

THE **P**

NOT BY MIGHT, NOR BY POWER,

303 South Henderson  
Fort Worth, Tex.

BUT BY MY SPIRIT, SAITH THE LORD

# PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming.

2 John 2:28



## Holiness unto the Lord

A. H. Argue, Winnipeg, Canada

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." Zech. 14:20.

A wonderful day when everything on earth will be characterized by holiness.

The Apostle Paul exhorts us, "Follow peace with all men, and holiness, without which no man shall see the Lord." It thus appears that holiness is *essential* if we are to see God.

Cruden's Concordance gives this definition: "Sanctification is the renovation by the Holy Spirit. It comes through three Scriptural means. First, by a Holy Ghost operation, 'Being sanctified by the Holy Ghost' (Rom. 15:16); second, by the power of the Blood, 'That He might sanctify the people with His own blood' (Heb. 13:12); third, by the Word, 'Sanctify them through Thy truth: Thy word is truth.' John 17:17."

Paul, writing to the Thessalonians, says: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And then he adds, "Faithful is He that calleth you, *who also will do it.*" Have faith in God to sanctify you wholly, spirit, soul, and body.

John Wesley, writing on holiness, stated, "Nothing but simple faith is required." Ten years later he wrote, "We are saved from sin, we are made holy by faith. This I testified in private, in public, and in print, and God confirmed it by a thousand witnesses."

Let us remember that when God gives the command, "Be ye clean, that bear the vessels of the Lord," "Be ye holy, for I am holy," He also gives the promise: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away



the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them . . . and ye shall be My people, and I will be your God." He further promises, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Moreover He assures us that as we walk in the light the blood of Jesus Christ His Son cleanseth us from all sin. As we trust in the faithful One that has made these promises, He will not fail to make them good.

Speaking on the subject of sanctification, Dr. Charles Inwood once stated at a Keswick convention: "The first condition for a life of sanctification is the act of unconditional, unreserved surrender to the Lord Jesus. Well-nigh insuperable difficulties confront you the moment you honestly face the question of absolute surrender. When our emotions are stirred in the congregation, it is easy to sing, 'I surrender all,' but it is not an easy thing to do what we say. I do not think any of us can do it apart from the enabling grace of the Holy Spirit. I am perfectly certain that I should never have taken that step of simple, utter surrender to Him in the quiet of my own study, but for the all-sufficient grace and tenderness of the Holy Spirit. He showed me so clearly how to appraise at their true value the toys that were holding me back and He enabled me to burn all the boats behind me. He showed me one, and by His grace

I set that on fire; then another and another until I came to the last. The last boat I burned was my reputation as a brilliant preacher and lecturer. God gave me grace to set it on fire and I burned it completely once and for all time to come.

"The next act is faith, simple unquestioning faith, faith that wants no consciousness, no guaranty, other than the simple, plain, naked Word of God; the faith that can say, 'Thy promise is enough for me.' The faith that says first of all, 'Lord, I believe Thou *canst* sanctify me, me with all my past, me with all my temperamental weaknesses; me with all my hindering surroundings; I believe, Lord Jesus, Thou *canst* sanctify me.'

"Then the next step is: 'And I believe, Lord Jesus, Thou *wilt* sanctify me.' That is a step further.

"Then the next step, and I think the critical step, is this: 'Thou *canst* sanctify me; yes, Lord, Thou *wilt* sanctify me; yes, Lord, Thou *dost* sanctify me. I believe it because Thou hast said Thou *wilt* do it. I am resting on Thy word alone and stepping out on Thy promises alone. Apart from all sign or token or consciousness, I dare to believe, Lord Jesus, that Thou *dost* fulfill these promises to me here and now.'

"The moment we fulfill those conditions, the Holy Spirit does His work. He cleanses us then and there from all sin, and

He takes possession of all He cleanses then and there. The act of surrender is ours, the act of faith is ours, the act of sanctification is the Spirit's, and the Holy Spirit's alone. Holiness comes to us not through the extinction of the flesh, but through the welcome supremacy of the Holy Spirit.

"It is the Holy Spirit who creates the desire; He forms the purpose, He will give you the strength to fulfill the conditions; and He will crown it all (Continued on Page 7)

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him.

Rev. 1:7



### Ready?

In the early light of the breaking day,  
Would I ready be,  
And from all care free,  
If Christ came to catch His bride away?

Or at noon, midst the burden and wearying heat,  
Would my heart be waiting,  
My ears close listening,  
To hear the sound of my Bridegroom's feet?

And at eventide, when the sun drops low,  
Would I still be ready,  
And though tired, yet steady  
In watching and faith, with my Lord to go?

ALICE MARIE REYNOLDS

# The Spiritual Purpose in Life and Method of Attainment

John Wright Follette at the General Council Camp Meeting, Springfield, Mo.

I like to know *what* I am doing and *why*. I must have design or purpose in what I do. This I do in the simplest matters of daily living. Some I know are not constructed so, and life to such is generally a series of accidents or unrelated circumstances—there seems to be no purpose aside from the physical existence and getting through.

Very often in the transfer from the old life and creation over to the new we are still conscious of characteristics of the natural. They may form patterns for the new life to fall into. We need to be careful here. A careless habit of the old life may ruin the flow of life in the new order and hinder the fuller manifestation of God in our lives. Sometimes it may be desirable to carry a desirable trait or habit along. For instance, I have noticed people who in childhood and youth have been thoroughly disciplined. They have learned the value of obeying promptly and yielding quickly. When they come into the walk of the Spirit this background is of great value and saves them many a difficult jolt.

In life I like to know (as far as possible in God's will) what I am doing and why. In this wonderful new life, God does not leave us in the dark and expect us to stumble along and get through the best we can. Life is more than being good and getting to heaven. I am sure He wants us spiritually minded in this matter of living. The Christian life is not a series of disjointed affairs or an ordeal or even a song through which we pass. There is a definite purpose for which we were each one created.

This divine purpose is like a vision toward which we move. In our make-up according to God's creative touch, we are all made to follow a vision of some sort of pattern. All life and activity is due to motivation toward some *desired* end or purpose. That is how we are *made* and is basic in our constitution. This is seen in the most simple and prosaic doings of life. With some the whole purpose rests in the realm of the material, and life is governed and colored by it. Others have caught a vision of spiritual purposes and meaning to life and so are living (right now) for eternity.

If some of us did not have some perspective concerning prophecy and know something of God's plan in unfolding His general scheme, we might develop a bad case of jitters. None of us is saying, "What in the world is the matter?" We are able to trace His hand in the signs of the times and so to interpret the movements in Europe. We are not worried thinking God has failed or Christ has failed. Nor are we praying outlandish prayers about "world peace" and "no more war."

Christians many times fail (and their faith is harmed) because they try *so* hard to accomplish things that God has no idea of doing. Instead of doing all sorts of good

things (not wicked) but not in His will, they should find *His* will and walk in that. What a revelation to some hearts to find that after all the prayer, struggle, hard work and effort they fail to realize their purpose—all because it was *their* idea and plan and not God's! So in our Christian living if we do not have a spiritual, worthwhile purpose we shall make a great failure. "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29:18. This verse is a great favorite with our missionaries. But I think it has a broader teaching than that usually given, that where there is no vision (no Christ or gospel) the people perish (or are lost).

It means that but much more. So we will let our dear Christian workers use it and get the vision of Christ to all they can. And you know I am a missionary in heart and would have gone to the field long ago only God had other plans for my life. In my college days I was a member of the Student Volunteer Movement and hoped to go. But God kept me home to train others to go—so now I go "by proxy" in the lives of fifty dear young men and women whom it has been my joy to train, and today they are serving in all the different fields of the world. Praise our wonderful Lord!

Let us read not only the first part of the text, but the second part as well, "He that keepeth the law, happy is he." I do not think the law here relates to the Ten Commandments. He is rather teaching us a principle of Christian living, and suggests the *power* of beholding or not beholding a vision and the *law* governing the same. After all, the law is cause and effect. Failure, loss, defeat, and tragedy are not just a "happenstance" or accidental. There is always a cause back of it all—a law. So the text tells us—"happy," or most fortunate, is one who discovers it and abides by it.

A more careful translation of the text from the original Hebrew will help us here—"Where there is no vision, the people *cast off restraint*." How suggestive! Now we see why the loss is evident—there has been a casting off of restraint. The vision has *power* to restrain or to constrain in your life. Many times it becomes positive in its constraining ministry. Do you remember Paul in this position—"The love of Christ constraineth us." And as to restraint: "The Spirit suffered them not." Acts 16:7.

We do or refuse to do (in the matter of conduct) because of the power of the vision. Now we see more clearly the force of the verse. Where there is no vision (no restraining or constraining power in life), the people cast off restraint, and of course there is loss and failure. The objective and purposes have *not* been realized or attained. So there is loss, and life does not come to fruition. The design or pattern is not filled out. But most fortunate or happy is the one who discovers the law underneath the matter. Knowing this principle, he will order his steps accordingly.

Concerning the purpose or vision in Christian living, I want to give you a few Scriptures. "Whether therefore ye eat, or drink, or *whatsoever ye do*, do all to the *glory* of God." 1 Cor. 10:31. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in ALL THINGS may be GLORIFIED through Jesus Christ, to whom be praise and dominion for ever and ever." 1 Peter 4:11.

From these texts we are able to see off in the distance a divine, supreme and spiritual purpose—the *glory* of God. In fact, the *glory* of God is the supreme purpose toward which the whole creation moves. Let us remember that God is a supreme Being. He is a dynamic, living personality and the first vocation of personality is expression. This is a necessary characteristic of God. He continually desires to move *out* and express Himself. It is a fixed function of a living being. Therefore God never hides Himself within the confines of His own nature. This power to express and move out is found in the whole universe. It is found first in His creative mood. The order of angelic beings, ministering spirits, moves to His glory. The whole celestial realm declares the *glory* of God. All His creative power and design in life move on to the *glory* of God. So when we read these texts touching upon the glory as the purpose in life, we see *why* even the commonplace, ordinary acts of life are blessed with great dignity and may bear a mark of distinction. Why? Just because He has so planned. Think again of *motives* in your living and service and be encouraged to know it is His glory that gives life dignity—and beauty, strength and godly character.

So we must keep in mind that all spiritual living is, after all, not dependent upon certain blessings and emotional reactions, but the whole structure rests upon divine unchanging principles. These are fundamental and basic to give stability to the structure whether it be an individual life or a Christian assembly or church. Then the fact of spiritual law to govern in the building or erection of this wonderful divine life must be duly recognized.

Were we as sincere and careful in the matter of spiritual purpose as we are about material ends, I am sure we should grow in grace and save ourselves many a "spiritual headache."

Why not study His Word and tarry long enough in His presence to find the purpose toward which He is working? Then we could trust Him to make the necessary adjustments in spirit to help us in *living* to His *glory*. Were we once able to see this and *brave* enough to let God *reduce* our many activities and doings and prayers and what not, life would take on *spiritual values* and God would be glorified. I am sure

it would *not* be according to the general design made by the human wisdom or even RELIGIOUS desires, but it would fall in a divine pattern, and His will and the glory of God would color even the most uneventful life. Man's creation was unto the glory of God and He has *not* changed the original purpose.

Now let us consider a little *how* this glory or purpose may be realized. How may such a lofty, idealistic scheme be made a reality? God has not left us in the dark here.

So many times we get confused and erect all sorts of natural or religious standards for living and measures for gauging our lives. Thus we become involved with details, technique, and side issues. We try to *do* so many things. We forget that *all* He wants of us is to do *His will*. Let Him shape the pattern as He sees good. It is *His will* which becomes the *divine method*. Every life should fall into a divine pattern governed by *His will*. That would not make all lives alike but a marvelous display of glory would be reflected in each life by each one's doing His will. Your design may not be *like* mine, nor mine like my brother's. But all will reflect His glory. Too many quarrel over their patterns and designs instead of surrendering *quickly to His will*, and *flowing* into them, and thus really LIVING. Accept life, don't quarrel with it! Offer it freely to Him and let Him focus your living to His glory; and live, just LIVE. Folks are trying to *do* almost anything else but LIVE.

The *divine method* is doing His will. The doing of His will (great or small) always glorifies Him.

By way of illustration to show us a Scriptural picture of this teaching, let us look at the life of Christ. We know He kept the glory of God ever before Him, and spoke of it and related His life to it. It was the *motto* of His life. "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within My heart." Psalm 40:7, 8. So, long before He reaches Calvary we find Him as the *ideal man* doing God's will.

Again we find the truth told in the Old Testament offerings. You will remember the order of them. The *first* is not a sin offering. No, it is *toward* God, and is a picture of Christ (the ideal man) DOING the WILL of God. No mention of blood, sin, or atonement. It is the *will of God first*. Isn't that beautiful? God first! Even Christ in life, as told in the meal offering, has God's will first. So Christ emphasizes the great necessity of doing God's *will first*. Run through the Gospels again and note this. John 4:34; Matt. 26:42.

Now let us turn to an incident in His life showing the other side of the question—the glory or the purpose side. You remember very well the story of Jesus' raising of Lazarus as given in John's Gospel. Many times we read purely from a traditional standpoint and so miss anything fresh and inspirational in the bit we read. We have a certain mental attitude or approach and *knowing* the story from so many readings, we *anticipate* the climax and are thus blessed or thrilled. I am trying to read the Gospels afresh (and not to anticipate too much), but rather

keep open to the Spirit to lay emphasis or throw light on some of the least expected portions, and I am charmed to find the Word opening up like a beautiful flower.

I was reading this story and waiting to reach the thrilling climax—"Lazarus, come forth," but as I *tarried* the Spirit helped me to see so much even *before* I reached the usual point of victory. My heart and mind had been flooded for days with the thought of God's glory as the great purpose, and back in my mind was this atmosphere and condition. I was not directly conscious of it but I am sure *God was*.

How many of you who are familiar with this incident can recall Jesus' *first* words in relation to the situation? Let us review the story. The sisters are overwhelmed and are lamenting the fact of Jesus' absence. Lazarus is dead. Jesus is away—miles away, and on top of this distress He remains away two more days. What a very unhappy, depressing and tragic situation! *How* do they react? In the *natural* (note this, in the natural) they are so conscious of things seen that they are completely localized and seemingly have lost faith. They see Lazarus dead and in a tomb, and that sealed. They are tomb conscious, dead-man conscious, and are bound to the immediate and the death side of the situation. What are they *thinking*? "Oh, our dear Lazarus is dead, what *shall* we do? Oh, if the Lord had *only* been here! If He *only* knew our situation!"

Oh, dear soul, have you a Lazarus dead and laid in a tomb? Has some precious hope died on your hands and so you have had to bury it? It became so very annoying that you *had* to. Some idea, plan, hope, dream, ambition has failed (in health) and died. It is even *sealed* in a tomb. Are you too, saying, "Oh, if the Lord *only knew*?" Listen, my dear brother or sister, do not stay so *near* the tomb! You become tomb conscious, dead-man conscious, stone-over-the-tomb conscious and thus too local, too bound. You thus lose *perspective* of thought and vision. Do you not see how it affected the dear souls here?

What are the *first* words Jesus utters as He is fully aware of the *whole* situation—dead man, tomb, and the tragedy of broken hearts? Listen, "When Jesus heard that, He said, This sickness is *not* unto death, but for the glory of God, that the Son of God might be glorified thereby." Isn't that wonderful and beautiful? What is Jesus doing? He has faith, perspective of thought and vision, clear sight as to the *purpose*,

and so *relates* the whole thing to the *glory* of God. What a miracle! He is able to *relate* tragedy, death, loss, and failure, all to the glory of God! Hallelujah! Praise God forever!

Here is a blessed secret. He *refuses* to be influenced by the shadow and gloom of a sepulchre. The dead man inside (all very real) did not disturb Him. His far-sighted vision carried beyond all this and found a resting point in the *glory of God*. What a lesson! Can you today interpret your Lazarus or your tomb in the light of the glory of God? If you are a Christian, and life is dedicated to God and His will, you will see again in this light the force of Rom. 8:28, which is the same teaching. Could we all do this (and faith were manifest) what an unfolding and display of God's power we should witness! But people are *bound* by sense perception. They are Lazarus-conscious, tomb conscious, stone-on-the-tomb conscious. Jesus refused to be held under the limitation of anything seen. He did the only correct and constructive thing faith could do—He *related* things properly. Yes, related even death and a tomb (the absolutely impossible) all to the glory of God. O, faith, thou glorious means of reaching, help us to see the *desire* and purpose of God! Teach me to relate in this Lazarus-hour of my experience, the tomb to God's glory, and anoint my eyes to trace God's leading over the pressure and through the distress until I may see God's glory! Jesus does this all through His life and ministry—always looking *away, away*, away to God and His glory—ever *relating*. See Him dealing with a blind man. John 9:3. Here blindness is related to the works of God and thus to His glory.

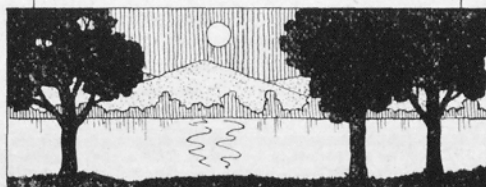
In the wonderful 17th chapter of John we find the Lord's prayer (really), or the High Priestly prayer. Usually we are occupied with the portions which have bearing upon *our* lives and relationships. We like the portions dealing with "Thou gavest them Me; and they have kept Thy word," also the *unity* of group and verses 9 and 10, "They are Thine. And all Mine are Thine, and Thine are Mine," etc., and delight in what I call the *divine entanglement*. As a rule we are interested in the portions which offer personal appeal. But let us go back to the *first* part of the prayer. With what is He *first* concerned? Nothing less than the glory of God. It is a point to ponder—"glorify Thy Son," and now listen! Verse 4: "I have glorified Thee on the earth." Isn't that wonderful! The *first* matter of value—the *glory* of God. "I have glorified Thee on the earth." Then the next phrase or thought is, How? "I have finished the *work* which Thou gavest Me to *do*." Hallelujah! Isn't that clear and sweet? *First* was the glory of God. How? By doing His will, or "the work Thou gavest Me to do."

Shall we not get our bearings in this matter of spiritual living? Some are so at sea. I find many misfits in life. Why? Often it is due to desires, plans, ambitions, and schemes (good and often VERY religious) but *not* spiritual or related to God's will or purpose. Sometimes a dear soul forces his or her desire and plan upon *another's* life and they try so hard to make

(Continued on Page Seven)

**CONSTANT PRAISE**  
Let such as love Thy  
salvation say continually,  
The Lord be magnified.

Psalm 40:16



## The Leper Who Wanted to See God

A True Story by Eva Stuart Watt

Edzio was separated by God to take the Gospel to a leper camp. He had been evangelizing three hundred miles away at Opienge when the Red Cross authorities pronounced him a leper. He returned to Imbai with his wife and young family. Two alternatives confronted him: (1) to live at home for a few years till the development of the disease necessitated his seclusion; or (2) to enter a camp at once and do what he could as an ambassador for Christ before his vitality would be sapped by the leprosy.

He chose the latter, broke from his happy home and entered a large concentration camp at Pawa. It was a great decision. After nine months of consistent witness to the lepers, the sore from which Edzio's case was first diagnosed had disappeared. He was re-examined by a leprosy specialist and pronounced clean. This released him to return to his mission field at Opienge, while behind him at Pawa was left a little nucleus of Christians rising at 4:30 each morning for prayer. That was the reward of God's obedient servant.

But what those nine months spelled of endurance it is difficult to describe. A segregation plot is nothing more than a defined area apportioned exclusively to lepers, outside of which these unfortunates are, strictly speaking, not allowed to sleep for a single night. Within its boundaries they cater for themselves, building their own houses and cultivating their own gardens, or alternatively dying of cold and starvation. The district chief would appoint one of their number as headman, summoning him periodically to answer for anything going wrong in the camp. But, apart from crimes of violence or murder, the occupants of these death-holes are outlaws beyond the reach of justice or mercy.

Married men and women on entry become remarried to lepers. Vice is unchecked. Deaths occur daily. Often the dead are buried by tottering comrades, to whom the digging of a grave is a heavy job, even though it is only a trench two feet deep. Dogs frequently unearth and devour the corpses. Sometimes they are not buried at all but thrown into the forest at the back of the village and covered with a few branches cut from the surrounding undergrowth. Many are too poor to buy either clothing or ornaments, so wear neither. The whole camp is a scene of human wreckage—bodies mutilated and piebald, faces distorted by suffering, swollen, bloated, wrung with pain; here the nose is gone; there the eyes are all but eaten away. Some have hands without fingers, feet without toes: others have neither hands nor feet.

Yet these poor souls are expected under such conditions to cultivate gardens and produce their own food. A sheer clinging to life forces many to work beyond their strength, but in the end starvation hastens the lingering death.

Lily Roberts was the first white to visit the Bakoa leper camp. "Never can I for-

get," she said, "the horror of it all. It was one morning in April. The wet season was at its height, and the village was a field of slush, flanked by tiny tumbledown huts, packed closely together. On arrival in the village at 9:30 a. m. I had the drum beaten, calling the people to assemble. As soon as it sounded they began to move out of their hovels. I watched them collecting around me. They came, poor things, poorly clad, some practically unclad, limping, crouching along with the help of sticks, crawling too, those who had lost their feet, just pushing their bodies slowly across the muddy compound. Some took half an hour to cover a hundred yards.

"As they came nearer, I saw great open ulcers. The stench was as if from a yawning grave. We began with a hymn, my native boy teaching them the words line by line. Suddenly the sun broke through the clouds and so aggravated the foul odor that it nearly bowled me over. With the greatest difficulty I stood to speak of God's love—it had me so faint. But I told them that God loved them as much as He did any one else and that the cross of Christ was the proof of it. Afterwards they escorted me into some of their grimy shacks, where comrades lay unable to move, then hobbled along with me in dumb gratitude to the boundary line of their prison camp."

In Bakoa camp was a youth named Batangama, who chatted freely to Lily Roberts after the service. The poor fellow had ulcers on every joint from his elbows to his ankles, only stumps of fingers, and he walked with great difficulty. But that was all forgotten in the response of this newborn soul to the name of Jesus. He said, "I love the Lord, you know. Some one told me one day what you've told us now, and I've loved the Lord ever since and want to serve Him. They all taunt me because I won't marry; but I know my life will be short, so I want to live it only for God."

Batangama was appointed leader for the church in the camp and his witness was wonderfully blessed. An evangelist used

to visit him weekly, always to bring back encouraging news of one and another who had been won to Christ. He asked Jack Roberts to help him build a church; and this he joyfully undertook with half a dozen native helpers.

Presently the number of those who professed to take their stand for Jesus Christ in Bakoa had risen to eighty. One day Batangama came into Imbai and said, "God has been speaking to me night and day from Hebrews 12:14. 'Holiness, without which no man shall see the Lord.' I can't get away from it: I have a great fear that I shall never see the Lord, for I am not holy." This sudden outburst surprised the missionaries, for Batangama had given up stealing, and all his colleagues knew him to be living a straight life morally. He wouldn't touch drink and was known never to tell a lie. Yet he felt he was not holy but was determined at any cost to follow after holiness and see the face of God.

When considering the verse quoted in Hebrews, the Holy Spirit had convicted him about trading in hemp. This plant is grown in the Congo and used as a drug, very much as opium is in China. The smoking of its dried leaves eventually ruins the smoker, physically, morally, and mentally, specially mentally, producing increasingly an irresistible craving for more. The Belgian Government has long prohibited the cultivation of, or traffic in, hemp. Ordinarily natives found infringing the law are punished severely by fine or imprisonment or both.

But in the leper camps, it seems, the crime has been intentionally winked at, because the drug dulls their pain. So it is usually grown and smoked by all lepers. What they do not smoke, they barter with their tribesmen beyond the boundary, for food, which they are unable to produce. So the illicit trading goes on without observation—at least without restriction. Almost every leper depends on it to replenish his meagre food store, often to prevent actual starvation.

Batangama said that when he became a Christian he gave up smoking *bangi* (hemp) but that ever since he went to Bakoa he had grown and sold it for food. "Now," he said, "I see that I cannot be holy and trade in the unclean, forbidden thing. Yet how I shall get my food if I give it up, I don't know. I am unable to cultivate the tiniest patch of ground. What am I to do?"

His question was more than the Robertses could answer. They believed without a doubt that God had spoken to His servant, and that he should wipe his hands clean of the whole business. "You must ask God again," they said, "and do what He tells you and leave the result with Him."

"I am quite sure," he said at last, pulling himself together, "quite sure about God's voice. What He wants me to do is plain enough. Even though it means that I die of starvation, I'm having nothing more to do with *bangi*. I do want to be holy, so that I shall see God. I'm going back to the leper camp," he went on, "to tell them what the Lord has said to me. Then I'm going to burn all the dried *bangi* in my house and the seed *bangi* for the next rains. And I'll wait for the day when I shall see God."

**THE PENTECOSTAL EVANGEL**  
BY TESTIMONY AND BY SIGHT AND BY CONSCIENCE

EDITOR  
**STANLEY HOWARD FRODSHAM**  
ASSOCIATE EDITORS  
**MVER PEARLMAN**      **CHAS. E. ROBINSON**  
MISSIONARY EDITOR  
**NOEL PERKIN**

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It was midday when he said good-bye, and the missionaries watched him with wistful admiration hobbling with slow, measured steps out of the station to the red motor-road that led westward into the forest. He would have to sleep a night or two on the road before covering the rough track and crossing the intervening marshes that lay between him and his post of duty. In two weeks he was back again with two or three others. His face lit up, as he began, "We've been speaking together on that word, 'Follow holiness,' and these have decided to settle their controversy about the bangi and give it up for God. I have found that the Lord gives back more than He ever asks us to give up." It was an inspiration to the Robertses to look into that row of leper faces—men and women to whom "following holiness" had become the one motive of living. From that time there was a great stir in the camp, when many sought to have "a conscience void of offence, towards God and towards men."

A month or so later, Batangama was in again. His eyes filled up with tears, as he said, "I haven't been sleeping these nights, thinking of the lepers in the Balika camp. There's not a single Christian there: what can we do?"

"Pray!" came the reply: "that's all you can do."

"Pray?" he said. "I do pray: I'm praying night and day for them. I want now to go and take them the Gospel."

"Well, Batangama, the Lord knows your heart," Jack Roberts said, "and He knows the need; but how could you walk ten miles with those feet?"

"I must go," he replied. "I'm only a leper anyway. I'll have to die soon. I

might as well die on the road trying to reach them as die any other way!"

Off he went, the Christians at Imbai promising to pray for him. His zeal had touched their hearts afresh for souls. Before long, one responded and came clean through for God to walk the path of holiness pointed out in the Scriptures.

About the last time he turned up at Imbai was just after revisiting Bakoa, when he brought with him half a dozen unsaved colleagues. He interpreted for them, as, one by one, each man's difficulties were met from the Word. Quite a time had elapsed when it was noticed how swollen poor Batangama's legs were. "I'm sorry," said Lily Roberts, "we've been keeping you standing so long, when you should have been resting."

"Sorry! No, don't be sorry for me," came the quick response. "I wanted to help. Isn't it wonderful that these people have found the joy of the Lord? I'm just bubbling over inside!"

With that he dragged himself into his hut and for days and nights suffered acutely, but he never murmured—I suppose because his goal was in view, to see the face of God. That face he has now seen. How many more walk the golden streets tonight through his clear witness, it is difficult to say.

"How wonderful 'twill be to live with God

When I have crossed death's deep and swelling flood!

How wonderful to see Him face to face,

When I have fought the fight and won the race!"

—From "Floods on Dry Ground"—50 cents from Gospel Publishing House, Springfield, Mo.

God says we sin if we think a foolish thought. Prov. 24:9. When a person talks foolishly God says his mouth will bring strokes upon him. Prov. 18:6.

God indicates that lips that talk foolishness get your soul so fast in a snare that you cannot go on with God. Prov. 18:7.

Paul calls vain talking just babblings, and he told Timothy to avoid it, because it would hinder his spirituality. 1 Tim. 6:20. God says, "Let your words edify," which means, build people up in God.

Paul tells Timothy that vain and light talking will make people ungodly. 2 Tim. 2:16.

Peter states that the Lord has redeemed us from our useless conversation or manner of life and it cost Jesus His life to do it. 1 Peter 1:18, 19.

Christ says, "By thy words thou shalt be justified or condemned." Matt. 12:37. Eph. 5:3, 4 shows us not to yield our lips to talk foolishness or jest, but give thanks instead.

The young women are commanded to be sober. Titus 2:4.

1 Thess. 5:6, 8 tells everybody to be sober.

1 Peter 1:13 tells you to be sober.

1 Peter 4:7 tells all to be sober.

1 Peter 5:8 tells everybody to be sober.

Rom. 12:3 tells everyone to think soberly.

Titus 2:12 tells us all to live soberly.

God commands you to be sober more times than He commands you not to steal. God will not answer your prayers if you do not obey Him. 1 Cor. 10:31 says, "Do all things to the glory of God." Keep asking yourself, "Do my words bring glory to God?"

Jesus says if we do not obey His words, we will fall when trials come just as the house will that is built on the sand. Christ says, "He that hath my commandments, and keepeth them, he it is that loveth Me. . . . If a man love Me, He will keep my words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:21, 23.

## What God Says About Foolish Talking

Mrs. C. Nuzum

"He that uttereth a slander is a fool." Prov. 10:18. When we do that we disobey ten commandments.

1. Think no evil. 1 Cor. 13:5.
2. Speak evil of no man. Titus 3:2.
3. Let your speech edify. Col. 4:6.
4. Think on the things that are lovely. Phil. 4:8.
5. Think on the good report. Phil. 4:8.
6. Do all things in love. 1 Corinthians 13.
7. Do all things to the glory of God. 1 Cor. 10:31.
8. Do good to all men. Gal. 6:10.
9. Love your neighbor as yourself. Matt. 22:39.
10. Do unto others as you would have them do to you. Matt. 7:12.

The tongue of the wise is health. Prov. 12:18; Psalm 34:13. Miriam spoke evil and got leprosy. If you want to dwell in God's holy hill, you cannot take up a reproach. Psalm 15:1-3.

A wholesome tongue is a tree of life. Prov. 15:4. Death and life are in the power of the tongue. Prov 18:21. He that keepeth his tongue keepeth his soul. Prov. 21:23. The wise show it by their good life. James 3:13.

If you speak evil you cannot be established. Psalm 140:11.

Eph. 5:3-5 puts foolish talking and jesting along with fornication and idolatry.

You shall not bear tales. Lev. 19:16. Talebearing wounds so badly that God forbids it both in Prov. 18:8 and 26:22. In Matt. 12:26 Christ says we shall give an account, in the day of judgment, for every idle word we speak.

Be an example in the words you speak. 1 Tim. 4:12. Wrong words you speak eat as doth a canker. 2 Tim. 2:17. Wrong words you speak catch you and hold you as a snare catches and holds an animal. Prov. 6:2.

When you talk much you always sin. Prov. 10:19. "A fool's voice is known by a multitude of words." Eccl. 5:3. God says, "Study to be quiet." He also says, "Let your words be few." God forbids all evil talk. Eph. 4:29, 31.

Christ says foolishness comes from within, from within the heart, and defiles the man. Mark 7:21-23. Christ couples foolishness right along with murder and adultery. We surely look as foul to God when we talk foolishness, as a murderer and adulterer look to us.

### A Holy Walk

"As ye therefore received Christ Jesus the Lord, so walk ye in Him." We received Him very humbly; felt our place to be dust, our righteousness to be rags, our power to be weakness. We looked to Christ for all things. Ever so abide in Him. Not occupied with some exalted state of purity, or power, or safety gained—this is joying in our state, not in Him; trusting in our attainments, and not in Christ. The injunction is not, now you have got into a high and holy state, so walk in that. We received Christ as our all-sufficiency—let us abide in Him.—Dr. Boardman.

### Asking Amiss

Our paucity in results, the cause of all leanness, is solved by the Apostle James—"Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may spend it on your pleasures." That is the whole truth in a nutshell.—E. M. Bounds.

"Henceforth that place is my home where I can have the greatest opportunity of laboring for my Saviour."—Count Zinzendorf.

# Persecutions

Otto J. Klink, Miami, Florida

"All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

When the Holy Scriptures talk about "persecution," in most cases "persecution for Christ's sake" is meant; i. e. persecution that springs from following Christ. John 15:20. No one, not even the Christian, can escape the *general* persecutions that are the lot of the world, persecutions that are connected with war, rebellion, crime, etc., for the Christian also is a member of the great human family. But the persecutions for Christ's sake and the gospel's sake can be evaded. Deny the Lord Jesus, refuse the grace of God, reject the Baptism in the Holy Spirit, live a sinful, worldly life—and the persecutions for Christ's sake will be evaded! By a complete surrender to the Lord Jesus the Christian effects a break with the world, the world's spirit, actions, and works; he breaks with the godlessness and Christlessness of the world. In this sense says Peter: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Peter 4:4. The world hates the believer.

As Christians we cannot expect to escape our crosses, nor downright persecutions. If we are not persecuted for Christ's and the gospel's sake we may well conclude that we are like the worldlings and sinners around us. "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26.

It is to be expected that sinners and hypocrites will persecute the followers of the Lord. Did not Jeremiah say, "Our persecutors are swifter than the eagles of the heaven: they persecuted us upon the mountains, they laid for us in the wilderness." Lam. 4:19. Psalm 10:2 tells us, "The wicked in his pride doth persecute the poor."

The story of the prophet Micaiah, the son of Imlah, is well known to all Bible readers. King Ahab hated him, for he did not prophecy good concerning Ahab, but evil. Zedekiah, the son of Chenaah, smote Micaiah on the cheek, and he was put in prison and fed with the bread and the water of affliction, because he spoke what the Lord said unto him. 1 Kings 20:7-38.

To be sure, all persecutions of Christians are Satan-inspired. Just read Exodus, chapters 3-14. These chapters of Holy Writ contain a description of Pharaoh's persecutions of the children of God. Pharaoh is a type of the devil. And did not the hypocritical Pharisees take counsel against the Lord Jesus, how they might destroy Him, after the Lord had healed the man with the withered hand? Nobody can do good in the name of the Lord without incurring the hatred of the world. "Ye shall be hated of all nations for my name's sake. . . . These things will they do unto you, because they have not known the Father, nor me. . . . He that was born after the flesh persecuted him that was born after the Spirit, even so it is now. . . . Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city

to city." Matt. 24:9; John 16:1-3; Gal. 4:29; Matt. 23:34.

The saints of old were persecuted. Heb. 11:36-40. Saul persecuted the Christians. Acts 8:1; 26:9-11. The Jews persecuted Paul and Barnabas (Acts 13:50), and we must expect persecutions.

Now what should be our attitude towards our persecutors and persecutions? Should we complain, grumble, fight back? The Lord gives us our orders in 1 Cor. 4:12, "Being reviled we bless, being persecuted, we suffer it." The great Captain of our salvation, our example, "was oppressed, was afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as the sheep before her shearers is dumb, so He opened not His mouth." Isa. 53:7.

A soldier came under the influence of the gospel and was converted. Before his conversion he had been a rather rough and

## OFTEN AND LONG ALONE WITH GOD

Draw nigh to God, and He will draw nigh to you.  
James 4:8

brutal fellow, and a terror to the whole regiment. But brutality was changed into kindness. A few weeks after this soldier's conversion, in the mess hall, some of his comrades who had feared him before, began to make fun of him. "Let's find out," said one of them, "whether he is a Christian or not." With these words he took a bowl of hot soup and poured it down the soldier's chest. The whole company stared at the two, expecting a big fight to follow this uncalled-for provocation. But after he had opened his shirt, and wiped his scalded chest, the Christian soldier said, "This is what I must expect as a Christian. I must suffer persecution." Many more soldiers became followers of the Lord Jesus by seeing their comrade's patience and meekness under persecution.

Persecutions are really a reason for rejoicing. "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Matt. 5:12. Read also Phil. 2:7, 18; Col. 1:24. The story is told of a believer who was persecuted and imprisoned in Queen Mary's time. He wrote to a friend, "Persecuted? Imprisoned for Jesus' sake? What is this for a poor mortal? Such honor have not all His saints?" Yes, even persecutions enrich the life of the child of God, for they give him the power to glory in being counted worthy to suffer for Jesus' sake. "We glory in tribulations," says Paul in Rom. 5:3. The salvation of the Lord enables the Christian to pray for his persecutors, "Pray for them which . . . persecute you." "Bless them which persecute you." Rom. 13:14.

We have a God-given right to pray for deliverance. "O Lord my God, in thee do

I put my trust: save me from all them that persecute me." Psalm 7:1. "They persecute me wrongfully; help thou me." Psalm 119:86. But in the last analysis, the saints commit everything to God and leave it there. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful creator." 1 Peter 4:19.

But, then, persecutions have their benefits. Watch the blacksmith, how he puts the iron in the fire if he wants to mold it into something useful. In the fire of persecution God can make us and mold us after His own will. The orchardist lops the trees. It looks like an outrage; but—oh, how delicious is the ripened fruit in the fall. The bird lover darkens the cage of birds when he wants to teach them to sing. The florist, we are told, when he would bring a rose to richer blooming, deprives it for a few weeks of sunlight and moisture. See the farmer, how he tears open the ground with his cruel iron—senseless persecution in the eyes of the beasts of the field; they flee terrified from such destructive fury. But He who is plowing us is also silently sowing blessings of everlasting joy for the harvest. "They that sow in tears shall reap in joy." Psalm 126:5. Blessed be the name of the Lord! There cannot be any doubt: the children of God are improved by persecution. So, "no man should be moved by these afflictions: for yourselves know that we are appointed there unto." 1 Thess. 3:3.

In the days of the Apostles persecutions spread the gospel of the Lord Jesus. "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8:4. Secular history informs us that over 50 million Protestants have been killed by the Roman church. What a multitude! What streams of blood! If the corpses of these martyrs of the gospel were laid in one pile, it would be larger than the Himalayan mountains. Yet Protestantism spread! John Bunyan was persecuted for the Lord's sake. But had he never spent 12 years in a prison cell, "Pilgrim's Progress" would perhaps never have gladdened the heart of the world. We, who in the early days of our great Pentecostal movement have done pioneer work, know something about persecutions; but blessed be God—we have filled the whole world with our doctrine!

The best way to meet persecution is by tranquil and calm demeanor. As Christians we cannot afford to waste our time in casting stones at every dog that barks at us, nor hurling back every missile that is thrown at us. Our great Advocate, the Lord Jesus, and our own lives will eventually justify and vindicate us if we have been wronged. It is very inspiring to read how David conducted himself under the stress of persecution. Psalm 119:87, 157, 161.

Lastly, let us remember that by being persecuted for the gospel's sake we may glorify God. "If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified. . . . If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Why complain? "For unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake."

### Lay Hold

I was preaching one night in Boston many years ago, when a young man came to me at the close of the meeting and asked, "Do you mean to say that God will save a man from all sin?" "Yes," I replied, "that is exactly what I mean. God wants to save us from sin. And then, 'being made free from sin,' ye become 'the servants of righteousness.' 'Sin shall not have dominion over you,' for 'ye are not under the law, but under grace.' Yes, God wants to save us from sin. It is for that purpose that Christ came. He came to save us from sin."

The young man looked into my eyes and said, "If that is what God can do, I wish He could save me. I am a victim of an evil habit. I fall again and again. I fight against it and determine I will be a man. Then I fall."

I said, "God bless you. There is perfect deliverance for you, provided you will commit yourself entirely to Jesus. Will you do it?"

"I will," he said.

I then prayed a brief prayer, and he followed. He did not pray all around the shop and all over the fields. He prayed for one thing, *that God would set him free and give him victory.* He got up and went away. A few days later I met him. His face was all aglow. "I have the victory, Brother Brengle," he said. I saw him around Boston for six months, and always with a glow on his face, and praise to God on his tongue. He went to California where years later I again saw him. Still there was the glow on his face and victory in his soul.

What did he do? He simply got "strengthened with might . . . in the inner man." He believed God. God did it. The trouble is that people do not believe God. They throw up their hands and doubt. A friend of mine used to say, "Don't throw up your hands and cast away your confidence every time the devil points his finger at you." "Fight the good fight of faith, lay hold on eternal life." Lay hold on the knowledge of God and His Son, Jesus Christ, whom to know aright is life eternal.—*Samuel H. Brengle.*

### Holiness unto the Lord

(Continued from Page One)

with His wondrous gifts. Say to the Holy Spirit:

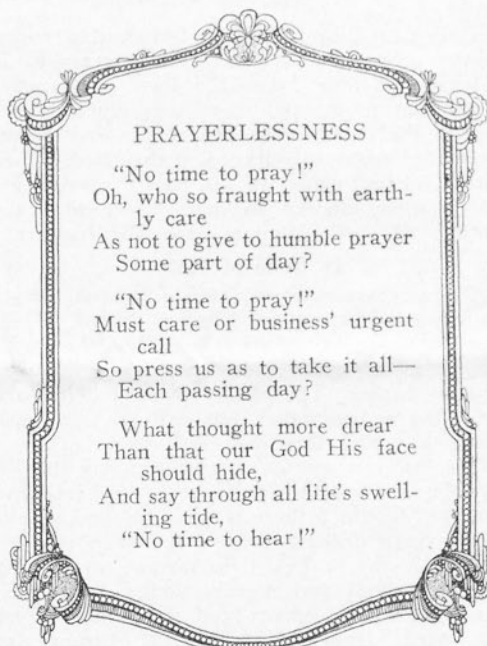
Have Thine own way, Lord; have Thine own way;  
Hold o'er my being absolute sway.

"Do not try to sanctify yourself, and do not try to help the Holy Spirit do it. All you have to do is to fulfill the conditions and let Him work in you everything He desires to do. Give the Holy Spirit a free hand, give Him the right of way. Give it to Him now."

Writing on the verse, "Of Him are ye in Christ Jesus, who is made unto us wisdom from God, righteousness and sanctification and redemption" (1 Cor. 1:30, R. V., margin), Andrew Murray says: "Holiness is the very nature of God. *That alone is holy which God takes possession of and fills with Himself.* God's answer to the

question of how sinful man could become holy is, 'Christ, the Holy One of God.' There is no other way for us to become holy but by becoming partakers of the holiness of Christ. There is no other way for this to take place but by our present spiritual union with Him, so that through His Holy Spirit His holy life flows into us. *Abiding by faith in Christ our sanctification, is the simple secret of a holy life.* The measure of sanctification will depend upon the measure of our abiding in Him.

"I can graft a tree so that only a single branch bears good fruit, while the natural branches remain, and bear their own fruit. There is a type of believer in whom a small part of the life is sanctified, but in whom, from ignorance or other reasons the carnal life still in many respects has full dominion. I can graft a tree so that every branch is cut off, and the whole of it becomes renewed to bear good fruit. Yet,



unless I watch, the stems are likely to produce sprouts that may rise and grow strong, robbing the new graft of the sustenance it needs, making it weak. Such are Christians who when converted forsake all to follow Christ; and yet, after a time, through unwatchfulness, allow old habits to regain their power. But if I want a tree made wholly good, I take it when young, and, cutting the stem off at the ground, I graft it just where it emerges from the soil. I watch every bud which the old nature could possibly put forth, until the flow of sap from the old roots into the new set is so established that the old life has, as it were, been entirely conquered and covered with the new. The result is a tree entirely renewed—emblem of the Christian who has learned in entire consecration to surrender everything for Christ and in wholehearted faith to wholly abide in Him.

"If you would live a holy life, abide in Christ, your sanctification. Understand that this holy nature within you has its root and life in Christ in heaven, and can only grow and become strong as the flow of life to it from its source is uninterrupted. Above all, believe most confidently that Jesus Christ Himself delights in maintaining that new nature within you, and imparting to it

His own strength and wisdom for its work. Look not upon a life of holiness as a strain and an effort, but as a natural outgrowth of the life of Christ within you. Maintain a quiet, hopeful, gladsome faith that all you need for a holy life will most assuredly be given you out of the holiness of Jesus. Thus will you understand and prove what it is to abide in Christ our sanctification."

We need to be careful and prayerful in these closing days, for in the last exhortation we have in God's holy Word we read, "Surely I come quickly." Rev. 22:20. The time is at hand. The 11th verse of this closing chapter of the Bible pictures some in a sad plight. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." To those that are ready He says, "He that is righteous, let him be righteous still: and he that is holy, let him be holy still." In verse 14 we have: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Lord says, "Behold, I come quickly." In view of this, what manner of persons ought we to be in all holy conversation and godliness. Seeing that we are looking for the coming of the Lord, let us be diligent that we may be found of Him in peace, without spot, and blameless.

### The Spiritual Purpose in Life and Method of Attainment

(Continued from Page Three)

a go of it just because it is to them a splendid plan. Many, many times God is not within a million miles of it. And they have a terrible time using the promises, trying to *make* God do things He has no intention of doing, for they do not relate to His purpose at all. Life need not be a tragedy. Do not quarrel with life, *accept* it. Then offer it to God and let Him relate it to *His will* and purpose. We may not *enjoy* all the phases of it—often we *endure*, but as long as we find life and its doings *CONTINGENT* upon His will, we can live.

Stop long enough for a spiritual adjustment and much of the friction will pass away. The dead man in a tomb was *contingent* upon the will of God in purpose, and needed faith to thus relate it. Let us take a little inventory of life. *What* is the real purpose and objective toward which you focus your living? Is it cluttered with the details of *doing* this, that, and the other? Are you bound by the technical aspect? *Not* so much the doing. All the doing must *relate*. Do less and have it properly related, and life will take on spiritual proportions and color. God does not thank you or reward you for doing a thousand things (good and religious) which do not relate to His will. Seek His will—do *that* and you cannot but glorify Him.

Bear up the hands that hang down, by faith and prayer; support the tottering knees. Have you any days of fasting and prayer? Storm the throne of grace and persevere therein, and mercy will come down.—*John Wesley.*

# THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ··· 336 WEST PACIFIC ST. ··· SPRINGFIELD, MISSOURI

## Forward with the Native Workers

John Franklin, Guatemala

A short time ago, while visiting the assemblies, we were told of a place which had accepted the gospel for the first time. We went to see about it. What was our surprise to find sixty new-born souls waiting for us! They had built a brush arbor and had gathered for an all day service. Since coming home, news has come of the salvation of ten more. How did it begin?

To start with, a native worker was led by the Holy Ghost to go there. At his first service a man, strongly opposed to his preaching, tried to have him arrested and would have done so had there been any grounds. Undaunted the preacher continued for a few days and then the power of God broke through.

A revival swept over the entire community and whole families were converted—even the man who tried to arrest the preacher! The Holy Ghost used a simple native preacher to start a new assembly and lead many to God.

It thrills our hearts to see initiative on the part of our workers. We know then that our missionary work is going forward in the right direction, aiming at a native church so strong that it will be able to carry on if the missionary forces should ever be forced to leave.

We know that missionary work is only strong and solid if it has within itself the power of self-propagation. If we would progress, we must go forward with the workers!

### Hold On!

At times we labor in a place without seeing results; often it is only much later that the fruit is produced. Over a year ago we spent ten days preaching in a new field, hoping to raise up a new work. Not one soul was saved! There was unusual hardness of heart and indifference toward the gospel. We were obliged to leave the place apparently untouched but the Lord laid the need on the hearts of two native workers who continued preaching there from time to time.

At last, victory has come! At our last visit there we found a group of twenty-one Christians, two of whom have received the Holy Ghost, and the revival is on!

Of course there is much to be done after a new work is begun. The new believers must be prepared for baptism, and then they must be organized into an assembly. Once organized, the new assembly must be protected against the many wiles of the devil; but, thank God, we know that the

"gates of hell shall not prevail" against the Church of Christ, praise His wonderful Name!

### In Spite of Discouragement

There is a certain thrill we experience when we discover that another worker is appointed by God. The pastor of one of our new assemblies was away at Bible school when a priest came to town and delivered a message calculated to put an end to this new work. He said some hard things, and presented many arguments to confound their faith.

The new believers were heavy-hearted with discouragement and some seemed at the point of turning back. That night the small congregation, called together by a young Christian brother, met for a service. Outside the house the street thronged with people, including the priest.

Emboldened by the Holy Ghost, this young brother brought a wonderful message in defense of the gospel. Two souls were saved that night, and there was much rejoicing on the part of the believers whose hearts were once more encouraged in the Lord. When these tidings came to us we thanked God for another answer to our prayer that the Lord send forth laborers into His harvest.

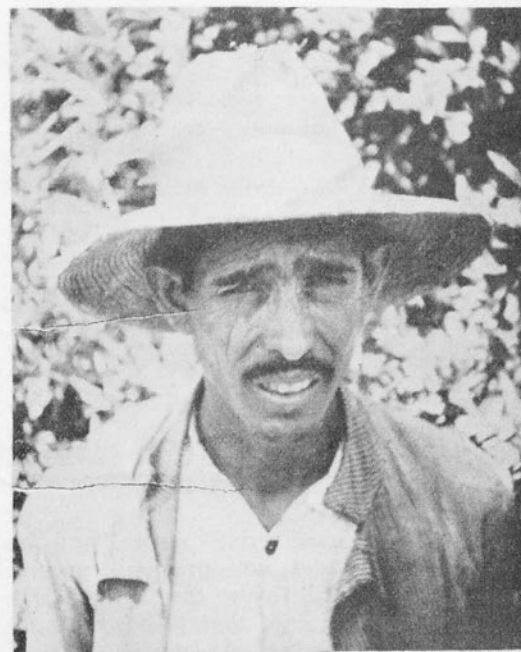
### In Spite of Hate

A few years ago two men fought a bloody knife-battle during a drunken brawl. Their weapons were not dainty ones, but the yard-long "corbos" often used for cutting wood or clearing brush. The battle was short and one man fled as the other fell with a long gash reaching across forehead, eye, and cheek.

One of our native workers today has a terrible scar stretching across his forehead and eye—in which there is no sight—and cheek! After years of hate toward the man who so mutilated him, he heard the gospel, was among the first converts in his village, and now, has forgiven his enemy and is seeking to see him saved. How we should thrill when we see God is powerful to save and transform such a man! From drunken brawler to preacher of the Word of God, from a heart of hate to a heart of love! Thus can our great God work.

### In Spite of Prejudice

One of our workers is an elderly man, a denominational preacher for twenty-five years in El Salvador. During the last world economic crisis his mission could not give him much support so he quit preaching and came to



Though the pain and suffering of another day still remain upon his face, his heart is at peace with God. Today he is preaching the gospel and is seeking to win to Christ, the enemy who tried to kill him.

Guatemala to farm, hoping to support his large family.

In Guatemala he soon came in contact with an assembly where the Lord was blessing in a gracious way. At first his prejudices and preconceived ideas held sway, but it was not long before they began to vanish away and he came to desire the very thing which he had opposed, the Baptism in the Holy Ghost.

He has consecrated himself anew, renewed his pledge to preach the gospel, and has launched out in faith for the supply of his needs. Although he receives no support from us he has been with us for two years and is pastor of one of our churches. He is still seeking the Baptism. Pray that he may be filled.

We praise God as we see these who have been moved beyond doubt and discouragement, beyond hate, and beyond prejudice into a place of trust in God and fiery zeal for His work. In such men as these lies the hope of a strong native church.

We are praying, and ask that you pray with us, for ten new assemblies and ten new workers during this coming year of 1940. God is able to do this and more also, praise His Name!

We praise Him also that, as He thrusts forth laborers into His fields, He also raises up chosen ones with a vision to support His laborers. And we thank Him that He has said these latter ones are accounted no less worthy than those on the field but are "providing themselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

### "UP COUNTRY" IN EGYPT

In spite of war and troublous times, there are still hungry hearts in Egypt, as Florence Christie relates in her latest letter.

"I have just returned from another



The new group of sixty believers in Guatemala. These people have been led to Christ through the efforts of a native worker who was willing to sacrifice and suffer persecution to make the Lord known in that place.



evangelistic trip "up country." The joys and memories of service are still potent, and we rejoice that hunger for the spiritual Bread was found wherever we traveled and ministered.

"Visits to the villages away from the Nile are long remembered. One cannot spend three days away from the traffic paths of the world without accumulating strange experiences. How would you like to eat bread as thin as a desk blotter and in sheets nearly as large? Or would you like to sleep on board beds with rugs for a covering? And don't forget the goats and sheep which you hear on the roof over your head all night! Nor the insects which industriously do their best to keep you awake!

#### Good Response in Services

"In one church, built entirely by the native believers, both morning and evening services were well attended. In the evening, although the church can hold about five hundred, it was packed to capacity and the overflow clung to the bars of the windows!

"The Lord's Spirit ministered to many hearts, breaking the bonds of sin. How we praise Him that He is still the same Liberator as in the days of Pharaoh!

"If you will stay with us, we will build two rooms over the church," promised the believers when it was time for us to leave. "You can have chickens, eggs and milk, and anything you want. Please, please stay to teach us!" But we left because there are many other villages which are yet untouched. May God send us workers to 'stand in the gap!'

"There was one consecrated young man, son of the leader of the church and filled with the Spirit, who felt called to the Lord's service. He wants to evangelize the villages surrounding his own. Pray for him that he may be God's instrument in winning souls.

"Iskandara, a Bible woman, recently requested a day of feasting and prayer at Sharabia. The little church set aside the entire day for waiting before the Lord. Blessing was the portion of all. Two women received the Baptism in the Spirit and two others were saved, and the revival is still going on. Iskandara is one of the first who were called from Assiout Orphanage into the Lord's service, after a time of special visitation from the Lord several years ago.

#### Looking Forward

"The past half year out of school has been spent in evangelistic work and has been a time of great joy and lasting refreshment; but now I must return to my study of the Arabic language.

"I am looking forward to June when my course will be finished and I can move to Assiout to join Lillian Trasher in the orphanage work. We have talked much of plans and possibilities for the future and are indeed happy with prospects.

"Here in this orphanage are laid the foundations for many Christian homes; and many Christian workers go out from here into the work of the Lord.

"I feel to speak a word about Lillian Trasher's work. Her smaller children are still without underwear or winter clothes, and the sheets for the entire establishment—eight hundred beds—are giving out. Please pray and give that these needs may be met for our Lord's glory."

#### HUNGRY FOR THE WORD

From Katherine Rueck comes the good word that there is now greater demand for Bibles than ever before in China. The Bible Publishing House in Shanghai has had difficulty in filling the many orders which have come in. Praise God for this aroused desire for His Word! When men become interested in His Book, they are surely drawing nearer unto God Himself.

It sometimes takes rather long before these people really come to know the way of salvation, but there is cause for rejoicing in

the knowledge that there are many who are hungering to know.

One Christian woman who had been suffering greatly was prayed for several times but received no relief. Finally a day of prayer and fasting was decided upon. The following day this woman was examined and found that she had cancer. Because of the insistence of her relatives she went to the hospital for an operation.

Her testimony now is that from the time she went to the hospital until now she never felt a pain. The doctors, nurses and friends have marvelled at this and at her swift recovery. She rejoices daily in the Lord and feels that it is nothing short of a miracle.

#### SALVATION OF TOM PETER

I am a native of the Kru tribe, born in Liberia, now a member of the Freetown church, Sierra Leone. I was trained in all the superstitions and witchcraft that are attached to idolatry and finally became a devil doctor. While in this practice I went to Accra, Gold Coast, where I continued in my wicked profession.

One day a fight arose between myself and others, and I left Accra for Freetown. Just after my arrival another great fight arose between the Kru people and the Sierra Leoneans in which many people were killed. My uncle, Kru chief at the time, knew my evil disposition and persuaded me to stay indoors. Nevertheless I stole away with a gang to fight, but we were driven back by the European officials before we had time to do any harm.

I soon received work as headman on the ships that ply up and down the coast. I was convinced that my idols brought me this good fortune and devoted myself whole-heartedly to idolatry. Although I joined a church, still I continued in all my evil doings because I had no experience of salvation.

#### The Darkness of Evil

One morning, sitting in my room, I noticed that the house was full of darkness though the sun was shining brightly outside. I called my aunt who was staying with me and told her of this strange experience. She wept bitterly thinking that it forbode my death.

Suddenly I heard a voice saying, "Your idols are the cause of all this darkness. Arise! and rid your house of all your idols, magic, and witchcraft." I did not lose a moment in gathering all my fetishes into two buckets and carrying them away to the dump. I praise God that He was with me and no evil befell me.

Two years later, during one of my trips down the coast, my wife attended one of the services of the Pentecostal church in Freetown. At first I remonstrated with her but she persuaded me to go with her. During the meeting the Lord showed me His mercy and love.

In two weeks I gave my heart to Jesus and received full pardon for all my sins. A short time later the Lord spoke to me and called me to become a laborer in His vineyard. I have been privileged to see the Lord's miracle working power. One morning during family prayer I was led to go over to my aunt who had not walked in thirty years.

As I prayed for her she arose and started running around in the house then out into the street to the astonishment of all who saw her. Three days later, because of her refusal to believe, she relapsed into her former condition. At another time one of my nieces became seriously ill. As soon as I layed my hands on her and began to pray, she was healed.

#### Called to Serve

One day while meditating upon the goodness of God I recalled a friend of mine who was still living the same kind of sinful life from which God had saved me. Together with Christian friends I went to visit him; and, as soon as I began to testify, the Spirit of the

Lord so convicted him that he at once brought forth all his idols to be burned and gave his heart to the Lord.

The experiences of His grace which God has granted me, and the precious manifestation of His power and glory have burdened my heart for those who know Him not. I feel that God has called me to go forth with the blessed gospel of the saving power of my Lord and Saviour, Jesus Christ. More than three years ago God wonderfully filled me with His Holy Spirit, and His call is strong in my heart.

I am giving up my headmanship because I cannot refuse to obey my Lord. Pray for me as I go to an unevangelized field that God may use me as His instrument in winning many souls for my Master. Pray also that my wife may receive the Spirit so she may be a greater help in this work for the Lord.

#### The Need

Axel Oman adds a line to the testimony of Tom Peter. "Pray that God may meet the need of Tom Peter to get to Liberia which will cost about seventy-five dollars, and also that his support, five dollars a month, will be coming in."

#### STALTERS SEND GOOD REPORT

The Frank Stalters laboring in Brazil report steady progress in the work in Lapa both in spirituality and in numbers. Many who have heard the good news for the first time have readily accepted it. Eight converts, three of whom have received the Holy Ghost, are now awaiting baptism in water.

The church in Sao Caetano which is now under the guidance of a native pastor is progressing in the Lord, and eight more have received the Baptism, making this newly founded little church nearly one hundred per cent baptized in the Spirit!

Those who were among the first saved there are still following their Lord whole-heartedly. Among these is a Spaniard, Francisco Gomes. Shortly after conversion he was obliged to go with his family into a large forest where he worked as caretaker. After staying for nearly a year away from any other Christians or any Christian influence, he returned with a glowing testimony of God's power to keep even under such conditions.

#### Miraculous Healing

Another of the first fruits of Sao Caetano is Manoel, a Portuguese. Manoel was a factory worker who, after examination by a doctor, was told he could never work any more as one of his lungs was completely ruined by tuberculosis, and the other was in bad shape.

In answer to prayer, Manoel received complete healing which was verified by the doctor who, not being a Christian, could not understand how it happened. At the next open air meeting Manoel testified to this healing; and the way he shouted his praise and joy left no room for doubt!

Praise God for His great working in Brazil. Let us remember to pray for His continued blessing upon this needy field.

#### HE SUPPLIETH EVERY NEED

From Carl Graves, Ceylon, comes this little story of how our great God has met their every need.

"We are again praising God for the truly miraculous way in which He helped us to meet our church payment this last month. It was a difficult time for us because, due to war conditions and disturbed schedules, our mail was delayed almost a month.

"Praise God, our time of trouble was just God's time of opportunity. One Sunday afternoon some people who live in a town thirty-five miles away, who knew nothing of our need and who had never given us anything before, brought us the exact amount which we needed and for which we had prayed in the morning service!"

# THE SUNDAY SCHOOL LESSON

## The Story of Peter's Denial

Lesson for March 10. Lesson Text: Luke 22:47-62.

We may profit greatly, if we will, through the mistakes of others. Instead of censoriously condemning Peter for his denial of Christ, let us sympathetically and carefully examine his experience and thus fortify ourselves against a similar failure.

### THE CAUSE OF THE DENIAL

**Self-confidence.** Luke 22:31-34. "Lord, I am ready to go with thee, both into prison and to death." So confident was Peter of his own strength that he refused to believe even the prediction of his Master! When a man trusts in any strong quality that he may naturally possess, that trust becomes a weakness and a snare. Prov. 28:26; 1 Cor. 10:12. On the contrary when a man, conscious of his own weakness trusts in Christ, he is in a safe position; and through the grace of God his very weakness becomes strength. 2 Cor. 12:9-10. Let us arm ourselves with the humility of Him who said, "I can of mine own self do nothing." John 5:30.

**Self-deception.** Gal. 6:3. Peter was not aware of the weakness of his own character. After his fall it was revealed to him with absolute clarity, and from then on Peter was a wiser man. We are tempted in times of great blessing to feel that we can never fall again. Let us be careful of such an attitude! Jesus was tempted by the devil after a wonderful blessing. Luke 4:1-2. We may expect the same thing. Unless the searching light of the Holy Ghost has once and for all convinced us of the utter depravity of our own natures we shall fall.

**Prayerlessness.** Luke 22:39-46. Self-confidence expresses itself in prayerlessness. Why did Peter sleep at such a crucial hour? Probably because he did not feel his own need keenly enough to keep him awake! The prayerless individual implies that he can get along by himself. Martin Luther felt so dependent upon God that he said, "If I fail to spend two hours in prayer each morning the devil gets the victory throughout the day." Battles may be won or lost long before we come to them. Peter's battle was not lost at the fireside; it was lost in the Garden. If we would have victory in the unknown future, let us continue "instant in prayer"!

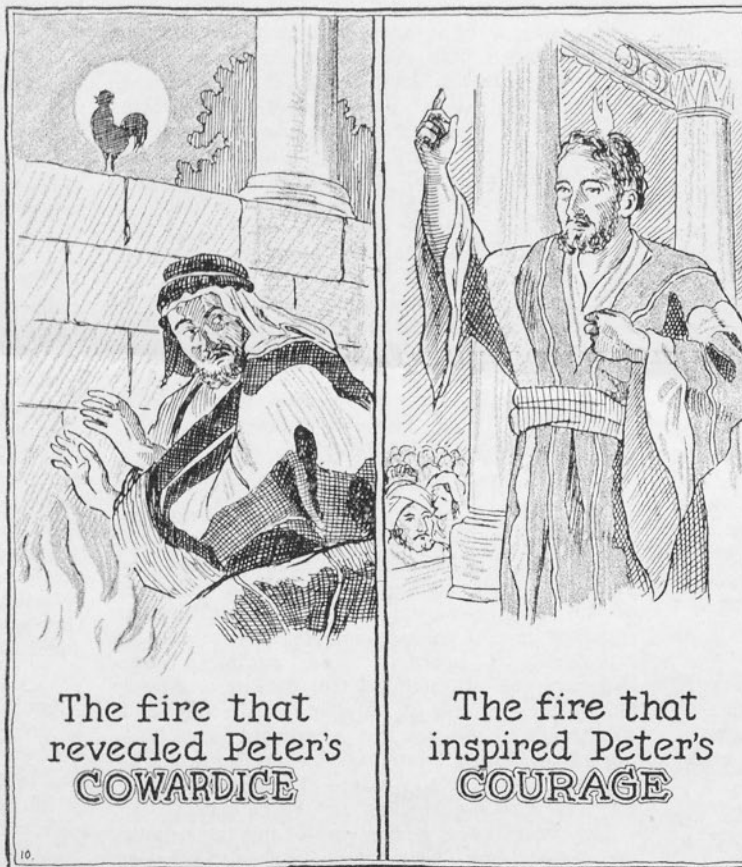
**Rashness.** Luke 22:47-51. Because he had not fortified himself by prayer, as His Master had done, Peter was disconcerted by the appearance of Judas the betrayer and the angry mob which he led to apprehend Christ. Peter's act of striking off the ear of one of the soldiers was entirely out of harmony with the will of his Lord. Matt. 26:52-55. Let us learn a lesson from this. The man who faces a crisis without having first prepared himself spiritually, is in danger of taking a course contrary to God's will.

**Half-heartedness.** Luke 22:52-54. When Christ was arrested in the Garden, "all the disciples forsook him and fled." Matt. 26:56. But Peter soon recovered from his fright, and, as the mob led Jesus to the palace of the High Priest, "followed afar off." Peter's heart was divided. He loved Christ enough to follow at a distance; but an overweighing consideration of self, kept him from following closely. When a man fails to give Christ his whole heart's affection, when he loses the warmth and intensity of "first love" (Rev. 2:4),

when he loses the sweet and tender touch of the Spirit from his life, then he is following afar off.

Had Peter resolutely kept his place close by the side of his Master, he would have been so strengthened by the divine presence that his failure would not have occurred. The easiest, safest, and happiest way is to follow Jesus closely.

**Wrong company.** Luke 22:55. The man who follows Christ afar off will soon get into trouble. While Jesus was being tried in the High Priest's palace, Peter stood in the courtyard without, warming himself at the fire of His master's enemies! Another step in the wrong direction! Peter, already out of touch with the Master, by needless association with the ungodly, further paves the way for his own downfall. There are times in the daily course of our lives when God will cause us to be thrown into company



with the ungodly so that we may witness to them. Under such circumstances we can safely expect divine protection and enablement. But fellowship with the world for the sake of personal pleasure is a far different matter! 2 Cor. 6:14-18. Let us beware of fellowship with the world. Said Biederwolf, the famous evangelist, "This is the danger of fellowship with the world: it dulls the conscience, deadens the sense of obligation, weakens resolution, and so chills the spiritual life that cowardice becomes master of loyalty, and ends in base and ungrateful denial of Him who loved you and gave Himself for you." How true this was in the case of Peter!

### THE ACT OF DENIAL. Luke 22:56-60.

He who had so confidently declared, "If I should die with Thee, I will not deny Thee in any wise," now wilts before the searching question of an insignificant servant girl! Not only so, but on three distinct occasions he flatly denies the knowledge of his Master. Poor Peter! It is easy to point the finger of scorn at him; but many of Christ's followers today, in times of much less severe testing, have just as truly denied their Lord.

How may we deny the Lord? Outrightly as

in the case of Peter; by failing to testify of His saving power; but most especially by our lives; for every un-Christlike action denies the Lord more loudly than actual words. A boy who professed Christianity was telling a friend that he was going to work in a certain lumber camp. "Oh," said the friend, "you will have a hard time there." When the boy returned some time later, the friend said, "Well, how did you get along in the camp?" "Oh, just fine," answered the boy. "What did they say when they found out you were a Christian?" persisted the puzzled friend. "They never found it out!" was the cheerful answer.

### THE REPENTANCE AFTER THE DENIAL Luke 22:60-62

While the words of the last denial still rang in the air, Peter heard the cock crow. And Jesus from His position in the trial chamber looked out into the court—and His eyes met those of Peter. Was there stern rebuke in the eyes of the Master? We think not! Instead, the look was one of wounded love—a look that shot like an arrow into the soul of the disciple. "And Peter went out and wept bitterly"—wept tears of deep repentance which prepared the way for the gracious pardon which followed.

Art thou sorrowing over some failure in thy life? Hast thou shed bitter tears and suffered hours of anguish over the realization of the grief thy failure has caused the heart of thy Lord? Weep no more! Christ loves thee still! As it was with Peter, so may it be with thee—thy tears may be followed by a brighter morning, by a new meeting with the risen Christ, by a new confession of love, and by a truer life of deeper devotion to His cause! See Mark 16:7; John 21:15-18; Acts 2:14-41.—J. Bashford Bishop.

### WATCHED

A friend of mine (says a writer quoted in the *Sunday School Times*) who had been a gangster and kidnaper for twelve years, met Jesus Christ in prison. Christ said, "I will come and live in you and we will serve this sentence together," and they did. Several years later he was discharged, and just before he went out he was handed a two-page letter written by another prisoner. After the salutation, it said in effect, "You know perfectly well that when I came into this jail I despised preachers, the Bible, and everything. I went to the Bible class and the preaching service because there wasn't anything else interesting to do. Then they told me you were saved, and I said, 'There's another fellow taking the Gospel road to get a parole'; but, Roy, I've been watching you for two and a half years. You did not know it, but I watched you when you were in the yard exercising, when you were working in the shop, when you played, while we were all together at meals, on the way to our cells, and all over, and now I'm a Christian, too, because I watched you. The Saviour who saved you has saved me. You never made a slip."

Roy said to me, "When I got that letter and read it through I came out in a cold sweat. Think what it would have meant if I had slipped, even once." "Ye are an epistle of Christ, written not with ink, but with the Spirit of the living God." 2 Cor. 3:3.

**CRISIS**—The world is in the most serious crisis in at least four hundred years. It is perhaps the most serious crisis since the collapse of the Roman Empire. All that has flowed from Christianity in the centuries is being done to death: chivalry; respect for human rights; reverence for the human soul; democracy; freedom; law; civilization; honor.—Dorothy Thompson.

# THE DYING WORLD AND THE LIVING WORD

## A MODERN SCRIBE

The *Sunday School Times* tells of two Armenians, Mr. and Mrs. Pashguian, who have copied the entire Bible by hand in the Armenian language.

## MISSIONS FIRST

The missionary zeal of the First Baptist Church of Dallas, Texas, of which Dr. George W. Truett is pastor is shown by the proportions of the budgets which they carry. For local work, \$60,940; for missionary work and outside interests, \$75,000.

## CROSS OR SWASTIKA?

Germany is dominated by a cross, but it is not the cross of Christ. However, when a Nazi officer ordered the cross on the Wartburg to be replaced by a swastika, *Sunday School Times* reports that protests grew so strong that the Nazis were forced to replace the cross of Christ. The spirit that energized the Reformation in that land is not extinct.

## LIQUORLESS ARMY

The Finnish army differs from most, states *Christian Advocate*, in the fact that it is completely "dry," with prohibition of alcoholic beverages beginning the moment one enters the war zone. Instead of beer or wine, the milk of the cow serves as the popular thirst quencher. Herds of cows are kept not far behind the lines from which the "ski cavalry" have been going out on their risky but effective missions.

## ZIONISM MARCHES ON

In spite of difficulties and discouragements, the Zionists are determined to make Palestine the national home of the Jews as God has planned. Dr. Chaim Weizmann, head of the World Zionist Organization, recently arrived in New York for a six weeks' speaking tour to enlist in his own words, "American Jewry's united support for the continued development of Palestine as a haven for tens of thousands of Jews who have been uprooted."

## MARXISM VS. CHRISTIANITY

Declared Martin Dies, Chairman of the House Committee on Un-American Activities, according to a recent issue of *Liberty*: "As Christ symbolized the noblest and highest conceptions of spiritual perfection, so does Karl Marx represent the lowest form of materialism. The two, therefore, stand at opposite poles, and their teachings are as far apart as the sky and the earth. To Marx, man at his best was merely an intelligent animal, of no more importance than the beasts of the field. To Christ, man was the noblest handiwork of God. Therefore I perceived some years ago that the irreconcilable conflict between the teachings of Christ and Marx constitutes the most serious and far-reaching issue before the world today."

## A GOVERNMENT PRAYER

Each session of the British House of Lords, the governmental body corresponding to the American Senate, is opened with the following prayer: "Almighty God, by whom alone Kings reign and Princes decree justice; and from whom alone cometh all counsel, wisdom and understanding; we Thine unworthy servants, here gathered together in Thy Name, do most humbly beseech Thee to send down Thy Heavenly Wisdom from above, to direct and guide us in all our consultations; and grant that, we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true Religion and Justice, the safety, honour and happiness of the King, the public wealth, peace and tranquillity of the Realm, and the uniting and knitting together of the hearts of all persons within the same in true Christian Love and Charity one towards another."

## CENSORSHIP IN CANADA

The *Evangelical Christian* describes the degree of censorship which may be enforced under the present regulations of the Canadian Government as being very extreme. No person is allowed to utter, write, print, or have in his possession any report or statement which is likely to cause disaffection to His Majesty or hinder the success of the Allied armies or "prejudice His Majesty's relations with foreign powers." The last clause is especially significant, as it precipitates the day when the evangelical faith might be considered prejudicial to Canada's relations with foreign powers—with Italy or the Vatican, for instance. Thus it is not hard to imagine how men and women will be coerced into receiving the Mark of the Beast and worshiping him (the Antichrist), in the absence of printed gospel literature, and evangelical preaching.

## THE GOSPEL IN BORNEO

According to the *Sunday School Times*, a missionary named Meltzer recently administered the Lord's Supper to 2,500 Dyak Christians in Borneo, most of whom have been saved within the past three years. Another missionary reports 3,000 Christians at church on Sundays. A day of worship is with them a full day, indeed. The morning service lasts from nine a. m. till noon, the afternoon session from two-thirty till five-thirty, and the night service from seven until ten or eleven. There is no waiting for one another when they testify. Their quoting of Bible verses is amazing, and when an elder prays it is the prayer of an experienced Christian. Drunkenness has ceased. Instead of buying tobacco they now buy soap and clothes. There are also wonderful testimonies of bodily healing and other miracles.

## TROUBLE IN PALESTINE

The Mildmay Mission to the Jews (London) reports the situation in Palestine as steadily growing worse. It states that the Palestine Government is strictly enforcing the provisions of the White Paper, limiting immigration and suspending the next quota of immigrants as a punishment for the illegal entry of others. It refuses to give practical assistance to Jewish agriculture and industry, and is entering into new pacts with the Arabs of Egypt and Baghdad. The result is a growing unemployment in a land where unemployment was formerly scarcely known. Two thousand Jewish unemployed have been transferred from cities to the Jewish colonies. There is need for us to pray for God's purpose to be fulfilled in Palestine. "Pray for the peace of Jerusalem: they shall prosper that love thee." Psalm 122:6.

## IN WAR-TORN CHINA

Dr. C. A. Taylor, of China Inland Mission, estimates that sixty million people in China are destitute and starving. It is almost impossible to imagine what these sixty million people are suffering. They are utterly destitute, scurrying across China, and many of them are wounded and dropping by the wayside through want and sickness. Dr. Taylor pays a very warm tribute to Chiang-Kai-Shek who is one of the finest men China has ever known. He and his wife spend an hour with God every morning before they meet the world.

Amid all the turmoil of China, the Church of God is moving onward with increased spiritual momentum. Former critics and opponents have all been silenced at the sight of Christian compounds and churches filled with wounded and destitute people, all being cared for by sacrificial Christian service. The Baptist Missionary Society reports that last year the number of baptisms was the highest in all the sixty years' work of the Society in China. The Chinese Inland Mission and other missions all report an increased number of converts.

## ZEALOUS CHRISTIANS

Says the *Gospel Minister*: "A group of Indians in Mexico that were converted wanted a meeting house. When told it would cost \$150 they came the next week with the money, though their wages are only thirty-five cents a day." This example, like that of the widow and her two mites, should put many of us to shame.

## ISLAM AND GERMANY

The Arabs have religious scruples against Nazi-ism, as well as political scruples. According to *World Dominion*, Mohammedanism is opposed to Hitlerism because a denial of the supremacy of God is to them the unpardonable sin. The Arabs passionately love freedom, and for these reasons 45,000,000 of them in Egypt, Turkey, Iraq, Iran, Palestine, Syria, Arabia, and North Africa are rallying to the democracies. Bible prophecy seems to indicate that these lands of Islam shall be in the revived Roman Empire, and not in alliance with Germany and Russia.

## THE NORTHERN CONFEDERACY

When the armies of the north invade Palestine, according to Ezekiel 38 and 39 and Daniel 11, many Bible students believe the invaders will be a confederation of nations led by Russia, with possibly the support of Germany. In accordance with this belief, which they have held for many years, they point to the recent pact between Russia and Germany as a preliminary to the fulfillment of these prophecies. How can the nations be identified on the earth today? In his book, *The Coming Great Northern Confederacy*, Dr. Sale-Harrison throws some light on the subject. He examines these names given by Ezekiel centuries ago, relating to "the latter days."

Referring to Magog, he says that Josephus the historian states that the Greeks called the Scythians "Magog." They went from Asia Minor into the south of Russia, having the Caucasian Mountains as their southern boundary. Then concerning Rosh, he quotes from Bishop Lowther: "Rosh, taken as a proper name, in Ezekiel signifies the inhabitants of Scythia, from whom the modern Russians derived their name." According to the Revised Version, Gog is the chief prince of Rosh. In the course of time, the word Rosh became Russia.

"Meshech and Tubal," says Dr. Sale-Harrison, "are the progenitors of those who penetrated into South Russia and then spread into the northern parts of the same great empire. The inhabitants of the Moschi Mountains, east of the Black Sea, are called Moschi, and Meshech and Tubal can be identified as Moscow and Tobolsk, the two great capital cities of East and West Russia. Moscow is derived from Muscovy, and Muscovy is derived from Meshech, while Tubal is the origin of Tobolsk."

Ezekiel also refers to "Togarmah and all his bands." When Wolf visited the Tartar hordes who lived south of the Sea of Aral and between that sea and the Caspian, he found that they called themselves "Togarmah." That is the southern portion of Russia and in the north of Palestine.

Dr. Sale-Harrison also identifies "Gomer and all his band." The place they settled was first called "Gomeria," then "Cimmeria," afterwards "Crimea," which is the present name and is, of course south of Russia. Many of their descendants settled around the Black Sea. Others of the family of Gomer afterwards advanced up the River Danube and peopled the present land of Germany. It was first called by them "The Land of Gomer" or "Gomerland," and afterwards passed into the modern name "Germany."

Thus, according to this interpretation, we have both Russia and Germany referred to in prophecy, with the suggestion of their being in alliance in military activities of "the latter days." They are said to come from the north to Palestine. Today, to all outward appearances, they have suddenly become friends. They have much in common. Both nations have shown themselves to be anti-Jewish, and have treated the Jews more mercilessly than any other nations.

# THE PRAYER CORNER

"Laboring fervently . . . in prayer"

MONDAY, MARCH 4—Luke 22:24-34.

"Help me to live from day to day  
In such a self-forgetful way,  
That even when I kneel to pray  
My prayer may be for others."

Colombo, Ceylon—We have a great need of Bible women and also truly consecrated Ceylonese men to help in the out-stations. There are many places where the people are hungry for the gospel, but we have no suitable workers to send. Pray with us that God will make it possible for us to have a Bible school here in Ceylon to train native workers.—Kathryn Long.

Basti, North India—Pray that those under conviction of their need of Jesus shall make a full surrender, and that those who have taken a stand for salvation through Jesus shall remain true.—Bessie V. Gager.

Birthdays—Katherine Clause, Federated Malay States; John L. Franklin, Central America.

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TUESDAY, 5—Luke 22:35-46.

In a large jewelry store in a certain metropolis there is a safe which has a peculiar door. There are the usual doors of heavy steel, but outside these there is a simple, wooden door. Let any one so much as touch a finger to this wooden door, and an alarm is given in the office of a detective agency in another part of the city. What a lesson that sensitive door teaches about prayer! The door to the presence of God is a sensitive door. Touch it however lightly with the finger of faith, and the word goes up to the ear of God. Prayer is not a matter of spiritual mechanism, nor is it an artificial process of lifting one's self to God, or bringing God down to earth. Rather it is just the touch of faith upon the sensitive door which opens to the Holy of Holies where God is.—S. B. Titterington.

Chapro, North India—Pray that God will water the seed sown during the cold season tour.—James Modder.

Birthdays Nellie Meloon, Belgian Congo; O. S. Boyer, Brazil.

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WEDNESDAY, 6—Luke 22:47-53.

Depth of mercy, can there be,  
Mercy still reserved for me?  
Can my God His wrath forbear?  
Me, the chief of sinners, spare?

There for me the Saviour stands,  
Shows His wounds and spreads His hands;  
God is love: I know, I feel;  
Jesus lives and loves me still.

—C. Wesley

Bangalore, South India—Please pray that the newly baptized converts may be baptized in the Holy Ghost and fire that they may be strong in the Lord and the power of His might.—C. S. Eady.

Harbin, Manchuria—Continue to pray with us that the right man may be found to pastor the flock here in Harbin.—A. Wingard.

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THURSDAY, 7—Luke 22:54-62.

The Lord used a rooster to convict Peter. The Master will use any Christian following the rules adhered to by the rooster. 1. He rises early and immediately begins his God-given task of crowing. 2. The rooster does not refuse to crow because he cannot sing like a canary. 3. He energetically does that which is never praised. Who ever heard, "Did you hear that rooster crow? Hasn't he a charming voice?" 4. He awakens sleepers—

unpopular but often necessary. 5. He is the proclaimer of good news, the arrival of a new day with God-given privileges and responsibility. 6. He is dependable. He is persistent. He is a first-class advertiser. 7. He never complains about having to do the same common task, and he does not worry about compensations or receiving recognition.—Mrs. A. N. Dundas.

Peking, North China—Ask the Lord to provide suitable buildings for the assemblies in Sinsiang, Kaowang, Tienshui, Lomen, and Lanchow. \$350.00 U. S. money at present excellent rate of exchange will be sufficient to meet the need in these five important places. Ask God to touch the hearts of the rulers so that losses of assemblies and missionaries by military occupation may be reimbursed.—W. W. Simpson.

Please pray for ten paroled women prisoners that they will be kept when back in active life again. Among the ten there was one in for life, but she was pardoned because of the radical change in her character, thanks to our Christ who wrought the change. Please pray that the gospel message will not be banned from entering new and untouched fields; also that missionaries will not be hindered from entering remote inland places.—H. E. Hansen.

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FRIDAY, 8—John 18:15-27.

"Prayer is the child taking hold of the hand of its Father for strength and guidance."

Tientsin, North China—Pray that the Lord will enable us to get our own mission hall or church as it is almost impossible to rent buildings now.—Fred Baltau.

Luliang, Southwest China—Please pray for the church and Sunday School here, and for some students who are interested in the gospel.—Thelma and Beatrice Hildebrand.

Birthday—Clarence T. Maloney, South India.

\* \* \* \*

SATURDAY, 9—John 21:12-22.

If Christ the Lord should come today,  
As erst to Peter by the sea,  
And low and tenderly should say,  
O My disciple, lovest thou Me?  
To thee and me,  
What would our answer be?

It would not do for us to boast;  
We have no merit; we are frail,  
Our strength is weariness at most,  
And oft when we are tried we fail,  
"But we trust Thee;"  
This would our answer be.

And bliss and bane, and joy and grief,  
And all things work for good if we  
Can answer, "Yea Lord," swift and brief  
To that keen question, "Lovest thou Me?"  
For thee and me  
This should the answer be.

—Margaret E. Sangster

Mexico City, Mexico—Please do help us pray that we may be able to finish the church building in the time the government has allotted us. We need it so much.—Anna Sanders.

Havana and Vibora, Cuba—Pray for our new fields, and that workers may be called. Pray for the young people who are now studying in our Bible school, and that a suitable property may be obtained in order that the Bible school may be able to care for those who may be called to His service; also for a much-needed truck for evangelization of small towns. Praise God for three who were filled with the Holy Ghost this past month.—W. L. Perrault.

\* \* \* \*

SUNDAY, 10—Luke 22:47, 48, 54-62.

"Prayer is the pilgrim's staff by which he is helped along his homeward way."

Bagdad, Iraq—Please pray that we may be able to secure a place of worship; this is badly needed.—P. J. Shabaz.

Beirut, Syria—Some denominational missionaries are feeling their need of the Holy Spirit and have requested that I give them some special meeting and studies on the Holy Spirit. Please pray that God may bless. Please pray for the small work in Zahli, and for the small school there where the Word of God is being taught to the children.—John G. Warton.

Birthdays—Mrs. G. K. Johansen, North China; Paul R. Weidman, French West Africa.

## GOOD NEWS

### THE CANCELLED DEBT

The Tsar Nicholas was accustomed to visit his camps at night, clothed as an ordinary officer, that he might know, without being known, what was going on. Late one night he made his tour of inspection. Seeing a light shining under the paymaster's door, he entered it; and he saw a young officer, the son of an old friend of the Tsar, sitting at the table, his head resting on his arms and sound asleep. The Tsar stepped over to awaken him, when he noticed a loaded revolver, a small pile of money, and a sheet of paper with a pen that had fallen from the hand of the sleeping man.

On the sheet of paper was a long list of debts, gambling and other evil debts. The total ran into many thousands of roubles: the officer had used army funds to pay these wicked, reckless debts, and now, having worked till late into the night trying to get his accounts straight, had discovered for the first time how much he owed. It was hopeless. On the sheet of paper, below the terrible total, was written:—"Who can pay so great a debt?" Unable to face the disgrace, the officer had intended shooting himself, but completely worn out with sorrow and remorse, he had fallen asleep.

The Tsar's first thought was to have the man arrested and then court-martialed; but as he remembered his love for the young officer's father, mercy triumphed over judgment, and, picking up the pen, he answered the question with one word:—NICHOLAS.

Soon after the Tsar had left, the young officer woke, and took up the revolver to blow out his brains; when his bewildered eye was suddenly caught by the signature. Surely it was impossible! He had some papers in his possession which bore the genuine signature of the Tsar, and quickly he compared the names; and to his intense joy, yet bitter humiliation, he realized that his Tsar knew all about his sins, knew the utmost of his mighty debt, and yet instead of inflicting the penalty he deserved, had assumed the debt himself, and justified the debtor. Joyfully he lay down to rest, and early the next morning bags of money arrived from the Tsar sufficient to pay the last penny of "so great a debt."

"By Him everyone that believeth is justified from all things from which ye could not be justified by the law." Acts 13:39.

### FAITH IS A ROCK—

is certitude, is supremely the sure thing in life. Faith is law, not mist, not mere talk, not dream. It is the only sure thing in the world. This is God's guarantee, as it were, why Muller's Orphan Homes continue. This, too, is the reason why all who truly tread the path of faith are sure of unerring supply. God is under law to support them, and the watchwords of such a law are "shall" and "must." The only link that binds us to the eternity of God and His steadfast throne is this law of faith. Every "shall" and "must" in the treasure house of God is the portion of faith. There is nothing uncertain in the law of faith. The future is merely uncertain in our ignorance of it. With our God the future is, and thus faith is under glorious law and can never "draw a blank."—Dan Crawford.

# REPORTS FROM THE REAPERS

**ENTERPRISE, ORE.**—God has given us a blessed revival through the ministry of Evangelist Arthur Ricker, of Freewater. About 12 were saved and one was baptized in the Holy Ghost. The Spirit of God continues mightily in our midst.—Paul Cramblit, Pastor.

**CLOVERDALE, CALIF.**—We are praising the Lord for a real outpouring in this city. Evangelist and Mrs. William L. Ta Vares are conducting these meetings. Souls are being saved and baptized with the Holy Ghost and fire. The power of God is mightily hovering over us. Souls are crying out to God for more of Him. Thank God for His humble servants in music and the Word.—Wesley Griggs, Pastor.

**ARVIN, CALIF.**—We have just closed a four-weeks' revival with Brother and Sister C. H. Nicholson, Singing Evangelists. About 20 were saved, and about 8 received the Baptism in the Holy Ghost according to Acts 2:4. One girl talked in tongues for over an hour. Some marvelous healings took place. Our church was built up. A junior C. A. band was organized, with Erma Estes as their leader.—J. C. Medley, Pastor; Helen Martin, Secretary of Evangels.

**CACHE, OKLA.**—February 4 we closed a very successful revival with Pastor and Mrs. J. M. Sawyers. Thirty-three were saved and 9 received the Baptism in the Holy Ghost. The town and surrounding country seemed stirred. The weather was cold, but God richly blessed and we enjoyed sweet fellowship with the pastor. We have been invited to come back next summer for an arbor meeting.—Evangelist and Mrs. B. H. Givens, Wellington, Texas.

**ST. LOUIS, MO.**—We have just closed a very successful revival at 2413 South Broadway, with Evangelist and Mrs. O. L. Deguire, Nacogdoches, Texas. Ten were saved, and 4 received the Baptism in the Holy Spirit. In spite of zero weather, the crowds were amazing. Every night the church was filled with people eagerly seeking a closer walk with God. The entire church has been revived, and our people have been made more determined to go on with the Lord.—Flora Raney, Pastor.

**TOPEKA, KANSAS**—We recently enjoyed a two-weeks' meeting with Dr. Lillian B. Yeomans, Manhattan Beach, Calif. Her 42 years of ministry since she was gloriously healed gives her a unique way of inspiring faith in the Lord. Many sought personal aid and were greatly helped. There were testimonies of a mighty touch from the Lord while being prayed for in the healing services. The ministry of Tanis Miller, Dr. Yeoman's secretary, was also greatly appreciated.—Claude J. Utley, Pastor.

**KULM, N. DAK.**—We have just finished a three-weeks' revival with Evangelist George Rasmussen, Rusk, Texas. Many nights the house was packed far beyond comfort. Once each week we had a Young People's rally; the last one was in the City Auditorium, and it was filled to the doors. The Baptist church north of town, with their fine group of young people, cooperated wonderfully, as well as the Gospel Tabernacle out in the country. Several sought the Lord for salvation, and there was not one service without tremendous conviction.

This is a new field. Although there has not been any great spiritual landslide, we are thankful for the souls that have been saved and for the interest that is being shown in the services.—Edith Storie and Evalyn Westlund, Pastors.

**KENSINGTON, KANSAS**—Evangelist and Mrs. L. H. Sheets began revival here January 9, and God so marvelously poured out His Spirit that the meeting did not close until February 4. The people came despite very cold weather, and we had excellent crowds except for two or three nights. Several times a holy awe settled over the audience and people left with a hushed spirit. Over 20 were saved; 14 were

filled with the Holy Spirit and many re-filled. One man who had been seeking for seven years received the Baptism. Two who had in the past attended the Nazarene church are now rejoicing in the Baptism in the Holy Spirit.

Many new people attended the services. Several preachers and a number of out-of-town people came, some of them several times. They testified to the rich blessings they had received. The ministry of Brother and Sister Sheets was profitable and a great blessing to all.—Earl E. Fisher, Pastor.

**JAMESTOWN, N. Y.**—We have been laboring for ten months amid many difficulties and discouragements. God has broken through marvelously. Saints have been united in the Spirit, sinners have been saved, and God is marching on to victory. We are now in the sixth week of consecutive revival meetings. Fifteen or more have received the Baptism in the Holy Spirit and many more are seeking. Monday night we baptized two in water, in a wonderful service. Five received the Baptism the same night.

We are broadcasting over Station WJTN every Sunday at 5:15 p. m., and God is blessing this new ministry in a gracious fashion. The revival services are still going on with Leroy K. Dodge, Washington, D. C., as evangelist. We are happy to see that God still works in the old-fashioned way when God's people meet the conditions. A strong emphasis is being placed on prayer, getting right with God, and a consistent walk with the Lord. We can see plainly that God is just as willing as ever to bless His people with true spiritual revivals of pure and undefiled religion when sin is confessed, consecration is true, and people give themselves to seeking God. We are giving God all the glory and pressing forward for the fullest expression of His will in everything.—Fred D. Drake, Prayer League Leader, Eastern District.

## CHURCH DEDICATION

Last Sunday stands out like a mountain peak in the life of our church at Springfield, Illinois. The occasion was the dedication of their new church home. It opened with a balanced Sunday School which surpassed all previous records for attendance. This was followed by a strong sermon by their pastor, H. T. Owens. Many journeyed more than one hundred miles to enter into the joys and blessings of the day. The dedicatory sermon was given by the writer in the afternoon. There was an overflow crowd which reached into the church rooms, basement, and street. The strong-signalled radio station WCBS graciously placed their facilities at our disposal and the service was broadcast direct from the church platform. Thirty-one ministers were present.

The accommodations of the building include office, nursery, and music rooms, and the auditorium's appointments are designed acoustics, inclined floor, and a four-level platform. The scheme for light is ivory tinted walls with Venetian shades.

The night service broke like an egg-shell, men and women were saved, and the day was clinched with victory and rejoicing. We left echoing the words of Jacob, "Surely the Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven."—C. M. O'Guin, Superintendent Illinois District Council.

## COMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

**LEWISTOWN, PA.**—March 3-24, John Kabish, Cincinnati, Ohio, Evangelist.—F. F. Reidenbach, Pastor.

**DAYTON, WASH.**—March 3, for 3 weeks or longer, R. R. Nichols, of Bayard, Nebr., Evangelist.—Geo. A. Latham, Pastor.

**AURORA, COLO.**—Feb. 18—; T. C. Newby, Evangelist. Chart talks very interesting.—C. N. Bishop, Pastor.

**PERTH AMBOY, N. J.**—Gordon St., near State St., March 2-3; Allan A. Swift, Speaker.—Theo. Kessler, Pastor.

**LA SALLE, COLO.**—In progress; A. E. Hokanson, Evangelist.—Neville E. Carlson, Pastor.

**GREENSBURG, KANSAS**—Feb. 20—; Evangelist and Mrs. Don Mallough, Seattle, Wash.—C. N. Rima, Pastor.

**BRAINERD, MINN.**—Feb. 25, for 2 weeks or longer; L. O. Rynning, Evangelist.—Stanley Comstock, Pastor.

**McCOOK, NEBR.**—Meeting in progress; W. Keith Reed, Evangelist.—Glenn A. Reed, Pastor.

**VINITA, OKLA.**—Feb. 25—; Dorothy Fowler, Kansas City, Mo., Evangelist. J. R. Harris is pastor.—By Evangelist.

**BIG STONE GAP, VA.**—March 3-24; J. M. Cockerell, of Texas, Evangelist.—Ira F. Stanphill, Pastor.

**DALLAS, TEXAS**—210 E. Jefferson Ave., March 11-17; T. J. Jones, London, England, Speaker.—Albert Ott, Pastor.

**ERIE, KANS.**—March 12-31; Mark B. Paddock, Kansas City, Mo., Evangelist.—O. M. Rayborn, Pastor.

**CUYAHOGA FALLS, OHIO**—1752 Williams St., March 9—; Evangelist and Mrs. Hans Bretschneider.—I. A. Shank, Pastor.

**WILLARD, OHIO**—Pearl and Woodbine Sts., March 10-24; Elsie H. Petro, of Conneaut, Evangelist.—H. W. Reeser, Pastor.

**MOUNT UNION, PA.**—First Pentecostal Church, Feb. 21—; Gay Benson, of Philadelphia, Evangelist.—Eugene W. Benjamin, Pastor.

**ROCHESTER, N. Y.**—372 Flint St.; March 10, for 4 weeks; C. Stanley Cook, Baltimore, Md., Evangelist.—Raymond E. Ackley, Secretary, 49 Greig St.

**WASCO, CALIF.**—March 10, for 3 weeks or longer; Paul B. Franklin, of Los Angeles, Evangelist. Earl W. Mincey is pastor.—By Evangelist.

**BRUNER STATION, TULSA, OKLA.**—In progress for 3 weeks or longer; Kenneth Byerly, Artist—Evangelist.—Singing Carters, Pastors.

**MOOSIC, PA.**—Full Gospel Tabernacle, March 10-31; Evangelist Nimrod Park, of New York, Speaker.—Fleming S. Van Meter, Pastor.

**ROSEVILLE, CALIF.**—Glad Tidings Tabernacle; March 3, for 2 weeks or longer; Evangelist and Mrs. Vernon M. Murray, of Texas.—A. A. Lowe, Pastor.

**HATTIESBURG, MISS.**—Edwards St. and Bernice Ave., Feb. 28—; Mr. and Mrs. Gideon O. DeMerchant, Evangelists.—J. Monroe Graham, Pastor.

**GARY, IND.**—Gospel Tabernacle; March 3, for 2 weeks or longer; Clarence H. Jensen, Alexandria, Minn., Evangelist. James D. Menzie is pastor.—By Evangelist.

**LYNDEN, WASH.**—7th and Liberty Sts.; March 12, for 3 weeks; Carl and Edna Goodwin, Evangelists.—Russell Rexroat, Pastor.

**BARTLESVILLE, OKLA.**—Meeting in progress to March 10; Jack and Esther Martz, Reading, Pa., Singing Evangelists. C. Haymaker is pastor.—By Evangelist.

**NEW CASTLE, PA.**—Pearson and Epworth Sts., March 3-31; William and Virginia Gundersen, Evangelists.—A. Newton Chase, Pastor.

**MACON, GA.**—Feb. 28, for 3 weeks or longer; Edna K. Jacks Evangelist and coworker, Margaret Mills.—Earl A. Crawford, Pastor.

**CAPE GIRARDEAU, MO.**—1202 S. Sprigg St., March 3-23; Evangelist and Mrs. James Cockman.—R. M. Crenshaw, Pastor.

**ATLANTIC CITY, N. Y.**—Grace Pentecostal Church, March 6-24; O. M. Montgomery, Orlando, Fla., Evangelist.—W. F. Duncan, Pastor.

**OSSINING, N. Y.**—Gospel Assembly, Croton Ave., March 3-34. D. H. McDowell, of Jeannette, Pa., Evangelist.—E. O. Leeper, Pastor.

**IRAAN, TEXAS**—March 1, for 2 weeks or longer; Morris Lefkowitz, Oklahoma City, Okla., Evangelist.—James D. Bell, Pastor.

**KANSAS CITY, MO.**—Blenheim Assembly; Feb. 18, for 2 weeks or longer; Evangelist and Mrs. Harley Smith, of Texas District.—John H. Waugh, Pastor.

**ST. LOUIS, MO.**—Page Blvd. and Marcus Ave.; Feb. 27, for 3 weeks, Mr. and Mrs. Percy T. King, "King's Musical Messengers." Neighboring assemblies invited to take part.—Fred Lohmann, Pastor.

**BEAUMONT, TEXAS**—South Park Assembly of God; March 10, for 2 weeks or longer; H. L. Duncan, Independence, Kansas, Evangelist.—N. R. Giasullo, Pastor.

**JAMESTOWN, N. Y.**—Calvary Pentecostal Tabernacle, Feb. 27—March 19. Roland and Mary Hummel, Philadelphia, Evangelists and Singers.—F. D. Drake, Pastor.

**WASHINGTON, D. C.**—916 F Street N. E., Feb. 18—; Milton Richards, Wilmington, Del., Evangelist.—Herbert A. Nunley, Pastor.

**TORONTO, ONT.**—76 Dundas St. East; Feb. 25—March 17, or longer; The Fox Party, Evangelists.—H. Earl Winburn, Pastor.

**ST. LOUIS, MO.**—Jefferson and Palm; now in progress; Sanders Brothers of Jefferson City, Evangelists. Henry Hoar is pastor.—By Evangelists.

**FLAT RIVER, MO.**—Feb. 25—; Evangelist and Mrs. L. L. Ferguson, Bristow, Okla.—Mr. and Mrs. Powhattan Huffman, Pastors.

**TAMPA, FLA.**—8405 11th St., Feb. 28—March 17; Theodore E. Ness, Evangelist. Curtis W. Ringness is pastor.—By Evangelist.

**MONTREAL, CANADA**—Verdun Gospel Tabernacle; in progress until April 7; Roland and Mary Hummel, Philadelphia, Pa., Evangelists and Singers.—W. J. Cole, Pastor.

**EAST ALTON, ILL.**—Full Gospel Assembly, West Main St.; March 3, for 2 weeks or longer; Allan G. Snider, Minneapolis, Minn., Evangelist. A. H. Ferguson is pastor.—By Evangelist.

**AUBURN, N. Y.**—101 North St.; March 14, for 2 weeks or more; Evangelist and Mrs. E. Morgan, of Canada, Special Speakers. Neighboring assemblies asked to assist in this pioneer effort for God.—H. J. Snelgrove, Pastor.

**FLINT, MICH.**—2215 Lewis St., March 5-24; Sanders Brothers, Jefferson City, Mo., Evangelists. Radio broadcast Tuesday mornings 11:30-12:30, Station WMPC Lapeer, Mich., 1200 kilos.—Chas. W. H. Scott, Pastor.

**PAMPA, TEXAS**—500 S. Cuyler St., March 3-17; A. M. Alber, Superintendent Nebraska District, Evangelist. Special two-day Convention March 14-15. Special rates on rooms and meals.—H. E. Comstock, Pastor.

**TULSA, OKLA.**—Rededication Service and burning of mortgage, Full Gospel Tabernacle, 5th and Peoria, March 10. Also Home-coming. Former pastors and members urged to attend. General Superintendent E. S. Williams and District Superintendent Geo. W. Hardcastle, Chief Speakers.—Guy Phillips, Pastor.

**DISTRICT BIBLE CONFERENCE**  
**EL DORADO, ARK.**—March 4-8, Ralph M. Riggs, Superintendent Southern Missouri District, main speaker. All ministers, workers and laity of this District are urged to attend. Free sleeping quarters. Meals on freewill offering plan.—R. C. Jones, 1217 Ross Ave., Pastor.

**NORTHWEST DISTRICT MISSIONARY CONVENTIONS**  
Centralia, Wash., March 3-4; Yakima, Wash., March 5-6; Walla Walla, Wash., March 7-8; La Grande, Ore., March 9-10; Payette, Idaho, March 11-12; Twin Falls, Idaho, March 13-14; Aberdeen, Idaho, March 17-18.

Fred Vogler, Home Missionary Secretary, and Noel Perkin, Foreign Missionary Secretary, Special Speakers.—Frank Gray, District Superintendent, 2139 S. L. St., Tacoma, Wash.

**PRAYER CONFERENCE AND MINISTERS' INSTITUTE**  
**JEANNETTE, PA.**—Special Prayer Conference and Ministers' Institute, First Pentecostal Church, Clay Ave., March 3-10, sponsored by Eastern, Potomac, and Central District. Services 9:30, 2:30, and 7:30. Good speakers. Sunday School Workers' Conference, March 11-13. Write Pastor A. E. Gidman, 417 N. 3rd St., Jeannette, Pa., for accommodations. Ministers will be cared for first.—Fred D. Drake, Prayer League Leader, Eastern District, 9 Prospect St., Jamestown, N. Y.

**TEXAS DISTRICT SPRING CONVENTIONS**  
Valley Section, Raymondville church, March 5-6. San Antonio Section, 1641 13th St., Corpus Christi, March 7-8. Yoakum Section, Cuero, March 12-13. Austin Section, East Side Church, Austin, March 14-15. Houston Section, Little Log Church, Cortland and Aurora Sts., Houston, March 19-20. Waco Section, Full Gospel Church, Marlin, March 21-22. Lufkin Section, Lufkin, March 26-27. Beaumont Section, First Assembly, 13th and Bluebonnet, Port Arthur, March 28-29. Tyler Section, Tyler, April 2-3. Dallas Section, Oakcliff Full Gospel Church, 919 Morrill St., Dallas, April 4-5. Greenville Section, Trenton, April 9-10. Ft. Worth Section, 14th and Boulevard, Ft. Worth, April 11-12. Wichita Falls Section, 5th and Broad St., Wichita Falls, April 16-17. San Angelo Section, Winters, April 18-19.

All ministers of the Texas District urged to be present at these conventions to renew their fellowship with the District. Also all workers. All conventions begin at 10:30 the first day, at 2:00 and 7:30. For further information write Superintendent F. D. Davis, 1716 Thirteenth St., Port Arthur, Texas.—F. D. Davis, District Superintendent.

**COMING MEETINGS, Continued**

**OKLAHOMA SECTIONAL COUNCIL MEETINGS**

South Central, Seminole, March 11-13. Northeast, Tulsa, March 25-27. Northwest, El Reno, April 8-10. Southeast, Eufaula, April 15-17. North-Central, Enid, May 20-22. Applications for license and ordination will be examined on these occasions.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

**GEORGIA—SOUTH CAROLINA DISTRICT**

District Presbyters' Meeting and Missionary Prayer Conference, Fenwick and Bohler Sts., Augusta, Ga., March 14-15. C. Milford Hicks is pastor.

Missionary Prayer Conference and C. A. Rally, Thomaston, Ga. (Silverton), March 28-30. O. L. Kelly, Route 1, is pastor. Rooms free.—S. W. Noles, District Superintendent, P. O. Box 1101, Columbus, Ga.

**TEXICO DISTRICT SPRING CONVENTIONS**

South Plains Section, March 5-6, at Seagraves, Texas. Pecos Section, March 7-8, Crane, Texas. Southeast New Mexico Section, March 12-13, Roswell, N. Mex. North Plains Section, March 14-15, Pampa, Texas. Central Plains Section, March 19-20, Crosbyton, Texas. Northeast New Mexico Section, March 21-22, San Jon, N. Mex. Northwest New Mexico Section, March 26-27, Belen, N. Mex. Southwest New Mexico Section, March 28-29, Las Cruces, N. Mex.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

**KANSAS "DEEPER LIFE" MEETINGS**

Three services at each place unless otherwise expressed.  
Independence, March 1; Coldwater, March 5; Greensburg, March 6; Dodge City, March 7; Garden City March 8; Scott City, March 10; Tribune (Cactus), March 11, 7:30 p. m.; St. Francis, March 12; Traer, March 13; Oberlin, March 14; Dresden, March 15.

Pastor Harry E. Bowley will be the speaker in the Attica-Sharon Section. Special speakers for each section. The Kansas Presbyters will be in charge of all meetings, one or more being present at each service. The District Superintendent, will be present at all meetings. Let all local Assemblies pray that God will come into these meetings with great power.—V. G. Greisen, District Superintendent, 1017 So. Market St., Wichita, Kansas.

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

PAWTUCKET, R. I.—Fellowship Meeting, 50 Lupine St., March 4. Services 2:30 and 7:30. Special "mortgage-burning" service in the evening.—Paul R. Buchwalter.

ROCK RIVER, WYO.—Fellowship Meeting, March 4. Services 2:30 and 7:45. Bring basket lunches. Coffee served by the church.—Sisters Lon Miller and Ida Cardena, Coworkers.

PEORIA, ILL.—District Sunday School Convention, Hamilton Boulevard and Rauldolph Ave., March 2, beginning at 10:00. Myer Pearlman, C. E. McCarrell, C. M. O'Guin and others will speak.—W. E. Wood, Pastor.

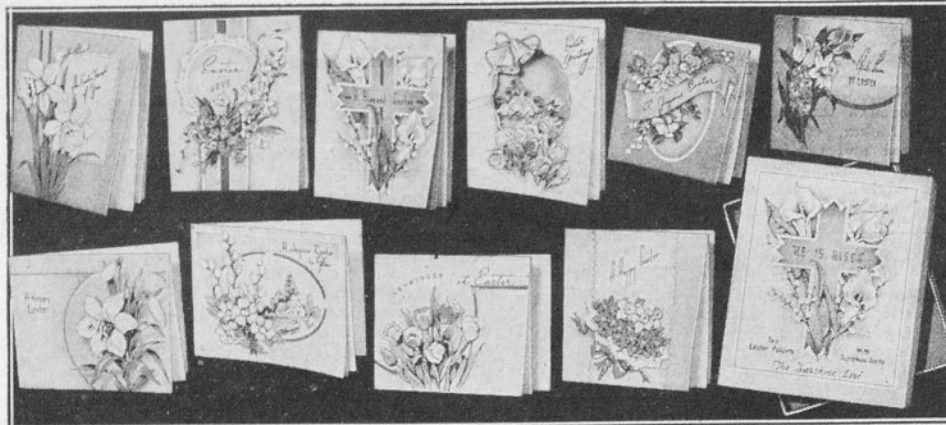
DECATUR, ARK.—Ozark Sectional Fellowship Meeting, March 11. Services 10:00, 2:00, and 7:30. Lunch served by local church. Mrs. F. D. Cable is pastor.—Omer Jarrell, Presbyter, Green Forest, Ark.

AUBURN, N. Y.—Central New York Fellowship Meeting, 101 North St., March 14. Services 10:30, 2:30, 6:30, and 7:30. Ministers' and Workers' meeting 1:15. Harold J. Snelgrove is pastor.—Robert T. McGlasson, Secretary, 20 Vincent St., Carthage, N. Y.

CANTON, OHIO—Northeast Ohio Fellowship Meeting, 313 Elgin Ave. N. E., March 4. Services 10:00, Arthur Johnson of China; 1:30, Business Session; 2:30 and 7:00, Zelma Argue of Winnipeg, Canada.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

RACELAND, KY.—Fellowship Meeting, Greenup Ave., on highway 23, March 4. Services 10:30, 2:00, and 7:30. Speakers: M. A. Jolly, O. E. Nash, and T. E. Gannon. Special Sunday School service in afternoon. Free lunch served by local church. G. W. Payne is pastor.—C. S. Craighead, Presbyter, 321 Wallace Ave., Frankfort, Ky.

CAMBRIDGE, OHIO—Southeastern Ohio Fellowship Meeting, March 11. Services 10:30, 2:30, and 7:00. Special Speakers: E. J. Morgan, of Columbus, and E. E. Bend, District Secretary-Treasurer, of Conneaut. Ministers' meeting at 1:30. Subject for discussion, "Tithing." Each minister come prepared to take part in discussing this subject.—Isaac Griffith, Sectional Secretary-Treasurer, P. O. Box 268, Martins Ferry, Ohio.



10  
Attractive Folders

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The "Sunshine" Easter Assortment No. 14 represents the finest value ever before offered. There are ten lovely folders in soft pastel shades. The designs are executed in a most artistic manner. Several of these folders have embossed, realistic flower designs and other decorations. Each has a choice sentiment and carefully chosen Bible verse.

These folders must be seen to be appreciated. There are two 10 cent folders in the assortment with extra embellishments such as metal inserts, die-cut effects, etc. There are eight 5 cent folders, making a total retail value of 60 cents in the assortment. The box top is in lavender and green with embossed design. Fancy paper used throughout.

**GOSPEL PUBLISHING HOUSE,**

Springfield, Missouri.

WARRENSBURG, MO.—Kansas City Sectional Fellowship Meeting, March 3. Services 10:30, 2:30; C. A. Rally 7:45. Bring basket dinner, musical instruments, and special songs. T. T. Roark is pastor.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

ST. CHARLES, MO.—All-day Fellowship Meeting, 6th and Franklin Sts., March 16. Services 10:30, 2:00, and 7:30; C. A. service 6:30. Basket dinner will be served. Neighboring churches please co-operate. Glenn Renick, Presbyter.—K. E. Matchulat, Pastor.

CINCINNATI, OHIO—Southwestern Ohio Fellowship Meeting, 1224 Race St., March 11. O. E. Nash is Pastor. Services and Speakers: 10:30, Andrew G. Basell, Delaware, Ohio; 2:30, Ernest Ohde, of Centerburg; 7:30, Thomas K. Leonard, of Findlay.—Andrew G. Basell, Secretary-Treasurer, General Delivery, Delaware, Ohio.

Russellville A of God SS	30.00	Tulare Full Gospel SS	15.99
Van Buren A of God Ch	6.28	Turlock Bethel Temple	60.00
Warren A of God	3.60	Wasco Four Fold Gospel Mission	12.50
<b>CALIFORNIA</b> Personal Offerings	100.26	Watsonville Full Gos Ch of Pajaro	13.46
Arvin Christ Ambassadors	4.00	Westwood Full Gospel Ch	8.78
Auburn Full Gospel Ch	17.00	Willowbrook First Pent Ch	7.50
Bakersfield Gospel Gleaners Ch	2.00	Willows Assembly of God	5.60
Bakersfield Gospel Gleaners SS	6.80	Wilmington Full Gospel Asbly	10.00
Bellflower Assembly of God SS	36.00	Woodland Full Gospel Asbly	10.25
Belicia Trinity Full Gos Mission	16.00	Yuba City Full Gospel Asbly	8.43
Carlsbad Full Gospel Asbly	5.00	Yuba City Full Gospel CA	2.00
Caruthers Full Gospel Asbly SS	10.41	<b>COLORADO</b> Personal Offerings	20.53
Chico Assembly of God	5.25	Agular A of God Church	2.30
Colusa Full Gospel Church	5.00	Brush Assembly of God	4.34
Corcoran Full Gos Mis SS	15.00	Cedarledge Full Gospel Mission	2.08
Covina Assembly of God	7.00	Del Norte Full Gospel Church	2.85
Dunsmuir Pent SS	61.73	Denver Pent Tab SS	15.00
Elsinore Assembly of God	2.00	Denver S-A A of God WMC	3.20
Escalon Glad Tidings Assembly	22.25	Englewood A of God Tab	6.00
Exeter A of God SS & CA	4.25	Louisville Glad Tidings A of God	1.06
Fortuna A of God	1.00	New Raymer Full Gospel Mission	2.70
Fresno Full Gospel Tab	50.00	Paonia Pent Sunday School	8.20
Fresno Full Gospel Tab CA	4.00	Prospect Valley SS	5.00
Fullerton Glad Tidings A of G	15.35	Pueblo Glad Tidings Tab	44.00
Garvey Bethany Church	2.00	Pueblo Glad Tidings Tab WMC	3.00
Glendale Bethel Chapel CA & WMC	23.10	Rifle Assembly of God Ch & SS	19.00
Grass Valley Trinity Full Gos Ch	11.33	Sterling Assembly of God	2.20
Healdsburg Full Gospel Assembly	5.50	<b>CONNECTICUT</b> Personal Offerings	8.50
Hermosa Beach Gospel Tab	19.35	Danbury Pent Assembly & SS	17.24
Highgrove A of God	4.00	East Portchester SS	4.11
Highland Harlem Springs F G Ch	10.74	<b>DELAWARE</b> Wilmington F Pent Tab	35.00
Laguna Beach Evangel A of G & SS	3.09	<b>DIST COLUMBIA</b> Wash Bethel P T	133.00
La Mesa Gospel Tab & SS	6.52	<b>FLORIDA</b> Personal Offerings	15.55
Live Oak A of God	1.50	Bayshore A of God Ch	1.64
Long Beach Central Gospel Tab	55.00	Bonifay New Smyrna Assembly of G	1.10
Los Angeles Full Gos Ch & SS	45.00	Dayton Beach Full Gospel Tab	5.00
Los Angeles Full Gos Ch Sewing C	2.00	Durant Pleasant Grove Asbly	6.08
Los Angeles Trinity A of God	42.20	Goulds Full Gospel Mission	8.00
Los Angeles Trinity A of G Jr CA	4.32	Green Cove Spring A of G & SS	4.50
Los Banos Full Gospel Church	5.06	Key West Assembly of God	10.50
Los Banos Full Gospel Ch CA	5.00	Lakeland Assembly of God	1.10
Manhattan Beach Assembly	11.32	Ocala Assembly of God	10.00
Manhattan Beach A of G WMC	1.00	Orlando First Pent A of God	10.00
Manteca Glad Tidings Assembly	10.10	Pensacola Brent-Ferry P A of G Ch	2.00
Merced Pent Church	8.89	St Petersburg S Side F G Tab	50.00
Mira Loma Full Gospel Church	3.00	Tampa Glad Tidings SS	15.03
Modesto Bethel Church	22.00	Tampa Oak Pk Holiness Ch	10.00
Monterey Calvary Tabernacle	7.56	West Palm Beach W G A of G	10.00
National City Pent Tab	10.00	Zephyrhills A of G	4.76
No Calif-Nev District Council	187.07	<b>GEORGIA</b> Personal Offerings	15.00
Oakdale Bethel Tabernacle	7.70	Experiment Faith Pent Ch	1.00
Oakland Temple Church	44.75	<b>IDAHO</b> Personal Offerings	2.00
Oildale First Pent Ch & SS	18.00	Aberden Gospel Tabernacle	12.00
Orland Capay Racho Ch	6.86	Coeur d'Alene A of God	5.55
Palm City Pent Mission	12.00	Coeur d'Alene Good Tidings A	13.14
Palo Alto (East) Com Ch	20.30	Idaho Falls A of God	16.56
Palo Alto Glad Tidings Tab	12.62	Lewiston First Pent Church	5.00
Paradise Sunday School	7.30	Nampa Assembly of God SS & CA	7.00
Pasadena S Calif Bible School	20.00	Payette Assembly of God	9.00
Placerville Full Gos Asbly	25.55	Payette Assembly of God CA	1.00
Pomona Full Gospel Church	24.00	Pocatello Glad Tidings Assembly	3.50
Pomona First Full Gospel CA	2.00	Riggins A of God Mission	6.00
Porterville Assembly of G SS	8.00	Wendell A of God Ch	8.50
Richmond Full Gospel Tab	5.50	<b>ILLINOIS</b> Personal Offerings	93.80
Riverside A of God	17.21	Altamont Assembly of God	6.00
Rohnerville Assembly of God	4.07	Alton Edwards St A of G SS	32.40
Roseville Glad Tidings Tab	21.73	Astoria Gospel Tab	3.18
San Bernardino Full Gospel Tab	11.14	Benton Assembly of God	4.07
San Diego (East) Glad Tidings Asbly	11.45	Bethalto Assembly of God	1.00
Santa Ana Assembly of God	40.00	Brooklyn Assembly of God	1.36
Santa Ana Assembly of God CA	1.50	Carleville Full Gospel Tab SS	1.00
Santa Rosa Assembly of God	17.09	Chicago Bethel Temple	82.00
Seaside First Pent Church	5.00	Chicago Eliam Center SS	3.58
Taft Four Fold Gospel SS	6.00	Coffeen Assembly of God	2.40

**MISSIONARY CONTRIBUTIONS**

February 7-13 Inclusive

<b>ALABAMA</b> Personal Offerings	\$18.00
Andalusia Assembly of God	9.71
Ariton Bethel Assembly	1.60
Atmore Assembly	7.35
Birmingham Norwood A of G	4.50
Brewton Banner Chapel	1.00
Clanton Gospel Tab	3.00
Crichton A of God & SS	19.80
Falco Bradley Church	2.08
Glenwood Assembly	1.00
Montgomery A of G Ch SS & WMC	18.40
Opp First Assembly of God	2.50
Prichard Assembly of God SS	6.82
Siluria Love Light Gospel Temple	2.45
Tuscaloosa Assembly of God	2.00
Whistler Emmanuel A of God	5.50
Wilmer Tanner-Williams A of God	2.26
<b>ARIZONA</b> Personal Offerings	5.00
Buckeye Assembly of God	5.00
Douglas Assembly of God	5.00
Kingman Assembly of God	9.04
Mesa Apostolic Tab	3.50
Phoenix Bethel A of G	2.50
<b>ARKANSAS</b> Personal Offerings	43.36
Brinkley A of God Ch	2.79
Clarendon A of G SS & Miss Band	3.27
Conway Bethlehem A of God	1.00
Dardanelle Assembly of God	2.00
Dardanelle Assembly of God SS	3.31
Dierks Assembly of God	2.50
El Dorado Anthony W M Ch SS	5.00
El Dorado Duff C A of G & SS	1.40
Eureka Springs A of God	4.22
Flippin A of God & SS	2.37
Ft Smith Bethel A of God	29.38
Harrison Assembly	2.50
London Assembly of God Ch	1.00
Malvern Glenrose A of God	2.00
McGehee A of God Ch	5.00
N Malvern A of God SS	3.88
No Little Rock A of God SS	17.50

Decatur Cantrell St Gospel Tab .....	24.00	Bad Axe Assembly of God .....	28.65	Washington Port Calden Pent L .....	11.00	Louisville Full Gospel Tab .....	7.05
E St Louis Bluff V F Gos SS .....	2.28	Coleman A of God Chapel .....	1.76	<b>NEW MEXICO</b> Personal Offerings .....	1.00	Medina Bethel Assembly .....	20.76
Evanson Assembly of God .....	46.50	Dearborn Gospel Tab .....	40.00	Cliff Assembly of God & SS .....	3.20	Painesville First Pent Ch .....	5.00
Evanson A of God CA .....	4.50	Detroit Bethesda Missionary Temple .....	27.00	Ennice A of God Ch .....	5.00	Salineville A of God .....	41.50
Freeport A of God .....	16.56	Detroit Brightmoor Pent Assembly .....	86.23	Hobbs A of God .....	12.01	Sidney Bethel Mission .....	6.17
Fulton Full Gospel Assembly .....	2.00	Detroit Parkside Tab .....	7.50	Las Cruces A of G SS .....	13.35	Toledo Glad Tidings Tab .....	50.00
Galesburg Calvary Pent Ch & SS .....	28.66	Detroit Star of Hope Tab .....	18.49	Roswell Assembly of God .....	2.50	Waynesville A of God .....	1.00
Gillespie A of God SS .....	2.00	East Jordgn F G A .....	15.00	<b>NEW YORK</b> Personal Offerings .....	56.33	Willard A of G Ch & SS .....	12.69
Granite City Full G Tab M B C .....	2.00	Farmington Gospel Assembly .....	3.65	Akron Full Gospel Hall .....	3.50	Woodsworth Full Gos Ch .....	6.25
Harvard Bethel Mission .....	6.54	Flint Bentley SS .....	2.50	Aurora Full G Com Chapel .....	3.00	Youngstown Full G A of G & SS .....	20.00
Illinois State Christ Ambassadors .....	40.00	Gladwin Assembly of God .....	10.03	Auburn Pent A of God .....	2.00	<b>OKLAHOMA</b> Personal Offerings .....	56.84
Mascoutah Full Gospel Church .....	6.96	Glenie Berea Gospel Tab .....	3.00	Binghamton Faith Tab Ch & SS .....	42.69	Aiton Assembly of God .....	4.20
Mattouan A of G Ch & SS .....	26.56	Grant Pent A of God .....	2.99	Brooklyn Lighthouse Church .....	23.05	Ames Assembly of God .....	3.58
Pawnee Assembly of God .....	4.20	Iron Mountain Gospel Tab & SS .....	12.00	Buffalo Riverside Gospel Tab & SS .....	55.50	Alva A of God Church .....	3.00
Peoria Full Gospel Church .....	40.00	Ironwood Gospel Tab .....	13.10	Carthage Evangelistic Tab .....	10.00	Barnsdall A of God SS .....	5.00
Percy Assembly of God .....	10.00	Ludington Full Gospel Tab .....	10.00	Corning Calvary Tab SS & CA .....	10.00	Broken Arrow A of God SS .....	16.15
Plymouth A of God .....	13.00	Marshall Full Gospel Mission .....	4.00	Dansville Gospel Tab .....	4.00	Broken Bow A of God SS .....	3.00
Pocahontas Calvary F Gos SS .....	2.00	Moran Midway Gospel Tab SS .....	5.00	E Aurora Gospel Tab .....	4.03	Buffalo Girard A of God .....	3.20
Quincy A of G Bethel Ch .....	20.27	Negaunee Gospel SS .....	2.00	E Williamson Alton Gospel Tab .....	15.00	Cheate A of God SS .....	8.96
Robinson Pent A of God SS .....	13.00	Negaunee National Mine A & SS .....	4.00	Lake Carmel Gospel L M .....	15.00	Choctaw Assembly of God .....	1.48
Rock Island A of God .....	2.00	Saginaw Gospel Tab Y L B C .....	4.00	Long Island City Pent G Tab .....	17.15	Clebit A of God & SS .....	2.15
So Pekin Bethel Tab Ch & SS .....	20.63	Twin Lake Sunday School .....	1.38	New York City Mizpah M H .....	1.00	Comanche A of God Ch .....	6.62
St Charles Pent Church .....	10.00	Union City Full Gospel Mission .....	2.00	Rochester Central Gos Tab .....	10.00	Cordell A of God SS .....	2.00
St Elmo A of God SS .....	2.00	<b>MINNESOTA</b> Personal Offerings .....	29.50	Rochester Maranatha Tab .....	3.15	Davenport Assembly of God .....	1.30
West Point A of God .....	21.46	Brainerd Gospel Tab .....	36.57	Rome Everybodys Tab SS .....	2.00	(Near) Duncan Banner A of G .....	13.08
Zion Christian Assembly .....	179.90	Buhl Gospel Tab & SS .....	3.14	Salisbury Center F Gos Assembly .....	2.00	Enid Assembly of God .....	16.70
<b>INDIANA</b> Personal Offerings .....	7.00	Clarissa Gospel Tab .....	5.70	Springville Gospel Hall SS .....	1.00	Fairfax A of God Church .....	5.00
Chesterton Full Gospel Tab .....	3.00	Dodge Center Gospel Tab .....	17.52	Watertown Calvary Evangelistic Ch .....	3.00	(Near) Fairview Midway A of G SS .....	4.00
Elkhart Bethel A of God .....	5.00	Granite Falls Full Gospel Tab .....	4.15	W N Brighton El Bethel P Ch .....	57.00	Fittstown A of G SS & WMC .....	5.00
Indianapolis Trinity F G SS .....	2.00	Hibbing Gospel Tab .....	9.04	W N Brighton El Bethel P Ch SS .....	5.00	Gans Christ Ambassador Class .....	2.60
Indianapolis Woodworth-Etter Tab .....	20.00	Hopkins Young Peoples Group .....	5.00	White Plains Full Gos Ch CA .....	2.50	Garber-Covington Oil Field A of G SS .....	25.28
Jasonville A of God SS .....	4.80	Jackson Gospel Tab .....	3.86	<b>NORTH CAROLINA</b> Pers Offerings .....	1.52	Grove Assembly of God .....	1.00
La Fayette A of God SS .....	17.00	Lakeville Assembly of God .....	5.63	Edenton A of God .....	10.00	(Near) Hominy Wildhorse A of G Ch .....	6.00
Morocco A of God .....	2.00	Menahga Gospel Tab .....	18.54	Wanchese Assembly .....	1.00	Kingfisher Gospel Tab .....	1.16
Portland A of God P B .....	2.21	Mentor Gospel Tabernacle .....	4.50	<b>NORTH DAKOTA</b> Personal Offerings .....	31.75	Longdale Pent SS .....	45
S Bend Hungarian A of G SS .....	2.80	Minneapolis North Central B I .....	10.00	Binford Gospel Tab .....	17.41	Longdale Southard Assembly .....	1.00
W Terre Haute A of G SS & CA .....	13.96	Paynesville Gospel Tab .....	20.00	Cavalier Full Gospel Tab .....	10.29	Mingo Assembly of G & SS .....	2.50
<b>IOWA</b> Personal Offerings .....	84.00	Pequot Cory Brook Gospel Tab .....	4.85	Crosby Gospel Tab & SS .....	16.63	Okfuskee Church .....	5.25
Ames A of God SS .....	9.00	Pillager Casino Full Gos Assembly .....	10.10	Devils Lake Gospel Tab .....	9.00	Oklahoma City F A of G SS .....	4.00
Calumet Gospel Tab .....	11.56	Pine River Gospel Tab .....	7.00	Fargo Gospel Tab .....	39.00	Panama Assembly of God SS .....	1.00
Cherokee Gospel Tab .....	4.80	St James Gospel Tab .....	7.70	Grafton Gospel Tab .....	20.67	Perry Assembly of God Ch .....	3.00
(Near) Coggan Spring G A of G .....	1.00	Thief River Falls Gospel Tab .....	5.57	Hebron Bethel Tab .....	15.00	Provence Assembly of God .....	2.00
Conrad A of God SS .....	12.00	Wells Gospel Tabernacle .....	4.75	Hettinger Gospel Tab .....	3.25	Sand Springs A of God .....	8.00
Correctionville Assembly of God .....	2.80	Willmar Gospel Tabernacle .....	71.12	Kulm Glad Tidings M C Ch .....	3.00	Sayre Assembly of God .....	1.00
Council Bluffs Gospel Tab SS & CA .....	5.88	Worthington Gospel Tab .....	10.00	McClusky Mountain City SS .....	9.79	Seminole Old Glory Mission .....	1.00
Davenport El Bethel Ch SS .....	4.25	<b>MISSISSIPPI</b> Guliport AofG SS&CA .....	10.27	McVile Hamlin M E Ch .....	2.48	Stillwater A of God SS .....	3.00
Decorah A of God Tab .....	17.78	Hampton Sharon Chapel Assembly .....	1.00	Minot Gospel Tab & SS .....	25.07	Tahkima Assembly of God .....	9.75
Eldon Assembly & SS .....	2.50	Hattiesburg A of G Ch & SS .....	7.04	Noonan A of God Ch & WMC .....	12.62	Tulsa Faith Tab .....	156.30
Eldora Gospel Tab .....	4.38	Laurel Kingstong A of G & SS .....	24.84	Regan Gospel Tab .....	20.80	Tulsa Full Gospel Tab .....	125.06
Ft Madison A of God SS .....	13.00	Meridian E End A of God .....	4.00	Selbridge Gospel Ch .....	5.00	Velma Assembly of God SS .....	1.00
Ft Dodge .....	10.00	Meridian Eighth St A of God .....	5.00	Tokio Full Gospel Mission .....	2.10	Weletka F A of G Ch .....	2.00
Marshalltown Gospel Tab SS .....	13.00	Yazoo City A of God SS .....	.60	Williston Gospel Tab & SS .....	8.06	Wellston A of God SS .....	3.00
Minburn A of God .....	3.00	<b>MISSOURI</b> Personal Offerings .....	67.10	<b>OHIO</b> Personal Offerings .....	160.48	West Tulsa A of God SS .....	5.26
Moville Full Gospel A of G .....	4.00	Advance Rumbach A of G & SS .....	6.54	Akron Bethel Temple A of G Ch .....	2.53	Wirt A of God & SS .....	3.20
New Boston Full Gospel SS .....	3.51	Alton Wiser Chapel SS .....	2.40	Akron Bethel Temple SS .....	1.26	<b>OREGON</b> Personal Offerings .....	246.16
New Sharon A of G M B C .....	10.00	(Near) Atlanta Bear Creek A of G .....	2.35	Akron First Pent YP .....	6.00	Aloha Pent A of G Ch & SS .....	11.13
Newton A of God .....	11.65	Banner Good Shepherd Tab .....	2.60	Akron Krumroy Pent Ch .....	10.00	Astoria Full Gospel A SS .....	9.38
Sioux City A of G & Miss .....	39.92	Bethany A of God Ch & SS .....	2.00	Akron Pent Church .....	25.00	Bandon Assembly of God .....	3.00
Storm Lake A of God .....	6.20	Branch Assembly of God .....	2.70	Akron Roumanian Pent Miss .....	6.72	Bay City Assembly of God .....	6.00
Woodbine Full Gospel Assembly .....	10.00	Canalou A of God & SS .....	8.50	Ashtabula A of God & SS .....	16.60	Boring Evergreen SS & YP .....	3.00
<b>KANSAS</b> Personal Offerings .....	57.00	Excelsior Assembly of God .....	6.72	Bedford Assembly of God .....	25.00	Brownsville A of God .....	12.35
Baxter Springs Assembly of G SS .....	9.25	Hannibal A of God SS .....	14.35	Bucyrus A of God Tab .....	7.77	Garibaldi A of G Ch & SS .....	7.45
Bazine Assembly of God .....	6.05	Iron Mountain A of G & SS .....	2.35	Byessville A of God .....	11.00	Gresham A of God & SS .....	16.58
Caldwell Assembly of God .....	9.69	Jefferson City A of God Ch .....	8.58	Cambridge A of God .....	10.00	Hermiston Pent Tab .....	9.63
Edna Assembly of God .....	13.72	Kansas City Bethel Tab SS .....	10.00	Cincinnati Christian Assembly .....	138.80	Irrigon Full Gospel SS .....	11.66
Elwood Assembly of G & CA .....	4.35	Kansas City Blenheim A of G .....	3.85	Cleveland Pent Church .....	150.00	La Grande Gospel Tab .....	22.68
Fredonia Assembly of G & SS .....	2.30	Kansas City Friendly Church .....	2.32	Dayton Bethel Temple & CA .....	60.00	McMinnville Full Gos Ch .....	3.00
Garden City A of God .....	4.00	Kansas City Full Gospel Tab & SS .....	117.83	Deer Park Christian A & SS .....	28.51	Newport A of God .....	7.27
Gerlane Assembly of God .....	3.09	Kansas City Gos C A of G .....	20.30	Delaware Trinity Pent SS .....	3.00	North Bend A of God .....	1.46
Independence A of G & CA .....	7.70	Marionville A of God & SS .....	2.00	Delphos Full Gospel SS .....	9.36	Nyssa A of God Tab & SS .....	3.42
Jefferson City A of God .....	10.00	(Near) Monette Childress C A of G .....	.93	Geneva Assembly of God .....	17.95	Pendleton A of God .....	15.00
Kansas City A of G F G Tab .....	2.00	Mt View A of God .....	6.57	Dorset A of God Mission .....	.10	Portland St Johnm YP .....	2.00
Kansas City Victoria Tab .....	8.56	Nevada Assembly of God .....	1.50	Lima Peniel Temple Church .....	3.00	Sheridan Christ Ambassadors .....	3.50
Kiowa Assembly of God SS .....	2.72	River View Gardens A of G .....	3.16				
Kiowa Fellowship Meeting .....	1.19	Rolla Sunshine Chapel .....	2.63				
Larned Assembly of God SS .....	1.58	Saymour Assembly of God SS .....	1.00				
Lawrence Assembly of God .....	30.00	Shelbyville A of God .....	2.07				
LeRoy Assembly of God .....	3.14	Sikeston A of God Church .....	3.47				
Morland Assembly of God .....	4.90	Springfield A of G Ladies Prayer M .....	10.00				
Newton A of God .....	21.11	Springfield Glad Tidings Ch & W B C .....	17.50				
Osborne A of God Ch .....	8.74	Steelville A of God SS .....	11.00				
Otis Assembly of God .....	3.33	St Joseph Wyatt Pk A of G .....	15.00				
Ottawa Assembly of God .....	3.90	St Louis Bethel Temple .....	10.00				
Overland Pk A of G CA .....	2.00	Sweet Springs A of God .....	2.00				
Paola A of God .....	1.35	Thayer A of G Ch & SS .....	30.51				
Piedmont Assembly of God .....	2.00	Trenton A of God Ch .....	16.00				
Pratt Assembly of God .....	6.55	Valley Pk A of God SS .....	1.47				
Russell Assembly of God Ch .....	10.00	West Plains A of G SS CA & WMC .....	2.50				
Russell Assembly of God CA .....	1.50	<b>MONTANA</b> Personal Offerings .....	17.00				
Severy Full Gos A of God .....	6.27	Cut Bank Full G T SS & CA .....	25.55				
Sharon Assembly of God .....	2.66	Fairfield Gospel Tab & SS .....	12.00				
St Francis Assembly of God .....	4.20	Forks Pent SS .....	2.50				
St John A of God SS .....	4.16	Hamilton Full Gospel Ch .....	18.16				
Traer Assembly of God SS .....	.25	Helena Assembly of God Ch .....	9.00				
Webster Assembly of God .....	2.13	Livingston Gospel Tab .....	6.50				
Wichita Pent Tab .....	36.00	Miles City Full Gospel Tab .....	44.20				
<b>KENTUCKY</b> Personal Offerings .....	28.50	Roundup Gospel Tab & SS .....	16.91				
Covington Christian Assembly .....	14.00	Valier Gospel Church .....	2.00				
Louisville Bethel A of God .....	4.73	<b>NEBRASKA</b> Personal Offerings .....	33.55				
Toliver Sanfield SS .....	1.00	Ainsworth Assembly of God .....	9.27				
Versailles Assembly of God WMB .....	2.40	Beatrice A of God .....	7.05				
<b>LOUISIANA</b> Personal Offerings .....	11.45	Beaver City A of God .....	10.00				
Collinston Assembly of God .....	7.13	Bridgeport A of God .....	8.10				
Hornbeck Sunday School & CA .....	15.16	Broken Bow Pent Tab .....	4.20				
Lake Charles A of God Ch .....	2.21	Burton A of God SS .....	9.18				
Luna Assembly of God .....	3.00	Burwell Full Gospel SS .....	5.87				
New Orleans First A of G SS .....	6.09	Emerson Assembly of God .....	3.00				
Shreveport First A of God .....	2.00	Gardon Pent Assembly .....	1.89				
Sterlington A of God SS .....	1.60	Grand Island Old Fashioned Ch & SS .....	9.50				
West Lake A of God Ch .....	1.00	Hartington Full Gospel SS .....	1.11				
W Monroe A of God SS .....	10.30	Johnstown Moon Lake Assembly .....	1.50				
<b>MAINE</b> Berwick Full Gospel Ch .....	5.00	Maxwell A of God SS .....	5.00				
Cumberland Mills Gospel Mission .....	12.50	McCook Pent A of God .....	32.92				
Thomaston Pent Full Gos Assembly .....	1.40	Milford A of G Ch SS & CA .....	15.10				
<b>MARYLAND</b> Personal Offerings .....	56.10	Norfolk Evangel Tabernacle .....	10.36				
Brunswick Full Gospel Tab SS .....	2.16	Ord Full Gospel Church .....	6.60				
Cedarville Full Gospel Ch .....	7.00	Valentine Gospel Tabernacle .....	3.52				
Cumberland (North) Assembly of God .....	19.75	Winoebago Highway Mission .....	2.00				
Frederick Bethel Tab .....	7.63	<b>NEVADA</b> Genoa Assembly SS .....	15.00				
Hagerstown Bethel Pent Assembly .....	34.00	<b>NEW HAMPSHIRE</b> West Canaan .....	3.00				
Hancock Assembly of God .....	1.25	Grace Chapel & SS .....	3.00				
Lonaconing First Pent Church .....	20.55	<b>NEW JERSEY</b> Personal Offerings .....	49.00				
Midlothian Trinity Pent Ch .....	25.25	Butler F B Ch YP & L W SS C .....	7.00				
Pasadena Pent SS .....	10.00	Haskell Full Gospel Assembly .....	2.00				
Pasadena Pent Ch & CA .....	10.96	Long Branch Pent Ch & SS .....	12.00				
<b>MASSACHUSETTS</b> Per Offerings .....	31.40	Mt Tabor Trinity F G Mission .....	5.00				
Boston Bethshan Pent A .....	10.00	Nutley Bethel Pent A SS .....	2.00				
Brockton Full Gospel Ch .....	10.00	Pennsville Maranatha Pent Ch .....	10.00				
Quincy Glad Tidings Assembly .....	20.11	Salem Pent SS .....	10.00				
<b>MICHIGAN</b> Personal Offerings .....	88.30	Toms River Church .....	8.00				

# Cambridge Reference Bible



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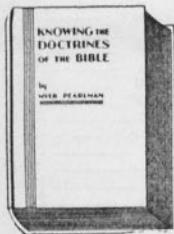
under gold edges,

To And "Shâr'-on shall be a fold of flocks, and "the valley of A'-chôr a place for the herds

1 ch. 33. 9 & 35. 2. 1 Jos. 7. 26. 1 ch. 62. 5.

Thumb Index 50c extra. Name in gold 35c extra.

Siletz Gospel Tab	9.13	Trenton A of God	1.33	Reklaw A of God SS	1.00	Ritzville Assembly of God	15.07
Stayton A of God	2.29	Union City A of God & SS	6.28	San Antonio Glad Tidings Ch	13.50	Selah Pent Ch SS	3.00
St Helens A of God	1.50	(Near) Union City Old Rep Ch	10.00	Saratoga A of God	14.72	Shelton Calvary Pent Ch	5.00
Toledo Assembly of God	8.76	<b>TEXAS</b> Personal Offerings	53.80	Shamrock A of God SS	1.07	Silverdale Gospel Tab SS	6.00
Waldport Young People	1.25	Angleton A of God	6.85	Tolar Elm Grove A of G SS	2.00	Sunnyside Full Gospel Tab SS	7.83
<b>PENNSYLVANIA</b> Personal Offerings	19.60	Beaumont Magnolia Pk A of G Ch	2.00	Tivoli A of God Ch	3.46	Toppenish Pent A of God	1.49
Barnesboro North End Tab SS	5.20	Beaumont Midway A of God	2.00	Vernon A of God	2.50	Wapato Brownston Pent Assembly	5.00
Beaver Falls First Pent Ch	4.00	Beaumont South Pk Assembly	5.20	Yoakum A of God Ch	2.90	Waterville Full Gospel Tab	7.06
Bedford Bethel Pent Ch & SS	10.00	Boyd A of God Church	1.60	<b>VIRGINIA</b> Personal Offerings	50.00	<b>W VIRGINIA</b> Personal Offerings	4.25
Bellwood Pent Full Gospel Mission	11.42	Bridgeport A of God SS	1.50	Big Stone Gap Pent A of G	11.87	Dorothy Assembly of God	3.15
Bellwood Pent Full Gos Mis SS	8.15	Bruni A of God Church	2.50	Cedar Bluff A of God	2.50	Fairmont Trinity Tab	10.71
Boytown Pent SS	2.41	Bryan College Heights A of God	3.81	N Tazewell A of God	5.30	Flemington A of God	10.00
Bradenville Pent Church	15.00	Burkburnett Assembly of God	5.00	Petersburg First Pent Tab	15.50	Martinsburg Bethel Pent A of G	70.00
Chaneyville E Bethel Pent Assembly	1.45	Byers A of God SS	2.28	Purcellville Pent Ch & SS	9.25	Miami A of G Ch & SS	6.20
Chester Highway Tab A of G	5.00	Cayuga A of God SS	10.00	Rileyville Full Gospel Mission	4.04	St Albans A of God Mission	6.00
Columbia First Pent SS	25.00	Cedar Valley Bee Cave Assembly	2.59	Selma Full Gospel Tab SS	2.90	Valley Grove A of G Ch	4.00
Freeport Gospel Tab	31.85	Clarendon A of God	1.00	Shenandoah A of God	1.00	Triadelphia A of G Mission	2.10
Greensburg Pent Assembly	36.74	Cleburne Prayer Band	12.00	Winchester Hayfield Assembly	18.62	<b>WISCONSIN</b> Personal Offerings	3.10
Hamburg Full Gospel Tab	11.00	Conroe Assembly of God	5.00	Windsor Pine Grove Assembly	9.23	Beaver Dam Full Gospel Ch	15.00
Harrisburg A of God & SS	20.00	Corpus Christi F A of G Ch	14.34	<b>WASHINGTON</b> Personal Offerings	167.90	Black River Falls Full Gospel Tab	5.50
Kantner Pent SS	6.00	Crane A of God	3.00	Arlington Full Gospel Tab & SS	5.00	Lake Nebagamon Hawthorne G T	2.00
Kinzers Calvary Monument SS	10.00	(Near) Crockett Porter Sprs A of G	1.00	Bellevue Pent A of God	17.00	Luck Gospel Tab	2.00
Moosic Full Gospel Tab	28.00	Cuero Assembly of God SS	5.00	Bellingham Fairhaven G Miss	5.19	Milwaukee Glad Tidings Temple	24.21
Mt Union First Pent Church	20.00	Dallas A of God Ch	50.00	Bremerton A of God	64.93	Pound Full Gospel Tab	8.17
Mt Union First Pent SS	5.00	Dallas Fourth Ave F G Ch	15.00	Cashmere Full G A of God	6.00	Ripon Gospel Tab	8.05
New Freeport Gospel Tab	3.00	Dallas Maplewood A of G Ch	2.00	Cathlamet Full Gospel Ch	7.64	Sparta Assembly of God SS	13.21
Philadelphia Evan Pent Ch SS	15.19	Dallas Oak Cliff F G Ch	9.46	Chewelah Pent A of G & SS	3.42	Tomahawk Gospel Tab	3.00
Philadelphia Highway Mission Tab	44.66	Elcamo A of God Ch	10.00	Colville Pent SS	5.00	Wausau Christian Assembly	12.80
Poland Mines A of God	10.00	Fairfield A of God SS	25.00	Conlee City Grace Full G Ch	15.00	Wausau Christian A SS	14.00
Roaring Spring Peoples Tab	5.00	Fort Worth Blvd A of God SS	13.09	Deer Park Pent A of God	7.00	Whitehall Gospel Assembly	3.50
Schuykill Haven G T Tab	2.00	Fort Worth Polytechnic A of G SS	4.00	Electric City A of G SS	4.00	<b>WYOMING</b> Buffalo A of G SS	2.40
Shamokin Gospel Tab SS	14.50	Fort Worth Polytechnic WMC	1.00	Ellensburg Bethany Pent Ch & SS	28.89	Cheyenne Pent Church	8.05
Wellsville Full Gospel Ch	17.50	Ft Worth Rosen Heights A of G SA	2.00	Everett Bethany Temple	30.00	Gillette Pent A of G	13.76
Wilson Living Word Tab CA	12.00	Freport WMC	3.00	Grandview A of God	4.50	Rock Springs A of God	5.00
York First Pent Church	30.86	Godley A of God SS	2.51	Hartford Assembly of God	5.40	Wheatland A of God	2.00
<b>S CAROLINA</b> Greenville A of G	1.60	Goose Creek Trinity Tab	80.00	Hay Pent Church	11.95	<b>CANADA</b> Personal Offerings	6.10
<b>S DAKOTA</b> Personal Offerings	6.70	Greggton A of God	1.89	Hoquiam Bethel Temple Ch & SS	20.50	Vancouver Full Gospel Tab	67.25
Bonestel Gospel Tab	16.60	Hereford A of G SS	9.62	Leavenworth Pent A of God	9.00	<b>MISCELLANEOUS</b>	660.41
Buffalo Gospel Tab	6.30	Hereford WMC	1.00	Lind Full Gospel Church	8.06	Total Amount Reported	\$10,968.62
Burbank Gospel Tab	12.50	Houston Central A WMC	5.00	Lyman Mission Church	5.00	Home Missions Fund	589.86
Crocker Gospel Tab & NWWSS	2.00	Kenedy A of God SS	2.72	Lynden Pent YP	4.00	Office Expense Fund	110.06
Menno Full Gospel Group	2.00	Littlefield A of God	2.00	Monroe Evangel Tab	2.84	Literature Expense Fund	57.17
Newell Gospel Tab	3.15	Marlin Full G A of G SS	4.00	Moses Lake A of God & SS	5.00	Given Direct for Home Miss	154.81
Vermillion Gospel Tab	11.50	McCamey Full Gospel A of G Ch	8.32	Mt Vernon Evangel Tab SS	5.00	Given Direct to Missionaries	498,27 1,410.17
Winner Gospel Tab	2.80	Morton A of God Ch	4.57	Oroville A of God	5.00	Received for Foreign Missions	9,558.45
<b>TENNESSEE</b> Chapel Hill SS	2.20	Newcastle A of God	2.75	Pasco Full Gospel Ch & SS	11.18	Amount Previously Reported	4,281.60
Columbia Assembly of God SS	6.57	Pelly Assembly of God WMC	2.00	Poulsbo Full Gospel Tab & SS	7.15	Amount Received for Foreign Missions This Month	\$13,840.05
Jackson A of God Ch	3.00	Pecos A of God Ch	4.00	Puyallup Pent Tab & SS	55.00		
Knoxville Euclid A of God	5.00	Pilot Point A of G & SS	3.35	Puyallup Woodland SS	10.00		
Memphis Christ Ambassadors	5.00	Port Arthur First A of G	15.00	Raymond Full Gospel Tab	15.00		
Munford A of God WMC	2.50	Port Lavaca A of G SS	4.00	Raymond Full Gospel Tab SS	5.00		



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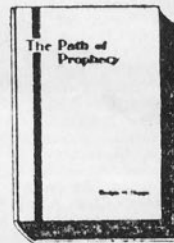
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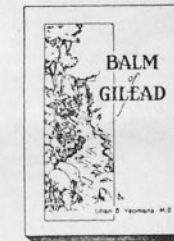
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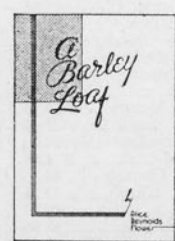


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