

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

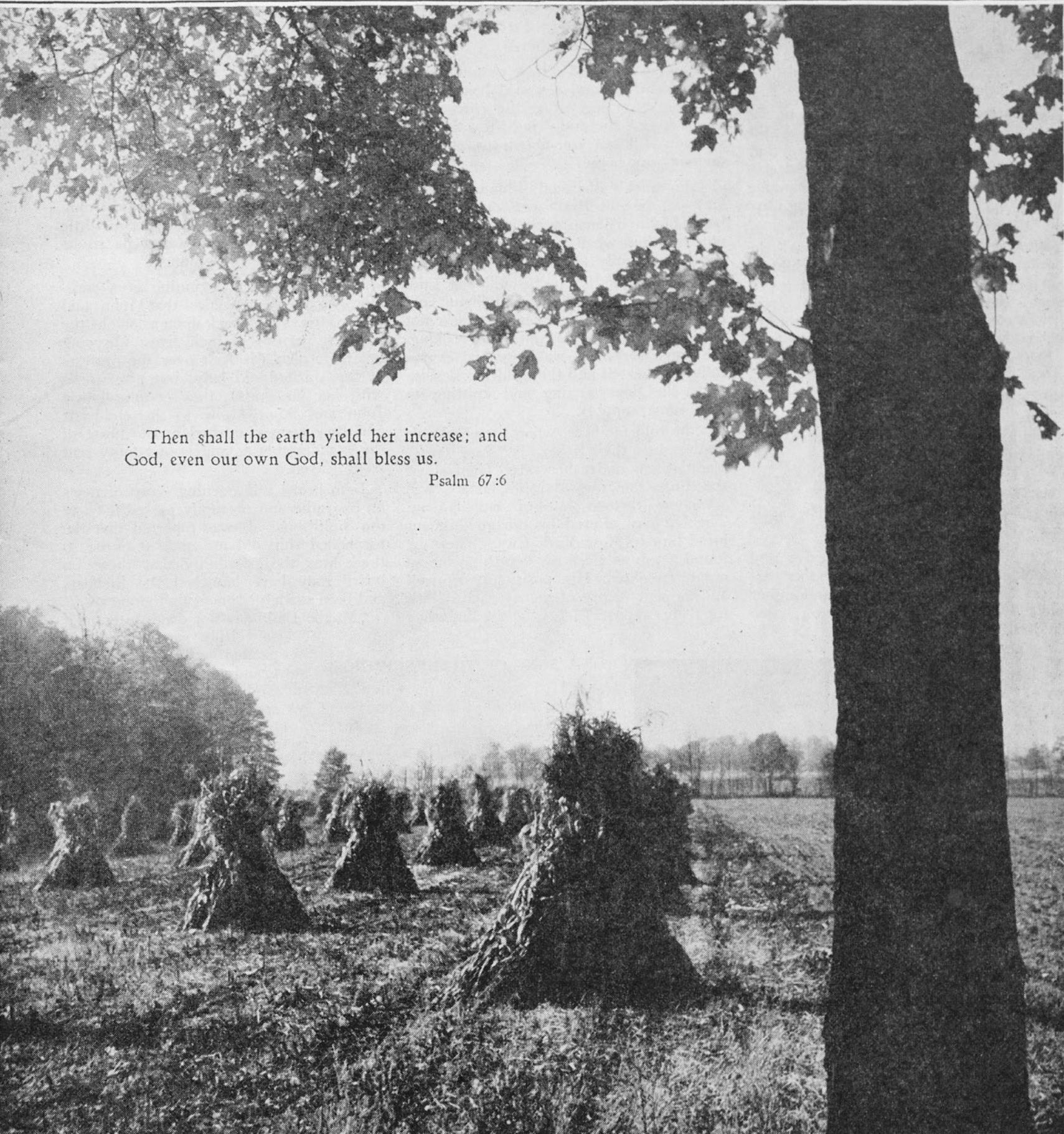
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Then shall the earth yield her increase; and
God, even our own God, shall bless us.

Psalm 67:6



Thanksgiving at the Smithsons

P. W. Campbell

● IT WAS A ROSY morning in early June. John Pollard always enjoyed driving to market with his load of vegetables in the light spring wagon, but on this particular morning he was feeling gayer than usual; for today his lovely wife was at his side. He was always happy when Molly needed something from the dry goods store that she could not quite trust him to select.

The fresh breeze was redolent of the perfume from blossoming orchards. As the horse pulled the pair toward town, they chatted blithely, while breathing deeply of the morning air and inwardly thanking their Lord for the privilege of being alive on such a day—and being together.

They were entering the suburbs of the market town when two sprightly children—a boy evidently about ten, and a girl much younger—suddenly emerged from a doorway and came scampering toward the road.

"Whoa!" commanded John, as he reined his horse to a stop. "Do you children want something?"

The boy approached the wagon. "Grandma said, could you sell us ten cents worth of vegetables?"

"Yes, Sonny, But what kind of vegetables would your mother like?"

"Mama is in heaven," cut in the little girl.

"Oh," said John, very tenderly; and he took a closer look at the two rather pale faces. "So I suppose your grandmother cooks for your father and you two children?"

"Just Grandma and sister and I are all," answered the boy. "Papa was on a ship that was torpedoed in the war."

"Poor, dear children!" whispered Molly. "John, give them two or three kinds, and don't take any pay." Then she spoke soothingly to the children. "Never mind," she said, "maybe your daddy will come walking in some day."

The girl clapped her hands in glee—but the boy remained thoughtfully silent.

"Now children, tell us your names," said John.

"They call me Billy," said the boy.

"My name is Betty," said the girl.

"Billy and Betty. What sweet names," said Molly, and she jumped to the ground. "Here, John, hand me the sack of vegetables. I'll carry them in. I'd like to have a talk with the grandmother."

John waited, and a few minutes later Molly returned and resumed her seat by his side. "Let me off at the corner dry goods store," she said, "and I'll wait there for you. I'll tell you about the children on our way home."

John quickly disposed of his vegetables, and soon he and Molly were on their way home. John listened with interest as his wife told him what she had learned about the little family.

"Their name is Smithson," she said. "The grandmother is an intelligent old lady—self-reliant but friendly. She's not at all strong, yet she does the cooking, the housework, the washing, and everything for herself and the children. Besides that, she does sewing and knitting to earn some support.

"She told me how, when the children's mother died, their father (her son Henry) placed them under her care. Then about the time the war started, Henry was somehow thrown out of employment. The big pay offered by the government lured him to New York City. There he found a job as clerk or something on an ocean freighter. His position paid well and he sent plenty of money each month for their support. In fact, by the time they

last heard from him, they had a little sum banked ahead.

"When his letters stopped coming, they made inquiry and learned that the ship he worked on was torpedoed and sent to the bottom. That's all I know—except that since the little surplus was used up, the old lady (Mrs. Smithson) has been supporting herself and the children as best she can."

"Molly, do you remember the answer Jesus gave to the lawyer who asked, 'Who is my neighbor?'"

"Yes, John, and we must be neighbors to this family."

"I will see to it that on every trip I make there will be some vegetables unsold. The Smithsons will get them without cost," said John.

"And I will put in two or three quarts of milk every day," said Molly. "And every Saturday, a pound or two of butter."

"That's the spirit, Dear," said John. "The Lord has prospered us on our little farm, and I think He wants us to be Samaritans to this little bunch."

So that was the beginning of a summer's active beneficence that John and Molly always look back upon as one of the happiest periods of their lives. Carrying out their plan (at first over the protests of the spirited old lady, but afterwards with her blessings), they became Uncle John and Aunt Molly to the children; and they were cherished in the heart of the grandmother as angels of bounty sent from heaven.

John heard a heartening scrap of news on his radio and promptly passed it on to the Smithsons. It was reported that the torpedoed ship did not sink at once; so there was the possibility that those on board may have launched the lifeboats and been made prisoners by the enemy.

"Maybe Daddy is not dead, after all," said Billy; and Betty was excited with joy. The old grandmother looked up to God with gratitude for this spark of hope, and fervently prayed that it might be so.

Each Sunday, as John and Molly drove by on their way to church, they stopped for the children and took them to Sunday School; and whenever the weather permitted, old Mrs. Smithson would come along too.

It was a joy to see the color gradually return to the children's faces, and a sparkle come into their eyes.

Summer quickly passed, and autumn painted the countryside with a thousand colors.

(Continued on page 14)



A SONG OF THANKSGIVING

I come with lifted hands to pray.

But all the words that I can say

Are, "Thank Thee, O my Father."

For all the good that has been done,

For all the glories 'neath the sun

My grateful eyes do look upon,

I thank Thee, O my Father.

With gen'rous hand Thou'st filled my cup

So brimming full, I but look up

With, "Thank Thee, O my Father."

I gaze from out my sheltered door

And count my blessings gone before

And those to come. Oh! more and more

I thank Thee, O my Father.

—IRVINE A. WHEELER.

Giving Thanks Always

● GOD'S WORD calls us to live thankfully, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:20. Giving thanks *always* for all things. Do we do it? Can we do it?

Paul himself did. At Philippi, after illegal arrest and cruel beating, Paul and Silas amazed their fellow prisoners by singing praises unto God. So Paul does not urge us to do something he failed to practice himself. He suffered many hardships, but through them all he lived praisefully and thankfully, as his Letters show, abounding in praise and glad thanksgiving to God. Now what was possible for Paul amid all his troubles is possible for every believer. In every circumstance we can find something for which to praise God, and so shall we give thanks always in all things.

But to be thankful, we must first be thoughtful. How full of gratitude are the Psalms! But the Psalms are constantly setting forth reasons for praise and thanksgiving. We, too, if we would be filled with glad songs of praise in our hearts, must look for reasons for being thankful. It takes thought to recognize God's goodness; the thoughtless take His blessings without thinking how good is our Heavenly Father, and so they are unthankful through being thoughtless. To be truly grateful we must ponder the gracious goodness of God. We must recognize present blessings and recount past mercies.

It takes thought, too, to be able to give God thanks amid trouble. Thought shows that many troubles are blessings in disguise, and even when we cannot see what good lies in present trouble, we still can see many blessings that outweigh the dark things and help us to praise God while we wait His light upon the mystery of our testings and trials.

Through thoughtlessness we take for granted many great mercies because they have become familiar and common. A man came through a train wreck unscathed. Others were killed and many injured.

"I shall always thank God for bringing me safely through that wreck," he said.

"How many times a year do you ride on that road?" asked a friend.

"About fifty," was the reply.

"Have you ever been in an accident before?"

"No."

"Well, did you ever thank God for that?"

He admitted that he had not, but God had been guarding him in those years when no accident befell as truly as when the wreck occurred. What God does for us commonly we come to accept without being thankful unless we give thought to it. It was no little mercy to have traveled so much without ever being in an accident. And it is no little mercy that many of us live for years in health and strength and free from so many ills that might befall us.

It takes thought, too, to value and be grateful for little passing mercies. A godly father and his daughter were starting out for a walk one morning. At the gate the girl asked him to wait while she darted back for something she had forgotten.

"Wasn't it fortunate I remembered it?" she said as she rejoined her father.

He smiled and asked, "Did you think to thank God for reminding you?"

The suggestion rather startled her, but

she saw at once that we should be alert to little as well as to larger mercies and should thank God for them. To give thanks always for all things we must think of God's goodness in common as well as rare things, in slight as well as greater concerns.

Some happy results flow from the habit of thanksgiving. For one thing, always giving thanks makes us appreciative souls. You cannot be long at counting your blessings without wanting to thank God for His goodness.

In a great revival meeting a poor paralytic was wheeled to a place near the platform. During the song service the song leader spotted him and asked him his favorite song. "Count Your Blessings," was the reply, and it was a revelation of the heart of that crippled man. No bitterness over his lot, no complaint, but just a vivid sense of goodness of God. Counting his blessings made him appreciative, and it will do the same for us. And when we are appreciative we can never be embittered or cynical.

Thankfulness always promotes contentment. So many people live in a ferment of discontent because of blindness to blessing. I love the homespun philosophy in the rebuke of a colored woman to her mistress. The lady of the house was in a mood of unhappy discontent, and she said fretfully to her housekeeper:

"I do wish I could go away. I do need a change."

"Look heah, chile," replied the colored mammy, "what you wanta git 'way from? Dis heah beautiful house? Dese here lubly chillun? What you wanta git 'way from? You gotta lug yo'self 'long whereber you go."

It is well to remember that we have to "lug" ourselves around wherever we go, and that the secrets of our discontent lie in ourselves rather than in our circumstances. The discontented woman had lost sight of her blessings, had forgotten to be thankful. That was why she was discontented. She was well off in many ways, but her eyes were closed to the good things she enjoyed. The proper remedy was not a change of scenery but a change of soul outlook. She needed to get her eyes off the disappointing and trying things and on the compensating and gladdening things in her lot, and then to lift her heart in gratitude for them to God. Constant thanksgiving keeps our eyes open to the good we have and keeps us from fretting discontent.

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WHY NOT EVERY DAY?



God's Harvest Home

John W. Follette

● THE AUTUMN DAYS are upon us. Already we are conscious of a change of season and an atmosphere quite different from the mild and sunny summertime. Here and there we see the bright coloring shining through the dusty green coverings of the trees and whole countryside. There is a crispness in the air and freshness really refreshing after the long summer period.

To many, I know this season produces a sadness of heart and heaviness of spirit. One of our poets sighs his reaction in verse, "The melancholy days have come, the saddest of the year." But after all the mood is only a personal reaction to the season with its own peculiar tone and atmosphere. The whole phenomena of nature is only the external stimulus—the *feeling* is local, and peculiarly personal. The individual carries the joy or sadness within his own heart. We need only the display of nature in autumnal splendor and mood to arouse us and quicken into life the feelings waiting within. That is why we all react differently to autumn's season. It is not that any season in *itself* is sad, gay or depressing. We carry our autumn mood within.

To many the season is inspiring, uplifting, and full of joy and *thankfulness*. It is now that we find the results of our labor. The time of reward and fruition is at hand. Now is the consummation of the springtime hope as it has passed through the summer of labor and time of patient growth. Spring gave us the buds of hope and promise; summer brought them to flower and a growth toward maturity.

And now autumn comes to crown the whole process with the fruit of all the labor and the harvest of the toil and endurance, patience and growth. Nature passes from one phase of manifestation to another. The characteristic marks of the summer season give way to the accompanying features of the autumn. The green of summer gives place to the brilliant display of color. But after all, the bright leaves are the same leaves and are only

passing gracefully through the cycle of life and ministry. Finally, the trees are stripped, the gusts of wind sweep the fields and orchards, and soon the summer coverings are gone. As I have said in one of my poems, "through the misty, threadbare air, harvest showing everywhere." Autumn is joyous; she hangs out her gayest colorings, clears up the sky and gives us the harvest moon. She loves to display everywhere the victory and glory thus achieved. Her mellow voice is raised in anthems of praise and thanksgiving. It is the season of joy, praise and gladness—the harvest is here! The spring plowing and planting, the summer growth and beauty were not ends in themselves.



All were unto one end—a harvest. Everything in the scheme of nature moved gracefully along unto the desired objective, consummation, fruition and harvest.

Spiritual Types

That we might more perfectly understand the things of the Spirit and His life and movements, God has given us types or pictures of things in nature and the life with which we are familiar. Knowing these natural pictures and symbols, we find there is an analogy or likeness to be spiritually discerned and traced. The present age is to have a closing by God gathering unto Himself His harvest. He speaks of the individual as a field planted. So whether we view from the standpoint of the individual or group—the church—

He expects a harvest and some day will glean the field for it.

I cannot in this article elaborate upon the theme. It is most fruitful and suggestive. However, let me bring to you one text given in Deuteronomy 11:13-14, "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in the corn, and thy wine, and thine oil." Here we find God telling Israel about the natural harvest and the promise of God concerning the rain and its purpose. This of course is only a natural picture, but has its deeper spiritual application and spiritual reality.

Let us look at James 5:7 in connection with this thought, "Be patient therefore, brethren, unto the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Here again He is speaking of a harvest. He shows us the spiritual meaning and significance of the text in Deuteronomy. God is the Husbandman. Patience is the grace He has manifested for over 2,000 years waiting (not for the world to be converted or civilization to set up the millennium, but He does say He waits for a harvest).

During the time of waiting, the fruit has a visitation of God—the manifestation of the Spirit in type of rain. It has early rain to prepare the soil and give the seed its identification in the earth and its early growth. Later the latter rain falls and, true to type, it comes to mature the harvest and get it ready for ingathering ". . . the latter rain that ye might gather in thy corn, and thy wine, and thine oil."

Please note in verse 14, "in due season"—a fine suggestion of dispensational importance. The latter rain is never separated from the harvest season. The latter rain is still another sign of the period in which we are living. Amen!

Corn, Wine and Oil

Let me quickly mention some truth suggested by the things gathered in. He gathers in corn, wine and oil. In other

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ROBERT C. CUNNINGHAM
Acting Editor

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words, when God gathers His harvest (His precious ones, saints who have been patiently coming into the fuller realization of purpose for life and being) there should be certain characteristic marks upon them. He will have corn Christians, wine Christians, and oil Christians; that is, the character marks stamped upon their immortal spirits or the tracings and etchings of the Holy Spirit upon their hearts will suggest these features.

You may ask, What do you mean by a corn Christian? I think he is one who not only has been planted and has taken root (saved, filled and gifted, etc., all initial and necessary experiences), but he has subjected himself to the "process of growth." He has surrendered his will and heart to *all* God found necessary to bring him to maturity. He has allowed God to do *much* in his life—even to the withering and drying up of the beauty, wonderful texture of the green trappings, top-gallons, clashing swords of leaves, and so on. Patiently he has stood the criticism and misunderstanding of saints and sinners while God could grow in him the lovely golden corn He so desired. God does not want now the tall stalks beautiful and impressive, nor clashing leaves. He pushes them aside and seeks for golden ears of corn. Are you a corn Christian?

What may a wine Christian be? Let us remember wine comes from grapes. Yes, indeed, but no one holds up a luscious bunch of purple grapes with the delicate film dusted over them and says, "See the sparkling wine." The grapes are crushed.

Alas, the charm and beauty are surrendered to a death. But remember the *other* side of any grave is a resurrection. Hallelujah! The grapes are not crushed merely to destroy them; how foolish. No, the crushing is unto the sparkling, rich wine.

How refreshing the wine of some dear souls must be to God! This calls forth a love that is truly measured by the law of sacrifice. All beauty and identity as grapes must be sacrificed and crushed (by
(Continued on page nineteen)

Our New Building Is Now in Use

This Thanksgiving Issue Printed in New Plant

● THIS IS A HAPPY Thanksgiving for your co-laborers at the Gospel Publishing House. We are giving thanks for the large new printing plant which the Lord has given us. All the machinery has been moved into the new building, and this Thanksgiving number is the first Evangel to be turned out at the new premises.

Our hearts overflow with thanksgiving and praise. Truly "the Lord is good; His mercy is everlasting; and His truth endureth to all generations." We enter into His gates with thanksgiving, and into His courts with praise. We are thankful unto Him, and bless His name.

While thanking Him for His goodness (for He is the Giver of every good and perfect gift) we are mindful of all our Evangel readers and friends who have stood behind our enlargement efforts and have been so faithful in supporting the work with their prayers and gifts.

To each one we say a grateful "Thank you" and may God abundantly bless you at this Thanksgiving season.

God has graciously answered prayer, but there is a considerable debt still remaining against the new building, and there is need of funds with which to buy additional printing equipment as well. Now that we have room for expansion we want to increase our output of literature for the world-wide propagation of the full gospel, but to do this we must have additional equipment.

Will you kindly continue to fellowship with us in prayer that these needs may be met. Gifts are urgently needed at the present time. Simply mark your contribution, "For the new printing plant," and mail it to Wilfred A. Brown, General Treasurer, 434 W. Pacific Street, Springfield 1, Missouri.

Please note that the mailing address of the General Council and of the Gospel Publishing House has not changed. Only the printing department is occupying the new building. All the offices will be remaining at the old premises on West Pacific Street.

Two Attractive Forms of Investment

Some may have money which is lying idle at the present time, but feel unable to send it as an outright gift. In such cases we suggest investment in DEMAND NOTES, which bear interest at the rate of three per cent per annum. Money invested in these Demand Notes is returnable to the investor on demand.

Others may have money and desire to make a gift to the work of the Lord, but they feel dependent upon that money to furnish an income for as long as they live. To such friends we recommend GENERAL COUNCIL ANNUITIES which bear a higher rate of interest. Money invested in Annuities is not returnable, and this form of investment is recommended only for older people who must have a steady and reliable income for life.

Full information concerning either form of investment may be secured from Brother Brown, whose address is given above.

A PAEAN OF PRAISE

*For flow'rets of springtime, for beauty of summer,
For earth's flowing harvests, its gay-tinted bowers,
For glorious heights by His own hand created,
For wilds still untraversed . . . soft twilight's hushed hours;*

*For palms strong and stately and pines upward tow'ring,
Sweet waterfalls' music like clear ringing bells,
Streams' rhythmical flow and His radiant rivers . . .
For ocean's wild sweep when the loud tempest swells;*

*For light streaming down from His gems in the heavens,
For tints of the morning, choice splendors of noon . . .
For giving His Son . . . guileless Lamb . . . to redeem us
We hail Him deliv'rer . . . our King coming soon.*

*Come, let us give thanks to the Lord of Creation . . .
Our Sov'reign whose hand bears us up lest we fall;
Who painted the rainbow, the lark wing, the sunset,
And stretched a blue canvas of love round this ball.*

*From East and from West, from the North and the South-
land,
From plain and from mountain where'er man has trod,
We bring Thee our hearts' adoration and worship . . .
Creator, Redeemer, Omnipotence . . . God!*

—Clara M. Brooks

The Commandments of God

versus

The Traditions of Men

+ Thomas R. Brubaker at the General Council

Scripture reading: Mark 7:1-23.

● THE LORD WAS approached by the scribes and Pharisees who were ever ready to criticize His ministry and find some fault whereby they might accuse Him. They had seen His disciples eating without washing their hands, and as we know, the scribes and Pharisees had certain traditions which required that they wash their hands before eating. Their religion was one of observing certain rules of life, certain practices regarding cleanliness about their person, and their homes, and especially regarding their eating.

When the Lord was approached by these fault-finders He answered and said, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me."

Above all else God is interested in the condition of our hearts, and that which takes place in the inner man. No doubt this is the reason we are often at fault in judging one another—we can only see outward effects, and the life that is apparent to the onlooker. But God is able to see and to know intents of the heart.

I would like to read Mark 7:7-9, for this is the core of the thought I would bring to you. Still referring to Isaiah's prophecy, He said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Then He added, "For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such things ye do." And He said, "Full well ye reject the commandment of God, that ye may keep your own tradition."

There are two things to notice here which are set one against the other. The first is the commandments of God, and the other is the traditions of men; and there is a great difference between the two. As we consider these Pharisees and scribes with their traditions we may think

we are not guilty of the same acts, but it will be well for us to examine ourselves lest we fall into condemnation under the scrutiny of the Master.

We understand the responsibility of the scribes, which was to be copyists of the Scriptures, and also to read them to the people. They were to explain the meaning, and in explaining the Scriptures and enlightening the people they yielded to that temptation (to which all of us are liable) to inject their own ideas, instead of letting the Word of God speak for itself. The Church as a whole has become clouded by traditions that have sprung up and surrounded the great denominations



of our day. Customs and teachings have been handed down and have been received simply because the Church has said, "This is what we believe." But that which has attracted us to Pentecost from the very beginning has been the fact that, as a whole, we have sought to accept the Word of God in all of its fullness and truth and power and glory, and to let it be its own interpreter. Praise God for that. For that reason we are in the Assemblies of God. Our great doctrine book, THE doctrine book, is the Word of God, the Holy Bible, and may God grant it may ever be so.

A godly saint in a certain assembly had a birthday. Her friends thought it would be well to buy something for her birthday anniversary, and as she was a devout student of God's Word they decided to buy her a set of commentaries on the Bible. Shortly after they had given her the set of books, they approached her and said, "Well, Sister, how have you enjoyed the books?" "Oh," she said, "they're wonderful books, and I have enjoyed them, but I want to tell you one thing—

the Bible sure throws a lot of light on those books."

The source of our life is the Bible; here is where we may get the truth of God to guide us; and so I say the law of God must ever be kept separate from any human interpretation of it. Sometimes we point the finger at other churches because of their form and ritual, but may we take heed lest we Pentecostals fall into certain forms and ceremonies which become a tradition among us.

If we would consider the Book of Acts, I wonder what the order of our church services would be. That book is filled with an atmosphere that is spontaneous. There is a spirit of liberty. It tells of God coming in and moving upon His people, and I believe we all desire that we may ever have that experience where God may come in and move among us, and where He may be supreme. This is His desire; may we let Him come and be sovereign in our midst. I am not an extremist, and those that know me will agree that I believe in order; I never enter the pulpit without having some thought of the order of that service, and I seek to carry it out. But in all of our plans there must be a big "D. V." written over it all.

Nevertheless, traditions have arisen in the church. Forms and ceremonies are observed which after a while are accepted as almost a law among us. I wonder what would happen if some Sunday morning the pastor would enter the pulpit and, at the very outset of the service, would open his Bible and start to read the Scriptures and to preach the sermon! Some people I'm sure would cry out and say, "Why, what's wrong here? We haven't sung three songs, or heard the announcements and the special song, or received the offering. We're all out of order." Oh? Who said that the sermon had to come at this place or that? It may be that the Lord would turn a well-planned program into an old-fashioned prayer meeting.

Let us ever be free; let us ever have that spirit of worship and of liberty where God can come down and breathe upon us. We must be careful lest the essential and final commandment of God be lost under many traditions. In New York City we have millions of Jews and we frequently come in contact with them. In speaking with them one might think that all he needs to do is to repeat some scriptures from the Old Testament and they will immediately know what he is talking about, but such is not the case. They do not know the Scriptures. I have tried to speak to them on the most familiar portions regarding Jacob and their forefathers, and have found them unacquainted with the Bible. All they can say is, "Well, this rabbi told us this, and that rabbi told us something else"; it's

* Brother Brubaker is Superintendent of the New York-New Jersey District.

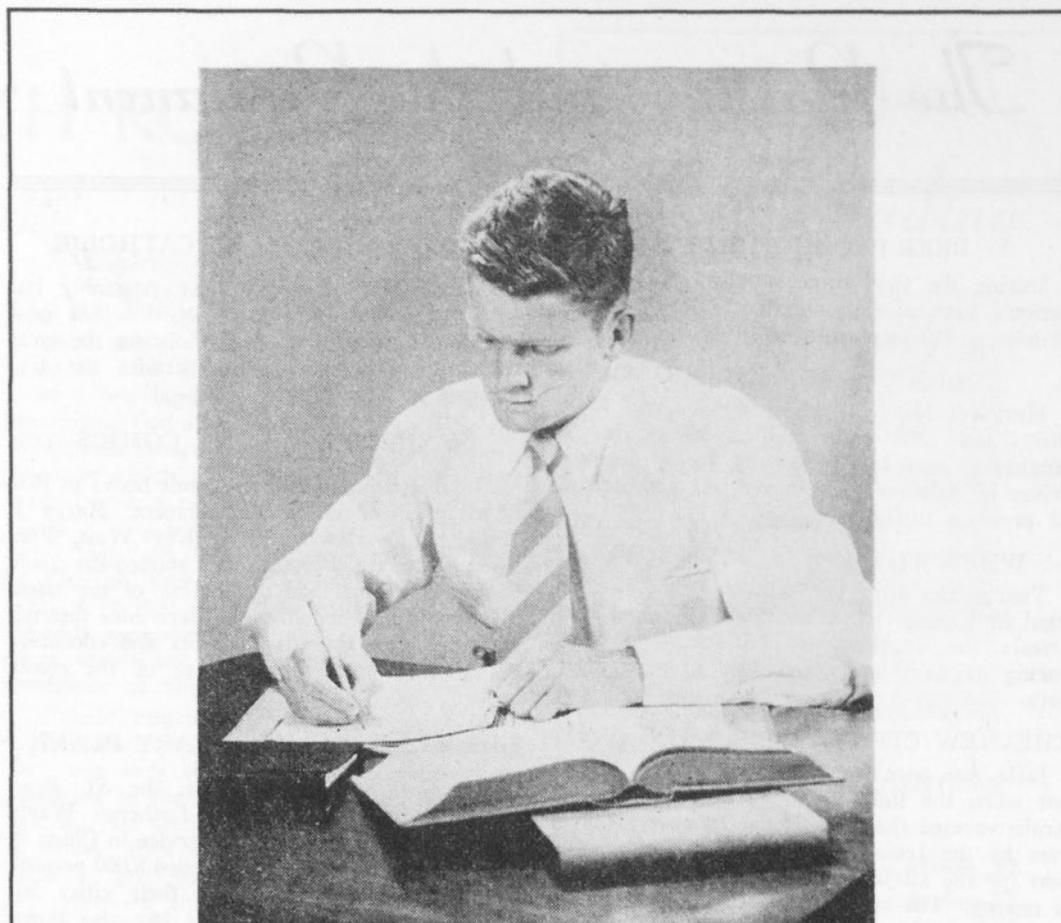
what the rabbis have told them, and not what the Old Testament Scriptures contain. The faith of the chosen people, who were once the repository of the Word of God, has been drowned out spiritually by the traditions that have been heaped upon them.

In some places in our own Movement there are disagreements about the Lord's Supper. Some people are very much concerned about details and insist that everything must be in precise order. I was pastor of a church where some of the folk were not able to participate in the communion service because the bread had been prepared before the service and was not broken, but was cut with a knife; they said they couldn't partake because it was not broken by hand. But, beloved, let us remember that God is interested in our hearts. We may be ever so careful about details, but if we are not in a spirit to seek the Lord with a sincere heart, we may miss God's blessing. I have said many times that if I were in the heart of Africa, and if I couldn't find anything else but bananas to eat and the milk out of coconuts to drink, I believe I could have a communion service and God would bless and honor that observance which was done in His name.

The Word states what causes traditions to arise in a church, or in a denomination: "For laying aside the commandment of God, ye hold the tradition of men." Mark 7:8. It is when we lay aside the commandment of God and depart from the true, living Word of life that these things are taken upon us. We have but to look at the Roman Church with its ritual and ceremony, and all that it has for which no foundation can be found in the Word of God, as an example. Traditions enshroud the whole church, although centuries ago men were in that church who feared the Lord, and who knew Him in reality. But the spiritual has been smothered and killed in the maze of ritual.

We must observe the Lord Jesus Christ and see how He disregarded the traditions of the Jews about the Sabbath. He didn't break the laws about the Sabbath, but He did break their traditions. Some people have traditions and when they are broken they accuse everybody else of breaking the law of God. Be sure that what you're holding to so tenaciously is not simply a tradition that is of little consequence. If it's the Word of God, if it's the commandment of the Lord, let us hold to it, but we need not be much concerned about the other things.

Let us note the effects. If men wash outwardly ever so often, what good is it? These scribes and Pharisees were very careful to observe the washing of hands, and washing of pots, and washing of basins, and yet inwardly they were defiled.



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General Council of the Assemblies of God
434 W. Pacific Street
Springfield 1, Missouri

The heart is the thing God is concerned about. People may be baptized in water, ever so often, but if the heart is not pure and clean in the sight of God it will help them nothing.

The Lord cites an example of what these traditions will do, and how it will make one eccentric. He said to them, "You have a custom. You know what the law of Moses is, that we should honor our fathers and mothers. But you have a

custom that if one brings his money and presents it as a gift at the temple, he is then free from all responsibility to his father and mother." Thus, He said, they made the law of none effect, all because of a tradition which had been handed down to them. Traditions will make us eccentric, but the commandments of God will make us Christ-centric.

God desires direct, personal worship,
(Continued on page nineteen)

The Passing and the Permanent

Compiled by Robert C. Cunningham

BEER PRODUCTION UP

During the first seven months of 1949, the nation's breweries produced 53,717,104 barrels of beer, a 4% increase over 1948.

LIQUOR—THE KILLER

Margaret Mitchell, whose novel *Gone With the Wind* sold eight million copies in 30 languages, was killed recently by a drunken driver in Atlanta. The driver had a record of 22 previous traffic violations.

WHEN THE DIKES GAVE WAY

Two weeks after the sale of liquor became legal in Kansas, the Wichita police found that arrests for drunkenness had increased 70% during daylight hours and 30% to 40% after dark.

THE NEW CITY OF JAFFA-TEL AVIV

Jaffa was once populated entirely by Arabs, but when the fighting began in Palestine the Arabs vacated the city. It has now been taken over by the Jews and will be used as a seaport for the all-Jewish city of Tel Aviv which is nearby. The two cities are being combined into one municipality called Jaffa-Tel Aviv.

A WARNING TO JEW-HATERS

Speaking on board Hitler's one-time yacht, General Julius Klein, former commander of the Jewish War Veterans, told a select gathering of top American leaders that all anti-Semites and persecutors of Jews in the past ended in disaster, and that a similar fate awaits any future anti-Semite.

Klein spoke at New York on Bastille Day to a gathering of American army generals, film magnates, industrialists and publishers. He stressed that he was speaking as a Jew, and noted in his talk that he was speaking through the microphone over which Hitler used to give orders to his general staff.

"Behold, at that time I will undo all that afflict thee!" Zephaniah 3:19.

ISRAEL AND THE U. N.

According to columnist Boris Smolar and others, the U. S. State Department is stubbornly demanding that Jerusalem be internationalized, and that Israel give up either a part of the Negev or a part of Galilee to the Arabs, and also that Israel admit more than 100,000 Arab refugees. None of these requests is acceptable to the Jewish state. The Jews are willing for the old city of Jerusalem to be internationalized but they want the new city for themselves.

Zionists and Jewish Agency leaders are much concerned over the American Government's attitude. They are asking, "Does the American Government contemplate weakening the Jewish state?" May it not be that the God of Israel is impressing His ancient people with a realization of the futility of placing their trust in any nation or group of nations of earth. The prophet cried: "Truly in vain is salvation hoped for from the hills, and from the multitudes of mountains (symbol of nations and kingdoms, such as the U.S.): truly in the Lord our God is the salvation of Israel." Jeremiah 3:23.

COSTA RICA TO BE CATHOLIC

The Costa Rica Constituent Assembly has voted to include Article 66 of the 1871 constitution, making Roman Catholicism the state religion. The article also permits the free exercise of other faiths.

ASHAMED OF THE COMICS

The man who started the comic books in 1932 is ashamed of his accomplishment. Harry I. Wildenberg, sales manager, Key West, Fla., says: "I don't feel proud that I started the comic books. If I had had an inkling of the harm they would do I would never have gone through with the idea. I'm glad parents and educators are waking up to the menace of the comic books."

RESCUED BY MISSIONARY PLANE

The C-47 missionary plane, the *St. Paul*, owned and operated by the Lutheran World Federation, has done valiant service in China in the past three years. It has rescued 8,000 persons from possible captivity when their cities fell to the Communist armies. It has also flown hundreds of tons of Scriptures to western China, and carried missionaries and their equipment inland, as well as Red Cross supplies.

PROTESTANTS FURGED IN HUNGARY

A secret report sent to Swiss Protestants by their fellow churchmen in Hungary tells of a far-reaching purge of Protestant leaders in that country. Some ministers were compelled to co-operate with the Communist regime, while others were forced to retire from public and religious life.

During the past six months, 25 Protestant dailies and periodicals were forced to suspend publication. The Communists then put out a new daily called *The Protestant Church*, to fill the void created by the suspensions. In addition, the government banned the import of foreign Protestant periodicals.

Pulling Together

On Sunday, November 27, the semiannual offering for the Old Age Assistance Fund will be received in the Assemblies of God. In all of our work together we have learned that if every one does what he can, the needs will be fully met. Shall we not go ALL OUT this Thanksgiving time so that our veteran ministers of the gospel will receive adequate aid from the General Council Office? It will take offerings from all of our churches to meet the ever-increasing number who are receiving this benevolence. Remember, this is the only fund from which we may draw at the present to grant this assistance. We are counting on your assistance and that of your church. Send offerings to Wilfred A. Brown, General Treasurer, 434 West Pacific Street, Springfield 1, Missouri.

FIRST ATLANTIC CROSSING

The passenger plane that brought Israel's President, Chaim Weizmann, to New York not long ago was the first plane of *Rehovoth*, the new Israeli airline, to cross the Atlantic.

ISRAEL OR DIE!

Three determined young Jews, willing to risk their lives if only they might reach their Promised Land, left England a few months ago in a small motor boat. After 61 days of a most eventful voyage the three men and their crippled craft reached Tel Aviv and received an enthusiastic welcome.

HEBREW UNIVERSITY

Before the war there were a thousand students in the Hebrew University on Mount Scopus, Jerusalem. At present there are only five or six hundred, but the number is expected to reach two thousand or more in the next few years.

The university's difficulties are formidable. It has not yet reoccupied its splendid buildings on Mount Scopus; these are in international custody and can be reached only by passing through an area held by the Arab Legion. Meanwhile it has its headquarters in a rented Catholic monastery.

THE RED CROSS IN ISRAEL

At the International Red Cross conference held in Geneva recently, Israel asked that a Red Shield or Star of David be used as the organization's emblem in their land, instead of the Red Cross. The request was voted down, however—and so the Jews must continue to look to the despised Cross, the emblem of Christianity, for help in their times of need.

What a striking illustration of spiritual truth we have here! Jews and Gentiles alike despise the red cross of Calvary, red with the blood of the Lord Jesus Christ; but God declares that only as they look to that Cross in faith can they obtain forgiveness of sins and eternal salvation.

COMMUNISM AND RELIGION

William Z. Foster, head of the American Communist Party, in discussing what would happen if the Communists succeeded in creating a United Soviet States of America, said, "The churches will remain free to continue their services, but their special tax and other privileges will be liquidated. Their buildings will revert to the state. Religious schools will be abolished and organized religious training for minors prohibited. Freedom will be established for anti-religious propaganda . . . God will be banished from the laboratories as well as from the schools."

The above quotation appears in an article written by J. Edgar Hoover, Director of the F.B.I., U. S. Department of Justice, which was published in *The Red Book Magazine*.

Mr. Hoover, in the same article, makes this comment of his own: "No religion, denomination, or sect has been spared the fury and contempt of the Communists. God is their foe, and God's power over the civilized world is a barrier to their advances. The Communist printing presses turned out thousands upon thousands of posters portraying God, Christ, and religion in the vilest and most obscene manner conceivable.

"To every honest student of Communism, the evidence is clear and unequivocal that Communism is anti-God, anti-Christ and antimoral. Communism is religion's mortal foe. . . ."

PLYMOUTH ROCK

David J. Fant

● LAST SUMMER I had the privilege of visiting Plymouth Rock, on the "stern and rock-bound coast" of Massachusetts—a pleasure I had long anticipated. Like so many visitors, I was surprised to find only a rock of moderate size, about like the one in my front yard, when I thought it would be the size of a house! Since I was raised under the shadow of Stone Mountain, Georgia, which I am told has enough granite to pave every street in all the cities of the United States, I may be excused for expecting something impressive. And when I examined the replica of the *Mayflower*, one-third the size of the original but only as large as an average launch, I was certain that not all the antiques my friends assured me came over on the *Mayflower* could possibly have been aboard!

But there were many interesting and worthwhile things to see. Above the rock, and standing as a citadel over Massachusetts Bay, is a portico with glittering white columns, erected by the National Society of the Colonial Dames of America, to commemorate the three hundredth anniversary of the landing of the Pilgrims. Steps lead up a hill that rises almost precipitately from the shore, from which you get a most impressive and sweeping view of the ocean. There by your side is the giant statue of Massasoit, celebrated chief of the Wampanoag Indians, to whose friendly offices the Pilgrims owed their lives during those first trying years. Other points of interest are Burial Hill and Cole's Hill, where many early settlers were buried; Leyden Street, on which the first Pilgrim houses were built; Pilgrim Hall, with its collection of paintings and relics; and the National Monument to the Pilgrims, dedicated in 1889. The statue of "Faith," 36 feet in height, is mounted on a granite base 45 feet high, surrounded by four large buttresses on which are massive monolithic figures of "Morality," "Law," "Education," and "Freedom." Between these figures are tablets bearing a list of the names of the *Mayflower* pilgrims.

Today the City of Plymouth is a well-known summer resort, attracting more than 100,000 visitors annually. In addition to its old churches and houses, it has a modern Federal Building, the Russell Public Library, Jordan Hospital, and public schools. There are important factories, a municipally owned water supply system, and a beautiful forest park of 200 acres. Side by side are the old and new, and one could not but wonder what those ancient voyagers would think if they could suddenly reappear, and behold the transformation that has been wrought.

Doubtless they would be as much amazed at the change in the realm of religion and ethics as in mechanics. And we wonder if they would not consider that we had gone backward rather than forward!

Governor Bradford, Cotton Mather, and others spoke of these early pioneers as "pilgrims and strangers upon the earth"—a tribute to their

godly character. They were Separatists, who felt that the reform of the Church of England from within was impossible, and decided at great personal risk and sacrifice to leave it. So they came to New England, which was to be to them a new land indeed, with the privilege of worshipping God after the dictates of their hearts. While still aboard the *Mayflower*, they made a covenant which bound them into a civil state erected upon a religious basis. They wished to found "a church without a bishop, a state without a king." In their reaction from the Church of England, they laid aside all religious ceremonies, so that for a time even marriages and funerals were conducted without religious services, and public worship was stripped of all semblance of ritual.

If these Pilgrims should return today, they would discover that their original Thanksgiving Day was very strangely observed. Instead of gathering in the churches to return thanks to God for His blessing upon the bountiful supply in nature, they would find the people eating, drinking, and making merry, with the places of amusement and the football fields filled to overflowing. If they should seek out the old meeting place, they would find it largely deserted, with the people given over to pleasure seeking and commercial enterprise. Their pillars of Morality, Law, Education, and Freedom they would find assaulted from almost every side. They would discover that the Ten commandments, upon which the standards of law and morality rest are being flagrantly broken. The groves which formerly echoed with their prayers and were enriched with their tears now harbor only vacationists and merrymakers. Law has been liberalized to permit many excesses. Education, forgetting that "the knowledge of the Lord is the beginning of wisdom," has substituted evolution and materialism for a knowledge of the true God and the unseen world, changing "the truth of God into a lie." And they would soon learn that liberty has been interpreted as license, and that people have given themselves over to abhorrent looseness in thought and action.

There is something very sturdy and enduring about a rock; it seems to speak the language of the ages. Since 1620, as for centuries before, the rock at Plymouth has remained unchanged. The tides have risen and fallen; the waves have broken at its feet. It has endured the heat of summer and the rigors of winter. All kinds of changes have taken place round about it—but there it remains with its silent witness to a great event.

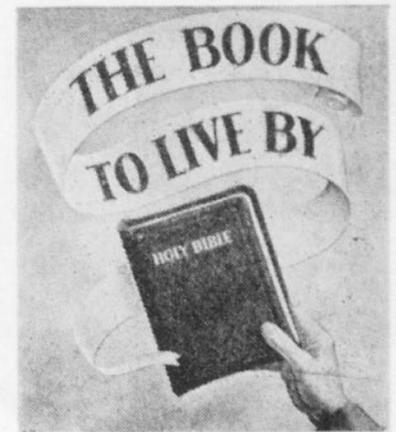
Plymouth Rock has not changed, nor has the Rock of Ages. We cannot change God's law; we must adjust ourselves to its righteous requirements.

Before leaving the rock, I addressed my thoughts to it as to an oracle. I enquired: "O sibyl, what message shall I give the people?" Immediately came the reply, "Tell them if they want to see me, they will have to come where I am."

That gave me considerable food for thought.—*Congregational Christian Beacon.*

WORLDWIDE

Bible Reading



THANKSGIVING TO CHRISTMAS 1949

Thanksgiving, Nov. 24.....	Psalms 23
Friday	Psalms 27
Saturday	Psalms 103
Sunday, Nov. 27	Isaiah 35
Monday	Romans 12
Tuesday	Isaiah 55
Wednesday	1 Corinthians 13
Thursday, Dec. 1	John 14
Friday	Psalms 8
Saturday	Revelation 21:1-7
Sunday, Dec. 4	2 Timothy 2
Monday	Micah 6:1-8
Tuesday	Acts 17:16-34
Wednesday	Revelation 22:1-7
Thursday	John 3:1-17
Friday	1 Thessalonians 5:12-28
Saturday	Mark 4:1-20
Universal Bible Sunday, Dec. 11	2 Chronicles 7:11-18
Monday	John 4:1-4
Tuesday	Luke 10:25-37
Wednesday	Matthew 25:31-46
Thursday	Exodus 20:1-17
Friday	Matthew 6:5-15
Saturday	Psalms 119:33-40
Sunday, Dec. 18	John 1:1-14
Monday	Matthew 5:1-12
Tuesday	Isaiah 9:2-7
Wednesday	Romans 8:12-39
Thursday	1 Corinthians 15:35-58
Friday	Isaiah 40
Saturday	Isaiah 53
Christmas, Dec. 25	Luke 2

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Now a Pentecostal Church

Lois E. Ware, Venezuela

● GOD HAS SURELY BLESSED our Bible school this year. Everyone in the school with the exception of one boy has received the Baptism. The Lord is very real and precious to us.

Recently the son of a member of Bethel Church died. He had been a Christian only thirty-five days. At the close of the funeral service, of which Lowell E. Dowdy was in charge, a priest rushed in and began to throw *holy water* on the casket and to mumble his prayers. For a few moments everyone was so shocked no one knew what to do. Then the nephews told the priest that we were evangelical and made him leave. The Catholics even try to claim the Christian dead!

Two weeks ago I went to a little town in the mountains to take Rafaela, the national girl who makes her home with me, to an anniversary service of her home church. Though independent the church was much like a Baptist church. The first night the national pastor asked Rafaela to testify. She told of having received the Holy Spirit. After the service the pastor's brother, who had brought the message, tried to make her believe that she had no special blessing. A round-table discussion (rather heated) developed, some being for and some against the Baptism. Finally the pastor suggested that the discussion be closed with prayer. While we prayed the Lord baptized one woman who had been bold in defending the Holy Spirit. It was surprising to see how quickly the Lord worked.

The following night one man was filled with

the Spirit, and before the end of the week six others had been, including the pastor, his wife and his brother, who at the beginning were opposed to the Baptism. Sixteen, including six of Rafaela's family, were saved and four persons were reclaimed; also, one missionary—not Assemblies of God—who had once had the Baptism, received a refilling. God is faithful! Rafaela and I received our share of the blessings in praying with the people. Now they are begging us to return when school closes here to help them. Before we left they said, "Now we have a Pentecostal church."

The Catholic priests go to this little town in the mountains only about once a year; but because of the anniversary services one went there to hold mass and have processions (parades) every afternoon. The pastor said that it was dangerous for me to be out on the street alone any time, and especially during a procession as I was likely to be stoned; however, one afternoon I needed to do some shopping, and as I thought the processions had all passed a national girl and I started down the street. To our surprise, we saw another procession coming. We hardly knew what to do. Finally a man invited us to wait in his drug store. He gave us chairs, and shut the doors until the procession had passed. When the procession had passed I invited him to the night's services, thanked him, and left. Later the pastor told me that the man who protected me is a Catholic and an enemy of the gospel. God can even cause our enemies to protect us.

Revival in Paraguay

Robert B. Thomas, Paraguay

● EIGHTY FILLED with the Holy Spirit! We thank God for the great outpouring upon the infant Pentecostal work in Paraguay.

We recently have been itinerating among the churches, beginning at Encarnacion. In just a few nights nine were filled with the Spirit there.

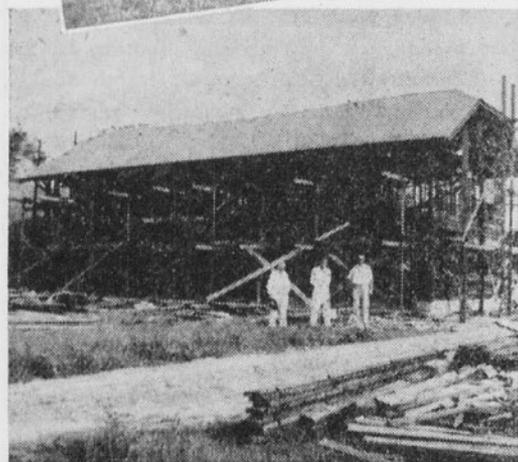
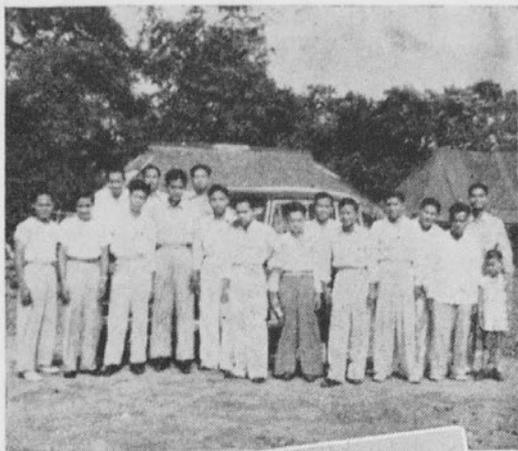
Reluctantly we left that group and moved on to Coronel Bogado, where great power was manifested in the services. Souls came to the Lord. At Carmen, thirty-five kilometers away, three were filled with the Spirit in one service. Heavy conviction rested upon the unbelievers, causing several to repent of their sins.

Three hours of travel from Carmen took us to Colonia Fram. The believers had heard of the blessings in Carmen and had started prayer meetings four days before our arrival. We reached Colonia Fram in time for a morning service and with little preliminaries began to pray for the sick. Many were blessed that morning, but God reserved His richest blessings for the evening service. The Spirit fell upon the congregation then and twelve re-

ceived an infilling. Among those healed at Colonia Fram was a two-year-old child who had been paralyzed for two weeks. The entire community was stirred.

We visited a group of believers in Villa Rica upon whom the Spirit had been falling. Fifty-five had received the Baptism in the three months prior to our visit. This group has suffered much persecution. Upon two occasions God has delivered them from the hands of persecutors. Just a few nights before we visited them they had begun their service when a group of men, armed with whips and knives, came to break up the meeting. The pastor and the owner of the building, where the meeting was being held, were taken from the meeting and beaten, but when the men returned to the building to harm others the Spirit came upon the believers, and some spoke with great anointing against the attackers. The men were convicted and fled, saying that a flock of doves in the doorway had prevented their re-entering.

This and similar incidents have strengthened the believers until they have no fear. They



BIBLE SCHOOL IN MANILA

TOP: Men students of the Bethel Bible Institute, Philippine Islands. The picture was snapped on Sunday afternoon just before the men separated into bands to go out to hold evangelistic services.

CENTER: The women students of Bethel Bible Institute.

LOWER: A close-up of the first permanent building on the campus of Bethel Bible Institute in an early stage of construction. Standing in the foreground are: Arthur J. Ahlberg, Paul W. Davidson, and T. Glenn Dunn. Since the picture was taken the building has been completed. While it was in its finishing stages work was started on the foundation of a second building, a two-story unit, twenty-eight feet by sixty feet, which will house the men's living quarters, classrooms, library, study hall, and office. The buildings are of substantial material and should last for years. Temporary buildings were used formerly. Arthur J. Ahlberg is superintending the construction.

The buildings of Bethel Bible Institute represent sacrificial giving on the part of several. One woman gave all that she had.

testify with great boldness. The incidents, needless to say, have also served as advertisements of the gospel meetings.

Before completing our itinerary we returned to Encarnacion and found the group still meeting together in night services. Another believer

had received the Baptism, and crowds were gathering around the hall to listen to the gospel.

We believe that the Paraguayan revival has only begun. It is the answer to four years of labor.

A Miraculous Escape

The following letter from Mrs. Jarmila K. Wagner, received October 17, tells of a miraculous escape from the hands of the Communists in Southwest China:

"August 29, 1949

"This is the first time for five months that I have been able to write because of conditions under which I was existing. I trust that you have received the cable advising that I had escaped into Burma.

"The town where I was laboring turned Communist. I was confined to my house. I was forbidden to preach, go to a chapel, or to escape, but God opened the way for me to escape. It was with the help of the Christians, and it was just the day before a party of Communists came with an order for the evangelist's and my imprisonment. We were to have been moved to another section of China after that. Some reported that we were to have been executed, but I do not believe that. I would rather think that I would have been held for ransom as the Communists are desperately in need of money. The head Communist over the area where I was located was a personal enemy of our mission. When he was a resident of the town he burned one of our chapels, and was

brought into court about it.

"It was heartbreaking to know the inroads the enemy was making even before we left. The local pastor was unable to do much. Children are being compelled to study Communist literature.

"I am praying that I will be able to return. Some missionaries of other boards are still staying on further south. The people of their towns have not turned Communists, so the Communists do not hold much power there.

"I was watched constantly so my escape was made with some difficulty. The Christians from Burma came and took me over the border. The rainy season had started. We slept under rocks and temporary shelters, but were wet night and day. The Lord gave me strength to walk. I could be carried only short distances as the road was rough. We were on the road many days.

"Last week I arrived at J. Clifford Morrison's mission station at Kawnglungpu. I am to assist with the Bible School at the station until it can be determined what I should do.

"Please pray for the Christians that I had to leave behind that the Lord will help them to remain true under the new regime. Pray also for their protection."

Six More Villages to Have the Gospel

Mr. and Mrs. Glen F. Emberson, who are engaged in missionary work in Hawaii, have written:

"We are happy to report real blessings in the church, the hospital work, and the street meetings; also, in our visitation in the homes of new contacts.

"A few days ago in our hospital work we prayed for a Chinese man who was quite ill. He is now at home, much improved. Last Sunday evening his wife came to church, and at the altar call gave her heart to the Lord. She told us that it was the first time she had ever been in a church.

"The Lord has laid it upon our hearts to begin a new work in a neglected section of this island. There are thousands of Japanese in the section who are almost entirely neglected so far as the gospel is concerned, and about the same could be said concerning the Chinese. We expect to be working in six villages which

have not even had a street service in them.

"The Lord has also prompted us, when possible, to have a mobile library unit of Chinese books and literature. The Japanese and Chinese are more eager to read than are other nationalities, so we felt that it would be God's will to use this tendency of theirs for His glory and their eternal good. We plan to have the library on a trailer so we can take it from village to village. We hope to reach children, young people, and some adults with it. Worthless literature is available to them. It would be a great blessing to get good books and literature into their hands."

If we have not enough in our religion to drive us to share it with the world, then it is doomed to failure here at home.—Selected.

NOTICE

All correspondence concerning Displaced Persons should be addressed direct to Gustave Kinderman, Field Secretary for Europe, at the following address: **Assemblies of God, European Division, 257 East Tenth Street, New York 3, New York.**



Mrs. Herbert L. Griffin
Belgian Congo



Herbert L. Griffin
Belgian Congo



Flora L. Shafer
Bolivia



Pearl M. Estep
Bolivia



Mrs. John M. Lewis
North India



John M. Lewis
North India



John P. Kolenda
Brazil



Mrs. John P. Kolenda
Brazil

NEWS NOTES

Mr. and Mrs. John M. Lewis sailed for India on October 28.

Mr. and Mrs. Herbert L. Griffin returned to Belgian Congo on October 21.

Misses Pearl M. Estep and Flora L. Shafer left the States on October 17 for Bolivia.

Mr. and Mrs. John P. Kolenda sailed for Brazil on October 20.

NEWS...

from far and near

The violent hurricane that swept into Florida on the eve of August 26 damaged the South Florida District Camp at Lakeland. The roofing on the dormitory was torn off, and the tabernacle roof was damaged; mattresses and other contents were ruined by rain. A special Hurricane Offering is being received. Address the District Treasurer, J. W. Collins, P. O. Box 428, Lakeland, Fla.

A special meeting was called October 21 to elect a successor to Bert Webb, who has served as Southern Missouri District Superintendent for the past six years. K. H. Lawson, the Assistant District Superintendent, was chosen to be District Superintendent. Brother Webb will begin his new duties as Assistant General Superintendent and National C. A. Director on January 1.

Little Sharon Webb went to be with Jesus on October 24 after a lengthy illness. May God comfort the hearts of Brother and Sister Webb.

Alabama District has made strides along home missionary lines during the past year. The annual report of the District Superintendent, T. H. Spence, reveals that 26 new churches were built, 4 were remodeled, 2 Sunday school buildings were erected, and 4 parsonages. In the Tennessee Valley Section of the state alone there were 13 new churches built, and 11 are new congregations. The Home Missions Department of the District helped 28 churches and parsonages with financial assistance, and contributed \$500 to the District camp ground.

At the General Council meeting in Seattle, a generous love offering was given for our retiring General Superintendent and his wife, Brother and Sister E. S. Williams; and it was the desire of the congregation at that time that the Williamses be provided with a new car as a concrete expression of loving appreciation for twenty years of sacrificial service. Brother Williams was loath to part with his old '37 Buick. However, the wishes of his brethren have prevailed and he is now driving a new Packard.

Brother Williams is happily engaged in his new task of teaching doctrine at Central Bible Institute. He is also writing comments on the Sunday school lessons, which will be appearing in the Evangel each week beginning December 24.

There were 1,132 ministers and laymen registered at Oklahoma City for the convention of the Pentecostal Fellowship of North America. (See last week's Evangel for fuller report.) Of this number, 488 were from the Assemblies of God. There were 273 from the Pentecostal Holiness Church, 171 from the Church of God (Cleveland, Tenn.), 29 from the International Church of the Foursquare Gospel, 110 from undesignated churches, and representatives from

26 other bodies. However, no labels were in sight, and the brethren from the various bodies mingled freely in an atmosphere of delightful Christian fellowship.

A comment by Hubert T. Spence of the Pentecostal Holiness Church expressed the feelings of many. He said that the convention at Des Moines last year was a great blessing, but this meeting in Oklahoma City surpassed that in Des Moines in spiritual power and blessing.

The office in Basel, Switzerland established by the International Pentecostal Conference is being closed, and one of the matters before the Oklahoma City convention was the need of covering the deficit in that office and meeting the back salary of the international secretary, D. J. duPlessis. Brother duPlessis is now teaching in a Bible College operated by the Church of God at Cleveland, Tenn.

All the officers of the Pentecostal Fellowship of North America were re-elected by acclamation. They are as follows: Chairman, John C. Jernigan; Vice-Chairmen, E. J. Fulton and H. P. Courtney; Secretary, J. R. Flower; Treasurer, H. T. Spence. Wesley R. Steelberg was made a member of the Board of Administration to take the place of Ernest S. Williams.

Thomas Johnstone, of Toronto, Canada, reported that the fellowship meetings among the Pentecostal groups in Toronto have been blessed of God. He stated that once a month the Pentecostal youth from the various organiza-

tions get together, and it takes the largest auditoriums to care for the crowds which assemble at such times.

Plans will be made for another convention of the Pentecostal Fellowship of North America to be held in 1950, with a great youth rally on the opening night. In the meantime, work will be done by standing committees along the lines of foreign missions and church comity.

The Lord has been sending rich blessings upon the student body at Central Bible Institute and Seminary, in both chapel and classroom. There are approximately 400 young men and 280 young ladies enrolled this year. Three groups will be graduated next May. The number of students in these graduating classes at the present time is as follows: 140 in the third-year class, 92 in the fourth-year group, and 20 in the fifth-year class.

"BE PATIENT WITH CHINA"

A missionary in China writes: "Be patient with China, her problems and her people. There is no simple solution to her problems and we must all be careful not to brand any one side. I have no fear of the future of the Christian church in China. It is now a part of China and will not be uprooted! If it faces persecution, it may be strengthened rather than weakened. The chances of persecution are slight. More likely it will be 'hedged in' but not actively opposed; love and patience in time should be able to make this period one of opportunity and growth."



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- MQ4 "In the Garden" & "My Sins Are Gone"
- MQ5 "Jericho Road" & "We'll Understand It Better By and By"

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- KJ2 "Now I Belong to Jesus" & "That One Lost Sheep"

Organ, Les Barnett:

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- LB3 "Softly and Tenderly" & "There Is A Fountain"

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Winifred Larson, Soloist: "He The Pearly Gates Will Open" & "I Want to Do My Best for Jesus"

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Newsstand Chain Built by Saying "Thanks"

● WHILE WAITING in the lobby of a hotel we noticed the following slogan over the newspaper stand: "Your Purchase Free If We Ever Forget To Thank You." We wondered about its origin and have since learned it.

Back in the nineties, two brothers named Hickey, one twelve years old and the other seventeen, sold newspapers in Davenport, Iowa. They never failed to thank their customers and became noted for their politeness.

When they had saved \$745.00 they decided to open a newspaper stand of their own, and to use as their slogan: "Your Purchase Free If We Ever Forget To Thank You." This slogan is faithfully lived up to by all their employees.

They prospered to such an extent that today they have one hundred establishments in fifty-four cities throughout the United States, and one in Havana, Cuba.

This business built on courtesy is a standing

rebuke to the prevalent spirit of unthankfulness.

While listing the characteristics of the perilous times in which we are living, and the ones to follow, the apostle Paul mentioned the fact that men would be "unthankful." 2 Timothy 3:1-5.

How rarely is God thanked by His creatures for health, strength, soundness of mind, food, raiment, shelter, freedom, crops, prosperity and prospects!

How seldom does the general public thank God for what He is, as well as for what He has done! How often is He thanked for His love, grace, and mercy? And when for the good news of Christ which is His power, or dynamite, unto salvation to everyone that believeth?

A deeply troubled soul approached a preacher and asked why she was not saved, although she knew about the death of Christ for our sins and His resurrection for our justification.

The preacher asked: "Have you ever heartily thanked God for the unspeakable gift of His love, the Lord Jesus Christ?"

Her answer was "No," and upon so saying she dropped to her knees and confessed her base ingratitude throughout her life, and then expressed genuine thankfulness for the Christ of God, and His atoning death on her behalf. She rose from her knees a completely changed person!

If we never expressed any more thankfulness to our relatives, friends and neighbors for their acts of courtesy than we do to God for His acts of wisdom, love and power, what would they think and say of us? Because there is no such thing as an absolutely perfect human memory we wonder how many customers received "free purchases" from the Hickey establishments throughout the years, because of someone's failure to thank them.

If we had to pay a price each time we forgot to thank God for His gifts, blessings, mercies, and favors, it would be a costly but worthwhile lesson in thankfulness! "Be ye thankful"—Tom Olson, in *Now*.

THANKSGIVING AT THE SMITHSONS

(Continued from page two)

and beautiful hues; then the leaves began to fall, and November winds gave warning of approaching winter. One day John said:

"Molly, next Thursday is Thanksgiving. What plans are we going to make? You and I could hardly eat all of our turkey by ourselves, could we?"

"No, Dear, but if we had three others to help us, we might take care of the big bird."

"That's what I wanted you to say," smiled John. "Let's have the Smithsons over."

"Or, better still, let's take our turkey over there. Mrs. Smithson has a fine cook stove with a large oven. I suggest that we dress our turkey, then take it over there, and let's cook and eat our Thanksgiving dinner together."

So it was quickly and happily arranged. And the sun had barely begun to warm the morning air on Thanksgiving Day when John and Molly drove up to the Smithsons' gate. John hitched his horse to a post, then helped his wife alight.

He was just picking up the big box that held the turkey when he heard the Smithsons' door open. He turned to see a tall, square-shouldered man coming out to meet him. He was carrying Betty in one arm, and holding Billy's hand with the other.

"You are Mr. Pollard," he exclaimed, as he released Betty's little arm from about his neck and gently placed her on the ground.

"And you are Henry Smithson!" exclaimed John.

"Yes." And without another word the man threw his arms around John and wept a moment on his shoulder.

"Forgive me," said Henry Smithson. "It's so wonderful to be home again, I just can't control myself. To be with the children again—and Mother—well, it's almost too good to believe."

"Mother has been telling me what you have done. I don't know how to thank you. This, of course, is Mrs. Pollard. Come, let's go indoors. I will carry the box."

They met the old mother at the door, her face transfigured with the sublime radiance



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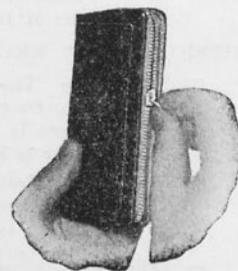
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enter the ark

seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

GENESIS 8

CHAPTER 8

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep

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that tells of a heart brimming with gladness. After a season of pleasant all-around greetings, she said:

"Now, Molly dear, you and I will find a nice seat in the kitchen where we can talk and at the same time watch the cooking. The two men, with the children, can have the front room."

Henry seated his guest, then himself—and at once his children were upon him. Betty climbed into his arms, while Billy lounged across his knees.

"John, I will not call you 'Mr. Pollard,' for Mother has told me of your care for her and the children, and you seem more like a brother. I am deeply grateful for your kindness. I shall pay you back as soon as I am able."

"Nonsense!" said John. "Don't talk about remuneration. Wife and I have felt amply repaid for anything we have done, for this has been the happiest summer of our lives. I want to hear your story."

"Very well," said Henry. And for an hour he related in detail the story of the torpedoing, the launching of life boats, their capture by the enemy, and the many months in a prison camp, until V-E Day brought liberation at last.

After finishing the story, Henry added (and his tone became very earnest):

"Of all my experiences, there was one event more significant, more important than all the rest. After we had been herded to prison camp and the full realization of our predicament dawned upon me, I was depressed in spirit as I never had been before. I was thousands of miles away from my two children and my old mother, who were looking to me for a living; and there I was, shut away, without even a chance to communicate with them, let alone send any support. What would become of them?"

"Believe me, my courage went down to zero. For the first time in my life I was actually engulfed in a sense of helplessness and anxiety. And, for the first time in my life, John, I prayed. I didn't pray for myself, at first. I just prayed for Billy, and Betty, and Mother.

"Oh, I had always believed in God, but never had I felt my dire need of His help until then. I asked God if He would not send some friends to look after my little family until I could return to them. In my desperation I prayed with all my heart, and I kept right on praying, for I knew that God could do it. And after a while I began to feel that He would and did answer my prayer.

"I had a little Testament that had been handed out by a chaplain. It contained the Psalms, too. I started reading and came to a verse I remembered Mother repeating, so often—'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' And then I realized that the pity I felt toward my children was as nothing compared with the pity the Lord has for His children.

"I had always been so independent, so self-reliant, but now I felt I was a helpless little child in need of a heavenly Father's care. So I prayed, and read the Testament. I learned I must repent and ask God to forgive my sins. Faith was born in my heart—I began to see that Christ bore my sins on the Cross—and as I trusted Him I became a new man. Now my attitude toward God is completely reversed. I feel I cannot live without God, and I am His for time and for eternity.



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"So you see, John, when I arrived home yesterday, and found the children and Mother so well nourished and in good health, I really was not surprised—but I was nonetheless thankful. Nor was it to be wondered at that, when I met the friends whom God had sent to help my loved ones, and who had so perfectly fulfilled His appointment in answer to my prayer, that my emotions got the best of me."

"No wonder at all, Henry," agreed John. "But I do often wonder at the ingratitude felt by many who, as myself, receive God's daily blessing without having any of the hardships you have had to endure."

Betty whispered in her father's ear: "Daddy, Grandma and Aunt Molly are cooking something awful good in the kitchen. I can smell it."

The men laughed at the child's artless interruption. A moment later Mrs. Smithson came in to announce that everything was ready.

There was a happy little Thanksgiving service around the table before the turkey was carved. First one and then another led in earnest prayer and praise for God's gracious care in making it possible for the family to be reunited and to enjoy such a time of fellowship

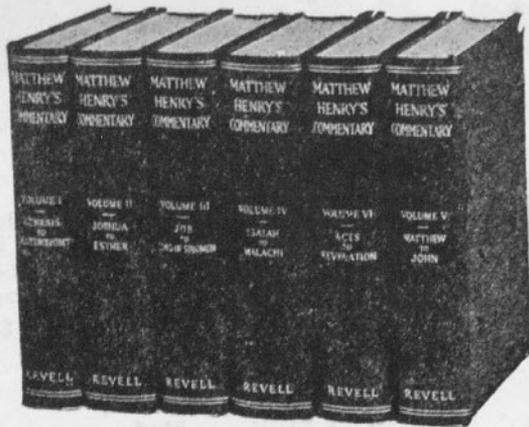
together. How Mrs. Smithson did thank God for saving her son both physically and spiritually. Then Henry himself returned thanks for the food and invoked God's blessing upon the meal.

The children gazed in admiration upon the big, beautifully browned turkey that presided over the modest table. But the older folk sensed a sweet, sacred Presence as they ate. They knew that this was one Thanksgiving dinner at which the turkey, though it served well, did not preside.

WHICH WAY DOST THOU LOOK?

The ungodly fly away from God when He chastens them, but the saints kiss the chastening rod. The child of God goes home when it grows dark. We seek our healing from the hand that has wounded us. Which way dost thou look in a storm? If the Lord be now thy haven, thou shalt fly to Him in the last dread storm; for that way thine eye has turned these many years. If thou lookest to God for everything, thou art looking out of the right window. When thine eyes look towards the great sea of divine all-sufficiency thou shalt not look in vain.—C. H. Spurgeon.

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years old it comes to modern ears with just enough quaintness to make a pleasing and lasting impression.

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God Answers Prayer

R. M. Riggs

Sam Sutherland, President of the Accrediting Association of Bible Institutes and Bible Colleges, had his brief case stolen in the lobby of the Lawson YMCA in Chicago the other day, about an hour before convening the annual meeting of the Executive Committee of that Association. The brief case contained valuable documents needed at the meeting, as well as personal effects. It was a matter of conversation as the meeting was called, and several of the Bible school men mentioned it in prayer as they took turns in praying at the opening of the session. They asked the Lord to undertake and send it back.

About an hour later, as business proceeded, two of the brethren were sitting near the window (on the 12th floor) and suddenly exclaimed that they saw a brief case go sailing through the air! They sprang to the window in time to see it land on the roof of a neighboring building.

The house detective was called; he went down and got the bag. It had all the notes, etc., intact, but an electric shaver was missing. A prayer of thanksgiving was offered to the Lord for so marvelously intervening, and the one who prayed added: "If it be Thy will, send the shaver back too."

A little while later the phone rang and Brother Sutherland was called to go with the detective to the room of a suspect. In due time he came back—with the shaver—and told the following story:

The young man had confessed and, after the detective had left the room, Brother Sutherland had prayed with him and he had given his heart to the Lord. Brother Sutherland appeared in court in his defense the following morning. As a result the young man was assigned to a Christian family and seemed quite sincere in his determination to serve the Lord.

GIVING THANKS ALWAYS

(Continued from page three)

It follows that giving thanks always makes us cheerful, for if we are appreciative and contented we shall certainly be cheerful. To Israel of old, God said: "Thou shalt rejoice in every good thing which the Lord thy God hath given unto thee." Good cheer and joy always go with keeping awake to God's goodness.

Some people grumble no matter how great their blessings. Others keep cheerful no matter how hard their lot. Why? The grumblers have no eyes for the good things in which they should rejoice, while the happy souls make much of whatever good may be found in their lot.

Mrs. Higgins was an inveterate grumbler; but the minister had heard she had a particularly good crop of potatoes, and thinking to strike a cheerful note, he said on meeting her:

"I hear you have a grand crop of potatoes this year, Mrs. Higgins. That must cheer your heart."

But the chronic grumbler responded, "Oh, they're good enough, but where's the bad 'uns to feed the pigs!"

In contrast, Billy Bray, that quaint and fervent Methodist of Cornwall, was digging his

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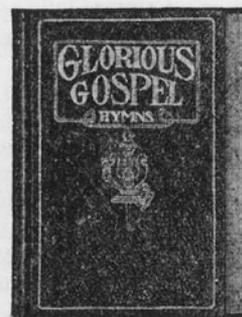
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The flood of non-Christian literature now engulfing the world recalls Luther's words: "The multitude of books is becoming a great evil. There is no measure or limit to the fever for writing. Everyone must be an author, some out of vanity to acquire celebrity and raise up a name and others for the sake of gain. The Bible is now being buried under so many commentaries about it that the text is nothing regarded. I could wish that all my books were buried nine ells deep in the ground if so be that people would read the Bible for themselves."

potatoes one year and finding a poor crop. To Billy in his disappointment, Satan suggested, "That's what you get for serving the Lord, Billy Bray."

"Get away with you, Satan," shot back Billy. "When I served you, I had no potatoes at all!"

Mrs. Higgins had no eyes for the blessing of a good crop, but Billy could see reason for praising God despite a poor crop. Ever looking at the marvelous goodness of God to such sinners as we are is a sure cure for grumbling. With Billy Bray's slant on things we shall never be chronic complainers like Mrs. Higgins. Giving thanks always for all things will make us appreciative, contented, and cheerful.

Finally, gratitude is a grace that must find expression, not only in praise but in giving ourselves, our time, our substance to God. The greatest blessing we enjoy is the blessing of redemption, pardon and reconciliation with God through our Lord Jesus Christ, and the renewing of our hearts by the Holy Spirit. With that in mind, Paul wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Because of God's great mercies to you, give yourself to God. Thanksgiving demands "thanksgiving."

"Let the redeemed of the Lord say so"—speak forth their redemption in such devoted consecration as makes all of life a psalm of praise—"giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—*Sunday School Times*.

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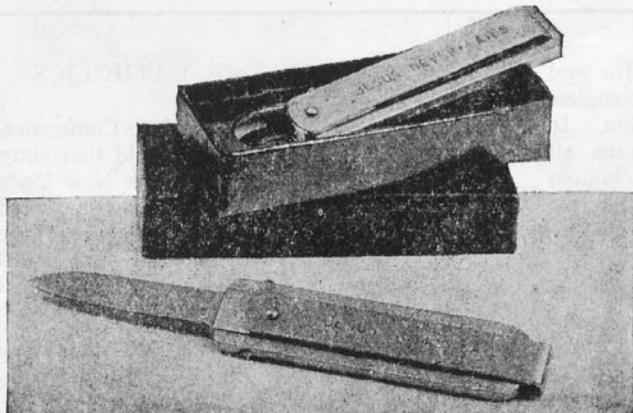
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<p>elect, in whom eth; °I have put m: he shall bring the Gen'tiles. ★ y, nor lift up, nor be heard in the ★</p>	<p>13; 53. 11. Matt. 12. 18, 19, 20. Phil. 2. 7. b Matt. 3. 17; 17. 5. Eph. 1. 6. c ch. 11. 2. John 3. 34.</p>	<p>14 I have long time holden my peace; I have been still, and re- frained myself: now will I cry like a travailing woman; I will destroy and devour at once. 15 I will make waste mountains and hills, and dry up all their herbs;</p>
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STILL SAYING IT

In the north of Palestine an American was endeavoring to persuade a stalwart lad to try his fortunes in Chicago. The boy evidently felt the temptation, but he turned smilingly toward the middle-aged man at his side, and, pointing to him, answered, "Suffer me first to bury my father."

"I AM THE DOOR"

When the people of Palestine and Syria repeat the familiar words of Scripture, they are not quoting texts, but transacting business in their ordinary way. We were told of a shepherd near Hebron who when asked why the sheepfolds there had no doors, answered quite simply, "I am the door."

From *The Holy Land* by John Kelman.

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SOCIAL SECURITY IN ISRAEL

Israel may soon outstrip all other nations in providing social security for its fast-growing population. The Government of the new state will provide free hospital facilities for the entire population, health insurance for mothers, and a complete workmen's compensation program. Widows too old to support themselves, and orphans, will be provided for under a national insurance scheme. Subsidies will be provided for new-born children, free dental service will be offered to all children, and unemployment insurance will be provided for workers.

The program, disclosed at Tel Aviv, was outlined by M. Kanievski, chairman of an inter-

departmental Government committee. He said that later, the program will provide complete medical service for the entire population. In the third and final stage of the program, all hospital facilities will be nationalized, children will be granted further subsidies, and the Government will guarantee housing for the entire population.

Social measures of this kind may have much in their favor, but we wonder whether Government is not taking the place of God in many lives as a result of such schemes. Is there not danger that people will get so used to applying to the Government for help that they will not feel a need of God either in this life or in the life to come?

A SURVEY BY THE CATHOLICS

The National Catholic Rural Life Conference, meeting in Burlington, Vt., was told that sixty per cent of the Roman Catholics in New York City never attend mass. It was also reported that only 5,000 of the 70,000 villages in the U. S. are served by a priest, and only 10,000 of the 150,000 rural churches are Roman Catholic.

The Catholics are surveying the field. We Protestants ought to do the same, in obedience to the command of our Lord: "Lift up your eyes, and look on the fields; for they are white already to harvest."

THE COMMANDMENTS OF GOD

(Continued from page seven)

and this will never be stereotyped, but will be blessedly diversified. Praise the Lord. God is a God of boundless resources. How much we enjoyed driving to General Council over our great country of hills, valleys, mountains, and plains, reminding us of the great variety of God's provision for His people on earth. He is ready to bless and meet us in numerous ways that we know not of, as we open our hearts to Him.

In concluding, let me say that to worship God in spirit is both difficult and easy. That sounds like a paradox, and it is. But to worship God in the Spirit is indeed difficult. It means effort. It means application. It means seeking the Lord. It means opening our hearts to Him. It requires time and prayer. It is one thing for people to come to church and take their seats complacently and say, "Well now, we'll see how the specials will be today, and what kind of sermon the preacher has prepared." It's another thing to bow our heads devoutly when we come into a meeting, and to say, "Lord, have Thy way and meet us today. Pour out of Thy Spirit upon us. Guide us in Thy will. Give us of Thy very best."

It's one thing for a preacher to prepare a sermon in a routine, perfunctory manner; but on the other hand, it means something more to earnestly seek God and say, "Lord, give me Thy Word for this hour. Give me Thine anointing for this very service, that I may have Thy best." The anointing costs something. When we don't pay the price the tendency is to follow some program and get into a rut (and remember, a rut is a grave with both ends knocked out). May God save us from getting into a rut, and keep us in a place where we may launch out in the fulness of worship.

I said also that to worship God in the Spirit is easy; it is easy when once we have broken the bonds of tradition and of public opinion, and have opened our hearts to God, and are able to let Him come and revive us. Let us hold fast to God's commandments, but let us cast aside binding traditions. We Pentecostals

RED LETTER

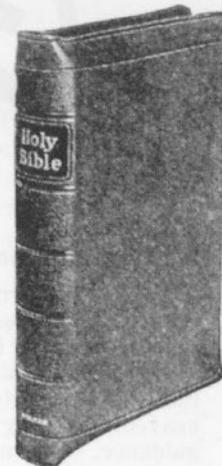
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8 ¶ And David and his men went up, and invaded ¹the Gesh'u-rites, ²and the Gez'rites, and ³the Am'-
a-lek-ites: for those ¹Jos 13: 2
²Jg 1:29
³Ex 17:16
⁴Is 15: 7,8
were of old the inhabitants of the land, as thou goest to Shur, even unto the

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love the Word of God. We want His truth, and we want it in all of its purity and power. We can have it today; more than that, we do have it today. Let us strive to maintain that which God has given to us by His grace.

GOD'S HARVEST HOME

(Continued from page five)

Him) into wine. Are you a wine Christian? Have you anything of the nature of grapes you may let Him toss into the winepress?

What are oil Christians? Here He refers to the olive oil so valuable and necessary to the Oriental. What does He say about oil, and where do we get it? In Deut. 32:13, He says of Jacob, "He made him to suck oil out of the flinty rock." How very suggestive! The picture is that of a barren, rocky hillside. The rocks are there in hard, stiff resistance to any growth. But here (in what seems an impossible situation) the patient and enduring olive tree puts down her roots of faith. Under pressure of storm and stress, and despite stern resistance of the rock she persevered and overcame. Her roots went deep; they made the very rocks (the impossible situation) to *serve* her. She spread her roots all around them and *grew* and *grew*. She furnished the husbandman with olives—which in turn give oil.

Are you on a flinty hillside? Does your life and situation seem hopeless, barren and forsaken? Strike down your roots of faith, dear one; push them through. Make the rocks *serve* you. For *out of the rocks* He will cause you to suck oil. Hallelujah!

So God will have a harvest home! He will some day harvest us and we shall be truly gleaned. Oh, that we might rejoice the heart of our Husbandman! Has He not waited patiently? But latter rain is falling and that indicates the time of harvest is near. Let us fully yield to Him in loving surrender *all* that life may hold for us. Let the blessed Holy Spirit work and deal and accomplish the objective He seeks in our lives. Let there be a glorious consummation, a rich harvest to rejoice the heart of our Lord.

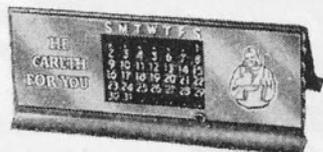
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I Shall Dwell, by Ruby Evans Grimes

An entrancing story on the majestic theme that was David, from shepherd to king. Filled with gripping detail, absorbing realism, and true to Biblical account. A book that sharpens understanding of this portion of Old Testament history, adding reality to the life and ministry of this godly hero of the ages, who, "though dead yet speaketh." In these pages is lived out his thrilling youthful years.

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JESUS, The Man of Prayer, by John Henry Strong

The author analyzes the prayers of Jesus. He then makes spiritual application with the beauty and force born of years of personal communion and walking with God. Here is a book which various reviewers describe: "The most valuable study of prayer I have ever found," "It made me want to pray." It will undoubtedly react on the individual's own prayer life, as Christ in His deeper ministries is pictured as the Man of Prayer.

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Song of Songs, by Dan T. Muse

A beautiful interpretation of the Song of Solomon. It symbolizes the preparation of the bride for the pre-tribulation rapture. Carefully studied, and its meaning made clear by the Holy Spirit, it will serve as a true guide to the preparation necessary for all who care to be a part of the exalted and highly honored Bride of Christ. The author has for many years been a leader in full gospel work.

3 EV 2543 \$2.00

Smith Wigglesworth, by Stanley H. Frosham

It could be said of Smith Wigglesworth that his was truly an apostolic ministry. He preached in all parts of the world and God bore witness to his ministry with signs and wonders. Mr. Wigglesworth did not keep a journal, but in the hearts of those who loved him many precious memories are preserved. This volume is a record of a few of those memories from the time of his conversion until the end.

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Among the Assemblies

BEEBE, ARK.—We recently closed a revival with Robert Johnson of Hartman, Ark. Fourteen were filled with the Holy Ghost, mostly elderly people who had been saved for some time.—Pastor and Mrs. V. H. Chappell.

SUNNYVALE, CALIF.—In the past 2 years since we have been pastoring the First Assembly here, the church has enjoyed a steady growth. A goodly number have been saved. About 60 have received the Baptism of the Holy Spirit, 63 names have been added to the church membership, and several have been baptized in water. A new addition has been made to the building, which houses the Pastor's study, rest rooms, nursery, entrance hall to the auditorium, and 3 class rooms. The auditorium has been enlarged and remodeled also. The spiritual tide is good, and the Sunday School shows an increase each year in attendance. After Jan. 1, we will be free to enter other fields.—Pastor and Mrs. S. Albert.

CAMPBELL, MO.—Since coming to pastor the First Assembly over 2 years ago, we have been privileged to see the Sunday School grow from 138 to 263, with an average attendance of 176. Among the many evangelists who have helped us to promote the cause of Christ are Charles Hurst, Roy Davis, W. M. Stevens, C. C. Robinson, A. W. Pettet, Ira Stanphill, and R. G. Batson. Sister Georgia McClellan assisted as local minister. We give God the praise for the many souls who were saved and filled with the Holy Spirit, and for a good increase in church membership. We have now been called to pastor the First Assembly in Biloxi, Miss.—A. A. Bradley, Pastor.

WITH CHRIST

Four ordained ministers in the Southern California District went to be with Christ recently.

HOYT H. BUCK, of San Diego, Calif., passed away in August, at the age of 58. Brother Buck was ordained to the ministry ten years ago. He ministered in Idaho and Washington, as well as in California.

BLANCHE R. MILLER, widow of John D. Miller, of Pasadena, Calif., departed from this life September 18, at the age of 78. Sister Miller ministered with her husband in Oregon before they moved to California some 16 years ago.

OTIS R. ENGLAND, of Colton, Calif., went to be with the Lord September 5. Brother England was 34 years of age. He was ordained five years ago in the Tennessee District, but suffered with tuberculosis and so moved to California.

E. E. FULLERTON, pastor in Wilmington, Calif., passed away October 12 at the age of 55. Brother Fullerton ministered in Southern California for 23 years. He was ordained in 1929.



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to the Jew First!*

Witnessing to Jews

by Milton B. Lindberg

Handbook of methods by the Director of the Chicago Hebrew Mission. For individual or class use.

3 EV 3666 50 cents

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by George T. B. Davis

Stories of Jews and Jewesses converted through reading the Word of God.

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The true story of the conversion and beautiful Christian life of a young Russian Jewess who was martyred. Touching and challenging.

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by Hyman Appelman

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50,000 Miles of Missionary Miracles

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Unusual missionary experiences of Lester and Louise Sumrall. Intriguingly fictionlike, the account tells of their 50,000 mile honeymoon to win souls for the Lord, a tour that took them from Nova Scotia to Argentina.

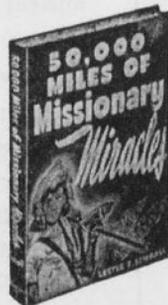
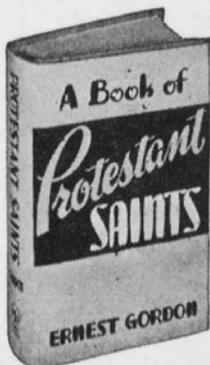
3 EV 1443 \$2.00

The Queenly Quest

by Rosalee Appleby

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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.

WEST PLAINS, MO.—Nov. 6—; the Sturgeon Evangelistic Party.—J. D. Rensink, Pastor.

EXPERIMENT, GA.—Nov. 8—; Evangelist Eugene Smith, Cheyenne, Wyo. (E. P. Pruett is Pastor.)

BATESVILLE, MISS.—Nov. 6—; Evangelist T. A. Wynn. (Mrs. Lee Mack in charge.)

SUNNYSIDE, WASH.—Assembly of God, meeting in progress; Evangelist and Mrs. R. R. Nichols, and Dolores Gallaway.—W. W. Fleming, Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly, meeting in progress; Hazelle Reed and Evelyn Bethurum, Evangelists.—J. L. Schaffer, Pastor.

PLANT CITY, FLA.—Full Gospel Assembly of God, Nov. 22—Dec. 11; T. A. Wynn, Evangelist. Harry W. Snyder, Pastor.

HANNIBAL, MO.—Assembly of God, meeting in progress; Evangelist and Mrs. P. F. Roberts, of Macomb, Ill.—Pastor and Mrs. Glenn Renick.

WESTFIELD, N. Y.—Meeting in progress; Mae Eleanor Frey, Evangelist; nearby assemblies invited to co-operate.—Frank Peckham, Pastor.

CORSICANA, TEX.—First Assembly, Nov. 14, for 6 nights; Evangelist George Hayes. He will also speak over the air each morning.—Bracy Greer, Pastor.

AKRON, O.—Krumroy Assembly, Nov. 15—27; Albert Phelps of England, Evangelist.—Frank Blessing, Pastor.

GORDON, NEBR.—Assembly of God, meeting in progress; Evangelist and Mrs. R. C. Harris.—Mrs. Stella Howard in charge.

MACON, GA.—Central Assembly, 661 Orange St., Nov. 6—20; Evangelist Anna B. Lock.—Joseph M. Bell, Pastor.

SAN ANTONIO, TEX.—First Assembly, Nov. 27—Dec. 11; Evangelist George Hayes, Houston.—Kermit Rencau, Pastor.

KINGSLAND, ARK.—Nov. 19, 2 weeks or longer; C. I. Myers, Evangelist. (J. S. Perry is Pastor.)

SIKESTON, MO.—Meeting in progress, Evangelist and Mrs. Ernie Reb, of Dallas, Texas.—Jesse E. Smith, Pastor.

EDINBURG, ILL.—Meeting in progress through Nov. 21; Children's Meeting each night preceding Evangelistic Service.—Joyce Chipman, Evangelist.

WAYNOKA, OKLA.—Nov. 20—; E. C. Lagmay, Filipino Evangelist. Neighboring assemblies invited to attend.—N. B. Rayburn, Pastor.

FERGUS FALLS, MINN.—Assembly of God, 202 W. Junius St., Nov. 22—; Fulton W. Buntain of Washington, Evangelist.—R. E. Smith, Pastor.

MASON CITY, IOWA.—Assembly of God, 1615 Delaware, N. E., meeting in progress; Sheneman Evangelistic Party.—Louis L. Roggow, Pastor.

GREELEY, COLO.—First Assembly, 9th St. and 13th Ave., meeting in progress; Hattie Hammond, Hagerstown, Md., Evangelist.—Verne J. Crews, Pastor.

CHARITON, IOWA.—Assembly of God, Grand at Auburn, Nov. 22, 23; Colonial Bell Ringers of Burlington, Iowa, Evangelists.—Merlin N. Steen, Pastor.

N. ADAMS, MASS.—A. C. Full Gospel Church, River St. and Freeman Ave., Nov. 20, 2 weeks or longer; W. C. Nelson, Kitchener, Ont., Can., Evangelist.—O. V. Svedin, Pastor.

CHICAGO, ILL.—Lake View Gospel Church, 3142 N. Racine Ave., Nov. 13—20; "Life Begins" Campaign, George and Billie Davis, Evangelists; 6:45—7:45 p.m., Children's Hour; 8:00 p.m., Revival Hour.—D. H. Waltherman, Pastor.

SPANISH BIBLE CONFERENCE
NEW YORK, N. Y.—65 E. 109th St., Spanish Bible Conference and Eastern Convention, Nov. 15, 16; Ralph M. Riggs, special speaker. Services, 10:00 a.m., 2:30 and 8:00 p.m. Spanish-American Bible Institute Rally, Nov. 16, 8:00 p.m.—A. R. Caquias, President.

TYLER, TEX.—First Assembly, meeting in progress; George Hayes, Evangelist.—B. L. Greene, Pastor.

LUZERNE, PA.—Assembly of God, 649 Bennett St., Nov. 13—; George Butrin, Evangelist.—J. B. Woolums, Pastor.

NO. HOLLYWOOD, CALIF.—Assembly of God, Nov. 6—; Evangelist Charles Dobbins.—Arne Vick, Pastor.

GRAND RIVER, IOWA.—Nov. 13—27; Evangelist and Mrs. Norman Correll, of Columbus, Nebr. (Dale Harmon is Pastor.)

ROCKY MOUNTAIN C. A. CONVENTION
DENVER, COLO.—Rocky Mountain District Annual Thanksgiving C. A. Convention, Central Assembly, 4th and Grand, Nov. 22—25; D. V. Williams, Mobile,

Ala., special speaker.—Richard D. Emerson, C. A. President.

ANNUAL MISSIONARY CONVENTION
WEST HARTFORD, CONN.—Fifth Annual Missionary Convention, 31 W. Beacon St., Nov. 13—20; speakers, Emma Decker, Emily De Groat, Ruth Schoonmaker, Esther Watts, and Harold Horton—Sunday School Fellowship, Nov. 19, 2:30 p.m., and Youth Rally, 7:00 p.m.—N. T. Spong, Pastor.

NEW MEXICO DISTRICT C. A. CONVENTION
New Mexico District C. A. Convention, Carlsbad, N. M., Nov. 23—25. Opening Rally, Nov. 23, at Carlsbad Assembly of God. Following services at First Methodist Church, 211 N. Halagueno St. Special speaker, William C. Shackelford, Miami, Okla. For further information write: Norman McCutchen, Dist. C. A. Pres., 105 N. Cypress St., Carlsbad, N. M.



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Space for address or church announcement

KERMAN, CALIF.—Grace and Truth Tabernacle, Nov. 13, for 2 weeks or longer; James Eastman of Springfield, Ill., Evangelist. (J. C. Snyder is Pastor.)

MOLINE, ILL.—Youth Revival in Scottish Rite Cathedral, Nov. 14—18, sponsored by Grace Memorial Church; Christian Hild, Evangelist.—M. L. Jennings, Pastor.

QUAKERTOWN, PA.—Nov. 18—27, Harry Valentine, Springfield, Pa., special speaker. C. A. Zone Rally, Thanksgiving Day, 7:30 p.m.—J. Wesley Clark, Pastor.

BELLEVUE, MO.—Flat River Section, Fellowship Meeting, services 10:30 a.m., 2:30 and 7:30 p.m.; bring lunch and stay all day.—J. W. Allen, Secretary-Treasurer.

POTOMAC C. A. CONVENTION

Annual Thanksgiving C. A. Convention of the Potomac District, Nov. 23—25, at Westernport, Md. Evening speaker, Ivar A. Frick Jr., Solon, O. Other speakers: T. B. Pierce, District Superintendent; Mrs. Etta Reckley, Cumberland, Md. For room reservations, write E. W. Welford, Box 382, Westernport, Md.—H. Paul Robinson, District C. A. President.

TEXAS DISTRICT FALL BIBLE CONFERENCES

Texas District Fall Bible Conferences: Waco Section, Nov. 29—30, Morrow Avenue, Waco. Corpus Christi Section, Dec. 6—7, First Assembly of God, Brownsville. Services: 10:30 a.m., 2:30 and 7:30 p.m., first day; 10 a.m. and 2:30 p.m., second day. E. B. Crump, District Secretary-Treasurer.

SOUTHERN CALIFORNIA C. A. CONVENTION

C. A. Fall Convention, Southern California District, Nov. 18—20, in Conference Hall, Balboa Park, San Diego, Calif. W. E. Kirschke, main speaker. Sat. 2:30 p.m., Ford Bowl, Youth Jubilee; Floyd Hawkins, speaker. Other speakers include Bobby Clark and Alfred Cawstin.—Warren L. Hill, S. Calif. District C. A. President.

OREGON C. A. CONVENTION

PORTLAND, ORE.—Oregon C. A. Convention, Nov. 23—25; Charles Blair, Denver, Colo., Convention Speaker. Nov. 23, 7:30 p.m., at First Assembly of God, S. E. 12th and Taylor; Nov. 24, 10:00 a.m. and 2:30 p.m., at First Assembly of God. Great Thanksgiving service 7:30 p.m., at Benson Auditorium, 547 S. E. 12th. November 25, 3 services in Benson Auditorium, 10:00 a.m., 2:30 p.m., and a grand Speed-the-Light meeting at 7:30 p.m. Write to N. D. Davidson, Box 2015, Portland, Ore., for accommodations.—Victor Trimmer, State C. A. President.

ANNUAL MISSIONARY CONVENTION

NEW YORK, N. Y.—42nd Annual Convention, Glad Tidings Tabernacle, Nov. 6—27; Harold S. Lehmann, Evangelist. Other missionaries who will be present include W. W. Simpson of China and Joseph Payne of Mongolia.

Youth Rally, Saturday, Nov. 12, 7:30 p.m. Einar Waermo, well-known gospel tenor, will sing Nov. 18—20. Rene Robert, of Switzerland, will also sing and play his violin. Sunday, Nov. 20, will be Missionary Day.

Services each evening except Monday, at 7:45 p.m. Each Sunday at 11, 3:30 and 7:30. Thanksgiving Day, at 3 and 7:30. Afternoon service at 3 each Wednesday.—R. Stanley Berg, Secretary.



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MISCELLANEOUS NOTICES

NEW ADDRESS—"I have changed my address from Tampa, Fla., to P. O. Box 63, Holt, Fla."—Ernest T. Corbin.

NEW ADDRESS—Rt. 1, Wilmer, Ala. "After 2½ years on the evangelistic field, we are now pastoring the Tanner Williams Assembly."—Jack Fowler.

RADIO BROADCAST—"Voice of Truth", Corsicana, Texas, every morning, 8:30 a.m., Station KANS, 1340 on the dial.—Bracy Greer, Pastor.

NEW ADDRESS—N. Praley St., Valdese, N. C. "We have accepted the pastorate here. Ministers and friends passing through are welcome."—Harry H. Davis.

NEW ADDRESS—Box 55, San Carlos, Ariz. "We have accepted the pastorate of the Apache Indian church. My father and mother will be assisting."—F. Wm. (Billie) Olson.

BROADCAST—"Good News Program" now on XERF, Del Rio, Texas, every Sunday at 11:15 p.m., 1570 kc. Pastor E. H. Blomberg, Hibbing, Minn., in charge.

NEW ADDRESS—General Delivery, Crofton, Ky. "We are now pastoring the Assembly here, and extend a welcome to Council brethren passing this way to come and fellowship with us."—Gilbert E. Henning, Pastor.

NEW ADDRESS—438 Wisteria Lane, Biloxi, Miss. "Have accepted pastorate of the First Assembly here. Would be glad to contact relatives of soldiers located at Keesler Field."—A. A. Bradley.

NEW ADDRESS—513 Garland Ave., Covington, Tenn. (former address: Pascagoula, Miss.) "I have accepted the pastorate here and extend a hearty welcome to Council brethren passing this way."—Harvey L. Smith.

NEW ADDRESS—14714 Betty Jean Ave., Bellflower, Calif. "Since resigning the pastorate of the Assembly of God, Anaheim, Calif., I am on the evangelistic field."—Evangelist R. W. Culpepper.

CORRECTION—A recent issue of the Evangel carried the wrong address for Chaplain (Capt) James W. Hulme, Jr. His correct address is: 2nd Bn., 351st INF Regt., TRUST, APO 209 % PM, New York, N.Y.

"BROADCASTING FOR JESUS"—Houston, Texas, Station KATL, 1590 kc., Sunday through Friday, 11:30 a.m., and Saturday, 9:45 a.m. Houston, Station KTHH, 790 kc., Sunday, 8:30 a.m. San Antonio, Station KMAC, 630 kc., Monday through Saturday, 6:30 a.m., and Sunday, 7:45 a.m. and 12:30 noon. El Paso, Station KERP, 920 kc., Monday through Saturday, 7:00 a.m., and Sunday, 8:00 a.m. Programs presented by Evangelistic Temple, Houston, Texas.—Raymond T. Richey, Pastor.

OPEN FOR CALLS

Evangelistic

Herman W. Reeser, 227 Liberty Ave., Winchester, Va. "Open for evangelistic calls. Will go anywhere. Assembly of God minister for 14 years."

Ernest T. Corbin, P. O. Box 63, Holt, Fla.—"I have resigned the pastorate of the Oak Park Assembly of God church in Tampa, Fla., and have entered evangelistic work; will go any place the Lord leads." Reference: Howard S. Bush, District Superintendent, P. O. Box 428, Lakeland, Fla.

H. M. Wisenbaker, Gen. Del., Sulphur Springs, Texas.—"We have resigned the pastorate of the Rose Hill Assembly of God, Texarkana, Texas, and have entered the evangelistic work."

Ethel M. Moore, 1503½ S. Gary Pl., Tulsa, Okla. "God has healed me of a number of serious diseases and has given me a ministry in soul winning and praying for the sick." Reference: Pastor W. F. Garvin, Faith Tabernacle, Tulsa, Okla.

THE NEXT GREAT NATIONAL MEETING SPONSORED BY THE ASSEMBLIES OF GOD IS

The 8th National Sunday School Convention

March 15—19, 1950

Springfield, Missouri

Plan now to attend!