

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

The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Kalambule of Nyasaland

A Remarkable Story From the Heart of Africa

SOME fifteen years ago a little group of Christians stood on a street in Durban, one of South Africa's prettiest coastal cities, conducting a gospel service. Among those who were attracted by their singing was a drunkard named Laiton Kalambule.

He listened to the gospel message and his heart was touched. At the close of the service he spoke to one of the group and was directed to a Zulu mission hall. There Kalambule was led to accept Christ and to seek the Baptism with the Holy Spirit. As a result, a great transformation came into his life. Kalambule, the drunkard, became a devoted follower of the Lord Jesus Christ.

Kalambule was employed in Durban as a cook, but his home was in Nyasaland, nearly two thousand miles away. A great desire came into his heart to visit his people and tell them what great things God had done for him. So a few weeks after his conversion, having obtained three months' leave of his mistress, he started out on the long journey northward.

Reaching Nyasaland he came upon a burial ceremony. A little group of mourners had just carried the corpse of one of their number to the burial ground, and Kalambule watched while they lowered the body into the grave. Loved ones were weeping at the graveside. The sight of their grief and the hopelessness of their plight moved the heart of Kalambule, and he began to preach to them the gospel of life and hope that had changed his own heart.

The listeners were arrested by the fervency and power of his message. His words burned like fire into their hearts. Like the crowds on the day of Pentecost these Africans were stricken with con-

viction and began to cry out, "What shall we do?" Kalambule answered like Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And so began a revival movement which was to bear great fruit in Nyasaland.

The three months of his leave expired all too soon. Bidding farewell to his friends and to the little group of believers who had been converted through his preaching, Kalambule started out on his long journey back to Durban. He passed through Southern Rhodesia as far as Bulawayo, where he was detained a few days while officials examined his permits.

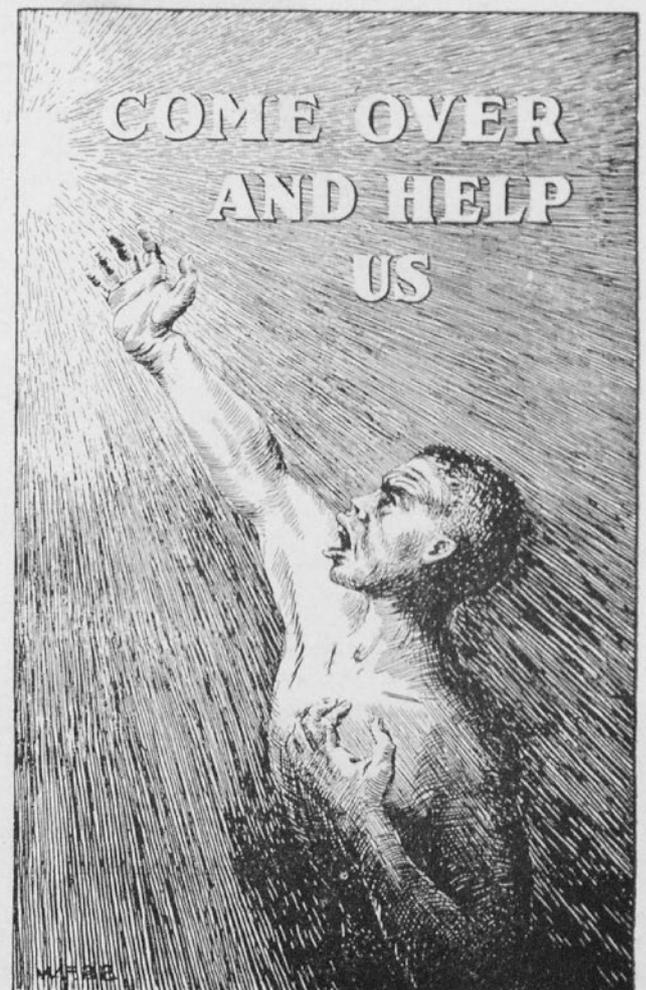
He was about to cross the border into the Transvaal when, during the night, there came to him a vision that changed his whole life work. A shining one appeared to him and said, "I have closed the door for you to return to South Africa. I have opened the door for you to return to Nyasaland."

Just after this a voice called, "Lovest thou Me? Feed My sheep." And our African brother was not disobedient to the heavenly vision. He immediately started out on the long journey back to Nyasaland.

Having spent what money he had on a ticket southward, he lacked the necessary funds for purchasing a ticket back to Nyasaland. But that very morning he met a stranger—an Af-

rican—who, for an unknown reason, gave him ten shillings (\$2.50). This would represent about a month's earnings in Rhodesia. Thus Kalambule learned that God would supply his needs as he unquestioningly obeyed His voice. The ten shillings enabled him to purchase a ticket back to Salisbury.

(Continued on Page Eight)



Drawn by L. F. P. Burton

Divine Fellowship

CHARLES B. DOBBINS

GOD is faithful, by whom ye were called into the fellowship of his Son Jesus Christ." 1 Cor. 1:9

"Two fellows in the same ship." If you are content with the erroneous definition of Fellowship with which this paragraph opens, stop reading now! However, if you do, prepare for disillusionment when one of your fellows turns out to be American and the other an enemy Japanese.

If you happen to be one of those persons (as I was) who have grown tired of inept, inconclusive definitions of the word Fellowship please take a dictionary in one hand and a Bible in the other and let Mr. Webster help you to know what "Divine Fellowship" means. Keep in mind the fact that every Christian is God-called to this glorious relationship which Webster defines as:

"1. A State of Being an Associate (Partner)."

Glorious truth! God has called us to be in partnership with His Son Jesus Christ. Paul (in Rom. 8:16) declares us to be "joint-heirs with Christ." A partner is one who joins in business and shares in the profits. We are to share in eternal life, glory, and the inheritance of the saints in light. Do not forget that a partner must share in some things other than profits. There is an item known as EXPENSES, and any man who would take half of the profit and leave all the expenses to his partner is no better than a thief. Yet so many "partners of Christ" want to shout the victory, share in the spoils, thrill with resurrection glory, and occupy the seat with Christ in heavenly places, without drinking Gethsemane's cup. Away with such attempted thievery! Do you want to know Christ in the power of His resurrection? Then be a partner in His suffering, being made conformable unto His death. Don't attempt to rise with Christ from the tomb until you have hung with Him on Calvary's cross. Romans 6. Bear the cross, deny self daily, resist the devil, mortify the deeds of the flesh, let not sin reign in your mortal body that ye should obey it in the lust thereof; do all this and more, not to earn salvation but to be a partner of the Son of God.

"2. Community of Interest."

How can two walk together except they be agreed? There is no political fellowship between members of opposite

parties. Real fellowship with the Son of God necessitates our being like-minded with Him—abhorring that which is evil, cleaving to that which is good. Darkness has no communion with light; what part hath he that believeth with an infidel? O thou enemy of Christ, thou art no friend of mine. "Lord, dost thou love righteousness and eschew evil? Then so will that we may have fellowship together."

"3. An Equality in Power, Rank, Character."

Equality in power. It is true that a weak, sickly person can have very little personal fellowship with one who is vigorous and strong, for there is such a span between their capabilities. Even so, we are called to fellowship the Omnipotent One. The finite is in partnership with the infinite. How can it be? Hallelujah! It is made possible by God's promise being realized, "Ye shall receive power after that the Holy Ghost is come upon you." Jesus said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." In answer to the prayer of faith God unlocks the flood gates of power and shares it with the believer.

Equality in rank. Can there be fellowship between a slave and his master, or between a serf and a prince? Yet, we are called to fellowship with the Son of God. Can it be possible that there is an equality of rank in the sight of God between a repentant sinner and the sinless Christ of God? Yes, for the Scripture declares, "As many as received Him, to them gave He power to become the sons of God." This wonderful truth is confirmed in 1 John 3: "Beloved, now are we the sons of God."

Equality in character. Immorality is never more ugly and loathsome than when she sits down beside Purity. Then how can we have fellowship with Jesus as He sits in His sinless purity, fairer than the morn? Let us go down before God in humility as we study a truth which seems to plunge headlong into presumption, but which is actually one of the high peaks in God's mountain of grace. *Every child of God is called to an equality of character with Jesus Christ.* This can never be realized through self-righteousness or by works, but comes as the result of faith. Paul writes in Phil. 3:9 of his desire to "be found in Christ, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

God is faithful, by whom ye were called unto partnership, like-mindedness, and equality in rank, character, and power with His Son Jesus Christ. Let us be just as faithful in answering the call.

JACKSON, MISS.

Uction or Emotion?

BRIGGS P. DINGMAN

SOME years ago I was asked to act as musician in an evangelistic campaign, an invitation which I felt led to accept. The evangelist, whom I had not previously met, was a young man many years my junior, and fresh from Bible School. To put it mildly, he was most enthusiastic in his preaching. He roamed from one end of the platform to the other, gesticulating wildly, thumping vigorously on the pulpit when he was behind it, shouting continuously and mopping the perspiration from his face sometimes. He was unable to emphasize a point because he couldn't shout any louder or pound the pulpit any harder.

The church was small. He could be heard anywhere in the building, even had he spoken in a whisper, but from the start to the finish of his message one would have judged that his congregation

were no nearer than the other side of the street. When he finished, he was wringing wet with perspiration, so hoarse that he could scarcely speak above a whisper and, in short, utterly exhausted. It might be added that the congregation was also a little fagged.

It is true that many people enjoy this type of preaching. Frankly, the writer does not, but he does not feel critical toward those who do. The average person does not need to be yelled at to be impressed with the truth of a proposition. In fact, many preachers make their most impressive points by dropping their voice to almost a whisper. If the preacher wants to drive home a point to an audience, he would do well to remember that the audience will remember longer WHAT he said than HOW LOUDLY he said it.

To be frankly critical, the material which my shouting preacher presented was rather ordinary. He presented the truths of the gospel, all of which we cherish. It is not with reference to these precious truths that we use the term, "Ordinary." What we mean is that he presented no unusual or original thoughts—nothing calculated to make the audience feel that he had given them a new angle in religious thinking. In spite of all his shouting, the audience remained very passive. What he exhibited, to be candid, was more noise than unction.

Recently I heard a well-known Bible teacher bring a message. At no time did he raise his voice much above a conversational tone, yet the hearers felt the presence of the Holy Spirit. Our hearts were warmed, we were drawn preciously close to our Lord, and we all felt that here was real unction. Christ was radiating through the one who spoke. There was no gesticulation, pounding of the pulpit, jumping or any such thing. The whole message was dignified and when it was over neither the preacher nor the congregation were tired. Furthermore, definite results were accomplished for the Lord.

It is easy to allow our emotions to be aroused and to feel that it is the leading of the Holy Spirit. The emotional element can not be and should not be divorced from our faith. It is right and proper that our emotions should be stirred: it is spiritually salutary. However, there are bounds beyond which they should not go: all things should be done decently and in order. More than once, during a stirring sermon or solo, the writer has heard some individual break out in loud weeping or shouts that were actually disturbing to the meeting and to the speaker or singer. It has been well said that the Holy Spirit is a gentleman—He does not disturb meetings. There is a proper time and place for manifestations of the Holy Spirit and it is *not* at a time when it will inject a harsh note into the meeting and disturb either speaker, singer, or audience. May God grant that we may never quench the Spirit, but may He also grant that we *do* quench emotional outbreaks that are not of His leading.

Unction is not worked up: it is prayed down. More than once the writer has seen preachers who were rather obvious in their attempts to arouse the emotions of the audience. A delineation of the glories of heaven and stories of outstanding conversions or Baptisms in the Holy Spirit are methods which seldom fail. When the audience is sufficiently worked up they are apt to believe it is the unction of the Holy Spirit upon the preacher, whereas it may not always be:

it is sometimes merely an exhibition of mass psychology. The preacher knew what methods would stir his audience and he used them. Let no reader feel that the writer is eschewing the leading of the Holy Spirit! That is both precious and most desirable. It should be sought for in each meeting of the assembly. Our thought is simply that we try to discern the false from the true, that we might not mistake the stirring of our emotions as the unailing sign of the leading of the Holy Spirit.

The writer recalls a meeting in which he was the preacher. A sister had a burden of prayer on her heart for a certain individual. For nearly the first half of the service she actually disturbed it by her wailing. No one wanted to speak to her for fear of quenching the Spirit. Was it the Holy Spirit, or was it her emotions? The writer believes that it was the latter, because such unpleasant interruptions are not characteristic of the Holy Spirit. The

dear sister had a burden, but many others in that church had the same burden for the same individual, but they controlled their emotions until the service was over, or until such time in the service as they could pour out their hearts to God. If this sister were unable to do that, she should have retired to another room in the church where she could have been alone with the Lord and where she would not have disturbed the meeting.

The Pentecostal movement is often criticized for displaying too much of the emotional. There is a sense in which there is some fairness in this criticism. Disliking the coldness and the lack of emotion in the non-Pentecostal churches, there is a danger of leaning too far in the other direction and becoming too emotional. Let us pray that the Lord will enable us to discern the golden mean, that our meetings may at all times reflect His presence and redound to His glory!

WAXAHACHIE, TEXAS

The Word of God

AS Christ taught, some responded gladly to His message. But when He spoke a hard saying, many of His disciples went back and walked no more with Him.

When He asked the twelve, "Will ye also go away?" Peter responded: "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:66-68.

Yes, He has words of life. He has life-giving, creative words, words that create in those who are responsive all that the infinitely wise Creator desires to produce in them.

The words of Christ are living. They are spirit and life; they are life-producing. His Word is powerful and creative of power. It is sharper than any two-edged sword. It is as a knife, an exceedingly sharp pruning knife, and it goes down deep into the thoughts and motives of the heart. Heb. 4:12.

It is as the knife of circumcision that cuts out the fleshly—the carnal intents and motives of the heart. Even as Isaac yielded his whole being on Mount Moriah (Gen. 22:10), so let us yield ourselves willingly to the knife wielded by Infinite Love.

It is written, "They that are in the flesh cannot please God." Rom. 8:8. Invite the Master to use the sword of the Spirit, the Word of God, to do a full and complete work of sanctification within.

Peter, in his fleshly zeal, would cut off the ear of Malchus—only to be corrected by the Lord, who immediately created a

new ear in order that Malchus in days to come might hear the Word of God. Fleshly zeal would ever be doing what is contrary to the will of Infinite Love—a work that He will have to undo.

The Word of the Lord is also likened to a seed. The seed of a tree planted in good soil will bring forth a tree of like kind to the seed; so with the reception of the living Word of the Living Christ—there will be a bringing forth of a tree of righteousness, the planting of the Lord, like unto Himself, that He may be glorified.—S.H.F.

SILENT POWER

"Ye are the salt"—purifying. "Ye are the light"—shining. Matthew 5:13, 14.

Both salt and light speak of silent power. None of us know what marvellous things God could do if He could get such possession of souls that there would be the silent salt-work going on constantly through them wherever they are, and the silent light-work anywhere, everywhere. We have placed so much importance on the *talking* power, and far too little on the silent power pictured by the salt and the light.

PARENTAL REVIVAL

What we need is a mighty revival in the hearts and lives of the parents of our congregations, then the children will seek the Lord. Careless, loose living on the part of the so-called Christian parents is a hindrance.

God's Love for His Own

IT is written, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Psalm 125:2. There is a permanency in those mountains. Those hills are still there. They are as sentinels ever standing round about the city. So the Lord is permanently round about His people, guarding them from every evil. "As the mountains are round about Jerusalem!" so the Lord encompasses His people, and will encompass them from henceforth even for ever. The Lord wants to teach us the permanency of His care of His people and His church.

The Lord loved the earthly Jerusalem, but the heavenly Jerusalem is beyond compare. The old Jerusalem was a city of beauty, a delight for Israel. It was a sight for the stranger. It was God's dwelling place. But God has transferred His affections to the new Jerusalem. Heb. 12:22. The new Jerusalem is His masterpiece. The old Jerusalem has been devastated and spoiled, so that the church may look up to the new Jerusalem, the city of the living God.

Words fail to tell the beauties of this wonderful city whose builder and maker is God. You are amazed at the wonders of the heavens, as you look up to them on a starry night, as you see the magnificent beauty and the extent; but that which is seen is nothing to be compared to that which is not seen—the hidden Jerusalem, the dwelling place of God, the place of the throne of the Son of God, and the home of the saints.

There is a prepared place, an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith. The place is prepared, and do you think the place will be empty? As surely as God's activity has been brought into play in preparing this wonderful new Jerusalem, so surely will the power of the Spirit of God be at work preparing the saints to occupy the place.

David sought to prepare a place for God to dwell in, and God was pleased. God only had a makeshift in the past, a tent and David wanted to make a worthy temple for the Lord. But now God is preparing a place for man. God dwelt with man. He dwelt with the children of Israel in the past, and now God is seeking that man shall dwell with Him.

Though surrounded by angels and arch-angels, and with the glories of the eternal, a loving God craves for man, longs to be

with him, and longs for man to be with Himself. And to bring this about, to bring man as close as possible to Himself, He sent His only begotten Son, born of a woman of earth, to bring the sons of earth up to the standard, to the relation of sons of God.

The one barrier between God and man was sin, but Christ bore man's sin on the cross of Calvary and the barrier has been removed. There is now perfect reconciliation between God and man. Even though we as men were enemies, we have been reconciled to God by the death of His Son, and being reconciled we are saved by His life. Rom. 5:10.

The work of the Son of God at the cross speaks of the great longing of the heart of God for man, who has been separated from Him by sin, to once more draw near unto Him. Oh, how God loved Adam, and oh, the sorrow when He lost his companionship! But God never rested until He had the second Adam, with whom He could have communion and fellowship.

And now because of the work of reconciliation brought about by the Son through the blood of His cross, God can have fellowship with every true believer and follower of His Son. We are made partakers of the divine nature so we can have wondrous fellowship with the Father and with the Son. God and man are reconciled by the blood of the cross. And to the reconciled ones He gives the assurance, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

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"SO RUN THAT YE MAY OBTAIN"

Run! We are in a race. There is a track, a number of competitors, a goal, a reward. Run fast! for races require good runners. Run so—that ye may be first. 1 Cor. 9:24.

Here is an exhortation to excel; to be determined; to obtain the prize if at all possible. The prize is of eternal value. The race is the most glorious it is possible to engage in. The track runs through the world to the gates of heaven. The spectators are angels, men and devils. You will need to train; to deny yourself; to lay aside every weight; to be serious and very determined. The Christian race needs prayer and vision and patience.

Beware of temptations along the way. Beware of the pitfalls. Keep in the footprints of the Forerunner who has now entered within the veil. The race began at the Cross and will end in the blaze of the glory of the presence of God. The course is blood-stained. It cannot be missed. Run your best in the sacred footprints that ye may obtain the prize.—Howard Carter.

ARE YOU LOW ENOUGH?

For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

When government irrigators were at work in India the owner of a small tract of land protested against any attempt to water his ground, answering all arguments with the statement: "My ground is hard and dry, and hopelessly incapable of verdure." The official replied: "I can make your field, yes, any field, richly fruitful if it only lies low enough." It is not when we are lifted up, but when we lie low enough that the Lord can make us richly fruitful, and bless us.

BLOOD-WON OWNERSHIP

Who of us, that has set heart on some desired possession, and saved, perhaps, the means to purchase it, and at last has got hold of the coveted thing, does not treat the possession tenderly and watchfully? We want to have it absolutely, but not to exercise our despotism in pulling it to pieces or throwing it away, but in the delight of enjoying and using it; and this involves care and shielding of it.

The more we are His, "not our own but bought by Jesus," the more sure we are of His affectionately retentive and protective care.—Handley G. Moule.

"A university professor has said, 'God is the integrating principle of the universe.' We cannot say, 'O thou integrating principle of the universe, forgive us our sins.' You might as well pray to the law of gravity."—Max I. Reich.

Omnipotence At Man's Disposal

Choosing Between the Synthetic and the Supernatural

WESLEY R. STEELBERG AT THE GENERAL COUNCIL

GIVE ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments." Psalm 78:1-7.

We are under a definite obligation to God, just as Israel was, to bring to the children in Pentecost all the glories of the supernatural outpouring of the Holy Spirit, as we have known it since the beginning of the Latter Rain. Notice in the Scripture that solemn injunction that we should give ear to the Word of the Lord. We are commanded not to hide the things from the children in the generations that are to come.

I have had many young people, and some ministers too, come to me from time to time, some in tears, who have said, "Brother Steelberg, we hear of the things that God has wrought in the days of old, and our hearts long to see them. Why should we be denied these privileges?"

Recently I asked a congregation if they had ever experienced the ecstasy of having the Lord move upon the whole congregation in a "spirit of praise" until the melody of blended voices sounded like a harp of a thousand strings. There were very few who had ever been present when such a supernatural moving had taken place, and yet this "Niagara" of worship was an experience in which many of the saints participated in days not too long ago. Are these PENTECOSTAL experiences becoming extinct? Where are the mighty waves of praise? where are the united voices of prayer, so blended in harmonious entreaty as to sound like the "voice of many waters"? They are absent from many of our congregations.

There is a dearth of the supernatural. This movement was born with an appetite for, and an appreciation of, the supernatural. Are we to deny the present generation the joy, the blessing, the edification of these supernatural movings by a substitution of the synthetic? God forbid! The burden of my heart, the cry of my soul, is: "Manifest thyself, O Lord, that the children in Pentecost may know the supernatural."

Pentecost as a movement has faced many a test and gone through some very difficult trials. She has faced all the complex forms of opposition suffered by every other religious revival movement, ranging from violent persecution to internal corruption. Having successfully survived these ordeals she seems destined to face what we may term the *supreme crisis* on the very eve of the Lord's return. This crisis will test her men, ministry, methods, and message. It is undoubtedly permitted by God as a purifying fire to eliminate the dross and bring her forth as "pure gold."

On one hand she is confronted by apostasy, which boldly and blatantly denies God and all His works, and challenges us to demonstrate the supernatural. On the other hand she is forced into competition with several distinctly differing religious groups, who finding themselves faced by an increasing horde of metaphysicists, craftily handling the minds of men by the use of psychology, spiritism, and mental science, seem to feel that they must resort to some earthly means which will appeal to the carnal man in order to counteract the influences of the physicists.

These competitive religious groups are principally in two divisions. In one group are those who have turned to the use of religious entertainment, using methods whereby many are deceived into believing they are blessed, when actually they are only tickled, and certainly not spiritually edified. In the other group are men who, though well meaning, have an inclination toward the control of what they believe is of the Spirit, but generally is only the following of their own spirits. They leave no room for a sound mind or the wholesome plan of God-ordained human ability; but wresting the gifts of the Spirit out of their proper sphere, speaking many things from their own spirits which

the undiscerning think is the voice of the Spirit, they have utilized them in setting up a spiritual hierarchy which, being supposedly God-appointed, is immune to mistakes and not subject to examination. These two subtle elements not only prey upon Pentecostal members, seeking to make proselytes of them, but compete sharply with us for the attention of spiritually inclined hearts.

Pentecost stands at the crossroads, faced with a solemn decision. Like Israel of old, we are tested with the question, Shall we seek a king, thus forsaking the Almighty? Shall we use the methods of Egypt, resorting to her chariots and horsemen? Or can we depend upon God to meet us with supernatural might as He did the early church—where it is recorded that the Lord worked with them confirming the Word with signs following? I dare to believe that Pentecost will rise to the occasion and say, with one accord, "Yes, we will trust the Lord and contend for the supernatural."

Reading on down the 78th Psalm to the 35th verse, we find these words: "And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues. For their heart was not right with Him, neither were they stedfast in His covenant." Beloved, there is a subtle force at work among us today, seeking to destroy the power of Pentecost.

I don't mean to imply that there is secret sin among us as ministers, as officers, or as a general body, but I am speaking of that subtle, suggestive, insidious force of the devil that is seeking to turn us away from the supernatural, and seeking to impart to us in its place a synthetic spirituality. When I speak of synthetic, I suppose you wonder what connection it could have with the supernatural; you cannot see any connection between the two, and certainly there is none except in this very vital realm of choice. One may choose the synthetic instead of the supernatural. You may try to justify the use of the synthetic because you feel that the apparent end justifies the means; but beware lest you find yourself in the dilemma of Samson who awoke out of his sleep, and said, "I will go out as at other

times before, and shake myself." And he wist not that the Lord was departed from him.

We must learn to appraise the value of the supernatural. It is easy to set your mind on a psychological effect that you want to see accomplished, which affords a measure of satisfaction engendered by the people's enthusiastic response, but I believe that an accurate appraisal of spiritual values will convince you that this is indeed a paltry thing when compared with the results achieved through the supernatural.

We must take care lest the enemy subtly inject the synthetic in place of the supernatural. A minister said to me some years ago, when I was a pastor, "If you will let me do so and so, we'll fill this church." He told me what he wanted to introduce. I said, "Brother, I would rather not participate in this thing that you propose to do. Even though you get the church packed out, there will be no worthwhile effects from this." He said, "What do you call worthwhile effects? Isn't a crowd worthwhile?" I responded, "Yes, it is worthwhile, but I am not interested in people just coming to sit and be entertained. I am interested in men and women receiving the truth in their hearts and becoming so convicted that they cannot stand it." He was very much disgusted, and almost ready to conclude his meetings.

He said, "Why, I used these methods in such and such a city, and I had the whole town aroused. People came for miles to hear what I had to say, and we had to have the police to control the crowds."

"This may all be true," I replied, "but did you have any souls saved?"

"Souls!" he responded. "You are too old-fashioned. If we can have crowds, and present the truth to them, that's all I want."

Friends, those are dangerous words. We must put our trust wholly, solely, only in the living God. He is the only One upon whom we can rely and whom we can expect to confirm the Word with signs following.

We are living in the age of delusion. There are two passages found in the Scripture, both of which conclude with the thought that this dispensation with its delusion ends with judgment. These passages are found in Romans 1:18-32 and 2 Thess. 2:8-12. You are all familiar with how they begin, how "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." I am deeply impressed by the Holy Spirit to bring you the solemn warning that this dangerous element of Satanic

subtlety which produces desensitized consciences has invaded the church.

You say, "What do you mean by that?" I mean that you can find people who say, "I know I am not where I ought to be. I haven't the power I once had. I admit I have somehow strayed away. I had a passion for souls, I had a word for the lost, but I don't feel concerned now. I don't have the hunger for the Lord that I had. I don't care to pray." And if you ask them what they are doing about it, they say: "Well, I just don't know what to do. I don't feel like seeking God, and so I don't care. I suppose I ought to go to the altar. I ought to begin to pray again. I suppose I ought to ask God to give me back my first love."

It is my judgment that there is no sense of concern, no outstanding sorrow, no shedding of tears, no anguish of spirit, no sense of spiritual discernment. And this invites the synthetic, and the synthetic will very quickly supplant the tender conscience with self-sufficiency, and this is a denial of the real supernatural. This is an artificial spirituality that the devil wants to inject, instead of the truly supernatural. There are four passages of Scripture which we might read (Matt. 24:4; 1 Cor. 6:9; Gal. 6:7; and 1 John 3:7), all of which warn us of wickedness, apostasy, and fearful conditions which will exist in the last days. They are placed there to describe the sinful state of the last days.

The Lord says, "Be not deceived." It is my conviction that God is seeking to awaken the Christian to the fact that if we are not careful we shall be deceived into becoming more or less oblivious to sin. We may think that we can get to heaven because we are religious, because we have been familiar with Pentecostal doctrines and the order of Pentecostal services, but again I say, "Beware." It is dangerous to go on practicing a profession, giving a testimony, taking part in a service, when there is no answering re-

sponse within your soul. You are practicing the synthetic, and you will hear the voice of God judging you as He did Israel, when He cried out against their sacrifices, and feasts, and sabbaths which they celebrated in the form of that day but without true worship.

There are many who feel they can quickly discern between the genuine and the imitation, and some set themselves up as judges in these matters. I remember a dear soul in one church where I ministered who always made a remark about the preacher and judged the testimonies, implying that she had discernment, but she herself was one of the least spiritual women I knew. Those who knew her past said she had been a vessel of real blessing at one time, and I suppose she actually thought she was still spiritual, but she was grossly deceived.

We are apparently not aware that we are dealing with a master trickster in the person of Satan, who is working a deadly sleight of hand that is exchanging the synthetic for the truly spiritual. Satan does not want us to be moved within, he does not want us to be convicted. He works every trick in his catalogue to deceive God's children. He knows he cannot tempt you to open sin, to indulge in vices of the world, but if he can deceive you so that he successfully neutralizes the effect of the moving of the Holy Spirit he has wrought a havoc that is frightful.

When you have missed the mind of the Lord, have failed to respond to the Spirit, have allowed bitterness, criticism, and grudging to find a place in your heart, he tries desperately to thwart any acknowledgement of this in true repentance. He says to you, "Just make an admission, don't make a confession."

Some years ago the Oxford Movement became quite popular in the land. I sat in a streetcar one day, talking with a young man, and I said, "Are you a Christian?" "Yes," he said, "I am." I said, "I am happy to know that." I said, "Do you really know that Jesus saved you?" He said, "What is that?" I said, "You are not the kind of Christian I am accustomed to, if you don't know what salvation is." "Oh," he said, "I belong to the Oxford Movement." I said, "Pray tell me, just what is the Oxford Movement?" Then he began to describe to me how they gather together and have fellowship with each other, just like an old-fashioned cottage prayer meeting. And he said, "Bye and bye, we begin to admit that we are just a little bit mistaken, that we have certain inherent tendencies in us that are not altogether what they ought to be." And he said, "We have a good time telling each other our mistakes, and we go away feeling much better."



If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

LUKE 11:13

Now that may amuse you, but I want to say to you that it is the subtle work of the devil. That thing is being substituted for old-fashioned confession of sin today. There are a lot of people who come weeping, not because they are penitent over sin in their hearts, but because they are convinced that to make an admission is a proper thing to do; they will even say a nice little prayer, and they will go away with a certain sense of gratification that they have done a nice little deed.

O God, give us back old-fashioned religion. God, give us back repentance from sin, when the Holy Ghost grips men's hearts in the congregation, and they say, "What shall I do to be saved?" I have seen them come running down the aisles. I remember when Brother Franklin, who sits in the congregation, and I were just youngsters, back in the days of Barbary Coast in San Francisco, we were down on old Howard Street. We preached the best way we knew, scarcely knowing how to construct a sermon. But I tell you, men would come up with their whiskey bottles and their playing cards, the great, hot tears would run down their faces, and they would confess their sins and get right with God. That kind of confession is only produced by supernatural conviction, by the operation of the Holy Ghost. Hallelujah!

May I say something else? The Baptism in the Holy Ghost is a supernatural act. We do not need to rub it in, or to shake their chin, or dance them up and down. I do not wish to question anybody's sincerity, but in my heart there is a quiver, and tears start down my face, when I hear our friends say, "Oh, there was a revival in such and such a place, and 88 got the Baptism in the Holy Ghost." Well, I hope they really did! You say, "My, you don't mean to challenge it?" I have been preaching this Baptism in Pentecost for more than thirty years, and I have met people more than once whom I have asked, "Have you received the Baptism?" and all they could say was, "When Brother So-and-so was here, he said I got the Baptism." When you receive the Baptism you know it. You don't have to be told that you have the Baptism.

There is a difference between an ecclesiastic spirit and real spirituality. Don't forget that. And enthusiasm is not spirituality. A lot of people have enthusiasm but are not spiritual. They think a loud noise is spirituality. But they are like the man who said, "Let me run, too." He ran, but he had no message.

Sincerity is not spirituality. There are lots of folks who are perfectly sincere, but they are far from being spiritual.

Reverence is not spirituality. Some folk can come in and bow their heads and

act very solemn, but they do not have a grain of spirituality.

Loyalty is not spirituality. There are some folk who are as loyal as the day is long. I have seen folks that you could set your clock by. I know of a certain Sunday School superintendent who is so determined to be on time on Sunday morning that, if he did not have time to put on his shoes, he would take his shoes in his hand and run, in order to be there on time. That's loyalty but it isn't spirituality.

Earnestness is not spirituality. You can be as earnest as you please. Ability is not spirituality. Training is not spirituality. Emotionalism is not spirituality.

Oh, be not deceived. Let not the enemy come in with a subtle suggestion to you that philosophy and psychology and all these things can substitute for the blessed supernatural presence of the Holy Ghost. It cannot be done. I think the greatest insult I ever had was when preaching one night in Washington, D. C., in Bethel Temple, where Brother Schaefer is the pastor. There were members of the House and the Senate present. One dear congressman was a Christian, I believe without a doubt. He had been born again, but he had some strange ideas. I had been preaching, and the Spirit of God was resting upon me—to Him be all the glory—and at the close of the service the Holy Ghost moved the people. They came as one man to the altar and filled that whole forward part of the church. There was weeping and crying and shouting and singing, yet nobody was disturbed by the other fellow. This congressman made his way through the seekers, came up to the front where I stood, and shook hands with me. He said, "That's the greatest demonstration of psychology I have seen in many a day! You, my friend, are a master psychologist." I felt as though he had struck me in the face with a baseball bat. I am not interested in psychology. I am interested in the demonstration of the Holy Spirit.

Faith cometh by hearing, and hearing by the Word of God; and if the supernatural power of God is present you can preach a sermon on divine healing and people will be healed in their seats. I have seen it happen. I was in Braeside Camp in the province of Ontario, Canada. A dear little woman sat on the front seat. She had been smitten with an affliction that had left her paralyzed. She had been in that condition for several months and she could not lift her right arm. She was in much pain. She came up to me and said, "You know, I don't ask you to pray for me, for I have traveled from the East Coast to the West Coast, and I have been anointed by most of the prominent

preachers who preach divine healing but without result. I am afraid that something is wrong in my life."

I said, "Sister, I am going to suggest something to you. If you have been prayed for by all these people, just forget that they prayed for you, and remember that Jesus Christ is the Great Physician." And that very night, as she sat there listening to the Word, something happened. I was not preaching on divine healing; it was just an old-fashioned gospel message. But she gave close attention to the message, and as I preached she jumped up and began to praise the Lord, saying, "I am healed! I am healed!" Glory to God! God healed her by the Word by the supernatural operation of the Holy Ghost. Oh, what we need is the supernatural presence of God to confirm the Word.

But if you are going to use synthetic means, if you are going to proscribe God, if you are going to limit the Holy One of Israel, if you are going to flatter God and sing, "We praise Thee, O God, that Thy presence is with us, and we ask Thee to be among us and brood over us," and not give place to the supernatural, you are deceiving your own self, even as Israel did of old.

Remember that He said, "They honor Me with their lips, and they are far from Me in their hearts." God help us as a Pentecostal people not only to believe in the power of God, but to be dissatisfied until we see it. It is not only faith in His existence and His ability that we need, but it is a demonstration of His power, that the sinner may see and know that God is still King in Israel.

I was in a ministers' institute some time ago, ministering to some of the brethren; and one of them as we were seated together, asked questions on the subject of the Holy Spirit. When we had talked together, and I had answered a few questions, this dear man, a Pentecostal preacher belonging to the General Council, stood there, tears running down his face, and said: "I wish to God we had a ministers' institute that would deal with nothing but the old-fashioned things of the Holy Ghost for a few days." He said, "I actually know some of our preachers"—and he mentioned some names—"who question whether speaking in tongues is the evidence of the Baptism in the Holy Spirit."

Brother, a sword pierced my heart. I went home to my study, got down on my knees, and began to cry to the everlasting God, and say: "Lord, help us that we shall not deny Thee, that we shall not deny the supernatural power of God, but that we shall give place to the omnipotence that is placed at our disposal."

WESLEY'S COUNSEL TO PREACHERS

"You have nothing to do but to save souls. Therefore spend and be spent in this work. It is not your business to preach so many times; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord."—John Wesley.

KALAMBULE OF NYASALAND (Continued From Page One)

But Kalambule still was hundreds of miles from Nyasaland. In Salisbury, however, he met an acquaintance who asked him to deliver a bicycle which he had purchased to his home in Nyasaland. Thus he was provided with a means of transportation, though it was a slow and laborious one.

He was nearing the long stretch of wild country near the Zambezi valley, through which he must pass, when the bicycle on which he was riding was overtaken by a motor car. The European driver stopped and offered Kalambule a ride. Gladly he accepted, so the bicycle was tied to the back of the car and he had a free ride right through to Nyasaland. "I being in the way, the Lord led me."

Kalambule lost neither time nor opportunity in preaching the gospel to his people. He preached with such power that a great deal of opposition arose. After a time he became discouraged and tried to return to Durban by another route. He went to Beira, a Portuguese port in Mozambique, thinking he could get passage on a ship going southward to Durban. But he found that a deposit of fifty pounds (\$250) was required of every native going to South Africa for employment, before passage could be had. So Kalambule turned back a second time—and again the way was miraculously opened for him to return to Nyasaland. From that time on he did not waver. He set his face like a flint and preached the gospel in Nyasaland with all his heart.

Enemies influenced the chief of the district against him, and he was forbidden to preach. But Kalambule refused to be silenced. He knew God had called him to preach and he must obey God rather than man. The case was then brought before the resident commissioner, and Kalambule was charged with disturbing the peace. In reply to the charge he simply told how God had called him to preach the gospel. The commissioner was impressed with his sincerity and, to the chagrin of his enemies, offered him a church site not far from the police camp and government buildings! Here Kalambule began to build a church and a house for his family.

Great interest was aroused and many were converted. Such mighty conviction seized men and women that not infrequently they would fall to the ground in anguish of soul, confessing their sins and crying out for salvation. The number of believers was growing steadily.

But the chief had ordered him to leave his district, and so when the church was finished Kalambule went to the chief to bid him farewell. However, he found the chief's attitude changed completely. The chief had heard it said that all the Christians were preparing to leave his village and go with Kalambule to his new field of ministry, and he did not relish the thought of being left with an empty village!

"No, Kalambule; you must not leave your home," the chief said.

"I cannot keep silent," Kalambule replied. "I must preach the gospel."

"Then stay and preach here," said the chief. And so the revival went on.

The great weapon with which Kalambule conquered his enemies was love. Literally he obeyed the command, "Love your enemies." When one bitter opponent of the gospel work was in a tight corner, he went to his aid. This man had built a new house and needed grass to thatch his house before the rain came. The rains were near and his need was desperate. Seeing his plight, Kalambule took his sickle and went out to help him cut grass. The two worked together until the house was thatched. Kalambule would take no remuneration. From that time the one who had so opposed him became his staunch friend and attended the services.

But there was a continuous urge within

DID YOUR PASTOR FORGET?

Your pastor is a busy man. It would not be surprising if he should forget to announce that on Sunday, November 25 a special offering would be accepted for the old ministers of our fellowship, those who have grown old in service so that they can no longer continue in active ministry. He will not resent your reminding him that Sunday, November 25 was the day set apart by the General Council for the remembrance of this need. Of course, if that day is not convenient, some other day may be chosen. Our chief concern is that this need be remembered by all the members of the Assemblies of God at least twice a year.

If for some good reason, it is not convenient to accept an offering in your church at this time, you can send your offering for the relief of our aged ministers direct to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Missouri. Every offering helps. It is not the size of the offering that counts, but the fact that all have a share in contributing for this need.

him to reach distant places with the message, and Kalambule obeyed. He went to one village where the opposition was unusually fierce. Not only was he refused permission to preach, but he was driven out of the village.

Calmly he made a bed in the bush near by and spent the night there, beneath the open sky and a cloud of mosquitoes. Early the next morning he began to sing and pray very loudly. Immediately it was rumored in the village that there was a mad man in the bush! A number of curious villagers came to see what was going on. This was exactly what Kalambule had hoped would happen. He began to preach the gospel, taking for his text: "And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them." Conviction fell upon the assembled people. At least two were converted then and there, and when Kalambule visited the village the second time he was well received. The men gladly listened to his message. Now a church has been erected and when he visits the village he is the honored guest of the chief.

In visiting another village he met with opposition from brutal men who threatened to stone him. They locked him up for the night in a hut, then pointed to one in the village who had an incurable illness, and said, "Heal this man and we will believe what you preach. If you do not, we will stone you."

Kalambule spent the night in prayer. When they opened the door in the morning he found their attitude completely changed. He entered into a conversation with them, expounding the Scriptures, and they became interested. In answer to his prayer the sick man was miraculously healed. After this a number believed and were saved, and later an assembly was formed in that village.

This African brother has implicit faith in the gospel he preaches. He believes it is his part to preach it and it is God's part to confirm the Word and convict men and women. Having preached the gospel in one place he leaves them to consider the message. He does not press for a decision, knowing this will come in due time. Suddenly he again appears in the village. This time a deeper impression is made. New converts are visited from time to time until an assembly is established. Most of his time is spent traveling from place to place. He covers hundreds of miles on preaching trips, and God is using him mightily, confirming the message with signs following.

(To Be Continued)

Subscribe for the Evangel for all your friends this Christmas.

The Passing and the Permanent

DOPE SUPPLIES CUT

Ninety per cent of the world's illegal dope supply is believed to have been cut off with the destruction of all narcotic-yielding crops in Japan.

BOOZE AND BOMBS

At Oak Ridge, Tennessee, where half of the work on the atom bombs has been done, hard liquor has been kept out. Authorities realize that atom bombs and booze make a dangerous combination.

ANTI-RELIGIOUS RUSSIANS

It is reported that Lutherans no longer are permitted to teach religion during school hours in that part of Berlin which is occupied by the Russians. And yet the head of the Russian Orthodox Church says that "Joseph Stalin is a good friend of all believers."

HITLER IS DEAD

After long investigation by intelligence officers, the British have officially decided that Hitler is dead, but no day of mourning has been proclaimed. Like Jehoram, another ruler who wrought that which was evil in the eyes of the Lord, he "departed without being desired." 2 Chron. 21:20.

THE NEW WORLD CENTER

It is probable that the bay area of San Francisco will be chosen as the permanent home of the United Nations Organization. A wholly new city will be built: new office buildings, hotels, meeting halls, private homes, everything a city needs. "This," says one commentator, "will create a new World Center, a hub for international goings-on." But San Francisco will no more succeed as World Center than did Geneva. Jerusalem is God's choice for a World Center, and He will make it such after His Son is established there on His earthly throne. Isa. 2:2-4.

THE WORLD'S DEATH TOLL

In peace and in war the Grim Reaper wields his deadly sickle to take a tremendous toll of life through a multitude of means. According to *Holiness Mission Journal*, fifty million persons die each year. This amounts to about 137,000 souls each day, 5700 each hour, or 95 each minute. One quarter of the earth's population dies before the seventh year. Out of every thousand, only six reach the age of 65, only two reach the age of 80, and only one reaches the age of 100. Life is uncertain. No one knows how soon or how suddenly he may be cut down, either in waking hours or in sleep, and it would be folly to put off the matter of the soul's salvation another day, another hour, or even one more minute. "Now is the accepted time," the Bible says. A moment later may be too late. Have YOU accepted the Lord Jesus as your personal Savior? Do you know of a certainty that you are ready to meet your Maker?

INSANITY INCREASING

Two *Associated Press* dispatches recently released in Washington reveal an alarming increase in insanity. Surgeon General Thomas Parran of the U. S. Public Health Service says that more than one half of the nation's hospital beds are occupied by insane people. General Hershey, draft chief, told Congress that more than one third of all rejections for military service sprang from mental ills or deficiencies. Worry is one of the chief causes. It is a day of "distress of nations, with perplexity." Luke 21:25.

ABSENTEEISM

The worst kind of absenteeism is staying away from God's house, yet millions of Americans are guilty of it. "Only one American out of twelve attends church regularly," says Dr. W. T. Clemens, executive secretary of the New York State Council of Churches. "Seven out of eight children quit Sunday school and church before they are fifteen. Eight times as many hours are spent at the movies as in Sunday school." American life is influenced more by Satan's Hollywood than by God's Holy Word.

THIS TROUBLED WORLD

With the surrender of Japan the world looked for an era of peace, but what a delusion that dream has proved to be. Communists have loosed civil war in China. Anti-Zionist riots flare in Cairo and Palestine. The Greek-Albanian border is afire with armed sorties. Indonesia is rife with conflict and threats of dangerous revolt. Yugoslav-Italian feuds break out in Trieste. Revolutions rock Argentina, Venezuela, and Brazil. The restless Balkans seethe. A troubled world may wail, as did Israel of old: "God hath given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of health, and behold trouble!" Confused nations vainly seek to come to terms with each other, when what they need to do is to come to terms with God.

Sold Out

Our stock of dollar boxes of Christmas Cards, Numbers P25, 45, 450, and R52, Christmas Card packet No. 445 and pastors' Triumphant Life Gift Calendars is completely exhausted.

In order to save your time and ours, please do not order the above articles.

We have a limited supply of 50c boxes of Christmas Cards, Number 35 with scripture, 350 without scripture and Scripture Text Calendars.

GOSPEL PUBLISHING HOUSE

Springfield, Missouri

ATOMIC ENERGY

They tell us that a uranium baseball will yield as much power as Grand Coulee Dam. A piece of uranium as small as a marble will move the great *Queen Mary* across the Atlantic and back. As much uranium as can be stuck on the head of a pin will furnish sufficient power to speed a streamliner across the continent and back. The energy contained in a piece the size of a hazelnut will drive your automobile longer than the life of the car.

If a tiny amount of God's mineral creation can be made to produce such power, what tremendous possibilities there must be in one of His human creatures if that human were entirely yielded to His control!

DR. LEY'S REPENTANCE

No Nazi was more ferocious in his hatred of the Jews than Dr. Robert Ley, leader of the Nazi labor front. Yet before he committed suicide he recanted, calling on his countrymen to repent and cease to hate. He finally decided that anti-Semitism was wrong. He came to think it might have been the specific curse that destroyed Germany. "We have forsaken God and therefore we were forsaken by God," he wrote. "Anti-Semitism distorted our outlook and we made great errors."

Dr. Ley's repentance may not have availed much with God, seeing that he took his own life, but his confession should be a warning to those who think they can persecute the Jews and escape God's punishment.

JUDAISM'S SAVIOR

Says a writer in *National Jewish Monthly*: "Judaism knows of no special savior or saving power other than the sinner's repentance and ethical regeneration." In other words, a man simply must quit sinning and do right. By what power can this regeneration be attained? By the power of his own will. That is the message this Jewish writer brings. He does say that God will forgive a man who repents, but he "knows of no special savior or saving power other than the sinner's repentance and ethical regeneration."

Hear, O Israel, how far thou hast departed from the Word of thy God. Is it not written in Psalm 106 that the Lord thy God is thy Savior? "He saved them for His name's sake, that He might make His mighty power to be known." But the same Psalm also says, "They forgot God their Savior, which had done great things in Egypt." Israel has forgotten the saving power of God. His divine power which set them free from the bondage of Egypt can set them free today from the bondage of sin—but Israel has forgotten. "Judaism knows of no special savior or saving power. . . ." How pathetic, how tragic, are the words! "They forgot God their Savior." And when He came to them in the likeness of human flesh nineteen hundred years ago, they did not recognize Him, because they had forgotten His works of old.

"Judaism knows of no special savior." But Judaism has a Savior, though they do not know Him. His name is the Lord Jesus Christ, the Son of David, the Son of God. In Him there is saving power, if only they will accept Him and trust Him. And He will save in a way that human will power can never do.

OUR



MISSIONARY ADVANCE

Indian Transformations

Constance S. Eady

Mrs. Babi was a Hindu woman about thirty years old. For years she had been ill with some internal trouble. As our workers were preaching in the open-air meeting, the Word of God spoke to her heart. The following day she came up to the church to inquire, and there was told

been able to heal me. Now Jesus Christ has saved my soul and healed my body. I must follow Him." She is begging to be immersed soon.

At Tirupattur lives a Mohammedan man named Abdul Khadar. He is about forty-three and has been paralyzed eleven months. He went to doctors, was treated in hospitals, and spent much money hoping to get well—but only became worse. Brother David and Brother James visited him, told him of Jesus who bore our sins and our sicknesses in His own dear body on Calvary that we might be free, and then prayed for him. At the moment he seemed just the same. But that night he found that he could sit down, which he had not been able to do. Shortly after, he was perfectly healed! There was great joy in that household, and both wife and mother were also saved.

From Tirupattur our workers had gone one day to preach in a certain village. Among them went Lily, one of the Bible women. She is only about four feet tall. As the people gathered they began to laugh at Lily, but she sang to them of Christ and the crucifixion. There was a great hush. Then she told how she had been a Hindu, but Jesus Christ had changed her life. She explained how, through the power of Christ, we can lead a life of holiness.

Among some nominal Christians who heard her speaking, was a rich man with a big house. He was convicted of sin and then begged us to hold regular meetings in his house. This was wonderful for us, as we had no meeting place there. Now we have regular meetings, women's meetings, and Sunday School in that house. Souls are being saved and many sicknesses healed.

Thyamoni Devasagayam, one of our Bible women at Villivalkam, went to buy some fish and found the fish was bad. So she stood there and began to preach the gospel, saying, "This fish is like us—bad!" That evening the fish woman came up to the church and again heard the gospel. She was convicted, confessed her sins—which were many, and was saved. She is now living a new life in Christ Jesus.

A devil-possessed woman—Muniamma—came and made a lot of noise when the gospel was being preached in the streets of Konnur. But the meeting went on, and we began to praise

the Lord. The woman continued her disturbances until she fell in the street. She was told her actions were just the power of the devil. Finally, she asked for deliverance. The devil was cast out of her, and she gave her heart to Jesus. Soon her son and daughter, seeing the change in their mother, both gave their hearts to the Lord. Now all three are under instruction for water baptism.

At Solavaram, Brother Lamech put a wooden box containing fourteen rupees, and other things, in the church for safety. But one night a thief broke into the church and stole the box. Brother John David came and told Brother Lamech the box had been stolen. Then they prayed over the matter. Two days later, the thief robbed some people as they were going along the road. The police caught him and put him in prison for six months. As he came out of jail, Brother Lamech met him and begged him to give himself to Jesus Christ. The man broke down and confessed he had stolen the box from the church, which he gave back to Brother Lamech, declaring, "I'll steal no more! You are always praising and praying, and are so happy." The thief was saved that day and began to live a new life.



● Street vendor in South India. Hotel in background.

the marvelous story of redemption. She went home, and our workers had two days of fasting and prayer. Then Mrs. Babi came again to the church. That day she was gloriously saved and healed of her trouble.

Now, Mrs. Babi is reading the Bible and witnessing to all around of the wonderful salvation of our Lord Jesus. She is talking to her Hindu husband, urging him to become a Christian too. She also visits the women and brings them to the church. When her neighbors persecute her, saying, "Don't go to that church," she replies, "For years I have been going to hospitals and doctors, but none of them have



● One of India's myriad temples.

These are but a few of the transformations which we have seen take place in India, but they will give you a glimpse of His gracious working in our midst. Truly we say, "Bless the Lord, O my soul and all that is within me, Bless His holy name."

News Flashes!

Mr. and Mrs. Rex Jackson, Minnie Ecklund, and Lillian Bach have safely arrived in Nigeria, according to a cable just received by the Missions Department. Continue to remember them in prayer as they make the necessary adjustments to their new field of labor.



The sad word has recently come to us that Brother William A. Tober, who has been laboring for the Lord in Poland, was killed by the invading army on February 1, 1945. Mrs. Tober, when last heard from, had escaped to Berlin. We extend our sincere sympathy to the bereaved family.



Mr. and Mrs. Joseph M. Gutel, who sailed October 16, on the *Gripsholm*, have safely landed in Egypt, according to a cable just received by the Missions Department. They will need our prayers as they enter their new ministry amid strange surroundings and customs.



Mr. and Mrs. Raymond DeVito have recently been approved by our Missions Committee for service in Argentina. Let us pray for them that God will meet their every need and open the way for them to sail in His time.



A cable has just been received by the Missions Department from H. B. Garlock, Field Secretary for Africa, saying that he and Sister Garlock have arrived safely in Monrovia, Liberia. They would appreciate your prayers as they make their itinerary of the field.



FOREIGN MISSIONS DISBURSEMENTS FOR OCTOBER, 1945

Congo	\$ 6,769.67	Bolivia	2,066.75
Egypt	2,357.22	Brazil	2,675.00
Gold Coast	10,075.35	Chile	3,921.23
Ivory Coast	7,874.02	Colombia	772.00
Liberia	2,751.84	Peru	2,950.75
Nigeria	17,265.52	Venezuela	1,871.30
Nyasaland	478.21	British West Indies	1,253.75
Sierra Leone	569.26	Fiji Islands	257.32
Tanganyika	474.00	Hawaiian Islands	269.00
Transvaal	2,897.81	Netherlands East Indies	3,414.37
China	11,681.79	Philippine Islands	376.75
Ceylon	827.18	Retired Missionaries	2,253.44
India	35,667.06	Non-Council Missionaries	2,770.10
Europe	1,331.00	Miscellaneous Fields	3,304.30
Palestine and Near East	1,534.10		
West Indies	9,089.56		
Mexican Work	6,240.56		
Central America	6,403.66		
Argentina	2,066.40		
Total Disbursements	\$154,510.27		
Credited to Designated Accounts	19,231.48		
	173,741.75		
Paid from Reserve Funds	49,247.98		
Total Receipts for October	\$124,493.77		

ARE YOU INTERESTED?

"I cannot feel an interest in missions," exclaimed a petulant religious young lady.

"No, dear," said her aunt, "you can hardly expect to. It is just like getting interest in a bank; you have to put in something first. The more you put in—time, money or prayer—the more the interest grows."

How much have you put into missions? Have you sent in your Christmas Missionary Offering? Don't delay another day! Please designate it as **CHRISTMAS FUND**. Give liberally. It will be given one hundred per cent as an extra gift for our more than 500 missionaries. Remember, the Lord Jesus said: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over (interest), shall men give into your bosom."

John Warton, missionary to Syria, arrived in the United States for furlough on October 9. Mail will reach him at 1003 Summit Avenue, New York 52, New York. Welcome home!

Gladys Stock and Lillian Hogan write from Betongwe, Africa: "We don't have much time to write but we are well, happy, and busy. There are plenty of interesting, exciting, and funny things that happen nearly every day, such as: A man from the bush bringing us a baby leopard to see—just like a soft, fluffy pussy cat. It was to be a gift for a native chief, to bring crowds and attention to him and emphasize his importance.

"We also received a visit from a chief, who arrived in all his regalia and sat outside the door just 'looking.' When we were introduced he laughed at my name somewhat but when it came to Miss Hogan's name he hid his face and laughed loudly. After we had given him a cup of coffee, he departed with the same pomp and ceremony in his 'tepoi,' though, not before he had expressed his desire for a 'matabisi'—gift—from Miss Winters, since she was leaving Congo.

"The workman made a regular mess of putting a mud banking on our ceiling . . . first using so much water it came through on our bed . . . then putting just dry sand on instead of making a mud mixture of the right consistency. The things they do are really funny and we have many a hearty laugh over such happenings. It slows the work of course, but what is time in Africa—especially to them!"

God's Christmas Gift to You -

"God so loved the world that He gave -"

Your Christmas Gift to Him

"God loveth a cheerful giver."

Cheer our missionaries with your Christmas gifts.
 Send your checks immediately to: the Foreign Missions Department
 336 West Pacific Street, Springfield, Missouri.

Mr. and Mrs. Walter H. Haydus write from their new field of service, Nassau, Bahamas: "Sunday night was an excellent service and specially ordained of the Lord, we believe. God sweetly blessed and four answered the altar call for salvation. Each of them testified, and we do believe they were saved. Praise God!

"The people here are most cordial and seem to have opened their hearts to us. It is a miracle to see such a fine work started. The building is really beautiful and surely the Weeches and those who assisted them are to be highly commended." May God richly bless our Brother and Sister Haydus, and give them a fruitful ministry.

MISSIONARY CONTRIBUTIONS OCTOBER 1945

Alabama	\$ 998.10	New Hampshire	31.35
Arizona	666.48	New Jersey	3,460.83
Arkansas	1,974.49	New Mexico	325.08
California	20,876.08	New York	4,400.60
Colorado	2,369.95	North Carolina	191.06
Connecticut	374.27	North Dakota	1,766.03
Delaware	704.85	Ohio	9,268.66
District of Columbia	1,802.90	Oklahoma	3,833.81
Florida	2,212.58	Oregon	3,842.60
Georgia	685.50	Pennsylvania	6,875.19
German Branch	324.30	Polish Branch	46.00
Hungarian Branch	54.12	Rhode Island	56.05
Idaho	1,651.22	South Carolina	88.61
Illinois	6,114.34	South Dakota	701.90
Indiana	2,150.52	Tennessee	782.92
Iowa	1,683.27	Texas	8,289.87
Kansas	7,549.73	Ukrainian Branch	35.60
Kentucky	493.77	Utah	50.16
Louisiana	450.98	Vermont	20.00
Maine	121.31	Virginia	2,349.62
Maryland	774.81	Washington	11,532.77
Massachusetts	1,639.25	West Virginia	323.62
Michigan	8,781.22	Wisconsin	2,713.60
Minnesota	5,430.81	Wyoming	222.99
Mississippi	252.72	Alaska	123.44
Missouri	5,837.66	Canada	179.91
Montana	1,209.36	Foreign	54.09
Nebraska	1,965.74	Legacies	687.84
Nevada	182.85	Miscellaneous	13,015.25
Total amount reported	\$154,602.63		
District Fund	9,087.14		
Office Expense Fund	2,706.50		
Literature Expense Fund	154.35		
Given Direct to Missionaries	18,160.87		30,108.86
Amount received for Foreign Missions	124,493.77		
Amount received for Home Missions	6,101.38		

Making Christmas Count



PEACE! What a strange word to the war-torn modern world. But it is the message of Christmas—His peace for the ravaged earth. Make Christmas count by spreading the "good news" of His peace through the pages of the "Evangel." Many have been saved through reading this paper. Send your unsaved loved ones and friends a year's subscription to the "Evangel." We will send a special card at Christmas time telling them of your gift. Let not the golden opportunity of this Christmas season pass by. One dollar for fifty-two issues; outside the U.S.A., \$1.50.

Special Needs in Alaska

NEW WASHING MACHINE **

Mrs. Johnson, in charge of the orphanage, says that her old machine is wearing out—even in the patches!

ELECTRIC RANGE **

One range is too old to repair now, and is of no use on the top burners—only works on one heat in the oven. The other range is not in too good repair although still usable. However, the cooking space is not enough for their family of twenty-five.

The new range will cost around \$200 but the price hasn't been released as yet on the washing machines.

If you should wish to share in the purchase of these much needed items, please address your contribution to the HOME MISSIONS DEPARTMENT, 336 W. Pacific Street, Springfield, Missouri and mark it for the range or washing machine for the Juneau Children's Home.

Among the Assemblies

BORGER, TEXAS—Lee Krupnick, a converted Jew, was the evangelist in a revival conducted here October 9—21, and the church enjoyed his ministry in a wonderful way. Brother Krupnick drew the largest crowds each evening that the church has enjoyed in a number of years.—J. A. Thomas, Pastor.

TULSA, OKLA.—We have just closed a 3 weeks' revival at the Bruner Assembly, with Evangelist Laura Hayder. Two were reclaimed and the sick were healed. The church was greatly strengthened and the Sunday School attendance increased. C. F. Pierce is our pastor.—Mrs. Lilly Durham, Secretary.

KOKOMO, IND.—We have just closed a 2 weeks' revival with Dale Zink, of Zanesville, Ohio, as evangelist. Sixteen or seventeen people were saved or reclaimed, and one received the Baptism in the Holy Spirit. Brother Zink is a forceful preacher of God's Word,

and the result was manifested in the power and presence of the Holy Spirit.—Chas. D. Hirst, Pastor.

GRANDFALLS, TEXAS—We have just closed an eleven days' revival with Brother and Sister Godwine, of Jal, N. Mex. Eight were saved and 4 received the Holy Ghost baptism. We had a fine time here.—R. R. Brown, Pastor.

VANCOUVER, B. C., CANADA—Evangelist and Mrs. Wm. Andrews, together with Mr. and Mrs. Fred Henry, have just concluded a very successful campaign at the Sixth Avenue Tabernacle. Sinners were at the altar for salvation in almost every service. There were a number of splendid conversions. Some were healed. The Sunday School attendance increased from an average of 163 to a record attendance of 240. The assembly is greatly encouraged.—Walter E. McAlister, Pastor.

MAYDELLE, TEXAS—Immediately after accepting the call to pastor this fine little church, we engaged Maurice Evans, of Neches, as evangelist. His co-operation, his sincere desire to do us good, and his anointed ministry proved of real and lasting benefit to us. He is a good collaborer in the Lord. There is a new 5-room parsonage and the church is preparing to install complete plumbing, also a Butane gas system for parsonage and church. Such interest and activity on the part of a rural church promises results along spiritual lines.—Morton Hatler, Pastor.

MONT BELVIEU, TEXAS—When we came here over three years ago, we found 8 people in Sunday School, but God has blessed until we have now 45 to 47. Our young people have taken such a stand in high school that the young people from other churches have asked their pastors about the Baptism in the Spirit and speaking in other tongues. We have had about 25 or 30 people saved the last two months. About 14 have received the Baptism in the Holy Ghost. Just before General Council, we closed a revival with Jenkins Woods, of Goose Creek, as our evangelist. We praise God for his good messages. I feel Brother Woods is one of our leading young ministers.—M. A. Cowey, Pastor.

CLEBURNE, TEXAS—Evangelist Ella Olson and daughters, Mary and Esther, closed a 2 weeks' revival at the First Assembly here, on October 28. Several souls were saved and good interest was shown throughout the revival. A special feature was two services for the deaf, when Sister Olson preached and sang in the sign language. One deaf lady responded. The church was greatly moved and blessed.—Audrey Brazile, Pastor.

ST. LOUIS, MO.—We recently close a very successful revival at the Mt. Calvary Assembly, with Evangelist T. C. Anderson of Jackson, Miss. Several were saved and filled with the Holy Spirit. The Sunday School attendance broke all past records. On the closing Sunday, we baptized 8 in water and 5 united with the church. We praise God for the ministry of Brother Anderson while with us.—Fred H. Brand, Pastor.

WAXAHACHIE, TEXAS—We have been enjoying the greatest revival in the history of the church, conducted by Soldier-Evangelist and Mrs. Jack Coe. Some 40 or 50 came for salvation while 30 received the infilling of the Holy Ghost. The power of God was very real from night to night. Every department of the church was strengthened. The financial status of the various departments soared upward, and the Sunday School record was broken, hitting a new high of 414.—Herbie Ellis Darnell, Pastor.

PADUCAH, KY.—August 19, 1945, we accepted the pastoral work here. God has blessed us in every way. Leonard Cranor, the former pastor, had built a nice block tabernacle. We found a faithful little body of believers that were ready for anything to glorify God. Soon we began a revival with Evangelist Joseph Cox and his co-worker, Brother Leaver, of Wisconsin. This revival was followed by a meeting conducted by Effie Cope, of Metropolis, Ill. At this time God met with us in a special way. The windows of heaven were opened. Three nights with no preaching at all, yet many came to the altar and were wonderfully saved. The saints were edified and the fire is still burning. The Sunday School attendance had doubled.—Ray Willis, Pastor.

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EUFAULA, OKLA.—We came here three years ago last June, and found a small group of saints. There had been an assembly here since 1932 but the church was in a very undesirable location. We bought a lot on First Street, one block from Main Street, and built a native stone church, 38 x 70. We are having our dedication service on Thanksgiving Day, November 22. L. H. Arnold, our Sectional Presbyter, will preach the dedicatory sermon.—Nolan Mott, Pastor.

OAKLAND, CALIF.—A good revival was conducted at Calvary Temple, 6118 E. 14th Street. H. G. Griffin was our evangelist. Some were saved and the church was stirred by the anointed preaching of Brother Griffin. The Lord has given us a new church building; it is not completed, due to WPB restrictions for a time and now labor strikes, but when finished it will be a 50 x 110 ft. two-story building. We are using the front section while waiting for the rest to be completed. Our Sunday night attendance has nearly doubled since our moving here from our old hall.—V. Ernest Shores, Pastor.

DUNN, N. C.—Harry Rupp came here February 21, 1945, and started the Glad Tidings Church. As help was very hard to get, Brother Rupp had to do most of the work himself. He also superintended the general construction of the church, Verne MacKinney and Lloyd Colbaugh helped Brother Rupp a great deal with brick laying and carpenter work. The church is about completed; but Brother Rupp has now resigned to take over the duties of business manager and construction superintendent at Southwestern Bible Institute, Waxahachie, Texas.—J. H. Creech, Trustee Glad Tidings Church.

Coming Meetings

Due to the fact that the Evangel is made up 16 days before the date which appears upon it, all notices should reach us 18 days before that date.

WALLA WALLA, WASH.—Dec.—5—15; Otto J. Klink, Evangelist.—Emmet McLaughlin, Pastor.

LYONS, KANSAS—Dec. 2—; C. A. Waack, Tulsa, Okla., Evangelist.—Ray and Anna Robertson, Pastors.

NORMAL, ILL.—Nov. 28—; Evangelist and Mrs. C. Merrill Johnson, of Peoria.—F. A. Mitchell, Pastor.

PAONIA, COLO.—November 20—; A. A. Allen of Lamar, Evangelist.—J. L. Huff, Pastor.

VISALIA, CALIF.—November 28—; Hans F. Bretschneider, Evangelist.—E. White, Pastor.

CORRY, PA.—Grand Theater Bldg., Center St., Nov. 25—Dec. 9; Louise Nankivell, Chicago, Ill., Evangelist.—A. R. Horst, Pastor.

ERIE, PA.—1612 Sassafras St., Nov. 20—Dec. 2; Evangelist and Mrs. E. V. Berquist, Youngstown, Ohio.—N. T. Spong, Pastor.

SISSETON, S. DAK.—Gospel Tabernacle, November 27—; Stanley P. McPherson, Santa Monica, Calif., Evangelist.

PAYNESVILLE, MINN.—November 25—; Arthur M. Otteson, of Minneapolis, Evangelist and Gospel Singer.—D. Bruzelius, Pastor.

PASADENA, MD.—Nov. 27—Dec. 9, or longer; R. S. Peterson, Oshkosh, Wis., Evangelist.—J. Vernon Cardiff, Pastor.

LONG BEACH, CALIF.—439 West Anaheim St., meeting in progress; Evangelist and Mrs. D. Leroy Sanders of Jefferson City, Mo.—J. Lon Hale, Pastor.

CAMBRIDGE, MASS.—12 Howard St., November 18—; Carolyn Lindblad, Jamestown, N. Y., Evangelist.—R. A. Babcock, Pastor.

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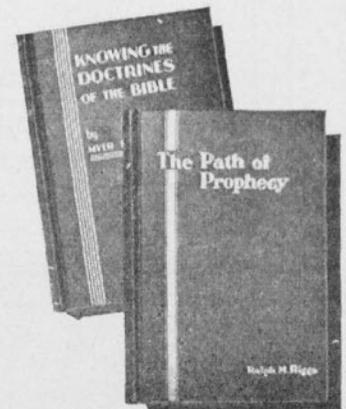
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By Myer Pearlman

THE ADVANCED COURSE

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- Path of Prophecy, \$1.25.

The Advanced Course includes "Knowing the Doctrines of the Bible," a 400-page book by Mr. Pearlman, and "The Path of Prophecy," a 200-page book by Ralph M. Riggs. Both are most attractively cloth bound, with titles in gold. For study purposes, "Knowing the Doctrines of the Bible" is divided into Parts 1, 2, and 3. The student may study Part 1 and receive certificate for satisfactory work, continuing through the book until he has received three certificates. He then may study the two parts of "The Path of Prophecy." If he has received certificates on the five parts of the two books, he may exchange them for a diploma.



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LUBBOCK, TEXAS—2103 Avenue O, Nov. 27—Dec. 9; Lee Krupnick, Evangelist.—Mont M. Walker, Pastor.

MODESTO, CALIF.—6th and G Sts., Nov. 25—Dec. 2; George Hayes, Evangelist.—W. E. Larson, Pastor.

JACKSONVILLE, FLA.—First Assembly of God, Nov. 27—; Evangelist and Mrs. R. L. Bartlett, Bristol, Va.—J. A. Cain, Pastor.

HARLINGEN, TEXAS—Dec. 2—; "The Gospel Music Makers," Frank, Gladys, and Dorothy Lummer, Davenport, Iowa.—H. G. Weathers, Pastor.

SALEM, N. J.—Pentecostal Church, Nov. 18—; Evangelist and Mrs. Charles Blair, Denver, Colo.—O. Cope Budge, Pastor.

GLADWIN, MICH.—Missionary Convention, Assembly of God, S Antler St., Dec. 4—9. James A. Davis, Pastor.

ABINGTON, MASS.—Glad Tidings Church, Dec. 6—23; Philip Brauchler, Passaic, N. J., Evangelist.—Roy Paul Nylin, Pastor.

JACKSON, MISS.—1223 N. West St., Nov. 25—; O. O. Shipley, Dallas, Texas, Evangelist.—Charles B. Dobbins, Pastor.

WEWOKA, OKLA.—November 18—; Evangelist and Mrs. Floyd L. Poag, of Ada.—John Grace, Pastor.

MONROE, WIS.—Meeting in progress; John W. Nelson, Plymouth, Ill., Evangelist.—Jack A. Andrews, Pastor.

OAKLAND, CALIF.—598 31st St.; Nov. 25, for 2 weeks or longer; Esther Mae Cooper, Evangelist.—C. F. Ferguson, Pastor.

BAKERSFIELD, CALIF.—Meeting in progress; Jean Benefiel, Detroit, Mich., Evangelist.—Paul F. Cook, Pastor.

WAPATO, WASH.—Tasker, Hiram, and Claire Brooks and their wives are in revival here. Services will continue through November.—Guy DeVries, Pastor.

MOUNT VERNON, WASH.—On 99, at 4th and Cedar Sts.; Nov. 18, for 2 weeks or longer; E. Wm. Anderson, Evangelist, and John Jennison, Minister of Music.—Cecil and Mollie Perks, Pastors.

E. NATICK, MASS.—Wellesley Park Assembly, 63 Oak St., meeting in progress; H. E. Hardt, Falling Waters, W. Va., Evangelist. Neighboring churches invited to co-operate.—Oscar V. Svedin, Pastor.

PLEASANT HILL, MO.—Kansas City Sectional Fellowship Meeting, Dec. 3. Services morning, afternoon, and evening. C. A. rally. Basket lunch served at noon. We expect Brother Webb to be with us.—Ted Stephens, Pastor.

FAYETTEVILLE, ARK.—C. A. and Fellowship services, White Chapel Assembly, 2201 S. College Ave., November 29, afternoon and night. C. C. Crace, District C. A. President, guest speaker both services.—C. E. Turner, Host Pastor.

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BROADCAST—"Full Gospel Hour," Station KFKA, Greeley, Colo., 910 Kilos., Sundays, 9:00-9:30 a.m.—W. Keith Reed, Pastor.

SANFORD, ME.—Northern Sectional Fellowship Meeting, December 3. Services 2:30 and 7:30. Fredrick D. Eide, Springfield, Mass., afternoon and evening speaker. Special jubilee service, 7:30, with burning of church mortgage. Guest of honor: Roy Smuland, District Superintendent; Robert Wallace and H. T. Carpenter, former pastors.—Lyle W. Butler, Pastor.

DYERSBURG, TENN.—C. A. Convention for West Tennessee, Nov. 29—30. Speakers: Alfred Cawston, Dean of Men, Central Bible Institute, daily, 10:00 and 2:00. James E. Hamill, Pastor, First Assembly, Memphis, daily, 7:30. Friday afternoon, big Speed-the-Light rally; Chaplain Donald Leaman, speaker. All young people urged to come; bring musical instruments and special numbers.—Paul J. McKeel, Vice President.

TEXAS DISTRICT C. A. CONVENTION

Texas District C. A. Convention, First Baptist Church, 4th and Throckmorton Sts., Fort Worth, Texas, November 27—29. Aaron A. Wilson, main speaker. Other guest speakers. Opening service 7:00 p.m. Then three services daily, 10:00, 2:15, and 7:00. For room reservations write E. R. Wilkinson, 2819 E. Belknap, Fort Worth 3, Texas.—W. A. McCann, Secretary-Treasurer.

KANSAS DISTRICT COUNCIL

The Kansas District Council will convene at the First Assembly of God, 610 E. Lime St., Topeka, Kansas, November 26—29. First service, Fellowship Meeting, Monday night. Business sessions begin Tuesday, 9:00 a.m. Ernest S. Williams, guest speaker. Captain McGowan, a representative of the Servicemen's Department, will also be speaking. Those desiring room reservations, write Pastor Claude J. Utley, 426 Scotland Ave., Topeka, Kansas.—Paul C. Samuelson, District Secretary-Treasurer.



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A textbook of Christology. It deals with problems of the origin of our Lord and Savior, Jesus Christ. The book presents evidences to uphold the fact of the Deity of Jesus, deals with the mystery of His two natures, and gives a comprehensive presentation of His divine works for men. Dr. Rimmer's chapter of "The Psychology of the Virgin Birth" will charm and delight you. You cannot afford to miss this great work. **Price \$2.50**

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In Randall MacRae's self-centered life, religion had meant little. An indulgent father, plenty of spending money and a free reign had given him a cynical, superior attitude toward life. Then he caught a glimpse of Fay Thurston. To be near her, he enrolls at a small co-educational college where a strong Christian atmosphere prevails. His reaction to these unusual surroundings makes a vivid, pulse quickening romance that you will never forget. **Price \$1.00.**

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In order to make it possible for a great number of people who, for lack of funds, are unable to subscribe for the Pentecostal Evangel by the year, and also for those who do not know of the deeper things of God, we have had a neat box made which will hold a number of these papers.

By placing one of these boxes in the church or Assembly room in a convenient place, those desiring these papers can get them each week.

HERE IS OUR PLAN—Any church or assembly ordering 10 or more copies of the Evangel each week for a period of six months, will be furnished one of these boxes free. The cost of these papers is two cents each, or 20 cents a week for 10 copies. If you order 24 or more copies each week, the price is less than 2 cents per copy per week.

An announcement to the congregation should be made, stating that the papers which are placed in this box each week can be had by placing two cents in the small receptacle fastened on the front of box which is provided for that purpose.

Occasionally a paper will be taken from this box by someone who does not deposit the two pennies, but on the other hand it will be found that others will drop in a nickel and sometimes a dime.

We suggest that an Evangel secretary be appointed from the church or Sunday school, who will have the oversight of this box, ordering and replenishing the supply in the box and taking the cash deposited.

As some months have five Sundays we also suggest that the papers be ordered by the quarter. At the end of each quarter a statement will be sent to the Evangel secretary who in turn will take care of the amount from the proceeds placed in the box. This makes an easy and convenient way to handle the account for these papers.

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Pastor

GOSPEL PUBLISHING HOUSE, Springfield, Missouri

FILIPINO CONVENTION

The 8th Annual Convention of the Filipino Assemblies of God (branch of the General Council) will convene at the Upper Room Pentecostal Mission, San Jose, Calif., November 28-30. Max Freimark is pastor. Leland Johnson, Superintendent of the work in the Philippines, guest speaker. Filipino ministers and others will speak in the day services. All services in English.—E. C. Lagmay, President.

MISCELLANEOUS NOTICES

NEW ADDRESS—Route 1, Braham, Minn.—Mr. and Mrs. C. M. Hanson.

NEW ADDRESS—Box 738, Ajo, Ariz. "We have changed pastorates. Our old address was Avondale Ariz.—Cecil and Frances Vaughan.

NEW ADDRESS—Berwind, W. Va. "I have accepted the pastorate of the Berwind Assembly."—Alden A. Yates.

FOR SALE—Electric Spanish guitar, plush-lined case, amplifier complete. One of the best makes.—Mal Kerr, 125 S. Berne St., Schuylkill Haven, Pa.

NOTICE—Please notify newcomers in Mattoon, Illinois, that they will find a warm welcome at the Assembly of God located corner Prairie Ave. and 11th St.—A. L. Todd, Pastor.

COMANCHE, OKLA.—December 2—; N. B. Rayburn, of Henryetta, Evangelist.—David A. Roper, Pastor.

FARGO, N. DAK.—Dec. 2-16; Anna C. Berg,

Sioux Falls, S. Dak., Evangelist.—Milton Barfoot, Pastor.

WANTED—80-base accordion, made in Italy or Germany. Will pay cash if accordion in good condition. Write Mrs. A. L. Beggs, Box 2, McCamey, Texas.

NEW ADDRESS—3913 Hamilton Ave., Columbus, Ga. "After having been in evangelistic work for the past year, I have accepted the pastorate of the Bealwood Assembly in Columbus, Ga."—A. C. McGaugh.

NOTICE—We have resigned the pastorate at Southside Assembly and have accepted the pastorate at Manchester Assembly of God, 9200 Manchester Ave., Houston, Texas.—Pastor and Mrs. H. B. Graves and Sonny.

ENID, OKLA.—All-day fellowship meeting and dedication of new church. North Side Assembly, December 11. W. C. Gilbert, morning speaker; F. C. Cornell, speaker at dedication in the afternoon.—Olen Craig, Pastor.

BROADCAST—"The Gospel Reveille," sponsored by Pastor A. A. Wilson, 3100 E. 31st St., Kansas City 3, Mo., may be heard each Sunday over the following stations: KHMO, Hannibal, Mo., 1340 kilos., 7:00-7:30 a.m.; KOAM, Pittsburg, Kansas, 810 kilos., 7:30-8:00 a.m.; KCKN, Kansas City, Kansas, 1340 kilos., 7:45-8:15 a.m.; WREN, Lawrence, Kansas, 1250 kilos., 8:30-9:00 a.m.; KFVS, Cape Girardeau, Mo., 1260 kilos., 9:00-9:30 a.m.

FRUITA, COLO.—Nov. 25, for 2 weeks or longer; Harry Sherman, of Denver, Evangelist.—Fred and Esther Martin, Pastors.

GREGORY, S. DAK.—Nov. 27, for 3 weeks; Mr. and Mrs. N. D. Sheneman, Artist-Evangelists.—D. J. Geist, Pastor.

OPEN FOR CALLS

Evangelistic or Pastoral

H. E. Barnard, Box 535, Chillicothe, Texas—"After serving the church here 27 months, I am now open for calls."

Willie J. Golden, Route 2, Covington, Tenn.—"I have resigned the church at Pleasant Hill, near Covington, and am open for evangelistic or pastoral calls."

M. M. Dudley, Box 39, Oxford, Fla.—"Experienced in both branches of ministry. Served one year as C. A. President in South Florida District. Just wife and I."

Evangelistic

J. D. Bartlett, Box 296, Ripley, Tenn.—"I am leaving the church at Covington, Tenn. My wife and I intend to devote our time to evangelistic work for a while. We sing special numbers together."

Wm. Corbett Anderson, 645 54th St., Sacramento, Calif.—"I am re-entering the evangelistic field. Many years in the ministry."