



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

# PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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## "ENCOURAGE HIM"

ZELMA ARGUE

**T**HOU . . . shalt not go in thither. But Joshua . . .  
he shall go in thither: encourage him." Deuteronomy  
1:37, 38.

"Encourage him!"

Words have power.  
Words may wound or heal.  
Words may hinder or help.  
Words may betray or cover.  
Words may strengthen or weaken.  
Words may encourage or discourage.

God sets great value on encouraging. *Morale* may be built and strengthened by words of kindness and confidence, or undermined by weakening words of doubting and fear. One of the greatest gifts we can have is the ability and heart to encourage the souls of others, who may in the long run go farther for God than we may be permitted to go. *If you would have your ministry reach where you yourself may never go, do to another as Moses did to Joshua, and as Paul did to young Timothy and Titus—encourage him!*

These are warm words, freighted with cheer, and saturated with firm confidence. It was the bidding of the Lord to one whose whole life had been a series of events confirming the fact that confidence in the Lord is never misplaced. Moses had had a courageous mother, Jochebed, one of the great daring women of all history. Before his birth, and in his earliest infancy, her courage had been implanting in him seeds of faith that God was later to use for the deliverance of a whole nation from bondage.

Miraculously rescued from his baby boat among the bulrushes, and nurtured and educated in the house of his people's oppressors, he had later seen Pharaoh's proud resistance yield, the Red Sea divide, and a nation in the wilderness provided with guidance, water and food. Thus, from the very richest experience, Moses was equipped to speak words of faith, of courage, of daring and of cheer.

*Encourage Him!*

Where, then, in all literature could one turn to find words that do more to put

heart into a warrior for the Lord, than the words that were spoken to encourage Joshua as the tremendous responsibility fell upon his shoulders, the mantle formerly worn by Moses? *"Be strong, and of a good courage. . . . The Lord, he it is that doth go before thee: he will be with thee; he will not fail thee; fear not, neither be dismayed."* Noble, honorable words of encouragement these, liberal and generous with faith in an unfailing God.

That encouragement was not in vain!

*Who* bade the priests place their feet in Jordan? *Joshua!*

*Who* led the hosts triumphantly through the overflowing river? *Joshua!*

*Who* led the warriors around the firm walls of Jericho, until on the seventh day they fell down flat? *Joshua!*

*Who* was it that, neither fearful nor dismayed, led his hosts to city after city, conquering all Canaan as he went? *Joshua!*

*Who*, in the conflict, exhibited constant personal daring? *"Joshua drew not his hand back, wherewith he stretched out his spear, until he had utterly destroyed all the inhabitants."*

*Who*, in the full flood tide of the conflict, challenged the elements to assist him in his battle for the Lord, commanding the very sun to stand still in his course? None but *Joshua!*

The strength of all godly encouragement is that it comes primarily direct from God Himself.

Wonderful as were the words spoken by Moses to Joshua (Deut. 31:7,8): "Be

strong and of a good courage . . . the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee: fear not, neither be dismayed," these heartening words were to be followed by others spoken directly by God to Joshua. Thus it will always be. We do our part, but then God Himself steps in, and carries on the work of enlarging faith and expectancy in the soul, dispelling dark fears and gloom.

"Only be thou strong and very courageous!" Joshua 1:7.

It was God who gave Moses the words to say. It was God Himself who carried the encouragement farther still.

"Every place that the sole of your foot shall tread upon, that have I given unto you. . . . As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:3, 5, 9.

It is Christ Himself, who, in the darkness of the stormy night, calls above the waves, "It is I: be not afraid!"

It is the angel of the Lord who stands by Paul in the dark night at sea, when all hope that they should ever reach their destination has been given up, and says, "Fear not, Paul; thou must be brought before Caesar."

"It is the Lord!" exclaims the beloved apostle John, when after a long, unfruitful (Continued on Page Six)



—Harold M. Lambert Photo

# MAKE WAY FOR THE HOLY GHOST

*A Timely Warning of a Crisis in Pentecost*

JAMES D. MENZIE

**P**AUL wrote to the church at Ephesus, "Grieve not the Holy Spirit," Eph. 4:30.

In the Book of Revelation, 2:1-7 is a message the Lord Jesus gave to the church at Ephesus. He says to this church, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come upon thee quickly, and will remove thy candlestick out of his place, except thou repent."

I was riding in my car, with another good brother, from Toledo to Chicago. I had been praying for quite a long time about a certain matter that was on my heart, in connection with this Pentecostal Movement with which we are identified, for I had felt that we were not receiving from God what He wished us to have. In other words, I felt that there was something hindering God from manifesting Himself in our midst. I had been praying for weeks, possibly months, that the Lord would reveal to my heart what stood in the way.

The pastor's responsibility is a great one, and I realized this responsibility before the Lord. This day, as I was driving along the highway, the Lord somehow revealed to my heart this thought: "*You must make way for the Holy Ghost.*" In other words the intimation was that the Holy Spirit had been hampered and hindered, and if we would know God's blessing in a fuller sense, we should know it only by clearing the way for the Holy Spirit. With that knowledge there came a wonderful blessing to my soul, and as I drove along I wept, and wept, and wept. The brother by my side looked at me strangely. I am very seldom moved to tears, but I wept and praised God for nearly an hour as I drove along. It is my purpose to impress upon your minds the lesson the Lord taught me that day.

This Movement that we call Pentecost, which we greatly love, was born of the Holy Spirit. The most of us are aware of the fact that it is distinctive from every other movement in this respect, that it does not date back to the ministry of any man or any particular group of men. This movement has no human founder. Most religious bodies can point back, and they do it with pride, to the person who was instrumental in bringing them into existence. The Methodist Church looks back to John Wesley and the Lutheran Church to Martin Luther, and so on, but we do not have a human founder. As we look over the history of this Pentecostal Movement, we conclude that it began in heaven. It is evident that the Holy Spirit has been poured out in a new way in these days, and as a result of this outpouring this Movement came into being.

The reason we are a distinctive people is that nobody wanted us. The Holy Spirit had come into our hearts and lives, and having had this wonderful experience of the Baptism in the Holy Spirit we could not

keep quiet about it. Naturally we overflowed. People who did not accept our testimony could not accept us, and naturally they had to reject us. We, being rejected by our church, came together to worship the Lord. Many of us were Pentecostal before there was any Pentecostal church in our particular city or neighborhood. We gathered in homes to pray. Some got saved and said, "Our house is larger than yours, come to ours," and soon that house was too small and we rented a storeroom. Nearly all the older folks in Pentecost have had a storeroom experience. Later, through the goodness of God, we were enabled to find a vacant church which we rented, and later purchased. Today, all over this country, Pentecost has entered vacant churches and brought life into dead communities.

But this Movement that began as a result of the Holy Spirit's working, will make progress only as the Holy Spirit continues His work. Other churches may go on apart from the Holy Spirit, but I doubt if we can. The Pentecostal Movement has grown in spite of all opposition. We have been opposed by the regular churches, by outstanding theologians and church leaders, and by relatives and closest friends. We have been opposed by our associates in business, in our homes and from every possible quarter, but Pentecost has grown in spite of all the opposition, until statistics show that we are the fastest growing Christian organization in America. We have the largest percentage of increase as a Christian body in this country. But comparing our present condition with former days we see that great changes have taken place. We have passed through periods of transition, and I want to mention some of these changes.

There has been a great change in the order of our services. I can remember when we went to church wondering what God

would do that day. This is not generally the case in these days. We go, wondering what the preacher will say. Again, there has been a great change in the Spirit's manifestation. Manifestations of the Spirit were far more prevalent in days gone by than they are today. There has also been a great change in spiritual accomplishments. In spite of the fact that we are growing very fast, we are not growing in proportion to our growth in the early days, which means that with our multiplied numbers we are losing our influence with the outside world, and that ought not to be. If God were with us now as He was with us then we ought to have similar results as in former days.

I bring to your attention two of the outstanding causes which I believe have had a hurtful influence upon us. Chief of these is fanaticism. As a result of the outpouring of the Holy Spirit there came spiritual manifestations, and because these spiritual manifestations were not governed by the Word of God many wandered into fanaticism. Unwise actions that did not glorify God, were the result. After all, what is fanaticism? Zeal out of control.

Fanaticism is ungoverned, spiritual vigor. A fanatic is not necessarily one who doesn't live right. Often you will find that fanatics live good, clean lives. But they are most unwise, and in their zeal to work for God do foolish things that hurt rather than further the cause of Jesus Christ.

Fanaticism made inroads into the Pentecostal Movement, and I will tell you why. If we were an ordinary church and had never heard of the Holy Spirit's workings, and within the next few months one hundred of us, including the pastor, received the Holy Spirit, who could say, "This is flesh" and "This is the devil"? We would all be in the same box and be saying, "This is wonderful! Glory!" It had never happened before, and there was no one who knew by experience that the devil could come and counterfeit the work of God, and that the flesh could imitate the Holy Spirit. So it took us years to find out what the Bible had to say about these things, and before that time came, many had gone into fanaticism and brought the work into reproach. Since that time there have grown up among us wise and judicious leaders who have opened to us the Word, but as a result of fanaticism many have turned their backs upon the whole Movement, and some ministers have left Pentecostal circles, wholly because of fanaticism.

Once fanaticism was recognized we began to put our hands on the meetings and sometimes we haven't been as wise as we might have been in dealing with fanatics. Instead of dealing with them privately we have done it openly, so that others who were timid and needed to be encouraged to be free in the Spirit have refused to let the Lord use them, and the Spirit of the Lord has been grieved. As a result there has come a conservatism in our Movement that



The eyes of the  
Lord are in every  
place, beholding the  
evil and the good.

Prov. 15:3.



I fear has not been entirely wholesome. It is true, we have largely gotten rid of fanaticism, but at the same time we have lost something else. It wasn't the losing of fanaticism that hurt us. That helped us, but with the losing of fanaticism there has come that carefulness among us that has hindered us from being free in the Spirit, so the Lord doesn't have His way. He is saying to us today, "*Grieve not the Holy Spirit. Make way for the Holy Ghost.*"

Another thing that has brought this condition on us is persecution. We have been persecuted, and we have wondered sometimes if by taking a different attitude we might not avoid it. Consequently we decided we would change our meetings and have them of such a nature as to appeal to people, so unconsciously and certainly unintentionally, we have regulated God out of the picture. We have man-made services and have gotten them just the way we wanted them. But we have this difficulty today that we did not have in the early days, and that is getting strangers into our meetings.

We have become so much like the other churches, that when strangers attend our services they are not greatly moved because of what God is doing, and are not convicted of their need. They say, "I enjoyed the meeting. The minister spoke well," but that which took you off your feet when you first attended a Pentecostal meeting years ago was the unusual character of the meeting. You said, "I never saw anything like it," and the unusual aroused your curiosity. Folks came from far and near, and many of them never left.

Let us remember that we cannot avoid persecution, for we read, "They that live godly in Christ Jesus shall suffer persecution." My heart is saying today, "Oh God, restore unto us the years that the cankerworm and the palmerworm have eaten!" Now I believe that the way out of our present condition is the way back, and I have a scriptural reason for saying that, which brings us to the passage of scripture in the Book of Revelation: "I have somewhat against thee because thou hast left thy first love." I want you to notice what Jesus said to the Ephesian Church in regard to getting back that which they had lost: "Remember, therefore, from whence thou art fallen, and repent, and do the first works."

There are three things mentioned there by the Lord Jesus that are absolutely necessary to get back what the Ephesian church had lost. The first is "Remember from whence thou art fallen." That is what I have been trying to urge you do, to cause you to remember what we were and compare that with what we are, so that we may realize from whence we have fallen. We will have to realize our present need before we can ever get on any further.

Then He said, "Repent!" Remember that repentance means not only a turning from, but also a turning back. It means not only being sorry, but turning around and going back. Repentance involves action and means more than being sorry. We can have sorrow and shed copious tears; we can say, "Oh brother, I remember the good old days!" but that will not bring them back. We must repent and turn around and say, "Brother, it is all true, and I am glad you have shown us the way back. And by the help of the Lord back we go."

Then the third thing is, "Do thy first works," and to what does it all simmer down? To this, that like conditions will bring like results. Let us "remember" from whence we have fallen, repent, tell God we are sorry when we realize how much slippage we had and then get back to the old order—do thy first works.

You ask, What were these first works? The Bible doesn't tell and it doesn't matter what they were with the Ephesian church, but you know what your first works were. It means get back to living as we used to live. If we do that God will restore what we have lost.

Let us get back to the original purpose of Pentecost where the Holy Ghost can work unhampered. In this time of crisis we are either to return to our first works and former blessings or we shall return to formalism, out of which we have come. We are on our way as sure as we exist. I feel that along spiritual lines we are not on the ascent,

and if we are on the decline it means that we are going back to what we have come out of, formalism, ritualism, with no power.

Thank God He freed us from it and enlightened us, and now that we are out let us not return. Let us get God's ideal for this Pentecostal Movement. He has a wonderful purpose in calling us out in these last days, but His blessing will never be retained unless we continue as we have started. Let the Holy Ghost be unhampered in our lives and in our meetings. I do not mean, for a moment, to give any leeway to fanaticism. I have dealt with that very severely in my own meetings. I am not in sympathy with someone constantly disturbing the service. That is not the Holy Ghost, and I believe that God wants to manifest Himself in our midst and in our lives, and if we have ears to hear, we will hear His voice, "*Grieve not the Holy Spirit.*"

## PRAYING IN THE HOLY GHOST

ERNEST S. WILLIAMS

**P**RAYING in the Holy Ghost." That is what we need. Just saying prayers will never get us anywhere. How we do need the Lord to come on us in a spirit of prayer. This comes as a result of seeking the face of God, of definitely waiting on the Lord.

As a usual thing we do not immediately plunge into the unction and power of the Holy Spirit. Effectual, fervent prayer follows becoming quiet and subdued before God. Then the heart is moved out into the current of the Holy Spirit.

How different it all is when the Spirit takes hold of us. That is the reason haste should not predominate in our worship. That is why we like the tarrying meeting. Many from churches on the outside cannot understand the tarrying services. And in some places our own churches have lost the understanding of the benefit of tarrying meetings.

With some it has become a habit to come to the altar after the regular service, but in five minutes they take their departure without touching God. They have carried on their religious program and they think all is well! May the Lord help us to know how to tarry, to wait in His divine presence until a definite burden from on high reaches our heart and we can pray in the Holy Ghost.

In ourselves we do not know how to pray as we ought. The Spirit makes intercession for us. It is He who leads to prayer according to the will of God.

We see a world at war, forgetfulness of God, and moral collapse. We see the declension in so many places, perplexity and heaviness of spirit. As we behold the dislocations because of fathers being taken from the family to war or to war plant labor, and see families torn away from the old home church and carried off to new surroundings for employment, all these are matters which call for the help of the Lord. Our brethren and our nation need the help of God. Can we not look to God for the directive influ-

ence of the Holy Spirit from on high? Lord teach us to pray. Bring us into the Holy Spirit. Give to us the intercession and supplication that is the breath of the Holy Spirit from on high. Certainly God can still move in power.

I believe God moves on certain people at certain times, and on communities in an unusual way in His own divine operation and working. I believe that God still wants to move in power. Just where or how, is within the determinate counsel of His own divine plan. But we can put ourselves on the side of the Lord and say, "I want to be a worker with thee, to co-operate with the Holy Ghost. Take me, everything of me. Anything of self or selfish desires move out of the way. Whatever may be a hindrance remove, and let me be the free flowing channel of the Holy Spirit from on high. Sweep over me in divine grace and power."

There are marvelous opportunities lying before us, and there are great hindrances. Unbelief and rank atheism stalk through the land; moral standards are tossed to the winds; responsibility to God is set at naught. The Church must rise above all these things on the wings of intercession.

Real Holy Ghost power comes from real spirituality, not from superficiality. Religion may be shallow, having certain outward expressions, without getting deep into the inwards of our being. Where that is the condition, you do not find the people in intercessory prayer that reaches through and moves the heart of God. Instead you find a people contented with things on the surface. God is calling His church to come deeper into Himself and the knowledge of His will and in consecration to what what may be His purpose for our lives. If we will give ourselves to prayer in the Holy Ghost, God will come and teach us what the will of the Lord is. May we be found in the center of His will, fulfilling His purpose for us in this hour.

# WINNING THE WAR IN THE SPIRITUAL REALM

The disciples prayed: "Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus."

Christ was out of the reach of the priests and the elders. They had done their worst. But God had done His best, for He had raised Christ from the dead. The apostles and the disciples were in touch with Jesus Christ. They could talk to Him and He could answer back, filling the place where they were, and causing the very building to dance with ecstasy in harmony with the disciples. Acts 4:31.

Listen to their prayer: "Of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. . . . And now, Lord, behold their threatenings." The threatenings were against the apostles because they had accomplished a remarkable healing in the name of Jesus. The raising of the lame man to his feet and his leaping (Acts 3:1-11) was a vindication of the truth they were preaching, that Jesus of Nazareth was risen and ascended. The enemies of Christ could not touch Christ Himself now; they could only touch those who bore His name.

But the Father who delivered His Son from the tomb also delivered the disciples from the power of the enemy, and granted notable victories to be won through the name of Jesus, bringing in a new epoch, a new era. The very persecution of the Sanhedrin was the starting of the fire that caused the Holy Ghost to be prayed down in that room.

Satan always oversteps himself; if only the would-be victims of Satan will keep in touch with their Master, do not compromise, and commit their case to the Lord, they will see his defeat.

Peter and John were not much at home in the room where the Sanhedrin met, but they were much at home in the other room where Pentecost was repeated, the material building being also filled. It was fortunate for the priests and the elders that Peter and John had not invited them down to that room, because the "new wine" would undoubtedly have burst the old bottles. But God never wastes good material. He gives new wine for new bottles. How is your bottle? Is it new? Is it being renewed? Do not try to get fresh wine into an old-bottle experience.

These priests were zealous for Moses and the law, but they were cruel toward Him of whom Moses wrote and who fulfilled the law.

The disciples prayed, "Lord, behold their threatenings—against Thy holy child Jesus—behold their threatenings!" They just shifted the battle. The Sanhedrin had been threatening the disciples, but Peter and John in the Spirit took the fight to the right

place. They passed the threatenings on. They made no reference to their own treatment. They did not boast of the miracle. They did not ask for pity or consideration. There was no self-pity because they had been threatened and treated as criminals, but they put the whole fight over on the Lord. And the Lord undertook. The subsequent chapter in the Acts of the Apostles proves it. "And a great company of the priests were obedient to the faith." Acts 6:7.

Don't you wish you could have heard the conversation of Annas and Caiaphas when the news came to them that a great company of the priests were obedient to the faith of this new order? They had threatened the disciples, but this thing is threatening them! Where will it go? Yes, where? The Scripture gives the answer. At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth: and every tongue confess that Jesus Christ is Lord. Phil. 2:10, 11.

As the disciples prayed they quoted David in the second Psalm: "Why do the nations rage, and the people imagine a vain thing?" They would be reminded of Jehovah's words in that Psalm, "Yet have I set My King upon My holy hill of Zion." The first fight after the resurrection was a victory for the Lord Jesus Christ. The disciples handed the situation over to their Lord, who was Lord over the situation.

This is a lesson for all time. Let the Lord fight your battles, by your ceasing to make them your battles. Have you been warring the warfare at your own charges? You have not enough money to carry on the fight. Your ammunition is run out. Your weapons are ineffective. The arm of flesh will fail you. The spiritual battle has to be fought by spiritual weapons, furnished by the Spirit, and wielded by the Spirit.

A prayer meeting to overthrow the Sanhedrin! Neither the Roman textbooks on war nor the treatises of the elders would have counseled such a weapon. The Romans had a well equipped army to keep the priests and people under subjection. God had His Spirit-equipped army in that room, that turned the world upside down in a short while.

Always remember this, that Jesus Christ is the same yesterday, today, and forever. Heb. 13:8. Remember it is written of Christ, "Thou art the same, and Thy years shall not fail." Heb. 1:12.

## A District Superintendent's Dream

E. F. M. Staudt, Baltimore, Md.

I HAD a dream last night that stirred my soul and has left me humiliated and pondering ever since. I dreamed that I was clerk (not proprietor) in a feed store where they handled special feeds for poultry, livestock, etc.—not ordinary hay and corn, but patent feeds, extra fine goods, calculated to produce better milk, more eggs, healthier stock. In looking over my stock in the store, I discovered a bin that was filled up with old cushions, padding, rags, etc. Thinking that this should not be in a feed store, I proceeded to pull it out, and as I did so, to my utter astonishment and humiliation, a whole herd of young rats rushed out and ran all over the place. That bin had evidently been a breeding place for rats for some time, when it should have been used for better purposes. If there were any daddies and mammas around, they were either concealed or made such a quick getaway that I did not see them. As I came to consciousness I was burdened with the thought, "How shall I ever get rid of those rats? They will destroy the feed, possibly spread disease and multiply so fast as to become uncontrollable, which will be to my everlasting shame and disgrace." "How shall I get rid of those rats?" That's what has been bothering me ever since.

If I may venture an interpretation, the *Pentecostal Movement* is this feed store. Brethren, we have no ordinary goods; our shelves are loaded with the things that should produce more holiness, deeper consecration, more fruitful activity than is to be found anywhere else in the world. Through "the clerk's" lack of watchfulness, application to duty, zeal for the success of "the firm," through the lack of one or all of these, with prayer and faith thrown in for good measure, is there not a danger of *elements breeding in our midst* that will destroy our goods and put us to everlasting shame and confusion? Also, may I add, we are more likely to notice the little sins than to go after the breeders.

Let us begin the year with a thorough house cleaning. Out with the old rags of worldliness, pride, covetousness, love of ease, popularity and self, as well as the baser things that need not be mentioned. "Watch and pray, lest ye enter into temptation, for the spirit indeed is willing, but the flesh is weak."

No sermon to unbelievers has any real value that does not contain three R's: Ruin by sin; Redemption by Christ; Regeneration by the Holy Spirit.—Rowland Hill.

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# BERTH LOWER EIGHT

HARRIS H. GREGG

An unusual and spiritual Bible conference in Michigan had been in session for a week. A servant of the Lord, a Bible teacher, had to leave Friday afternoon for duties at home on the Lord's day. He stopped in Detroit to get his ticket. He called for Lower 8 on a Pullman that had been reserved for him all the week. The ticket agent said, "There was a man in here this morning who asked for this berth. He said that a conductor on an incoming train this morning had told him he could have it. I told him that it was reserved. He was very insistent and very angry that I would not let him have it." The tickets were paid for, with expressions of appreciation and thanks, and nothing further was said.

A Red Cap carried the luggage and led the way into the Pullman. There sat the man in Lower 8, with his suitcase, coat, hat, and umbrella filling the seat in front of him. He would not let the Red Cap put anything in the section. The Red Cap raised his voice and cried, "Where is the conductor and porter of this car?" He knew they were outside, but they were his only court of appeal.

The Bible teacher hurried up and said to the Red Cap, "That's all right," gave him his tip, and the two men were left alone looking at each other, one a friend and the other a foe.

The foe: "A conductor told me this morning that I could have this berth."

The friend: "It's too bad that one who had nothing to do about it promised you what has been mine for a week."

The foe: "Well, anyway, he said that I could have it."

The friend (not to his foe, but quietly in his heart): "Lord, after this wonderful week why do You put me in with this ugly man?" A thought came as its answer: "For the same reason that I have put you in with some other men when you have traveled."

That meant an opportunity to show Christ, and then to present Him, and then, probably, to win this man to Him. Joy filled his soul and he gave a "silent" shout. He did not now mind a thornbush nor a porcupine.

Without disturbing the foe and his things the friend arranged his things as best he could and squeezed into the small space beside his foe. Then silently he prayed as he took out a book, "Lord, I must show him Your grace. What shall I do for him?"

Soon the suggestion came, "Invite him to dinner, and at dinner present him as a gift the ticket for the berth."

The friend turned to his foe and said, "Will you do me a kindness?"

The foe looked as if he would like to be asked to throw the friend out of the window; but he said indifferently, "What is it?"

"Take dinner with me in the diner as soon as they are ready."

"That's very kind," said the foe.

"It surely is," thought the friend. "It's 'the kindness of God' that David showed

toward the house of Saul after David became king. It's God's grace to me too."

The oil had been poured on the troubled waters. The foe began to talk religion. The friend listened. They moved into the diner. The friend gave the foe the better seat, handed him the menu, and asked him what he would have.

"Some eggs," he replied.

"Oh, take some meat," the friend suggested.

"I can't. It's Friday."

The friend had to pray quickly something like this: "Lord, keep me from making such mistakes. I am trying to help this Irishman, and yet at the same time I am trying to put meat down him on Friday."

The foe took some fish and they went down the menu together. All was now fair sailing. He continued his conversation on religion. His friend gave him close attention and during the meal reached over and placed the berth ticket beside his plate and said, "I wish you to have this."

The foe looked at it in silence and then said, "It's very kind. But would you let me pay for it?"

"No; it's a gift."

The foe looked in deep study, and said again, "It's very kind."

Again the friend thought, "It surely is."

They returned to Lower 8 in the Pull-

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## Did Your Literature Arrive Late?

We very much regret to hear that owing to mail congestion, much of our literature has been arriving late.

It is always sent promptly from the Gospel Publishing House, and the Post Office at Springfield, Mo. has been giving excellent co-operation in sending the literature out from this city.

But our country is at war, and everything pertaining to war has to have precedence over the things that pertain to normal civilian life. As a result, there has been very great congestion of mails. Because of this, we ask all our many friends to be patient over delayed literature.

The *Evangel* is mailed regularly at the same time each week, and our other mail is sent out promptly. But the railroads who are handling much war material must put the delivery of that first, and consequently second-class matter is often delayed as much as a week or ten days.

The editor received three special Christmas magazines, sent out long before Christmas to ensure delivery for that season, on January 4. We mention this to illustrate that other publishers besides ourselves are suffering because of mail congestion.

Please accept our sincere regrets at delayed shipments. We desire to assure all our friends we are doing the best we can for them at the Gospel Publishing House, and we shall appreciate their kindly patience over unavoidable delays.

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man. The Irishman continued the subject of his religion. The friend admired his fidelity. After listening about two hours the friend saw that the subject of "religion" had run out and that the foe was empty. Now was the time to take him "the second mile," but he would have to be carried. He lifted his heart in prayer: "Lord Jesus, explain the gospel to him, save him, and introduce Thyself to Him." He said to the foe,

"May I tell you how I led a colored boy to Christ?"

The foe looked astonished for he had taken the friend to be a business man. He replied, "Yes." He could not refuse for he had been doing all the talking for two hours. To say "yes" was only a square deal. So the story began.

"A colored boy was shining my shoes in a hotel washroom. I asked the Lord Jesus to save him. Taking two coins from my pocket, one for the shine and the other for a tip, I said, 'My boy, how much do I owe you for this shine now that you have finished?' 'A dime,' said he. 'As you have finished you have earned it, have a right to it, and I shall do wrong if I do not pay what is right. We had a bargain—you to shine, and I to pay.' He took the dime. 'Now we are square. I am under no further obligation to you!' Holding up the tip, I said, 'This is mine. I have a right to it. You have no right to it. It is yours as a gift from me, with no bargain attached to it. The dime was a bargain. This is a gift.' He smiled, took it, and thanked me.

"My boy, God says that 'the wages of sin is death,' and you and I have earned death, which is separation from God. But the Father, Son and Holy Spirit paid the wages of sin for us at the Cross. That was our death, our hanging. Christ had no right to death, for He never sinned. The Cross was the last bargain God ever made. He has only made gifts since. Christ took the sinner's place in death, and God gives those who receive Him His resurrection life. 'The gift of God is eternal life through Jesus Christ.' The colored boy saw it and accepted the gift of eternal life."

And now the Irishman saw it, too. He accepted the same eternal gift. He then followed, as the colored boy had done, through John 5:24, and confessed that he now heard Christ speak; that he believed the Father had sent His Son; that he now had everlasting life, and therefore would never come into judgment, but had already passed from eternal death to eternal life.

The friend and the foe were now brothers in Christ Jesus. They both showed it. Another berth was found. They slept well. The night was filled with music. The angels sang.

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## Winter Storms

"I find it most true," wrote Samuel Rutherford from his prison in Aberdeen, "that the greatest temptation out of hell is to live without temptation. Faith is the better of the free air, and of the sharp winter storm in its face. Grace withereth without adversity."

"Humility is the acceptance of the place appointed by God, whether it be in the front or the rear. It is the emptiness of self which God fills."

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# HINTS FOR MINISTERS

Punctuality is a little virtue that prevents great vices.—C. H. Spurgeon.

It is not the prayer at the close of a visit which counts so much as the prayer the minister makes before he goes.—George Morrison.

There is only one thing that I dread more than self-important learning, and that is self-important ignorance. I dread the minister to whom preaching is easy. I hate, with religious and even holy hatred, the sermons that are shaken out of the coat sleeve on a Saturday night. We do not want such men in the ministry of the gospel. Preaching should be a shedding of blood.—Joseph Parker.

There is a danger in getting too busy in Christian work. One night, after a very busy day, one of the Bonars, on retiring said: "O Lord, wilt Thou forgive this servant of Thine for having permitted the devil to take Thy servant from one part of Thy vineyard to another part, where he has been too busy to pray." John Owen said: "A minister is not what he appears to be when he is before his congregation and when he is popular; he is what he really is when he is on his knees before God."

That's the man for me; he means what he says; he speaks as if Jesus Christ was at his elbow.—David Hume, the infidel.

About a missionary in India a child said: "He can't bear to see a picture of Christ on the Cross—he feels it so keenly." Of another it was said: "He can't speak of the Cross without being overcome with tears."

Listen to this warning. Don't let the time spent in organizing, or preparing for your work, or in the work itself, invade that quiet hour of daily communion with your Lord. The Lord showed me some years ago that I had to do that. If you spend hours in preparing the message (and you should), do you spend as many hours in communion too?—Charles Inwood.

It became a habit with me, as I knocked at a door, to lift up my heart, seeking the aides of heavenly grace, just as Haydn, when occupied with *The Creation*, always before sitting down to the piano prayed God that he might praise Him worthily. There lies the golden secret. If we enter a house mindful of our sacred errand, our conversation will be ordered aright, and it will be easy and natural for us to introduce the grand concern. Opportunity is never lacking; for there is no home which does not need the Saviour.—David Smith.

Spurgeon used to tell his students to avoid being too flowery. There is no man who had a greater gift of flowery language than Spurgeon, but he used it very sparingly.

"Some sermons," said Spurgeon to his students, "remind me of the sailor who was told to pull a rope on board. He pulled and pulled until he was tired, and then declared that he believed 'the end o' this 'ere rope is cut off.'" Then he said to them: "There are some people who can't stop, even when they have really finished, when they have nothing more to say," and he said it reminded him of the captain who ordered his company to fire a salute. "We have no more ammunition, sir," was the reply. "Then," said the captain, "cease firing." "That," said Spurgeon, "is my advice to you."

It was when "Jacob was left alone that the angel met him. He had to get away from his family, servants, and cattle. Valuable as these are, many a man has allowed them to crowd out communion with God. The result is loss of spiritual power. One can bring on leanness of soul by being too much in public. So as sure as one mingles too much with worldly minded people he will be contaminated."

After having spent a "pleasant evening," have you not often gone to your room dejected in soul? Do you not frequently awake in the night or early morning and feel like saying, "Lord, forgive me for talking and laughing too much"?—E. E. Shelhamer.

It is said that a young man, having studied the violin under a great master, was giving his first recital. The great house was packed. After the first number the young player was greeted with loud applause. He made formal acknowledgment, but seemed to pay but little attention and showed no signs of elation. This happened again and again through the program till the last number. The crowd cheered loudly, but the player stood with his eyes fixed

on the balcony. An old man smiled and nodded approval. Immediately the young man relaxed and beamed his happiness. The plaudits of the crowd meant nothing to him till he had won the approval of his master. The world may persecute or ridicule or fawn and flatter. What matters! Keep your eyes on the Master and please Him.

## Encourage Him

(Continued From Page One)

night of toil a tender voice speaks just the words of help which they need.

"It is the Lord" who bids your fears dispel and your heart to be of good cheer!

"Encourage Him!"

It was God's bidding for the help of a younger one in the way of faith. Are you (and am I) an *encourager* or a *discourager*? One can pass this gift on to another, for later, in his turn, Joshua gave encouragement to the hearts of the Israelites. They said, "Whither shall we go up? Our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven." Then Joshua said, "*Dread not, neither be afraid. . . . The Lord your God which goeth before you, he shall fight for you. Go up and possess it. . . . Fear not, neither be discouraged.*" The result? They conquered the land of milk and honey, the promised land, Canaan.

Morale is one of the great factors of war. Words have power. Each nation has its slogans. The Japs say, "Death is light as a feather, but duty is heavy as a mountain."

Of Christ's own words, He said, "*The words that I speak unto you, they are spirit, and they are life.*" John 6:63. In another place it is recorded, "*He sent forth his word and healed them.*" In the proportion that Christ fills our lives, we can have something of His Spirit and strength evident in the words of our mouths, carrying strength and healing. The contrast is found in Psalm 57:4, "*. . . their tongue a sharp sword.*"

"Encourage Him!"

Peter failed the Lord when he denied Him, but Christ looked upon him, and Peter went out and wept bitterly. Later, after the resurrection, Christ singled out Peter for special encouragement. He spoke closely to his very heart, asking repeatedly if he loved Him, then encouraging him to go on in the work of feeding hungry souls, forgetting past failures. Peter accepted this encouragement, and preached the sermon on the Day of Pentecost when thousands accepted Christ. The encouragement given was not given in vain.

"*David Encouraged Himself in the Lord!*"

Not only is it possible to encourage others in the Lord, but it is possible also to encourage our own hearts in the Lord, and thereby win great victory. Perhaps someone who reads this has wept until he has no more tears to weep, but there is a better way. "*Then David and the people that were with him lifted up their voices and wept until they had no more power to weep. . . . David encouraged himself in the Lord his God.*" As soon as he did

## A GREAT PRAYER-MEETING

to be largely attended by

**The Royalty and Nobility of All Nations**

will be held on the eve of

**The Day of the Lord**

**The Kings of the Earth, the Great Men, the Rich Men, the Chief Captains**

and others of the ungodly, who seldom attend prayer-meetings now

**Will Be There to Lead in Prayer**

And they shall say to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb.



this, the tide turned towards victory. "And David inquired at the Lord, saying, Shall I pursue after this troop?" . . . "Pursue, for thou shalt surely overtake them, and without fail recover all." So, brooding and mourning ended, David becomes once more a man of action and faith. David pursued. David recovered all that the Amalekites had carried away. "David recovered all . . . there was nothing lacking unto them. . . . David recovered all." 1 Samuel 30:6-19.

#### Encouragement

"Josiah . . . encouraged them to the service of the house of the Lord."

The result of this encouragement on the part of good king Josiah to renew the worship of the Lord was, "There was no passover like to that kept in Israel from the days of Samuel the prophet; neither did the kings of Israel keep such a passover as Josiah kept."

#### Encouragement in Giving

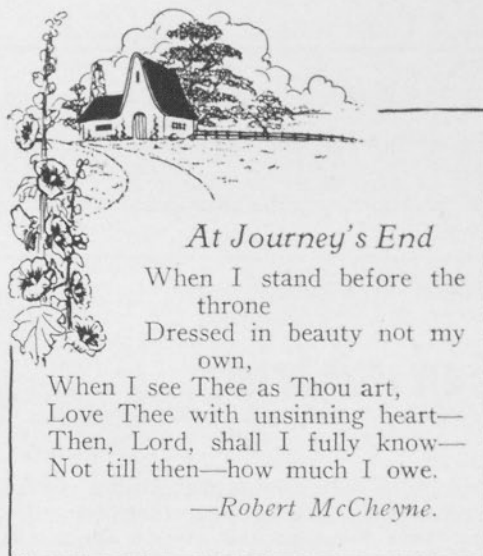
Hezekiah, in his great reforms of breaking down heathen images and cutting down the groves, "commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord." The result was a great plenty. "As soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey . . . the tithe of all things brought they in abundantly. . . . Thus did Hezekiah . . . that which was good and right and truth before the Lord his God. . . . He did it with all his heart, and prospered." 2 Chron. 31:4, 5, 20, 21.

Among all the various gifts of "helps" in the ministry of the Church, one of the very noblest is the gift on encouragement. Are you a prayer-room worker? Encourage the hearts of the seekers. Are you an usher? Encourage the stranger who has sought out the house of prayer, and he will desire to return. Are you a Sunday school worker? To express confidence in a child, and encourage him, is a particularly fruitful way of drawing him out for God. Perhaps he will carry the gospel to fields where you will never be permitted to journey.

#### "Encourage Them to the Service of the Lord"

Is it a missionary? Is it a sailor? There is someone to whom you can extend godly encouragement. Perhaps from your group, or your home, has gone a boy to the service of his country. He is in strange surroundings. He is lonely. You can write a heartfelt letter, expressing how dear the love of Christ can be to the heart, encouraging him to draw near to the Lord, encouraging him to let his light shine, and give a testimony among his associates for the Lord. Such a ministry may be of unspeakable worth and value. Time after time, when rafts have landed their precious cargoes safely after many, many days at sea, the young men have given glory to God for their safe arrival. For water, for food miraculously supplied, they have given thanks publicly. Someone, somewhere, had encouraged them to believe and to pray, and in their time of need they remembered.

Captain Eddie Rickenbacker states that all his men on the three rafts had con-



fessed their sins, one to the other, and that needed food was miraculously supplied in answer to prayer. He carefully gave God the glory. Someone among the group led the others in looking to God, and back in the past, someone at home, perhaps a faithful pastor or mother or teacher, had planted the seed of faith and encouraged its growth.

I am told that hundreds of young men knelt on the sands of Dunkirk, vowing to publicly confess faith in Christ if ever permitted to return home to do so. These vows were not forgotten. Upon their return, hundreds sought out evangelical houses of worship, and publicly took their stand for the Lord. In their hour of trial spiritual help and encouragement given them in younger days proved not in vain.

#### "Encourage Him!"

I have been reading an incident of the war. A young aviator was blinded by a bullet while in flight. He records an earlier letter from his praying mother, which says in part, ". . . What do you suppose I came across? A pair of tattered shoes, little boy's shoes, side by side, grey with dust. You wore them; . . . there they shall remain. Know that we love you, dear, and pray for you. Your devoted mother. . . ."

After recording, while in flight, the action in which he was wounded, he says, "The bullet got me through the upper part of my nose, across the eyes. . . ." He finishes by saying, "I'm getting used to things now, and my one regret is that I'm a burden here to mother and father. Apart from that I'm happy. . . . I think I can truthfully say I never knew such inward peace before."

"Something of greater value? This book on my lap—the Bible. When I had a chance to read it, I passed it by. I'm learning to read it now—as you see—with my finger-tips!" The love that had pointed him in carefree days to spiritual things was not, after all, in vain. The encouragement to seek for realities was now at last appreciated, and in his life the Word of God was coming into its own.

Sometimes I wonder if the revival we have so earnestly prayed for is not even now under way—perhaps not in the way we looked for it to come, but in unexpected ways and places: in ships at sea; on drifting rafts where prayer is going up; in dan-

ger zones where infidelity, we are told, quickly disappears. If you have someone under your influence that you can encourage in the things of God, even a child, encourage him, for perhaps someday he will give a noble Christian witness in places to which you will never be permitted to go.

That in turn will encourage you perhaps as the greatest reward in all your life. To-day anxious hearts need godly encouragement. Give it generously!

#### Stopping a Mousehole

About fifteen years ago we built a home, by hired day labor, instructing the foreman to construct it so that mice could not get in. We were never able to find any place where a mouse could get in but we always had mice. The traps caught them, so that there never were many, but a mouse in the trap was a common occurrence.

Finally about a year ago I thought about the promise of Mal. 3:10, 11 and at family worship definitely asked God to rebuke these little devourers. I said, "Lord, we'll catch those that are now in the house, but please stop the hole so no more can get in."

We caught I think about four mice, and since then we have never had a mouse in the house. Hallelujah!

That the mighty God should be so loving and friendly as stop a hole in our foundation, so tiny that we never could find it, to keep out mice in answer to prayer has given me more satisfaction and joy in the Lord than perhaps any other prayer He ever answered for me.

It was like His showing me in His Word His recipe for health, for which I thank Him every day—C. E. Robinson.

#### Addition

A student, vile of mind, once filled the walls of his "den" at college with evil pictures. And one day when he did not expect her, his mother paid him a visit. She sat in his room, and he knew she saw these evil things. Not a word of comment did she offer, but went to a picture shop and bought the finest likeness she could get of Jesus Christ and sent it to her son. When next she visited his room there was not an evil picture in it, but on the wall in solitary grandeur was the big, fine picture of the Saviour.

"You know, mother," he said in a shame-faced way, "I found the old, bad pictures would not go with this one, and so they had to come down and go out." She had solved his problem not by subtraction but by addition. And so Augustine found it fifteen hundred years ago. "Thou didst cast out my sins," he said, "by coming in Thyself, Thou greater sweetness."

#### Study

In putting on your armor, don't forget that the sword of the Spirit is the Word of God. Be not content with merely reading your Bible; study it and use it.—Theodore L. Cuyler.

#### A Tragedy

"An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith."—John R. Mott.

# The GOSPEL in FOREIGN LANDS

## In the Heart of Africa

### WHAT IS "BUSH WORK" IN THE CONGO?

In a recent report of activities at Nobe Station, Congo, Mr. and Mrs. J. W. Tucker and Mrs. Grace Lindholm give a description of what is meant by "safari" or bush work.

"A safari" they explain, "is a trip to the outlying villages of our section for the purpose of taking the gospel to those who cannot be reached at the mission. As a rule we travel by bicycle, though some villages are accessible by automobile. While on safari we try to visit as many villages as possible, at the same time spending long enough in each to make real contact with the people. Throughout this section the villages are far apart, and the homes of the people in each village are so scattered that it is impossible to gather them all together for one large service. So days not taken up in journeying from one village to another are spent traveling through the village and contacting the people while they are at work in their gardens. We feel this is quite an effective means of reaching them. In many respects bush work is hard and tiring, but we enjoy it and are happy for every opportunity of traveling to these remote places.

"It was just before field conference last spring that we were able to make a long trip into Azandi Land, visiting several new villages, besides contacting those visited on previous trips. In some places there was a very, very keen interest in the gospel message and we had the privilege of bringing to many people the Wonderful Words of Life. Our regret is that in all probability it will be many months before we can visit them again. Our territory is so vast and the workers so few that we cannot do justice to the work under present circumstances. If only you could get a glimpse of the need, we are certain you would pray without ceasing for God to thrust forth more labors into this corner of His harvest field. The need both for missionaries and native ministers is appalling. The Lord willing, we hope to take another safari in the near future, visiting some of the mining sections in the Nobe District which thus far we have been unable to reach. There are several of these mining settlements, and in each there are hundreds of people."



Junior missionary at Nobe—Stephen Paul Lindholm, astride a dead elephant

Concerning activities at the mission station, our Nobe missionaries write further: "Our hearts have been made to rejoice during the past two or three months by a decided increase of interest and attendance in the Sunday School. People from the near-by villages are responding very well, some of them becoming quite regular in attendance. Sunday School is followed by a short evangelistic service, and we trust that the Word will bring forth much fruit unto eternal life.

"School is in session again. We have school for three months, then a month's vacation, and so on through the year. Feeling that it was needful to devote more time to the children's work, we have divided the school, the men gathering in the morning just after chapel, and the women and children in the afternoon. We regard the school as a very important phase of our work, for while people are here learning to read and write, we are endeavoring to reach them with the gospel. Please join with us in prayer that God will undertake for the Nobe District and send us a gracious outpouring of His Spirit."

### NEWS FROM BETONGWE

From Betongwe Station, Congo, Gail Winters writes: "Mr. and Mrs. Tanner were with us for several weeks, helping with the building. While here, Brother Tanner made several short trips out into the bush, using his loud speaker. We were very glad for the contacts made, for he was able to reach some places we had not been able to touch. The loud speaker, a great source of wonder to the natives, always draws large crowds and holds their attention.

"Mr. and Mrs. Griffin just recently returned from a two weeks' trip into Walesi Land, traveling about 125 miles—100 on foot and the remainder by bicycle, with a little lift in the car. They reported unusual interest and attendance. Everywhere they were faced with the ever-prevalent but heart-rending questions, 'Why don't you come more often? Why don't you send someone to each of our villages to teach us the things of God? How can we believe when we don't understand? How can a man believe when he hears only once?' On this safari Brother and Sister Griffin had the privilege of ministering to a large number of pygmies who came out to the services. It seems that the pygmies of that territory are not as timid as those in our section. Here as a rule it takes quite a while to gain their confidence so that they will listen to the gospel message.

"A month ago the child of one of our native workers passed away. It is the second baby girl that this worker, Mayoro, has lost. He was away at the time and could not get back for the funeral, but the Lord wonderfully sustained him. He had dreamed his little girl died, and then the night she did pass away, at the very time as far as we can judge, he



One of the mission babies at Betongwe  
Camera shy!

was awakened from his sleep and given a vision. He saw us sitting up with Asanata, then one of us bent over the baby and said, 'She is gone,' and the other remarked that word must be sent to him. Before going to sleep that night he had read the passage in Romans, 'Who shall separate us from the love of Christ? Shall tribulation, or distress . . . ?'

"I am sending a picture of one of our mission babies. Makalele, the father, has often cared for white children when the parents were busy, and he is very anxious to bring his child up according to the way we teach. Every time the child picks up something dirty, his hands are to be washed (very unusual for a native, who only brushes them a bit), and Makalele gives the baby fruits and vegetables regularly (also very unusual for a native). Indeed he IS one of the healthiest babies on the station!"

### PRAY—GIVE—GO

Three things the Master hath to do  
And we who serve Him here below  
And long to see His kingdom come  
May Pray or Give or Go.

He needs them all—the Open Hand,  
The Willing Feet, the Praying Heart—  
To work together, and to weave  
A threefold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.

Not all can Go; not all can Give,  
To speed the message on its way;  
But young or old, or rich or poor,  
Or strong or weak—we all can Pray:

Pray that the gold-filled hands may Give  
To arm the others for the fray,  
That those who hear the call may Go;  
And pray—that other hearts may Pray!  
—Annie Johnson Flint



## NEWS COLUMN

According to word received from the Department of State, there is a possibility that our missionary in Japan, Jessie Wengler, may be repatriated in the next exchange of nationals with Japan. We ask our readers to pray that things may work out happily to this end. Miss Wengler has now been in Japan for over nine years without a break. A furlough was offered to her some time ago when it was still possible to return, but she bravely wished to carry on, preferring to stay with her work as long as possible. Now that her ministry is so restricted, it would seem that God is graciously opening the door for her to come back. We shall not know definitely until the final lists are published naming those who are to sail.

\* \* \*

Elizabeth Maynard and Louise Hackert, returning from Liberia, arrived in New York January 4.

## South America, Continent of Opportunity

Albert Widmer, Brazil

There was a time when the white man, instead of taking to the aborigines of this southern continent the gospel of Jesus Christ, exploited the Indians for plantation work, for rubber, sugar, coffee and cacao export, leaving but a remnant of the noble race. The Indians, in hatred of the white man who had despoiled their hunting ground and fishing territories, receded farther into the immense, silent, and for the civilized unpenetrable tropical forests. Today it costs life to make contact with those Indian tribes and still more time to gain their confidence. The Amazonia, the greatest river system of the universe, covered with the vastest and densest forests of the globe, remains still a mystery. Under the shade of those virgin jungles dwell tribes that are still unknown to the white man.

In spite of the seeming closed doors in the northern part of the dense forests (Green Hell), the Indian tribes in the southern regions are slowly approaching the white man and receiving the Word of God. In the vast thorn and cactus jungles and immense salt marshes of the Gran Chaco, extending thousands of miles from the Brazilian Matto Grosso, across Paraguay and southeast Bolivia and reaching far into the northern part of the Republic of Argentina, numerous Indian tribes are gradually opening to the gospel. Already a considerable number have been wonderfully converted, transformed by the grace of God into true Christians.

The present urgent need is in the training of Indian evangelists as future leaders in order that an indigenous work may be established.

One has the exciting impression of a real harvest time in these regions. Instead of the spirit of hate and cruel bloodshed, one is now experiencing the fruit of years of labor as the former savages turn to Christ by the hundreds. Seldom is a gathering dismissed without a multitude signifying the desire to give their hearts to the Lord. Results, of course, can only be measured after some time, but they are coming forth, for we have witnessed a complete change in many lives, and even the outward appearance becomes different.

There is also an increasing interest for the gospel among the Indians of the planaltos (highlands of the Andes), the former tribes of culture who were conquered and exploited by the Spanish invaders. These now semicivilized mountain Indians have accepted in part

*Send all offerings to Noel Perkin*

*336 W. Pacific St.*

*Springfield, Missouri*

Mr. and Mrs. Franklin and family have returned to the States from Central America for a period of furlough. Brother Franklin expects to spend some time in deputation work.

\* \* \*

The first annual convention of the Assemblies of God in Jamaica proved to be a time of rich blessing from the Lord. "Over fifty came to the altar for salvation," C. C. Huckerby reports, "and seven received the Baptism in the Holy Spirit. We thank God for the wonderful way in which the full gospel message is being received."

the Roman Catholic creed, while at the same time most of them are still praying to "Ruda," the Sun God. Lately some of their children have learned to read, and thus gospel literature in Spanish as well as in Quichua, their native tongue, has brought the gospel light into many an Indian family, as a result of which they have found "Jesucristo" the true God and Saviour.

The quickest and most efficient work done among the highland Indians is through the teaching of native evangelists who return to their own people. They are better received by the aborigines, and their words are accepted with more confidence. Then too these natives are better able to reach the villages in remote mountain valleys thousands of meters up, and to penetrate the settlements in the sandy thorn and cactus wilderness—the only means of transport being the tiny mules, or the llamas of the Andes.

Not less are the opportunities among the Spanish and Portuguese speaking populations of the vast continent, most of them descendants of the former conquerors and colonizers of South America. In spite of the fact that practically all call themselves Roman Catholic, very few follow truly the rules of their pretended faith. Ignorance about Christian doctrine is shocking. The Bible is almost entirely unknown to the multitude, while even the word "Evangelio" (gospel) is largely interpreted as something "devilish"! All that is to be found in this heathenized Christianity are idol



Indians in the Gran Chaco (Argentine-Bolivian-Paraguay frontier)

temples, crosses and images, on every hand, in almost every habitation. The hateful fruit of such idolatry and superstition is a tendency, especially among the youth, towards atheism and materialistic politics. Nevertheless, in spite of these hindrances, native pastors and evangelists, with fervor and indefatigable zeal are carrying on the evangelistic cause among their own people. Especially in the Brazilian coastal cities where the colored race of African slavery descent is predominant, the Assemblies of God under native leadership are prospering to an outstanding degree.

Of inestimable value has been the ministry of experienced missionaries in visiting the newly established congregations, teaching the Christians and training native workers. This work has been greatly handicapped through the difficulty and expense of travel and communication to the far off, scattered communities, as well as through the instability of many of the Indian tribes which are constantly on the move. Such nomad tribes, however, are gradually becoming settled as a result of wise handling on the part of the pioneer missionaries.

With the kind co-operation of the Bible societies, and other distributors of free gospel literature, the missionaries and native workers have been able to place the printed message in thousands of homes, and a personal heart-to-heart talk in many cases reveals an unexpected hunger for God's Word. In this way still more doors are opening for the gospel, and we look forward to an abundant harvest that yet will be gathered in to the glory of God.

### THE GREAT PHYSICIAN

Rosa Reineker, Jaffna, Ceylon

Last Sunday evening I was asked to pray for a boy who was suffering with ear trouble. He was in great pain and had not been able to sleep. After we had prayed, he slept soundly and was so much better the following day that he went back to school which he had missed for a whole week.

This same boy was healed of asthma two years ago. Every rainy and dewy season he used to suffer greatly; at nights they had to hold him up as it was almost impossible for him to breathe. One evening they called for prayer. The Lord answered, granting complete deliverance, and since then he has had no return of the trouble. To God be all the glory!

### Voice Restored

You will be interested also to hear of the healing of another young man eighteen years of age. A few years ago he was taken ill with bronchitis which developed into severe throat trouble, resulting in the complete loss of his voice. For a number of years he was not able to speak above a whisper.

A year ago last August he came to us for special prayer. He stayed here at the bungalow for a few days during which time we had prayer and fasting and felt assured that the boy would be healed. However, after a few days he left, still not able to speak. God had His own way to work; there was a deeper work needed in the boy's heart.

A few months ago he went to an "ashram" and stayed for a few weeks. One evening while there, realizing his need of being drawn nearer to the Lord, he went out somewhere to pray alone. He cried out to God to do a deeper work in his heart; then he prayed that the Lord would give him his voice again to use for His glory. He told me afterwards that like Jacob he held on to the Lord saying, "I will not let Thee go except Thou bless me." By noon of the following day he was able to speak quite clearly. The Lord had restored his voice. It is some time now since this happened, and the boy is still enjoying this wonderful healing from the hand of the Lord. Indeed He is the Great Physician.

# The PASSING and the PERMANENT

## JEWISH MOURNING

A day of mourning was observed in Palestine on Dec. 2, 1942. Four hundred rabbis gathered in Jerusalem's oldest synagogue to fast and pray for the Jews who are suffering in Axis-controlled lands.

## OVER A BILLION BIBLES

According to the latest figures issued by the American Bible Society, the total amount of Bibles and Bible portions issued by the various Bible societies of the world since printing was invented is estimated at 1,112,000,000.

## THE BIBLE IN BRAZIL

Last year 453,549 volumes of Scripture were circulated in Brazil alone. Both the American Bible Society and the British and Foreign Bible Society are at work, co-operating under the name, "The United Bible Societies." In just a few years the circulation of the Scriptures has increased from 200,000 to over 450,000.

## CHRISTENING WITH WATER

That was a sensible and courageous woman who insisted on using water instead of champagne in christening the *Choctaw*, a new ship launched at Charleston, S. C. She explained to the authorities that since water was good enough on which to rear her three Navy sons, it was good enough to use on this gala occasion. The Navy, of course, agreed.

## IN A CONCENTRATION CAMP

It is said that there are still 25,000,000 evangelical Christians in Russia. In one German camp of 10,000 Russian prisoners there were eighteen believers. They organized a prayer meeting, stealthily at first, in an out-of-the-way corner. So many came to pray that permission was sought to hold services, so a special barracks was set aside for the purpose. By the time six months were up, there were six hundred converts. Eventually a Baptist Church was organized, with a prisoner as its pastor. A concentration camp can become a consecration camp!

## "PRAISE THE LORD?"

With phrasing adapted from a reputed actual happening at Pearl Harbor, "Praise the Lord and Pass the Ammunition," the current song hit, has brought the Lord's name to the lips of millions. "But," says Clyde H. Dennis, "how strange it is that many of those who take this sacred name on their lips know nothing of His wondrous person and work. Indeed, they are *passing* the Lord and *praising* the ammunition! For does not America boast of its productive capacity—that our planes, tanks, and ammunition will eventually blow the enemy right out of the war? And how often do we actually seek the Lord and look to Him for help?"

"The horse is prepared against the day of battle: but safety is of the Lord." Prov. 21:31.

## A DOCTOR'S DIAGNOSIS

"No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one half the difficulties, diseases and sorrows of the human race. In other words, more than one half of the present affliction of mankind could be prevented by the tremendous prophylactic power of actually living up to the personal and practical spirit of the real teachings of Christ."—Dr. William S. Sadler, Director of the Chicago Institute of Research and Diagnosis.

## THE MILLENNIAL TEMPLE

It is well known that plans for a rebuilt Jewish Temple have been drawn up by a well-known Jewish architect, G. S. Schick, and a complete model was exhibited at the World's Fair in Chicago in 1934. It is reported in *Dawn* that all parts of the actual building now are completed, boxed and waiting to be shipped to Jerusalem. These parts are stored in several cities in Europe and America. It is a thrilling thought that these very parts may form the Millennial Temple described by Ezekiel, chapters 41 to 44!

## A UNIVERSAL RELIGION

Alexander McLeish writes in *World Dominion*: "It seems unquestionable that the world after the war will tend to become an ecumenical society demanding a 'universal' religion, as has so often been the case after great historic cataclysms. This phenomenon which has previously worked in more limited spheres at last seems to have entered upon a world stage and demands as an inexorable necessity a world faith."

When this "universal religion" comes, will it be "the faith once delivered to the saints"? The Saviour asks, "When the Son of man cometh, shall He find the faith on the earth?" Luke 18:8, Greek. No, it will not be the faith, but a substitute faith inspired by demons. "All that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life." Rev. 13:8.

## INDIA'S GREATEST NEED

"On one occasion, when I was out shooting, I was hailed by a Brahmin in excellent English," states Brig.-General F. D. Frost, of Great Britain. "He said that he had never been to England. He was educated at the Forest College—and had never met an Englishman. I asked: 'How do you keep up your English?' He said: 'I read aloud to myself out of the Bible twice a day.' I said: 'What do you make of the Bible?' He replied that he had come to the conclusion that the sooner all other religions are burned, the better; that the only hope of the world is in the Bible; that there would then be no war or sedition in India, and we should all be living in peace and in love with one another. I said: 'You must be a Christian?' 'I worship the Lord Jesus Christ. I teach the people about Him,' he said, 'but I am not a Christian because I have never been baptized, and I have never met a Christian.'"

## INTOLERANCE IN CROATIA

In his annual Christmas-Eve message, Pope Pius XII upheld educational and religious freedom, among other things, and flayed racial persecution.

But he has done nothing to restore religious freedom in one part of his Catholic domain. We refer to Croatia, a part of Yugoslavia.

Ernest Gordon says in *Sunday School Times*: "Croatia is a predominately Catholic State, but with a minority of Orthodox Serbs. The Catholic rulers are embarked on a campaign to eliminate 'separated brethren' in order to make of their land a completely Catholic State, and this inside of ten years. They began with 'liquidating' the leaders—murdering, imprisoning, and exiling bishops and priests of the Orthodox Church—until it is no longer possible to hold services. They destroyed or confiscated Orthodox houses of worship and mansees. Then followed the campaign against the laity, thousands being plundered, imprisoned, murdered. No one is allowed in Croatian State service unless he is a Roman Catholic. The Catholic press in Croatia supports the campaign; and the Archbishop of Sarajevo, defending 'revolutionary methods in the service of truth, justice, and honesty,' states that 'it is a silly idea, unworthy of the disciples of Christ, that the struggle against evil should be carried on in a noble manner and with gloves.'"

## AMUSEMENTS IN CHURCH

The Methodist Conference in England in 1942 altered one of its Standing Orders so as to permit card-playing and dancing on Church premises, to the great disappointment of many who are praying and planning for a spiritual revival. Said one leading layman:

"For about fifty years I have devoted a considerable part of my life to work in the Sunday school and other youth organizations, and I have had many opportunities of observing the kind of social fellowship which produces the best spiritual results. I do not recall any whose spiritual life has been deepened or who have become more earnest workers when their amusements have been dances or card parties. I do not recall any church that I have visited where devotional or prayer meetings have been increased by such means."

## FAMINE

God warned His people that He would send His "four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast." Ezek. 14:21. Already most of these judgments are in evidence in the world. The sword is taking a terrible toll, typhoid and other pestilences are spreading in Europe and Asia, and millions are suffering from famine. Writing in the *London Times* in October, the Bishop of Chichester said: "In April and May 1942 there were 110,000 deaths from starvation in Athens and the Piraeus alone, and of the 300,000 children in those regions at the time of the German invasion 110,000 are now dead from starvation or epidemics. The race for saving large parts of Europe is literally a race with death."

Four days later the same paper told of famine in China. "Famine of a severity which may well prove one of China's most disastrous in decades is now plaguing Honan province, the area immediately south of the Yellow River, and about 20,000 square miles in extent. It is affecting the lives of 20,000,000 people, more than a third of whom have already reached starvation point. A mass exodus has begun of those strong enough to travel, while those remaining subsist pitifully on grass roots, leaves and bark. Suicides have reached an alarming scale, and children are dying wholesale, or being abandoned by their weakened parents. Reserve food stocks are not expected to last until Christmas, after which millions face death from slow starvation."

## WAITING FOR MESSIAH

G. P. Rand writes that one day he went into a synagogue in eastern Europe and found a large number of Jewish boys from six to twenty-five years busily reading the Old Testament. It was especially interesting to see the small boys so occupied. When asked what they were doing, they said they were reading Hebrew and learning the wisdom of the Talmud.

"What will you do with that wisdom?" I asked.

They said that some would go to Palestine.

"What more?" I questioned.

They did not know. When I asked them about the future, they said the future held trouble! One bright young fellow with long locks (which signified that he was a specially dedicated young man) told me that it was for the coming of the Messiah that they were looking.

"Are you not too young to look for the Messiah?" I asked him.

"Oh, no," he answered quickly. "I know that He will come. We are taught to look for Him." It was a joy to hear such a confession from his young lips.

Once when I was talking with an elderly Jew about Palestine, he said, "God will give it back to us again when Messiah comes in glory for His people."

Then placing his hands together and looking up into heaven, he cried out, "Oh, Messiah, come and deliver us! Come and deliver us!" Turning to me, he said, "My soul longs for the city of Jerusalem, but I do not want to go there, for Messiah is not yet there. I want to go when Messiah is there." His face lit up as he spoke.



# SUNDAY SCHOOL LESSON

## Whole Bible Sunday School Course

### Cain and Abel

Lesson for January 31. Lesson Text: Genesis 4.

In our previous lesson we observed the origin of sin; our lesson today records the progress of sin. In chapter 3 we see sin in the individual, in chapter 4 we see sin spreading to the family and then throughout civilization.

In the story of Cain and Abel we see religious cleavage of the human family. Two types of religion are introduced which exist in the world to this day; namely, sacrificial, or salvation through a divine atoning sacrifice, and cultural, or salvation through man's own efforts. We proceed now with our study of the two brothers.

#### I. THE TWO BROTHERS

1. **Their names.** Though expelled from Eden, the first parents evidently are still influenced by the consciousness of their relationship to God. This fact is implied in the name Eve gave to her firstborn—Cain, which means "acquired." In her simplicity, she may have had Genesis 3:15 in mind, and, feeling that Cain might be the redeemer promised there, she joyfully exclaimed, "I have gotten a man in relation to Jehovah." However, if this was the case, evidently she was quickly disillusioned, for when her second child was born there was no reference whatever to the Lord. And the fact that she named him Abel, which means "vanity," seems to show clearly that she was disappointed in her hopes for her firstborn.

2. **Their occupation.** "And Abel was a keeper of sheep but Cain was a tiller of the ground." The one was a shepherd and the other a farmer.

3. **Their offerings.** "And Cain brought of the fruit of the ground an offering unto the Lord. . . . And Abel, he also brought of the firstlings of his flock and of the fat thereof." Both boys were workers and both were worshipers. But there was a big difference in their worship. One's offering was accepted; the other's was not. What made the difference was not, primarily, in themselves or in the nature of their circumstances; it lay entirely in their sacrifices. Cain's sacrifice was the fruit of the ground, the fruit of his own works, bloodless sacrifice. Abel's sacrifice was an offering with the shedding of blood.

In Hebrews 11:4 we are given the reason for Cain's rejection—"By faith Abel offered unto God a more excellent sacrifice than Cain." Thus, Abel was accepted because of his faith. He confessed himself a sinner and demonstrated his faith by bringing a slain lamb as a substitute. Cain, on the contrary, lacked faith, refused to accept God's appointed way of salvation, and offered his own works unto God.

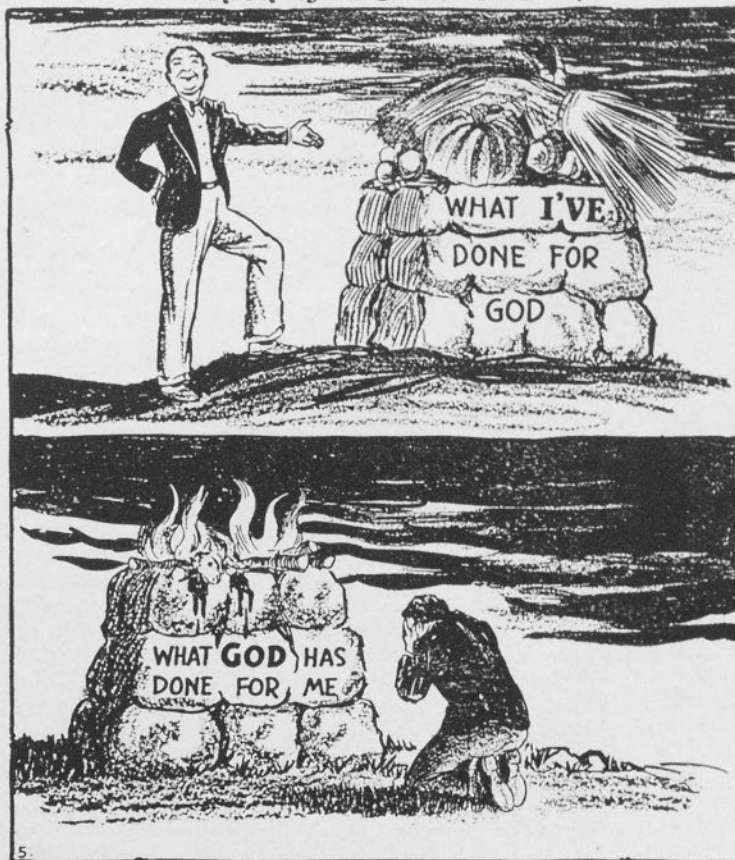
But how could the brothers be expected to understand what kind of sacrifice God required? It seems evident that Adam had taught his sons of the blood offering, else Cain could not be blamed.

Thus, in the rejection of Cain we are faced with the inescapable truth that "without shedding of blood there is no remission"—that the only way of salvation is through faith in the atoning death of the "Lamb slain from the foundation of the world."

#### II. THE DIVINE REBUKE. 4:6, 7

Two interpretations of the difficult verse seven are possible: (1) "If thou doest well, will there not be acceptance for thee? And if thou doest not well, sin is lying at the door like a crouching beast ready to spring upon thee, and unto thee is sin's desire, but thou shouldst rule over it." If this be the true interpretation, sin is personified as a lurking beast ready to spring upon its victim. Cain, in becoming angry, was openly inviting attack and was warned to rule over it. (2) Some Hebrew scholars suggest this rendering: "If thou offerest not well, even then there is a sin-offering lying at the door for use as a

#### Which is YOUR altar ?



propitiation." A pet lamb at the door of his tent could be used as a Sacrifice.

#### III. THE FIRST MURDER. 4:8

God's warning went unheeded and jealousy and envy found expression in murder. Thus, the first murder was committed in connection with the worshiping of God, and how tragic it is that so often today we find the sins of envy, jealousy, criticism, and unlove committed in connection with "religion." Several lessons are evident:

1. **Conduct after church reveals the depth of a man's religion.** Listen to the words of one who spoke from years of experience: "The minister sees the best side of man, the lawyer the worst, and the physician the real. If you want to know what a man's worship is worth, see him out of church. Cain killed his brother when church was over, and that was the exact measure of his religion." How is it with us? When we leave the church do we gossip, criticize, envy, and become angry?

2. **Wrong heart attitudes lead to terrible out-breaking sins.** Cain simply nourished and cultivated a feeling of envy and resentment and

it led to murder. Let us meditate on the New Testament lesson drawn by John the Beloved from the story of Cain—"Whosoever hateth his brother is a murderer . . . we ought to lay down our lives for the brethren." See 1 John 3:11-24.

#### IV. THE DIVINE JUDGMENT. 4:9-15

1. **The searching question and impudent reply.** Just as Adam his father was called to give an account of his misdeed, so Cain's sin found him out and became the occasion for searching questions from God—"Where is Abel thy brother? What hast thou done?"

Notice Cain's answer. (1) "I know not." One sin leads to another. Murder is followed by a bold-faced lie. (2) "Am I my brother's keeper?" What an insolent reply to make to the Almighty God! Are we our brother's keepers? In some senses, no; in others, definitely, Yes! Common humanity should lead every Christian to feel an interest in lost souls. As Christians we have inestimable power to do good to others. Jesus summarized the Ten Commandments as love to God and man.

We cannot fulfil this command unless we do take practical interest in the welfare of others. Furthermore, the whole example of Jesus lies in the direction of our being the keepers of our brothers. We have responsibility to all races, ranks, and conditions. The more needy, the more underprivileged people are, the greater is our responsibility to help them.

2. **The divine sentence and the human reaction.** Upon Cain judgment is pronounced. He shall become a wanderer. Wherever he lives the curse will follow; the soil will be barren. Could man's sinfulness today be a reason for his having unproductive land?

Does Cain seem to have been repentant? His words in verse 13 may be interpreted in two ways: (1) "My punishment is greater than I can bear," which is to imply that God is unfair, and which would make it appear that Cain was thinking more of the severity of his punishment than of the enormity of his sin; (2) "My sin is greater than that it may be forgiven" (margin), which would imply that Cain was beyond forgiveness. The attitude of either interpretation is to be avoided. Let us neither minimize our sin nor feel that we are beyond the reach of the efficacy of the atoning blood of Christ!—the wrong thing to do when we have sinned. Let us, regardless of our sin, flee to His presence for cleansing and reconciliation!—J.

Bashford Bishop.

#### SAY IT WITH PICTURES

Artist Ramsay, anointed by the Lord, has proved a great blessing to the Editorial Department. This Old Testament lesson is clearly illustrated by his cartoon in the center of the page. It helps us to see the lesson.

Even adults appreciate drawings. But what about pupils in the children's classes? Do you not imagine that Junior, Intermediate, and even Senior teachers find it a little difficult to make some of these lessons clear to their pupils?

The Gospel Publishing House offers splendid help along this line in the way of flannel board figures. This is an interesting help for the teacher, and it grips the hearts of the pupils.

We can now supply teachers with material for their flannel boards in the following colors: red, black, water blue, light blue, dark blue (night sky), grass green, vivid green, brown, and tan (sand) at 40c per yard. The use of these colors for making the different scenes suggested in the Teacher's Quarterlies will contribute greatly to the success of the lesson.



# The Lord's Healing

THE HEALING OF G. W. HARDCASTLE, JR.

On July 7, 1942, the Oklahoma District Camp Meeting convened under the large new tabernacle on our camp grounds located just outside the city limits of Oklahoma City. Ministers and workers came from every part of the state. By the afternoon of the second day (Wednesday) at least 1500 people had arrived and the meeting was at high tide.

As my wife and I live in the city, we left the afternoon service at four o'clock to go to our home. Upon arriving we were informed by Bobby, our twelve-year-old son, that our fourteen-year-old son, G. W. Hardcastle, Jr., had been hit by an interurban train while on his way to the newspaper office to secure his papers. G. W. was a paper carrier, having the St. Anthony Hospital on his delivery route, so after being hit he had been taken by ambulance to the hospital.

Mrs. Hardcastle and I went to the hospital immediately, accompanied by our District Secretary, Wallace Bragg. We found the boy still in the emergency room. Though it was one hour after the accident and he was conscious, he was unable to converse and could not tell us how the accident happened. We went to prayer immediately. Shortly afterward the report reached the camp grounds and the congregation prayed in unison until they were assured that victory was won. Oh, how precious was the fellowship of our brethren. The way they stood by us was wonderful.

In the hospital room several nurses and doctors became greatly perplexed over the condition of the boy. They asked permission to operate upon him immediately, claiming that he had internal injuries of the spleen, colon and stomach. The house doctor stated that without doubt one or more of these—probably all three—had been ruptured, and that nothing but an operation could save the boy's life.

Now the boy had lapsed into semi-consciousness. He was unable to speak, but he became nauseated and began to vomit blood. This was a sure indication of the internal injuries. The hospital staff pressed for permission to operate, but I informed them that no operation would be performed. I said that our family had trusted God completely for twenty years and that the boy had never tasted medicine or experienced surgery. This caused much concern and indignation on the part of the staff. Another doctor was called in and he too proposed an operation. It was at this interval that the test came. I thought, "What shall I do? Shall I be more broad-minded and submit, or shall I be dogmatic and bluntly refuse?" The Lord seemed to give abundance of grace and courage, and I said, "Doctor, we will not consent to an operation, and if you expect us to do so, you might as well dismiss the case at once."

The doctor said he would like to call another doctor, the best in town. I told him to call whom he wished. By the time the next doctor arrived we had the boy in a room and in bed. Some of the folk from the camp meeting had come in and they were praying, together with my wife, our small son Bobby, and our two girls. By this time we felt sure the Lord had undertaken for the boy's healing. This doctor examined the boy and said that nothing could be done until the shock in some way had been eliminated. He said that on the morrow there would be an operation.

Again the test came. Should I speak now or should I just wait until the morrow to speak? Something seemed to say that now was the time, so I said, "Doctor, you are not going to operate tomorrow or any other day. If you expect this you should dismiss the case at once." The doctor was very kind and said, "We will talk more of that tomorrow."

By the next day, however, the boy was so much improved that we heard nothing more of an opera-

tion. Though they would not allow me to take the boy from the hospital for two weeks, they recognized that God had answered prayer. The entire hospital staff became very kind and considerate. The sisters would visit the room and talk with the boy, telling him he should thank God for sparing his life. The healing was evident to all.

It was a trying experience, indeed. I love my children as dearly as any father loves his children, and here was one rushed to the hospital, his case pronounced as fatal unless an operation was performed, and even then little hope was held. Nurses, doctors, and staff were critical of our attitude. Neighbors kept calling to ask about the boy's condition, and when informed that he was dying and that I would not agree to an operation, threats were made by some as to what I should expect if the worst should come. But God knows all about us. Hallelujah! And He has promised, "I will never leave thee nor forsake thee." "I am the Lord that healeth thee." Exodus 15:26.

After the healing I was talking to a friend of mine who is an attorney in this city. I told him that the hospital staff thought me fanatical and foolish. He interrupted by saying, "You mean they *did* think so, they don't think so now." To God be all the glory!—G. W. Hardcastle, 1324 N. W. 10th St., Oklahoma City, Okla.

## HEALED OF CANCER

"Go and tell how great things the Lord hath done for thee."—Mark 5:19.

While attending a Pentecostal Camp Meeting, July 4, 1941, I was stricken with severe pains. My wife suggested that I ask the preachers that were present to pray for me, but I declined. The pain became so intense that I was hurried home and a doctor was summoned, but since it was a holiday, none was available, so I was rushed to the hospital. Momentary relief was obtained, but after a complete examination by one of the physicians an immediate operation was advised. Upon operating it was found that I had cancer of the prostate gland and bladder. I began to lose ground rapidly and I contracted pneumonia.

Daily I began to lose strength and weight until I was about 70 pounds below my normal weight. Then in August I took a sudden turn for the worse. I hemorrhaged for two days and a night, passing blood which stained enough cloths to fill a bushel basket. During this time I suffered severely with an internal burning sensation, but the Lord was real to me and I held on in prayer that He might heal me and raise me up for His glory.

Finally, after a whole night of intense suffering and hemorrhaging, the doctor was called, but he offered no hope. He told my wife there

was nothing else he could do and there was nothing else to expect since I had cancer. I might live for several months, but on the other hand I might go quickly.

Then the surgeon was called who performed the operation. By this time I was unconscious and he told the family that if I were his father he would not let me lie there and bleed to death—he advised an immediate operation to stop the flow of blood. I was rushed to the hospital and seven blood transfusions were given me. There was little hope for my recovery, since my resistance was practically gone, but God's people held on in prayer for me and I believed in my heart from the very beginning of my illness that the Lord was going to raise me up for His glory.

The Lord spared my life again after this second major operation within a month's time, but pneumonia set in again and it seemed to some that I was now fighting a losing battle. The doctor inserted a tube in my abdomen to the bladder and said that I would never have natural elimination again. It was also necessary to receive nourishment through my veins—and I was a pitiful sight to behold with five tubes in my body—two in my arms, two in my legs, besides the one in my abdomen. The suffering I endured all during this time was indescribable, but the Lord was always real and I held on to Isa. 53:5, praying and repeating it, "With His stripes I am HEALED!"

After several weeks of lingering between life and death in the hospital, I asked to be removed to my home, against the advice of my physician. Arrangements were made for my discharge and I felt much better at home where I could pray better without the many interruptions that abounded at the hospital.

Contrary to the expectations of many, I began to regain strength and weight and it wasn't long until I was able to be up and around in the home. But I still had the one tube in my abdomen for elimination. This gave me a great deal of pain and distress. Night and day I cried to the Lord for complete healing and prayed that the terrible burning sensation might cease. Many Christians were praying with me that God might perform a miracle and grant complete healing, since He had spared my life thus far.

Then on March 2, 1942, I called upon the doctor, asking if it would be possible to remove the tube, but he absolutely refused and reminded me that I almost died twice and that it would be necessary to keep the tube there the rest of my life. (He told my family that my prostate gland was gone and part of my bladder was cancerous.) After this final word with him I said that I was going to remove the tube myself and trust the Lord to heal. He cautioned me not to do it. Whereupon I went home and talked it over with the family and said I was going to remove the tube in the NAME OF THE LORD! And I did—that night sleeping the best that I had in months, and immediately I began to recover. The burning left and once more my elimination was just as natural as it used to be. I began to feel like myself again; my weight and strength returned. I am now back to my normal weight, weighing over 170 pounds.

Several weeks after the final visit at the doctor's office, the doctor saw my oldest son and asked about me. He said that I was perfectly well and back to normal again. The doctor was surprised and said he would like to see me for an examination. I returned with my son and when the doctor saw me he was amazed and asked me to step into his office for an examination. After a check-up he exclaimed that I was one man in a million! Whereupon he asked to come to my home for a prayer meeting, to which I gladly consented. Then I suggested that we kneel and have prayer together in his office. (Dr. Wright is a good Christian man and teaches a Bible Class in a

## EARTH'S QUIET PLACES

Fill Thou my life, O Lord, my God  
In every part with praise,  
That my whole being may proclaim  
Thy being and Thy ways.  
Not for the lip of praise alone,  
Nor e'en the praising heart,  
I ask, but for a life made up  
Of praise in every part.

Praise in the common words I speak  
Life's common looks and tones;  
In intercourse at hearth or board  
With my beloved ones;  
Not in the temple courts alone  
Where holy voices chime,  
But in the silent paths of earth,  
The quiet rooms of time.

—H. Bonar.



large Presbyterian Church.) I prayed first, then he led in prayer, and in his prayer he thanked God for healing me and doing in my body what man could not do. He acknowledged the hand of God in my recovery.

After prayer we arose and he began to speak to my son about giving his heart to the Lord, since God had done so much for me in healing my body. Dr. Ralph Wright, of Collingswood, N. J., is one of the leading surgeons on men's diseases in the City of Camden, N. J., and he has vouched for my healing, giving me permission to use his name.—Thomas A. Skymer, 1309 Broadway, Camden, New Jersey.

Ed. Note—This above testimony is fully vouched for by Pastor Albert D. Skymer, 474 South Pershing Avenue, York, Pennsylvania, who is an ordained elder in our church and a son of Thomas A. Skymer. A recent letter from Thomas A. Skymer tells us that he is fifty-nine years old, that he now weighs 177 pounds, and that "Everybody who sees me says that I look better now than I did before I was taken sick."

### MISSIONARY PRAYER REQUESTS

Havana, Cuba—Pray for those of our missions where none of the people have been baptized with the Holy Spirit.—L. W. Stokes.

Please continue to pray with us that the Lord will pour out His Holy Spirit upon the believers in San Antonio de Los Banos.—Hilda Reffke.

Nassau, Bahamas—Pray that qualified workers will soon be available to open work in new sections of the Islands.—Earle W. Weech.

Spanish Town, Jamaica—Pray that God will continue to bless, and that the revival in Spanish Town and Port Antonio will become island-wide. Nineteen believers have received the Baptism in the Holy Spirit during the past ten weeks, and we

are looking for even greater showers of blessing. Pray for the special meetings to be conducted in Jamaica in April by Brother Lester Sumrall. Also pray that, the Lord willing, a way may open for the entry of Brother Holleman to Jamaica. We should also appreciate your remembering in prayer the need of a building for our work in Port Antonio.—Cyril C. Huckerby.

Chimbote, Peru—Praise God for His blessings in the Casma River Valley. A nice little chapel has been erected, and souls are being saved and believers baptized in the Spirit. Please pray for a revival in this town of Chimbote.—Alva Walker.

### KEEP ON SOWING

A Christian, traveling in a steamboat, distributed tracts. While they were taken and read by many, a man took one, and folding it up, cut it with his penknife into small pieces; then holding it up in derision, threw it away. One piece adhered to his coat; he picked it off, and looking at it, saw only the word "God." He turned it over; on the other side, "Eternity." They stood out as living words before him. "God"—"Eternity." He went to the bar, called for brandy to drink to drive them away, but in vain. Then to the gambling-table, to social intercourse and conversation; but those solemn words haunted him wherever he went, until he was brought a penitent to the feet of Jesus. What an encouragement to the Christian traveler to sow seed by the wayside!

### R. V. BINGHAM WITH CHRIST

Rowland V. Bingham died at Toronto, Canada, on December 8, in his seventieth year. Dr. Bingham was known throughout the world for his great missionary zeal. He first went to Africa as a missionary in 1893. Later he founded the Sudan Interior Mission, of which he was general

director until his death. It became one of the largest undenominational missionary societies on earth, having over 400 men and women on the mission field today. He was president also of The Evangelical Publishers and The Canadian Keswick Conference. He was a tireless worker for Christ for more than half a century. Multitudes were saved or blessed through his consecrated life.

### A BICYCLE EVANGELIST

The Moody Church News carries an account of the work of "The Bicycle Evangelist," Mark J. Goodger. In thirty months he has traveled 27,000 miles by bicycle through forty-five States of the union. He has held meetings in churches, missions, prisons, hospitals, road camps, juvenile homes, boy's clubs, country schools, and talked to many a person along the highways. If automobile tires become scarcer why not dedicate bicycles to the salvation of souls! Brother Goodger has set us a good example. It is still a lot easier for us to get around with the gospel than it was for the early Christians who covered the Roman Empire.

### APPOINTED CHAPLAIN

R. Stanley Berg, one of our ordained ministers, has been commissioned First Lieutenant and Chaplain in the U. S. Army. His first duty station will be Camp Butner, N. C. He writes: "If any of our boys are stationed at that camp or near by, I shall be glad to help in any way possible."

"I'll trust Thee for today,  
I'll trust Thee for tomorrow;  
I know not what the future hath  
Of pleasure or of sorrow;  
One thing I know, and this is rest,  
That Thou wilt give me what is best."

## REPORTS from the REAPERS

NASHVILLE, TENN.—We have just closed one of the most fruitful revivals in the history of our assembly. Evangelist and Mrs. Leroy Sanders of Jefferson City, Mo., were with us 2½ weeks. Every phase of the church was greatly helped by the very efficient ministry of these talented workers.—J. B. McIntosh, Pastor.

ST. LOUIS, MO.—We just closed a 3-week revival at the Wellston Assembly of God with George Hammett of this city. It was a real Holy Ghost revival. Sometimes the Lord took charge of the services in such a way that sinners and backsliders came to the altar without any preaching. Nineteen were saved or reclaimed, and the entire church was revived under the ministry of Brother Hammett.—M. Hart, pastor, 5506 Easton Ave.

SPRINGFIELD, MO.—Three and one half years ago we accepted the pastorate of the Central Assembly and since that time the continued blessing of the Lord has been a constant inspiration to us all.

The splendid work of Ralph M. Riggs, our immediate predecessor, is in evidence everywhere and our work as pastor has been made pleasant by his association as District Superintendent.

While numbers alone cannot tell the whole story of God's rich blessing upon the people yet we feel that numerical gains are some indication of spiritual healthfulness. Over 700 souls have knelt at the altars for salvation and 155 have become members of the church, while some few less than 100 have received the Baptism in the Holy Ghost. Approximately 100 have received water baptism. God has blessed the church with a gain of some over 35 per cent in general finances.

During the last fiscal year our Sunday School had an average attendance of 685.

Throughout the 3½ years a number of evangelists have ministered with great profit among us, and the moving forward of every department of the church is due

in no small measure to God's blessings upon them. Among those who have conducted campaigns, every one of which has made definite spiritual contribution, are: W. F. Garvin, Charles Dobbins, Bernice Vandermerwe, T. J. Jones, Paul Bruton, Clara Grace, W. E. Long, Christian Hild, and the Fox Evangelistic Party.

A much-needed improvement project has just been completed in which we put on a new roof of fireproof asbestos shingles, plastered the inside walls, and constructed a ceiling of acousticon tile board. These improvements, together with a complete redecorating job, have added greatly to the beauty and also made the building more practical and comfortable. Several months ago the church grounds were landscaped with the most beautiful shrubbery obtainable. The church auditorium is air-conditioned.

One noticeable and encouraging feature of the Central Assembly is the splendid evangelistic spirit which prevails in the regular services. Sometimes, for months at a time, there will be from one to ten souls at the altars for salvation in every Sunday night service. The faithful attendance and general co-operative attitude of the brethren in our General Council Headquarters offices is an inspiration to the entire church.

We are deeply appreciative of the faithful help of T. E. Hollingsworth, assistant pastor, and Lavirta Horstman, secretary-visitor, in all the activities of the Central Assembly.—Pastor and Mrs. Bert Webb.

## Coming Meetings

Due to the fact that the Evangel is made up 14 days before the date which appears

upon it, all notices should reach us 16 days before that date.

### TOO LATE TO CLASSIFY

ST. JOHN, KANSAS—111 W. 6th Ave.; Jan. 25, for 2 weeks; Wesley Goodwin, Evangelist.—N. Huffer, Pastor.

SUNNYVALE, CALIF.—Jan. 31—; Hans F. Bretschneider, Chicago, Ill., Evangelist.—J. H. Carver, Pastor.

KANSAS CITY, MO.—Sectional Fellowship Meeting, 3100 E. 31st St., Feb. 1. Services 10:30, 2:30, C. A. Rally 7:45. A. A. Wilson is pastor.—J. L. O'Dell, Sectional Secretary, 3308 E. 13th St., Kansas City, Mo.

LEAVENWORTH, WASH.—Sectional Mid-winter Bible and Prayer Conference, Feb. 2-4. First service, Tuesday, 2:30 p. m. Frank Gray, District Superintendent, will be present.—R. A. Griep, Pastor.

MILES CITY, MONT.—Missionary Convention, Full Gospel Tabernacle, Leighton Blvd., at Center, Jan. 29-31. Speakers: Fred Vogler and Mr. and Mrs. A. J. Pringle, Missionaries returned from Liberia. All near-by churches invited to attend and co-operate.—Leonard and Frieda Palmer, Pastors.

OAKLAND, CALIF.—Bible Conference, 13th and Market Sts., Jan. 31—; John H. Bostrom, special speaker.—E. Wm. Anderson, Pastor.

### OKLAHOMA DISTRICT SECTIONAL COUNCIL MEETINGS

Southwest, Lawton, Feb. 8-10; South Central, Ada, Feb. 22-24; East Central, Henryetta, March 8-10; Southeast, Hugo, March 15-17; Central, Oklahoma City, March 22-24; Northwest, Enid, April 12-14; North Central, Fairfax, April 26-28; Panhandle, Woodward, May 10-12; Northeast, Tulsa, Capitol Hill Assembly, May 24-26.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

BROWNWOOD, TEXAS—501 E. Lee St., Feb. 1—; Hunters and Winters Evangelistic Party.—E. C. Tobey, Pastor.

ST. LOUIS, MO.—2108 N. 14th St., Jan. 16—; Nora Trent, Evangelist.—J. G. Sanders, Pastor.

TURLOCK, CALIF.—3rd and A Sts., Jan. 12—; Arthur M. Otteson, Minneapolis, Minn., Evangelist.—Allen J. Brown, Pastor.

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

BROKEN ARROW, OKLA.—Meeting in progress; Cordelia Donnell and Mildred Holler, Evangelists.—James Dodd, Pastor.

BUFFALO, N. Y.—629 E. Delavan Ave., Jan. 22—Feb. 7; Harvey McAlister of Canada, Evangelist.—J. Heinrich, Pastor.

LOS ANGELES, CALIF.—1250 Bellevue Ave., Feb. 7-21; Hattie P. Hammond, Evangelist.—Lois F. Turnbull, Pastor.

LAWTON, OKLA.—Jan. 17, for 2 weeks or longer; Ben H. Lewis of Tulsa, Evangelist.—Edgar L. Newby, Pastor.

ARANSAS PASS, TEXAS—Meeting in progress; Keen Brothers, Evangelists.—B. V. Jones, Pastor.

CORTEZ, COLO.—Jan. 17—Feb. 7; Thelma M. Dotta, Laramie, Wyo., Evangelist.—M. Stanley Files, Pastor.

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

CHICAGO, ILL.—1665 N. Mozart St.; meeting in progress; Ettie E. Reckley, Cumberland, Md., Evangelist.—A. A. Anderson, Pastor.

NEW ORLEANS, LA.—First Assembly of God, St. Claude and Friscoville Ave., Jan. 24-31; Stanley H. Frodsham, special speaker.—T. Horace Clark, Pastor.

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

LONGMONT, COLO.—8th and Bross St.; Jan. 17, for 3 weeks or longer; Mary Alice Bridges, Phoenix, Arizona, Evangelist.—Glenn A. Reed, Pastor.

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

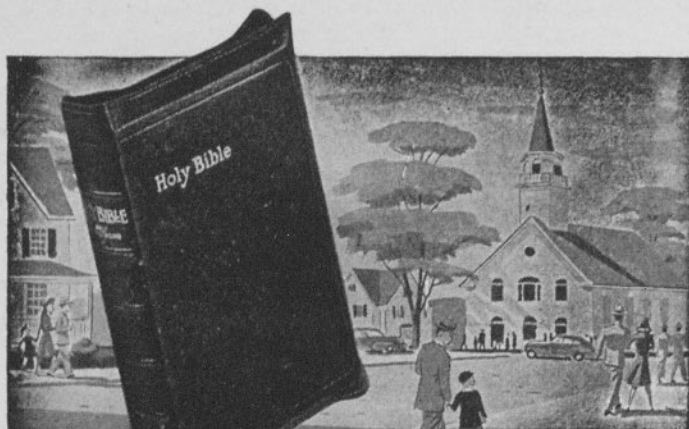
ATLANTIC CITY, N. J.—205 Atlantic Ave.; Jan. 26, for 2 weeks or longer; Peter Ipsen, Seattle, Wash., Evangelist.—William F. Voodre, Pastor.

CONRAD, MONT.—Gospel Tabernacle; Jan. 26, for 3 weeks; Bruce Gibson, Pasadena, Calif., Evangelist.—M. H. Heicksen, Pastor.

AUGUSTA, GA.—12th and D'Antignac St.; meeting in progress; Walter Smith, Peoria, Ill., Evangelist.—Glenn Utley, 1204 D'Antignac St., Pastor.

TAMPA, FLA.—2204 Highland Ave., Jan. 30—Feb. 7; Evangelist and Mrs. D. L. Sanders, Jefferson City, Mo.—Curtis W. Ringness, Pastor.





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519 PSALM 41.  
1 Care of the poor. 4 David's complaint. 10 He flees to God for help.  
To the chief Musician, A Psalm of David.  
BLESSED is he that considereth the poor: the LORD will deliver him in time of trouble.

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WILSON, OKLA.—Jan. 31, for 2 weeks or longer; Myrtle Wolford and Fredonia Amerman, Evangelists.—James Plant, Pastor.

CORPUS CHRISTI, TEXAS.—McKenzie at Brownlee Blvd.; Jan. 31, for 2 or 3 weeks; William A. Ward, Washington, D. C., Evangelist.—Leonard L. Norville, Pastor.

SAN PEDRO, CALIF.—540 West 6th St.; revival in progress; Hans F. Bretschneider, Chicago, Ill., Evangelist.—Warren L. Hill, Pastor.

BELLFLOWER, CALIF.—Center and Stevens St.; revival in progress; Evangelist and Mrs. G. B. McDowell, Gospel Musical Messengers, Dallas, Texas.—Clifford Andrews, Pastor.

CUT BANK, MONT.—Bible Crusade, Gospel Tabernacle; Jan. 5-24, or longer; Bruce Gibson, Colored Evangelist and Bible Teacher, Pasadena, Calif.—Eugene A. Born, 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.

ANNUAL MISSIONARY CONVENTION  
The third Missionary Convention of the Southern California Women's Missionary Council will be held at Bethel Temple, 1250 Bellevue, Los Angeles, Calif., Jan. 27-29. Noel Perkin, Missionary Secretary, will be our afternoon and evening speaker. Ben Hardin, District Superintendent, Harland A. Park of China, and other missionaries will be there. Study classes will be held each morning.—Amy Hughes, Secretary-Treasurer.

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

LAWTON, OKLA.—The Convention for the Southwest Section of Oklahoma will be held here Feb. 8-10. Church is located at 5th and G Sts.—Edgar L. Newby, Pastor.

PARKIN, ARK.—Sectional Fellowship Meeting, C. A. Rally, Bible and S. S. Conference, of the East Central Section, Jan. 29-Feb. 3. District Superintendent David Burris in charge.—G. N. Robbins, Pastor.

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.

OPP, ALA.—Fifth Sunday Meeting, Southeastern Section No. 4, Opine Assembly, Jan. 31. Chas. Neece of Andalusia, morning speaker; C. W. Davis of Kinston, evening speaker.—Lenward J. Reece, Representative.

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.

YATES, CENTER, KANSAS.—Southeast Kansas Fellowship Meeting, Feb. 12. Basket lunch at noon. I am new in the Kansas District and earnestly desire to get acquainted with the brethren. A warm and hearty welcome awaits you at our friendly little church.—T. T. Stephens, Pastor, 407 N. Prairie St.

(Near) LIVERNE, ALA.—C. A. Rally, South Central Section No. 2, Catenary Assembly, just a few miles out from Liverne, Jan. 31. The following churches will be represented: Montgomery, Troy, Brundige, Mt. Olive, Tennille, Glynnwood, Brantley, and Sappers Mill.—Nolan D. Lee, Representative.

### 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.

### 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. 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.

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.

### ARIZONA DISTRICT COUNCIL

The fourth Arizona District Council will convene at First Assembly of God, 11th St. at Garfield, Phoenix, Arizona, Feb. 2-7. The Credentials Committee will meet with all applicants at 10:00 a. m., Feb. 2. First service Tuesday evening, General Superintendent E. S. Williams, special speaker. The District Council will continue through Friday. The Christ's Ambassadors Convention will convene Friday evening and continue through Sunday, Feb. 7, with Klaud Kendrick, Ft. Worth, Texas, as special speaker. Ministers, their wives, and delegates will be cared for as far as possible by the Salt River Valley Assemblies.—N. D. Davidson, District Superintendent, 1225 E. Fillmore St., Phoenix, Arizona.

### OPEN FOR CALLS

#### Evangelistic or Pastoral

D. R. Bates, 415 N. E. 5th St., Oklahoma City, Okla.—"In fellowship with Oklahoma District."

#### Evangelistic

Arthur E. Moore, Knox Dale, Pa.—"Ordained in the Eastern District. Ten years' experience."

### MISCELLANEOUS NOTICES

NEW ADDRESS—P. O. Box 284, Littlefield, Texas.—Scott F. Mitchell.

WANTED—Used tent, about 30x60 ft. Would pay cash if price is right.—R. C. McKinney, 608 Emily St., Michigan City, Ind.

WANTED—Back-dated Evangels, Christ's Ambassadors Herald, Sunday School papers for free distribution.—Mrs. A. E. Baker, Route 2, East Tupelo, Miss.

WANTED—Back numbers of Gospel Gleaners for County Home services.—Mrs. Frank Loeber, 1066 Curry Rd., Schenectady, N. Y.

WANTED—Books, pamphlets, missionary booklets, Evangels, etc., for free distribution. Please send postpaid.—H. M. Fowler, Dyersburg, Tenn.

NOTICE—Would appreciate having the names and addresses of boys coming to Camp Reid, Clovis, N. Mex., or to the Air Base near Clovis. Write Pastor Roy H. Stewart, 613 W. 5th St., Clovis, N. Mex.

NOTICE—All soldiers stationed at Phelps-Collins Airport and defense workers coming to Alpena, Mich., are cordially invited to attend services at Gospel Tabernacle, 9th and Cavanaugh Sts. Alpena, Mich.—Pastor Lawrence Shaw.

SPECIAL NOTICE—Those having friends or relatives at Hammer Field or other Army Camps near Fresno, please notify me, and every effort will be made to minister to those men.—Floyd L. Hawkins, Pastor, Full Gospel Tabernacle, Divisadero and U Sts., Fresno, Calif.

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—Our church is located near corner of East Main and Rusk Sts. Please send this address to soldiers at Camp McCoy; also send names and addresses of your loved ones to me, so that we might contact them.—Pastor H. M. Johnson, 109 N. Chester St., Sparta, Wis.

NOTICE—Anyone moving into our town will find a welcome here. If those having relatives or friends at Camp Chaffie will write us, giving their names and addresses, we shall be glad to visit them. Our church is located at 17th and Baldwin Sts.—Pastor W. E. Brannan, Box 375, Van Buren, Ark.

NOTICE—If those having loved ones at the Harmon General Hospital, Longview, Texas, will send us their names so that we can contact them, we will do our best for them. We have had several fine Pentecostal boys attend our services.—Lester P. Summers, Pastor, Box 1022, Longview, Texas.

NOTICE—If you have friends or relatives stationed at Camp Gordon or Daniel Air Base, Augusta, Ga., send us their names and addresses and we shall be glad to contact them. They will find a warm welcome at the Second Assembly of God, 12th and D'Antignac St. We also have furnished rooms available to soldiers and their wives.—Glenn Utley, Pastor, 1204 D'Antignac St. Dial 2-2073.

NOTICE—If persons having relatives or friends at Ft. Harrison, Camp Atterberry, the Naval Armory, or Naval Signal Corps at Butler University, will give us their names and addresses, we shall be happy to get in touch with them and give them every assistance possible. Church address: Riverside Tabernacle, 1240 Roache St.—E. Edw. Miller, Pastor, 1050 West 31 St., Indianapolis, Ind.

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.

### BROADCASTS

The Full Gospel Hour, Station KMJ, 5000 watts, 580 kilos., Fresno, Calif.; Sundays 8:30 and 9:15 a. m., Fridays 5:30 p. m.—Floyd L. Hawkins, Pastor, Full Gospel Tabernacle.

"Gospel Echoes," Station WSRP, Stamford, Conn., 1400 kilos., every Monday, Wednesday, and Friday, 1:30 p. m. Stamford Gospel Tabernacle, 308 Atlantic St.—John A. Lindvall.

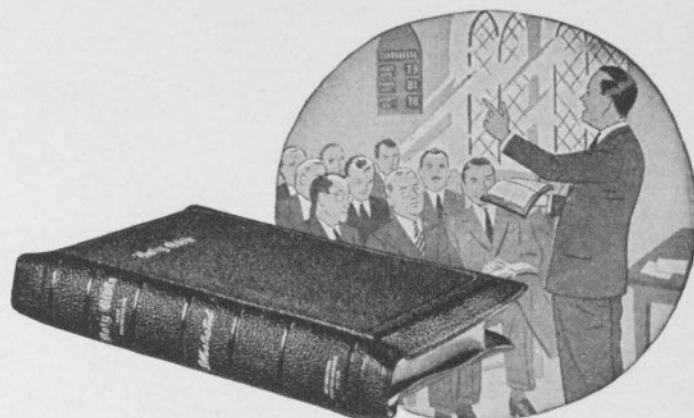
## Missionary Contributions

December 28—December 31 Inclusive

ALABAMA Personal Offerings ..... \$ 13.31  
Beaverton Sharon Chapel ..... 7.45



Brewton Banner Chapel	3.80	Indianapolis Laurel Street Tabernacle	8.50
Clio Calvary Assembly of God	2.00	Morgantown Assembly of God Mission	5.22
Marion Pineview Assembly SS & CA	1.00	Richmond Assembly of God	15.24
Megargel Assembly of God	13.50	Valparaiso Sunday School	6.53
Piper Assembly of God	2.00	<b>IOWA</b> Personal Offerings	62.36
Underwood Assembly of God Ch & SS	3.00	Bettendorf Gospel Tabernacle	17.00
<b>ARIZONA</b> Personal Offerings	39.20	Burlington Calvary A of G Ch	16.56
Globe Assembly of God	8.35	Clio Assembly of God	9.00
Wickenburg Assembly of God Ch & SS	15.88	Comanche Full Gospel Tabernacle	3.16
<b>ARKANSAS</b> Personal Offerings	16.00	Davenport El-Bethel Church	15.99
Centerville Assembly of God	3.79	Fort Dodge Gospel Tabernacle	7.02
Clarksburg Assembly of God	2.25	Iowa Falls The Peoples Tabernacle	16.00
Eldorado Assembly of God	92.87	Kellerton Assembly of God	2.92
Fordyce Assembly of God SS & LMC	6.36	Le Claire Full Gospel Tabernacle	15.00
Gurdon Oak Grove Assembly of God	1.00	Lucas Assembly of God	2.00
Hamburg Assembly of God	3.75	Spirit Lake Full Gospel Church CA	1.00
Hector Assembly of God CA	10.00	<b>KANSAS</b> Personal Offerings	71.80
Hickory Ridge Smith Center A of G	1.51	Greensburg Assembly of God	2.35
Higginson Pleasant Grove A of G	1.00	Hill City Miller Assembly of God	1.72
Hot Springs First A of G SS & WMC	21.14	Leavenworth Assembly of God	5.00
McGehee Assembly of God	6.80	Osawatomie A of God Ch SS & CA	1.27
Monticello Jose Chapel A of G	4.52	Oswego Assembly of God	2.50
Morrilton Assembly of God	1.84	Parsons Assembly of God SS & CA	49.00
Mulberry Assembly of God	4.50	Pittsburg Assem of God SS & CA	49.18
Pyatt Pentecostal Assembly of God Ch	2.00	Russell Assembly of God	13.25
<b>CALIFORNIA</b> Personal Offerings	796.75	Waldron Assembly of God SS	4.07
Bakersfield Full Gos Tab SS	51.14	Winfield Assembly of God Ch & SS	9.17
Bell Pentecostal Church of Christ	50.00	<b>KENTUCKY</b> Personal Offerings	23.15
Ceres Glad Tidings Church	4.25	Campton Peniel Assembly of God	1.53
Coalinga Pent Full Gospel Mission Inc	17.00	Frozen Creek Mount Lebanon SS	3.00
Colfax Assembly of God	3.10	Hebron Pentecostal Church & SS	10.00
Corona Full Gospel Mission & CA	16.35	High Bridge Assembly of God	18.44
Delano Full Gospel Ch Childrens Ch	1.50	Nicholasville Assembly of God	3.00
Fortuna Assembly of God Church	37.75	Owensboro Assembly of God	8.27
Garvey Pentecostal Church	10.00	Rothwell Cornwell Gospel Mission	10.00
Hayward Bethel Full Gospel Church	24.93	Taylorsville Assembly of God	1.60
Kingsburg Full Gospel Assembly	16.18	<b>LOUISIANA</b> Bastrop A of G WMC	3.00
Laguna Beach Evangel A of G SS	8.20	Forest Hill Midway Assembly of God	6.00
La Jolla Assembly of God	23.81	Jennings Assembly of God SS	3.00
Livermore Wayside Chapel	25.00	Summerfield Assembly of God	2.90
Lodi Glad Tidings Temple	27.70	Winnfield Bethel A of G Church	4.50
Lompoc The Ch by the Side of the Rd	10.06	<b>MAINE</b> Personal Offerings	23.00
Manhattan Beach Assembly of God	10.00	Rockport Full Gospel Mission	2.50
Maywood Full Gospel Assem Jun CA	5.00	<b>MARYLAND</b> Personal Offerings	66.04
Oakland Tabernacle of God	430.39	Crellin Assembly	1.25
Pasadena Trinity Full Gos Church	52.43	Jones Creek Bethel P A of G & SS	27.00
Riverside Assembly of God	52.43	Oakland Rocky Drear Assembly SS	2.50
San Bernardino First Assembly of God	105.77	Swanton Glendale Assembly SS	1.25
SS CA & WMC	36.87	Williamsport Full Gospel Assembly	4.00
Santa Monica A of G Ch & SS	44.18	<b>MASSACHUSETTS</b> Personal Offer	33.00
Santa Monica Highland Tem A of G	41.46	Brockton Full Gospel Church	11.00
Selma Full Gospel Tabernacle	41.46	<b>MICHIGAN</b> Personal Offerings	171.11
Stockton Calvary Tabernacle	44.05	Albion Assembly of God Church	34.00
Tulelake Full Gospel Church	10.88	Bangor Assembly of God	3.25
Vallejo Full Gospel Church	53.29	Benton Harbor Bethel Assembly of G	11.00
West Compton Assembly of God	14.42	Clio Faith Tabernacle Church & SS	65.42
Wilmar Garvey Pentecostal A of G	7.75	Coldwater Assembly of God	9.81
Yuba City Calvary Tab A of G	71.39	Dearborn Gospel Tab & SS Class	274.03
Yucaipa Full Gospel Church	99.22	Detroit Hungarian Assembly of God	3.00
<b>COLORADO</b> Personal Offerings	48.20	Detroit Star of Hope Tabernacle	38.12
Cortez Assembly of God Ch & SS	4.25	Ishpeming Faith Gospel Mis & SS	4.00
Denver Revival Tabernacle	34.82	Muskegon Gospel Tabernacle A of G	69.92
Greeley Assembly of God CA	3.00	<b>MINNESOTA</b> Personal Offerings	70.30
Loveland Assembly of God Church	6.00	Aitkin Gospel Tabernacle	5.00
Nucula Assembly of God	1.80	Blue Earth Gospel Tabernacle	17.00
Pueblo Glad Tidings Tab WMC	47.00	Crookston Gospel Tabernacle	4.58
<b>CONNECTICUT</b> Personal Offerings	5.00	Granite Falls Gospel Tabernacle	28.53
Union City Full Gospel Tab & YP	33.30	Hopkins Gospel Tabernacle SS	3.10
<b>DELAWARE</b> Personal Offerings	5.00	Minneapolis Fremont Tabernacle	162.50
Omar Full Gospel Church	6.50	Pine River Gospel Tabernacle	20.86
Wilmington First Pent SS	40.00	Redwood Falls Assembly of God	14.76
Wilmington Calvary Pent Ch & SS	386.00	Sherburn Gospel Tabernacle	27.64
<b>DISTRICT OF COLUMBIA</b> Washing-		<b>MISSISSIPPI</b> Personal Offerings	5.99
ton Full Gospel Assembly	95.00	Hattiesburg Assembly of God Church	17.41
Washington Trinity Pentecostal Ch	15.00	Louisville Vernon Assembly of God Ch	4.00
<b>FLORIDA</b> Personal Offerings	17.00	<b>MISSOURI</b> Personal Offerings	200.65
Bonifay New Bethel Church	.50	Bakersfield Assembly of God	4.23
De Funiak Springs Liberty Hill Tab	2.00	Bardley Assembly of God	1.00
Graceville Assembly of God	5.00	Bourbon Assembly of God	4.00
Key West Assembly of God	7.00	Branson Assembly of God Chapel	8.50
Leesburg Gospel Tabernacle SS	3.00	Breckenridge Assembly of God	5.00
Oak City Assembly of God	7.00	California Assembly of God Church	2.80
Orlando Pentecostal Assembly of God	25.00	Conway Assembly of God	1.00
Pensacola Brent Ferry Pass A of G Ch	11.30	Dawson Assembly of God SS	.60
Plant City Assembly of God	11.60	Des Arc Assembly of God	7.25
Saint Petersburg Eliezer Tab A of G	11.00	Excelsior Assembly of God	6.07
Zephyr Hills A of G Chil Ch	1.00	Ewing Assembly of God Church	24.35
<b>GEORGIA</b> Personal Offerings	11.00	Fredericktown Assembly of God	7.00
Atlanta West View Assem of God	10.00	Gideon Assembly of God Church	7.19
Columbus North Highland A of G	135.22	Hamilton Assembly of God Church	2.05
Columbus Riverview Assembly of God	2.81	Herculeanum Assembly of God SS	3.00
<b>GERMAN BRANCH</b> Michigan Benton		Ironton Assembly of God	1.00
Harbor Berman Pentecostal A	63.00	Jefferson City Assem of God Church	17.76
Michigan Detroit Tabor Tabernacle	40.00	Kansas City Bethel Tabernacle	8.43
Nebraska Scottsbluff A of G YP	20.00	Kansas City Full Gospel Tabernacle	65.00
No. Dak Ashley German Pent Assem	16.72	Manes Assembly of God Church	3.00
North Dakota German A YP Rally	37.10	Marshall Assembly of God	10.31
No Dak Streeter German A of G	35.00	Mindenmines Assembly of God	1.65
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North Dakota Wishek Pent Assem	8.20	Newark Assembly of God	5.40
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Ohio Mansfield Immanuel Church	3.00	Poplar Bluff Assembly of God	13.57
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<b>IDAHO</b> Personal Offerings	12.00	St Louis Pine Lawn Assembly of God	4.50
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Chicago Stone Church SS	10.00	Helena Assembly of God	10.59
Jerseyville Assembly of God Church	1.25	Missoula Pentecostal Assem of God	37.96
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of id ah us, re th	<p>ch. 10, 10 Ex. 33, 15 Lu. 1, 80 Acts 7, 46</p> <p>1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood. 21 All flesh destroyed.</p> <p>AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.</p> <p>2 Of every clean beast thou shalt</p>	<p>F. 12. 1-4</p> <p>0</p> <p>0, 15. 6.</p>
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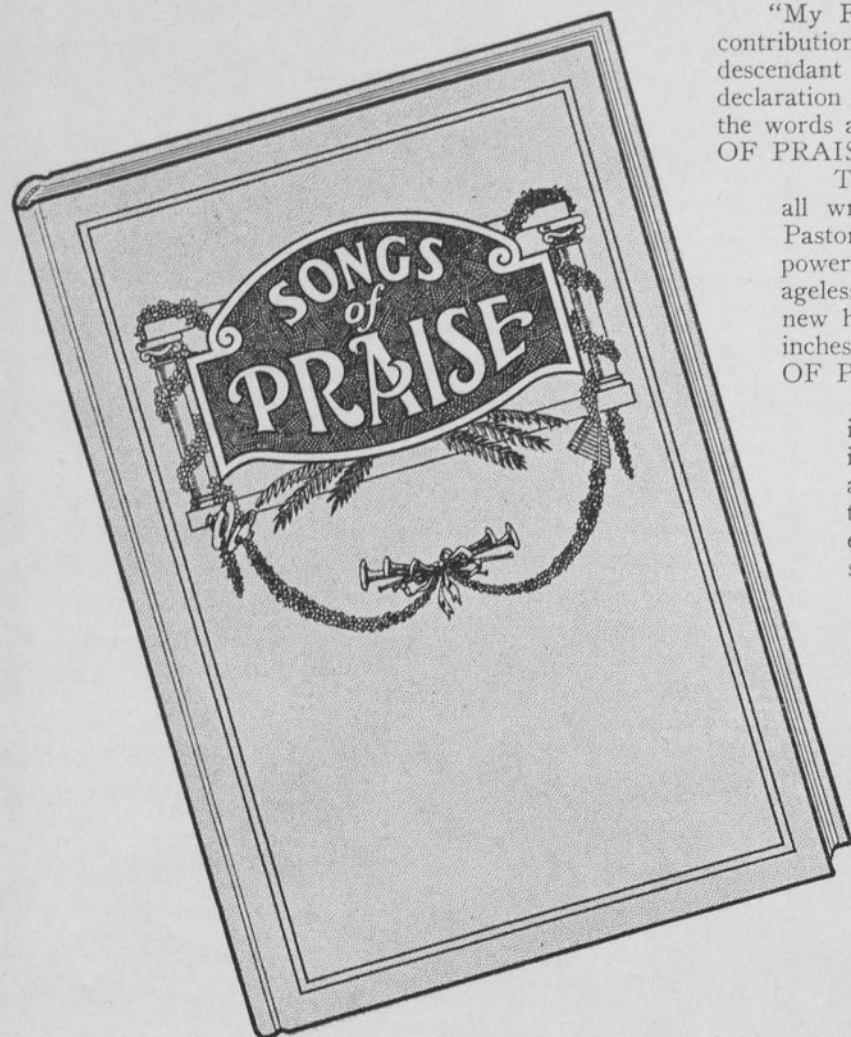
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