. It thrilled the heart of Brother Horst.

Brother Chao said to him, "Pastor Horst, have you come to establish a gospel hall here in Sitsong?" Brother Horst said, "I am going on to Loping." He said, "Brother Horst, I have waited and hoped for years that God would establish a church here." "Well," Brother Horst said, "I feel God has called us to Loping, but we shall be near you and come and see you as often as we can." So Brother Chao had to be content with those words.

A year or so later it was our privilege to go down to Loping after the missionaries had been forced to leave on account of war conditions. While we were there we determined to call on Mr. Chao in his home. I had never been there. The Chinese young man who was to go with me had been there only once, but he said, "Oh, I am sure I remember the way." So we set out to make a visit to Brother Chao.

It was the rainy season. We waited for a day that was a bit sunshiny, and hired horses for Timothy and myself. The roads were terrific in places, and horses, even on the main highway which should be an automobile highway, would sink to their knees and every step was perilous. You never knew whether you were going to be thrown from the horse or not. You ride these Chinese saddles with heels in the stirrups instead of the toes. You have only one rein—not two. When you want the horse to go toward the right you lay the rein down and pull this way; if you want him to go to the left you lay the rein down and pull toward the left. It is rather a precarious business especially when the road is in such a condition.

We rode about 30 miles from Loping to Sitsong. As we came to Sitsong we were amazed to see that the valley was in flood; several square miles of territory were covered with water. Timothy noticed we could not go the way he knew, as we would have to enter the city of Sitsong by another road. I think we had gone a couple of miles toward Hai Yen Pui when we noticed the road ahead just disappeared into the flood. We had no idea how deep the water was. We knew not what to do; when a couple of men came along and said, "Go right in. You will find the road there." We said, "You will have to go ahead of us. We would not dare try it." The men very kindly went ahead of us and we followed. We got through and came upon a rise of ground where these two people left us. We looked this way and that. There were great corn fields, flooded, and there was no way of telling where the road was. There was no turning back; we had promised to come and we must get through.

We started in the most promising looking place into these flooded fields. The further we went the deeper in we got, until the Lord caused us to hear a voice behind us, and there was a man saying "You are going the wrong way. Come back and I will show you where to go." We followed him along the ridge, most of it under water, but the horses could get through, and when we got to where he thought we could find our way he said, "Now I am going this other way. You will find your way all right." If was just as if the Lord had sent an angel to direct us. I tried to talk to him and said, "You ought to believe in Jesus," and as soon as I mentioned Jesus or anything like that he would not have anything to do with it. He was definitely heathen. He knew enough about Jesus to know he was thoroughly opposed to Him though he had led the Lord's servants across the country.

We lost our way again, and before I got there I was soaked clear through, but when we arrived at Brother Chao's place, he said, "Oh, Pastor Osgood, did you really come? God bless you!" And he welcomed us as only a Christian could welcome another Christian into his very humble and aged home. It has been built for about 120 years and black with age. The smoke from ten thousand kitchen fires has blacked the entire interior. The walls, the ceiling, the beams across the ceiling—everything utterly black. The only light is through the door.

The water buffalo sleep on one side of the main room, and Brother Chao and his wife sleep on the other side, and the kitchen is at the rear. The flies of course have possession of everything. Place was made for us in the loft, where you must constantly stoop or you bump your head. There are strings of red peppers, strings of corn on the cob drying—everything that a farmer needs to hang up. You stumble over baskets of nuts and baskets of rice. There is only one little window.

He made us take off our wet clothes, and we got into new, dry ones. We thanked the Lord we had thought to wrap our clothes in good waterproof bags and put them high on the horses, so we had something to get into. He had to lend me a pair of shoes which hurt my feet. I thought I could never wait until my shoes were dry. They were his best shoes, cloth ones with hand-sewed soles. I never wore anything more uncomfortable in all my life.

We sat around the fire and dried ourselves, waiting for tea, and waiting for the people to gather. Before long we were having as fine a supper as Brother Chao could set before us. Soon after that the room was full of people who were looking for a message from God. It was certainly a joy to minister to these people. Their mouths were literally full of praises to God.

The dear old Christian mother—once illiterate—now can read quite well. Her son has also learned to read and write. But the most beautiful thing of all is the praise to God that is on their lips constantly. Ordinarily, wherever you go in the province of Yunnan, everyone can curse. From the

smallest baby girl to the oldest grandfather, they are all experts in cursing. But here was a family expert in praising. The dog came in and was not wanted. The old mother said to him, "Get out of here, praise the Lord!"

So that night we had the privilege of ministering the Word by the light of a very dim mustard-seed oil lamp. That was all anyone could afford in Yunnan. Even missionaries cannot afford to burn anything else than mustard-seed oil these days. When I left Yunnan they were paying \$6.00 American money per gallon for kerosene.

The next day we were to have a baptismal service. Brother Chao said he had ten or twelve who were ready. Brother Horst had baptized five the year before, including Brother Chao and his mother, and here were ten or twelve more ready, all of whom had been won by Brother Chao's earnest Christian testimony in that place. Only about three could get there. The floods had risen still further, and many of them did not have horses to come on as we had, so that day we were able to baptize only three. But we promised Brother Chao if we could possibly come back we would in six months and baptize the rest. I am sorry we have not been able to keep that promise but it was impossible to go.

We had a wonderful time of fellowship with these Christians. They are so far away from any kind of Christian fellowship, yet maintain a direct and inspired touch with God year in and year out in what used to be an absolutely heathen village but which now is permeated with the influence of Christ through this family, so that no matter where you go in this village everyone knows about Jesus, everyone believes in His power, everyone thinks it is no doubt the proper thing to be Christian, only that they have their religion and they owe something to their parents and grandparents and no doubt ought still to remain heathen. But there is no question in the minds, I suppose, of practically everyone in the village but what the better and perfect religion is the religion of Christ—all through the testimony of that one man.

Just before I left China I had a beautiful letter from Brother Chao, in which he sent his Christian greetings and sent the love of his son to whom it was my pleasure to give a Christian name. He had received his other name before his folks realized all the depth of Christian experience. When I got there and asked the boy what his name was, he was ashamed. He said, "I don't think I have a good name. Pastor, I wish you would give me a good name." I said, "What is your name?" He said, "My name is Tsü Kuang." It means Self-emanating Light. But he said, "We know the light we have is not from ourselves but it comes from God." He said, "I should like to have a different name." "Do you want a Chinese name or a Bible name?" I said. He said, "If you think I am worthy of it, I should like to have a Bible name." I thought about how this family had been a witness for God and had carried on with no other inspiration but that which came down from heaven, and I prayed and asked the Lord to make this boy a Paul. And so his

name is Chao Paolo. And his father in his letter gave me greetings from his newly named son and said that he was going on with the Lord and greatly enjoying the Bible which it had been my joy to send down for his personal use.

So I wish that all the friends in the homeland would pray for this definitely indigenous church for which no funds are required from the homeland, and whose every need the God of all grace supplies.

"Feed My Lambs . . . Feed My Sheep"

(Continued From Page One)

to tend, to look after the sheep in a hundred ways, such as sheep require.

Isn't it wonderful that from fish the narrative turns to sheep? Jesus said, "Follow Me, and I will make you fishers of men." Matt. 4:19. You have to catch them first, and to catch them you have to be a fisherman; and when you look after them they turn into sheep! I never want to be just a shepherd. I want to be a fisherman and a shepherd. I want to know how to catch them, and I want to know how to keep them. And I believe the same Jesus who said He would make us fishers of men, can make us shepherds who look after the sheep for love of Him.

Do you know why Jacob looked after Laban's sheep for seven long years? Or do you want me to tell you? It was a hard and difficult thing; but he was in love with Rachel. He did it for her sake. He said it seemed as though those long years of service were but a few days for the love he had for her. I believe we may take that and apply it in a spiritual sense. Why do we serve Him? Why do we wear ourselves out in service for God, put all we can into it? Some people say, "Why do you waste your time like that?" That might have been said of Jacob when he came home at night, tired and weary. "Why are you doing that? Why don't you let somebody else do it?" The reason was, he was in love.

"He saith unto him again the second time, Simon, son of Jonas, lovest thou Me?" Jesus still used that strong word for love. Peter said, "Yea, Lord; Thou knowest that I am fond of Thee." He still used the weak word. Yet Jesus said, "Feed My sheep." The proof of our love is our service, in finding the lost sheep, and tending them when we have found them. And the secret of it all, the mighty ruling force for service, is love, heart love to Him.

"He saith unto him the third time, Simon, son of Jonas, lovest thou Me?" This time Jesus used Peter's word, asking, "Are you really fond of Me?" He even questions if Peter's fondness is all right. Peter would not use the big word, but Jesus came down and said, "Are you fond of Me? Have you a liking for Me? All right, Peter. Feed My sheep."

My brethren, the only thing that can keep the work for God blazing, flaming, is devotion to Him. Peter referred to this later, passing on the word to us. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter

5:2, 3. If we love the Saviour we shall have a care for His people who love Him. We shall care for those who are out of the way, we shall tend them and we shall feed them.

The word "lambs" brings before us the young converts, those who have not been long on the way. We need to have a special care for them. It is worthless for us to talk about love for the Saviour unless we are exemplifying it in praying for, in feeding, tending and caring for those whom God has given us the oversight of.

I don't think any man can say he loves the Lord if he can let the church be divided. I have in mind a man who had a fine church in England, but that church was ripped right in two. I could have been saved if the leader had done what he should. You cannot rip the church of God and the people of God in pieces and be in the will of God. If we love Him we will not do that. We would rather sacrifice some of our own rights. Like the two women who brought a live baby to Solomon—the real mother would rather lose her baby if that would keep it alive. I think we might show the same spirit yet, don't you? Love cannot suffer splits.

It is our devotion to Jesus that is our motive power. That is the mighty factor that must keep us going all the time. How good it is for us to see in our own devotion that nothing comes between us and the Lord. How can we feed the shep if we are not right in our own hearts? We might begin to knock them on the head. Jesus did not say, "If you love Me, tear their wool off," did He? I know there are times when discipline is required. I understand the Scripture along that line, but it is my tenderness and care for these sheep that prove my love.

So we go forth to labor, to do His bidding, to do something for Him, because we love Him. And mark you, this love will enable us not only to feed the sheep. We do not know where it will carry us.

Listen to Christ's words, "Verily, verily, I say unto thee, When thou wast young, thou girded thyself, and wakedest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God." When we love the Lord we will hand ourselves over to Him, so that we shall be ready even for martyrdom. It is supposed that Peter suffered a martyr's death. There is a hint of that in the second epistle: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." 2 Peter 1:14. When we love the Lord, we are broken, yielded and ready for any service, anything, to do His glorious, mighty will.

"Then Peter turning about, seeth the disciple whom Jesus loved following . . . and said to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me." "That is not your concern. Your main business is to look after My sheep and My lambs, and feed them."

Ah me! If we only knew what trying times certain of God's children were passing through as we meet them on the way, how different our attitude would be—A. W. Roffe.

The

GOSPEL

in

FOREIGN LANDS

Rising Tide at Sharannagar

During the month of October, which is a time of religious festivals in North India, our Sharannagar Mission usually takes advantage of the long holidays in the school to have special meetings. The enemy, who always puts up a battle at such times, made it especially hard this year. The meetings were to start October 9, and on arriving home two days beforehand, Esther Harvey found one of the twins very ill with diphtheria. Special prayer was offered that night, but the Lord saw fit to take the little one home early next morning.

During the meetings, three of their older boys were taken very ill, one with malaria and the others with flu. Two had a fever of 107. It was a battle for days but the Lord gave victory, raising them up in answer to prayer.

Speakers Hindered

Then the special speaker on whom they had counted was taken with typhoid just a few days before the meetings were to start and was unable to come. After several unsuccessful attempts to get a substitute speaker, they finally obtained the services of Mr. Samuel, an Indian brother from South India whose ministry proved a real blessing. He was not able to preach in the language of that section but spoke in English and had an excellent interpreter in the Sharannagar head master who, Mrs. Harvey states, really gets into the spirit of the message and gives it out under the anointing of the Lord.

A further obstacle arose in regard to Girja Dayal, from Colonelganj, who was to be in the services the first week. Just beforehand his baby was stricken with pneumonia, and unless the Lord undertook for the child, he felt he could not leave. But in answer to special prayer offered the first day of the meetings, God touched the baby, and Girja Dayal was at Sharannagar the following day.

High Tide

Concerning the revival, Esther Harvey writes: "The tide rose until Sunday, when it was at high tide. At the Sunday morning service one of our lady teachers, Miss Samuel, earnestly sought the Baptism but did not receive and went home discouraged. After dinner Miss Dadell, a visiting worker, asked her to go in the room with her for prayer, but Miss Samuel said it was no use as she was discouraged and had decided the Baptism was not for her. She suggested a walk instead, so they went to a little village near-by where we have several Christian families. After visiting the people there, they sat down in a grove of mango trees to pray, and before Miss Samuel realized what had happened she was praising the Lord in other tongues. We did not know that she had received the Baptism until she came to the evening service and prayed out clearly in tongues. Everyone rejoiced with her and before long a wave of glory swept over the place as all lifted their hearts to God in praise and worship. The meeting lasted from 4:30 until 8:00, and even then the people did not want to go home.



"Our Jimmy" and his dog, Sharannagar

Workers Encouraged

"Our workers enjoyed a real feast under the ministry of Brother Samuel who is very good in the Word. One of the workers said, 'We have been greatly encouraged to see our brother, realizing that he has the burden of a big family and no missionary behind him, yet God meets his every need. We know that if the time comes when the missionaries have to leave India, the work of God will go on and others will be raised up among our Indian brethren to carry on.' We do praise the Lord for all those who have been led forth from our ranks, as well as others who are on fire for the Lord. Pray with us for these dear ones whom God is using for His glory!"

DESPERATE PLIGHT OF CHRISTIANS IN CHINA

We have just received a letter from J. E. Morrison, missionary of the Pentecostal Assemblies of Canada, who very graciously offers to assist us in getting financial aid to the native workers that are faithfully carrying on in the absence of the missionaries. It became impossible in some sections for missionaries to retain the oversight of the work, since the Japanese authorities in occupied territory demand that only Chinese should have supervision of mission work.

The report which Brother Morrison sent to us is to the effect that practically all of the

native preachers are still carrying on, although the majority have not had any support for a considerable period of time. It seems that now our Brother Morrison can get help through if we can get money to him. It is our plan to send at least \$500.00 now, with more to follow, so that he may use this not only to take care of the native preachers and evangelists, but to help some of the many thousands of refugees who are facing starvation unless help can be gotten to them immediately.

Our brother writes, "Most of them have kept mission doors open where they were located, even though their income ceased. Some have tried to relieve the situation by finding employment from which they could get temporary help, but they are hoping and praying that in some way we may get assistance to them so that they can give undivided attention to the work of the ministry."

"Any funds for relief of war-distressed in China can be used to great advantage in all this area. Brother Leung, a native worker, formerly under Brother Park's supervision in Kwang Sai Province, passed away leaving a widow and three small children. They have written several letters asking for relief and to try and place the children in an orphanage. Others of the Assemblies of God workers who have returned from Hong Kong inland writes me that they are destitute. Then there are many cases where help should be given to worthy people who are coming to our churches in their need. I suppose it would be safe to number the refugees from Hong Kong, during the first half of 1942, by the millions and they are still coming. I have used the word 'destitute' when referring to the refugees, but in a land of plenty, like the United States, that word may not fully express what we mean when writing from China now. Starving, ill as a result of long abstinence from food, coupled with the loss of home, money, income, very often robbed of all their clothing and possessions, wandering from place to place among people who have nothing to spare to help them—this might help to explain the word 'destitute' as we use it here in China."

It is in view of this urgent need that we are planning to send funds regularly to our Brother J. E. Morrison so that he in turn may be enabled to extend a helping hand to some of the needy, suffering friends of China, many of whom are our own workers and brethren in the faith.

Any who wish to send help for this very worthy cause may designate the offerings for "China Relief."

ENCOURAGEMENT

GALLE, CEYLON—"We have had many occasions to thank God for bringing us back to our field of labor. It seems that there have been more opportunities of speaking to people about their souls than ever before. While not satisfied with the results as yet, we realize that there must be seed sowing before there can be harvest. However, God has given us real encouragement in a number of cases, and we continue to look to Him for greater things. In the last few months we have had more than 3,000 tracts of various kinds printed; these are given out at the close of open-air meetings and in home visitation, as well as when we travel by train. We pray that God may grant a harvest through the seed sown in this way."
—Carl Graves.

Aloha

Peter Funk, Laupahoehoe, Hawaii

"This tender word conveys our love
Aloha bears repeating;
It brings goodwill from us to you—
It is our Island greeting."

During these "Victory Days" we can report some victories for our great Saviour and King.

Vacation Bible School

During the summer months we had the privilege of conducting classes among the boys and girls from two years old up to high school age in the sugar plantation camps. There were 180 enrolled, in six camps. At the close we had a program combining all six schools, with 155 children present and an audience of about 200 people. The majority of these children have little or no knowledge of the true and living God, for they come from homes where idols and heathen gods are worshiped. How thankful we are for such an opportunity, and how we need your prayers that a lasting word of grace shall be done in every heart!

Results from the School

Out of this effort have come more victories. Homes have been opened and parents have become friendly. An orchestra has developed, too. Once a week the older children from the different camps bring their stringed instruments, and as many as thirty young people have gathered to sing and play the songs of Zion. Half as many again will come to listen, still too shy to take part, but enjoying sacred music.

Best of all, we have been able to continue weekly Bible classes in each of the six camps. This means that by the grace of God we have the joy of presenting the gospel in picture, song, and lesson to more than one hundred children every week. Many of the children are learning to pray in their homes to a REAL God, and some are saving money to buy Bibles of their own. There is a special opportunity at this time to reach the Oriental children, as services are no longer conducted in their temples. We have gained admittance to a Buddhist temple for weekly services—surely this is the hand of the Lord and no other! A screen is pulled in front of the intricate, expensive, but useless and powerless figures of heathen idolatry, while the children sit and listen in wonder, with open hearts, to the simple gospel message.

Greater Need Than Ever Before

Many difficulties confront the workers here since the outbreak of the war. Instead of a turning to God there is great indifference among the people. A number of church folk have moved away, the young people are scattered—BUT there has come a real separation between those earnestly seeking God and those who are not. This, we feel, is a victory. People's lives are so filled these days with any number of things that time for God often is crowded out; but we know that if ever souls needed the Saviour it is now. Although the conditions of the past few months have brought problems and hindrances, we praise God for new opportunities, new doors of service. We are busier than ever before. Please pray FOR us, that we may be found faithful, and pray WITH us for a spiritual awakening of the unsaved, along with a spiritual deepening of the Christians. We are confident that before long God will do a great work among those who have not heard



Mr. and Mrs. Peter Funk and family

the gospel. How many there are who have never seen a Bible nor heard a verse quoted from it!

Personally, we are well, not having suffered any severe illness for more than a year. We are thankful for this and happy for the part the Lord has given us in His vineyard in Hawaii. It is our determination to remain here as long as possible, for should we leave now for any reason, it would be impossible to return until after the war.

Our "Big Day"

Madelyn Larsen, Hilo, Hawaii

I must share with you the blessing of our wonderful "big day," the first real fellowship meeting in Hilo since the war. We had prayed and planned and were looking to the Lord in great expectation—praise His Name, He did not disappoint us. It was a precious time from start to finish, as nearly a perfect day as we can expect to have on this old sin-cursed, sick earth. We almost forgot, for a little while, that we are at war, and felt perhaps like the disciples when they were allowed to forget the things of earth for a season on the Mount of Transfiguration.

Even the weather was perfect, clear and brilliant, and not too hot as it so often is. We had a good crowd for our morning communion service, which was graciously blessed of the Lord. Brother Funk and his family arrived from Laupahoehoe in time for the afternoon service. The tide was rising! We had a good song service, some special music, and testimonies from our seven young people who were to follow the Lord in baptism. Among this number were Ellen and Kay, two Japanese girls who have come to the Lord from the darkness of Buddhism. Their progress in grace brings joy to our hearts. Ellen's mother was with us also—her first Christian service, and she really enjoyed it. Afterwards she said, "Now Ellen is not my daughter any more, she is God's." For a staunch Buddhist, this was a real surrender; I believe she is not far from the Kingdom.

After a brief explanation concerning the step of water baptism, we laid hands on all the candidates, praying a special anointing upon their lives and committing them wholly to the Lord. Then we went to the place down near

the ocean which had been chosen for the baptismal service. It was formerly a Japanese tea garden, with beautiful parklike grounds, flowers and shrubbery in profusion, and several quiet, deep pools just perfect for baptism. In this peaceful and secluded spot it was easy to keep the atmosphere of reverence and solemnity that I had sought, which so often is lacking in this country. As Sister Funk and Sister Simpkins played their accordions and we all sang beautiful hymns in harmony with the occasion, the presence of the Lord was very real. All our candidates were young people between the ages of fifteen and twenty-five; some were our own, who had come to the Lord through the Sunday School; some were brands snatched from the burning—trophy of wartime Hawaii. All were very, very earnest, deeply conscious of what it meant thus to follow the Lord. We were happy to have Brother Funk baptize these young people, some of whom he has known and loved and prayed for through the years.

And so the day ended at last, a really perfect day. All our hearts were melted with love for the Lord and for one another, and we echoed the words of the Psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard; that went down to the skirt of his garments. As the dew of Hermon and as the dew that descended upon the mounts of Zion: for there the Lord commanded His blessing, even life forevermore!"

NEWS COLUMN

At this time we are making preliminary announcement concerning new missionary appointments to several of our fields. Pictures of these missionaries, together with a more detailed announcement, will appear in a later issue of the Evangel.

* * * *

A. H. Bauer and Eva Carlson expect to leave early in the new year as reinforcements to our work in Central America. Any offerings for their support, outfit, or fare will be appreciated.

* * * *

Mr. and Mrs. Gustav Bergstrom, who have spent some years of ministry in Brazil, working in co-operation with our mission, are now under direct appointment. They are at present on furlough and plan to return to the land of their calling in the early spring.

Appointment has also been granted to the following missionaries who are already on the field: Hilda Refke, Cuba; Dolores Redman, Cuba; Earl Weech, the Bahamas; Cyril C. Huckerby, Jamaica.

* * * *

John Nicolich is at present visiting the Bahamas for several months of evangelistic work. Mail will reach him in care of Earl Weech, Box 826, Nassau, Bahamas.

* * * *

Betty Davis, of North India, is now located in Ambala, assisting in the Sandes' Soldiers' Home. She feels that a definite door of ministry has opened to her in reaching the men in service. Friends will kindly note her change of mailing address: % Sandes' Soldiers' Home, Ambala, Punjab, India.

* * * *

Attention is also drawn to a change of address for our veteran retired missionary, Brother J. M. Perkins, who is now residing at 383 South Catalina Avenue, Pasadena, California.

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Paul Kitch and son, Paul Jr., returning from French West Africa, arrived in New York, December 15.

The PASSING and the PERMANENT

GOSPELS FOR JEWISH SERVICEMEN

According to *S. S. Times*, "the Hebrew Christian Alliance has prepared a 125-page pocket-size Gospel of Matthew in modern English, with footnotes in Hebrew. The translation was made by Dr. Max Reich and a committee working with him. It is designed primarily for Jewish soldiers and sailors." For further information, write to the Hebrew Christian Alliance, 3508 Ogden Ave., Chicago, Ill.

CHRISTIAN TEACHING IN EGYPT

According to *Blessed Be Egypt*, the Egyptian Government's effort to prohibit all Christian teaching to children has been miraculously cancelled. The present Cabinet is very friendly to the Christian cause. Two of its leading members are Christians, and there are forty Christian members in Parliament. "We can never forget," says this magazine, "that this all came in answer to prayer."

THE CHURCH IN DENMARK

Evidently there is little co-operation between the Christian people of Denmark and their Nazi rulers. A Nazi-controlled paper, *Faeredlandet*, complains: "Having the clergy against us amounts to something. Although religion is not discussed, it interferes with everyday life. We protest against the misrepresentation of the disagreement between the Church and Naziism, which is preventing the two from coming together."

WICHITA FALLS GOES DRY

The city of Wichita Falls, Texas, has been so "wet" that it has been facetiously called "Whisky Falls." But in the local option vote taken this summer by the county of Wichita, which includes the city of Wichita Falls, the "drys" emerged with a slim majority. The voters seemed to feel that conditions under "repeal" were vastly worse than they had been under the very imperfect administration of "prohibition."

A NARROW ESCAPE

Brother and Sister A. Wood and two other British Assemblies of God missionaries fled from Tengchung City, China, on May 10 less than thirty minutes before Japanese troops arrived. One of the Jap's first questions was, "Where are the Britishers?" The missionaries lost practically all earthly possessions but reached Kunming safely after seven weeks of mountain travel.

THE BEST OF BOOKS

The editor of an English magazine sent out a questionnaire to "the hundred greatest men in Britain," asking: "If for any reason you were to spend a year absolutely alone (in a prison, for instance) and could select from your library three volumes as your companions during your retirement, please inform us what those three books would be." In the answers it was found that ninety-eight of the hundred named the Bible first in the list of the three books to be chosen.

REVIVALS IN NORWAY

Recognizing their national calamities as a divine punishment, many in Norway have heard the voice of God, and spiritual revivals have resulted. A report signed by six leading Norwegian churchmen says: "The Lord has in truth set before us an open door. The people are seeking out the house of God as never before in our generation. Consciences are open for the truth. From every quarter of our vast country we are receiving reports telling of many great revivals—deep, sane, powerful revivals. Surely God has visited His people in mercy. Let us thank Him anew and also pray that in His grace He will continue His mighty work until the entire population is in His grip, and can thus go through this trial of fire as a people clean and renewed."

A SAFE INVESTMENT

Employees of the Severance Tool Company in Saginaw, Mich., contribute generously to free-will offerings for foreign missions and Gideon Scriptures. However, one man decided to be systematic. He asked the firm to deduct 5% from his pay check each week for the work of the Gideons in distributing New Testaments among servicemen. Then he asked that another 5% be deducted for foreign missions.

Surely no earthly investment is as safe as this, nor as profitable; this will yield dividends for all eternity. Matt. 6:19-21.

"IN GOD WE TRUST"

According to *Youth's World*, the words "In God We Trust" first appeared on American coins in 1864, when the nation was in the throes of the Civil War. People everywhere were wondering what the outcome of that terrible struggle would be. Salmon P. Chase, then secretary of the treasury, wrote a letter to the director of the mint at Philadelphia, suggesting that our coinage should bear a motto expressing in the fewest words that no nation can be strong except in the strength of God. This particular motto was finally chosen. It first appeared upon a two-cent piece.

ANTI-JEWISH ATROCITIES

The Institute of Jewish Affairs (New York) states that the Nazis' anti-Jewish measures in Europe amount to a war against religion. Hundreds of synagogues have been burned. Public worship is prohibited. Jewish religious symbols are desecrated. Jewish tombstones are demolished. Jewish religious libraries are destroyed. Sabbath observance is forbidden. Jewish religious communities are dissolved. Jewish educational institutions are liquidated. The ritual method of slaughtering is banned. Many rabbis have been brutally "martyred" and hundreds are being held as hostages.

"THE WAY OF CAIN"

"We must hate," cried Mussolini, addressing the Italian people in December. "You cannot fight without hating. . . . This war is not only necessary, it is a sacred cause. We are proud to participate in this battle of giants which will transform the world."

"Woe unto them! for they have gone in the way of Cain," are the solemn words of Jude. What was the way of Cain? It was the way of hatred. Cain, instead of loving his brother, hated him and slew him. 1 John 3:11, 12. Mussolini and others who tell fighting men to hate their enemies are reversing the Bible's teaching. "Woe unto them!"

JEWISH GOVERNMENT IN EXILE

A Palestine League has been formed for the establishment of a Free Jewish Government in Exile. It was launched at a meeting of 2,000 persons in Jerusalem, called by a group which includes the famous scholar of the Hebrew University, Joseph Klausner. It aims to achieve such a government with its seat in Washington, and with accredited representatives to all the governments of the United Nations, after the fashion of other governments in exile.

If the Jews' eyes were open they would see that this is but a substitute for the real Jewish Government in Exile, that now exists. The real Jewish Government is a divine monarchy. Jesus, the Son of David, is the King. He is now an Exile, rejected by His people. Until He returns and is received by them there can be no lasting Jewish Government.

"The Lord God shall give unto Him (Jesus) the throne of His father David: and He shall reign over the house of Jacob for ever." Luke 1:33.

POST-WAR PLANNING

Much is said about post-war planning. Optimistic intellectuals overlook the fact that sin is to blame for this world's troubles and think that by mere human planning a just and lasting peace can be attained. But *World Dominion* reminds us: "There is an island in the Dutch East Indies which has been called, 'A Serpentless Eden.' This would be a good description of the world when we win the war, if material progress were enough. But this is not enough. Peace and security and prosperity can only come when men have learned to set their compass daily in the calm waters of communion with their Maker. Short of this, in a hard, competitive world market and in the rough and tumble of world trade, generous aspirations will fade with thwarted hopes."

"I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Isaiah 45:7.

THE PALESTINE WHITE PAPER

According to the *London Jewish Chronicle*, there is a movement on foot in the British Parliament to rescind the British White Paper and allow the Jews to return to Palestine more freely. According to the terms of this document, a total of only 10,000 Jews a year for five years (from 1937) would be permitted to enter Palestine. After these 50,000 Jews were admitted, Great Britain did not feel called upon to permit further entrance of Jews into Palestine apart from the consent of the Arabs.

Agnes Scott Kent says: "There has been among Christian leaders a steadily growing conviction that the many reverses suffered by the United Nations in the war have had direct connection with our failure to get in step with God in His clear purpose that Palestine is for the Jews. Thus it is of highest moment that the abrogation of the infelicitous White Paper is now under official consideration."

HOW PRAYER ENDED A WAR

Writing in *Christian Action*, Richard Briley cites the American Civil War as an example of how prayer can end a war. He says that the North, seeking victory by its own strength, was slow to recognize the need of God. "Then came Bull Run. Shame and defeat swept the Northland like a plague. One year passed, and two, with little change for the good. Finally "President Lincoln called the nation to prayer in April of 1863; and a subdued, disheartened people above the Mason and Dixon line held a real prayer meeting—not a token affair such as America recently had. Believers high and low got down on hands and knees and cried to God for help as Samuel cried at Mizpeh, after the slaughter of the lamb. In their troubles they were no longer ashamed of God and tears and humility; they acknowledged their inability to defend themselves and fight a successful war, even though right seemed on their side. And the way those supplications were heard reads like a passage from the Book of Judges. Shortly afterwards, on May 10, 1863, Thomas Jonathan Jackson who stood as a 'stone wall' between the North and victory was killed by his own sentries. In that manner did God respond to the cry of Lincoln and an humbled populace.

"Stonewall Jackson was an old-time praying Presbyterian of the John Knox type. Fate had placed him on the wrong side—for slavery was an abomination—but Jackson could not be defeated because of his habit of prayer. Before battle he prayed, and during the fights he called upon the Lord, and he prayed in between times. He was the 'prayingest' man in the war and God could not say 'no' to such devotion and faith. He could not give victory to the North and a just cause until an humbled Union and its president had outprayed Jackson and the South. Then the work was done."

In this present war it is not enough that America's cause should be just and right. The American people need to humble themselves, and pray, and seek God's face, in order that the Almighty might be able to bestow the blessings of peace once again.

Sunday School Lesson

Whole Bible Sunday School Course

The Power and Purpose of the Word of God.

Lesson for January 10. Lesson Text: Jer. 5:14; 23:29; Ezek. 37:1-10; John 6:63b; Matt. 4:4; Rom. 1:16; Eph. 6:17; Heb. 4:12; Psalm 119:105, 130; John 20:31; Rom. 15:4; 1 Cor. 10:11; 1 John 5:13.

Vido Mati, of Barcelona, Spain, had to write a thesis in order to secure the degree of Doctor of Philosophy. He went to the University library to delve into the writings of an obscure and somewhat neglected eighteenth century philosopher by the name of Hierro. After long searching he found a dusty volume of Hierro's little-known writings, turned its pages, and found in them a document written by the old philosopher himself in 1741. And the yellowed paper was Hierro's will! The old philosopher felt that his book would be neglected by his unappreciative countrymen. So he willed all his goods to the first man who should study it. The Spanish courts declared the will to be legal and Mati collected about \$250,000!

In many homes today there is a dust-covered, neglected, unappreciated book, the reading and study of which would yield its owners not merely \$250,000 or 250 billions of dollars, but a value that cannot be estimated. And that book is the Word of God! May our lesson today give us a new appreciation of its true worth and place in the salvation and growth of the soul!

I. THE POWER OF THE WORD.

1. The Word as a fire. Jer. 5:14; 23:29a. Jeremiah delivered to Israel a message from God which was rejected. God assured Jeremiah that as fire destroyed wood, so the judgments uttered would destroy the impenitent Israelites. Fire consumes, purifies, warms. So does the Word. It will destroy us if we reject it, purify us by burning out dross if we yield to it, and warm our hearts and produce divine energy within us if we love it and obey it.

2. The Word as a hammer. Jer. 23:29b. How? It breaks through all opposition raised by the ungodly, the atheistic, the rebellious. It will break us in pieces and destroy us if we live contrary to its teachings. It will break us to bless us if we submit to its authority—and only broken hearts and broken spirits are 100% acceptable and useful to God!

3. The Word as a Light. Psalm 119:130, 105. Nothing is more clearly taught in the Word than the fact of the darkness of the natural mind and heart. It is under "the power of darkness" (Col. 1:13), controlled by "the rulers of the darkness of this world" (Eph. 6:12), and unless enlightened, it will spend eternity with him whose "kingdom is full of darkness." Rev. 16:10. This darkness of the natural heart is likened to the chaos that existed on earth before the creation of order. It took the creative power of the Word to bring light in the beginning; and by the creative power of that same Word today, our sin and darkness is dispelled and we see the light "of the glory of God in the face of Jesus Christ." 2 Cor. 6:4. Furthermore, just as the Word is essential to salvation, so is it essential for guidance after salvation. "It is not in man that walketh to direct his own steps." Jer. 10:23; Psalm 119:133.

4. The Word as a Sword. The Word is like a sword because it stabs the sinner with conviction, penetrates all camouflage, disguise, and deception, separates the penitent and submissive ones from their sins, cuts off from the consecrated heart many things which might be right and legitimate in themselves, pierces the

inmost heart in order to enable us to see our motives and thus put to death those that have their origin in the flesh life.

The Word is like a sword when used defensively. By it we are able to defend ourselves against false teaching and skepticism; by it we put the devil to flight and overcome temptation. The value of being well-read in it, then is evident!

5. The Word as Bread. Matt. 4:4. Consider thoughtfully these words of Jesus. Daily feeding on the Word of God is as essential to spiritual life and health as daily natural food is to physical well-being! How is it, then, that we dare to neglect it? See Isa. 55:1, 2.

II. THE PURPOSE OF THE WORD.

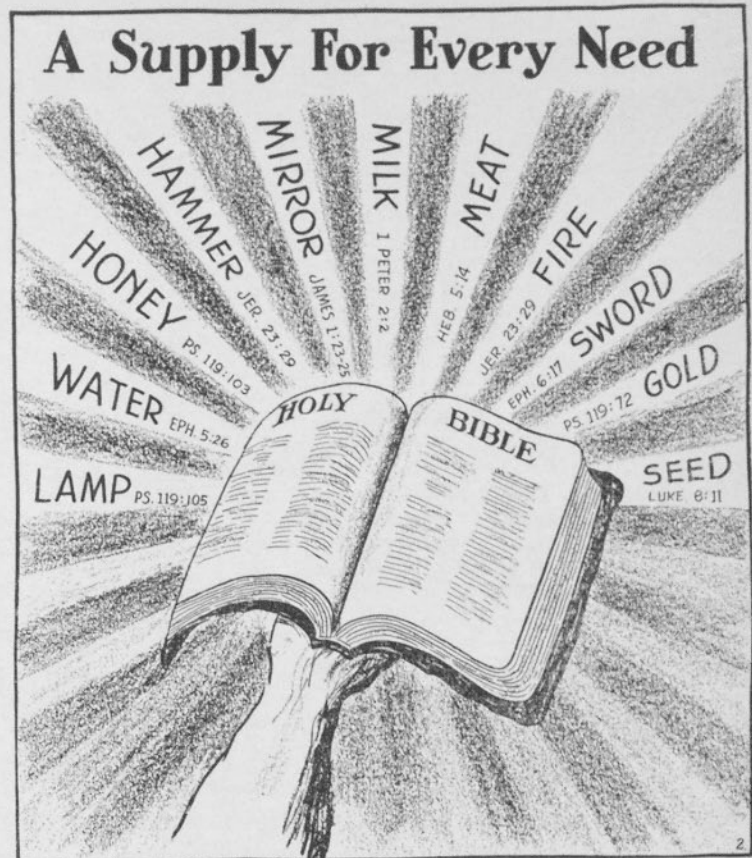
Perhaps the most concise and comprehensive statement of this purpose has been made by Peter—"According as his divine power hath... given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1:4, 5. The purposes of God's Word as revealed in the verses chosen for our lesson text are briefly outlined as follows:

1. To produce salvation. Rom. 1:16; John 20:31. The end of all preaching, teaching, and witnessing is the salvation of souls. Before a man can be saved he must have some knowledge of the way of salvation. That knowledge is found in the Word. The Blood of Jesus purchases salvation; the Spirit in conjunction with the Word effects salvation. See Acts 8:30, 31; Rom. 10:14; 1 Peter 1:23.

2. To produce revival. Ezek. 37:1-10; John 6:63. In Ezekiel's vision we have a vivid illustration of the part the Word of God plays in bringing about revivals. Holy Ghost revivals, the kind in which healthy spiritual children are born, the kind which produce lasting results, are not the result of man-made programs, special musical attractions, sensational advertising, though all these things may have their place. Revivals which bear eternal fruit are first of all the result of the anointed preaching of the Word of God. Our congregations may indeed be "very dry" but if we faithfully preach the Word, in due time revival will come!

3. To produce joy and satisfaction. Psalm 19:8. "The statutes of the Lord are right, rejoicing the heart." Some Christians by their general demeanor give the impression that the Christian life is an intolerable drag, that obeying the Word is drudgery. Nothing is farther from the truth! Abiding joy is an outstanding characteristic of the normal Christian life. Obedience to the Word, far from killing joy, is certain to produce a deep-seated spiritual joy and satisfaction that gives strength to spirit, soul, and body. Who are the happiest people in the world? Those who most fully receive and most completely live out the Word of the living God!

4. To produce assurance and faith. 1 John 5:13. Note carefully John's statement. The purpose of his gospel as well as of his epistles was to produce assurance and faith in the hearts of its readers. "These things have I written unto



you that ye may know that ye have eternal life" (not "that ye may have eternal life"). Many people who are truly saved lack assurance of salvation. How may they have assurance? Not by depending upon changing moods and feelings, but by counting as true that which God has said in His Word! See John 5:24.

"I change; He changes not; The Christ can never die;

His truth not mine the resting place, His love not mine the tie!"

5. To instruct in Christian living. 1 Cor. 10:11; Rom. 15:4. In these verses we are again shown the value of the Old Testament and its relationship to the New. Why the detailed account of the events which made up the history of the children of Israel? They are recorded for our benefit and instruction. Though centuries have passed, human nature is the same. The temptations of the Israelites, while different from ours in detail, are alike in principle. From a study of their trials, tests, failures, and triumphs, we learn how to avoid making their mistakes, and how to endure as they endured.

We have just scratched the surface of our subject. Explain fully the power, purpose, and blessedness of the Eternal Book? Impossible! But we can earnestly resolve to submit entirely to its authority, to practice its precepts, to glorify the Christ whom it reveals!—J. Bashford Bishop.

Three Stages of Backslidings

Grandfather W. S. was a goodly man of our pioneer days whose greatest desire was for his five sons and seven daughters to **know** and **revere** God. One of the five sons became a Christian, and the others, remembering their sound teaching, were "good" people. Now the third generation knew not the Christian teaching of the grandfather, so but few of them turned to the Lord.

The reestablishing of the family altar is America's need. Our Daily Devotions Quarterly, selling for ten cents, is helping in this work, but personal witnessing is needed. "Calling America," our new picture tract, should be left in every American home. Some say it is the best of its kind. Let us send you 100 for fifty cents.—The Gospel Publishing House.

MISSIONARY PRAYER REQUESTS

Betongwe, Congo Belge, Africa—During the past two years death has claimed eight children of Christian parents living here on the station. Of these eight deaths four were caused by social diseases inherited either from their parents or grandparents. There are many other little ones with this same awful heritage. At present three such cases are receiving prayerful care here at the mission. Please pray that the Lord will grant them cleansing from this awful curse, and strong healthy bodies with which they may glorify Him.—Gladys Taylor.

Puchi, China—Pray for Mr. Liu, our dry-goods merchant, that a real work of regeneration may be wrought in his heart, and that he may openly take his stand for Christ.—Grace Nicholson (furlough).

Chapra, North India—Pray that the Prince of Peace will quiet India's turmoil and unrest, with His "Peace be still," that the gospel be not hindered. Pray that our mission stations and our little groups of Christians, as well as our missionaries, may be protected in this time of unrest.—Violet Schoonmaker.

Hardoi—Pray with us for an outpouring of the Spirit in our midst. We have a number of new students who have not been filled with the Holy Spirit, and some are earnestly seeking. Also please pray for our workers as they go out with the gospel message each day. There are some hungry souls, and we long to see them accept the Lord.—Edna Wagenknecht.

Galle, Ceylon—We praise God for the many opportunities He has been giving us to speak to souls, and we are trusting that He will grant us to see a harvest in the near future. We ask your earnest prayers that Ceylon workers may be definitely called of God and that they may obey that call and take up responsibility for the work. We are so short of help that it seems impossible to launch out farther afield unless we get help.—Carl Graves.

Havana, Cuba—In about another month we expect to have a basic knowledge of the language and so expect to move out to some needy section. Pray with us for God's guidance.—Kenneth McIntyre.

San Antonio de Los Banos—Our special need at this time is that the Lord will fill believers with the Holy Spirit.—Dolores Redman.

Santa Ana, El Salvador—Please continue in prayer for us as we study the language. We have felt the Lord's help, and each of us has been given a Sunday School class; but, of course, we can't venture too far from the lesson text.—Oren Munger.

Guatemala City, Guatemala—Please pray for the forty-two fine Christian men who have just left Bible School for the ministry in three of these republics.—R. D. Williams.

Lapa, Brazil—Pray for those who have received gospel literature, Bibles and New Testaments that they may be saved. Also pray for an outpouring of the Spirit in our midst as we are in great need.—F. J. Stalter.

Sao Carlos—Please pray for a revival among our young people and that more shall receive the Baptism in the Holy Spirit.—Erma Miller and Lillian Flessing.

Barquisimeto, Venezuela—The latest advice is that the doors are closed to new foreign missionaries wishing to enter Venezuela. Please pray that God will raise up support for native workers, that the unoccupied fields may be occupied by them.—G. F. Bender.

REPORTS from the REAPERS

NORTH HOLLYWOOD, CALIF.—Evangelist Bruce Gibson held a short meeting in our assembly. His messages were Biblical, inspiring, and instructive, and sent many to their knees at the close of the services. Brother Gibson proved to be a real blessing to us, and his ministry was most edifying.—F. T. Curry, Pastor.

COMMERCE, OKLA.—We came here the first of May, 1942, and took over the pastorate. Since that time, through the co-operation of the church and by the help of the Lord, we have been able to pay \$388.00 on the church debt. The Lord is also blessing in a spiritual way, for which we are very thankful.—Pastor and Mrs. C. J. Brown.

CARLSBAD, N. MEX.—We praise God for the good revival we have had with Evangelist Fern Huffstutler. God met us in saving and baptizing power, some 20 or more being saved or reclaimed, 5 filled with the Holy Ghost, and 12 uniting with the church. The Sunday School record was broken the last Sunday with 150 in attendance.—T. S. Miles, Pastor.

POCAHONTAS, ILL.—November 1 we closed a successful 3-week revival with Evangelists Dorothea Voelker and Mary Crowder. Sister Voelker brought stirring messages from God's Word and all enjoyed the singing of the evangelists. The church received a blessing and each heart was made stronger in the Lord. These evangelists are graduates of N.C.B.I., Minneapolis, Minn.—J. D. Dearing, Pastor.

FT. SMITH, ARK.—The Young People of the Dodson Assembly just closed a very successful revival with Evangelist Lois Sparks of Seminole, Okla. The Lord blessed every service as the Word went forth under the inspiration of the Holy Ghost. Souls were saved and filled with the Spirit almost every night. The revival tide is still high, and souls are being saved and filled with the Spirit in our regular services.—R. E. Glover, C. A. President; C. A. Lasater, Pastor.

BRIDGEPORT, W. VA.—We are glad for the many blessings the Lord has bestowed upon us in our C. A. and Ministerial rallies of the Western Section of the Potomac District. Soul-stirring messages have been delivered and the presence of the Lord has been in our midst. We have been greatly encouraged to labor harder in the new year now beginning than in the year just past. May the blessings of the Lord rest upon every C. A. member is our earnest prayer.—Russell W. Harvey, Sectional Vice President.

ARP, TEXAS—About 6 weeks ago we closed a revival with Evangelist Michael Laleff of Los Angeles, Calif. God blessed His Word as it went forth. Sunday night after the revival closed a man who had been under conviction for six months was gloriously saved. As the altar call was made he stood weeping, but refused to yield. We gathered around and began to pray. The power of God struck him and he fell to the floor, but got up immediately and began shouting and dancing which continued 2½ hours. Afterwards he said it seemed like thirty minutes. Last Wednesday night in a C. A. service he received the Baptism in the Holy Spirit. We did not have any program or any service. Last night a woman was saved. We praise God for His blessings.—M. L. Fauss.

EDINBURG, TEXAS—November 22 my wife and I closed a 3-week meeting in the assembly where W. L. Smith is pastor. The power of God came down on the services and the Word went forth with the power of God upon it. Men and women were convicted of sin, and a number were saved and filled with the Holy Ghost, according to Acts 2:4. Some nights ninety per cent of the congregation would come to the altar. A number testified to having been healed in answer to prayer. We had visitors from Bruni, Harlingen, McAllen and other towns. Quite a few Baptists attended the services, and people from other denominations were with us. At the close of the revival, we had all-day services and dinner on the grounds, and a time of fellowship was enjoyed by all.—Evangelist R. A. Bryan, Houston, Texas.

COPALIS CROSSING, WASH.—Not long ago we engaged in a revival meeting with Brother and Sister Magnus Udd as the evangelists. Brother Udd's old-time, uncompromising preaching stirred the church to such an extent that we carried the meetings on for a week longer than planned. Six were saved in this revival. Brother and Sister Udd are graduates of the N. B. I., and as a result one of our young ladies has decided to go to Bible school. We have a new well. Our Children's Church hall has been improved. One was saved in their service a few Sundays ago. One of our two branch Sunday Schools is growing; the other is not growing, but three children claimed they were saved there two weeks ago.

Council brethren passing by will find the latchstring on the outside. Stop by and rest up for a week or so. We are six miles from the Pacific. Right now we are in a series of revival meetings in Rupert, Idaho, where Gordon Hadley is pastor.—W. Leo McClure, Pastor.

KEOKUK, IOWA—We have been in a good revival with Evangelist and Mrs. Roy Donelson of Lineville. Our people enjoyed their good ministry. We came here as pastor on June 8, 1942, and since then we have seen the Lord work in a great way. Our Sunday School attendance has more than doubled. The Lord has helped us in remodeling the church. We have also put in nice oak pews, and re-seated the basement for Sunday School purposes. When we had finished all bills were paid. We have just had a C. A. rally with District C. A. President Floyd Buntbach in charge. The Lord surely did bless this meeting with young people coming to the altar to be saved.—Pastor and Mrs. J. C. Snyder.

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.

COMMERCE, OKLA.—Jan. 3—; Dean Heady, Evangelist.—C. J. Brown, Pastor.

ST. LOUIS, MO.—1746 Mississippi Ave., Jan. 3—; W. M. Stevens, Evangelist.—F. E. Heady, Pastor.

TULSA, OKLA.—13th and S. Trenton, Dec. 31—Jan. 24; The Fox Party.—W. F. Garvin, Pastor.

LORAIN, OHIO—Broadway and 25th St., Jan. 3—17, or longer. Anna B. Lock, Evangelist.—Daniel Balas, Pastor.

KELSO, WASH.—205 N. 5th St.; Jan. 3 for 2 weeks or longer; Evangelist and Mrs. Don Mallough.—J. S. Manchester, Pastor.

BISMARCK, N. DAK.—Gospel Tabernacle, 401 Eleventh St., Jan. 3 for 3 weeks or longer; Elwin Argue, Winnipeg, Manitoba, Canada, Evangelist.

LEWISTON, IDAHO—11th and Idaho Sts.; Dec. 31, for 2 weeks or longer; Evangelist and Mrs. Levi Larson, Everett, Wash.—H. G. Griffin, Pastor.

CALDWELL, IDAHO—Meetings in progress until Jan. 6, or longer; E. J. Maisch, Evangelist. W. Morton is pastor.—By Evangelist.

QUINCY, ILL.—Bethel Church, Dec. 31—Jan. 24; Mr. and Mrs. Arthur Arnold, Oklahoma City, Okla., Evangelists.—C. Edward Roberts, Pastor.

MOBILE, ALA.—Creighton Assembly, Dec. 27—; Evangelist and Mrs. D. Leroy Sanders, Jefferson City, Mo., special speakers and singers.—Clyde C. Goree, Pastor.

THREE RIVERS, MICH.—Jan. 3, for 3 weeks; Jean Benefiel, Evangelist, and Ann Benefiel Jackson, Soloist, Loveland, Colo.—Gene S. Hogan, Pastor.

DAYTONA BEACH, FLA.—Full Gospel Tabernacle, Jan. 3—; Ralph C. Francis, Dallas, Texas, Evangelist.—Chas. S. Brown, Pastor.

HOUSTON, Texas—Kenne and Quitman Sts., Jan. 3—24; William A. Ward, Washington, D. C., Evangelist.—J. C. Minor, Pastor.

CHICAGO, ILL.—Chicago Gospel Assembly, 1866 Milwaukee Ave., Jan. 12—24; Evangelist and Mrs. Grant A. Wacker of South Dakota.—Philip N. Green, Pastor. Phone Bittersweet 3539.

FERGUS FALLS, MINN.—Gospel Tabernacle, Jan. 3—17; Christian Hild, Evangelist. Broadcasts, Mondays through Fridays, 4:15 p. m., Sundays 8:30 a. m., Station KGDE, 1230 kilos.—B. C. Heinze, Pastor.

LEWISTON, IDAHO—Prayer League Tabernacle, 11th and Idaho Sts., Union Pentecostal Watch-night Service, Dec. 31, with neighboring churches co-operating. Levi Larson special speaker and evangelist.—H. G. Griffin, Pastor.

WASHINGTON, D. C.—North Capitol and K Sts., Jan. 10—31; Gay Benson, Philadelphia, Pa., Evangelist. Broadcast, "Back Home Hour," Tuesdays, 7:30 p. m., 1340 kilos.—Harry V. Schaeffer, Pastor, 412 Douglas St. N. E.

MILWAUKEE, WIS.—Divine Healing Convention, Glad Tidings Tabernacle 2200 W. Center St., Jan. 10—; C. M. Ward Evangelistic Party and William J. Lewis, speakers. Healing requests and needs of boys in service honored in each service. Send requests from any section of the country.—Samuel P. Bell, Pastor.

HARRISBURG, PA.—Mortgage Burning and Jubilee Day, Pentecostal Assembly of God, 2540 Jefferson St., Jan. 3. Services 10:45, 3:00, and 7:30. Speakers: District Superintendent Flem Van Meter, and A. Newton Chase, former pastor. Special services beginning Watch-night and closing Sunday night.—Anthony Vigna, Pastor.

BLYTHERVILLE, ARK.—Homecoming Day and Mortgage Burning, First Assembly of God, 7th and Ash St., Jan. 3. All former pastors and charter members especially invited, also all our District officials. Anyone from outside the District who is interested will be heartily welcomed.—H. E. Simms, Pastor; by Mary Hopkins, Church Reporter.

MONTGOMERY, ALA.—Watch-night Service, Shield of Faith Tabernacle, 2 Julia St., one block off South Perry St., on Highway 80, Dec. 31. All-day Rally, New Year's Day, with everyone bringing basket lunch. Marvin L. Smith, District Superintendent, will preach dedicatory sermon in afternoon. Revival begins Dec. 31, with Brother Vestal of Texas as evangelist.—Guy Shields, Pastor; Alva Thompson, Assistant.

TAMPA, FLA.—Nebraska Ave. Assembly, 5710 Nebraska Ave., all-day meeting with basket dinner, dedication of church, laying of cornerstone, and C. A. rally, Jan. 1. Bring your friends, musical instruments and songs, also a basket if convenient. Day services in hands of District officials; at night revival begins with Brother and Sister Matt Thompson as evangelists. Our President has requested that we make the first day of the year a day of prayer; let us make it also a day of praise.—W. H. Couch, Pastor.

FOSTORIA, OHIO—Ministers' Convention, Toledo Section, 671 Lynn St., Jan. 19—20. Clyde Bowman is pastor. Services: Tuesday, 2:30 and 7:30; Wednesday, 10:30, 2:30, and 7:30. Afternoon services, round table discussions for ministers and wives. Evening services open to public. District Superintendent G. F. Lewis in charge. Rooms provided for pastors and their wives.—Forrest Anderson, Secretary-Treasurer.

AKRON, OHIO—Northeast Ohio Ministers' institute, Pentecostal Church, N. Howard and York Sts., Jan. 11-13. Morning services for ministers and companions only. District Superintendent G. F. Lewis presiding. Theme of institute: "Revival in the present-day crisis." A number of able ministers will be speaking on vital subjects pertaining to revival. For complete program and further information write T. E. Hartsborn, Secretary, 455 N. Lyman St., Wadsworth, Ohio.

MIDWINTER BIBLE AND PRAYER CONFERENCE

The 6th annual Bible and Prayer Conference will meet at the 5th and Broad Assembly, Wichita Falls, Texas, Jan. 19-22. Fellowship service night of the 18th. Free rooms furnished by local people as far as possible. Superintendents of the following Districts will participate: Texas, West Texas, Arkansas, Oklahoma, New Mexico and Kansas. This conference has grown to be one of the best attended meetings in the South. If you want real spiritual uplift be sure to attend.

For information write District Superintendent F. D. Davis, 2100 Belle Ave., Ft. Worth, Texas, or Pastor E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

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

ENID, OKLA.—Regular Annual Fellowship Meeting, Gospel Tabernacle, Jan. 1. Services 10:00, 2:00, and 7:30. C. A.'s at 6:00. G. W. Harcastle, W. S. Bragg, and J. S. Murrell, speakers. Dinner on grounds.—B. L. Greene, Pastor.

COLUMBIA, PA.—C. A. Rally, First Pentecostal Church, 229 Locust St., Jan. 1. Services 2:00 and 7:00. Evangelist C. Stanley Cooke, speaker. Let's make it an all-out effort to encourage the youth of today.—A. D. Skymmer, Sectional C. A. Vice President.

PHILADELPHIA, PA.—C. A. Rally, South Jersey Fellowship, Highway Mission Tabernacle, 19th and Green Sts., Jan. 1. A special speaker, sectional representative speakers, and special music on program.—O. Cope Budge, C. A. Vice President of South Jersey.

IOLA, KANSAS—Fellowship-Watch Service, Dec. 31. A fellowship supper (covered dish) will be served at 8:00 p. m., in Community Bldg., Riverside Park. At 10:30 we will go to church for devotional service. All neighboring assemblies invited to participate.—F. D. Clopine, Pastor.

FAIRMONT, W. VA.—Ministerial Fellowship and C. A. Rally, Western Section of Potomac District, Jan. 1. Services 11:00, 2:00, and 7:30. Please bring basket lunch. All C. A.'s and ministers urged to be present.—Russell W. Harvey, Sectional Vice President, Bridgeport, W. Va.

ITHACA, N. Y.—Eighteenth Anniversary Service and Central New York Fellowship Meeting, Jan. 1. Services 10:30, 2:30, 6:30, and 7:30. Meetings start Dec. 30 and close Jan. 3, with services 7:30 p. m. Byron D. Jones, Wilkes-Barre, Pa., speaker.—J. Boyd Wolverton, 201 Pleasant St.

KANSAS CITY, MO.—Sectional Fellowship Meeting, Paseo Assembly of God, Linwood and Paseo Sts., Jan. 4. Services 10:30, 2:30, C. A. Rally 7:45. L. R. Sturgis is pastor.—J. L. O'Dell, Sectional Secretary, 3308 E. 13th St., Kansas City, Mo.

MISCELLANEOUS NOTICES

NEW ADDRESS—Route 1, Millport, Ala. "I am pastoring a church here."—James F. Ballard.

NEW ADDRESS—160 E. Birch, Coalinga, Calif. "We have accepted a call to pastor the church here."—Gerald R. Furman.

WANT TO BUY—Gospel Tent, 40 x 60 ft. or up. Give price and condition.—A. W. Woodard, Box 75, Callion, Ark.

WANTED—Sunday School papers: Intermediates, Pentecostal Boys and Girls, and Pentecostal Little Folks, for free distribution.—Mrs. Mansur, care of C. Shute, Route 1, Coventry, R. I.

WANTED—Back-dated Evangels, Sunday School papers, tracts, Bibles, good books, Christian literature, for distribution in this tuberculosis sanitarium where I am a patient.—Lee Holcomb, care of W. N. C. Sanitarium, Black Mountain, N. C.

NOTICE—Soldiers stationed or inducted at Ft. Thomas Army Camp will find a warm welcome at Glad Tidings Temple, 224 Foote Ave., Bellevue, Ky.—Christian and Irene Doeplek, Pastors. Phone He. 5991.

NOTICE—If those who have boys at the Newport Airport will give me their names and addresses, we may be of some help to them. Our church is located at McClain Ave. and Poplar St., in East Newport, only two blocks off main street into town from airport.—Pastor Walter C. Ivie, Holden Ave., Newport, Ark.

NOTICE—If those having friends or relatives stationed at the Advanced Flying Schools, Hobbs, N. Mex., will send me their names and addresses, I shall be glad

to contact them and give them spiritual help.—Roy E. Quillin, Pastor, Assembly of God, Box 544, Lovington, N. Mex.

NOTICE—If you have friends or relatives at O'Reilly General Hospital, Springfield, Mo., we shall be happy to contact them and help them in any way possible.—T. E. Hollingsworth, Assistant Pastor, Central Assembly of God, Campbell Ave. and Calhoun St., Springfield, Mo. Telephone 5222.

NOTICE—Persons having loved ones at Camp Breckenridge, Morganfield, Ky., please send us their names and addresses and we shall be glad to contact them. The nearest Assembly of God is at 624 Fifth St., Henderson, Ky. We extend a warm welcome to all defense workers in this vicinity.—O. M. Wright, Pastor, 624½ Fifth St., Henderson, Ky.

NOTICE—Listen to Gospel Program, Station KGKO, 570 kilos., Sundays 8:30 a. m.; each week-day morning at 8:30, Station KFJZ. Those having friends at Tarrant Field, invite them to attend our service at the Post Chapel each Monday 7:30 p. m.—Pastor Chas. R. Jones, Bethel Temple, 1800 E. Vickery Blvd., Ft. Worth, Texas.

NOTICE—All families moving into this defense area, to work at the Willow Run Bomber plant, will find a cordial welcome, one that is meant and felt, at the Wayne Assembly of God, 3907 Newberry St., Wayne, Mich. If you have friends or relatives in this vicinity, send me their names and addresses and I will contact them gladly.—Pastor Ernest A. Manley, Box 629, Wayne, Mich.

NOTICE—If those having relatives or friends in defense work at Middletown, Harrisburg, Mechanicsburg, and Marsh Run will send us their names and addresses, we shall do our best to contact them. Soldiers stationed at Indiantown Gap, Marsh Run, New Cumberland, and Middletown will find a hearty welcome at the Assembly of God, 2540 Jefferson St., Harrisburg, Pa.—Anthony Vigna, Pastor.

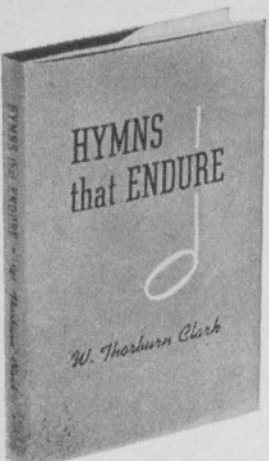
Missionary Contributions

December 7—December 12 Inclusive

Table listing contributions from various churches and assemblies across different states including Alabama, Arizona, Arkansas, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Table listing contributions from various churches and assemblies across different states including California, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

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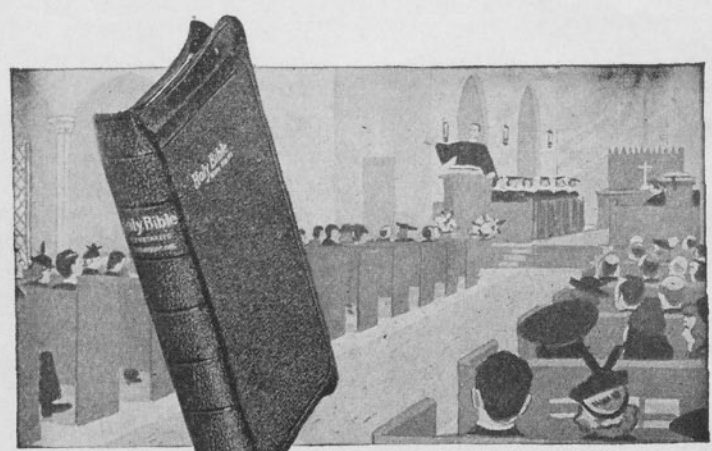
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Randolph A of G & Childrens Ch	4.91	Rapid City By-Way Gospel Tabernacle	27.50
Waldron Assembly of God SS	24.13	St Clair Assembly of God	1.75
Webster Assembly of God	4.00	Schoolcraft Assembly of God	10.00
Wichita First Assembly of God Church	70.00	MINNESOTA Personal Offerings	128.97
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Yates Center Assembly of God	3.00	Bemidji Gospel Tabernacle & SS	13.08
KENTUCKY Personal Offerings	52.45	Braierd Pine Grove SS	4.11
Beattyville Bethana Mission Station	5.50	Cambridge Gospel Tabernacle	32.77
Beechwood Walnut Grove Assem of G	5.00	Clarissa Gospel Tabernacle	5.40
Brooksville Assembly of God	4.00	Cokato Gospel Tabernacle	4.50
Bue a Vista Assembly of God Church	3.00	Dodge Center Assembly of God	13.25
Campton Smith Sunday School	1.00	Elmore Full Gospel Tabernacle	4.19
Carlisle Assembly of God SS	3.55	Elysian Gospel Tabernacle	1.44
Clay City Assembly of God	1.97	Fergus Falls Gospel Tabernacle	7.70
Frankfort Assembly of God	4.00	Goodridge Full Gospel Assembly	2.00
Hazel Green Gospel Center SS	2.61	Granite Falls Gospel Tabernacle	19.24
Henderson Assembly of God & CA	4.37	Hopkins Gospel Tabernacle	32.77
Newport Gospel Tabernacle	21.00	Mentor Gospel Tabernacle	6.55
Raceland Assembly of God	12.00	Minneapolis City of Lakes Gos Tab	20.00
LOUISIANA Personal Offerings	14.00	Minneapolis Gospel Tabernacle	508.19
Bossier City Assembly of God	8.14	Minneapolis Islands Friendly Mission	5.17
Goussier Assembly of God	2.10	Monticello Full Gospel Assembly	30.06
Haighton Pease Chapel	2.71	Moorhead Calvary Temple	30.00
Hornbeck Assembly of God SS & CA	5.68	Park Rapids Gospel Tabernacle	9.10
Lake Charles Assembly of God SS	14.15	Pequot Lakes Cory Br Gos Tab SS	39.77
New Iberia Assembly of God SS	18.33	Rochester Gospel Tabernacle & CA	20.00
Sarepta Kings Corner Assem of God	1.00	St Cloud Gospel Tabernacle	12.57
Shreveport First Assembly of God	7.12	MISSISSIPPI Personal Offerings	21.55
Sulphur Hackberry Assembly of God	6.23	Glen Allen Sharon Assembly of God	1.67
Near Summerfield Holly Ridge A CA	20.00	Gulfport Assembly of God & SS	50.00
West Monroe Assembly of God SS	28.57	Laurel First Assembly of God	12.50
Westwego Assembly of God	12.84	Laurel Kingston A of G Ch & SS	35.00
MAINE Personal Offerings	54.00	Pascagoula Assembly of God	24.26
Cumberland Mills Westbrook Pent A	37.50	Stonewall Assembly of God	10.00
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Cedarville Full Gospel Church	3.50	Advance Rum-Branch Assem of God	6.56
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Chelsea Russian Polish & Ukrain SS	6.07	Browning White Oak Sunday School	7.70
Fitchburg Assembly of God	10.37	Bucklin Assembly of God	6.40
Saugus Glad Tidings Tabernacle	22.67	Bucoda Assembly of God Church	2.02
MICHIGAN Personal Offerings	341.70	Canalou Assembly of God & SS	10.85
Near Bellevue Van Nocker SS	3.00	Cape Girardeau A of G SS & CA	10.00
Benton Harbor Tabernacle	10.00	Carl Junction A of G SS & CA	22.00
Coleman Assembly of God Chapel	1.61	Carthage Assembly of God SS & CA	46.21
Detroit Berea Tabernacle	160.00	Cave Springs Assembly of God	1.86
Detroit Hungarian Assembly	3.00	Charleston Assembly of God	11.50
Detroit Redford Pent A of G	55.00	Clarkton Assembly of God	1.00
Detroit Star of Hope Tabernacle	46.24	Denton Assembly of God	5.25
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Flint Michigan Riverside Tab & CA	337.11	Dixon Lambeth Assembly of God	1.90
Glennie Assembly of God	6.35	Near East Prairie Thirty-four Cor AG	2.65
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Lansing Assembly of God Church	200.00	Ellisnore Assembly of God	1.50
Ludington Full Gospel Tabernacle	16.43	Ewing Assembly of God Church	11.00
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Fornfelt Assembly of God & SS	13.75	St Louis Full Gospel Tabernacle	8.75
Fristoe Assembly of God	1.35	St Louis Riverview Gardens A of G	6.98
Galt Assembly of God	3.60	St Louis Wellston Assem of God SS	12.00
Greenfield Glad Tid AG Ch SS & CA	7.50	Salem Assembly of God Pentecostal	3.50
Hannibal Assembly of God	28.30	Senath Assembly of God	15.35
Jamestown Assembly of God Ch & SS	3.69	Shelbina Assembly of God	4.00
Kansas City Full Gospel Tabernacle	21.50	Springfield Glad Tid Ch SS CA & CC	66.34
Kansas City Gospel Light House	1.00	Springfield Northeast Assembly of G	10.90
Kansas City Third A of God & CA	28.95	Sullivan Assembly of God	50.00
Koshkonong Assembly of God Church	1.25	Tallapoosa Assembly of God Church	2.06
Lebanon Assembly of God Church	4.00	Tarkio Assembly of God CA	4.00
Lees Summit Assembly of God & CA	18.63	Thayer Assembly of God	18.43
Lexington Assembly of God	10.50	Trenton Assembly of God Church	38.20
Malden Assembly of God Church	9.60	Union First Assembly of God	1.56
Marionville Assem of G Ch SS & CA	7.12	Valley Park Assembly of God SS	13.45
Marquand Assembly of God	3.25	Warrenton Assembly of God	4.80
Monett Assembly of God	2.78	West Eminence Assembly of God	2.58
Mountain View Assembly of God	2.11	West Plains Full Gos A of G	6.00
Mt Vernon Assembly of God	13.19	Williamsville First Assembly of God	3.30
Osceola Faith Tabernacle	1.55	MONTANA Personal Offerings	77.35
Potosi Big River Assembly	1.61	Billings Gospel Tabernacle & SS	15.58
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2 PETER, 2, 3. *Of false teachers.*

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.	um
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Burwell Blake Community Church	12.48	Rockaway Full Gospel Tabernacle	40.00
Chappell Assembly of God CA	8.50	Rockaway Pentecostal Full Gos A YP	5.50
Hershey Assembly of God	3.67	Salem Pentecostal SS	10.00
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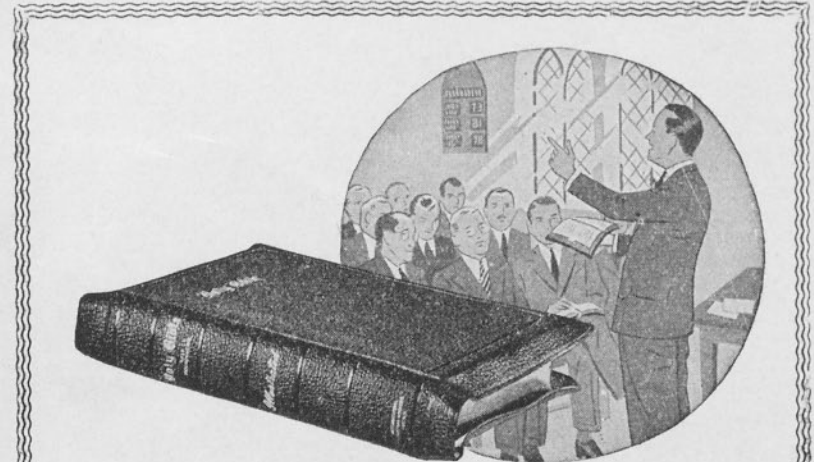
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Crystal Springs Full Gospel Mis YP	10.00	Cincinnati First Christian Assem Ch	319.82
Dansville Gospel Tabernacle & CA	15.14	Conneaut Assembly of God Church	17.00
East Aurora Gospel Tabernacle	6.58	Dayton Bethel Temple	65.00
Elmira Heights Glad Tidings Assembly	10.00	Deer Park Christian Assembly	15.32
Endicott Calvary Tabernacle	11.52	Delaware Trinity Pentecostal Assem	6.57
Glens Falls Calvary Tabernacle	10.00	Delphos Full Gospel Tabernacle	30.32
Haverstraw Full Gospel Church & SS	11.00	(Near) Dover Bethel Chapel	3.00
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CHAPTER 7. F. 12. 1-4

1 ch. 10, 10
Ex. 33, 13
Lu. 1, 30
Acts 7, 46

2 of Noah, with his family, and the living creatures, enter into the ark. 11 The beginning, increase, and continuance of the food. 21 All flesh destroyed.

3 ah 4 Or, up-right.

4 Ps. 14, 2
Ps. 33, 13

5 is 6 Ereok. 7, 2
Amos 8, 2
1 Pet. 4, 7

AND the LORD said unto Nō'ah, 0
Come thou and all thy house
into the ark; for thee have I seen
righteous before me in this genera-
tion. 0, 15, 6.
2 Of every clean beast thou shalt

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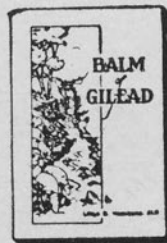
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