

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

The
PENTECOSTAL
Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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THE LITTLE FLOCK

JOSEPHINE E. TURNBULL

FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

Here is a word from the lips of Him who spake as never man spake; through whom God hath spoken unto us in these last days. Let us listen with all our hearts to what He says.

In the verses preceding our text Jesus had been speaking of God's care of His material creation, the ravens, the lilies, the grass of the field. And then He makes the contrast between the nations of the world, those who are dominated by the god of this world, whose seeking is after material things, and those who acknowledge God as their Father—the little flock. Never forget there is a clear distinction, a vast difference between the world and the "little flock." Even though the flock is small and seemingly insignificant and weak, the purpose, the pleasure and the love of the Father encircle it. The Father loves the little flock! Here is where it pays to be in the minority.

First of all, let us hear His "Fear not." God is speaking to us through His Son. All the "fear nots" of the Old Testament, precious and far-reaching as they are, are gathered up and centered in this One who is speaking—Jesus Himself. There He stands, the God-man, knowing all the fierce

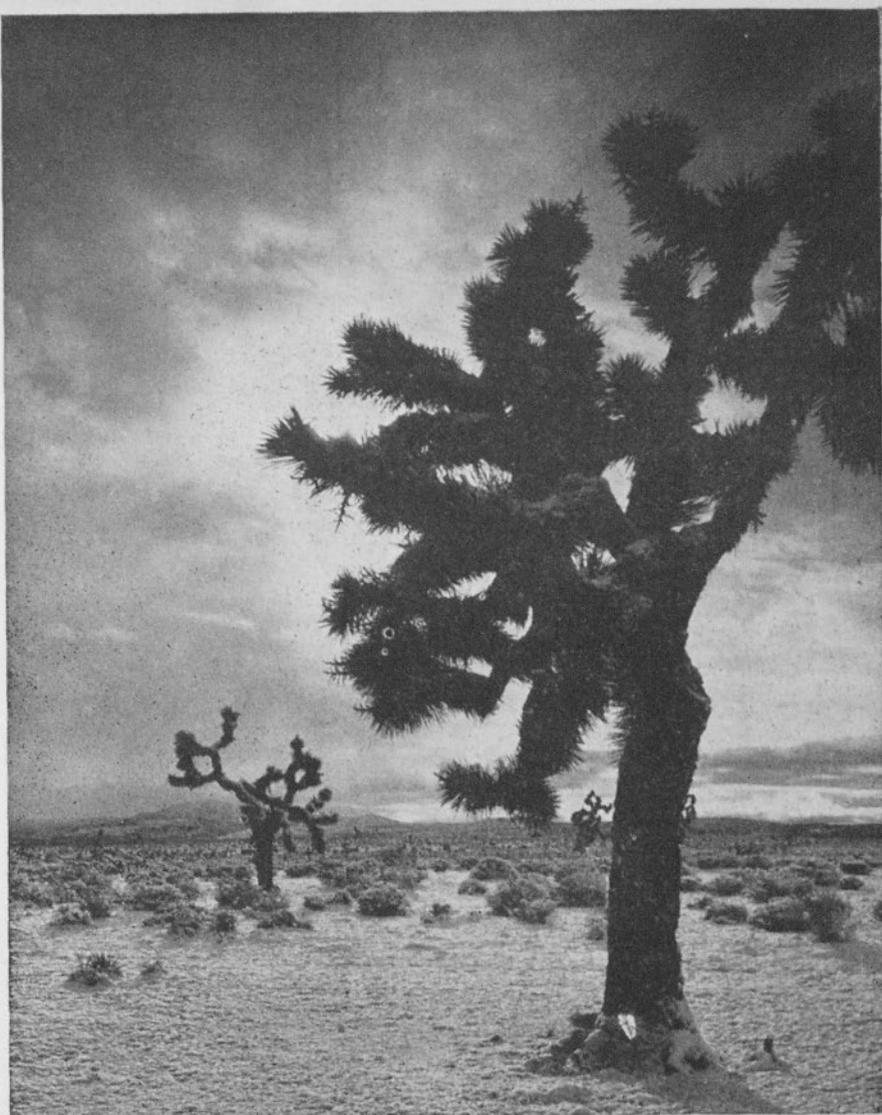
and determined power of the devil; knowing the weakness of the members of the flock, the cruel enmity of the world, and He says, "Fear not, *for* (because) God is your Father, He is for you, and it is His good pleasure to *give* you! God is for you because you are Mine, because He is the kind of Father that He is."

If you don't get anything more out of this message get His, "Fear not." Christ says it, and He has a basis for saying it. He wants to do so much for us and He cannot work as He desires until we hear and heed His "Fear not." We cannot be strong when we fear. Hear the Light of the world, the Hope of the world, the Redeemer of the world speak! Jesus was looking

forward to the accomplishment of His mission upon earth, to the redemption by the blood of the cross; to His resurrection and glorious triumph over Satan; to His reaching the right hand of the Father on high; to the outpouring of the Holy Ghost upon the little flock. It was with the perfect understanding of the basis of "fear not" that He spoke. There was an adequate basis! And friends, unless we have a true heart conception of our Father and His marvelous provision and purpose for us in His Son Jesus Christ, we shall fear.

What is the Father like? Jesus has told us. He is loving, so loving that He *gave* His only begotten Son that whosoever believeth on Him should not perish but *have* everlasting life. John 3:16. He is a "giving" God and Father. Jesus said, regarding the Father, "If ye then being evil *know how to give* good gifts unto your children; *how much more shall your heavenly Father give the Holy Spirit to them that ask Him?*" Luke 11:13. Jesus painted a picture of the Father for us in telling those matchless stories of the lost sheep, the lost coin and the lost son as recorded in Luke 15. The Father loves to receive sinners, He yearns for them and waits for them. Jesus said, concerning the returning prodigal son, "When he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck and kissed him." That is what our heavenly Father is like, and notice clearly in the text we are considering that Jesus said to the little flock, "It is your Father's good pleas-

(Continued on Page Five)



Winter in the Desert

—Josef Muench Photo

Hark! Ten Thousand Angels Singing

WM. BURTON McCAFFERTY

Hark! Ten thousand angels singing,
Sound the notes of gladsome praise
Unto Christ, who reigns in splendor
Through the everlasting days:
"Alleluia! Alleluia!
Jesus reigns from sea to sea."

May we join the song seraphic,
May we praise the King of kings,
Till all heaven joins the chorus,
And the earth for gladness sings:
"Alleluia! Alleluia!
Jesus reigns from sea to sea."

Peace shall flow like mighty rivers,
Through His wide and blest domain,
And the singing of the waters
Shall repeat the glad refrain:
"Alleluia! Alleluia!
Jesus reigns from sea to sea."

Heathen kings shall bow before Him—
Bringing gifts, shall crown Him king.
All the world shall Him acknowledge,
And the meek His praise shall sing:
"Alleluia! Alleluia!
Jesus reigns from sea to sea."

Infant voices shall acclaim Him,
Maidens with their dances will
In sweet raptures sing His glory,
Playing with the Spirit's skill:
"Alleluia! Alleluia!
Jesus reigns from sea to sea."

Let us join the song seraphic,
And with angels hymn the praise
Of the Christ who reigns in splendor
Through the everlasting days:
"Alleluia! Alleluia!
Jesus reigns from sea to sea."

"Go to the Ant, Thou Sluggard"

DAVID H. McDOWELL

GO to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest."

"The ants are a people not strong, yet they prepare their meat in the summer." Prov. 6:6; 30:25.

These Scriptures suffice to point out two of life's great fundamentals: *diligence* and *perseverance*. Many persons would resent being classed with the sluggard and could no doubt point out much in the way of achievement and industry. But they forget that all of life does not end here, and earthly achievements are not sufficient to gain them an entrance into the everlasting kingdom. So, instead of investigating these things in the proper spirit and "giving diligence to make their calling and election sure" they become absorbed in the earthly and waste a lifetime among the rust and decay, to find at the end that they have failed to provide a treasure that waxeth not old, laid up in heaven.

In studying the life of ants one is impressed with the *spirit of diligence* in which they investigate everything that crosses their pathway, leaving nothing undone or untouched that might in any way add to their comfort and safety.

"The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Prov. 20:4. The man who fails to plow and prepare his field for the seed will surely be a beggar in the great ingathering. It is said that the mole who grubs around in the earth having no need of sight, opens his eyes only at his death. Many men today are busy grubbing for the things that perish, content to work on in blindness only to have their eyes opened to their need when it is too late. Oh, the sad wail that will one day go up from millions of souls, "The harvest is past, the summer is ended, and I am not saved"! Reader, be diligent. Consider the ways of the ant. Get to work preparing for your future and lay up for yourself a good store against the day to come.

The next thing I notice about the ant is his *perseverance*. The ant is no quitter. He does not seem to know what discouragement is. Go to his library and search as you may through his dictionaries and you will not find the word "can't." Therefore his feats and achievements have caused men of all ages to wonder. The law of ant life is inexorable: "Work or die," is the maxim carved on the threshold of every mound or castle where these busy little fellows carry on night and day. This is evidenced by the fact that in some species after the males have performed their service of fertilization and there is no longer any need for them in the colony, they are cast out to make room

for the thriving offspring to be nourished. Besides, their example of indolence would have a devastating effect on the other members of the colony.

Men seem to think that because God is the Author of the Christian life and since the power of that life comes through the Holy Spirit, it is not necessary to be concerned much about how things progress. Although we see the need of hard work in other fields of service and of perseverance in our responsibilities, yet in the Christian life all we need is to give it a passing thought, attend a meeting now and then, listen to a sermon and either enjoy it or go away and find fault with it. This forms the sum total of the share of many in the performance of Christian obligations. If many of

to do. He has consented to accept the beautiful and pleasant in life without its responsibilities, hence he becomes a prey for the marauders such as the spider and other larger insects who live on these idle and shiftless creatures.

It is said that "An idle mind is the devil's workshop," and experience proves this to be the case. When the devil wants to start trouble in a church he chooses idle folk to criticize those who are busy, and find fault with their methods. Idle folk are easy prey to Satan's wiles and soon their minds are filled with all kinds of mischief. If they were hard at work praying down revivals, weeping over the lost, attending services and holding up the hands of the minister with joy and gladness there would not be any room for the devil to get in.

Ant colonies have queens. When a queen leaves a colony and goes forth on her own and lays her first batch of eggs, she watches over them until they are hatched and then nourishes them until they are able to work. The second batch of eggs is then turned over to the first hatch and these who are now workers proceed with the care of the new comers. They have been observed to carry these eggs or the larvae out into the sunshine each day in order to stimulate a more healthy growth. The second batch of offspring are always larger in size and stronger in body owing to the greater care and better nourishment given them by the worker ants, which the mother was unable to render the first batch.

God has provided a ministry in the Church and many folk feel that because they are not preachers or teachers, they are unqualified to do anything. But this is not the case. God has set a ministry in the Church and the preacher who tries to do all the work himself is just as much at fault as the church that thinks the preacher should do it all. The preacher is but the shepherd of the flock. It is his business to forage about for food and keep the sheep alive, protect them from cold and storm and wild beasts; but it is the work of the sheep to bring forth the young, to suckle them and nourish them.

So there is much work to be done in a thriving church, work for everybody. Show me a church where people are not interested in the Sunday School, or the young people's services, who think it all right to take a Sunday off and lounge about, and I will show you the deadest thing on the top of God's green footstool. You say, "It does not matter if I am not at the service this evening." Listen, saint. I have gone to an evangelistic service, tried to the limit to know what I was to preach on that evening—the people were coming and I must give them a message, and I found such in-



Coming Judgment

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear My name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Mal. 4:1-3.

us were treated as the ants treat the non-workers we would be excluded from Christian circles altogether.

Christian lives as well as churches and communities are built by hard and consistent effort. If we are to accept the joys and pleasures of the Christian experience we must come to earth and be willing to share in the responsibilities of service. The male ants together with the females are born with wings and come forth in flight. After the honeymoon is over the wings of flight are shed and the female returns to earth, lays her eggs and begins the work of caring for the new comers, building homes, providing food, etc. But the male finds nothing

spiration from the smiling and eager faces of the one or two of the saints as they sat there with evident enjoyment that it made me feel like climbing up the rainbow. Yes, the preacher said the words and made the exhortation, but the inspiration came from the faces of godly and Spirit-filled "worker ants" sitting at their post of duty breathing that silent request to heaven and bringing forth the power on the ministered Word.

Do not tell me that you can not work unless you are on the platform. There are millions of grains of sand that you can gather; tons of food that you can forage for the new-born if you will only be faithful to the work of Christ. Any godly preacher can put his hand on a half dozen faithful ones in his church that he can count on at all times. He never enters the church but he glances at their accustomed places as they wait or kneel in prayer. Ah such a tonic to a minister! Saints, let us not only live for the pleasure we get out of life. We must learn also to "run and not be weary," "to walk and not faint."

The ants have the established principle of *unity* among them. They believe that by this method *only* they may prosper. The ant is right. Perhaps it is because he knows that he is just a weak little fellow and needs the support of his brothers, and again he is right. The Christian who feels so confident that he can gather his own food, live his own life, and paddle his own canoe is just fooling himself and that badly. He does not fool any one but himself. We need one another and we cannot progress without each other. A man who tries to live his own life gets in a rut, thinks in a groove, and becomes eccentric and lopsided. We need one another to keep us balanced. When God made man he made him male and female. And we cannot get along without each other. Man is the dynamic force. He is creative. Woman is the governor, the balance wheel that keeps the machine from tearing itself to pieces.

Likewise the church. Taken from the side of Christ on that terrible day on Golgotha, she needs to keep in harmony with her living Head; needs to keep attached to Him; needs to follow Him. We are *one body* and therefore it is for us to find our place and stick to our job, or else find ourselves cast out and a prey to every evil beast.

There are colonies of ants in Africa known as the white ants who build their houses as we build our skyscrapers. In some cases these houses are twenty-five feet high and are so constructed that an animal can walk over them without doing them any damage. They are like a small hill and the construction on the interior is the work of engineers. In the interior center there is a domelike compartment forming the first floor, not unlike an Eskimo's igloo. This is the queen's chamber. Formed over this domed compartment are other compartments for the servants who wait on the queen. Above this are the storage cells for the food supply, then still above there is a row of deftly-formed chambers for air and ventilation. Over these is the nursery where the young are cared for, with a ventilating compartment running right around it. This is all topped off with a cupola or ventilating chamber. The ventilating canals are laid in with precision and ad-

here completely to the best ideas on ventilation.

This whole affair would suffer from rains or excessive moisture, but a drainage system is installed at the base so that during floods or heavy rains the water is drained off and cannot rise to the food or the nursery, or affect the ventilating canals. Such wisdom is marvelous in our eyes and yet these little fellows seem to know all about the essentials of life. They are expert farmers, carrying leaves with which they fertilize their interior gardens to raise their mushrooms. They raise cows, or an insect that they keep and feed until it can produce a sort of honey dew that the ant is very fond of. He extracts this honey by stroking the cow with his antenna or feeler and the sensation produced by this stroking process causes the cow to give down its much desired honey dew.

Ants have been known to come to chasms in the earth, cracks we would call them but great gullies to them; they have been observed first to investigate with an idea of estimating the need and then run away and draw back a straw or a blade of grass with which they spanned the gulf and passed across. I myself have sat watching an ant for over an hour in its attempts to ascend the brick wall of an old dwelling with a small particle of food in his mouth. At one place he would always lose his footing and come tumbling down. I lost track of the number of times I counted his ascent, until finally he seemed to be more cautious as he approached this danger spot and worked his way around by a long, devious route.

Such patience and perseverance astonished me as well as encouraged me in one of the hardest battles we were fighting at that time in the Lord's work. There is *only* one thing to do and that is to stick to it. In the slippery places we should learn that there is a way around. It may seem long and tiresome to tarry and wait and pray through, and over and around the treacherous places, but it pays.

When that little fellow got by that slippery, glazed going, how he stepped along! He just seemed to forget the tiresome effort in his great victory and I think when he got home with the groceries, although perhaps a little late, he had a wonderful testimony to relate as to how he fought his way

through the treacherous going. "No, no, I never thought of giving up and I never lost my package no matter how many times I tumbled down that dangerous climb."

Praise God for the lessons learned from these little fellows and what a wonderful pastime it is to make a study of them, because God has directed us to do so. The fact that He has not filled the Bible about ants and made mention of them on every page is no excuse for our neglect. Obedient children need only one telling. That should be sufficient for us to take time to study one of the greatest sermons in all the world; one that is being preached every day to every generation and by such a small people.

If the Church of Christ would turn from her idleness and begin through following Christ, to co-operate and work together it would not be long until this world would be shaken with the power of God from pole to pole. But alas! like Lot, we linger and are in constant need of some messenger from heaven urging us on lest we perish. God help the church to awaken and put on her beautiful garments, the sincere character of her lover Lord, and go forth into His vineyard and work. "*Why stand ye here all the day idle?*" "*Go ye into the vineyard and whatsoever is right I will give you.*"

Loved Out of Fretfulness

We have an Indian fern whose frond changes as it grows. As the forces of life play upon it and work within it, each little pinna divides and subdivides till, in the end, the frond is a delicate lace, a feathery fan.

"What has been the effect upon him in all the trouble?" we asked a guest who had been telling us of her father, and of how he had suffered from injustice. "It has left him unable to think an unkind thought of anyone," she answered. The frond of that fern had been perfected.

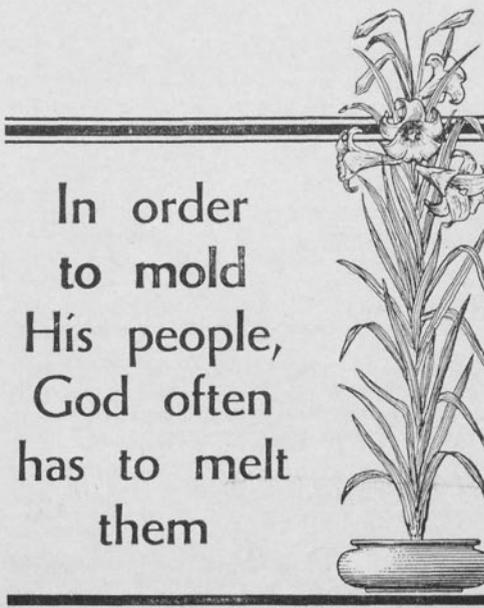
If the wear and tear of life on a soul do not make for beauty, the process of the fern is reversed. The multitude of insignificant, trying things, that are sure to come, fret it into a ragged selfishness; and rough blows coarsen its texture. Or, if it be otherwise fashioned, it reacts to the touch like a jarred sea-anemone, gathering itself within itself. Then (unlike the anemone, which, if left in peace, opens again) the jarred soul gradually closes completely, and hardens, till it acquires the power to jar others even as it was jarred.

But the love of God shed abroad in our hearts (not filtered through various screens) can melt us and love us out of fretfulness and out of hardness. Love sets us free to love. And having been set free, it is impossible to be bound any more.—*Amy Carmichael.*

Related

A poor saint entered a very aristocratic church in a strange place. "I believe," said the usher rather dubiously, "that I do not know you." "Do you know the Lord Jesus Christ?" asked the poor saint. "Oh, yes." "Well," said the poor man, "I am a poor brother of His."

There are no disappointments to those whose wills are buried in the will of God.—*Faber.*



In order
to mold
His people,
God often
has to melt
them

The Promise

of Christ's Coming

IT is written, "For yet a little while, and He (our Lord Jesus Christ) that shall come will come, and will not tarry." God states this truth once in the Old Testament, in Hab. 2:3, and repeats it in the New Testament, in Heb. 10:37. Note the sure promise, "And will not tarry." God's Word most assuredly has to be fulfilled.

The apostle Peter warned us that there shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of His coming?" 2 Peter 3:3, 4. The promise is in the Word, both in the Old and the New Testaments. But, alas, they reject the law and the testimony, and as a result as Isaiah says "there is no light in them." Isa. 8:20.

"Where is the promise of His coming?" Darkness inquiring about light! Let darkness get light, then they will understand.

"Where is the promise of His coming?" If Christ, the Light, had come within those who are asking, they would not be questioning "Where is the promise?" But "there is no light in them."

The prophet Habakkuk wrote, "The vision is yet for an appointed time... though it tarry, wait for it; because it will surely come, it will not tarry. Hab. 2:3. The vision spoken of here by Habakkuk is that which is later spoken of by John the apostle when he says, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7. This vision of the returning Christ will most assuredly be realized. "Though it tarry" does not mean that He is not coming. You tarry for mid-summer day, you tarry for Christmas. Because the day may be eight, nine, ten months ahead it does not signify that it will not come.

"Where is the promise of His coming?" *It is in God.* God says He shall come, and come He will.

Multitudes are asking, "Where is the promise of His coming?" and there is a multiplication of the signs of His coming. They are asking, "Where are the signs?" There are many signs, but some will not see what others cannot help seeing. Christ said, "Wheresoever the body is, thither will the eagles be gathered together." Luke 17:37. Eagles can see what man cannot see. They have a higher order of vision. They live on a higher plane than man, on the mountain. Man questions "Where?" because he has man's vision, but the eagle sees the speck, the sign, the small sign.

Elijah prayed for rain, and he knew that a cloud the size of a man's hand was coming. He saw it with the eye of faith before his servant did. He was expecting what the servant could not see. Later he saw the cloud, and the cloud soon covered the heavens.

James wrote, "Be patient therefore, brethren, unto the coming of the Lord. Behold,

the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7. One of the signs of the last days has been the latter rain that we have seen falling these many years. We have not yet exhausted heaven and there is more rain to follow. The Word says, "Ask ye of the Lord rain in the time of the latter rain; so shall the Lord make bright clouds, and give them showers of rain." Zech. 10:1.

Do like Elijah. Believe, expect rain, even though at first you may see only a hand cloud. Elijah had faith, and he said to Ahab, "Get thee up... there is a sound of abundance of rain." 1 Kings 18:41. Through prayer the hand-sized cloud overshadowed the whole earth and there came abundance of rain. You can pray for the invisible to become visible, an empty heaven to be filled. A full heaven means blessing on earth. Prayers up, bring blessings down. These showers are harbingers of the Lord's coming.

Men ask, "Where is the sign?" It is where you put it. You can put it in front of you or behind you. Those of Noah's time were wilfully ignorant. The ark stared them in the face, but they turned their back towards it. The ark to them was not a refuge from calamity, it was foolishness. To many, Christ is not the One who is the Ark of safety against the day of sudden destruction that is coming. That message is foolishness to them. And so the scoffers say, "Where is the promise of His coming and deliverance?" They say, "There is not a sign of it. Things continue as they were." In this they are wilfully ignorant. Wilful ignorance will surely bring woeful punishment.

But the apostle Paul writes to the saints, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children

of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but *let us watch* and be sober." 1 Thess. 5:4-6. We have the further word, "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Are you looking, are you longing, are you waiting, are you watching, are you expecting? "Unto them that *look for Him* shall He appear." He is worth looking for, for He will bring full redemption. Amen!

Provision

I had reached a crisis in my business and Christian life. God was calling me to step out and follow Him in the teaching of His Word. There was no society or organization back of me. Therefore I knew that it meant I must trust Him to supply my needs through the voluntary offerings of the work. This I decided to do. I foresaw that it meant a testing of faith. Nor was it long in coming.

The first town I went to teach in was a small one. After the service the freewill offering was handed me. It amounted to the munificent sum of sixteen cents. Can you imagine how Satan assailed me? He beset me with all sorts of sinister suggestions—I would fail; I would starve; I would be deemed a fanatic, and the like. Finally, I found arising in my soul a spirit of intense indignation that he should dare to try to break my faith in the living God.

I started to climb the mountain. When I reached the top I sat down under a tree to pray. I laid the sixteen cents on the ground and dedicated it to God for missions. It was very little, but it was all I had received. Then I told the Lord I believed He had called me to teach His Word, and I would follow Him at any cost. For two hours the heavens seemed to open, and the Lord who had called me to teach in His name was present with me in marvelous power and blessing.

That was thirty years ago. From that time God has cared for me in the most beautiful way, meeting all my needs to the uttermost as they arose. It was the same God who had the bread and the fish ready for His disciples when they landed hungry, and weary, upon the seashore after a night of toil in which they had taken nothing.—J. H. McConkey.

Intercessors

Mine heart within me is broken. Jer. 23:9-15. This is not the despondent crushing of sin alluded to in Psalm 51, but a profound inward question that staggered the prophet until he became like a drunken man because of God's wrath at the lives of the people. That is the way God works. He takes one or two and makes them understand the condition of things around them, and they have no comrades. When God is bringing a fresh manifestation of Himself into the world, He burdens someone. If God begins to favor you with a burden do not say: "I wonder God does not rouse up His people." He won't; He will rouse you.—Oswald Chambers.

The very fact of a Christian being here, and not in heaven, is a proof that some work awaits him.—William Arnot.

THE PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

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

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A Borneo Miracle

J. ARTHUR MOUW

ALLOW me to tell you the story of a witch doctor, a drunkard, a gambler, a man who had beheaded at least four people in his lifetime, who has had more to do with a mighty awakening in one section in West Borneo than any other individual.

The missionary first met this man indirectly. One morning, as he was seated on the porch of his crude tropical bungalow, a procession of men, carrying four dead bodies to the native graveyard, passed by. Later in the day the missionary learned that a man named Siga had run amuck in the hospital one block away, and, before he stopped slashing with his long knife, four people were lying on the floor bathed in their own blood. Siga was made a prisoner.

That night Siga was troubled about the murderous act that every one told him he had committed, and was wondering what would happen to him. While he was sleeping, he had a vision: in the doorway stood a man clothed in white from head to foot. He looked at Siga with tender eyes and slowly shook his head, saying, "Siga, don't do these wicked things any more." Then with a kindly look he left the cell.

After a few weeks Siga was sent under guard to the island of Java, and was placed in an insane asylum to be kept under observation. One doctor asked, "Has no one ever come to teach you?" and Siga replied, "No." The doctor then unknowingly prophesied: "Some day teachers will come; do as they say, and follow what they teach." Siga remembered this statement and recalled the vision of a few months past. He pondered over the words, and his heart was troubled.

At last the trial came and Siga acknowledged that he killed the people because he was haunted with the fear that they were going to kill him and his wife.

The unexpected happened. Siga was pronounced sane and was allowed to return to his home in Borneo. He had been away ten months, and during this time he had learned the Malay language. As he returned to his jungle tribe, it was heralded far and wide, "Siga, the witch doctor, Siga, the gambler, Siga, the killer, has come back." They wanted to make two feasts for him: one because he had returned, and one to inaugurate him into the practices of witchcraft once more. Although the feasts were held, he refused to become a witch doctor again, and drank only a little of the rice gin. He had no desire for these things any more, but went from village to village telling of his vision of the man in white, and the statement of the doctor.

About this time the Dyaks in this section began to see blood in the fields, on the leaves of plants, under their long houses, and along the trails. Every one was extremely afraid. One night another man by the name of Djaban had a vision of two natives and a white man, and heard a voice saying, "These men have come to tell you good news and true news." Djaban went from village to village, telling about his vision; and wher-

ever he went, spots of blood were on the grass, the trees, and in the fields.

When the fulness of time came, God sent us three different times to spy out the land, but we did not meet Siga. Between the third and fourth trips, two native workers from the Bible School in Makassar, came to help us. We made a fourth trip together, visited a few longhouses and returned home. On the fifth trip we found a little empty house on the river's edge. After staying a few days, I left the workers to travel in another district, promising to return in a few weeks. In those few weeks they found Siga.

As none of us knew the dialect and language of the tribe, Siga, who had learned Malay while in the insane asylum, became our interpreter, sometimes adding much that we did not say.

We four went down the trails from longhouse to longhouse and preached one message—the blood of Christ. While I cannot explain why blood should be upon leaves and grass, and in different places, yet this fact was used to intensify our message. Soon a mouth-to-mouth edition of the *Jungle Herald* was issued, and Dyaks came from many longhouses to meet the men whom Djaban had seen in the vision, and to see the man the doctor in Java promised Siga would come.

Needless to say, we had crowds to minister to. Within a few weeks over one thousand had "turned to God from idols to serve the living and true God," and several hundred were healed. Two who were nearly blind were instantly healed, and insane people were restored to their right minds. Like a mighty army Satan's hosts fled as we traveled from longhouse to longhouse, followed by dozens and dozens of Dyaks. As we went along, they urged us to sing the song in the native tongue—

"The blood of Jesus, the blood of Jesus,
The blood of Jesus washes all my sins away."

No one knew any tunes, but everyone sang anyway. It was the weirdest music that could be imagined.

That was seven years ago. Today in the jungles there stand, as monuments to the power of God, eleven church buildings built entirely by the Dyaks without one penny coming from other sources. The smallest church has a membership of seventy, and the largest church with 851 members is pastored by Dawan, the son of Siga, who has been trained in the Bible School at Makassar. Siga, once a witch doctor, a drunkard, and a killer, is now God's chosen vessel and the leading elder in this church of his tribe.

The devil has struck a mighty blow at our pioneer fields for Borneo and Java are closed to the gospel. But let us remember Satan is a defeated foe. God is still on the throne, and I believe that ere Jesus comes, God is going to give us the most wonderful opportunity we have ever had to make Christ known to earth's remotest bounds. The mighty revival that some are expecting will

come; and though it may not come in the place expected, yet a great awakening is almost certain to come in heathen lands—thousands will be saved.

Japan prepared for twenty years or more, Hitler, for at least seven; and when the zero hour came, they were ready, and the earth is still toppling from their vicious blow. When the world once more settles on its foundations, and that short period of "peace and safety" comes, shall we be ready with trained young people to go, with money to send them, and with prayer warriors to back them up?—Condensed from *Alliance Weekly*.

The Little Flock

(Continued From Page One)

ure to give you the kingdom." That's what He is like!

But note in the preceding verse Jesus' urging the disciples to seek the kingdom of God. As we seek it, make it our supreme choice in life, let us have no fear, no uncertainty, let us remember it is our Father's good pleasure to give it to us; but we must seek it, choose it, that He may have opportunity to give it; and He will add the material things we need. It is sad but true that in the majority of people there is no place for God's kingdom in their life—they are so full of the things of the kingdom of this world. One great danger in these strenuous and evil days is that those who are Christians lose their God-consciousness and become like others in the mad rush and strain after material things.

"The Kingdom of God." What does it mean? We have some light upon it through the words of Scripture. Jesus said in Luke 17:21 that the kingdom of God is *within you*. We are born again by the power of the Word and the Spirit to see and to enter the kingdom of God. John 3:3, 5. That is absolutely necessary, Jesus said. We are not members of the "little flock," God is not really our heavenly Father until that great change takes place. In Rom. 14:17 we read, "The kingdom of God is *not* meat and drink (not following old, binding laws about what we should eat and drink; it is not feeding the natural man) *but* righteousness, and peace and joy in the Holy Ghost." The kingdom of God is the spiritual rule of God within us, beginning with the new birth, bringing from God what the heart craves, as we yield to His dominion and fellowship with Him.

It is now spiritual and hidden, but later to be openly, and powerfully manifested to the world, with the King of kings in open authority and the little flock reigning with Him. Hallelujah! It is worth seeking; it is worth surrendering all to receive! In giving the kingdom now God gives precious realities—He gives Eternal Life; the Holy Ghost; exceeding great and precious promises; the victory; all things that pertain unto life and godliness; more grace, and all things freely with His Son. And with these come chastening, training, testing of faith, His rule, His holy preparation in us for greater things ahead. It is His good pleasure to give, He loves to do it—Jesus said so!

The little flock! Many times in the Word of God the Lord's people are called "a flock," always in loving terms, always in terms which show us He has a plan, a purpose
(Continued on Page Seven)

The Conversion of "Uncle Bud" Robinson

J. NARVER GORTNER

IN a recent issue of our *Pentecostal Evangel* we were told of the home-going of "Uncle Bud" Robinson, as he had been familiarly known for a number of years before his death. He had been for at least three or four decades one of the best known characters in the holiness evangelistic field. I recall how a number of years ago, when I was a Methodist pastor in southern California, this man of God was conducting a campaign in Los Angeles, and the power of God came upon him after he had delivered his message, and he lay for three hours under that power, utterly oblivious of all that was going on around him.

It seems fitting that at this time his conversion should be again related. He often told how instantaneous and marvelous it was. It would have been as difficult, or impossible, for anybody to have persuaded him that there is no reality in a genuine conversion as to have thus persuaded Saul of Tarsus after his remarkable experience on the Damascus road.

We have a greater appreciation of the marvelous character of the conversion of Saul because we know what he was before his conversion. So, in order that we may have an adequate appreciation of the conversion of "Bud" Robinson, we ought to take at least a glance at "the hole of the pit whence he was digged." Isa. 51:1.

"Uncle Bud" was born in the mountains of Tennessee, January 27, 1860. He was born, to use his own language, "in the very lowest depths of poverty in an old log cabin, without any chimney to it, only a mud chimney about half way to the top, a dirt floor and one room in the house, and but little furniture; no cook stove, no sewing machine in it; nothing of the kind; no bookcase nor wardrobe. No carpets of any kind, but simply the face of the earth."

The moral conditions that obtained in the part of the country where this future evangelist first saw the light of day were of a most shocking nature. He was a man with a beard on his face before he ever saw a Sunday school. Few people could read or write, and he has told us that "the most of the young women were raising families 'without the encumbrance of a husband.'" Life was a drudge and a burden from his earliest recollections, and he often remarked that by the time he was twelve years of age his whole family had gone into the lowest life in the world, his oldest brothers were getting drunk every week, and his two sisters were in bad company two or three nights in the week.

"The young men who came to see my sisters"—these are his own words—"would come so drunk they were utterly incapable of getting off their horses, and we would have to help them off when they came and help them on when they left. Whiskey was as common as water, and we didn't know any better than to get drunk at everything we did. I was the only one of the family of eight that would never drink. My home was a hell on earth. We cursed, and swore,

and fought, and our home was one of the saddest places in the world. God somehow kept me from doing many things I saw other people do. Father and brothers were drunk much of the time."

He tells us that his father was a pauper when he died, and that the neighbors had to bury him. His mother, and the children that were left, struggled on for a little while, and then decided to move to Texas. They settled in Dallas county, near Lancaster, and rented a farm, agreeing to give to the owner half of the crop, the owner furnishing teams, feed, and farming implements. But the boys were ignorant, and the owner of the farm took advantage of them, and swindled them out of almost everything they made. So the boys left home, and they were scattered. "Bud" hired out that winter to a man for whom he worked for three years—until the summer of 1880 at which time God saved him.

"Bud" was definitely saved on Wednesday, August 11, 1880, about 11 o'clock at night. He always knew just *when* and *where* God spoke peace to his soul. A Methodist preacher, coming through the country, had planned to hold a camp meeting about twelve miles from where he was living. His mother made arrangements to go, and planned for him to go with her. He went, taking with him a pack of cards in his pocket, and an old pistol. For two or three days he walked around the camp ground trying to get somebody to play cards with him, but it seemed to him that everybody was talking about religion; nobody wanted to play cards.

After he had been there a while all the Christians at one of the services were sent back into the congregation to pray for the sinners, and an old lady, that he afterwards said appeared to him to be about a hundred years old, came back and began to pray for him. "She knelt down before me and placed her hands on my knees. She asked God to stop me and not let me walk right into an awful hell. She seemed to tell the Lord all about me. I felt sure some one had told her. I at first wanted to run then I felt like getting mad, and so I got into an awful fix. I stayed through the prayer, and by that time God had hold of me."

That night a preacher with an unimpressive appearance was put up to preach. "Bud" thought the service would be a failure. But the preacher had not preached more than twenty minutes until every prop upon which "Bud" had been leaning had been knocked out from under him. The man for whom he had been working was a Universalist, and he had been filling "Bud's" mind with a "no-hell" doctrine, and had been telling him that everybody would be saved. But as the preacher told men that they were lost, and that Christ Jesus came into the world to save sinners, and that there is no other way of salvation, the Spirit of God got hold of the heart of the hardened sinner; he forgot what he had been told by the infidel, and he sat and wept.

He had taken his place alongside of a red-headed girl who was a great dancer, and he had anticipated having a great time of fun that night, but he forgot to make love to the girl, and he thought only of himself and of his lost condition. When the altar call was made many went. He held back, but when the preacher came down the aisle and asked if there was a young man there who wanted to be saved to come and give him his hand, "Bud" thought that if he was ever going to do anything religious this was his time.

So, to use again his own language, "I got up, and started to give him my hand. By the time I got to the preacher I was weeping aloud, and the sins of my whole life were standing up before me. I had a pistol and a pack of cards in my pocket. I had on a pair of old, greasy overalls, my old blue hickory shirt was torn at the elbows, and the buttons were all off in front. As I went by, the old man caught my hand and shook it. Every step down the aisle I felt like I was walking right into an awful hell. The old pistol in my pocket felt as big as a mule and the pack of cards felt as heavy as a bale of cotton. I met the devil in the aisle and he tried to keep me from going to the altar. He told me that people would make fun of my greasy breeches and my dirty shirt. I right there lost confidence in the devil. He had put the old dirty clothes on me, and as I had started to get new ones the devil tried to keep me from going. Then the devil came up and said, 'Everybody will know that you have got a deck of cards and a pistol.' The old rascal! I had got them both from him, and now when I wanted to get something better he made fun of me.

"When I reached the altar it was full. I never heard such weeping and praying before in all my life. Somebody said, 'Fix this young man a seat; he is deeply struck.' I didn't need a seat—I only needed room to fall. I fell on my face, stretched at the altar. The good people gathered around me. It seemed to me fifty people were praying for me. You could have heard them a half mile away. I felt like I was right over hell, on a broken rail, and would be dead and in hell in another minute. I was praying at the top of my voice for God to keep me out of hell."

When somebody gets thus "struck" (this is an old Methodist expression that is somewhat out of date, but is still expressive) and cries to God, as "Bud" cried, he does not have to wait a great while until something of a very definite nature takes place.

The transformation was wrought that night. The sinner was saved. Here is what took place in "Bud's" own words:

"As I was lying there in the straw my whole life of sin came up before me. The lies that I had told seemed to have stingers in them like bald-headed hornets, and they were stinging a guilty conscience. If you have never been a barefooted boy in the mountains of Tennessee, and thrown a rock

into a bald-headed hornets' nest, and had them run you a hundred yards and sting you right in the back as you got under a brush pile, you don't know what bald-headed hornets are. The oaths that I had uttered seemed to have teeth in them and were biting pieces out of my guilty conscience. All the watermelons I had stolen seemed to be piled up around me, and their striped backs were grinning in my face, and they said, 'You got me,' and I said, 'Yes, but I am done.' And every grass-sack of peaches I had stolen seemed to be lying right across my stomach, and holding me down to the earth.

"Just then it seemed that a landslide from the New Jerusalem struck me in my soul, and I have never seen the watermelons, lies or oaths, or those old sacks of peaches, from that day to this. The Lord has supplied me with watermelons and peaches! Bless His dear name! It seemed to me that all that Heaven is, or all that Heaven means, broke in on my soul, and I was flooded with light and glory, and was in a new world. The people looked like angels. I never saw such a change in people before or since.

"Just before midnight I came to myself, and I was walking the backs of the benches, shouting and praising God, and the Lord only knows what I didn't do. Well, Glory to God forever! What a step I had taken! I stepped from nothing to everything. I went out and unloaded. I threw my old pistol into the thicket, and burned my cards in an old camp fire, and lay down under a wagon, and put my old hat on a mesquite stump for a pillow, but sleep, oh my! I never thought of going to sleep. The Lord marched out all the stars of heaven on a special dress parade for my benefit, and the stars leaped, and hopped, and skipped, and jumped, and turned somersaults, and clapped their hands, and laughed all night. The Lord showed me it was all at His expense and did not cost me one nickel. I just lay there and laughed, and watched the stars as they were playing up and down the milky way. The Lord met me that night under the old wagon, and told me He wanted me to preach, and I told Him I would do anything He wanted me to do."

It was a wonderful conversion. But every real conversion is a wonderful conversion; if a conversion is not a wonderful conversion it is *not* a conversion. But some conversions seem to be more wonderful than do others. Somebody said once to a good sister in my hearing, "Why is it that some people seem to think that everything God does is wonderful?" and she immediately replied, "Because everything He does is wonderful!" I suppose that is the reason it was written concerning our Lord many centuries before He was manifested in the flesh, "His name shall be called Wonderful."

And so the ministry of "Bud" Robinson began with a wonderful conversion, a conversion he never doubted, and that nobody who knew him or heard him preach could well doubt. I have sat fairly entranced under his magnetic ministry and I have said, "If I did not already know that there is a reality in the Christianity of Jesus Christ I should know it now!"

God's workers fall, but the work of God goes on. We shall see "Uncle Bud" some day in the glory.

We bid farewell to "Uncle Bud,"—
Of men like him there is a dearth;—

Saved from the filth, the slime, the mud,
The muck and madness of this earth,—
Saved through the grace of Christ, the Lord,
To walk on high the streets of gold,
To there receive a saint's reward,
And there his Saviour's face behold.

The earnest preacher's voice is hushed,
The fearless warrior's heart is still!—
Hark! Satan's head shall yet be crushed,
And earth shall do the Father's will!
Our Christ shall come, and reign He must,
And all shall praise Him who have breath;
This saint of God from out the dust
Shall rise triumphant over death.

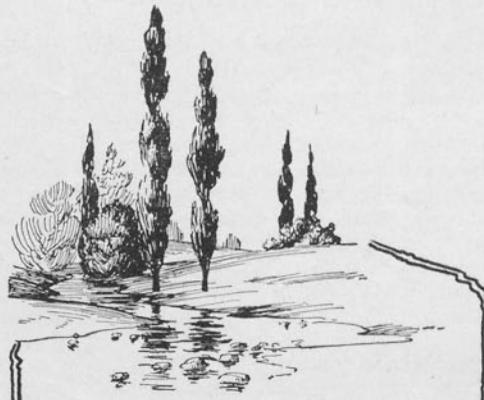
The Little Flock

(Continued From Page Five)

and a constant care for His flock. I present this little flock to you in Scriptural terms.

1. *It Is a Delivered Flock.* The members of the flock had been captives, the prey of the terrible one, even Satan, but Jesus contended with him, overcame him and brings deliverance to all who will receive. "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." Col. 1:13, 14. This and kindred passages of Scripture make us know that the flock is delivered by redemption. He has brought us out of a place of bondage, judgment and death and brought us into a place of life and victory in Christ.

2. *A Protected Flock.* The good Shepherd who gave His life for the flock prayed thus (John 17:15): "I pray not that Thou shouldest take them out of the world but that Thou shouldest *keep* them from evil." Again read in 1 Peter 1:5, "Kept by the power of God through faith." And again concerning this same little flock, "Your life is hid with Christ in God." (Col. 3:3). This little flock in a cold, antagonistic, evil world



I Will Not Return

Some day
In my walks
I will wander
A little farther
Afield than usual,
And will not return.

I will be so busy
Gathering flowers
In the garden of God
That I shall forget
To return.

has a secret, divine and mighty protection. Hallelujah! Her Owner protects her.

3. *A Yielded Flock.* It is man's part to yield unto God. "Yield yourselves unto God as those alive from the dead." Rom. 6:13 and 19. Sin has been dealt with, you are made alive in Christ, now *yield* to God; "Yield your members as instruments of righteousness unto God." Submit, give up fully to God. What could He not do with the little flock that He so loves and so bountifully provides for if the members would be truly yielded members!

4. *A Filled Flock.* God's measure is fullness. "They that hunger and thirst after righteousness shall be filled." Matt. 5:6. "They were all filled with the Holy Ghost." Who were? The little flock of 120, and as the flock grew they continued to be filled with the Holy Ghost. The Father's plan is the very same today. He wants His flock filled with His Spirit.

5. *A Used Flock.* Certainly! Delivered, protected, yielded, filled—to what purpose? To be used! God's method is always, "I will bless thee and thou shalt be a blessing." In that most familiar and oft-quoted Scripture, Acts 1:8, we see this thought clearly expressed. The power of the Holy Ghost is given that we may be used as witnesses throughout the earth, witnesses of Jesus. He is the message for the whole world and, we are to be used to spread abroad the power and glory and sweetness of His name. Each member of the little flock is to be thus used. God arouse us to fresh witnessing! If the supply has been getting low so there is barely enough for our own maintenance, come afresh to the Source and "be filled with the Spirit."

6. *A Tried and Chastened Flock.* The New Testament teaching is very clear that the children of God, the members of the little flock shall be tested, chastened, often persecuted. 1 Peter 1:7; Hebrews 12:6-11; 1 Peter 4:12-13; John 16:33. But through it all there is comforting assurance that the Lord will never let it be too much, and that in His great, loving purpose it is all for our eternal good. See 1 Corinthians 10:13 and Romans 8:28.

7. *A Glorified Flock.* "Whom He called, them He also justified, whom He justified them He also glorified." Romans 8:30. "Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thessalonians 2:14. "When Christ who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4. Ah yes, beloved readers, glory awaits the little flock—glory with the blessed One who spoke those precious and comforting words: "Fear not little flock; for it is your Father's good pleasure to give you the kingdom!" Let us keep believing, rejoicing and expecting the full manifestation of this promise, while we submit daily to the rule of God within us.

Humility

Humility is not produced by looking at or dwelling on our self or sin. This produces unhallowed and melancholy mopishness. The grace of God which elevates us to the loftiest heights of fellowship is that alone which leads into the most profound depths of genuine humility. Our sins have to do with self, grace with God.—C. H. M.

The

GOSPEL

in

FOREIGN LANDS

The Story of a Leper

Mrs. Harry T. Waggoner

In answer to the inquiry of many friends, I am happy to report that our work among the lepers and orphan children at Uska Bazar, North India, is still going on. Several years ago our coworker, Miss Lee, was forced to return to the homeland, and since I left the field about eight months ago, Brother Waggoner has been bearing the burden alone. Pray that he may have the needed strength to carry on.

One of our lepers whose name is Ragnath, was born in a village about thirty miles from Uska Bazar. His father by caste was a grain parcher, but by occupation a farmer. Ragnath is the only one now living of six children. When he was ten years of age his father died from fever. At sixteen, he took up the trade of retailing fruits, grains, etc. At the age of twenty-four he was seized with the dreaded disease, LEPROSY. A year later his mother passed away. For eight years Ragnath went on working in this leprous condition. His own village friends began to ridicule him, saying that he had become a leper because of some dreadful SIN in his life. They advised him to go to a certain town and bathe in the Ganges River, which would surely bring him salvation.

Ragnath, who was a firm believer in the Hindu mythology, visited different prominent places of religious sacrifice. He went to Kashi (a part of Benares City) to bathe in the Ganges, and then on to many other smaller places in search of help. In this way he wandered about for seven years with the hope of getting rid of his dreadful SIN; but instead of finding relief, he went into deeper sin, with much "restlessness of heart," as he put it.

Finally, he wandered again to Benares, and while there suffered from a sunstroke. An Englishman who happened by that time, seeing Ragnath's terrible condition, told him of homes and asylums where they took in such as he. He mentioned especially Uska Bazar, so Ragnath decided to go to that place which was only a day's journey on the train. Upon arrival at Uska Bazar, he was admitted by the missionary and was shown tender love and care.

For the first five years Ragnath opposed Christianity, fighting the wooings of the Holy Spirit. Then one day God helped him to make a complete surrender and he accepted Christ as his personal Saviour. His heart found peace—PEACE which the Hindu gods were unable to give.

For fourteen years Ragnath has been with us at Uska Bazar, proving one of the most outstanding Christians among our lepers. He has a bright testimony for the Lord and is ready to witness at any time to what God has done for him. He spends much of his time reading the Word of God to the other lepers, few of whom can read.

He is unable to walk now for his feet are only stubs, so one of the less crippled leper men pulls him from place to place in a wagon. One



Ragnath at his favorite haunt, ready to witness for Jesus to the passers by.

of his favorite haunts is the little bridge near one of our gates, where he loves to sit and witness for Jesus to the hundreds who pass by on their way to the railroad and market place.

Last April when I left, Ragnath with tears in his eyes begged of me to request prayer for him. He said, "Please ask your white people over in your country to pray for me that I may remain faithful." They do not ask for healing, for almost invariably they tell us that if they had not become lepers, the gospel would not have reached them.

Dear reader, does this not stir your heart to pray not only for Ragnath, but for the others in our home, and for the needy lepers scattered all over India?

OUTPOURING IN SWAZILAND

During the last service of a Bible conference which Fred Burke conducted in Swaziland, South Africa, the Spirit of the Lord fell suddenly upon the congregation. All over the room Christians leaped to their feet, praising God, some dancing in the Spirit. "This must have lasted for about two hours," says Brother Burke, "wave after wave of God's power moving over the congregation. We felt that this sacred and supernatural manifestation was a symbol of what God purposes to do all over Africa, pouring out His Spirit in revival showers. Only by such manifestations of God's power, followed by revival breaking out and spreading from place to place, can the evangelization of Africa be accomplished in the fullest meas-

ure. It is the burden upon my heart and the longing of my soul that the name of Christ may be glorified by the pouring out of the Spirit, that we may lose sight of human agencies and that Christ only may be honored among His saints. I do praise Him and give Him all the glory for what He is doing.

"During this conference in Swaziland a heathen witch doctor, who has twelve wives, attended the Bible classes. He was fascinated by the blackboard illustrations, and the Word of God gripped him. He seemed to seek the Lord most earnestly, praying that God would come into his heart. Most, if not all of his wives are Christians—pray that this old man will find salvation. He showed great love for us and was there early to bid us good-bye when we left the mission station.

"Several heathen women came out for salvation in the various services held. One was possessed of an evil spirit, but after the spirit had been rebuked she prayed for salvation and when we spoke to her confessed to having accepted the Lord. In mission work it is well to be cautious in such reports, for in some cases when people appear to have surrendered fully to the Lord, it is found later that they do not go all the way. I can mention only what we have seen of the working of God's Spirit. A true report can be given later when we are able to ascertain how permanent the results have been."

BRIEF NEWS FROM FAR AND NEAR

CAIRO, EGYPT—After several months in Eritrea, Mr. and Mrs. Philip Crouch have returned to their work in Cairo, Egypt. The cable which brought us this news states that they are well and happy to be back.

OUAGADOUGOU, FRENCH WEST AFRICA—A cable received from Mr. and Mrs. Emil Chastagner on Christmas eve conveyed greetings and the reassuring message "all well."

MARTANDAM, SOUTH INDIA—"The Lord is pouring out His Spirit in a marked way. In one of our outstations we had a whole day's meeting which was blessed of the Lord. There was great conviction upon the unsaved as the Word went forth under the anointing. So many of the Hindus with their families are coming to our services. Pray for a revival!" —Mary Lindberg.

BURMA BORDER—A recent letter from our Brother and Sister Clifford Morrison states that in order to put their children in school they had to take them to India, but that they hope to return soon to their work on the Burma border. Mrs. Morrison writes: "Our work in Burma greatly needs Clifford's help. There are some 200 Christians awaiting baptism."

LEON, NICARAGUA—"A few have received the Baptism in the Holy Spirit recently in Leon, as well as in some of our other churches. Some fine young people also have been saved, for which we praise God. One young man who knelt at the altar for salvation a few weeks ago has been bringing other unsaved friends to the services and desires to become a worker for the Lord."—David Kensinger.

WADENA, MINNESOTA—Helen I. A. Gustavson, formerly of our North China field, has taken charge of the work in Wadena, Minnesota. Her new address is 204 Dayton Avenue Southeast.

From a Missionary's Diary

Mrs. H. E. Landrus, Palipo Mission, Liberia

Sept. 21, 1942—Today finds us all well and happy in the service of our King. Yesterday was a great day in the Lord. During the morning service we had many at the altar seeking God, and afterwards the "second king lady" of the town brought her jujus to be burned. She is making a real stand for God.

* * * *

Sept. 26, 1942—I will write more about the woman who was just saved. About six weeks ago she came to us early one morning asking for prayer. She felt impelled to do this as the result of a dream the night before that the Christian people had come and prayed for her. She was more dead than alive, and it could only have been by God's strength that she walked the distance to the mission. We prayed for her. The next morning she came again for prayer, still weak, but much better. On my way to Sunday School I called at her house for further prayer, and afterwards she followed us to the church, a healed woman.

* * * *

We have taken forty boys and ten girls—just as many as we could afford. The responsibility of looking after the girls—locking them up at dark, unlocking them at dawn and watching them all day—proved hard, and I was praying for someone to live with them. God, knowing my need, saved this woman who for years had been ruler over all the women in town. It was her desire to come and help me. The people in town made a great fuss, for they did not want her to leave her work; but she stood for the Lord. If she was to rule them, they too must burn their jujus.

This woman has come to live with my girls who were so happy about it that they sang and praised the Lord nearly all one night. They call her "Mamma Hannah." I did not ask for a "ruler of women," but God sent her, praise His name! The Lord gives more than we ask.

* * * *

We surely enjoy our nice large church in town, after having meetings in heathen huts for a year. The Christian people built most of it, with the help of the town women. One night about eight o'clock our native worker, John Try, came to ask for the big light as the town women were going to put white clay on the church. No one had asked them to do this, but they knew we wanted to dedicate the church the following Sunday and it was their only opportunity to finish the work as they were to carry rice for the government. These women worked nearly all night, putting white clay inside and outside the building. It did our hearts good to see them labor so willingly for God's house, free of charge. They are very friendly towards us, and we ask your prayers that God will save many of them.

* * * *

Sept. 28, 1942—I wish you could have been with us in church yesterday. It was a typical service, with fifty or more children sitting in front on a big stick, flat on the down side but round where you sit. These are the only chairs in many houses. They are fine for the heathen huts since cooking is done over an open fire, and one is glad to be sitting almost on the floor where the smoke is not so bad.

The children do not come to church to show off their clothes, as they have none. The

offering you would enjoy—yesterday most of it was red peppers. They bring a dish with a little rice, butter ball, egg plant or pepper and put it into a fanner. After the offering is over, you will see the children during the next song beating their dish as if it were a tambourine.

* * * *

We see no effects of war except the

A Need for Constant Prayer

Do not let us forget those who in faithfulness to duty were engulfed in the tides of war and are now interned in enemy occupied territory. We refer to our missionaries in the Philippines and North China, also our missionary in Japan and the number who are enduring severe hardships and suffering in European countries.

Prayer will set free spiritual forces for their help when no other means is available. Let us mention them daily in our prayers.

REMEMBER . . .

Our Missionaries in the Philippines

Blanche Appleby, Rena Baldwin, Doris Carlson, Gladys Knowles, Elizabeth Galley, Mr. and Mrs. Leland Johnson, Mr. and Mrs. Robert Tangen

. . . in North China

Mr. and Mrs. Fred Baltau, Mr. and Mrs. Harold E. Hansen, Mr. and Mrs. Thomas Hindle, Mr. and Mrs. Martin Kvamme, Mr. and Mrs. George Slager, Anna Ziese

. . . in Japan

Jessie Wengler

shortage of supplies and soaring of prices. But there is plenty of rice and native foods, so we are glad to be here to preach the gospel.

DEDICATION OF PALIPO CHURCH

The dedication of the new church in Palipo, Liberia, is described to us by Ruth LePers, Canadian Council missionary who was visiting Brother and Sister Landrus at the time. "I wish you could have seen the church," she writes. "It had been beautifully decorated by the natives themselves, with palms and flowers. The church has lovely doors and well-made windows, all done by the Liberian Christians; it has meant real hard work.

"News of the dedication service had been sent around, so that many came from far and near. In flocked the wee native children—as there was no place for them to sit, they took the seat where they felt the safest, namely the floor—rolling and tumbling over each other—no fine Sunday clothes to spoil, just their birthday suits. Along came the native workers and their wives, all having done their best to dress fit for the occasion.

"Not enough benches? Well, that was a small matter. Down the road came furniture of every shape, size and color. In some

cases you could see only a pair of feet and legs, for a small fellow was hidden inside the load which he was carrying along to the church. Doors, windows—in fact every available space was packed.

"Our good Brother Brown, from Tchien, who fortunately was passing through Palipo that week end, had been captured to give the dedicatory message. Brother Landrus had charge of the preliminaries. I sat at the side of the platform away in the corner with my cornet and led the crowd off on the right key for the songs of praise, either in English or in the dialect of the people. Such a shout in the camp! Glory to Jesus, another tabernacle built where God will come down to visit with these poor needy souls. I am sure there were around three hundred or so crowded into the building. Knowing how far apart these people live, we realize that to get so many together just to worship God means nothing but a cry of real heart hunger to hear 'God-Word'."

AN APPRECIATED MINISTRY

We were pleased to receive a note of appreciation from G. Monson, of the Swedish Mission at Komatipoort, South Africa, regarding the ministry of our missionary, Fred Burke. Mr. Monson writes: "Long have I felt the desire to write on behalf of our missions here in Eastern Transvaal, thanking you and the Assemblies of God for making it possible for our brother Fred Burke to be with us, teaching and expounding the Scriptures to our native workers. The Lord gave our brother special grace in teaching the Bible truths in the power of the Holy Spirit." We are always happy for any of our missionaries to lend a helping hand to friends of like precious faith.

TAUGHT TO READ

The Bible Their primer, the Lord Their Teacher

Earl Wilkie sends us this picture—a group of six in one of the meetings they attended who learned to read with the Bible as their primer and the Lord as their Teacher. He tells us that this is not an uncommon thing among the people in El Salvador who after conversion have such a hunger for the Word of God that they will purchase a Bible and through prayer and the grace of God learn to read.

"Some will learn a Scripture text by memory from another Christian," he writes, "then diligently compare this with the verse as it is written in the Bible. After repeating it many times, they find themselves able to read, yet still not knowing the difference between A and Z. Others, of course, learn in other ways. Some of their experiences are unquestionably miraculous.

"The percentage of the Christians who have learned to read in this way, by studying the Bible, is in itself a miracle. In some places it averages as high as ten to twelve per cent of the congregation. How wonderful and how glorious are the grace and power of our God. Hallelujah!"



The PASSING and the PERMANENT

BATTLESHIPS VERSUS BIBLES

The American Bible Society recently announced that in the 125 years of its existence it has not yet received, from all gifts of all kinds, the equivalent of the cost of one first-class battleship. Yet the Society's annual distribution at home and abroad exceeds 7,000,000 Gospels, Testaments, and Bibles.

JAPANESE STUDENTS IN U. S. A.

Two thousand American-born Japanese students were evacuated from California schools, and more than 250 colleges have agreed to enroll some of these. Many will be given scholarships. It is reported that 69% of them are Protestants, 17% are Buddhists, 3% are Roman Catholics, and 11% claim no religious affiliation.

CRIME IN THE CAPITAL

That liquor is a prolific cause of crime, is the conviction of Wilbur LaRoe, Jr., a member of the bar and of the Parole Board of Washington, D. C. Out of a study of 625 felony cases he is "convinced that liquor is making a tremendous contribution to serious crime in the nation's capital, being responsible for nearly one fourth of all the felonies."

COLONEL BOOTH RELEASED

Colonel Mary Booth of the Salvation Army has been released by the Germans in an exchange arrangement. She was taken prisoner in France in May 1940 and accused of spying. "Even in prison Colonel Booth kept up her work of saving souls," reports *Time*. "She would stop abruptly before a fellow internee and thrust out her finger with the words, 'Do you believe in God? Do you believe you'll be saved?'"

THE BASIS OF DEMOCRACY

John Wycliffe, in the introduction to his translation of the Bible into English in 1380, wrote as follows: "When the teachings of the Bible are generally accepted and acted on, then shall we have a government of, for and by the people." Four hundred years later the American republic was established—the first great democracy—and it was successful because the Constitution and the Bill of Rights were founded on God's Word.

TESTAMENTS FOR SERVICEMEN

The American Bible Society issued more Bibles, Testaments and gospel portions during the first ten months of 1942 than in any year in its long history. War is largely responsible. The Society offers free Testaments to chaplains for distribution among the servicemen, and the requests have been so numerous that for five months it has turned out Testaments at the rate of 10,000 or more a day. The Society has just placed its second order for two million Service Testaments.

In addition, the Gideons launched a plan to supply 25,000 copies of the Scriptures for Servicemen each week.

WHAT TO DO IN AN AIR RAID

The Office of Civilian Defense in Columbia, S. C., has suggested that people provide themselves with decks of cards in case they have to stay in shelters during air raids. What a shameful suggestion to come from civilian defense authorities! A better thing to do in an air raid is suggested by the following story from a New York paper:

During New York's air-raid alert on Labor Day, an Eighth Avenue hotel received from guests many calls for Bibles. One woman, who insisted on having one sent up immediately, was told that there was a Bible in her room. "I know that," she countered, "but my husband is reading it." Nothing could bring more help during an air raid than to spend the time in Bible reading and prayer.

TROOP EVANGELISM IN BRITAIN

"The movement of troops about the country is affording opportunities of gospel work amongst them," writes Brother John Carter, editor of *Redemption Tidings*, "and many of our assemblies are taking advantage of these opportunities. Special efforts are made to get them into gospel services, and we are continually hearing of numbers of decisions for Christ. Recently I was addressing a congregation composed wholly of soldiers. When the appeal was given, about thirty professed conversion."

THE ORIGINAL SUNDAY SCHOOL

Miss Hannah Ball of Stokenchurch, Buckinghamshire, England, started the original Sunday School, according to *The London Christian*. She started it in High Wycombe in 1769, fourteen years before Robert Raikes established his class at Gloucester. Associated with the Methodists, Hannah Ball maintained a correspondence with John Wesley for many years. Writing in her diary she gave expression to her desire to devote her life to instructing the rising generation in the principles of religion, and ministering to them that shall be heirs of salvation.

RELIGION AMONG OUR SOLDIERS

There is little sign of a "return to religion" among the masses, but a surprising interest in religion is being shown by our servicemen. A veteran minister-chaplain says that, "Compared to the last war, the religion in this army looks like a revival. Compared to the average community, there is more religion per square mile in an army camp than in any civilian area of the country."

The War Department says that in August, 1942, a total of 3,638,060 U. S. servicemen throughout the world were in attendance at 62,911 worship services. The average soldier attends church more often, therefore, than the average civilian.

THE BIBLE IN CZECHOSLOVAKIA

The Nazi-controlled government of Czechoslovakia has demanded that the Old Testament be barred from Czech schools and Bible classes. One of the Nazi agents demands that all quotations and even poetical references to the Hebrew prophets of the children of Israel be eliminated. Thus it seems that the foundation of the Christian faith is to be removed, and one might cry with the Psalmist, "If the foundations be destroyed, what can the righteous do?" But remember the rest of that same Psalm. It reads, "The Lord's throne is in heaven... Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest." Psalm 11.

THE ANGLO-ISRAEL THEORY

Anglo-Israelism (or British-Israelism) is the belief that the Anglo-American race is, broadly speaking, identical with the "lost ten tribes" of Israel. Brother Donald Gee says, in *Redemption Tidings*:

"Perhaps the widest ground for the popularity of British-Israelism is its appeal to national pride. We are the people! We always felt it, but now we are having it proved to us even from the Bible itself!

"Of all unclean spiritual things, pride takes the worst place before Almighty God!"

Brother Gee does not believe that the Anglo-American race is the "lost ten tribes" of Israel, but even if it were he says he still would not be interested. "Our position has been laid down once for all by that great Christian apostle who could claim, without controversy, to be 'of the stock of Israel,' and yet declare, 'I count it all the veriest refuse in order to gain Christ.' Phil. 3:8—Moffatt's translation. We refuse to be interested in the 'refuse.'"

JEWIS IN DENMARK

When the Nazis attempted to introduce the yellow badge for Jews in Denmark, King Christian told them that he himself would wear a similar badge as a mark of protest. Consequently the order was suspended.

"THE GO-BY-FAITH PLAN"

From Louisville, Ky., comes news that the rector of St. Andrews Episcopal parish has eliminated all the usual money-raising schemes such as dinners and social affairs and has instituted what he calls "The Go-By-Faith Plan." So far it is highly successful. Such a plan will always be successful in any real work of God, for it is God's plan that His work should be supported through tithes and offerings.

CHRISTMAS IN CHINA

Chiang Kai Shek, China's generalissimo, gave a Christmas party for hundreds of guests, including members of the American headquarters staff of Chungking and military representatives of Russia and other United Nations. Red neckties were given to all, symbolic of the "tie that binds the United Nations." As the Generalissimo is a devout Christian, the program resembled a Christmas observance in any American church, and in his speech of welcome the Generalissimo said: "I sincerely pray to Jesus Christ, the Prince of Peace, for the early arrival of our common victory."

GAS AND TIRES FOR MINISTERS

The Government has shown great consideration for ministers and religious workers by placing them in the preferred class for additional rations of rubber and gasoline. The Office of Price Administration issued new regulations on November 22 listing some twenty preferred classes who can have "C" books, and two of these apply to ministers and religious workers:

"By a practicing minister of any religious faith who regularly serves a congregation, to enable him to meet the religious needs of the locality which he regularly serves, but not to go from home to place of worship; or by a practicing minister who regularly serves more than one congregation, to enable him to travel to the churches which he serves

"By a duly authorized religious practitioner, other than a minister, in serving members of an organized religious faith in the locality which he regularly serves. This does not include travel from home to place of worship." His "A" book is to care for that.

WOODROW WILSON'S EXAMPLE

The Southern Baptist Convention in 1942 appealed to the President, the Secretary of War, and the Secretary of the Navy, saying in part:

"We petition that the proper authority in each branch of service issue an order which will stop the sale of all alcoholic beverages in army camps and naval bases and stations, and we request that local governments receive hearty encouragement as they seek to maintain a wholesome environment in the areas about the camps and bases. We believe that such an order by you will save many of our sons and do much to strengthen our cause in this hour of emergency.

"William Jennings Bryan, the idol of democracy, served only grape juice at social functions. Josephus Daniels, as Secretary of the Navy, outlawed intoxicants from that branch of the service. Woodrow Wilson approved war-time prohibition. You have, therefore, the most distinguished precedents for the action which we ask at your hands."

President Woodrow Wilson said in April, 1918: "The Federal Government has pledged its word that, as far as care and vigilance can accomplish the results, the men committed to its charge will be returned to the homes and communities that so generously gave them with no scars except those won in honorable conflict." We fear that deep scars are being inflicted on the characters of many young servicemen today through the prevalence of liquor and vice in and around the camps.

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Fall

Lesson for January 24. Lesson Text: Gen. 2:8-17; chapter 3.

Our lesson introduces this matter of temptation as well as three other great subjects.

I. TEMPTATION. 2:8-17; 3:1-6.

1. Its Setting. 2:8,9,16,17. Two trees were placed in the garden. The tree of life might be partaken of freely. The fruit of the tree of knowledge of good and evil was forbidden. Thus, these trees conveyed a message—"Choose the GOOD; reject the EVIL; and you shall have LIFE." These trees were placed in the garden to provide a test, and therefore an opportunity for development in righteousness. God would derive no satisfaction from creatures who were created to automatically serve Him. Love can only be satisfied by love that is willingly returned. Therefore, God made man with the power to choose. Had he not done so, man would not be a man but a machine.

2. Its Source. 3:1. "Now the serpent... said unto the woman." Satan was the author of the temptation. He worked through the serpent who was symbolic of Satan himself. 2 Cor. 11:14; Rev. 12:9; 20:2. Several truths are emphatically taught here: (1) God is not the author of sin (see James 1:13). (2) Sin originally came from without, due to evil suggestion and influence other than that which came from man's own nature. (3) Likewise, in the case of one who is born again, temptation finds its entrance to the heart through the natural desires and impulses of the body. See 2 Cor. 5:17; Rom. 6:6; 1 Cor. 6:9-11.

3. Its Subtlety. The diabolical cleverness of the temptation is revealed in many ways: (1) Satan approaches the woman when she is alone and without moral support. (2) He excites her curiosity—and unholy curiosity has so often been responsible for sin! (3) He raises a doubt concerning God's character, namely, His goodness—implying that God is not good because of the restriction imposed. His righteousness—"Ye shall not die"—implying that God has deceived her. Food for thought—Is not all sin, failure, faithlessness, due to the fact that we fail to remember that God is holy, righteous, and loving? (4) He appeals to Eve through the three fundamental desires of mankind which in themselves are not evil, namely, the desire to enjoy things—she faced the question of satisfying the normal desire for food in an unlawful manner; the desire to get things—she faced the question of obtaining something God had forbidden; the desire to accomplish something—"Ye shall be as gods"—here she was being tempted to accomplish something far beyond her and from a wrong motive. Note John's analysis of sin as recorded in 1 John 2:16—"lust of the flesh, lust of the eye, pride of life"—and compare the three points at which Eve was tempted—the tree was "good for food, pleasant to the eyes, to be desired to make one wise." Then compare the temptation of Jesus who was tempted at the same three points but overcame where Eve failed. Luke 4:1-13.

4. Its Success. Eve listened to Satan, entertained his evil thoughts, played with the ideas he suggested, finally gave her consent

to them, and having gone so far, of course fell into sin. Again compare the experiences of Eve and Christ. Man always fails through ignoring and despising the Word. Christ overcame because He met the tempter with "It is written." Let us follow His example!

The account of man's fall leads to emphatic and unquestionable truths concerning—

II. SIN.

1. Its Reality. Many today deny the existence of sin. Genesis 3 establishes it as a hideous and inescapable fact.

2. Its Root. Man's desire for self-assertion, his desire for lordship, is at the root of sin. The safeguard is to make Jesus Lord. And someone has said, "If He is not Lord of all, He is not Lord at all." See Matt. 7:21; Luke 6:46.

3. Its Responsibility. How this portion of God's Word gives the lie to modern views of sin! Man is definitely responsible for his sin. There was nothing in Adam's environment con-



ducive to sin. All odds were greatly in his favor. Only one restriction! He was free to make his own choice. There was nothing in his nature which necessitated his fall. He did have liability to sin because of free moral agency, but not tendency. Today we have both. Yet sin is not necessary for us any more than for Adam. "Sin shall not have dominion over you." This is the whole import of Romans 6. We may be victorious through Christ!

III. JUDGMENT.

"Be sure your sin will find you out." This great principle is written clearly and deeply into this record of this first sin—and of every sin since. Observe—

1. The Sense of Guilt. We reap what we sow in more ways than one. A sense of guilt for wrongdoing is a terrible thing. Dr. William Sadler, chief psychiatrist and director of the Chicago Institute of Research and Diagnosis,

after wide experience stresses the need of making things morally right if one is to have mental and physical health. Not only so, but many other modern psychologists and students of human nature today are saying, in effect—"What many mentally and physically sick people need today is not medicine, vacations, rest, etc., but to get rid of a sense of guilt." The first man's guilt was revealed in two ways.

(1) An attempt to hide from God. vv. 7,8. How tragic! Man who should have been able to run with open face, glad heart, and outstretched hand, to meet the God who condescended to seek fellowship with him, instead he hides and cringes in fear!

(2) An attempt to shift the blame. vv. 9-13. Adam blamed his wife and in a sense blamed God as well—"The woman whom THOU gavest me." Eve, in turn blamed the serpent. Human nature has not changed. Our very attempts to blame and judge others for wrong conduct is often an evidence that we have erred at the same point. See Romans 2:1-3.

2. The Sentence of Condemnation. Man's subterfuge and attempt to "pass the buck" were futile in the presence of Omniscience. The divine Judgment was: (1) Upon the serpent—degradation (v. 14—Prior to this time the serpent was undoubtedly a beautiful creature);

(2) Upon the woman—pain and suffering and subjection to man (v. 16—this part of the curse has especially been fulfilled in Oriental lands where women have been pitifully subjected, for example, India, China, etc.); (3) upon the man—hard labor (19); (4) upon the ground—comparative unproductiveness.

IV. REDEMPTION.

Thank God that the sad story does not close with sin and its punishment. We also see redemption—

1. Promised. 3:15. This is the first Messianic promise. God, in speaking to the serpent, promised that the woman's "seed" (Christ) shall bruise his head (indicating a fatal wound), and then makes mention of the fact that Satan shall bruise His (Christ's) heel (indicating a temporary wound—fulfilled at Calvary).

2. Pictured. 3:21. The killing of the innocent animal in order to provide clothing for the naked pair is symbolic and suggestive of the atoning death of Jesus in order to clothe the guilty man in His divine righteousness.

3. Preserved. 3:22-24. What do we mean by this? Man was expelled from the Garden to prevent him from partaking of the tree of life, in which case he would live forever in his fallen state. Thus this expulsion was an act of mercy as well as of judgment. The way back is provided in Christ. Thus it is that the partaking of that tree is promised in the closing book of the Bible to all overcomers. It will be present in that Eternal City to provide everlasting benefit for mankind when finally and fully delivered from the fall!—J. Bashford Bishop.

VICTORY FOR YOUTH

Often temptations to envy, gossip, anger, and self-will can be averted if our youth are kept busy for souls. One girl had victory. She got into the heart of a drunken woman by helping her pick up wood.

Set youth to calling on the unreached near your School and watch them and your School grow. It is an unfailing law. Use our W40 Card (50c per 100) to sign up those who promise to visit your School. Ask for samples of "Gospel to Every Creature Card."—G. P. H.

The Lord's Healing

HEALED OF TUMOR

For two years I was afflicted with a tumor, seemingly about as large as a teacup, in the pit of my stomach. I suffered greatly with it, and while I was not confined to my bed I often was barely able to drag myself to church. I was operated on September 23, 1941, but the operation did no good. Finally I asked to be prayed for at the Assembly of God in June 1942. When the pastor, Ella M. Beare prayed for me I knew I was healed. I felt the touch of the Lord, and have not felt that tumor since.—(Mrs.) Ella M. Davis, Route 1, Box 336, Paradise, California.

Ed. note—After holding this testimony for some time we wrote Sister Davis. In December she replied that she was still enjoying freedom from the tumor, and she enclosed a statement from her pastor, Ella M. Beare, Post Office Box 184, Paradise, California, saying the healing took place as stated and that Sister Davis appears now in good health and free from pain.

HEALED OF CANCER

For twenty years I suffered from cancer of the nose. It itched and burned, increasingly so until finally, in the spring of 1936 I sought a remedy for it. I put the salve on and in four weeks a large lump dropped out, leaving a hole that the air came through as I breathed. After a few weeks I felt the itching again, and went to the Cancer Institution in Berkeley, California. They took out several cancers on my nose, on each cheek, on my lip, on each arm and one on my hand. I began suf-

fering again and put some more salve on and got another piece out of my nose. Then I went to Mayo Brothers at Rochester, Minnesota. They operated and discharged me as cured. In 1939 it was worse than ever. Then I heard of Divine Healing and went to Enterprise, Oregon, where Brother Ricker prayed for me and I was healed, January 30, 1940. Eva Tarnasky, 9 Spruce Street, Lodu, California.

Ed. note—Attached to this testimony is a statement by Pastor Paul Cramblet, dated June 3, 1942 saying the testimony is true and that she is now in good health. He says it was a remarkable miracle of healing.

HEALED OF STOMACH ULCERS

For several years I suffered from stomach trouble. Eventually a soreness and pain in my right side developed which was especially bad when walking or doing stooping work. I could not eat cured meat without suffering for it and if I ate a raw apple I would cramp so badly that I would have to go to bed where for several hours I could hardly bear to have anyone even touch the bed. I finally went to a doctor and after taking X-rays he discovered a stomach ulcer. He put me on a very strict diet, but instead of getting better I kept getting worse.

I had been prayed for from time to time, getting temporary relief but not being healed. About the first of March, 1942 Pastor and Mrs. F. L. Cook became our pastors at Lamar, Missouri and in a few weeks announced a Divine Healing meeting to be held April 7. Those who intended to be prayed for were asked to be seated on the front seat to listen to the message. At the close of the message we went to the platform and there when I was anointed and prayed for I was healed. I shouted and praised the Lord in great joyfulness.

The next morning I ate cured bacon, the first I had been able to eat in about three years with-

out getting sick. Two days later I ate a raw apple without suffering any harm. I eat anything I want now. I am healed.—Mrs. Walter Huber, Route 3, Box 51, Jasper, Missouri.

Ed. note—We also had a letter from Pastor and Mrs. F. L. Cook, 605 North Broadway, Lamar, Missouri, verifying the statements made by Mrs. Huber. After holding the testimony for some weeks we wrote to Mrs. Huber and in December she replied that she was still enjoying freedom from stomach distress and eating anything she desires.

PRAY FOR THIS BLINDNESS

We are reminded by *Ohio Independent Baptist* that the apostle Paul was perhaps one of the greatest travelers of his day. He visited many lands, and saw many new scenes in different countries. And yet, in all his writings there is not one line that is descriptive of the scenery through which he passed; not a line telling of the wonders of the architecture of his day; not a line describing the customs of the people.

"Is not this singular?" asks the editor. "There is a reason for it. The apostle was blind. As he traveled about, he was blind to all else but one thing. On the way to Damascus, when he met the Lord Jesus, he was blinded by the vision of His great glory, and from that time he could see nothing but Him and tell nothing but His gospel.

"In these days of confusion, when many are turning aside to follow the will-o'-the-wisp of general ambition, or to grasp the gaudy baubles of material wealth, carnal pleasure, and worldly fame, let us, fellow servants of the Lord, pray to be made blind with the blindness of the perfect servant."

"Who is blind as he that is perfect, and blind as the Lord's servant?" Isaiah 42:19.

REPORTS from the REAPERS

CHETOPA, KANSAS—Since coming here May 3, we have seen several saved and a number filled with the Holy Ghost. We have added 10 new names to our roster, all adults. We are beginning a revival January 3 with R. L. Buckley of Illinois.—J. E. Winstead, Pastor.

TULSA, OKLA.—Recently I conducted a revival in this city. Seven were saved, two received the Baptism, several were renewed in the Spirit, and some were healed. The blessing of God was upon our meeting and upon every one when I left.—Letha Dobby, Route 2, Rogersville, Mo.

GARNETT, KANSAS—Our 4-week revival closed December 6. Three were saved, and there was a definite hunger witnessed in others. Evangelist Mary La Fon of Woodston and her coworker Mina Hartlyer of Osborne conducted the meetings. Our aim is higher.—J. Gordon Shaw, Pastor.

GILLETTE, WYO.—We just closed a very successful revival with Evangelists M. W. Moore and G. N. Nollch of Rapid City, S. Dak. Eleven were at the altar for salvation, and 7 received the Baptism in the Holy Ghost. The church in general was stirred, and the revival spirit still exists.—Russel G. Fulford, Pastor.

SCRANTON, PA.—We are glad to report a precious time of revival with Evangelist C. Stanley Cooke, as the speaker. Souls were saved and backsliders were reclaimed. One received the Baptism. The attendance was very good throughout the campaign which began November 17 and closed November 29. A special Thanksgiving Day service was held in the afternoon which was attended by pastors and people of near-by assemblies.—Leo S. Starner, Pastor.

MUNFORD, TENN.—Just closed a revival in which 8 were saved and 2 received the Holy Ghost Baptism. Brother

and Sister Sluder were the evangelists. The church people said this was the best revival they have had in five or six years. The Sunday School attendance reached a new record of 85, the highest since we have been here.—T. J. Lemons.

KERMIT, TEXAS—We have been privileged to have our Sectional Presbyter, John B. Wharton, and his wife with us in a 3-week revival. The Lord wonderfully blessed. Two souls were saved, 3 backsliders reclaimed, and one was baptized in the Spirit. The entire church was greatly revived. We are truly grateful to God for their service and help.—Floyd Schaefer, Pastor.

WALNUT RIDGE and TRUMANN, ARK.—Recently we conducted revival campaigns at Walnut Ridge and Trumann, Ark. God met with us in a precious way in both places, saving a number, and in the latter revival filling 4 people with the Holy Ghost. The various departments in each church were blessed of the Lord in a special way and hearts were stirred as God met with us from night to night. At this time we are in a revival at Paragould, Ark., where J. S. McMahan is pastor.—Evangelist and Mrs. Gene Turner, Russellville, Ark.

MOORELAND, OKLA.—In spite of gas rationing, the fellowship meeting on December 8 was well attended. Eighteen preachers were present. A. D. Pyle of Woodward was the morning speaker, E. Saxelid, Marjorie Mahaney, and J. S. Murrell were the afternoon speakers, and W. C. Crowder spoke in the evening. We had a wonderful spirit in the services throughout the day. Warren Gilchrist is pastor here.—W. C. Crowder, Fellowship Sectional Secretary.

PARAGOULD, ARK.—We have just closed a very successful revival with Evan-

gelist and Mrs. Gene Turner of Russellville. God's presence was greatly manifested, souls being born into the kingdom of God and some being filled with the Holy Spirit as they tarried before the Lord. Brother and Sister Turner believe in the old-time power of God.—J. S. McMahan, Presbyter Northeast Section of Arkansas.

MANASSAS, VA.—We have just closed a very successful revival with Brother and Sister Richards of Wilmington, Del. Souls were saved and the saints were well fed. The Lord healed many who had been suffering for years. We can see a real change in many of the saints. We especially enjoyed the ministry of Sister Richards in the Adult Sunday School class. There is a real spirit of unity among the people now. Our church wishes Brother and Sister Richards much success in their new pastorate at Long Branch, N. J.—Grace and Harry Rupp, Pastors.

HOUSTON, TEXAS—We are still praising the Lord for His blessings at the Log Cabin Church. J. W. McCoy was with us for three weeks in an old-fashioned revival. Some came to the altar and found the Lord. The church was wonderfully encouraged. Then Harlen Pate and party came to us for a 3-week meeting and the Lord blessed in a great way. Some came to the Lord and the church was wonderfully built up. The revival fires are still burning, our crowds are still increasing, and our Sunday School is growing. All Council brethren passing this way are welcome.—O. L. Davidson.

NAVAL RESERVE, NEAR FAIRFAX, OKLA.—We have just closed a 4-week revival with Ben H. Lewis of Tulsa, Okla., as the evangelist. Some 5 or 6 were saved and one was filled with the Holy Ghost. All those saved were adults, some of them men who will be a blessing to the church in years to come. Every saint in the church has been lifted to a new height in the Spirit of the Lord. We thank God for a church where there is not one spark of friction and where the people stand as one man. We praise God for the showers

of blessing we are receiving.—L. E. Blue, Pastor.

LAKEVIEW, ORE.—After we resigned the church at Tranquillity, Calif., we felt led of God to go to Lakeview, Ore. We found a few faithful saints there, no assembly. We held a one-week revival, in which 15 found the Lord. They elected me as pastor. They had bought a lot, and we built a 25x40 ft. church. The second Sunday after we got our new seats we had 54 in Sunday School and God was blessing in a wonderful way. The church was clear of all indebtedness. On account of my wife's health we came back to California, and we are now in evangelistic work.—Wilburn A. Frazier, General Delivery, Clovis, Calif.

VAN NUYS, CALIF.—We just closed a 3-week revival with Mary Georgianna, Bell, Calif., as evangelist. The blessing of the Lord was upon the service, and as Sister Georgianna preached the Word under the anointing of the Holy Ghost, the saints were stirred to seek God for greater things. Some were filled with the Holy Ghost according to Acts 2:4, and many were re-filled. One night we had prayer for the sick, and some who were prayed for in this service testified to definite healing. We find God blesses His people when they meet His conditions, the same as He always did.—James H. Gardner, Pastor, 8055 Lloyd Ave.

TILLAMOOK, ORE.—Thanksgiving Day we had an all-day service at the Pentecostal Tabernacle. Some of the neighboring churches came in and we had a day of prayer and praise. God met us in a wonderful way. One man and two women came back to God. We are planning on a new Year's Day meeting and are looking to the Lord to meet us.

There are hundreds of defense workers here but very few of them are interested in the things of God. If you have loved ones here and you would like to have me call on them, please give me their names and addresses.—Pastor and Mrs. Harold E. Beaty, 307 Seventh St., East, Tillamook, Ore.

ELLETTSVILLE, IND.—We have just closed what proved to be the best revival we have had in the brief history of our church, with J. M. Campbell as the evangelist. About 30 came forward and called upon God for mercy, many came through praising God, and we feel that a lasting work was done in our assembly. In the closing service we raised the amount necessary to pay off the remaining indebtedness on the church building.

Evangelist Campbell has a well-balanced ministry, doctrinal, practical, prophetic, and heart-searching.—Fred Deckard, Pastor, 1327 S. Park Ave., Bloomington, Ind.

FARGO, N. DAK.—Evangelist Eileen E. McAlister of Toronto, Canada, held a campaign here October 28—November 15. Although this series of meetings was termed a "youth rally" and many young people made deeper consecrations while others were saved and some were filled with the Holy Spirit, Sister McAlister's ministry of the Word was a rich blessing to all ages. The Sunday School contest the last Sunday of the campaign will be long remembered for its unusual interest. Awards were given by the evangelist to the winners and their visitors, the Sunday School attendance being almost doubled. We are rejoicing in past blessings, present refreshings, promised future victories.—Mrs. Wilma E. Brown, Pastor.

COUNCIL BLUFFS, IOWA—Our assembly recently has enjoyed the blessings of the Lord in refreshing revivals. The evangelistic party proved a special blessing in our midst, about 35 kneeling for salvation, 12 being filled with the Holy Spirit, and 13 uniting with the assembly. Then Marjorie Tinney, a registered nurse and a member of our assembly, conducted a revival. A personal evangelism and visitation program was also in progress in connection with the revival, and 20 more were received into the assembly, and 10 more pledged to join when they can attend a reception service. The assembly is now in revival with the Music Maker Evangelistic party of Grinnell.—G. H. Millard, Pastor.

FT. SMITH, ARK.—On February 7, we are having a Mortgage Burning and Church Dedication at the Dodson Avenue Assembly of God, now that it is all out of debt. We are inviting all the members of this church to come back home for this service. We shall be glad for all who can be with us on that day. T. J. Gotcher, pastor of the North Little Rock Assembly and assistant superintendent of the Arkansas District Council, will preach at the 11:00 o'clock service, at which time we will burn the mortgage. At 2:00 p. m., District Superintendent David Burris will dedicate the church. At 6:00 p. m., the Young people will have a twilight service, with President Agnes Stokes in charge; and at 7:30, Brother Gotcher will bring an evangelistic message.—C. A. Lasater, Pastor.

COLUMBUS, GA.—We resigned the pastorate at El Dorado, Ark., on July 26 and entered the evangelistic field. While conducting a campaign for Pastor J. E. Hamill of Hope, Ark., we received an invitation to come to Columbus, Ga., and consider the North Highland Assembly. Charles Dobbins had resigned and was entering the Army as a VOC. Brother and Sister Dobbins had surely done a good work in Columbus. We accepted the invitation and after preaching a week, the church extended us an indefinite call to be their pastor. We accepted and have been here one week as pastor. God has surely blessed the union by saving or reclaiming 7 this first week, all of them adults. There is great enthusiasm about the Sunday School and we intend to just take up where Brother and Sister Dobbins left off and carry on. I fully believe God has great things in store for the North Highland Assembly. We welcome any of the brethren passing this way.—Pastor R. C. Jones, 3611 Third Ave., Columbus, Ga.

RACINE, WIS.—The Assembly of God here is experiencing a real revival. After coming here as pastor the last of September, we invited Evangelist Anna B. Lock of Galva, Ill., to come for a meeting. The meetings began November 15, and the Holy

Spirit began moving at once upon the church. Several were saved, backsliders restored, the saints revived, confessions made, wrongs made right, and a real revival spirit was manifested. On a Monday evening the church honored the pastor and his family and Mrs. Lock with a fellowship dinner at Hotel Nelson. God's blessing was upon the gathering. One of the brethren suggested a round table discussion on the need of the church for a larger and better building, and in a few moments the people had subscribed \$1,450.00 to the building fund. The following Sunday the amount was increased to over \$2,000.00. By May we expect to purchase a splendid building for a new church home. The church thanks God for Sister Lock's ministry. It was the ministry needed at this time, and we are going on to greater victories in Christ.—C. E. McCarrell, Pastor.

CHICAGO, ILL.—On November 28 a Jewish Missionary rally was held here, and very encouraging reports of the work were given by Brother Marks, Sister Witt, and Sister Fox. The following activities of the mission were mentioned: Bible class for refugees. English classes for refugees and Polish Jews. Prophetic lectures for refugees and Polish Jews. Visitation of Jewish homes in two sections. Children's meetings. Distribution of tracts and New Testaments. Publication of "Jewish Friend" for Jews. Street meetings in summer months.

H. B. Pencovic, Hebrew Christian from Wisconsin, gave a splendid message on "The Jew."

Sunday afternoon, November 30, a special musical afternoon was arranged for our Jewish friends. We had a family of eleven children from Riga, Latvia, who sang in Russian. They also witnessed for the Lord to these Jews. There was a good attendance, many Russian Jews, who enjoyed the afternoon very much.

Particulars of this work can be had by writing to Assemblies of God Hebrew Mission, P. O. Box 5185, Chicago, Ill.—Helen Thatcher, Secretary.

FILIPINO CONVENTION

The 5th Annual Convention of the Filipino Assemblies of God, a branch of the General Council, was held in the Upper Room Mission, San Jose, Calif., Nov. 25—28. From the very beginning the presence of the Lord was with us. We had speaking in tongues, singing in tongues, and weeping in the Spirit. Weeping in the Spirit was so constantly manifested that many who had grown cold in their Christian experience were led to a deeper love for God. R. J. Thurmond, Superintendent of the Northern California and Nevada District, was our guest speaker. His messages were highly anointed of the Holy Ghost and as a result many came to the altar to seek more of God. Brother Thurmond's lecture in the ministerial session was also beneficial and instructive. The blessing of the Lord was also upon Max Freimark, the local pastor, when he spoke one night. A goodly number came to the altar, seeking more of the divine realities. We closed our convention with the feeling that the Lord was with us, and with the hope that the blessings of our convention in 1943 will be even greater.—E. C. Lagmay, President Filipino Assemblies of God.

NORTH BERGEN, N. J.—During the four days of our Fall Missionary Convention, 17 missionaries participated in the services. Together we rejoiced at the good tidings brought from the various fields. Sunday afternoon, at our rally, 12 missionaries were seated on the platform, dressed in native costumes. India, China, Africa, Eastern Europe and our Home Mission field in the Kentucky Mountains were represented. All speakers were made a blessing. Brothers Boyce, Cummings, Blakeney and McClay told of conditions in the church in India. This caused us to realize that the evacuation of the missionaries from India is proving a blessing in disguise. We were encouraged to hear from Alice Steward, recently returned from occupied China, that in spite of invasion by the enemy the church of Christ is progressing. Native Christians are catching the vision and are responding to the call of God to carry on the work which the missionaries were forced to leave. This war may be the means of establishing a strong native church.

Because of this convention, we as a local church have determined to pray more for the missionaries and the natives, and to give more toward the spread of the gospel.—Mrs. E. D. Waltke, Missionary Secretary, Gospel Tabernacle.

HOPE, ARK.—After 3½ wonderful years as pastor of Hope Gospel Tabernacle, we have resigned to accept the pastorate of the First Assembly, Okmulgee, Okla. Shortly after our coming to Hope, the war began in Europe and a number of our congregation began moving to defense centers, until finally, by actual count, 45 per cent of the membership had moved. Nevertheless, God continued to add to the church, and our Sunday School attendance reached an all-time peak of 751, with an average of 418 for the year. The average for the other two years was 402 and 325 respectively. The highest average before our coming had been 329. This Sunday School record in face of the fact that by actual count more than 250 people had moved out of the congregation leads us to give thanks to God for His goodness to us.

During our pastorate here the Lord enabled us to build a new \$30,000.00 church building and pay for it with the exception of \$5,000.00. The notes have been paid two years in advance. The building consists of a 50x88 ft. auditorium, with a 20x50 balcony. The Sunday School building is 50x82 ft., two stories. The entire building has 14,000 feet of floor space. The structure is brick and stucco, with fluorescent lighting, and is air cooled.

Our general offerings increased over the 3½ years more than 100 per cent. The missionary offerings had even a much larger increase. A parsonage has also been purchased and is almost clear of indebtedness. The membership of the church increased more than 50 per cent.

A wonderful foundation for the work was laid by Phinis A. Lewis, who pastored here for one year. Bert Webb enjoyed four very successful years, and many visiting evangelists and a congregation of praying people have contributed to whatever success may be recorded for the 3½ years. We are to be succeeded by Paul Gaston.—J. E. Hamill, 712 N. Oklahoma Ave., Okmulgee, Okla.

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.

BARTLESVILLE, OKLA.—Jan. 17—; Gladys Pearson and Margaret Plunkett, Evangelists.—U. S. Grant, Pastor.

HOMINY, OKLA.—Jan. 10, for 2 weeks or longer; Johnson Music Makers of Kansas.—E. F. Pierce, Pastor.

KANSAS CITY, KANSAS—7th and Riverview, Jan. 1—; Hildreth Ethridge of Caldwell, Evangelist.—H. B. Garlock, Pastor.

NEWTON, KANSAS—118 N. Poplar St., Jan. 3—; Wesley Goodwin, Evangelist.—Silas S. Rexroat, Pastor.

TORRINGTON, WYO.—120 W. 20th Ave., Dec. 27—; Gene Smith of Cheyenne, Evangelist.—Peter Pilot, Pastor.

DALLAS, TEXAS—Park and Richardson Sts., Jan. 10—; Hattie Hammond, Evangelist.—H. E. Bowley, Pastor.

PITTSBURG, KANSAS—Jan. 26—Feb. 14; W. M. Stevens, Springfield, Mo., Evangelist.—L. R. Logan, Pastor.

PINE BLUF, ARK.—14th and Main, Dec. 30—; Paul V. Chamless, Evangelist.—Carl W. Barnes, Pastor.

BATAVIA, N. Y.—27 Center St., Dec. 31—Jan. 17, or longer; H. A. Christopher, Pottstown, Pa., Evangelist.—Frank F. Peckham, Pastor.

FLORA, ILL.—Dec. 27—; Fred Numrick, Evangelist.—Amelia and Catherine Schewe, Pastors.

NORTH HOLLYWOOD, CALIF.—Burbank Blvd. and Farmdale St., Jan. 10—; George Hayes, Evangelist.—F. T. Curry, Pastor.

HOLTON, KANSAS—In District Church, 6th and New York Sts., Jan. 3—; Cornelia Donnell and Mildred Holler, Evangelists.—Moses Copeland, Pastor.

OKLAHOMA CITY, OKLA.—600 S. E. 30th St., Jan. 17—; Lois Sparks and Belle Anderson of Seminole, Evangelists.—R. L. Steger, Pastor.

SAN FRANCISCO, CALIF.—Glad Tidings Temple, Jan. 3—24; Arne Vick, Evangelist. Mid-winter Convention, Jan. 26—29.—Leland R. Keys, Pastor.

DRUMRIGHT, OKLA.—Jan. 18, for 3 weeks or longer; Fredonia Amerman and Myrtle Wolford, Evangelists.—C. B. Carter, Pastor.

NEWVILLE, PA.—Jan. 3—; Evangelist and Mrs. Chas. Shaffer, London Ky. Nearby assemblies invited to co-operate.—James Gorman, Pastor.

FOWLER, COLO.—120 Main St.; Jan. 10, for 3 weeks or longer; Ruby Barrow of Texas, Evangelist.—C. G. Shackle, Pastor.

BRIDGEPORT, CONN.—United Pentecostal Church, Jan. 3—17; Genevieve Booth-Clibborn, Evangelist.—Robert G. Gouge, Pastor.

EAST GARY, IND.—4410 Central Ave.; Jan. 26, for 3 weeks; M. W. Richards, Wilmington, Del., Evangelist.—Truman S. Lowell, Pastor.

ROCHESTER, N. Y.—Jones and Plymouth Aves., Jan. 19—Feb. 14; Genevieve Booth-Clibborn, Centralia, Wash., Evangelist.—Harold J. Snelgrove, Pastor, 45 Jones Ave.

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

CLINTON, ARK.—Fellowship Meeting and C. A. Rally, Jan. 18. Services 10:00, 2:30, and 7:30. C. C. Crace, Sectional Presbyter, C. F. Parker is pastor.—W. L. Rains, Reporter.

COFFEE SPRINGS, ALA.—Fifth Sunday Rally, Southeast Section No. 3, Marvin Chapel Assembly, Jan. 31. District Superintendent Marvin L. Smith, main speaker.—J. H. Powell, Sectional Representative, Route 1, Samson, Ala.

EAST LIVERPOOL, OHIO—Ministerial Convention, Southeastern Section of Ohio, Jan. 28—29. G. F. Lewis, principal speaker. All reservations for rooms should be addressed to Pastor John W. Raush, 1275 Hague Ave., E. Liverpool, Ohio.—Clifford Sutton, Secretary-Treasurer.

(Near) LUVERNE, ALA.—C. A. Rally, South Central Section No. 2, Centenary Assembly, just a few miles out from Luverne, Jan. 31. The following churches will be represented: Montgomery, Troy, Brundige, Mt. Olive, Tennille, Glynwood, Brantley, and Sasser's Mill.—Nolan D. Lee, Representative.

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.

ROCKY MOUNTAIN DISTRICT COUNCIL

The 26th annual Rocky Mountain District Council will convene at People's Tabernacle, 20th and Lawrence Sts., Denver, Colo., Feb. 8—11; General Superintendent Ernest S. Williams, guest speaker. Convention will open with District Fellowship Meeting, Feb. 7, 8:00 p. m.—J. E. Austell, District Superintendent, 5700 S. Broadway, Littleton, Colo.

EAST ST. LOUIS, ILL.—Fifth Annual Ministers' Institute, Illinois District, Full Gospel Tabernacle, 20th and State Sts., Jan. 12—14. A. N. Trotter, host pastor. Main speakers: Ralph M. Riggs and Glenn Horst. All ministers of the District urged to attend the Institute all three days. Accommodations furnished by local church as far as possible. Drop a card to Brother Trotter advising him of your coming.—W. R. Williamson, District Superintendent.

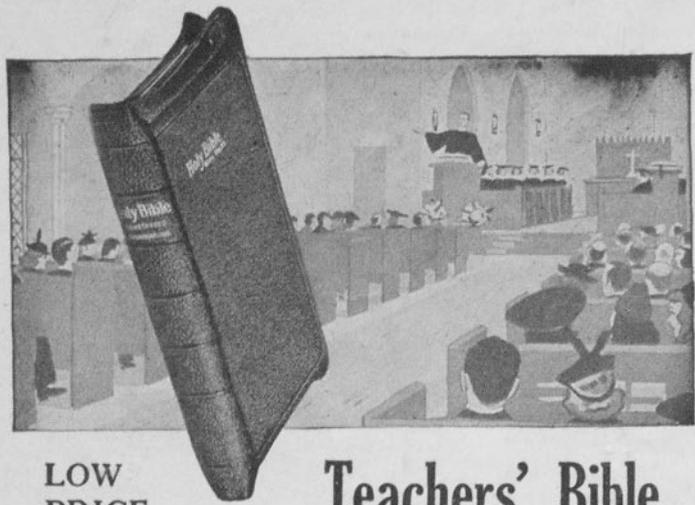
TENNESSEE BIBLE CONVENTION

The Tennessee District Mid-winter Bible Convention will convene this year at Old Hickory, Tenn., Jan. 26—28. A. A. Wilson, Kansas City, Mo., speaker at all services. Beds free as far as possible; meals on free-will offering plan. For further information write W. T. Garner, Host Pastor, 107 Dupont Ave., Old Hickory, Tenn. Superintendents, secretaries and ministers from neighboring States cordially welcomed.—J. B. McIntosh, Secretary-Treasurer.

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.



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2 PETER, 2, 3. Of false teachers. O day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

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MISCELLANEOUS NOTICES

NEW ADDRESS—Big Stone Gap, Va.—John E. Rogers, Pastor—Evangelist.
NEW ADDRESS—242 Elmwood Ave., Oshkosh, Wis. "We have accepted the pastorate of the Oshkosh Gospel Tabernacle."—Pastor and Mrs. J. Lee Gorman.
NEW ADDRESS—621 N. W. 33rd St., Miami, Fla. "We have returned to the pastorate of the First Pentecostal Church here."—Evangelist and Mrs. Chas. O. Neece.
WANTED—Small folding organ for street and convalescent home work. Must be in good condition.—R. J. Evans, 517 1/2 Preston Ave., Houston, Texas.
NOTICE—If those having friends or relatives at Camp Roberts will send me their

names and addresses, I will do my best to contact them. Our church is located just three miles from the camp.—Pastor Thomas Ming, P. O. Box 33, San Miguel, Calif.

NOTICE—If you have loved ones or friends at Camp Cooke, Lompoc, Calif., please give us their names and addresses and we shall be glad to contact them and encourage them all we can. Our church is located at 111 North C. St., Lompoc, Calif. Al Waer is pastor.—Mrs. A. Woods.

NOTICE—The Grace Evangel Church, Central Ave. and 8th St., Plainfield, N. J., conducts its services at usual hours. Defense workers and members of the armed forces in the vicinity, and those living near New Brunswick, Somerville, and Bound Brook, N. J., should attend our new church in Plainfield. Correspondence and personal contact welcomed.—Andrew Rahner, Pastor, 400 W. 8th St., Plainfield, N. J. Phone 6-0497 W.

NOTICE—If you have friends or loved ones at Twin Engine Air Base School or the South Plains Glider School, we welcome them to our church at 2103 Ave. O., Lubbock, Texas. Our services are blessed of the Lord, and some soldiers are being saved and filled with the Spirit.—Mont M. Walker, Pastor, 1505 23rd St., Lubbock, Texas.

NOTICE—If you have relatives or friends located at Camp Brown or engaged in defense work in this vicinity, please send their names and addresses and we shall be glad to contact them and welcome them to our church.—C. V. Kemp, Pastor, West Second St., between Levee and Elizabeth Sts., Brownsville, Texas; by Mrs. G. A. Pfaffman, Church Secretary.

NOTICE—If you have friends or loved ones at Laurel Air Base, please send me their names and addresses and we will endeavor to contact them. Please advise them that they will find a warm welcome at the Assembly of God, 15th Ave. and 10th St., West Laurel, Miss. Services, Sundays and Fridays, C A's Tuesday p.m.—Ltta L. McCaskill, Pastor, 1028 14th Ave., Laurel, Miss.

NOTICE—We are opening a new Pentecostal church at Triangle, Va., on U. S. Route 1, at the entrance of Quantico Marine Base. If those having friends or loved ones stationed here will give us their names and addresses, we shall be glad to get in touch with them and welcome them to our services. Any of God's children traveling this way will find a cordial welcome at Highway Tabernacle, Triangle, Va.—Grace and Harry Rupp, Pastors.

Missionary Contributions

December 21—25 Inclusive

Table listing missionary contributions from various churches and assemblies across different states including Alabama, Arizona, Arkansas, California, 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.

Lonaconing First Pentecostal A of G	4.60	Chelsea Assembly of God SS	2.60
Pasadena Pent Gos Tab & CA	20.00	Clayton Assembly of God	.55
Pocomoke City Gald Tid Ch SS & CA	5.86	Covington-Garber Oil Field A of G	31.13
MASSACHUSETTS Personal Offerings	35.65	Custer City Prairie View Union SS	6.02
Chelsea First Pentecostal Church	250.00	Fairfax Assembly of God Church	8.75
East Natick Wellesley Park A of G	12.50	Geronimo Assembly of God	5.00
MICHIGAN Personal Offerings	846.25	Harjo Assembly of God	13.00
Battle Creek Ch of Four Fold Gos	442.00	Hominy (near) Wildhorse A of G Ch	10.46
Bay City Glad Tid Assem of G Ch	10.00	Lawton Assembly of God & WMC	21.00
Bellevue Calvary Pentecostal Tab	57.65	Ramona Assembly of God Church	1.80
Carsonville (near) Assem of God YP	15.00	Reydon Assembly of God	4.00
Detroit Glad Tidings Church	17.00	Ringling Assembly of God	5.52
Detroit Gospel Tabernacle	7.00	Rush Springs Assembly of God	4.30
Detroit Tabor Tabernacle SS & YP	35.00	Panama Assembly of God SS	1.00
Harrison Highway Tabernacle	7.84	Pawhuska Assembly of God SS	16.70
Honor Platte Assembly of God	1.75	Pharoah Assembly of God	10.00
Ironwood Gos Tab Ch SS & WMC	26.16	Savanna Assembly of God SS	2.00
Marshall Assembly of God	13.84	Seminole First Assembly of God	3.60
Owosso Gospel Tabernacle	8.32	Soper Rull Gospel Assembly of God	1.00
Pontiac Gospel Tabernacle	51.74	Tipton Assembly of God	4.76
Saginaw Gospel Tabernacle	8.00	Tulsa Faith Tabernacle	25.00
St Clair Shores Gospel Tabernacle	28.00	Weleetka Assembly of God	6.60
MINNESOTA Personal Offerings	14.60	Wewoka Assembly of God SS	9.00
Austin Gospel Tabernacle	4.65	Wilson Keller Assembly of God	1.00
Brainerd Gospel Tabernacle	40.00	Wynona Assembly of God	8.85
Farmington Assembly of God	32.65	OREGON Personal Offerings	46.19
Hibbing Gospel Tabernacle	20.01	Albany Pent A of G, SS & Chil Ch	49.11
Hahnomen Pentecostal Mission	12.16	Aloha Pentecostal A of G & SS	15.33
Mankato Assembly of God	3.50	Ashland Full Gospel Temple	19.75
Minneapolis Gospel Tabernacle	205.00	Astoria Full Gospel Assembly	9.89
Paynesville Gospel Tabernacle	.60	Cottage Grove Assembly of God	38.95
St Peter Full Gospel Assembly Tab	2.50	Dayton Full Gospel Assembly	15.13
Sauk Centre Gospel Tabernacle	13.23	Eagle Poi t Highway Tabernacle	5.20
St Paul Full Gospel A Miss Pr Cir	5.00	Irrigoa Full Gospel Church	4.89
St Paul Gospel Tabernacle CA	15.00	Medford Full Gospel Church	52.43
MISSISSIPPI Personal Offerings	8.50	Newport Assembly of God	2.45
MISSOURI Personal Offerings	421.37	Parkdale Mt Hood Assembly of God	4.37
Bell City Assembly of God	2.00	Portland St Johns Assem SS & YP	51.40
Butler Full Gos Tab Ch SS & CA	29.25	Westport Assembly of God & SS	42.63
Caruthersville Assembly of God	1.00	Woodburn Full Gospel Church & CA	6.80
Chaffee Assembly of God	3.75	PENNSYLVANIA Personal Offerings	303.65
Elmer Assembly of God	5.60	Bethlehem Gospel Tabernacle	41.03
Fisk Greens Chapel	1.00	Boynton Pentecostal A of G SS	6.48
Golden City Assembly of God & SS	1.50	Brave Assembly of God SS	20.25
Goldsberry Pentecostal A of God SS	2.48	Carbo dale Assem of God Ch & SS	12.04
Joplin First Assembly of God	47.10	Ce tral City Pentecostal Tabernacle	115.89
Kansas City Blenheim A of G CA	5.00	Dickson City Pentecostal Church	14.26
Kirkwood Assembly of God Church	30.00	Duncannon Assembly of God	18.70
Marshfield Gospel Center A of G	.66	Hamburg Full Gospel Tabernacle	11.00
Morrisville Assembly of God	2.25	Harrisburg Assembly of God CA	10.00
Northmoor Assembly of God	5.75	Hyndman Pentecostal A of G Church	14.81
Republic Assembly of God	6.40	Johnstown Grace Pentecostal Church	11.00
Richmond Assem of God Church	3.10	Lancaster First Pent Ch SS & YPS	525.00
Rosebud Bethel Brick Church	7.09	Marietta Maranatha Chapel SS	8.00
St Louis A of God Tab CA & JB	12.25	Peckville First Pent Tabernacle	10.00
St Louis Christ Ambassadors	9.50	Roaring Spri gs Peoples Tabernacle	6.00
St Louis Mount Calvary Tabernacle	5.42	Scranton Highway Gospel Mission	8.30
Spickard Assem of God Ch Children	6.00	West Philadelphia Pilgrim F G Assem	10.00
Strafford Potter Assembly of God	5.00	SOUTH CAROLINA Personal Offer	11.00
Trento Assembly of God CA	1.20	Florence Bethel Temple	8.00
Webb City First Assem of God & CA	48.83	SOUTH DAKOTA Personal Offeri gs	9.00
Wentzville Assembly of God	6.16	Meckli g Full Gospel Tabernacle CA	1.00
MONTANA Personal Offerings	110.93	Vale Gospel Tabernacle	6.50
Billings Gospel Tabernacle	13.23	TENNESSEE Personal Offerings	81.50
Hamilton Full Gospel Church	11.16	Burleson Detroit Assem of G d & CA	4.00
Ronan Gospel Tabernacle	9.71	Memphis Southside Pentecostal Ch	11.55
NEBRASKA Personal Offeri gs	3.40	TEXAS Personal Offerings	137.10
Allen Assembly of God	25.05	Ackerly (near) Brown Church	1.00
Big Spring Full Gospel Tabernacle	68.00	Alba Cottonwood Assembly of God	1.75
Bridgeport Assembly of God CA	3.03	Aledo Assembly of God	6.00
Nebraska City Assembly of God	2.92	Austin Bee Cave Assembly of God	1.00
Palmer Assembly of God	1.30	Beaumont Glad Tidings Assembly	5.00
NEVADA Reno Glad Tid Ch A of G	11.85	Belton Assembly of God	3.00
NEW HAMPSHIRE Personal Offer	25.00	Bridgeport Assembly of God	1.50
Claremont Pentecostal Church	6.56	Brownwood Assembly of God SS	5.00
West Canaan Grace Chapel	3.00	Bryan Assembly of God	20.92
NEW JERSEY Personal Offerings	50.15	Clarendon Assembly of God	2.82
Asbury Park Gos Lighthouse Tab	15.80	Coleman Assembly of God	2.70
Atco First Pentecostal Church	10.00	Dallas Oak Cliff Assembly of God	6.00
Bridgeton Full Gospel Assem & SS	15.00	Donna Assembly of God Church	5.50
Freehold Church of Georgia	52.06	Floydada Assembly of God	10.00
North Bergen Metropolitan Bible Sch	2.00	Galena Park Assembly of G d SS	3.00
Pennsville Maranatha Tabernacle SS	15.00	Galveston First Assembly of God	31.44
Ringwood Full Gospel Assembly	3.00	Grandfalls Assembly of God	5.80
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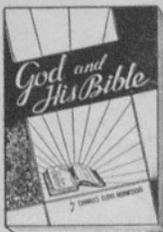
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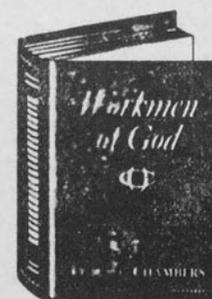
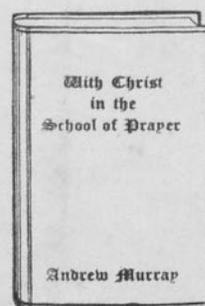
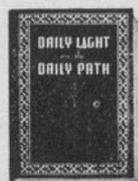
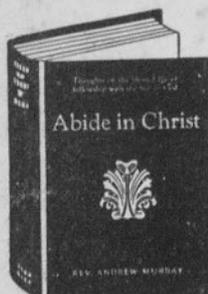
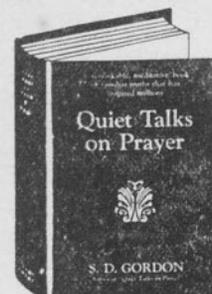
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