

The Lord will
bless His people
with peace.

Psalm 29:11.



The peace of
God rule in
your hearts.

Col. 3:15.

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Perfect Peace in a World of Seething Unrest

A WORD FOR THE NEW YEAR

HERE is one gift of the Lord Jesus Christ that is not valued as it should be; it is that gift that cost so much—the gift of peace—peace through the blood of the Cross. The Lord says to His own, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Master Himself is in perfect peace. His Father has said to Him, "Sit thou at my right hand, until I make thine enemies thy footstool." The Father has further declared to the Son, "Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." The Son well knows that in God's good time all the kingdoms of this world will become His and His Father's, and He quietly, patiently, restfully waits, expecting and knowing that all that His Father has promised will be perfectly fulfilled.

And He would have His own share His peace. Some were disturbed and troubled in apostolic days, but the Spirit-inspired apostle wrote, "Ye that are troubled, rest with us." Even though it seemed as if the forces of evil were triumphing, the saints were to be restful and trustful. They were to let the peace of God reign in their hearts, knowing that in God's good time the Lord Jesus Christ would be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on all His enemies. They were to be

undisturbed in the sifting days of apostasy when the purging fires of persecution would purify the church. Even though some in the assemblies who were looking for His appearing were falling asleep, this fact was not to disturb them; for the day is surely coming when the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then the dead in Christ shall rise first; and

we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air. They were to comfort one another with these words.

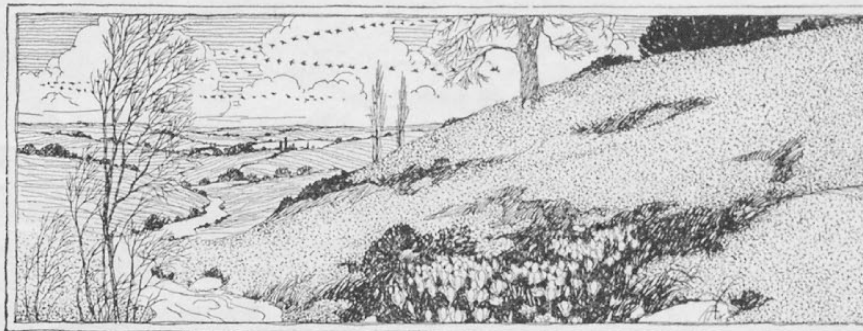
One whom the Lord loved was sick. "Master, won't you hurry to Bethany? You have been so often entertained and refreshed at the hospitable board of Lazarus, Martha, and Mary, and now that Lazarus is desperately sick, you will have an excellent opportunity of repaying all their kindness to you. They will count on you, their best friend, to hasten to their side in this great crisis."

Did He make haste? No. It is written, "He that believeth shall not make haste"; and He who fully believed His Father, left all His times in His Father's hands and moved always and only under

His direction. No, He did not hasten. The Record tells us that when He heard that Lazarus was sick He abode two days still in the same place where He was. Ever learn that, "as for God His way is perfect"; His times are perfect too; and trust Him in His seeming delay.

Then Jesus told them, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him." This delay was for the glory of God. Learn to trust Him when He does not act as quickly as your eager flesh would like to see Him move. His delays will prove to be to the strengthening of your faith and for the furtherance of His glory.

He came to Bethany, and Mar-
(Continued on Page Five)



A New Year's Wish

*God bless the work that lies before your hand,
God's blessing be on all that you have done,
For what is fame or gift or treasure grand
If His approving smile we have not won?*

*God strengthen you when crosses come to stay,
When shadows close around your heart and home,
God guide your soul when light seems far away—
When all the world's tossed waves are white with foam.*

*God dower you with kind consoling words
For wounded hearts with gloom and anguish filled,
Soft, soothing words to sing like happy birds,
With voice prophetic, till the storm is stilled.*

*In body and in soul, God keep you strong,
To toil for Him and never fail through fear,
This is my wish, the burden of my song—
God bless you in the dawning of the year.*

Contributed by Cecile Simon,
Chagey par Hericourt, Haute Saone, France.



Are You Willing to Be Searched?

MEDITATIONS ON PSALM 139. A WORD FOR THE NEW YEAR.

By W. E. Moody



I want to bring to the readers of the Evangel some of the many precious truths contained in this Psalm, truths which I trust will be an inspiration and a blessing during the New Year.

This Psalm strongly emphasizes the omniscience and omnipresence of God. God *knows all things*, and He is *everywhere present*.

1. "O Lord, thou hast *searched* me."

I am sure that before David uttered the penitential confession of Psalm 51 he went through great searching of heart. It is not a pleasant thing to be searched. It often causes pain and bewilderment. And yet if we are going to move in the perfect will of God, it is very necessary.

In this searching process the Lord uses His Word, backed up by such tests and trials as He sees are needed for our spiritual advancement.

Heb. 4:12, 13 tells us that "the word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened (margin, laid bare) unto the eyes of him with whom we have to do."

2. "Thou hast *known* me."

On the *human* plane, to *know* is to *ascertain* by *searching*. That, of course, has reference to *finite* beings. But God is *infinite*, and His knowledge is *absolute*. God's knowledge of us is *absolute*. "He trieth the heart and reins."

3. Having made the full statement, "Thou hast searched me and known me," the Psalmist now begins to particularize. "Thou knowest my *downsitting*." He knows whether I am sitting in the seat of the *scornful* (Psalm 1); or whether it is my delight to sit, like Mary, at *His* feet. Luke 10:39.

He knows when I sit down to *meditate*, and when I sit down to *weep*. He knows when I sit down to look on that which gratifies my fleshly desires, and when I sit down to commune with Him. Every day and every hour He knows my *downsitting*. Further, He knows my *uprising*. When I rise from my seat it is usually with a view to *action*. He knows the plans I am about to carry out, what I intend to do, and where I intend to go. He watches to see what is the bent of my will, though He knows it all before I decide to *act*.

4. "Thou understandest my *thought* afar off." He knows the thought I am about to think before it takes place in my mind.

"Thou *understandest* my thought." In other words, God *discerns* and *distinguishes* the pure thought from the impure. He knows and gives due credence to each thought which passes through my brain; and clearly distinguishes between an "evil thought" and a "thought of evil."

The evil thought is that which proceeds out of the heart. Matt. 15:19 tells us that "out of the *heart* proceed *evil thoughts*, murders, adulteries, (etc.) . . . these are the things which defile a man." But a "thought of evil" is one of Satan's tricks, and does not become ours until we *accept* it, or refuse to *reject* it.

A young sister writing in the "Gospel Gleaners" of December 6, 1936, says, "I have been saved for several months, and was just beginning to believe for the Baptism in the Spirit, when suddenly there came to my mind an impure thought. I was astonished, for even as a sinner I did not have such thoughts as that. I tried to banish it, but the more I tried the harder it stuck. Back it came bringing other kindred thoughts along. I stopped seeking the Baptism, and began trying to get saved all over again. Now I am all confused. I feel about ready to sink, but I hope you may help me." She was rightly advised that these impure thoughts did not belong to her, and she had no right to claim them.

Concerning such thoughts it is enough to say, "An enemy hath done this, and I absolutely refuse them."

5. "Thou *compassest* my path and my lying down." *Compassest* in the American Standard Version is "searchest out," with the marginal reading, *winnowest*. A more modern use of the word is "to fan." God uses the fan of His Word to blow away the chaff, and whatever lies in the way of our spiritual progress. He discovers the need, sees the accumulation of debris that has gathered about our path, and at our entreaty proceeds to blow it away.

It goes without saying that the revelation of the dust, chaff, and dirt that has gathered around our Christian life and service—and that by our consent—is humiliating in the extreme, and finally drives us to our knees in deepest confession and sorrow. Then, and not till then, does the gracious Lord apply the fan of

His Word to sweep the path clean. O that it may never again be defiled!

6. "Thou art *acquainted* with all my ways." *Acquainted* here means "to be familiar with." Ground with which we are familiar is easy for us to tread. If we are familiar with a house or dwelling we know every nook and corner of the same. If we are familiar with a person we know all their good qualities and their weaknesses also. And yet our knowledge is still far from absolute. But God's knowledge of our ways is absolute. He is *perfectly acquainted* with all our ways. This should cause us to walk softly before Him, and in no case to lean to our own understanding.

7. "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." He knows what we are going to say long before we come to the point of *utterance*. He knows all about our words of criticism, jealousy, hatred, wrath; and all about any words of love and tenderness we are about to speak, long before any of these are expressed with our lips.

8. "Thou hast *beset* me behind and before." The literal meaning of *beset* is cramped, *confined*, *hedged in*. We cannot get away from God. To the sinner this is an appalling thought; but to the true believer it is a thought which brings great joy and unending satisfaction.

I move forward, and God is there. I move backward, and behold, He is there. I move to the right hand, and I find God. I move to the left, and He is there. In very deed God is above, and God is beneath. God is on the right hand, and God is on the left. God is before me, and God is behind me, and all around me. I cannot get away from God. I am hedged in. Blessed thought! Let us catch its full meaning and never again be dismayed.

9. "Thou hast laid thine hand upon me." How wonderful to have the hand of the Lord laid upon us! John, on the Isle of Patmos, said (Rev. 1:17, 18) "And when I saw him, I fell at his feet as dead. And he laid his right hand—the hand of power—upon me, saying unto me, Fear not."

We know what that hand brought to the sick—they were *healed*. We know what it brings to the sin-sick soul—*salvation*. We know what it brings to the sorrowing heart—*comfort* and *strength*. And we know what it brings to the Christian worker—*inspiration* and *power*.

The hand of the Lord was on Elijah (1 Kings 18:46); the hand of the Lord was upon Ezra (Ezra 8:22); the hand of the Lord was upon Nehemiah (Neh. 2:8); and six or seven times it is said of Ezekiel, "The hand of the Lord was upon him." O that the hand of the Lord may be continually upon us!

10. And now David exclaims in wonder and amazement, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Such knowledge was beyond the grasp of the Psalmist, and surely it is beyond the grasp of any mortal man. It is only by the *Spirit* that we can understand or lay hold of such knowledge. Realizing, as we do, how little we really know of the deep truths which this Psalm is seeking to unfold, we can but stand, and wonder, and adore.

11. The Psalmist becomes overwhelmed with the thought of the omniscience and omnipresence of God, and exclaims, "Whither shall I go from thy Spirit?" He could not if he would. "Whither shall I flee from thy presence?" Can we do it? Jonah tried it, and landed in the whale's belly. Do we wish to flee from His presence? Nay, rather we feel like saying with the Psalmist (Psalm 73:25), "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

"If I ascend up into heaven, thou art there." "The heaven is my throne," says the Lord. Isa. 66:1. "If I make my bed in hell (sheol, R. V.), behold, thou art there." All Bible students know that the word *hell* here is *sheol* in the Hebrew, and *hades* in the Greek, and has no reference to the lake of fire, but to the place of departed human spirits between death and resurrection. Behold, God is there.

"If I take the wings of the morning." What are the wings of the morning but *light*, which we are told travels 186,000 miles a second. If I fly away on wings of light 186,000 miles a second to the furthest parts of the universe, I will still find God. If I "dwell in the uttermost parts of the sea—as far away from humanity as I can possibly get—even there shall thy hand lead me, and thy right hand shall hold me." It is wonder-

ful to be held in His mighty hand, and to be compassed in His encircling arms. Can we wonder that Moses—the man of God—sang on the banks of the Red Sea, "Who is like unto thee, glorious in holiness, fearful in praises, doing wonders?"

"If I say, Surely the darkness shall cover me; even the night shall be light about me." And why? Because God who is *Light* is there.

"Yea, the darkness hideth not from thee." Nothing can obscure the vision of God. For "the night shineth as the day:

get far with God unless we are continually yielding ourselves to His searching glance.

"And know my heart." Jer. 17:9 tells us that "the heart is deceitful above all things, and desperately wicked." In other words, the heart—naturally—is crooked and incurable. "Who can know it?" This was really a prayer of *confession*, as every true prayer is. The Psalmist is willing that God should reveal to him what his heart really contained. Are *we* willing to have our true self revealed?

"Try me, and know my thoughts." "As a man thinketh in his heart, so is he." Tell me what you are habitually thinking about, and I will tell you your character. The Psalmist is praying a prayer which is not a *common* one with either saint or sinner. But he wants to get to the bottom of things—to know the *worst*—with a view to a full and complete transformation. Are *we* thus praying?

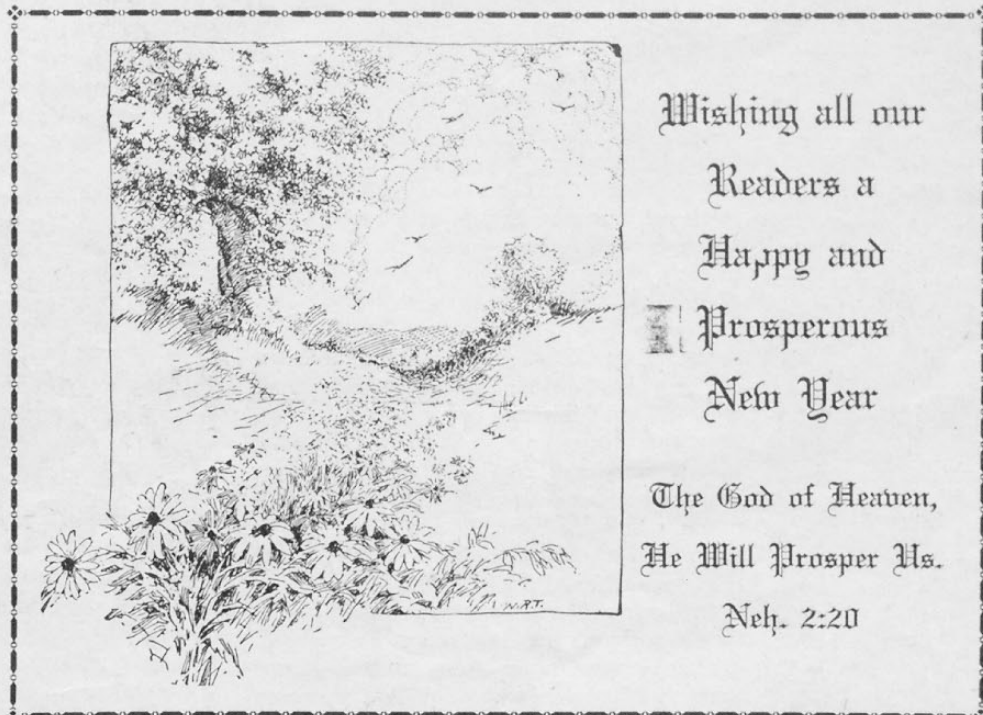
"And see if there be any wicked way in me." "Any wicked way" is literally "any way of *pain*." Are we by our disobedience, wilful-

ness, or compromise bringing a *pang* to the heart of God? Is He *pained* because of our unbelief and lack of trust? Or because we have left our first love? Is He *pained* because we have lost the passion for prayer or for the Word? Is He *pained* because He fails to find us as frequently at the "trusting place" as formerly—the place of deepest communion?

Are we bringing pain to the heart of any child of God because of our coolness towards them and because of the lack of the sympathetic touch? O that we might sit down and weep over our failures in this regard—that we might linger at the feet of our loving Lord until our hearts are again made tender and compassionate, and that His life of love and tenderness might be reproduced in *us*!

Let this cry come forth from the depths of a broken spirit, "Search me, O God, and know *my* heart: try *me*, and know *my* thoughts: and see if there be any wicked way of pain in *me*."

And what about our passion for the
(Continued on Page Five)



the darkness and the light are both alike to thee."

After this sublime revelation which God gave to the Psalmist of His omniscience and of His omnipresence, David prays, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Without doubt David had been searched again and again by God, and particularly when he had caused the enemies of God to blaspheme because of his double crime of murder and adultery. But here he earnestly pleads with God that He would search him again. "Search me, O God." He is not asking God to search somebody else whom he thinks *needs* searching, but he wants God to search *him*.

Literally he is asking God to penetrate his heart—for this is what searching means—with those eyes of flame that look into the very recesses of our being. Are *we* asking God thus to search us, or are we shrinking from this ordeal as something to be dreaded? We shall never

❖ A Strong Fortress ❖

"THE PRECIOUS BLOOD OF CHRIST"

A. H. Argue



The story of the fall is a familiar one, the result of the disobedience of man. God's fellowship with Adam was broken. He could not look with complacency upon sin. Between God and His creatures an impassable gulf had come. As a result, a blight fell upon man, bringing in its trail disease and death. The very ground which had yielded only blessings, shared in this blight, and now began to yield thorns and thistles.

God said to Adam, "Cursed is the ground for thy sake." To Cain, He said, "Thou art cursed from the earth." A remedy was necessary, and God provided one.

In Gen. 3:15 the promise was made of the seed of the woman who should bring deliverance to the blighted race of man. And in the closing pages of the Bible, the theme is still the same—a redeemed host swelling their praises to God for redemption through the blood of the Lamb. Rev. 5:9.

Sin brought in its train disease and death, that only the out-poured life-blood of the Son of God could cancel. Through all ages some have received this, and have given glory to God. Abel did so and offered a sacrificial lamb. Others down through the ages have not wished to see in God their salvation, and like Cain have boastfully offered the fruit of their own labor. They have presumed to build their own tower of Babel, to reach to heaven. Only the cross of Christ can bridge the gulf from earth to glory. Only the out-poured life-blood of the Saviour can bring life eternal where death has reigned.

"Without shedding of blood is no remission." Heb. 9:22. This same verse refers to the old typical sacrifices upon Jewish altars. "Almost all things are by the law purged with blood." There is a distinct reason for this. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11.

The Lord Jesus Himself reminds us of the merit of His atoning blood. He said in Matt. 26:28, "This is my blood of the new testament, which is shed for many for the remission of sins." *In this connection, repentance must be preached.*

The great sacrifice was God's part. Repentance is man's part. God "now commandeth all men every where to repent." Acts 17:30.

Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. Luke 24:47. See Acts 2:38. In the Old Testament atonement was made for sin and for sickness. In Ex. 32:30 Moses said to the children of Israel, after their great sin in bringing their golden earrings, and having them melted into the idolatrous golden calf, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Moses' intercessory prayer was full of suffering, asking God to forgive their great sin, and if not, to blot his name out of God's book. Other scriptures show in type provision through atonement for sickness. "With his stripes we are healed." Isa. 53:5; Matt. 8:17.

Again when the children of Israel had sinned a great sin, by murmuring against God's servants (a dangerous sin today), a plague came upon them, and the Lord warned Moses saying, "Get you up from among this congregation, that I may consume them as in a moment." Then Moses told Aaron to go quickly and make an atonement, for wrath is gone out from the Lord, the plague is begun. And *when Aaron made an atonement the plague was stayed.* They that died in the plague were 14,700. Num. 16:3, 30, 33, 41-50.

God's people are only safe when by faith they trust the merits of the atoning blood. It was so in Egypt when God spared the first-born. He saw the faith of those who put the blood of the typical lamb on the door posts of the houses. In the case of the Israelites it was the blood of the paschal lamb that delivered them. In our case it is the blood of the true Lamb of God. It is through His death we have peace with God. As Christ died for us, "we have now received the atonement." Rom. 5:1, 8-11. It is said that for many years the British Empire had a red thread running through all the rope used in its navy. Wherever, on any distant shore, even a fragment of rope was washed up it could be identified by that red thread. Through all the Word of God, the red thread is running. Any other gospel is a false gospel.

Napoleon once stood in a tent on the battlefield. His generals were around him. Before him, on the tent wall, was a map of Europe. The British Isles were colored red. Putting his finger there, it is said Napoleon turned to his generals and remarked, "If it were not for that red spot, I could have conquered the world." If it were not for the crimson spot on a lonely hill called Calvary, a greater foe than Napoleon could have conquered the souls of all mankind.

Every phase of the atonement is purchased through this great price. We are justified by His blood. Rom. 5:9. We have forgiveness of sins through His blood. Eph. 1:7. Jesus suffered without the gate that He might sanctify the people with His own blood. See 1 John 1:7-9. How necessary it is to be cleansed from all sin. Even under the law God commanded His people to be holy. "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy." Lev. 19:2.

At the close of the Civil War, when all hostilities were commanded to cease, some bands of Southerners refused to comply. They remained in the woods, coming out occasionally to farms for food. Finally the order was given to round up and shoot those who would not yield.

Just at sundown, at the edge of a woods, a captain had rounded up about twenty offenders. They stood in line before a freshly dug trench, and the captain's men merely awaited the word, "Fire!" Just then a young man appeared out of the edge of the woods, and addressed the captain. He told him that he had belonged to that band, but not being caught, considered his life his own. The captain admitted it to be so. Then the young man pointed to a white haired man standing at the end of the line, and informed the captain that they both came from the same town. The older man however had a family, while the young man had no one dependent upon him. He asked permission to take the older man's place, that the older man might go home. The captain consented, and the change was made.

"Fire!" came the command, and twenty lifeless bodies were soon buried in the long, shallow grave. When the soldiers had gone, the older man returned from the woods, dug up the body of the young man from the end of the trench, and had it taken to his own home and properly buried. He had a monument erected, and on the anniversary day would take his children that they might see it, and read the words that were inscribed: "He took my place in the line. He died for me."

Christ took our place in the line, He

died for us. Now the purchase price of the church of God was Christ's own blood. Acts 20:28. Paul reminds us that "ye are not your own . . . ye are bought with a price." 1 Cor. 6:19, 20. Not silver and gold, "but with the precious blood of Christ." 1 Peter 1:18-20.

Faith in the atoning blood meets every need; when upon the conscience it dispels every fear. Moses "sprinkled both the book, and all the people." Heb. 9:19. Yea, it is by faith in the blood we enter into the holiest. Heb. 10:19.

The world, and even many who in name are Christians may try to substitute good works and self-righteousness for the blood, but God's true people realize its real value more and more as they see the day of Christ approaching.

It is very important that we note the great faith Moses had in the atoning blood. Paul brings this to us very forcibly in these words (Heb. 11:24-28), "By faith Moses kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." No doubt Moses remembered the special promise of God, "When I see the blood, I will pass over you."

John while on the isle of Patmos saw the four and twenty elders in heaven (Rev. 4:1-4) before the Lamb singing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Again in Rev. 7:9-14, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." The question was asked, "What are these which are arrayed in white robes? and whence came they?" And he said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

We read in Rev. 12:7 of war in heaven. How strange Yet Satan is called "the prince of the power of the air" (Eph. 2:2), more literally, "the prince of the aerial host," or lower heaven. Paul when caught up was taken beyond this, up to the third heaven. 2 Cor. 12:2. When Christ ascended He went up far above all heavens. Eph. 4:10. In this war "Michael and his angels fought against the dragon." Rev. 12:7. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren

is cast down, which accused them before our God day and night. *And they overcame him by the blood of the Lamb, and by the word of their testimony.*" Rev. 12:9-11.

We now see the blood of the Lamb as a strong tower. It is the everlasting fortress of the saints.

Perfect Peace in a World of Seething Unrest

(Continued from Page One)

tha met Him. "Lord, if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee." Have faith in Him, for in the atmosphere of faith He will work His mighty miracles.

He told Martha, "Thy brother shall rise again." "Yes," said Martha, "I know that he shall rise again in the resurrection at the last day." And then came the revelation, "I am the resurrection, and the life." Yes, in Him is all we shall ever need in time and in eternity. And then He declared, "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

He who is the resurrection and the life moved towards the tomb of Lazarus and bade them remove the stone. "Oh no, Lord. Lazarus has been dead for days, and by this time his quickly decaying corpse will be stinking." But the Master simply said, "Said I not unto thee, that if thou wouldest believe thou shouldst see the glory of God?"

Then He prayed to His Father and spoke the word in faith, "Lazarus, come forth," and the dead came forth. Any the worse? By no means. The Lord promises to be the keeper of His own and to preserve them from all evil. He declares, "Nothing shall by any means hurt you." Not even death! Mother, Dad, Husband, Wife, Son, Daughter, have you recently laid a beloved one in the grave, one who trusted in Jesus? Be at rest. The One who raised Lazarus will raise your beloved one in His own good time. Preserved unto His heavenly kingdom. Not a hair of their head perished.

That woman of Shumen, even though her son lay dead in her house declared, "It shall be well; it is well." 2 Kings 4:23, 26. Have faith in God alway, for He works all things together for your good, and in the face of every circumstance declare: "It shall be well; it is well."

No, He would not have His own fret or be anxious. The blessed Holy Spirit bids us, "Trust in the Lord and do good," and assures us, "so shalt thou dwell in the land, and verily thou shalt be fed."

Yes, even in the midst of famine. He says, "Delight thyself in the Lord," and promises, "He shall give thee the desires of thine heart." And you are bidden to "Rest in the Lord, and wait patiently for him." Restfully await His times—even if He keeps you waiting four days, or four weeks, or four months, or four years, or forty years, or more.

There is a promise in Isaiah 54:13 to Zion, which as Paul declares is the mother of us all, that "all thy children shall be taught of the Lord; and great shall be the peace of thy children." And today the Lord bids all worried and heavy laden ones, "Come unto me, and rest." He bids, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Perfect rest, perfect peace, perfect tranquility. "Peace, perfect peace; the future all unknown; Jesus we know, and He is on the throne." He will keep him in perfect peace whose mind is stayed on Him; because he trusts in Him.

Ever give a listening ear to the gracious words that come from the Master's lips, for He declares, "These things have I spoken unto you that ye might have peace." He warns us, "In the world ye shall have tribulation," but for our comfort He says, "Be of good cheer, I have overcome the world." And He who is the Overcomer will pour His blessed, peaceful, restful, tranquil Spirit into our hearts and make us overcomers too.—S. H. F.

Are You Willing to Be Searched?

(Continued from Page Three)

lost? Have we got it? If not, then we are bringing pain to the heart of God, and to the heart of Him who went to Calvary for us.

When we have prayed this prayer with the intensity that was in the heart of David, then we can look up with confidence into the Father's face and say, "Lead me in the way everlasting." Then we are in a condition to be led; and He will certainly lead us in the way everlasting—the way that has no end—and will finally bring us into the very presence of the King. In the meantime let us seek to live and move in the very center of His will and bask in the sunshine of His presence.

In the words at the head of this article, let me ask, Are you *willing* to be searched? What is your answer?

"The story of the birth of the Church in the outpouring of the Holy Spirit, and of the first freshness of its heavenly life in the power of that Spirit, will teach us how *prayer on earth, whether as cause or effect, is the true measure of the presence of the Spirit of heaven.*"—Andrew Murray.

The Sunday School Lesson

The Fall

Lesson for January 10. Lesson Text: Gen. 3.

Leading to the Saviour. In the New Testament we read that the law was our school-master to lead us to Christ. God had a law in Eden. It was this: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." This was the one and only prohibition. But it was here that flesh—frail flesh—failed. When we live under the law we have to confess as did Paul, "For the good that I would I do not: but the evil which I would not, that I do." Under the law we get a revelation of the frailty of flesh, and are compelled to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Thank God, there is a Deliverer—Jesus Christ our Lord. He took our frail flesh to Calvary, "that the body of sin might be destroyed, that henceforth we should not serve sin." O blessed Calvary—the place of deliverance! O blessed Saviour, who speaks from Calvary, "Look unto me, and be ye saved." He offers a complete salvation from sin, self and Satan.

The question. In Genesis 3 we are introduced to the serpent whose trail we see from Genesis to Revelation. The Master showed the character of the serpent, "he was a murderer from the beginning . . . he is a liar." John 8:44. The serpent was subtle and awaited an opportunity when Eve was separated from Adam and then tempted her: "Yea, hath God said?" When Eve replied, she did not quote correctly the word God had given. Always seek to know the exact word God has given and always render perfect obedience to His perfect Word.

The lie. The serpent contradicted the word of God. God had declared, "In the day that thou eatest thereof thou shalt surely die," and the serpent said, "Ye shall not surely die." Eve believed the serpent's lie—and the Fall was the result. Mary believed the word of God, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS"—and the birth of Him who came to save us from our sins was the result. Sin and death resulted from believing and obeying the serpent's word; salvation and life came through believing and obeying the Word of God—the gospel of our salvation.

Independence. Eve might have told the serpent, "Every night the Lord God walks in this garden and talks with Adam and me. When He comes tonight we shall talk to Him concerning this matter." But no, she acted independently, and that is the very essence of sin.

What is back of independence? Pride. We think we can take care of ourselves. And God has to let us fail in order that we may become humble and dependent. Yes, as dependent as that branch in that vine, which, severed from the vine, will become dead and be only fit for burning.

Disobedience. Eve ate, and gave to her husband and he did eat. Death resulted from this disobedience. What is death in essence? Separation from the only Source of life. A man may have existence, but separated from the

ment provided—and was rejected. There is only one garb in which we shall be accepted. Said the Apostle, "Put ye on the Lord Jesus Christ."

The search. The Lord God came down to the garden to seek that sinning pair and the cry went forth, "Adam, where art thou?" It is written of the Son of God that He came to seek and to save that which was lost. It has been pointed out that the first recorded question God asked in the Old Testament is "Adam, where art thou?" and that the first recorded question of man in the New Testament is "Where is He?" The seeking Saviour and the seeking sinner will soon meet one another.

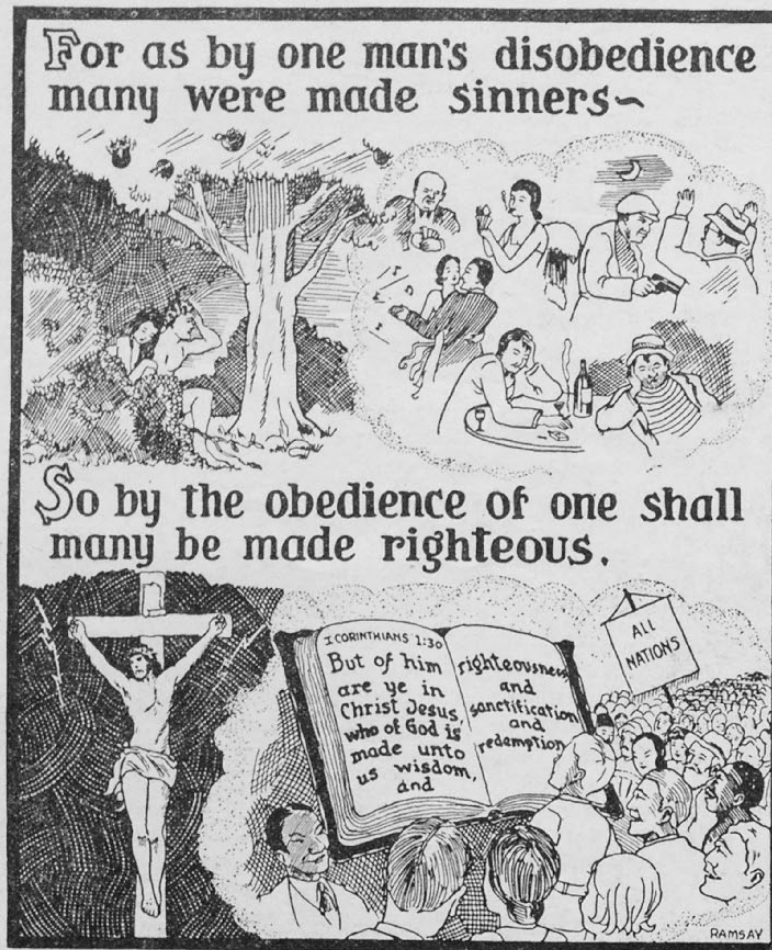
Rebuking the serpent. The Lord did not leave it to either Adam or Eve to deal with the deceiving serpent—He Himself dealt with this character, putting His curse upon him. It was at Calvary that Christ through death brought to naught him that had the power of death, even Satan. Later He will thrust him down to the bottomless pit for a thousand years and then cast him into the lake of fire. We need not fear the enemy, for in Christ there is constant victory, and we are bidden to "resist the devil, and he will flee from you."

The promise. Then came the gospel message, the promise of the Seed that would bruise the serpent's head—a Seed that would be the Seed of woman. And the Seed of the virgin Mary has proved Himself and will yet prove Himself more than conqueror over the serpent and his evil brood. And He it is who will enable those who trust Him to be more than conquerors over all the power of the enemy.

Sorrow and pain. In the wake of sin came pain, sorrow, sickness and death. But as a result of the work of our great Redeemer we read, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:4.

Coats of skins. We are not given exact details as to how these coats of skins were provided, but we most assuredly gather from the whole tenor of the rest of the Word that there must have been a sacrifice—blood shed for the remission of sins. And thus acceptable clothing, a clothing of skins, was provided. A shepherd had a lamb that had lost its mother, and another mother sheep that had lost her lamb. He tried to get the mother sheep to adopt the little orphan lamb, but the sheep smelled the lamb, knew it was not her own and spurned it. The shepherd stripped the fleece from the dead lamb and put it on the living lamb and brought it to the mother; she smelled it and recognized the odor of her own lamb, and straightway adopted the orphan. Accepted in the Beloved! None of us can be accepted in the fig leaves of our own self-righteousness, but thank God, the Lamb of God has provided us a perfect covering. In Him we have both righteousness and strength.

(Continued on Page Eleven)



Lord he is "dead in trespasses and sins." One who is a worldling and who has only thought for this world's pleasures is dead while he lives. God has provided one Source of life for us—it is He who is the way, the truth, and the life. He that hath the Son hath life, but he that hath not the Son hath not life. That day Adam and Eve were separated from God, and they hid from Him. Sin always separates us from Him.

Fig leaves. One of the first things that came with the Fall was self-consciousness—Adam and Eve knew that they were naked and they made themselves aprons of fig leaves and covered their nakedness. It is significant that Jesus cursed the fig tree. Since the Fall man has had great pride in his apparel. Jesus gave us a parable and told of one invited to the king's marriage feast who spurned the wedding gar-

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

"A HALF OPEN DOOR"

Thus the *Jewish Chronicle* describes Palestine, because of the British government's recent restriction of Jewish immigration to 1800 per month. Surely only He who possesses the "key of David" can open a "door of hope" for Israel.

DRINK-RUINED

According to a tract issued by the *Bible Institute Colportage Association*, it is claimed that three million children are born annually of drunken parents. Half a million of these are born idiots. Three hundred thousand are born deaf, dumb or blind.

NATIONALISM

"The government of Italy has announced officially that all missionaries in Ethiopia must be Italians," reports *Revelation*. "Certain delays have been granted. No new missionaries may enter Ethiopia. Little by little all the work must be turned over to Italians."

THE GODLESS CONVENE

It is reported that a world convention of the godless is to meet in Moscow in February, 1937. A new international of free thinkers has been organized with headquarters in Brussels, Belgium. It is one more of the Communist schemes to undermine the government of the West.

NO BIBLES FOR RUSSIA

"It is against the law to import Bibles or religious material into Russia," reports Donald Grey Barnhouse. "I spoke to one of the high officials of the Commissariat for Defense about this matter. We had luncheon together—he an assistant of Voroshilov, and an atheist, and I a minister of the Gospel. He admitted to me most definitely that it was not in the interest of the public good for any Bibles to be imported into Russia. No permit could be given."

SPIRITUAL ILLITERACY

New York City has recently learned, according to Clarence Benson, of Moody Institute, that out of 55,000 children below the age of sixteen who had fallen into the hands of the police, only one-sixth had ever heard of the Ten Commandments. And when this arresting fact was discovered, the same test was given to high school pupils, with the result that in one school, three-fourths of the pupils could not write anything at all about the Ten Commandments. As has well been asked, "How shall the youth of our land obey the laws of which they have never heard?"

WHO WILL WIN?

Europe is being divided largely between two antagonistic forces, Communism and Fascism. The Communists employ atheism to control the thoughts of their people, the Fascists rely largely on the Roman Catholic Church. Which group will win out? In Revelation 17 we see the rise of rulers under "the beast" who is coming, who will destroy the Harlot Church. But these rulers and "the beast" will themselves be overcome, for it is written: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." Rev. 17:14.

OUR DISTRACTED WORLD

Signs of the Times quotes the following from an editorial in *San Francisco Chronicle*:

"Evidently we are getting crazier and crazier. At any rate, Harry Lutgens, Director of State Institutions, reports that California must build a new insane asylum every four years, to keep up with the present rate of increase in the number of patients committed to these institutions. If this were to keep up long enough, the difficulty would be to find enough sane people left to care for the insane."

ARMING AGAINST COMMUNISM

The ear of faith catches the sound of the prophetic bugle call, "Proclaim ye this among the Gentiles; Prepare war." Joel 3:9. Germany and Japan recently concluded a military alliance. According to some authorities this is aimed at the overthrow of the Soviet regime under Stalin. The motives seem partly material: Germany would like the rich Ukraine province and Japan is casting greedy eyes on the rich lands of eastern Siberia. Also, these countries fear Soviet influence. Observers point out that the Stalin regime would not survive the internal dissension that severe defeats would cause; hence his granting of a more liberal constitution to the Russian people as a bid for their loyalty.

Questions and Answers

Please explain the text, "For his seed remaineth in him and he cannot sin because he is born of God." 1 John 3:9.

This is a somewhat difficult verse to explain. Some believe that where it says "For his seed remaineth in him," it refers to the seed of God, or that God has come by His Spirit into the heart to beget the divine nature. Others think it means that man's old nature, the seed of sin, or source from whence sin comes, is subjected by the Holy Spirit so that it becomes powerless. The substance of the meaning is clear enough I believe. Those who are born of God do not practice sin, because God has put a power within that is greater than the power of sin.

Can a man sin and still be a Christian, or is he after he sins only a sinner?

No Christian should follow sin, indulging in the same, his will consenting to his sinful act or practice. But a Christian might be overtaken and in such a case the Scripture says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," and "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There are "sins of ignorance," or failures to perfectly follow the will of God, through lack of knowledge. In sins of ignorance the will is not a party to the sin. When we speak of "living without sin" we mean that we live free from knowingly doing wrong. This should be the standard raised by every Christian to guide his deportment.—E. S. W.

MARCHING WITH COMMUNISTS

The *Philadelphia Evening Bulletin* carries the report of a local Methodist Ministers' Meeting, which voted to participate in the Peace Parade to be held on November 7. Dr. Harold Paul Sloan, editor of *The Christian Advocate*, protested this action, and said: "How any Christian can march in a parade with communists is beyond my comprehension. I'd just as soon march in a parade with brewers. Communism is an unspeakable tyranny which denies God and righteousness, and lies by principle. Jesus Christ has no more contact with Karl Marx than heaven has with hell."

FASCISM'S BOAST

We learn from *Prophecy* that in the Italian Chamber of Deputies, Sergio Panzio recently made the following pronouncement:

"The Empire is reborn. The old order is dead or dying. The new international order, which is not and must not be European, but world-wide, must be Fascist and Roman. Internationalism of the Geneva type, which was bound up with the universality of the League of Nations, has failed. History is being made and we are its masters. The empire has been founded and as a result any fear of the crumbling of Western civilization is at an end."

It surely sounds like an echo of the boastful words of Nebuchadnezzar, "Is not this great Babylon, that I have built?"

PRAY FOR RUSSIAN CHRISTIANS

"Thousands of suffering Christians have been exiled," writes Donald Grey Barnhouse. "Hundreds of pastors have been killed either by quick or slow death. A few have been allowed to return after completion of ten year sentences in Siberia. Broken in body after years of suffering, forced to carry an identity card of a brilliant color which identifies them as counter-revolutionaries, they are not given food or shelter even if they have money to pay for it, and have been forced to take refuge under the bridges of the great cities and live as beggars. There are no schools to prepare new pastors, and the work of truth must be carried on by laymen, without books, without magazines, without liberty of speech, and in many cases, without Bibles. They need our prayers today and every day."

IMPENDING REVOLUTION

"France is on the verge of an internal revolution," declares *Our Hope*. "The political situation in France is very precarious. We hear but little of the real conditions which exist in that country. Evidently ever since France made the fatal pact with the Soviets, the latter are doing the same that they do in the United States—increasing propaganda to bring about a revolution." "There are certain signs that the French Communists, acting under the orders of the Soviet leaders, intend to make use of the troubles in Spain to bring about a bloody revolution in France. None other than the notorious Jewish world revolutionary Trotsky-Bronstein writes in the *American Nation* that the French revolution has already begun, and that this second wave of proletarian activity will give concrete results, if necessary with the help of the most terrible operations. Trotsky-Bronstein must know best about the revolutionary situation in France, since it was he himself who prepared the revolution in that country. And it is probably no coincidence that Trotsky's Jewish private secretary is at present in France."

The Gospel in Foreign Lands

Send All Offerings to Noel Perkin... 336 W. Pacific St... Springfield, Mo.

PENTECOSTAL CAMP MEETING IN JAPAN

Norman Barth

For weeks we have been doing our best in arranging for our first Pentecostal camp meeting in Japan, sending out invitations to all those of like faith to join us at this time. We pitched two tents near the edge of the city of Yokohama, covered the floors with fresh straw and then covered it with fine matting. By using cushions we were able to seat the people in real Japanese custom on the floor of the tabernacle tent, while the other one was used for a dining hall during the days; both served as dormitories at night. It was our first camp meeting in Japan!

A pastor of a denominational church in Osaka attended. He said a copy of our church paper came to hand and he was at first greatly amused at finding it to be speaking of a deeper experience. He stated that on reading a second one he was suddenly overwhelmed by the realization that his experience was not entirely Biblical. Some of his church folk opposed his coming but in spite of it all he arrived the second day of the meeting.

During the first altar service he sat, watching in amazement. That evening he took a walk with another pastor, also a stranger to Pentecost. "What is this that we have fallen into?" they inquired of each other. They debated whether to leave at once or stay a little longer, finally deciding that it would be safe to remain through one more service.

The following day God came forth in a mighty way. All doubts as to whether this was God or not were swept away and our friend from Osaka arose at the close of the altar service that evening, declaring that he was fully convinced that this was God, and that he not only would appreciate being prayed with but would like them all to come and lay hands on him. He said he desired this infilling in order to go back to that great city of Osaka and bring this message to many who hunger for they know not what. He said, "I have been connected with so-called Full Gospel groups, but this is the fulness of the Full Gospel." It was most thrilling to hear him speak!

One lady in testifying afterward said that in the fourteen years of her Christian experience she had seen many baptized in the Spirit, and always told the Lord that she wanted the blessing and the infilling but would like it in a real dignified way. She said she came with a determination to get a satisfying portion.

As she neared the tent on the evening of her arrival she could hear the voices raised in prayer and said to herself, "Have I come all of 500 miles to this?" Then she consoled herself with saying, "Lord, I don't care how they pray, you can even here give me a real quiet and refined sort of baptism."

It was not long until she began to enjoy the atmosphere of the service and lost herself in the Lord. She became desperately hungry for a genuine experience and at last was willing to take it any way the Lord should choose to give it to her. It was at the close of the afternoon service when the Comforter came in to abide. Hallelujah!

An old man from a neighboring assembly, who had been healed after being a cripple for more than ten years, came and sought the Baptism, but the last service closed and he had still not gotten through. He returned shortly after daybreak the next morning to help us take down the tents. He worked hard till every board was hauled away and the grounds cleared. Then he and one of the pastors went into a near-by grove for prayer. It was hardly five minutes after going to prayer that God met him with a mighty outpouring. And so we feel good about the meetings—the camp is ended but its blessings will long linger.

As a result of the meetings God has begun to move in the hearts of several ministers. In one instance the congregation is also seeking the Baptism with the Holy Spirit. We believe this is only a beginning. We are publishing a monthly paper in Japanese, devoting it almost entirely to the deeper life. Judging by the response of the last few months we believe it is being made a blessing to many. We now have five stations with native workers in charge of each of them.

A DAY AT A TIME

A letter, dated September 4, has just come from Mr. and Mrs. George Wood, stationed at Loshærh, on the Tibetan border. They write: "How comforting the Word of God is to those who put their trust in Him. Being away from our station for more than a year on account of the danger of 'Red' invasion, the Word of the Lord came to us as of old, 'All power is given unto me in heaven and earth; go ye therefore . . . I am with you alway.' Arriving in Sian we had to wait a week and again in Lanchow three weeks before coming on to our station.

"Since returning we have been permitted to attend the sunning of the Buddha image. This is a great ceremony and usually gathers thousands of people from far and near for three days of worship. Each day found us out preaching to the groups we could get together. Many Gospels were sold and tracts distributed. This is really a time of sowing the seed and we are asking God to water it that there may be a harvest.

"Just this week Mrs. Wood, our little three-year-old daughter, Doris, the evangelist, and I went up on the hill by the lamasery to visit a caravan of yak which brought wool into the market. The people were afraid of us, and the dogs, watching over the four hundred yak and the wool, were set loose at us. With all of our calling they did not

move until one almost got Doris, then they tied them up. Finally we were able to persuade them to take some of the Gospels. Doris noticed that they did not want them at first and said, 'We must pray to Jesus that they will read the books and love Jesus, too.' That is exactly what we need. It is not oratory and big sermons out here that we need but prayer to back up a simple gospel message.

"This is the season when the Tibetans bring wool into the market, and we must be busy from morning till night giving out Gospels and witnessing for Him, as they are in one day and gone home the next, probably never to return. We must give them the gospel when they come or they may never hear. Oftentimes we think that each day may be the last day to work in these regions for Him. The 'Reds' are advancing. We shall have to evacuate, probably never to return. Our hand baggage is packed; the other things we shall not be able to take. We are just living one day at a time, working one day at a time, pleading, praying for more time to give the gospel to these poor, heathen, demon-worshippers. The strain is telling on our bodies, but for souls, alone, we are staying on.

"Soon to know whence came the blessing,
Whence the trial and the test;
Soon we'll never ask a question,
We shall know His ways were best."

In the same mail came another letter from Brother and Sister Wood, written in Sining more than two months later. They write that most of the other missionaries in that section have been forced to evacuate and that they are in a dangerous place. They state: "For over a week no transportation has come up except for a few mules carrying gasoline for the governor. For more than three months we received no mail. For a short time the road was opened and a few bags of mail came through, then it was closed again. We heard nothing from our contributors for more than three months. Each month we have received word from the bank in Shanghai that our money had been deposited there by the Foreign Missions Department in Springfield, but the letters containing the slips with the names of those who had contributed the money did not come through, so we cannot acknowledge to them personally. We are taking this means of letting you know that we appreciate your support and your prayers. If matters continue getting worse, we shall have to relocate in North China. Please pray for us."

Brazil

The Lord is beginning to baptize with the Holy Spirit and there is great joy in the church. Three more were baptized in water yesterday and we received report of four more surrendering in the city of Sao Francisco near here.—Mr. and Mrs. O. S. Boyer.

HARVESTING SOULS IN JAPAN

Marie Juergensen

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." As the farmer plants the seed and waits for the first and latter rain, and then rejoices in an abundant harvest; as a mother rejoices to see her child take its first step, lisp its first word and then gradually grow into full manhood, so I feel He gives to us, who sow the precious "seed" beside all waters, a happy reward for patient toiling in seeing the Word of God grow and bear fruit in the lives of many.

We are sending a picture of two of our spiritual children—their wedding picture, taken recently when that happy event took place in our Takinogawa church. Mr. Suzuki found the Lord here seven years ago and dear Endo San, who is now Mrs. Suzuki, also found Him here five years ago. Both are graduates of our Bible school. Are not they our reward and crown?

Many memories stirred within my heart the night of the wedding. How well I remember this fine looking young man coming into the service and God's breaking down his self-righteousness, underneath which was a lonely, seeking heart. I remember how he was filled with joy and peace and soon he was testifying on the street, sometimes going out alone; how he led his dear old mother, a bent little woman of proud family, to the feet of Jesus; how he gave up his position to follow the call of God and entered our Bible school as one of its first students; how during those three years of school days he sought earnestly for all God had for him, being an example in prayer to all. How happy he was at his graduation and so pleased when one month later we put him in charge of our Jujo station. Now God has given him a helpmeet and their hearts are united in one desire to work and win souls for Him!

Dear Endo San, how much the Lord has done for her! She came to Tokyo as a very young girl to make her own way, having lost her father. She went through many struggles in this large, wicked city, trying to go to school at night. Did the Lord see that lonely, helpless little soul? One night she passed by the church, came in and found that there was ONE who cared for her. God is love, she learned. What a change He wrought in her. Then she came to school—the first girl student, so happy to give her life to the Lord. My heart is filled with thanksgiving to Him! Is not our joy your joy? You have stood with us in prayer; you are our coworkers!

Hungry Hearts Attend Meetings

During our special evangelistic meetings what joy it has been to see souls come to Him! He seemed to draw so near. Five hands went up for prayer the first night and so every night found precious souls manifesting a desire to know Him, whom to know is life eternal. Ours was the joy to kneel at their side and pray with them to the true and living God for the first time.

During such meetings our workers and native Christians always form a little musical band and march through the streets singing and announcing the meetings. One woman ran out of her house to inquire where the

church was and later we saw her coming into the service. She did not raise her hand that night but as I spoke to her I felt her to be a seeking soul. It was several nights before I saw her again, but on Sunday night she came and when the invitation was given she raised her hand for salvation. How happy we were to pray with her!

Mr. Omaki Sent to the Lepers

Mr. Omaki, a messenger of good news to the lepers of Japan.

into the light of Pentecost, and now she has given her life wholly to this cause. They feel God is leading them to open the leper work in Sendai. This will take funds, so in faith we have started a "Leper Work Fund for Japan." If you are interested in helping us press on in this work for these helpless, suffering ones, send your offering, designated this way to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

FOURTEEN SAVED IN JAPAN MISSION

A recent letter from Mr. and Mrs. J. W. Juergensen of Japan brings the glad news of fourteen new converts since June. They also write: "Last Sunday three precious Japanese followed their Lord in water baptism. It was wonderful to hear their good



Mr. and Mrs. Suzuki, graduates of the Bible school in Japan and workers for the Lord.

Now I am sure you will rejoice to know that support has been coming in for Mr. Omaki, of whom I wrote in my last letter. Mrs. Omaki also has a great passion for the lepers of this land. She was a Methodist Bible woman for years when this burden came to her. Then she met Mr. Omaki and came

testimonies of how very real Jesus had become to them. One brother testified that after he really found the Saviour he realized that he no longer enjoyed the theater and other worldly amusements as he had done before. He had never thought of them as being wrong, but as he read his Bible the Spirit spoke to him and revealed to him that he was a new creature in Christ and could, therefore, no longer enjoy the pleasures of sin.

"About a month ago Mr. Maruyama, who about three years ago left our ranks because he said he could not see Acts 2:4 as we interpreted it, came to our home and asked us to forgive him and pray with him that he might receive the Baptism with the Holy Spirit. After praying about forty minutes the power fell and filled the room and he began to speak in other tongues as the Spirit gave utterance. Praise the Lord, He is faithful that promised!

"Please pray for the work here. We are looking to the Lord for funds to open another work here in this city. We are also praying that God will send us another worker and funds for his support. Ten dollars a month will support a single man, or fifteen for a married man. Please pray also that God will send us money to buy a new organ for the mission. Surely this is a real need, as I'm sure that most of you would feel if you had only a little folding organ which had been in use for seventeen years in your church. A very good organ can be bought here in Japan for \$50.00. Offerings for this should be sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for J. W. Juergensen for the purchase of an organ."

BRIEF NOTES FROM FAR AND NEAR**South India**

We have baptized 18 in the last three months. Several have recently been saved in a near-by station.—Mr. and Mrs. J. H. Burgess.

Central America

We are praising the Lord for an outpouring of blessing at a fellowship meeting recently. During the two days about 23 were converted and 15 received the Baptism with the Holy Spirit.—Mr. and Mrs. Melvin Hodges.

Hawaii

I arrived back in Hilo October 7 and received a royal welcome. I find that most of the dear ones of the church have had their ups and downs while I was away but most of them are back to the Lord and really on fire for Him. It is wonderful to see the spiritual growth that has taken place in the year and a half of my absence from them.—Miss Bernice Strickland.

Manchuria

We held our first baptismal service at our new station in Chinchow on the 19th of October, when seven dear souls were buried with the Lord. This was the first fruit of our five months of labor there and we thank the Lord for this humble beginning. There are other converts who will receive Christian baptism shortly. Our evangelist at Chinchow has visited more than one hundred villages during these five months and sold about 20,000 Scripture portions.—Martin Kvamme.

In the Whiten'd Harvest Field

CLINTON, MO.—We are thanking God for what He has done in our assembly. Just closed a 3 weeks' revival, Evangelist Thomas Heady, of St. Louis, in charge. Eighteen were saved or reclaimed, 3 were filled with the Holy Spirit, according to Acts 2:4, and the entire church was built up.—C. A. Davenport, Pastor.

OKLAHOMA CITY, OKLA.—We have been enjoying a week of Bible study and revival meeting. Evangelist J. A. Thomas, Borger, Texas, was in charge. The Lord wonderfully blessed, and our entire church was built up. Some were saved. People moving to Oklahoma City will find a welcome at the Assembly of God, 600 S. E. 30.—R. E. Lister, Pastor, 304 S. E. 44.

SCHULTER, OKLA.—We have just closed a 2 weeks' revival, James Bright, of Henryetta, Evangelist. Seven prayed through to old-time salvation, and 3 received the Holy Ghost, according to Acts 2:4. The church was revived by the power of God. Many messages in tongues with interpretation were given concerning the soon return of the Lord. Ministers passing this way will find a welcome.—Pastor and Mrs. Murray A. Barnes.

ENID, OKLA.—Southwestern Bible School is now nearly midway through its 10th year. There are 213 enrolled, and more will enter after the holidays. We have a faculty of 12. The blessing of the Lord has been on the school from the beginning of this 10th year. Several have received the Baptism in the Spirit, and several have received calls to the foreign field. In November Evangelist Raymond T. Richey held a short campaign here with blessed results. Evangelist Price E. Robertson, Oakland, Calif., closed a 2 weeks' engagement December 11. Work on the new tabernacle, which is being erected in place of the old one which burned a year ago, is progressing steadily, and the assembly has been able to use the building for some months. The new building is considerably larger than the old one.—P. C. Nelson.

DALLAS, TEXAS—The Oak Cliff Full Gospel church is in the midst of an old-fashioned revival, H. E. and Roxie Alford, Evangelists. The power began to fall in the first service, and the glory has never lifted. Scores have been saved or reclaimed and filled with the Holy Spirit. Many are saved in their seats. People sing, shout, and praise God until heaven and earth seem to be united in rejoicing. Sister Alford preaches Holiness plus Pentecost, and panders to none of the "ease-up" whims of a popular evangelism. She preaches under a heavenly anointing without fear or favor. Every service has been crowned with souls finding God. Brother Alford has a unique ministry of prayer and Bible study. Large crowds attend his morning meetings, and the glory of God is manifested. Our Sunday School has gone over the top in this revival, reaching the peak of 518.—J. C. Hibbard, Pastor.

TULSA, OKLA.—The Lord has blessed in a 4 weeks' successful revival conducted by C. J. Berryhill and family. About 26 were saved, and 27 received the Baptism. The special numbers by Brother Berryhill's daughter and the evangelistic messages were enjoyed by all, and the saints were greatly encouraged.—J. R. Keith, Pastor.

BARNSDALL, OKLA.—We praise God for His goodness to us; He has been blessing in a wonderful way. Just closed a 4 weeks' revival, J. A. McPhail, Galena, Kansas, Evangelist. The Lord did use him in giving out the Word, and it had a great effect. In some services the power fell until the evangelist could hardly bring the message. The church was greatly benefited. Any Council minister passing this way is welcome to stop and visit us.—S. M. Padgett, Pastor.

BAUXITE, ARK.—June 1, we accepted the pastorate here, and thank God for 6 precious months of labor. We have had 2 revivals, the first being in charge of F. R. Anderson, Dallas, Texas, who made our people and community realize more than ever before the doctrine of old-fashioned holiness and Pentecost. This was a great time for growth in the church, many being completely delivered from the tobacco habit and other evil practices. God also manifested Himself as a healer of all diseases. Our second campaign, just closed, was under the leadership of Evangelist and Mrs. Jeff Gibbs, Wichita Falls, Texas. These consecrated young people really stirred the country. The altar became a place of weeping and mourning every night. It was during this revival that our new church building was dedicated, Elder L. L. Riley officiating. Every department of the church is moving on, and we see greater things in store for this young church.—R. C. Jones, Pastor.

CHARITON, IOWA—We have been blessed in a one-week meeting, H. R. Law, Evangelist. Three were born again, and several were earnestly seeking for the Baptism in the Holy Ghost. Among the number tarrying for the Holy Spirit was a minister who has been preaching the gospel for 19 years. Three were converted in cottage prayer meetings the week before the revival started.—Everett Hollingshead, Pastor.

COBB, KY.—As the result of the sacrifice of the Lima, Ohio, assembly, we were privileged to have with us Brother Cecil M. Good, their pastor, for a meeting held November 7-15. The Lord blessed and there was a good attendance. Some testified to having returned to the Saviour, and the saints were drawn closer to the Lord. We had a blessed communion service the last Sunday of the meeting.—G. Dean Smith, Pastor.

GLADEWATER, TEXAS—November 19 marked the fourth anniversary of the Assembly of God here. It was a great day of fellowship as different churches were represented. We began the morning service in the usual way. After a time of prayer and devotion, Brother W. M. Dunn brought a very stirring message, on "Pentecost as Our Pattern." After the message 2 long tables were spread just back of the church with plenty to eat. The afternoon service was filled with good things. Evangelist Brooks brought the first message, which was enjoyed by all. Then Brother Brumlow brought a very inspiring message.

We have recently closed a successful revival under the leadership of Evangelist George Wagner, Dothan, Ala. Several were saved, and one received the Baptism in the Holy Ghost. God is blessing every department of the church. Our Sunday School has reached a high record of 166, the highest attendance in the history of the church.—Jas. M. Medley, Pastor.

LAUREL, MISS.—We have just closed a 20-day meeting at the Kingston Assembly where Brother and Sister Frank H. Beard are the pastors. This meeting was blessed of God from the very beginning and attracted the largest crowds that ever attended this assembly. The building program that has just been completed has enlarged the main auditorium and new seats that had been made for the revival failed to take care of the crowds. Assemblies thirty miles around worked with us and the beautiful spirit of fellowship that prevailed among the brethren was refreshing. We feel that the entire district under the leadership of the newly elected officers is taking on new life, and we predict a fine growth for the next year. The growth of this assembly is very marked since Brother and Sister Beard took over the work 2½ years ago. The membership of the assembly has increased over 100 per cent, while the Sunday School has increased about 250 per cent. Six new Sunday School rooms are already crowded out. Gas has been installed, and many other improvements have been made. We expect a great work from this wide-awake assembly with its capable pastor, Sunday School superintendent, and staff of teachers and officers.—Wm. F. McPherson, Evangelist.

Not by might, nor by power,
By thy Spirit, saith the Lord.

The Pentecostal Evangel

By thy Spirit, saith the Lord.

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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J. R. FLOWER, ASST SUPT. AND SECRETARY

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At Central Bible Institute

TWO IMPORTANT OCCASIONS AT C. B. I. 6 A. M.

A harsh gong sounds through the corridors, announcing the beginning of another day. I was expecting this the first morning as in other days of Bible School contact, but I was not prepared for the immediately following burst of melody as the sweet strains of a dear familiar hymn came from an accordion played in the halls. I was lifted in spirit and ready for the new problems of the opening term. But it was continued every morning, with different instruments, or voices—always the blessed hymns such as "Love Lifted Me," "The Cross Is Not Greater Than His Grace," "Jesus Never Fails," and the like.

Instead of yawning and struggling to rise, I bowed in reverent prayer and adoration, very conscious of His presence in the new day. This has a real influence upon the students as well, one girl remarking, "It is not hard to get up when that music plays." In fact, by the time the music ceases, doors open and scores of girls appear in the halls, all wide-awake with a pleasant good-morning.

12 Noon

Our busy morning of study is over and again we hear the gong summoning us to the dining room for the noon meal. All classes are adjourned, a smile lights everyone's face as they march from the various class rooms in the girls' dormitory across the open space to the splendid new cafeteria in the basement of the recently built boys' dormitory. I wish you could see the attractiveness of the new kitchen and dining-room which compose the cafeteria in which our great family of over four hundred and thirty are so quickly served! The most convenient apparatus is here to expedite matters and the arrangement is well thought out.

Here comes the line of students—and what a sight! One by one with tray in hand they move along the steam table. First, butter, bread, desert—down the aisle they go; next, salad, meat, potatoes and other vegetables. The tray is filled for all are hungry after their busy morning. Something in this Ozark country increases appetites anyway.

The long line moves on into the dining room, where there are forty-five cleanly covered tables each large enough to accommodate six.

In three-quarters of an hour the whole line is through, so that by the time the last students reach the dining room, the first students have finished, making room at the tables for the later comers.

What a joy to watch their faces—happy, contented—as they converse together, many of them telling us how happy they are that they can be in C. B. I.—Hazel M. Fairchild.

SPIRITUAL LIFE AT C. B. I.

Opening day for C. B. I. had come. Students had arrived ahead of schedule time, singly and in groups. As friend met friend there was a joyful cry, a happy embrace, a loving kiss, and a jubilant exclamation, "Praise the Lord! Oh, how glad I am to be back!" Scraps of conversation gathered in passing revealed that

the Lord had unexpectedly and mysteriously provided for the return of some who had no hope of returning when they left C. B. I. in the spring.

The rush and whirl of the opening days are over, and we have settled into the regular order of school life.

The members of the staff meet in the dean's office at seven thirty and remain in prayer until time for chapel service which begins at eight fifteen and lasts until nine. The service is conducted by a member of the faculty, a visiting former student, a missionary, a minister, or a senior. This time is devoted to worship together. Prayer requests are announced, and general prayer for the needy is offered. Then the one who is to give the message takes charge. Sometimes the Holy Spirit so manifests Himself that all classes are dispensed with while the Lord works among us.

Classes begin at nine and continue until three fifteen with an hour out for the noon meal. Class work is opened with a chorus then prayer. Sometimes there is such a precious visitation from the Lord that the entire time is given to worship. There have been a number of precious outpourings in the various classes. Some of the nontheological classes, English included, have had their share of the heavenly showers. Praise God from whom all blessings flow!

At first in the evening the leader of the Missionary Prayer group brings before the students the needs of the particular country or countries for which prayer is to be offered that day, then intercession is made until five thirty. Often far into the night some burdened individual can be heard pouring out his heart to God for the salvation of souls in a dark heathen land.

The evening quiet time lasts from seven until seven thirty.

The regular weekly out-station work is kept up by the squads who have been assigned to work. Some have services during the week and others have them on Sunday and Sunday night. One night a returning squad had been so abundantly blessed in the services that they were unable to go farther than the landing on the second floor of the dormitory where they were suddenly halted by the glory of God and there stood many minutes giving glory to Him who doeth all things well.—Della Munholland.

EUREKA SPRINGS, ARK.—We have just closed a 5 weeks' revival, G. C. Waterfield, Denver, Colo., Evangelist. The Lord blessed in a wonderful way, the spiritual tide rising higher and higher until the beginning of the fourth week when the break came. As the meeting went on deep conviction settled down over the audience and many came to the altar and prayed through. One night the power of the Lord fell and the evangelist was unable to preach. Messages and interpretations came forth and the altar filled again with seekers. About 40 have been saved or reclaimed, and 8 have received the Baptism in the Holy Ghost. This is the best revival this assembly has had for several years, and many testified that Brother Waterfield's preaching reminded them of old-time Pentecost.—H. E. Shaw, Pastor.

SALINAS, CALIF.—We are in the midst of a splendid revival here. We called C. E. Shields and Party for a 2 weeks' meeting, and it has been impossible to find a closing time. The meeting is now in its fifth week. The town has been torn by labor troubles for many weeks, but in spite of that, the Lord has blessed in a wonderful way in the saving of souls. There have been seekers at the altar every night. Thus far there have been perhaps 35 or more saved, definitely, and more than 20 have received the Baptism in the Holy Ghost. The little church was built a year ago last July, and more than 150 have found God since that time.—Mildred A. Masengale, Pastor.

WRIGHTSVILLE, PA.—Just recently closed a series of meetings, the "Light Bearers' Quartet," of California, in charge. About 8 sought the Lord for salvation, and 2 received the Baptism. The meetings were very well attended. Several who have never been in a Pentecostal meeting before came, and a good bit of prejudice was broken down. November 24, we had a meeting in Windsor, Pa., with the "Light Bearers' Quartet" in an effort to open a work there, and over 200 were present. Many expressed their hunger for God as this meeting.—F. D. Eide, Pastor.

THE SUNDAY SCHOOL LESSON

(Continued from Page Six)

Separation. Man was driven out of Eden, and cherubim with flaming sword protected the tree of life. But thank God, a new and living way has been opened by our Lover-Lord and He bids us draw nigh, even to the holiest. It is our lovely Jesus, who came that we might have life, and life more abundantly, who is the Tree of life, and we can constantly feed on Him. Let us feed continually.—S. H. F.

Forthcoming Meetings

SPRINGVILLE, N. Y.—Gospel Hall, Main and Mechanic Sts.; Jan. 3-17; T. Horace Clark, Mobile, Ala., Evangelist.—A. T. Smith, Pastor.

OSSINING, N. Y.—Gospel Assembly, 197 Croton Ave.; Jan. 3, for 3 weeks; The Quianabushes, Evangelists.—E. O. Leeper, Pastor.

LINCOLN, ILL.—Assembly of God, 206 N. Logan St.; Jan. 3—; Smith and Rogers, Evangelists.—W. J. Sawyers, Pastor.

SANTA ANA, CALIF.—Full Gospel Assembly, 1600 W. 3rd St.; Jan. 3—; Stanley P. McPherson, Evangelist.—Ernest L. Friend, Pastor.

MINOT, N. DAK.—Gospel Tabernacle; Jan. 10—; Carl and Edna Goodwin, of Los Angeles, Evangelists.—Clarence Larson, Pastor.

MIAMI, FLA.—First Pentecostal Church, 7th Ave. at 36th St.; Jan. 10—; S. Clyde Bailey, Evangelist.—Chas. O. Neece, Pastor.

PAWHUSKA, OKLA.—Assembly of God, 218 E. 8th St.; Jan. 3—; Willa Short, Evangelist.—Henry R. Samples, Pastor.

GRANITE CITY, ILL.—Full Gospel Tabernacle, 24th and Grand; Jan. 1-17; Jack Saunders, Evangelist.—E. H. Chamberlain, Pastor.

KALISPELL, MONT.—Calvary Tabernacle; Jan. 3-24; Jack and Esther Martz, Reading, Pa. Singing Evangelists. E. L. Powlesland is the Pastor.

NORTH HOLLYWOOD, CALIF.—Jan. 3, for 3 weeks; Evangelist Stanley Comstock and Party, Sioux City, Iowa.—Edgar W. White, Pastor.

TEKOA, WASH.—Full Gospel Mission; Jan. 1—; Evelyn Molander, Evangelist.—W. V. Kononen.

BRATTLEBORO, VT.—Jan. 10-24; Mrs. H. L. Ettinger, Evangelist.—J. T. Reed, Pastor.

HAVRE, MONT.—Jan. 10, for 2 weeks or longer; Homer Rugwell, Everett, Wash., Evangelist.

WARREN, O.—First Pentecostal Church; Jan. 3, for 3 weeks; Fleming May, of Canada, Evangelist.—Chas. R. Shuss, Pastor.

PASADENA, TEXAS—Jan. 3, for 3 weeks; Evangelist Carl Alcorn and Party, Oklahoma City, Okla.—R. G. Cockerell, Pastor.

OXFORD, FLA.—Mt. Zion Assembly of God; Jan. 3—; L. W. Martin and Eunice Symonds Martin, Evangelists.—C. A. Symonds, Pastor.

ENID, OKLA.—Gospel Tabernacle, 312 E. Cherokee; Jan. 3—; J. N. Hoover, Santa Cruz, Calif., Evangelist.—P. C. Nelson, Pastor.

SHAMOKIN, PA.—Gospel Tabernacle, Anthracite and Water Sts.; Jan. 3-31, or longer; May Louise Paige, Girl Evangelist, Uhrichsville, O.—H. E. Hardt, Pastor.

ELKHART, IND.—Bethel Assembly of God, 1128 Johnson St.; Jan. 3-21; Clyde C. Goree, Amarillo, Texas, Evangelist.—E. F. Cunningham, Pastor, 1235 Cassopolis St.

AMARILLO, TEXAS—Trinity Tabernacle, 1st and McMasters Sts.; Jan. 3, for 3 weeks or longer; L. H. Sheets, Sterling, Colo., Evangelist.—E. N. Stanley, Pastor.

PENSACOLA, FLA.—First Assembly of God Church West Garden and M St.; Jan. 5—; I. J. Bolton, of Tampa, Evangelist. Neighboring assemblies invited.—O. M. Montgomery.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th and California; Dec. 27, for 4 weeks; Evangelist and Mrs. Watson Argue, Evangelists.—E. B. and Emma Taylor, Pastors.

DURAN, N. M., Jan. 4-6; FARMINGTON, N. M., Jan. 8-10; District Superintendent A. C. Bates will be with us.—W. A. Vanzant, Presbyterian, 1118 N. 2nd St., Albuquerque, N. M.

RICHMOND HILL, L. I., N. Y.—Calvary Gospel Tabernacle, 122nd St. and Jamaica Ave.; Jan. 3-24; Lightbearers Quartet, of California; services every night except Monday, 8:00; Sundays 10:30, and 7:45.—Vernon G. Gortner, Pastor.

DALLAS, TEXAS—Full Gospel Church, Peak and Garland Sts.; Annual Bible Convention, Dec. 30-Jan. 17; Paul B. Peterson, of Chicago, President of Russian and Eastern European Mission, and Evangelist Loren B. Staats, Blue Rock, Ohio, Main Speakers. All-day C. A. Rally, Dal-Worth Section, New Year's Day, services 10:00, 2:00, and 7:30. For further information write Floyd L. Hawkins, Pastor.

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

GARDEN CITY, KANSAS—C. A. Rally, Jan. 1, all day. Basket dinner. Everybody come. C. W. Safford, Pastor.—L. D. Doss, Sectional Secretary.

KINGMAN, KANSAS—C. A. Rally, Jan. 8, all day. Everybody come. David Vogler, Pastor.—L. D. Doss, Sectional Secretary, Box 146, Coldwater, Kansas.

DINUBA, CALIF.—San Joaquin Valley Fellowship Meeting, Jan. 11. First service 10:00 a. m. Night service in charge of C. A.'s, with a C. A. wedding at 9:00; Evangelist Clara Fryar will be united in matrimony with Evangelist Warren Hull. All ministers and Christ's Ambassadors especially invited.—Russell E. Griffin, Pastor.

INDIANAPOLIS, IND.—Southern Indiana Fellowship Meeting, Woodworth-Etter Tabernacle, 2112 Miller St., Jan. 4. Services 10:30, 2:00, and 7:30. Bring special songs and musical instruments. C. A. hour from 6:00 to 7:00. Evening meal will be served. Come prepared to stay for all services. Mrs. Zella Anthony, Secretary-Treasurer.—Marvin L. Smith, Chairman, 105 W. Grimes Lane, Bloomington, Ind.

BUFFALO, N. Y.—Western New York Fellowship Meeting; Pentecostal Tabernacle, 629 E. Delavan Ave.; Jan. 15; this meeting in conjunction with Anniversary of the Tabernacle. The morning will be given to prayer. Ministers' meeting 1:30; preaching service 2:30; message on Sunday School work and evangelistic service, 7:00. Meals served by the church.—Wm. F. Voodre, Secretary, 327 Seneca Road, Hornell, N. Y.

DAYTON, O.—Southern Ohio Fellowship Meeting, Bethel Temple, Buckeye and Pulaski St., Feb. 8; Services 10:00, 2:30, and 7:30.—A. B. Cox, Pastor.

ARNETTSVILLE, W. VA.—C. A. Rally, N. W. Section of Potomac District, New Year's Day. Services 10:30, 2:30, and 7:30. Please co-operate. Basket lunch.—Ethel Huber, Secretary-Treasurer, 440½ W. Main St., Grafton, W. Va.

AMARILLO, TEXAS—Fellowship Meeting, Jan. 1, all day, at Trinity Tabernacle, 1st and McMasters Sts. Basket lunch. Come prepared to take part in program. A. C. Bates, District Superintendent, will be present.—E. N. Stanley, Pastor, 312 Kentucky St.

PHOENIX, ARIZ.—Arizona State-wide Fellowship Meeting, Jan. 26-27. Day meetings at Bethel Assembly, 9th and Oak Sts.; night meetings at Assembly of God, 11th and Garfield Sts. Entertainment furnished for all out-of-town workers.—J. K. Gressett, Presbyterian, Northern Arizona.

GALESBURG, ILL.—District Fellowship Meeting, Jan. 4-5; services: Monday 2:30, and 7:30; Tuesday, 10:30, 2:30, and 7:30. Free entertainment for ministers and their wives. Samuel P. Bell, Pastor.—Arthur Bell, District Superintendent, Box 133, Belleville, Ill.

LA PORTE, IND.—Fellowship Meeting, Jan. 11; Civic Auditorium, Ridge and Plain St.; services afternoon and evening. Everyone cordially invited. Bring your instruments. N. P. Thomsen, of Stone Church, afternoon speaker. Chicken supper served at 5:00.—Fick and Philippi, Co-pastors.

READING, PA.—Glad Tidings Tabernacle, 303 W. Windsor St.; Jan. 3; A. L. Branch, of the Central District speaker. First 4 nights devoted to Sunday School; the next 2 weeks, conference on the deeper life. Neighboring pastors invited. No service Monday night.—Alexander H. Clattenburge, Pastor, 1220 N. Front St.

BROOKLYN, N. Y.—Eastern District Prayer Conference, Lighthouse Church, 73 Himrod St.; Jan. 13-15. Milton T. Wells, Pastor. Services 9:30, 2:30, and 7:30. District Superintendent Flem Van Meter will be present. All ministers of the District please attend.—Fred D. Drake, Prayer League Leader, 825 Green Ridge St., Scranton, Pa.

OKLAHOMA SECTIONAL S. S. RALLIES.—N. W. Section, Woodward, Dec. 28; S. W. Section, Lawton, Dec. 30; N. C. Section, Fairfax, Jan. 1; S. C. Section, Seminole, Jan. 4; S. E. Section, Hartshorne, Jan. 6; N. E. Section, Miami, Jan. 8.—Earl F. Davis, State S. S. Superintendent, Jones, Okla.

PHILADELPHIA, PA.—Joint Fellowship Meeting, or One Day Convention, at Highway Mission Tabernacle, 19th and Green Sts., Jan. 4. Services 10:30, 2:30, and 7:30. Special speakers. Auspices of the combined South Jersey and Capitol Zones. Meals served by the church on free-will offering plan. Everybody welcome. Wesley R. Steelberg, Pastor.—Walter I. Palmer, District Secretary, 233 Atkins Ave., Lancaster, Pa.

OKLAHOMA SECTIONAL MEETINGS

Talihina, Jan. 11-12; Bristow, Jan. 18-19; Miami, Jan. 25-26. Each meeting will begin at night. Those wanting license or ordination will please appear in person, recommended by an ordained minister of our faith. Ministers will be cared for as far as possible. James Hutsell, District Superintendent.—Wallace Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

WARREN, O.—Fellowship Meeting, Northeastern Ohio; Methodist Church, Tod Ave. and Buckeye St.; Jan. 4; 10:00 a. m., opening message by C. A. McKinney, of Akron; 1:30 p. m., ministers' business meeting; 2:30, round table discussion, "Is the Baptism in the Holy Ghost and Fire the Terminal of Spiritual Experience?" 7:00, Evangelist Fleming May, of Canada, evening speaker. Luncheon and dinner served by local assembly.—Claude Weaver, Secretary-Treasurer, 1861 E. 34th St., Lorain, O.

WORLD MISSIONS CONTRIBUTIONS

December 9-15 Inclusive

Table listing World Missions Contributions for December 9-15, including entries for Alabama, Arizona, Arkansas, and others with monetary values.

Table listing various church and assembly contributions, including entries for Lamar Sunday School, Malvern Assembly of God, California Personal Offerings, and others with monetary values.

| | |
|---|-------|
| Sanford Full Gospel Mission Society | 5.00 |
| St Petersburg First Pent'l Assembly of God | 34.00 |
| St Petersburg Full Gospel Tabernacle S S | 4.00 |
| Sulphur Springs Mt Zion Assembly of God | 15.40 |
| Sulphur Springs Mt Zion C A's | 2.00 |
| Tampa Eagle Lake Assembly | 2.32 |
| Tampa Glad Tidings Tabernacle | 17.24 |
| Winter Haven Assembly of God | 5.00 |
| GEORGIA. Atlanta Assembly of God Tab | 60.00 |
| Columbus E Highland Assembly of God & S S | 31.27 |
| IDAHO. Aberdeen Gospel Tabernacle | 11.05 |
| Blackfoot Tabernacle | 2.00 |
| Boise Assembly of God | 6.00 |
| Caldwell Assembly of God Church | 2.00 |
| Idaho Falls Glad Tidings Assembly | 9.34 |
| Indian Valley Assembly of God | 6.00 |
| Nampa Assembly of God Church & S S | 9.65 |
| ILLINOIS. Personal Offerings | 91.06 |
| Beardstown First Pent'l Church | 3.00 |
| Chicago Assyrian Pent'l Church S S | 5.50 |
| Chicago Bethel Temple | 15.00 |
| Chicago Passover Prayer League | 2.00 |
| Clinton Assembly of God S S | 7.48 |
| Edinburg Gospel Tabernacle | 3.25 |
| Freeport Assembly of God | 7.18 |
| Galesburg Calvary Pent'l Church S S & C A's | 30.35 |
| Granite City Full Gospel Tabernacle | 10.67 |
| Greenville Assembly of God | 4.00 |
| Hartford Assembly of God | 5.44 |
| Mascoutah Full Gospel Church | 7.87 |
| Mason City & Easton Pent'l S S | 15.80 |
| Pawnee Assembly of God Church | 7.04 |
| Percy Assembly of God | 20.00 |
| Pinckneyville Baird S S | 1.20 |
| Pittsfield Assembly of God | 2.14 |
| Quincy Assembly of God Bethel Church | 25.00 |
| Reno Assembly of God S S | 2.56 |
| Rentchler Sunday School | 1.80 |
| Roodhouse Trinity Full Gospel Church | 3.27 |
| South Pekin Assembly of God S S | 4.12 |
| Springfield Full Gospel Church & S S | 19.40 |
| St Charles Pent'l Church | 10.00 |
| West Point Assembly of God | 11.59 |
| INDIANA. Personal Offerings | 28.50 |
| Attica Assembly of God | 3.00 |
| Bloomington South Side Church | 12.00 |
| Clinton Assembly of God | .80 |
| Covington Gospel Tabernacle | 3.77 |
| Evansville Assembly of God Church & S S | 9.32 |
| Indianapolis Woodworth-Etter Tabernacle | 10.00 |
| Terre Haute Assembly of God | 34.50 |
| Union City Pent'l Assembly | 7.65 |
| West Terre Haute Assembly of God Church & C A's | 9.67 |
| IOWA. Personal Offerings | 26.70 |
| Anthon Assembly of God | 5.00 |
| Chariton Assembly of God | 1.25 |
| Council Bluffs Gospel Tabernacle | 5.86 |
| Creston Assembly of God | 4.39 |
| Davenport El-Bethel S S | 6.00 |
| Eagle Grove Assembly of God S S | 4.53 |
| Ft Madison Pent'l Assembly of God Church | 19.00 |
| Grand River Assembly of God | 1.09 |
| Harvey Assembly | 1.22 |
| Jefferson Gospel Tabernacle | 10.00 |
| Keokuk Little Log Church in the Valley | 6.50 |
| Knoxville Assembly of God | 2.95 |
| Marshalltown Gospel Tabernacle S S | 24.00 |
| Newton Assembly of God | 10.50 |
| Troy Mills Full Gospel Tabernacle | 5.42 |
| KANSAS. Personal Offerings | 7.15 |
| Arkansas City Bethel Mission | 10.00 |
| Bazine Assembly of God | 3.00 |
| Coldwater Christ Ambassadors | 2.25 |
| Coldwater Pike Assembly of God S S | 5.00 |
| Dorrance Assembly of God S S | 2.20 |
| Fredonia Assembly of God Church & S S | 1.50 |
| Garden City Assembly of God | 22.00 |
| Gerlane Assembly of God | 2.98 |
| Glade Lockwood Assembly | .53 |
| Greensburg Assembly of God S S | 17.91 |
| Hiawatha Assembly of God S S | 8.75 |
| Hill City Miller Assembly of God | 2.25 |
| Humboldt Assembly of God | 5.71 |
| Hutchinson Assembly of God & S S | 31.08 |
| Manhattan Full Gos Tab Assembly of God S S | 8.00 |
| Newton Assembly of God S S | 17.33 |
| Ogallah Cedar View Assembly of God | .32 |
| Osborne Assembly of God Ch S S & C A's | 5.25 |
| Oswego Assembly of God | .55 |
| Parsons Assembly of God S S & C A's | 10.56 |
| Pratt Assembly of God C A's | 1.62 |
| Sharon Assembly of God S S | 1.52 |
| St John Assembly of God S S | 2.55 |
| Turon Assembly of God S S | 6.50 |
| KENTUCKY. Personal Offerings | 12.50 |
| Campton Peniel Mission S S | 2.50 |
| Cayce Assembly of God | 1.78 |
| Fort Thomas Full Gos Tab | 5.00 |
| Louisville Bethel Assembly of God | 8.50 |
| Raceland Assembly of God S S | 7.00 |
| Sandy Ridge Sunday School | 1.63 |
| West Prestonsburg Assembly of God | 1.00 |
| LOUISIANA. Personal Offerings | 2.00 |
| Horabeck Sunday School & C A's | 8.24 |
| Lake Charles Assembly of God S S | 2.00 |
| MAINE. Personal Offerings | 2.00 |
| Milo Pent'l Assembly | 4.71 |
| MARYLAND. Personal Offerings | 5.00 |
| Cedarville Full Gospel Church | 5.00 |
| Cumberland (South) Assembly of God | 11.50 |
| Flinstone Green Ridge Assembly | 1.76 |

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|---|--------|
| Hagerstown Bethel Pent'l Church | 18.00 |
| Hagerstown Christ Ambassadors | 14.30 |
| Midlothian Church & S S | 10.41 |
| Padadena Pent'l Sunday School | 8.05 |
| MASSACHUSETTS. Personal Offerings | 48.00 |
| Everett Glad Tidings Tabernacle | 200.00 |
| Springfield Bethany Pent'l Church | 36.47 |
| MICHIGAN. Personal Offerings | 23.15 |
| Bailey Poplar Valley Sunday School | 4.34 |
| Bellevue Calvary Pent'l Tabernacle | 26.75 |
| Benton Harbor German Assembly | 30.25 |
| Coleman Assembly of God S S | 2.00 |
| Detroit McCellan Ave Assembly of God | 20.00 |
| East Tawas Gospel Tabernacle | 2.09 |
| Glendwin Assembly of God | 10.26 |
| Glenue Assembly of God | 3.00 |
| Grand Rapids Full Gospel Tabernacle | 2.45 |
| Grant Pent'l Assembly of God | 2.00 |
| Greendale Assembly of God | 10.50 |
| Marshall Full Gospel Mission & S S | 8.00 |
| Moran Pent'l Sunday School | 32.61 |
| Pontiac Assembly of God Tabernacle S S | 26.00 |
| Schoolcraft Full Gospel Church & S S | 17.75 |
| Ypsilanti Gospel Tabernacle Assemblies of God | 25.50 |
| MINNESOTA. Personal Offerings | 25.00 |
| Clarissa Gospel Tabernacle | 1.25 |
| Fergus Falls Gospel Tabernacle | 14.00 |
| Iron River Gospel Tabernacle | 3.61 |
| North Central District Council | 10.00 |
| Paynesville Gospel Tabernacle | 12.00 |
| Pillager Full Gospel Assembly | 25.73 |
| Rochester Gospel Tabernacle | 22.00 |
| St Paul Gospel Temple | 57.41 |
| Walker Gospel Tabernacle | 7.50 |

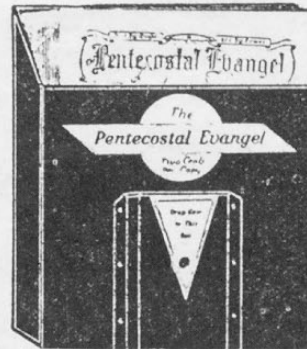
| | |
|--|--------|
| MISSISSIPPI. Personal Offerings | 1.06 |
| Gulfport Assembly of God | 2.25 |
| Hattiesburg Assembly of God S S & W M C | 8.00 |
| MISSOURI. Personal Offerings | 149.70 |
| Atlanta Bear Creek Assembly | 2.00 |
| Bismarck Assembly of God S S | 9.63 |
| Brimson Assembly of God | 5.00 |
| (Near) Buffalo Little Log Cabin Church | 1.85 |
| Canalou Assembly of God & S S | 16.04 |
| Edina Assembly of God | 5.05 |
| Flat River Assembly of God | 5.50 |
| Kennett Assembly of God | 14.00 |
| Mt Vernon Assembly of God | 2.15 |
| Mountain View Assembly of God | 4.60 |
| Pleasant Hill Assembly of God S S | 2.00 |
| Puxico Assembly of God S S | 3.36 |
| Republic Assembly of God | .83 |
| Senath Christ Ambassador Rally | 6.01 |
| Springfield Assembly of God | 5.00 |
| Springfield Central Bible Inst Miss Band | 90.00 |
| Springfield C B I Jewish Prayer Group | 2.64 |
| Springfield Faith Mission Sunday School | 4.17 |
| Springfield South Side Assembly | 5.51 |
| St Louis Glad Tidings Tab S S | 10.00 |
| St Louis Christ Ambassadors | 7.55 |
| Trenton Assembly of God Church | 10.57 |
| Webb City Assembly of God | 6.95 |
| MONTANA. Personal Offerings | 19.75 |
| Anaconda Full Gospel Assembly | 15.00 |
| Brockton Pent'l Sunday School | 2.00 |
| Cut Bank Full Gospel Tabernacle | 5.15 |
| Deer Lodge Assembly of God Church | 13.00 |
| Fairfield Full Gospel Assembly | 5.00 |
| Forks Pent'l Sunday School | 2.50 |



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| Helena Assembly of God | 8.13 | Elizabeth Ebenezer Church | 41.05 | Cor Ing Full Gospel Assembly | 7.00 | |
| Opheim Tabernacle | 2.55 | Long Branch Pent'l Church | 10.00 | Corona Free Gospel Church | 50.00 | |
| NEBRASKA. Personal Offerings | | 75.50 | Maple Shade Bethel Pent'l S S | 10.00 | Dansville Gospel Tabernacle | 3.70 |
| Bayard Assembly of God | 5.25 | Matawah Spring Valley Gospel Mission | 10.00 | Herkimer Pent'l Sunday School | 1.15 | |
| Beaver City Assembly of God Church | 6.09 | U ion Beach Full Gospel Mission | 10.25 | Jamestown Glad Tidings Tab & S S | 29.00 | |
| Chappell Assembly of God | 15.00 | Washington Port Calden Pent'l Light House | 6.00 | New Rochelle Apostolic Faith Church | 9.00 | |
| Crofton Assembly of God S S | 2.48 | NEW MEXICO. Personal Offerings | 2.00 | New York City Good News Tabernacle | 6.00 | |
| Emerson Assembly of God Mission | .57 | Cliff Assembly of God Church | 3.75 | Niagara Falls First Pent'l Tabernacle Y P | 5.00 | |
| Hartington Full Gospel S S | 1.00 | Deming Assembly of God Church | 4.00 | Norwich Pent'l Tabernacle | 8.23 | |
| Hershey Pent'l S S | 3.31 | Hagerman Christ Ambassadors | 1.00 | Ki hmond Hill Calvary Gospel Tabernacle | 31.10 | |
| Maxwell Pent'l S S | 4.00 | Lordsburg Assembly of God | 1.05 | Statea Island Ey Bethel Pent'l Church | 37.00 | |
| McCook Pent'l Assembly of God | 23.02 | Mountain Air Assembly of God | 7.63 | NORTH CAROLINA. Personal Offerings | 10.00 | |
| Riverton Assembly of God | .75 | San Jon Assembly of God S S | 5.60 | Edenton Assembly of God | 5.00 | |
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| Westerville Full Gospel Church | 3.75 | Akron Full Gospel Assembly & S S | 10.00 | (Near) Windsor Bethel Assembly of God | 2.00 | |
| Whitney Assembly of God | 16.72 | Alton Gospel Tabernacle | 9.11 | NORTH DAKOTA. Personal Offerings | 3.12 | |
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| Atco Pent'l Church | 6.00 | Buffalo Riverside Full Gos Tab C A's | 10.00 | Fargo Gospel Tabernacle | 22.96 | |
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| | | | | Grenora Pent'l Assembly | 1.50 | |
| | | | | Selfridge Gospel Tabernacle | 3.17 | |
| | | | | OHIO. Personal Offerings | 67.05 | |
| | | | | Akron First Pent'l Young People's Society | 6.00 | |
| | | | | Cincinnati Christian Assembly and German Ch | 102.46 | |
| | | | | Dayton Berea Tabernacle & C A's | 21.66 | |
| | | | | Dayton Bethel Temple | 56.50 | |
| | | | | East Liverpool Pent'l Church | 11.00 | |
| | | | | Eaton First Pent'l Assembly | 14.39 | |
| | | | | Johnsville Assembly of God | 18.00 | |
| | | | | Lima Pent'l Temple | 8.50 | |
| | | | | Louisville Full Gospel Tabernacle | 30.01 | |
| | | | | Maumee Pent'l Young People | 3.00 | |
| | | | | Sidney Bethel Mission | 5.56 | |
| | | | | Stole Station Mission S S | 4.25 | |
| | | | | Toledo Assembly of God | 20.00 | |
| | | | | Wadsworth Full Gospel S S | 2.90 | |
| | | | | Warren First Pent'l Church | 86.00 | |
| | | | | Willard Assembly of God & S S | 6.06 | |
| | | | | OKLAHOMA. Personal Offerings | 92.27 | |
| | | | | Asher Assembly of God S S | 4.60 | |
| | | | | Avant Assembly of God | 3.00 | |
| | | | | Broken Arrow Assembly of God S S | 14.86 | |
| | | | | Buffalo Girard Assembly of God | 13.60 | |
| | | | | (Near) Canton Wild Cat S S | 2.37 | |
| | | | | Chickasha Assembly of God | 7.00 | |
| | | | | Dustin Cottage Grove Sunday School | 1.00 | |
| | | | | Fairfax Assembly of God | 5.00 | |
| | | | | Geary Assembly of God | 5.66 | |
| | | | | Longdale Pent'l Sunday School | 2.48 | |
| | | | | Muskogee White Star Sunday School | 1.55 | |
| | | | | Nowata Assembly of God S S | 2.00 | |
| | | | | Oklahoma City Glad Tidings Assembly of God | 3.19 | |
| | | | | Sayre Assembly | 2.00 | |
| | | | | Schulter Assembly of God & S S | 6.67 | |
| | | | | Seminole First Assembly of God W M C | 20.00 | |
| | | | | Shidler Assembly of God Church | 3.45 | |
| | | | | Tulsa Assembly—5th & Peoria | 1.00 | |
| | | | | Tulsa Faith Tabernacle Board of Missions | 31.51 | |
| | | | | Tulsa N. Peoria & Haskell Church | 16.00 | |
| | | | | Wellston Assembly of God | 8.05 | |
| | | | | Wynona Mission of Love | 7.96 | |
| | | | | Yale Assembly of God | 2.00 | |
| | | | | OREGON. Personal Offerings | 45.25 | |
| | | | | Albany Pent'l Assembly of God & S S | 14.57 | |
| | | | | Bonanza Full Gospel Church of Lorella | 6.70 | |
| | | | | Corvallis Full Gospel Assembly | 7.95 | |
| | | | | Cottage Grove Assembly of God | 15.00 | |
| | | | | Elkton Full Gospel Assembly | 2.00 | |
| | | | | Enterprise Full Gospel Assembly | 1.00 | |
| | | | | Garibaldi Highway Church & S S | 17.20 | |
| | | | | Hepper Pent'l Tabernacle | 21.03 | |
| | | | | Hermiston Full Gospel Mission | 26.40 | |
| | | | | Ione Pent'l Assembly & S S | 2.00 | |
| | | | | Irrigon Full Gospel Sunday School | 13.84 | |
| | | | | Lebanon Full Gospel Assembly | 15.56 | |
| | | | | McMinnville Full Gospel Church | 3.00 | |
| | | | | Medford Full Gospel Church | 24.27 | |
| | | | | Milton-Freewater Assembly of God | 6.82 | |
| | | | | Moro Full Gospel Assembly | 4.55 | |
| | | | | Myrtle Point Assembly of God & S S | 5.53 | |
| | | | | Newberg Full Gospel Tabernacle & S S | 12.50 | |
| | | | | Newport Church of the Full Gospel | 2.50 | |
| | | | | Pendleton Assembly of God | 14.00 | |
| | | | | Portland City Mission | 10.35 | |
| | | | | Portland Gospel Tabernacle | 10.00 | |
| | | | | Rainier Assembly & S S | 3.00 | |
| | | | | Salem Evangelistic Full Gospel Association | 17.40 | |
| | | | | Silverton Calvary Pent'l Assembly | 4.50 | |
| | | | | Toledo Assembly of God | 6.76 | |
| | | | | Turner Assembly of God | 5.70 | |
| | | | | Vernonia Full Gospel Church | 5.60 | |
| | | | | Westport Pent'l Assembly of God & S S | 10.00 | |
| | | | | PENNSYLVANIA. Personal Offerings | 110.75 | |
| | | | | Altoona First Pent'l Church | 11.64 | |
| | | | | Ashland Assembly of Calvary Tabernacle | 5.73 | |
| | | | | Barnesboro North End Tabernacle S S | 4.00 | |
| | | | | Bellwood Pent'l Full Gospel Mission | 1.79 | |
| | | | | Bradenville Pent'l Church | 17.00 | |
| | | | | Chaneyville Assembly of God | 3.95 | |
| | | | | Dickson City Pent'l S S | 16.00 | |
| | | | | Ebensburg Prayer Band | 3.80 | |
| | | | | E. Stroudsbury Christ Ambassadors | 3.00 | |
| | | | | Freeport Full Gospel Assembly | 19.50 | |
| | | | | Glen Richey Assembly of God | 4.72 | |
| | | | | Hamburg Full Gospel Tabernacle | 38.00 | |
| | | | | Irwin Full Gospel Church | 2.00 | |
| | | | | Johnstown Grace Pent'l Church | 40.00 | |
| | | | | Lebanon Pent'l Assembly of God C A's | 1.70 | |

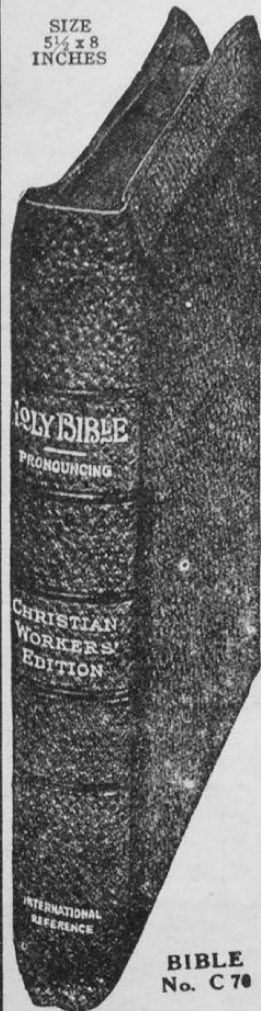
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2 Ā'brā'hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

a Lu. 3, 23 the c
b Ps. 132, 11 to Ch
c Isa. 11, 1 18 ¶
ch. 22, 42 was o
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| Houston Evangelistic Temple Church | 10.00 | Lind Full Gospel Church | 16.00 | Amount received for Foreign Missions | 8,482.82 |
| Houston Gospel Tabernacle | 6.50 | Marysville Pent'l Assembly & S S | 52.50 | Amount previously reported | 7,743.41 |
| Houston Gospel Tabernacle W M C | 5.00 | Mukilteo Sunday School | 5.50 | Total amount received for Foreign Missions to date | \$16,226.23 |
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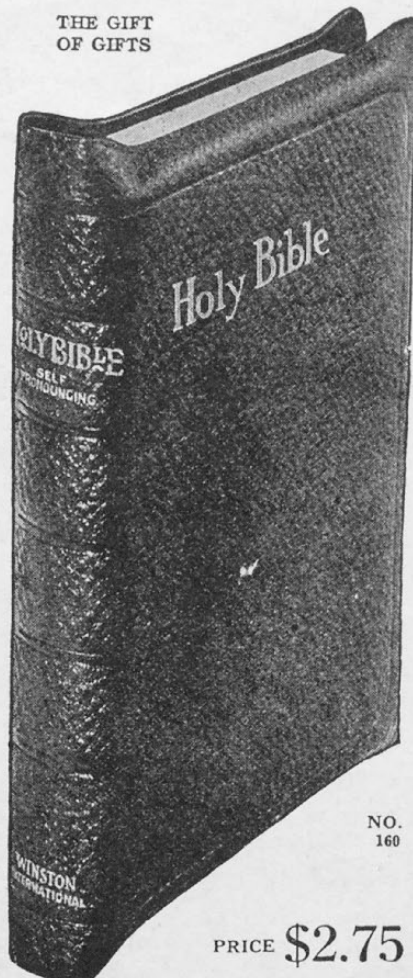
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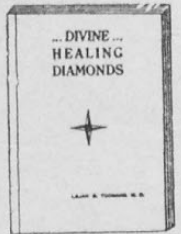
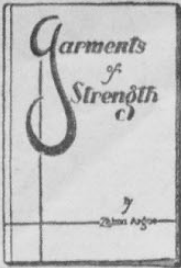
THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.
2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

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