

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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The Handwriting on the Wall

G. H. Lang

PIETY does not run in the blood. Nebuchadnezzar had learned to extol and honor the God of heaven; but Belshazzar as publicly defied Him. His hatred of the holy God who humbles the proud could not be satisfied merely by maintaining the worship and praise of demon gods, and the idols that represented these. Nay, in the midst of the drunken orgy—possibly, suddenly inspired by a deceiving spirit, as Ahab once had been (1 Kings 22:20-22)—Belshazzar openly desecrated the vessels that had been consecrated to the worship of the God he hated.

God has no pleasure in the death of the sinner. 2 Peter 3:9-15; Ezek. 18:23, 32. He desires repentance. He delights in mercy. He is longsuffering. But there is a limit! And Belshazzar who had reached that limit, sealed his fate. Justice must replace mercy.

How easily God can terrify the godless. An infidel boasted loudly as he and two Christians debated while they drifted down the river and neared Niagara. But when awakened to the danger he cried to God for help, and afterwards owned that, while infidelity may not be a bad thing with which to drift down the river, it is a very bad thing with which to go over the falls. That man was in time to cry to God, but Belshazzar's pale face, troubled mind, and shaking knees availed nothing. Oh, it is an awful hour when a sinner, as life closes, awakes to his fearful state—too late to find mercy.

Then the servants of lying demons were called in, an explanation of the mystic writing on the wall demanded. But their cunning failed, nor would they have dared to tell the truth, even had they guessed it.

Daniel had been superseded, and was in retirement, but the queen mother remarked, "There is a man in thy kingdom." Dan. 5:11. A counselor of such integrity as Daniel, an of-

ficer of such honesty suited not a young and licentious king or his court. Belshazzar was, or feigned himself to be, ignorant of Daniel, for he said, "I have heard of thee that the spirit of the gods is in thee." Dan. 5:14. How easily men give the glory of the only God unto others. Even the queen mother did not, or did not care to acknowledge the true God to whom Daniel had ever borne uncompromising witness.

Yet never had Babylon more needed Daniel and Daniel's God. Long the Persian hosts had been around the city, and now its hour of doom had struck. At the time that God had announced the sovereignty of Nebuchadnezzar He had also declared: "And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him." Jer. 27:7. Belshazzar had now filled up the cup of wickedness which brought that punishment. The man whose counsels would if followed have deferred or avoided the doom, had been thrust aside. Let any servant of God who is rejected and super-

seded take comfort, for the plans of God are fulfilled by the rejection of His own Son, as they will be in due time by His acceptance. It is enough that the servant be as his Master.

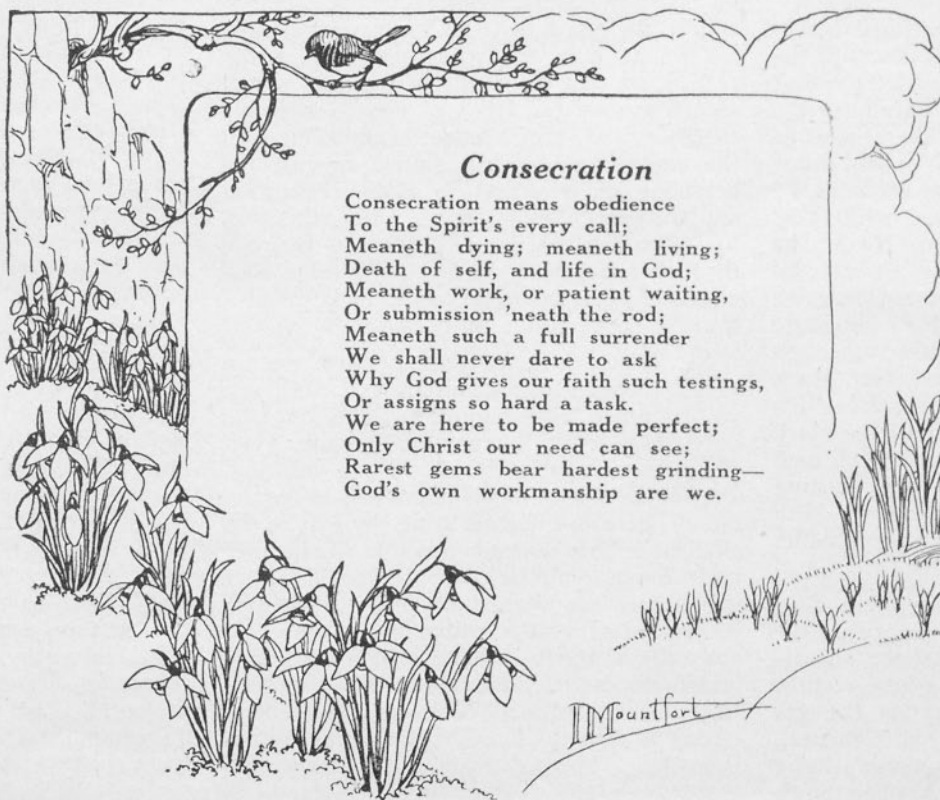
Notice the difference in Daniel's manner towards Belshazzar from that towards Nebuchadnezzar. The latter he addressed with full respect, "My lord, O king . . . Wherefore O king," and from him Daniel accepted position and honor. But Belshazzar's offer of gifts he scorns, "Keep thy gifts for thyself and give thy reward to someone else," and to him he says with pointed emphasis, "O thou king!" Dan. 5:17, 18. A man who with determination was defying light and truth, was deliberately outraging God. As his doom was sealed and announced, Daniel could not sanction or accept gifts from him. With what loathing must the aged saint have looked upon the disgusting debauchery of that royal drunken revel.

All sin is sin, but guilt is proportionate to knowledge. The sting of Daniel's charge was "though thou knewest" thou hast so acted. Dan. 5:22. Men are required to

take to heart the lessons taught by the dealings of God with others. Belshazzar knew how God had humbled Nebuchadnezzar, and yet he dared to defy the Most High. Knowing of those events he could scarcely have failed to have known of Daniel. It is upon this just principle that God judges.

(1) All men have the testimony of nature that there exists a Creator of eternal power and divine nature (Rom. 1:21), and that He does good, sending rain and sunshine, supplying all needs of all creatures (Acts 14:15; 17:24), and not discriminating against the evil or even His enemies. Matt. 5:45. And this testimony is universal. Psalm 19:1-4.

(2) All men have the witness of conscience, with the law of right and
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The Blood That Speaketh

Ernest S. Williams

THROUGHOUT the Bible our attention is turned to the voice of blood. After Cain had slain his brother Abel, the Lord said to him, "The voice of thy brother's blood crieth unto me from the ground." This was blood unrighteously shed crying for vengeance. It had been shed through anger, the lips of him whose it was were silent, yet the blood spoke.

God values the blood of man. That blood shedding might be held in check He declared in setting up human government, "And surely your blood of your lives will I require . . ." "Whoso sheddeth man's blood, by man shall his blood be shed." It is because "the life of the flesh is in the blood" that God is so interested in preserving man from murder.

It is not our purpose to dwell on the thought of blood in its cry for vengeance, rather it is our thought to speak of blood in relation to redemption. There is blood "that speaketh better things than that of Abel's." Abel's pleaded for judgment; the other pleads for mercy and forgiveness. Atonement requires the shedding of blood for "without the shedding of blood is no remission." It was not enough that our Saviour should live a holy life. That life must be poured out in sacrificial death before it could redeem.

In the Old Testament we are introduced to the shedding of blood from the typical altar. An offering must be brought and sacrificed as a substitute for man. Its blood was poured out at the brazen altar, or sprinkled on the mercy seat in the holy of holies. It was a confession of the sinfulness of man and of faith in the graciousness of God in His plan to redeem.

The fact that life must be offered in behalf of the offender reveals that divine wrath for sin was appointed under the just judgment and condemnation of God for the sinner. If there were no sin there need be no sacrifice. The fact of sacrifice was proof of sin. At the same time the shedding of substitutional blood showed that, while God must be just in punishing sin, He at the same time could be the justifier of all who would believe that His appointed sacrifice had made atonement for sin. He who would seek to be justified before God through his own good works is doomed, for "there is none righteous, no not one," "for all have sinned and come short of the glory of God." The only hope for sinful man is through confessing his sins and trusting in the merit of the shed blood of Him whom God hath set forth to be a propitiation for our sins.

In the Old Testament there were four outstanding offerings which required the shedding of blood. There was the sin offering. This made atonement where restitution could not be made. Many are the sins of man for which man cannot make amends. A man may have broken his mother's heart through his waywardness. As he stands beside her coffin he may shed bitter tears

of regret. But those tears cannot save him, nor put back into that mother's heart the joy which she might have had, had her son not gone in the way of wickedness. Yet the sins which had crushed her heart must be dealt with if that son is not to be lost. The world is filled with sorrows, destroyed hopes, blighted lives that have come because of sins. Forgiveness might be asked, where such is possible, but that cannot restore that which has been taken away. Then there are sins against God, against His holiness and against His will. It becomes too late to call them back once they have been committed. To ask for forgiveness alone is not enough. Since God is just, sin must be punished. Every sin must be punished. In such cases the sin-offering tells us that there is forgiveness through substitution. The blood of the sin-offering makes atonement where restitution cannot be made. "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Not only the sinner needs to see the significance of the sin offering. The Christian believer, as he realizes how far he comes short in perfect living and in perfect worship, constantly feels his need of pleading the merits of the blood of Christ shed for us. When we have done our best we are still "unprofitable servants." Satan stands always to accuse us because of shortcomings. He is overcome *only* "by the blood of the Lamb and the word of our testimony." Our testimony is to our faith in the virtues of Christ "who loved us and gave Himself for us."

Then there was the trespass offering. This offering was to be made if a person found he had done amiss relative to his relationship to the Lord, or if he had sinned against his fellow man for which he could make restitution. In the event that a person had sinned against the Lord he was to offer his sacrifice and then make restitution. In the event that he had sinned against his neighbor he was first to make restitution and then offer his sacrifice. Also, this was to be the rule were a person to trespass through ignorance. When he became conscious of his trespass he was to make restitution.

Some have believed that, because we are saved through grace, when God forgives, restitution is not required. This is true only where restitution cannot be made. Then the person is covered by the sin offering. But where restitution is possible it is required. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Some will try to carry on worship and service when they know they have ill will toward others or have done wrong to others. No effort at reconciliation is made. This is a mistake. When a man becomes conscious that misunderstandings exist he ought first of all to do all within his

power to get the misunderstanding out of the way. Then is he free in his spirit to offer his worship to the Lord.

Zaccheus has given us an illustration in relation to restitution. He said to Jesus, "If I have wronged any man by false exacting, I will restore him fourfold." He knew that it was necessary to be reconciled to those whom he had wronged before offering his worship.

This matter of trespass may be followed through from the broader view of mistreatment of others to the finest discriminations of spiritual blunders in the most spiritual and refined saint. The nearer one lives to God the more one is likely to be conscious of one's trespasses. We may offend in word or in deed, consciously or unconsciously. Our motto ought to be, "giving no offense in anything." How blessed it is that when we are willing to make restitution, to restore, or to ask forgiveness, we may count on the blood of Christ to cleanse from all sin bringing joy and fellowship with God.

Another offering of the Old Testament was that of the peace offering. This showed forth Christ as "our peace." It is beautiful to see that through the sacrifice of Christ the believer has peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Salvation through the shed blood of Christ brings peace with God and peace to conscience. There ought not to be any misgivings or conflicts on the part of a Christian concerning his relationship with our Father which is in heaven. Christ "made peace" when He died on the cross. Before, there had been enmity between God and man. They were separated. Through the cross we have become reconciled. To the believer God is no longer the austere Judge who is going to execute vengeance, He is a loving Father.

In the world the believer will have tribulation. Trials will come, disappointments will be many, his own feelings will vary. At times he may be happy, at other times visited with misgivings. In all these circumstances he must look away from himself unto Jesus for "He is our peace." Our place of refuge is in a Person. It is He who died on the cross taking our judgment that we might enjoy His peace. "In Me ye shall have peace." The moment we depend on anything other than Him we may find ourselves tossed by the billows of a stormy sea. It is when we go to Him that we find peace.

God wishes us to enjoy this peace, to see that in Christ we have the great sin offering, the trespass offering and the peace offering. Our God is reconciled. We are friends. In each of these offerings, after a portion had been offered as a burnt offering to God, the remainder was to be eaten. The portion burned shows that there is that in the sacrificial death of Christ which satisfies the heart of God. God wishes those who believe in Christ to partake and be satisfied also. It does not rejoice the heart of God to have His children living in bondage, fear, or uncertainty. It rejoices Him when we boldly declare, "I am accepted in the Beloved." "There is therefore now no condemnation to them that are in Christ Jesus." "He is my peace." "His blood cleanseth me from all sin."

One last offering of the Old Testament we will look at. It is the burnt offering. This offering was wholly for God. All was to be burnt on the altar. In the other offerings we have seen that they were in part for God and in part for those who offered them. Now we wish to see specially what Jesus was to the Father. He was wholly for God. His affections, His works, His spirit. His whole life was the expression of the words, "I delight to do thy will O God," and "Not my will, but Thine be done." More than anything else the desire of Jesus was to glorify His Father which was in heaven. Having done this through fulfilling all the will of God for Him He could say, "It is finished." "Into thy hands I commit my spirit," as He "became obedient unto death, even the death of the cross."

As Jesus perfectly did the will of the Father such ought to be the deep desire of those who have accepted Him. Our worship, our prayers, our praises, our singing, our work, whatsoever we do we should "do all to the glory of God." This, if perfectly done, would entirely exclude self. Never should we think of what any sacrifice or service means to us. Always it would be, What does this mean to God? How imperfect is our worship, service, and song. How much is it marred by the injection of self. What we feel or what we like or what will be gain to us is so much in evidence. We should pray for the expulsion of self in service. Yet, in our best service we need to plead the merits of the blood of Christ and pray that the perfection of His service before the Father may be imputed to us, that our service might be accepted through Him. Only the sincere can do this. He who is not yearning to give to God his best, offers but a hollow mockery when he asks that the perfectness of the life, service, and worship of Christ may be imputed to him.

Happy is the man who has learned to consecrate his all to God, gladly willing to be or to suffer if such may be the will of God for him. Happy is he who has found his all sufficiency in Christ both to satisfy his own heart and to enable him to satisfy the heart of God. May we live always depending on the life which Jesus lived and the sacrifice which He made.

No-Harm-in-That Things

Paul Bettex, the world famous missionary who was murdered in China, when speaking of the neglect of Bible study said: "Spiritual growth is achieved by learning to say, No, to all the thousand influences of the world that are not bad in themselves, but simply take the place meant for Jesus, and therefore are deadlier than arsenic and strychnine. Not 'bad in themselves,' God forbid! They compete with Christ. This is their evil. I purpose to know nothing but Jesus Christ and Him crucified."

Unwholesome Sensationalism

There is a catering to the crowds these days that is far from wholesome. There is a deliberate planning for the spectacular which as ministers of the Gospel, we do well to avoid. Dan Crawford did well when he exclaimed, "O blasting publicity! O soul-withering cleverness! O itching ears of man! Ye are the Church's Amalekites, the thorns in her side."—A. W. Roffe.

"Go Straight to Him"

Frances Bevan

Many years ago, while in France, I received a visit from a Frenchman, well-known in former days among the Roman Catholic priesthood as M. l'Abbe F—. "We meet as children of God," he said "as believers in the one Saviour." I knew this, for I had heard of his preaching the Gospel on the previous evening.

"How is it," I asked, "that you are no longer a priest and a Roman Catholic?"

"I was a priest sixteen years ago," he said. "I can scarcely say I was a Roman Catholic, for up to that time I had been an atheist, though I had been a priest for several years. I took it up as a profession. When I spoke to other priests about my convictions that there was no truth in Christianity, and that there was no God, they said, 'We are not required to believe anything, we are only required to perform the services of the Church; you need have no scruples about it.'

"But, godless as I was, I had been brought up with a sense of honor, and as time went on I felt it would be impossible for me to go on acting a lie. I therefore went to my bishop, and told him I was an unbeliever, and that I could no longer endure to say and do things which deceived others.

"He told me he could not regard me as a good Catholic, and that he hoped I should come to a better mind. But I said I had no intention of altering my mind, and that henceforward I wished to be known not as a Christian, but as an atheist.

"I therefore broke off my connection with the Church of Rome, and considered myself a free man.

"Soon after this, a Protestant pastor living at Paris, M. de P., heard of me, and invited me to read the Bible with him in the evenings at his house. I thought I should like to hear what Protestants have to say, so I went to these readings. I found the pastor a very clever man, and very learned, and I could not in the least answer his arguments.

"Nevertheless, the effect of his explanations was to convince me more firmly that there was no God. I can scarcely say why I continued to go there, but I did so for some months.

"One day, in the streets of Paris, a poor and shabby-looking man, with a pack on his back, came up to me. 'Sir,' he said, 'Do you know that you are a sinner, and that Christ Jesus is the Saviour of sinners? Go straight to Him, and He will save you.'

"I said not a word, for I was speechless; but I turned round and went straight back to my lodging. I shut myself up in my room and I knelt down, and gave myself up to Christ.

"In that moment I knew that He was there, and that He loved me with unutterable love. He saved me there and then. I was so happy and thankful, I could do nothing but praise God.

"When I came to myself, I thought, 'How is this? An hour ago I did not believe there was a God, and now I know Him, and

He loves me.' I needed nothing to convince me, He was there Himself.

"The next day I went to M. de P. I said to him, 'The Lord Jesus has saved me.'

"He looked very much amazed, and said, 'So you are convinced at last.'

"'No,' I said, 'I needed no convincing. He saved me Himself, I see it all now; He has opened my eyes, and given me forgiveness and eternal life.' And then I told him about the poor man who had spoken to me.

"To my astonishment he looked at me with a strange sort of displeasure. 'You refused to believe everything I said to you,' he said, 'and now you believe what a poor, shabby man said, whom you met in the street.'

"'I beg your pardon, sir,' I said, 'it was not the poor man I believed, but God; if God chooses to speak by the mouth of a poor, shabby man, He can do so; and it was God who spoke to me.'

"M. de P., you see, had been hammering all those months at my brains, but he did not know that my heart was miserable. The words that the man spoke went straight to my heart, and my heart turned to Christ, and He welcomed me, and filled me with His love and peace. So now, for nearly ten years, I have been preaching His blessed Gospel."

A Teaching Evangelism

Even before the nineteenth century closed—much more, therefore, today—a Bibleless public required a new presentment of the Gospel. Mr. Moody wrote to Dr. C. J. Schofield shortly before his death: "The next revival will be a revival of Bible Study, and it will be brought about by a teaching evangelism. Thirty years ago, when I began my work, most Christian people believed, in a way, that the Gospel was true. They did not antagonize it or question it. They believed that the Lord Jesus Christ, by dying on the Cross, had done something for them, and that if they received Him they would be saved. And my work was to bring them to a decision to do what they already knew they ought to do. But all is different now. The question mark is raised everywhere. There is need for teachers, who shall begin at the beginning, and show the people what the Gospel is. And I believe that God will raise up a teaching evangelism, through which this work shall be done."

Right Views About Sin

It is a fact that wrong views of sin lie at the root of almost all false teaching, wherever you find it. As long as a man is wrong about sin he must be wrong about everything else. It is only when a man knows what sin is in the sight of God, and takes his right place as a sinner before God, and gets his sin dealt with by the grace of God, through the Blood of Christ—it is only then that he knows anything as he ought to know, or can understand the revelation of God.—W. Fuller Gooch.

How to Get Victory

THE early disciples lifted up their voices to God and said, "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, . . . and now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak Thy Word." Acts 4:27, 29.

It was a case of man versus God and God versus man. We have here a picture of man arrayed against God and His Christ. It was a formidable array—Herod, Pontius Pilate, the Gentiles, and the people of Israel. The powers and the forces that were brought and arrayed before God were not underestimated by the disciples. "Now, Lord, behold, just see what they say, what they do, and what they have done." This is where the mighty faith of the men came in. "Oh, God, behold the situation; Oh, Lord, Thou art equal to the situation."

God did not disappoint the faith of fishermen. It was a case of fishermen versus Herod, Pontius Pilate, the Gentiles and the people of Israel. Plus God and His Spirit, they were more than a match.

The Jewish council threatened them, demanding that they speak no more in this name. It was either go on or go back. It was either victory or defeat, and the disciples put the responsibility upon God.

When God was entreated, He came forth. God answered the united prayer, the urgent cry, for He saw their desperate need. God had the reserve power waiting for this crucial time. They who had tried to stop the resurrection were not going to conquer now by stopping the message of a living Christ.

"Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus." A pretty bold list. If they had been still bolder they would have had all their requests answered. God fulfilled to the letter. A fresh infilling of the Spirit was the earnest that God was going to work afresh. The need was very palpable, very evident, and the countenances and the attitude of the rulers and priests were visible and not to be misunderstood. Their language was plain. God's answer was just as real. All of the disciples had a refilling and the building was shaken—a type of the shaking that God would give to those who opposed His Son, His Word, His Truth, His Spirit.

The rulers said, "You stop speaking." Their prayer was, "Oh, God, start us again." And they spoke the word of God with boldness because God's Spirit inspired the utterance.

Bold speakers are needed today. A fresh infilling of the Spirit is the only remedy against awful apostasy. Speech had to be followed by action. "By stretching forth thine hand to heal." The thing the priests hated was to see a healing brought about by faith in the name of Jesus of Nazareth. If the healed man had walked with legs braced up, and he had been patched up any other way by local doctors, the priest and

elders would have been in an ecstasy of delight. But when the God of their father Abraham sends His Son, and healing is done through faith in the name of His Son, they are mad. This apostasy on their part only pointed afresh to the natural outcome—God's judgment had to fall on the city of Jerusalem.

Today professed followers of Jesus Christ are equally as mad against healing in the name of Jesus Christ, and fight against it in pulpit, magazine, and tract. What does it point to? Apostasy? Apostasy under the garment of being jealous for God and His glory as the priests were. God will prefer to listen to the petitions of His people inspired by His Spirit rather than those of priests and elders who have departed from the faith of Abraham.

"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." They had faith for much. God rewarded their faith. Today many are content with half a loaf—healing and boldness—but faith does not reach for signs and wonders. God is as able to give the one as the other. The need is as great, the opposition is as great, and God is as great.

They spoke the Word with boldness, the Spirit fell, and every request was granted to the whole company. The threats of the priests had the opposite effect to what they expected. These threats drove the disciples to God, drove them to prayer, and now instead of one cripple being healed, multitudes in Jerusalem and in the district round about were brought in and every one was healed. Acts 5:16.

God is equal to every emergency that ever arises in the existence of His church. But He wants to be reminded, to be entreated, to be requested to handle the situation. The disciples realized their inefficiency, but they had faith in the power, efficiency, and might of their God.

The Time to Pray

An evangelist whose ministry was mightily owned of God related how he was invited

to conduct a revival campaign in a certain denominational Church. Most of the members were rich and influential. It was not, therefore, a question of financing the meetings; but it was a question of having a revival.

The first night the people sang while the evangelist wept. They thought it strange, but let it pass. The second night the same thing happened again. Now they began to think they had secured the wrong evangelist.

The third night they were about to begin singing again, when the evangelist rose and said: "Brethren, if you want a revival, in God's name close those hymn books, shut down that organ and get down on your knees; this is not a time to sing, this is a time to pray."

With this pointed exhortation they all dropped to their knees. Soon they were sobbing and weeping as though their hearts would break, and before the service was over many confessions were made, reconciliations were effected, and some must needs make restitution.

Then the revival broke out, and the tide of power rose every night and many souls were blessedly saved. Had not God given this evangelist to see conditions as they were the revival would not have broken out. It took prayer to break up the deeps of the peoples' hearts and make them responsive to God and His demands. Once the spirit of prayer took hold of them the hindering causes were rapidly removed.

A Pastor at Prayer

The diary of Dr. Andrew Bonar is probably the best treatise on a minister's prayer life which we possess. Shortly after his settlement in Glasgow, he wrote, "For nearly ten days past have been much hindered in prayer, and feel my strength weakened thereby. I must at once return, through the Lord's strength, to not less than three hours a day spent in prayer and meditation upon the Word."

On his first anniversary, he wrote, "Tomorrow I purpose to spend the most of the day in prayer in the church. Lord, help me." Later we find him setting apart one whole day a month for prayer and fasting. He looked over his district and saw men and women lost. "They are perishing! They are perishing! And yet they will not consider. I lay awake, thinking over it, and crying to the Lord in broken groans." Like Robert Murray McCheyne, his most intimate ministerial associate, it could be said of Bonar: "His prayerfulness has almost become a proverb."

Constant Prayer

In his Journal, Wesley writes, "I have resolved by God's help to devote an hour morning and evening to private prayer, no pretence, no excuse whatever; and to converse face to face with God." Whitefield said, "Sometimes a whole night was spent in prayer." God met them in the hour of their greatest need.

Following Christ

"There is nothing," wrote Brainerd, "in the world worth living for but doing good and finishing God's work—doing the work that Christ did." For that we have been redeemed. By that we prove our heavenly birth.

PENTECOSTAL EVANGEL

EDITOR: **STANLEY HOWARD FRODSHAM**
ASSOCIATE EDITORS: **MYER PEARLMAN** and **CHAS. E. ROBINSON**
MISSIONARY EDITOR: **NOEL PERKIN** GENERAL MANAGER: **J. Z. KAMERER**

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GENERAL COUNCIL OFFICERS
GENERAL SUPERINTENDENT: **C. S. WILLIAMS**
ASSISTANT SUPERINTENDENT: **FRED VOGLER** SECRETARY AND TREASURER: **J. R. FLOWER**

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A Voice From Brazil

I. J. Macdonald

Juan and Elena were "companeros"; Juan a Brazilian gunman, Elena a witch-doctor, who, by an unfortunate error in judgment, had abruptly ended the life of the tribal chief. Fleeing from justice, disconsolate, weary, they arrived at Bananal, one of our stations, and both became thoroughly converted. Later, at a meeting, the missionary announced that the needs of a certain tribe had been laid on his heart and that although he did not know the language or whether he would be received at all, he intended to take the Gospel to them. After many of the Indians had left the meeting, Elena came forward and offered to go, pointing out that she knew the language as that was the tribe she had fled from, and that although they'd probably take her life when she reappeared, she now had *new life*, which she wanted them to have, too.

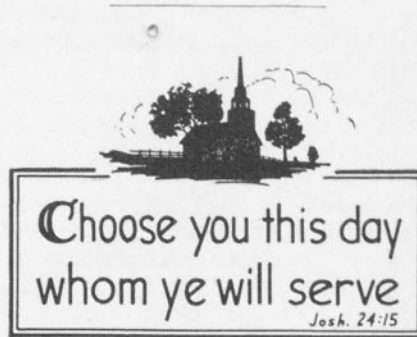
After seriously considering the personal danger to Elena and her zeal for God, the journey was at last started, and Juan and Elena and one of our missionaries finally left for the tribe. As evening shadows tinged the horizon, the three approached Elena's village, and almost en masse it rushed out to meet them, hardly believing the sight that met their eyes. Could this be Elena, the murderess, the fugitive from justice, coming back at last to the scene of her crime? Breathless interest held the village spell-bound.

After supper everyone squatted around the fire. As the village folk listened eagerly, the three missionaries told and retold, in its simplest form, the story of the Cross; and Elena, calm and resolute, told how she had heard of her Saviour's love and had surrendered her life to Him: "That is why I have returned," she said. For the first time in history the name of Jesus Christ was heard by that tribe. As night closed in, the missionary announced that next morning they would have to march on to tell the Good News to other villages in the tribe; but the people pleaded with him to stay or at least to allow Juan and Elena to remain. Interest was intense and the meeting stretched out to the dawning hours of morning.

Finally, the missionary asked if there were any who would like to follow "the Jesus way." To his amazement and almost dismay, the whole crowd stood. "No, no; sit down," he said. "You don't understand. If you follow this 'Jesus way' you cannot end the lives of your old people just because they have ceased to be of value to you, and, after bringing them into the world, you cannot deny your babies life because they will be a burden to you;" and he went on to explain what following Jesus entailed. But the crowd would not be silenced; to a man, they called out, "This is what we've been waiting for; our hearts are hungry."

Next day the missionaries had to start out to the more distant villages, but again the villagers pleaded that Juan and Elena be left; so later, they returned to them and stayed with the tribe. One day, months later, a little cavalcade was seen approaching the Mission Station at Bananal, and as

it drew nearer, friends saw Juan helping a sick and weary Elena toward the compound. After several weeks of intense suffering, this child of God passed on, and her last words have echoed and re-echoed down the years through the hearts and prayers of South America's ambassadors for Christ: "There is no one to tell my people now." Today they are still waiting and there is still no one to lead them.



Hornets

"And I will send hornets before thee, which drive out the Hivite, the Canaanite, and the Hittite, from before thee." Ex. 23:28.

"Moreover the Lord thy God will send the hornet among them, until they that are left, and *hide themselves* from thee, be destroyed." Deut. 7:20.

Revival Fire

The fire fell;

Elijah's prayer prevailed;

And the flame burned its way to Israel's soul!

The backsliding nation turned.

A mightier fire than the one visible

In their hearts burned.

The cult of Baal had failed!

"The Lord, He is the God!" Hark to the shout

As once again faith in God takes control—
Ended the night of doubt.

Again the fire came

In form of tongues upon disciple's heads;

And they spake words

Which fell like flakes upon the crowd.

Again the heavenly flame

Of that salvation spreads,

Which only is the Lord's.

Men cried aloud,

And as before, doubt beat a swift retreat—

Souls flocked to Jesus' feet.

Lord, send that fire once more!

Let the world know

Still on the throne art Thou!

And as on Carmel and at Pentecost,

Let the flame glow

Till convinced souls implore

Pardon, and at the Cross of Jesus bow.

Let the blest fire of true revival burn—

Thy Spirit lead from sin a mighty host,

Who shall to Jesus turn.

The conquest of Joshua is God's picture of a *victorious* Christian life. Victory over all hereditary tendencies, evil tempers, and the things that hide themselves! Some of the enemies are apparent to every one but the one in whose life they operate; some, indeed, are painfully apparent to the possessor; some, like self-consciousness, for instance, are not regarded as enemies.

It is no small job to dispose of them all, but God has undertaken to do it. In 1 Thessalonians 5:23, where the Apostle prays that they may be sanctified through and through, he finishes with this statement, "Faithful is he that calleth you, *who also will do it.*" v. 24. But His ways are not our ways, and the methods He employs for our sanctification are apt to be the very opposite of what we had expected. The enemies that *hide themselves* must be *stung to death*. God must "hornet" them out.

These hornets are the circumstances or the people with which we are surrounded. It may be an uncomfortable dwelling, or a helpless dependent who is disagreeable or unreasonable; it may be a shiftless husband, or a sarcastic wife. All hornets have stings, but "there is that speaketh like the piercings of a sword." Proverbs 12:18. We once heard a man mutter, "That woman" (speaking of his wife,) "certainly has the ability to exasperate me beyond anything on this earth"; but he was a coarse, beastly man, and had he but accepted those hornet stings, and been admonished thereby, God could have driven the beastliness out of him.

The trouble is, we fight the *hornet* instead of the *Hittite*. God will remove the hornet as soon as the Hittite (the fellow that hits back) is dead. If we could but see the hand of God in every untoward circumstance, every uncongenial association, and every unfavorable environment, working for the destruction of our self-life and the perfecting of our Christian character, how different our lives would be—how careful we would be not to put forth the slightest effort of our own to change things, lest we defeat the purpose of God in our lives, and lose the beneficial effect of His discipline!—W. T. McArthur.

Melted Down

It is related that during the regime of Oliver Cromwell the government ran out of silver coinage. Cromwell sent his men to a cathedral to see if they could find some silver. They reported, "The only silver we can find is in the statues of the saints standing in the corners." "Good!" he replied, "we'll melt down the saints and put them into circulation!" Certainly today the need of the hour is that the saints be melted down in revival fires and put into circulation winning the lost.

A Suggestion

Why not send the *Pentecostal Evangel* to a friend for a year? In addition to receiving 52 issues of the Evangel he will receive a free copy of our premium book "The Hiding Place" by Dr. Lilian Yeomans. Who can tell what blessing you will bring to your friend through the messages of Spirit-filled men and women in the Evangel? The price is only \$1.00 a year in U. S. A., and \$1.50 to other lands.

Our new quarterly *Daily Devotions*, will be a blessing in your home. Order your copy for April, May and June today.



Thy
word is
truth.

John 17:17



Thy law
is my
delight.

Psalms 119:77

Prelude to Revival

Richard S. W. Ruff

THE need for a revival in the Christian Church was never more pressing than it is now. That the need has been realized is evidenced by appeals from many and varied pulpits, and by letters in both religious and secular newspapers.

As time goes on, and the eagerly awaited revival fails to materialize, many Christians must be wondering if all is well with the Church of Christ. Here and there one finds a full church, but in the main it is the now sadly familiar story of depleted congregations even in thickly populated districts. Many reasons have been put forward for this state of affairs. Blame has been allotted to both clergy and laity, but little is done to remedy the position. Can it be merely a coincidence that the most virile churches have for their preachers men who are steeped in the Bible, and church members who are often to be found reading its golden pages?

I read of an old preacher whose messages have brought thousands to the Lord, that he had read his Bible through from cover to cover eighty-eight times, and was engaged in reading it for the eighty-ninth time when the call to higher service came. He would often say that each reading he had unearthed new treasure, and referred to the Bible as that "inexhaustible mine."

It is a surprising fact that quite a number of ministers of religion have not read the Bible through once. By reading the Bible right through from Genesis to Revelation one gets a view of the whole field that cannot possibly be obtained by a desultory reading. This does not imply that a disconnected reading of the Bible has no value. I have found, however, that I have obtained a fresh outlook on the Word of God by reading the Scriptures through from cover to cover.

An increase in Bible reading and meditation is surely an essential prelude to a real revival. Not only must the Bible be read, but reading must be followed by meditation.

Alas, so many earnest Bible readers are content to leave the meditation to others. In these rushing times we are frequently told that we are inclined to let the daily newspapers do our thinking for us. That we are too busy to devote time to thinking is no excuse. It is a thousand pities that many who find time to read a portion of Scripture cannot spare further time to meditate on the passage they have read.

Are you content to leave it to your minister to do your thinking for you? God has a message for you, and your minister cannot always be at your side in the capacity of interpreter. Even if he were, his interpretation might be inaccurate. The readiness of so many of us to look upon ministers as experts has led to a too ready acceptance of the findings of Bible critics. What is

needed today is an increasing number of Bible students prepared to challenge the critics with the same enthusiasm that the critics challenge the Bible. Thank God there are many champions of His Word in these times, and it is a great encouragement to know that others will be fished up to take their places.

You may be inclined to point out that many men of brilliant intellect are in the ranks of the Bible critics and proudly claim to be of the modern school of thought. I am reminded of what a great saint and scholar said in this matter: "You will see very clever people in the intellects of the head who are yet as stupid as the beasts in the stall in the far nobler intellects of the heart."

Bearing this in mind and believing that "God is His own interpreter," turn to the Bible, read and meditate. The more you read your Bible the more you will want to read the books of those to whom the Bible was "purest gold." Such books as John Bunyan's "Grace Abounding" and "The Pilgrim's Progress" will be your constant companions. If you ask your friends when

The Prayer Meeting

There were only two or three of us, who came to the place of prayer; came in the teeth of a driving storm, but for that we did not care, since after our hymns of praise had risen, and our earnest prayers were said, the Master Himself was present there, and gave us the living bread.

We knew His look on our leader's face, so rapt and glad and free; we felt His touch when our heads were bow'd, we heard His "Come to Me": nobody saw Him lift the latch, and none unbarr'd the door, but "peace" was His token to every heart, and how could we ask for more?

Each of us felt the load of sin from the weary shoulder fall; each of us dropp'd the load of care, and the grief that was like a pall; and over our spirits a blessed calm swept in from the jasper sea, and strength was ours for toil and strife in the days that were thence to be.

It was only a handful gather'd in to the little place of prayer, outside were struggling, and pain, and sin, but the Lord Himself was there; He came to redeem the pledge He gave—wherever His loved ones be to stand Himself in the midst of them, though they count but two or three.

And forth we fared in the bitter rain, but our hearts had grown so warm; it seem'd like the pelting of summer flowers, and not the crush of the storm: "'Twas a time of the dearest privilege, of the Lord's right hand," we said, as we thought how Jesus Himself had come to feed us with living bread.

they last read such books as these they will probably smile and remark on your quaint, old-fashioned taste in literature. But it is books such as these that supply the motive power to spiritual revival. Martin Luther, John Bunyan, and John Wesley, to name only three, owed their mighty influence to their devotion to the Bible and to profound meditation on the Word of God. Preaching such as theirs stirred many thousands, for it had the power of their deep experiences as to the truths the Bible contains behind it. If we are looking for an early revival we must cultivate, with prayer, the nobler intellects of the heart.

At an open-air meeting some time ago the speaker was a well-known Doctor of Divinity. Unfortunately, he claimed to be a Modernist. He was dealing with the Resurrection of our Lord and pointing out that the spiritual body was different from the physical body. A man in the crowd asked the question: "What happened to the physical body of Jesus?" The speaker pointed out that it was a matter for speculation, but one explanation was that it was removed by His disciples. (I seem to have heard that explanation suggested nearly two thousand years ago. Surely a Modernist can think of a more up-to-date explanation than that!) The reply was greeted with a sneer from the questioner. The Bible lover, however, will regret that such results can accrue from modern scholarship. Let us seek a return to the old "Gold Standard" of religion and discard the "Paper Currency" of Modernism.

If we are looking for a revival we must all prepare for it. The purpose of Bible reading, on the lines suggested and of much private prayer, is to equip ourselves for the work necessary to bring about a revival. It is only when "our hearts are strangely warmed," that we are ready to bring about the revival we say we so earnestly desire. Until that time comes we are content to sit with folded arms and leave it to others, but once let our hearts get warmed with the Gospel message, and with the experiences of such men as Paul, Luther, John Bunyan and a score of others, and we shall be far from content to leave it to others. Our own lives will radiate the good news so that many will be led to inquire as to the cause. Let us remember that our lives, with God's help, can be the most forceful argument for Christianity. Let us also remember that we daily come into contact with those the churches cannot reach, because they are so hedged around with prejudices and wrapped in the swaddling clothes of materialism.

Hidden in Christ

I wish all names among the saints of God were swallowed up in that one name of Christian. Are you Christ's? If so, I love you with all my heart.—Whitefield.

In Due Time

Chas. Elmo Robinson

Humble yourselves in the sight of the Lord, and He shall lift you up. James 4:10.

Is that a way of saying, "If you throw yourselves down I will put you back on to your feet in your former position? lift you back up"?

By no means. It is saying, "The way to get higher is to purposely go lower." It is saying, "If you will humble yourselves before Me I will lift you higher than you were when you humbled yourselves."

Peter made that plain when he said, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

But we should observe not only Peter's clarification of the promise, but his words of limitation as well. *When* will God lift us up when we humble ourselves before Him? Peter tells us, "in due time."

If, for example, the thing you want to be lifted up out of is a spell of fever, and if the fever does not at once abate when you humble yourselves before God, read Peter's words again, "in due time."

It may be the fever results from your sins, and is designed by God as a means of bringing you to repentance and to a higher state of grace. It may also be that you are not giving due attention to this beneficent purpose of God's. It may be you have not confessed your sins as James directs you to do when you are seeking healing. See James 5:16. It may be your sins call for restitution to be made or apologies to be sent. It may be that the sin is some evil habit or practice, and you have not made it clear to God that you are forever forsaking it.

See to it that the purpose in God's mind concerning your welfare, which caused Him to allow Satan to afflict you is achieved, and then rest in the promise that "in due time" God will raise you up. His promises are sure.

The Handwriting on the Wall

(Continued from Page One)

wrong written in the heart. They *know* that the abominations they commit are wicked. The declaration of God that sin brings death cannot be avoided or its testimony denied.

(3) The general providential dealings of God with men emphasize this inward knowledge, and His particular dealings with individuals accentuates its voice to those who know of these. This was the special aggravation in Belshazzar's case, and he was without excuse.

(4) Some men have God's law in written form, as Israel since Sinai. What a ponderous weight of guilt the printing press has added to millions, even as it has multiplied the privileges and opportunities offered in the Book.

(5) Some have the fuller light on the good news of salvation by faith in the Son of God and His sacrifice for sinners.

Each will be dealt with in judgment according to the light available (Rom. 2:12-16); and the Judge has afore-announced that it will go easier in the day of judgment for Sodom and Gomorrah than for the privileged Bethsaida and Capernaum. Matt. 11:20-24.

These principles hold in the present dealings of God with nations, as well as with

cities, or persons. The writing on that palace wall was for all times, all nations, all rulers. It was a revelation of divine government.

"*Mene*—God hath numbered thy kingdom and brought it to an end." God's actions are not haphazard, but *calculated*. The duration of an empire is not left to chance, to human enterprise, or to Satanic capacity. It is reckoned out by God. Antichrist, though, will endeavor to act against God to the extent that he will think to change times and seasons. Dan. 7:25. But he will stand only till that which is "determined" has been done (Dan. 9:27), for the exact duration of those most dreadful days has been both fixed and announced by God. Dan. 8:14; 9:25; 12:7, 11, 12. It is out of compassion for His own chosen people that God has set a strict and short limit on this period in world events. Matt. 24:22.



Give Thy servant an understanding heart

1 Kings 3:9

This is made known to strengthen faith, and to give quietness of heart when days of trouble come, whether personal, local, national, or universal. John 14:29; 16:33. God knows exactly how long it will be to the end. The little child fears as the train plunges into a dark tunnel, but the father knows the tunnel has a determined course and he sits in peace. The end and the daylight are not, cannot be, one foot further off than the length of the tunnel.

"*Tekel*—thou art weighed in the balances and art found wanting." God acts not only by calculation: He *weighs* the value of actions, and measures out justice with exactness. There is no rough and ready action in His court. The Judge ponders, weighs up the various considerations that affect each case—mental, moral, and physical inheritance; environment, opportunity; inducement, enticement; motive, pressure; present consequences, both painful and pleasant. And none but God is competent thus accurately to weigh even one life, or even one act of a life. Who then but One who is himself God can be capable of judging the innumerable myriads of moral beings, heavenly and human? Jesus *must* be God or He *could not* perform such a task as that of universal judge. John 1:1; 5:22, 23.

Scripture says, "As a man thinketh in his heart (or, reckoneth within himself, R. V.) so is he." Prov. 23:7. Therefore "keep thine heart above all that thou guardest: for out of it are the issues of life." Prov. 4:23. A lustful desire in the heart is the equivalent of adultery. Matt. 5:28. Hate is equivalent to murder. 1 John 3:15. This is the view of Him of whom it is written that "Jehovah is a God of knowledge. By Him actions are *weighed*." 1 Sam. 2:3.

Man pictures Justice with scales and sword, but blindfolded. But God is a God

of knowledge, and acts with full light upon each case and each act, with conscious, infallible, incorruptible accuracy.

In those perfect scales Belshazzar was found light. Let us each ask, "Shall I be found wanting?" Royal estate, glory, riches, which sway so heavily the judgment of men, do not influence the balance of divine judgment by which all shall be tested, save as such possession brought fuller and larger opportunity and responsibility. There it is character that turns the scale.

"*Peres*—thy kingdom is divided, and given to the Medes and Persians." Empires do not stand by tanks, airplanes, and munitions, not even when these cost hundreds of millions of dollars. Babylon was deemed impregnable, but it fell. The *Titanic* was deemed unsinkable, but she sank. Herodotus points out how easily the Babylonians might have defeated the Persians. The river bed by which the latter entered was not only protected by the great gates which the Persians had not been able to force, but under which they crept at night as the water of the Euphrates sank when drained off by Cyrus, but the openings in the banks, by which access to the waters was gained by the inhabitants, were also defended by gates. If the defenders had been normally alert they could have closed these gates, mounted the banks, and caught their attackers in a veritable death trap. Herodotus visited the city not such a great while after, when the memory of the deeds of Cyrus was still fresh, and he says it so happened that a great feast was in progress that very night, and the city was an easy prey to the Medes and Persians.

Many say, "It just happened." But no! In truth the divine sentence was fulfilled, and "in that night Belshazzar the Chaldean king was slain." Dan. 5:30. The first empire of prophecy had run its afore-declared course. *So will the last.* Prophecy is history.

"When we deal seriously with our sin, God will deal gently with us."—Spurgeon.

Coffeyville Sunday School Conference April 4 and 5

Pastors and Sunday School superintendents and teachers are urged to attend a Sectional Sunday School Conference to be held in Pastor Harry E. Bowley's church at Coffeyville, Kansas. Starting Friday, April 4, at 7:30 P. M., sessions will continue all day Saturday, April 5, concluding at 9:00 P. M.

Among the speakers who will deal with important phases of Sunday School work are four from the Gospel Publishing House.—M. L. Grable, Supt. Sunday School Department, Gospel Publishing House.

The Family Altar

Don't fail to send for a large supply of our new devotional quarterly, "Daily Devotions," for your Sunday School. Every teacher should have one. The price is only 5 cents per copy if sent for in quantities of 10 or more. A single subscription for "Daily Devotions" is 40 cents per year in the U. S. A. or 50 cents in Canada.

Send 25 cents for a large packet of assorted tracts. Put one in every letter you write and scatter them everywhere.

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Joyful Service in Gold Coast

"We are grateful to God for the opportunity of being here to proclaim the unsearchable riches of Christ. It is great to be alive in these days. It is great to be a Christian." That is the sentiment expressed by Brother and Sister Shirer as they write concerning the work in Gold Coast. Their letter was somewhat slow in reaching us, but we were glad to receive an encouraging report from this field.

Mr. and Mrs. Leonard Weston have now moved to Walewale to take charge of this station which has been without a missionary for a long time. In the surrounding villages a great hunger has been manifested for the gospel, and we pray that there may be an early harvest of souls in that area.

Cycle Episode

Brother Shirer describes a bicycle trip made one afternoon in company with native evangelist Yimbela to an outstation in the bush. The narrow bush path was full of holes, stones and sand, and at times it was easier to walk than to ride. Twice he was hurled through the air and landed in the grass some distance from the bicycle. Once the cycle dropped into a hole and the other time an unseen tree stump caught the pedal. In spite of these episodes they arrived at the village, where they held a wonderful service under a large tree outside the chief's house. There were twenty-four adults present who had started following Christ, and they simply drank in the Word.

On another occasion Brother Shirer visited a village ten miles from the Tamale station, where by the light of a gasoline lantern a great crowd gathered to listen for an hour and a half to the preaching of the Word. In this town there is only one Christian, a very old man who is doing his best to win others for the Lord.

Tamale Station

Concerning the Tamale station Brother Shirer writes, "We know you will rejoice to hear of God's working in our midst. Village folk to whom the Word has been preached for years are now responding.

"On Christmas Day we assembled at the church, and after the singing of a hymn marched about a mile to the water, where eighteen followed the Lord in baptism, the native pastor officiating. The main chief of the area said to us, 'Now we know that this has taken root. No longer does the White Man baptize, but one of our own does it.'

"Recently we went to a near-by village, taking with us four young men and the native pastor. A large crowd assembled. The young men testified, after which the pastor brought a message, and at the close asked for decisions.

Lloyd Shirer

with Men's

Bible Class,

Tamale,

Gold Coast

For five minutes no one responded, then an elderly man stepped out saying, 'I will follow this way.' Three more men followed; then a woman, more men, an old woman, and finally many boys and girls. Thank God for the break in this town!

"Do join with us in prayer that God will move among the people in Gold Coast, saving many and calling young men into the work."

SAILING FOR EAST AFRICA

By the time this goes to press it is expected that Mr. and Mrs. Paul K. Derr will be on their way to East Africa to take up ministry in Tanganyika Territory and Nyasaland.

Mr. and Mrs. Derr first felt the call of God to missionary work sixteen years ago. After spending two years in Latin America, they went to Africa where for ten years they labored in affiliation with the Pentecostal Holiness Association, and were used of God to pioneer and establish a work in Tanganyika and Nyasaland. The Pentecostal Holiness Association has now very graciously turned over to the General Council its work in Tanganyika with headquarters at Igali. Mr. and Mrs. Derr have received Council appointment and are returning to their former field to work in association



Mr. and Mrs. Paul K. Derr



Mr. and Mrs. Claude Keck

with Brother and Sister J. W. Nilsen who transferred from the Congo field some months ago to take over the station at Igali. We are trusting that from this center the work may be extended in many directions.

Accompanying Mr. and Mrs. Derr are their daughter and son-in-law, Mr. and Mrs. Claude Keck. Both Mr. and Mrs. Keck have attended Central Bible Institute. While they have only a very small amount promised toward their support, they are stepping out in the confidence that the Lord will help them in every way. We trust that they may be made a blessing to the people of Africa and may make full proof of their calling.

This young couple we feel sure will appreciate the prayers of God's people, and should there be those who are particularly interested in them, any offerings sent to help in their maintenance on the field would be welcomed.

GREETINGS FROM THE SOUTH SEAS

"The weather has been very hot and trying," write Brother and Sister Heetebry. "Most of the Sunday Schools close at this season but we have kept going. We were very much encouraged with the services the past two Sundays. Attendance is improving and we rejoiced to witness three backsliders returning to the fold. Surely God answers prayer!

A Tragedy

"A wee Fijian child came to our Sunday School, neglected-looking and ragged. We got some nice clean clothes and did what we could for the little tot. Later we learned that the child, while left with no one to look after it, played with matches, set fire to the mosquito netting and was burned to death. How it saddened our hearts, yet we were happy that we had been able to do something to brighten the short life of the poor little one here in this world.

A Wedding

"It gave us great joy to witness the beautiful Christian wedding of a young Indian lady who attended our Sunday School from childhood, was converted in our children's church and received the Baptism of the Holy Ghost at the age of twelve. Although her father is a Hindu and desired that she have a Hindu husband, much prayer went up that God would spare her such a future life. Her brother who is saved sought a Christian bridegroom for her and finally obtained the father's consent.

"Pray that the Lord will continue to bless His work here. Surely it is the work of His own planting! Some from almost all races in this little cosmopolitan city attend our mixed assembly. It brings to our mind that Scripture which speaks of some from all tribes, tongues and nations singing the new song."

ARRIVED FROM JAPAN

Advice has just been received concerning the arrival home of Agnes Juergensen who has spent nine years in Japan during her last term. She expects to remain for a time in Los Angeles and gives as her present address 2319 Second Avenue, Los Angeles, California.

Miss Juergensen requests that we remember especially in prayer her mother and sister Marie who are remaining on the field. Let us pray for all our missionaries who are still in Japan, that the Lord may give them grace and wisdom during these perplexing times.

We thank God for the encouraging news received concerning the work. Our work in Japan is under the direction of Japanese leaders, and Marie Juergensen reports that the

officials have been most kind and courteous to our native pastor, Brother Yumiyama.

It is well nigh impossible to anticipate what the future holds, but thus far it has not seemed necessary to vacate the field.

**GOOD NIGHT HERE—
GOOD MORNING UP THERE**



On Sunday, March 9, 1941, at the age of seventy-nine, Jessie Jennette Arms Perkins passed away at her home in Pasadena, California. After a long life of faithful service she reached the end of her earthly course and entered the glory of her eternal inheritance.

Mrs. Perkins was born April 27, 1862 in Bridgeport, Wisconsin.

Her early days were spent on a farm under the careful training of godly parents. Feeling the call of God to service at the age of thirty, while engaged in the dressmaking and millinery business, she enrolled in the Lucy Rider Myer's Deaconess Training School. There God spoke to her about going to Liberia, West Africa as a missionary.

In 1895 Mrs. Perkins first sailed for that field with a determination of heart to allow nothing to interfere with her God-given call. On February 17, 1903, during her second term in Liberia, she was united in marriage to John M. Perkins. In 1918 they became associated with our work and together they labored in that field under Council appointment until 1935 when it was necessary for them to return on account of advancing age and the ill health of Mrs. Perkins.

A Brave Spirit

Brother Perkins pays tribute to the brave spirit and consecration manifested by his wife: "She has never been known to refuse a difficult task. On four different occasions in answer to calls from sick missionaries she has started out in the darkness over trails which were almost impassable even in daylight. For twelve long weeks while I was suffering with that dread disease, malaria, Mrs. Perkins scarcely left my bedside. She loved especially to work among the women and girls of Africa, where she was known as a real mother."

For more than three years prior to her death Mrs. Perkins had been totally blind, and during her last illness she suffered intensely. As she said "good night" here to weariness and pain, it meant for her a glorious "good morning" in the land of eternal day.

Our heartfelt sympathy is extended to Brother Perkins who is left to travel down the sunset slope alone, and who writes that he will miss his beloved companion "more than words can tell." It has touched our hearts to know that even in recent months, despite advancing age, failing health, and the care of his wife during her illness, our brother has still had the vision of "others" and has been doing what he could for the Lord in the distribution of tracts and gospel literature. May God richly bless him and comfort his heart in this time of sorrow.

OUTLOOK FOR GUATEMALA

Ralph Williams

We have just returned from our Guatemala Annual Conference, which was held in the town of Jutiapa. It is hard to realize that this was the fourth annual gathering held since the Guatemala work was weaned from the older conference organized in El Salvador. The Lord has done much for us during that time, as was evidence by the presence at the conference of two hundred brethren, representative

of more than five hundred believers belonging to the Assemblies of God in this field. Despite this number, however, we feel it is just the beginning, and that the future will bring forth a greater harvest of souls.

Dual Outlook

This outlook is both an inspiration and an appeal. We feel inspired as we look out over the opportunities—the scores of townships and hundreds of villages not yet reached, even in the limited area where our work is established, and the many villages down on the Pacific Coast from which we also expect a harvest of souls. Truly these are open doors for which we thank God at this time when missionary work in many fields is being curtailed.

At the Salvador Border

Recently I was at the Salvador border to take care of some important business with missionary and native workers, and while not permitted to enter the other republic more than a few yards, we spent a profitable hour together. One of the native workers, a man whom we have all come to respect highly for his consecration, pointed up over the low, wooded hills a few miles away and said simply, "We have just entered another place." It was just another little village of rough, grass-roofed homes, but the Lord had moved on his heart to take to them the message of life. One of the young men from Bible school will continue preaching there, and soon that "other place" will not only mean a group of believers delivered from the darkness and hopelessness of sin through the power of the gospel, but also it will be the center for several other preaching places. Several years ago this same brother evangelized the neighborhood where he was converted, built a church, filled it with believers, and opened up eight or ten other preaching places in near-by communities. Now he fills a place of responsibility, doing real missionary work.

Prayer Knows No Barriers

It is true that frontiers and distances are effective barriers to the task which faces us in this field—yet there is no frontier so rigid and no distance so great that you at home cannot surmount the barriers through the medium of prayer that knows no frontiers or distances. We thank you most sincerely for the part you take in strengthening our hands and helping us solve the many problems of the work—for whether you have realized it or not, when you pray for missions, that is what you are doing; and God, whose heart rejoices when He sees this unity of purpose among His people, gives the increase.



Four students for whom Helen Gustavson is asking support. Standing—Lieu Kuei Lou and Hsiao Mai Jung. Sitting—Mr. and Mrs. Lieu and two children.



Helen Gustavson and Chrystal Ladner with native workers and some of their children, Tsinan, Shantung, China. Miss Gustavson is seated in center and Miss Ladner standing behind her.

Do Missions Pay?

Helen Gustavson, as she reviews a term of six years of missionary work in North China, gives an emphatically positive answer—Yes, surely missions pay! Through her efforts coupled with the co-operation of those in the homeland she states that more than two hundred souls have been saved and baptized in water, and some have been filled with the Holy Spirit. Among these converts there are some who are now in the ministry, being used of God to the salvation of souls among their own people.

The Work Goes On

Miss Gustavson who with her coworker, Chrystal Ladner, returned for furlough last November, commends to our earnest prayer the work they have left in Shantung. The assembly which they were instrumental in building up at Tsinan is now in charge of a native minister, Samuel Hsiao, who sends a very encouraging report. We quote from his letter to Miss Gustavson and Miss Ladner: "We miss you very much, and not one day has passed that we have not remembered you in our prayers. The services are very well attended, and the Lord is blessing our meetings. We have had the usual attendance on the Lord's Day as when you were here. Praise the dear Lord! Our Christians do not seem the least discouraged. They press on and have faith in God. We know you are praying for us because we can see the results."

Your Help Still Needed

As the work is carried on in the absence of the missionaries, funds are still needed for its continuance and for the support of workers. We therefore urge friends who have been giving through this channel to continue their contributions.

Miss Gustavson has also placed before us a special need for the support of four students in Truth Bible Institute, Peking—Lieu Kuei Lou, Hsiao Mai Jung, and Mr. and Mrs. Lieu. Their pictures appear on this page. In these days when the burden of responsibility is falling more heavily on the shoulders of the Chinese church, we realize more than ever the importance of assisting in every way possible in the training of the native Christians to prepare them for assuming such responsibility. If you wish to contribute to the support of these consecrated Christians in Truth Bible Institute, please send your offering to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, mentioning that it is for the support of Bible School students in care of Helen Gustavson.

Men do less than they ought, unless they do all that they can.—Carlyle.

THE DYING WORLD AND THE LIVING WORD

"TERROR BY NIGHT"

The New York *Herald Tribune* says that during 1940, London passed 1,180 hours under air-raid alarms.

EIGHTEEN MILLION BIBLES

More than 18,000,000 copies of the Bible were distributed last year by various organizations in the United States and Great Britain, *Church School Promoter* reports.

A GROWING UNIVERSITY

This year the Hebrew University in Jerusalem has a matriculation of 1,200 students, reports *Christian Victory*—the highest since its founding in 1925. It is Palestine's only university.

THE BIBLE IN NORWAY

Reports *Bible Society Record*: "People who had not even seen a Bible for a long time, much less read it, have suddenly discovered that it contains wonderful things. In two Norwegian towns the booksellers have sold out their Bibles."

SINCE PROHIBITION WAS REPEALED

The Keeley Institute reports that alcoholism among women has increased ninety per cent since 1933. The average increase for both men and women was placed at forty-two per cent for the same period.

THE TEST OF TIME

According to *Sunday School Times*, 92 volumes of Voltaire's works in beautiful calf binding were sold some years ago at the sale of the Earl of Dudley's effects, for two dollars. But the British Government not long ago paid \$500,000 for the Codex Sinaiticus, a very ancient Bible. The works of the infidel have depreciated year by year, whereas time has only increased the value of God's Word.

A GIFT FROM AFRICA

An incident related in *Inland Africa* is touching. The natives of a church at Blukwa, Congo, have given an offering of approximately \$40 asking that it be used to furnish Bibles for the poor Negroes of the United States. Coming from such poor people, the gift is precious indeed. Like the Macedonians, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:2.

NOW IN 1051 LANGUAGES

At the close of 1940 the Scriptures had been published in 1051 languages, reports the American Bible Society. The whole Bible had been published in 184 languages, the whole New Testament in 227, and portions of the Bible in 640 others. Jesus said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. That end is rapidly being reached today.

DOCTORS ON ALCOHOL

In a symposium on "Alcohol" at Philadelphia, arranged in connection with the meeting of the American Association for the Advancement of Science, not one good thing was said about alcoholic beverages, reports *Herald of Holiness*. Dr. Winfred Overholser, superintendent of St. Elizabeth's Hospital, said "over 100,000 persons are suffering from alcoholism in the U. S. A. today who are in hospitals. About 31,220 are in mental hospitals and cost the citizens about \$15,610,000 annually." Dr. A. C. Ivy of Northwestern University Medical School, who has successfully experimented with alcohol in a dog's diet, showed that it changed the composition of the bile until the entire mechanism was quite upset. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1

THE DESIRE FOR DRINK

Here is an illuminating story told by Charles J. St. John, Superintendent of Bowery Mission, New York City:

"A bum came in with a broken jaw. We hustled him over to a doctor who set his jaw and fastened it with silver wire, without charging him a cent. Two hours later I saw that man sitting with another fellow on the curb pulling the silver wire out with a pair of pliers. His plan was to sell it to get money for whiskey."

AMONG RUSSIAN YOUTH

The *Anti-Reloznik*, organ of the Russian Communist League of the Godless, complains: "It is often believed that the survival of religious sentiments is to be met with only among elderly people. In present-day youth, however, and even among children religious prejudices are to be discovered. Some members of the Communist Youth Organizations, as well as some members of the Party, have not yet entirely emancipated themselves from religion."

SIGNS IN THE SOVIET SKY

An uncensored letter that came to America direct from a Pentecostal brother in Soviet Russia (the part that was formerly Poland) is published in *The Gospel Call*. It says: "The spiritual life of our community is excellent. We have a great revival. The Lord is baptizing many in the Spirit, sinners are coming to the living God, and backsliders are being restored. On May 23, 1940 our townspeople witnessed a strange phenomenon in the heavens in the form of a huge red cross. The following day the sky was ablaze in the color of blood. Because of some atmospheric conditions, the city power house was shut off that day and was unable to supply us with electricity."

God has said that in the last days of this age He would pour out His Spirit "upon all flesh" and would show "wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2:28-30. "Can ye not discern the signs of the times?"

THE WARNING FROM FRANCE

France was warned. The "Gallia" of Charles Gounod, the great French composer, was based on the Lamentations of Jeremiah. These marvelous elegies of the prophet after the fall and destruction of Jerusalem were the inspiration of Gounod after the fall of Paris into German hands in 1871, and its partial destruction by Communists. That was seventy years ago, the exact time of the captivity of Israel in Babylon. Gounod cried in his great composition, "Jerusalem, Jerusalem, O turn thee, turn thee to the Lord thy God."

But Paris did not turn, and today it is a humbled nation. Marshal Petain attributes the fall of France to alcoholism with its affiliate scourges, syphilis and tuberculosis. "This," comments *Sunday School Times*, "is probably too simple, yet all agree that there was a breakdown of morale from Premier Daladier, who drank and was incapable of making decisions, down to the hundreds of poilus (privates) in delirium tremens hurried to asylums from the West Front."

France's experience is a warning to America. In the past seven years our own land has been rapidly going down the same hideous road. Alcoholic bankruptcy threatens us as menacingly as fiscal bankruptcy. Yet the Federal Government will not give any protection at any point to the enlisted boys of the nation. "Look out, America, lest the Lamentations of Jeremiah be some day applicable to you also."

JEWES AND CHRISTIANITY

Jews are viewing Christianity in a new and more favorable light, declares Morris Gordin. The most orthodox Yiddish daily paper in New York, *The Morning Journal*, printed a series of essays on the history of Jewish persecutions.

On reaching the era of medieval persecution it took special pains to explain that the sufferings inflicted upon the Jews by the Church had their root, not in Christianity, but in a carry-over into the Church of remnants of paganism. The new friendliness is a challenge to Christians. Let us present Christ in all His loveliness to Jewry today!

A GOOD NEW LAW

An excellent law has been enacted lately in Oklahoma City, apparently the outcome of disturbances caused by Jehovah's Witnesses. According to *The Presbyterian*, the new law provides "a fine of \$19.00 and \$1.00 costs for any persons who publish, circulate, or distribute any profane, violent, or abusive or insulting language; and makes it unlawful also to display any flag or emblem or to utter words casting reproach or profane ridicule on God, Jesus Christ, or the Holy Ghost, the Holy Scriptures, the Christian or any other religion."

GENERAL COUNCIL OFFICE

The following names were added to the General Council ministerial list during the month of February, 1941.

Davis, Albert E., Denison, Tex. (reinstatement)
Dempsey, E. C., Fort Smith, Ark.
Haystead, Kenneth M., Tottenville, Staten Island, N. Y.
Park, Harland A., Hong Kong, China
Roberts, C. Edward, Pasadena, Calif.
Roberts, May T. (Mrs. C. E.), Pasadena, Calif.

The following names were removed from the General Council ministerial list during the month of February, 1941.

Anthony, Thomas P., Austin, Tex. (deceased)
Casteel, Hobert, St. Paul, Va. (withdrew)
Giasullo, Nicholas R., Beaumont, Tex. (withdrew)
Goss, Joseph A., Coldwater, Mich. (withdrew)
Gotcher, John J., Searcy, Ark. (deceased)
Holmes, Paul C., Haskell, Okla. (withdrew)
Joyner, Luther F., Jacksboro, Tex. (deceased)
Peters, Charles S., Pasadena, Calif. (deceased)
Whitehead, Fratus O., Rosanky, Tex. (deceased)

MISSIONARY PRAYER REQUESTS

Lavras, Brazil—Pray for the complete healing of a man who has tuberculosis. Also pray for our workers in Carmo do Rio Claro and Sao Joao del Rey. The majority of the people are Roman Catholics and will not rent a house to us for our meetings.—Lawrence N. Olson.

Sao Carlos, Brazil—Please continue to pray that funds will be forthcoming for a tabernacle in our station at Araraquara.—Erma L. Miller.

Lima, Peru—Please pray for another outpouring of the Holy Spirit in our congregations. The church at Huariaca is begging for a missionary or native pastor. Pray that this need will be met.—Mr. and Mrs. Herbert Felton.

Barquisemeto, Venezuela—Pray for a revival of spirit of prayer in our main assembly.—E. Yngve Olson.

Jewish Work, Chicago, Illinois—Please pray for a Hebrew teacher at the college of Jewish studies, for his grandfather who is 91, for six women in one home who are very much interested and accepted New Testaments, and for a woman who allowed me to pray with her as she is in great sorrow.—Jeanette Fox.

Burkhart, Kentucky—Please pray for the healing of a woman who has dropsy. I have a special unspoken personal request.—Anna M. Adams.

Indian Work, Carnegie, Oklahoma—Pray that God will supply our needs. Unless God undertakes it will be very hard for us to build a church as we do not receive much financial assistance. Also pray that God will heal several Indians who are sick and blind.—Bert Roberson.

THE SUNDAY SCHOOL LESSON

Seven Years' Whole Bible Course

Jesus, the Lamb of God

Lesson for April 6, 1941. Lesson Text: John 1:15-51; Isa. 53:7.

Important. In our Seven Years' Whole Bible Sunday School Lesson Course, it will be seen that in practically every lesson there are many more verses than those that we have printed in our quarterlies. The whole lesson should be studied by every teacher.

May we suggest that the superintendent and each teacher use their Bibles in Sunday School and encourage their scholars to do the same. It is a very easy matter to underline with a crayon the verses that are printed in our quarterlies, to which special emphasis may be given. It is the Word of God itself that we have taken to be our sole guide for faith and conduct. A life in the Spirit will always be a life in full accordance with the Word of God.

Every false prophet magnifies himself. Every true prophet, like John the Baptist, will magnify the Lord Jesus Christ. He will say with Paul, "We preach not ourselves, but Jesus Christ the Lord." John came to prepare the way for Christ, and when He arrived at the Jordan John told the multitude, "This was He of whom I spake, He that cometh after me is preferred before me." Christ came after John in point of time, but was to have the preference in point of honor. "He must increase, but I must decrease," said John. And so says every true saint.

The expression, "Of His fulness have all we received," is, we believe, the testimony of John the Evangelist. It declares that into himself and his fellow apostles the Lord had poured in His fulness. Our Lord purposes that we should be filled with all the fulness of God. One dear sister declared, "I know I cannot hold much, but bless God, I can spill over a lot!"

What attribute of His nature do we most need? Grace. The purpose of the Lord is for us to receive "grace upon grace," as Weymouth translates verse 16. He will give us more and more grace. Who will get most? The humble and lowly ones. "He giveth grace unto the lowly." Prov. 3:34.

The lowly valleys are the recipients of most of the rain that runs down from the hills. The lowliest saints will receive the most grace and the most of the Spirit.

CALVARY AND PENTECOST

John the Baptist, of whom Christ said there was none greater born of women, is an example to every witness in the simplicity of his message. He preached Christ as the One who was going to Calvary to bear away our sins. And then he exalted Him as the One who would baptize in the Holy Ghost. We too can tell all the people around us, "You need forgiveness of sins, and you need to be filled with the Holy Ghost; and as you humbly look away from yourself to Jesus Christ, He will save you from sin and will give you the gift of the Holy Ghost."

THE WORLD'S SIN-BEARER

When John the Baptist showed forth Jesus as the Lamb of God, what associations it would bring to the mind of the spiritual Israelite. He would think of Abraham traveling to Mount Moriah with Isaac. Isaac bore the wood upon his shoulder even as Jesus at a later date bore the wood of the cross upon His. Isaac inquired, "Behold the fire and the wood: but where is the lamb

for a burnt offering?" Abraham answered, "My son, God will provide Himself a lamb for a burnt offering." And there on that mount God Himself provided a substitute.

Isaiah in the 53rd chapter of his prophecy foretold the coming of the Lamb, and as Maclaren says: "No Jew ever doubted that this referred to the Messiah, until after He had come, and the rabbis would not believe in Him and so were bound to hunt up another interpretation."

Now that God's substitute, the Lamb of God's providing, had come, John the Baptist pointed his finger to Him and said, "Behold the Lamb of God, which beareth away the sin of the world." He bore away your sin and mine. Is that not good news? When John spoke of Christ as the Lamb, every true Israelite would think back to that night

abled me to do good was when I held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world."

A REPEATED MESSAGE

It was evident that the Baptist's message did not soak into the hearts of his hearers, but he was willing to go on preaching it until they heeded it. So a second time we hear him saying to his disciples, "Behold the Lamb of God." This time two of them (Andrew, and doubtless the modest writer of this fourth Gospel) followed Jesus. And when they followed, "Jesus turned." He will turn to every soul that seeks Him. He put a pointed question, "What seek ye?" This question we shall all have to answer. What do you seek? Selfish pleasure? Ease? Wealth? Fame? He knows the thoughts and intents of our hearts. Let us seek the Lord while He may be found.

They asked Him, "Where dwellest Thou?" They wanted to hear more from Him, to sit at His feet and listen. He answered, "Come and see." He still invites us, "Come." We can understand that word "Come," and we can act on it. But if we do not act on this word we shall hear another word, "Depart." We shall understand that word, and we shall have to act upon it.

We further read, "And they abode with Him that day." What a privilege to have a whole day with Jesus. But we can have more than that. He will be with us all the days.

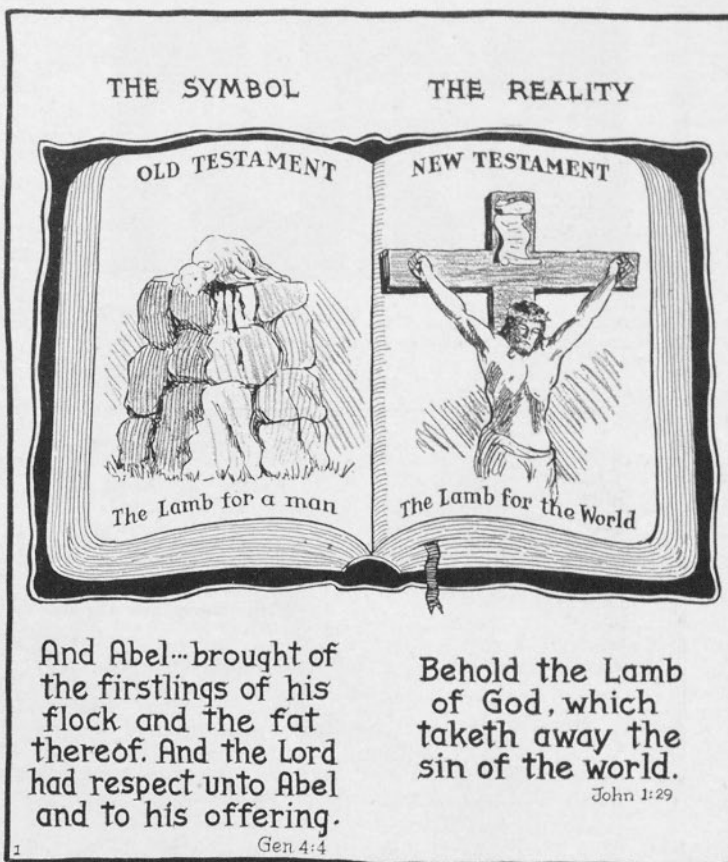
Andrew was thoroughly convinced that this One to whom John had introduced him was none other than the long-looked-for Messiah. His first thought was to share the good news with his brother Simon. Our first obligation when we know the Lord is to introduce Him to those of our own family. Share all your joys with others and you will find that they will be doubled. Share the gospel with all who will hear—with "every creature." Huber, the Naturalist, says that if a wasp finds a deposit of honey or any other good food, it will immediately go back to its nest to tell the good news to others.

When Simon came to Jesus He said, "Thou art Simon . . . thou shalt be called Cephas." The word "Simon" means "one heard." And through the Gospels we find impulsive Peter the one with much to say. But a great change was to come in Peter's character. A stone is a silent thing. Peter was to be transformed into a meek and quiet spirit, swift to hear and slow to speak. He it is who bids us in his Epistle, "If any man speak, let him speak as the oracles of God"—quiet and still until moved by the Spirit. 1 Peter 4:11.

Peter in his Epistle does not say much of his being a stone, but points all to the Stone rejected by the builders, whom God hath made the head of the corner. 1 Peter 2:4-8. He says that all the saints are living stones, quarried from earth but destined to be built into that holy temple which is to be "an habitation of God." Eph. 2:22. Give God praise when the chips fall and the sandpaper is being used in polishing the stone. Stephen Merritt said, "I wondered why all my persecutions came from Christians, but the Lord explained this by saying, 'Stephen, it takes a diamond to cut a diamond.'"—S. H. F.

Four things come not back to man or woman: the sped arrow, the spoken word, the past life, and the neglected opportunity.—Robert Louis Stevenson.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.



when they were delivered from Egypt. God had given commandment to every man to take a lamb. On a certain day it was to be slain, and its blood was to be taken and placed upon the lintel and doorposts of their house. Woe to the man who did not avail himself of this provision. On the passover night the Israelites left Egypt. That night judgment fell from God. In every home the firstborn was dead, save those where the judgment had come first on an innocent lamb, the blood of which, sprinkled on the doorposts and lintels, meant salvation.

But now in John's day Israel was in bondage to a greater than Pharaoh. They were in bondage to sin and Satan, and so is every son of Adam for that matter. John the Baptist pointed to the One who was the deliverer. The deliverance only comes by means of the blood that He, the Lamb of God, shed on the cross of Calvary. In that precious blood there is perfect freedom from the bondage of both sin and Satan. Let us like John be ever pointing to the Lamb who bore all our sins in His body on the tree, by whose stripes we are healed. Said the great preacher, Joseph Parker, on the fortieth anniversary of his pastorate in London: "The only preaching by which God en-

REPORTS FROM THE REAPERS

LUCAS, IOWA—The church has just passed through a season of splendid refreshing. The joy of the harvest is great. We read in the Bible of heaven's great joy when a sinner comes home; surely, there is joy on earth too when women and children repent and get saved. Such has been the case in Lucas, in a 4-weeks revival conducted by Pearl Benz. Twenty-one were saved or reclaimed, and 4 claimed the Baptism in the Holy Ghost. These precious souls gladdened the hearts of the brothers and sisters of our assembly.—W. N. Browning, Acting Pastor.

SILOAM SPRINGS, ARK.—We have just closed an old-fashioned 4½-weeks revival with Myrtle Wolford, Rush Springs, Okla., as our evangelist. The gospel was preached in the old-time way without fear or favor. Many people were saved and filled with the Holy Ghost. On the last Sunday morning Sister Wolford gave us a message on Holy Communion, and nearly 75 participated in the communion service. During the revival a Baptist minister, a student of John Brown University, received the Holy Ghost Baptism, a Church of Christ minister was filled with the Holy Ghost, and his wife was saved and filled. The saints of our assembly were greatly uplifted.—D. B. Jagers, Pastor.

CONNEVILLE, OKLA.—We came here in June, 1940, and found a few faithful saints. The church was 50x30 feet, with the siding and top on. Since then the Lord has enabled us to floor and ceil the building. We have also built two rooms on the parsonage. We have the paint and are now ready to paint both buildings.

We just closed a 3-weeks revival in which God blessed in a wonderful way. Twenty-six people were saved, and 6 received the Baptism according to Acts 2:4. Christine Carmichael of Duncan was the evangelist. Her ministry was a blessing to us.

This is a new and needy field. Any Council minister passing this way will find a welcome.—A. L. Wolfe, Pastor.

REGIONAL SUNDAY SCHOOL CONFERENCE

It is with a humble heart that we report concerning the Regional Sunday School Conference, held in Highway Mission Tabernacle, Philadelphia, Pa., where Wesley R. Steelberg is pastor.

The response was gratifying, and the convention was lifted out of the finite into a realization of the constant manifest presence of God. M. L. Grable's vision of the great need of bringing Christ to the nations left its influence on many hearts. Expressions were heard throughout the convention, such as: "This is wonderful!" "My eyes have been opened." "My heart is stirred." "I am returning to my task determined to do more to spread the gospel in my community." Others wept.

Some 35 different phases of Sunday School activities of vital importance in a Christ Honoring Sunday School, were considered. Among these were: "The Holy Spirit and the Sunday School Worker," "How Conversions are had in the Sunday School," "The Sunday School Worker and His Prayer Closet," and "A Soul Winning School." The Spirit of the Lord seemed to emphasize the all-important ministry of bringing the Sunday School pupils to a definite experience of salvation.

District Superintendent Flem Van Meter brought a stirring message on, "Naming Some of the Greatest Needs of the Sunday School and How to Meet Them."

It was resolved to send a letter of gratitude to the Executive Brethren at Springfield, Mo., with the suggestion that a regional conference be held annually.

The number of workers, teachers, superintendents, and pastors registered was 150 or more.

The Conference ended with the seal of God's approval.—N. T. Spong, Sunday School Secretary, Eastern District.

HANNIBAL, MO.—Our church has had a very successful revival with Wm. Andrews of Storm Lake, Iowa, as the evangelist. About 45 people knelt at the altar for salvation or to be reclaimed, 2 were

filled with the Holy Spirit, and every department of the church was refreshed and revived. Fifteen united with the church on the last Sunday morning. The meeting was unique in many ways. The power of the Lord fell on two occasions and the evangelist was unable to finish his sermon. The special meeting for children saw every child at the altar with their parents in a special consecration service. On another occasion every un-saved one in the congregation was at the altar, except one or two young people. Mrs. Irene Andrews and son, Leslie, assisted in the last week of the campaign.—Glenn Renick, Pastor.

Coming Meetings

CASPER, WYO.—March 23, for 2 weeks or longer; Evangelist Paul Clapper and Sister—Geo. C. Klassen, Pastor.

WADSWORTH, OHIO—305 Main St., March 30—; Kenneth E. Steger, Evangelist.—T. E. Hartshorn, Pastor.

TAMPA, FLA.—610 Florabaska Ave., March 16—; Earl Douglass, Evangelist.—I. J. Bolton, Pastor.

EAST ST. LOUIS, ILL.—26th at State, March 16—30; Peter Jepsen, Evangelist.—A. N. Trotter, Pastor.

MUNFORD, TENN.—March 18—; W. H. Couch, St. Petersburg, Fla., Evangelist.—S. Salyer, Pastor.

MT. MORRIS, PA.—March 23—April 6; Mr. and Mrs. R. L. Bartlett, Ft. Worth, Texas, Evangelists—W. C. Long, Pastor.

WINCHESTER, ILL.—Missionary Convention, April 6—13; services evenings 7:30. Near-by assemblies invited to attend.—Wm. A. Robinson, Pastor.

SOUTH PEKIN, ILL.—April 1—; J. R. Harris, Tulsa, Okla., Evangelist.—E. K. Jones, Pastor.

SANTA CRUZ, CALIF.—Meetings in progress; Theodore E. Ness, Minneapolis, Minn., Evangelist.—P. C. Tacker, Pastor.

WORTHINGTON, MINN.—March 23, for 2 weeks or longer; Christian Hild, Evangelist.—O. E. Carter, Pastor.

GRACEMONT, OKLA.—March 26, for 3 weeks or longer; James B. Hosier, Evangelist.—Roba Harrison, Pastor.

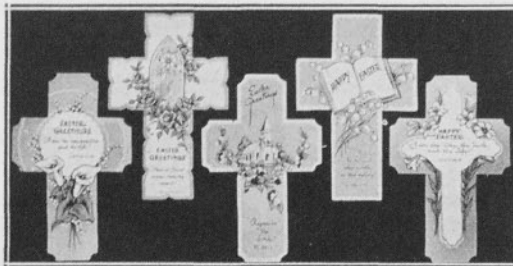
BREA, CALIF.—March 30, for 3 weeks or longer; Esther Mae Cooper, District C. A. Secretary, Evangelist.—Archie D. and Mildred Duncan, Pastors.

FLINT, MICH.—6029 Lapeer Road; March 16, for 2 weeks or longer; Evangelist and Mrs. J. Paul Thommen, Indianapolis, Ind.—Kenneth J. Brown, Pastor.

MILWAUKEE, WIS.—Twelve Pentecostal churches unite in special meeting at Garden Theater, 634 N. Third St.: March 16—30; Harvey McAlister, Evangelist.—Arthur Bell, Secretary.

Beautiful Easter Crosses

Easter Is April 13



An entirely new group of five crosses in dainty pastel shades of blue, pink, yellow, and lavender. Calla lilies bordered with forget-me-nots, apple blossoms outlining a church building, lilies of the valley forming the background for a picture of the open Bible, a sun-shadowed church window encircled with yellow roses, and a beautiful white cross surrounded by Easter lilies are the attractive designs of these new Easter crosses. Suitable for awards, gifts or greetings. All

orders filled in assorted colors and designs. Each of the five designs shown carries an appropriate Bible verse. Size 2¾x4¾ inches.

Price 20c a dozen; \$1.25 per hundred

The "Sunshine" Line

Easter Is April 13

5-Cent Easter Folders

With Scripture Texts



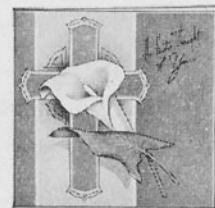
No. 560—5c



No. 561—5c



No. 564—5c



No. 565—5c

The true significance of Easter is to recognize and glorify the risen Christ. The lovely "Sunshine" Easter folders with their appropriately chosen Scripture texts represent the finest quality and variety. Average size 4x5 inches. Envelopes furnished.

No. 560—A Blessed Easter

No. 561—A Happy Easter

No. 564—Joy to You at Easter

No. 565—An Easter Thought of You

10-Cent Easter Folders

No. 1042—Easter Greetings

Floral design in soft tints of yellow and lavender with bell arrangement and special silver virkotyping. With ribbon. Size 4¾x5 inches.

No. 1043—A Joyous Easter

Appropriate church window scene featuring embossed calla lilies and soft glowing candles. Metal insert. Size 4¾x5¾ inches.



No. 1042—10c



No. 1043—10c

GOSPEL PUBLISHING HOUSE, Springfield, Mo.

HOBART, OKLA.—Sectional Fellowship Meeting, on South Washington St., April 1. First service 10:00 a. m. Glen Foster is pastor.—C. J. Brown, Presbyter.

ELYRIA, OHIO—March 26—April 13; The Quabush Evangelists. I. E. Ade is pastor.—E. T. Quabush.

OLYMPIA, WASH.—Second and Pear Sts., March 18—; Percy and Dorothy King, King's Musical Messengers, Evangelists.—E. R. Scratch, Pastor.

EDENTON, N. C.—800 N. Broad St.; March 19, for 3 weeks or longer; Mr. and Mrs. C. Merrill Johnson, Hiawatha, Kansas, Musical Evangelists.—J. Edward Gams, Pastor.

WASCO, CALIF.—915 Poso Drive; March 23, for 2 weeks or longer; Bird H. Campbell, Evangelist.—James K. McCochie, Pastor.

SCOTTBLUFF, NEBR.—Meeting in progress, for 2 weeks or longer; W. Keith Reed, of Grand Island, Evangelist.—J. S. Farrar, Pastor.

EAST AKRON, OHIO—406 Tompkins Ave., March 19—; Wm. H. Kautz, Lancaster, Pa., Evangelist.—A. R. Horst, Pastor.

TOPPENISH, WASH.—Meeting in progress for 3 weeks or longer; Ray Murphy, Kansas City, Kansas, Evangelist.—J. S. Eaton, Pastor.

NEPTUNE, N. J.—Fifth and Ridge Sts., March 30—April 6; John Wright Pollette, New Paltz, N. Y., Bible Teacher and Preacher.—Irving H. Meier, Pastor.

PENSACOLA, FLA.—Eastside Assembly of God; March 23, for 3 weeks; Mr. and Mrs. John W. Holloway, Evangelists.—Mr. and Mrs. E. E. Zellers, Pastors.

EAST CHICAGO, IND.—533 W. Chicago Ave.; March 30, for 2 weeks or longer; Philip Green, Evangelist.—Katharyn Baughn, Pastor.

ST. LOUIS, MO.—1746 Mississippi; April 6, for 3 weeks or longer; Hildreth Ethridge, Caldwell, Kansas, Evangelist.—F. E. Heady, Pastor.

AKRON, OHIO—4th Ave. and Chittenden St., April 6—27; Wallace G. Ross, Bellflower, Calif., Evangelist.—Claude Weaver, Pastor.

FT. WAYNE, IND.—2329 Winter St., month of April; J. D. Saunders, Ottawa, Canada, Evangelist.—Herman R. Rose, Pastor.

SOUTH DAKOTA DISTRICT COUNCIL SIOUX FALLS, S. DAK.—South Dakota District Council, April 15—17.—Arthur F. Berg, District Superintendent, 118 East 13th St., Sioux Falls, S. Dak.

SIOUX FALLS, S. DAK.—Missionary Convention, April 15—20; Mr. and Mrs. Carl D. Holleman of South India, and Ida L. Beck, Jerusalem, Palestine, will be present.—Arthur F. Berg, Pastor.

ROME, N. Y.—Central New York Fellowship Meeting, 234 Spring St., April 17. Services 10:30, 2:30, 6:30, and 7:30. Ministers' meeting 1:30. District Superintendent Flem Van Meter, Main Speaker.—Robert T. McGlasson, Sectional Secretary.

LEES SUMMIT, MO.—Fellowship Meeting, Kansas City Section, April 7. Services 10:30, 2:30, and C. A. Rally 7:45. Basket dinner; please bring yours. Bill Brewer is pastor.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

KNOXVILLE, TENN.—Eastern Sectional Fellowship Meeting, Island Home Gospel Tabernacle, April 12. Services 10:00, 2:00, and 7:30. Come and make this a great day of fellowship. P. H. Lowe, District Presbyter, in charge.—P. H. Lowe.

SEATTLE, WASH.—City-wide Evangelistic Campaign, Moore Theater; April 6, for 3 weeks or longer; Claude Cooper, Durban, South Africa, Evangelist, Special Easter Service, April 13, in Civic Auditorium which seats 5,000; Speakers: Evangelist Claude Cooper and Governor Arthur B. Langlie.—Henry H. Ness, Pastor.

AKRON, OHIO—Northeast Ohio Fellowship Meeting, 4th Ave. and Chittenden St., April 7. Services: 10:00, Devotional; 1:30, Business Session; 2:30, A. L. Hoy of Youngstown, Speaker; 7:00, Wallace G. Ross, Bellflower, Calif., Speaker.—Claude Weaver, Secretary-Treasurer, 907 Ashland Ave.

JEWELL, KANSAS—Deeper Life Convention, April 6—13; Mrs. Alice Reynolds Flower, Springfield, Mo., Speaker. Revival April 14—; Ruth E. Garlock of Kansas City, Evangelist. C. B. L. Missionary Male Quartet will be here Easter and week following.—G. R. McGhghy, Pastor.

PITTSFIELD, ILL.—Sectional Fellowship Meeting, April 14. Services 2:30 and 7:30. District Superintendent C. M. O'Guin in charge. C. A. service 6:30, State President Clarence Ferguson in charge. Evening lunch for all out-of-town visitors.—G. H. Hollister, Pastor.

BROKEN ARROW, OKLA.—The Northeast Sectional Council of the Oklahoma District will convene April 14—16. Rooms furnished as far as possible. Brother and Sister Holleman, returned missionaries from India, will be with us Monday, 7:30 p. m., C. A. Rally, W. C. Shackelford in charge.—Albert Ogle, Pastor.

ST. LOUIS, MO.—Fellowship Meeting, St. Louis Section, 21st and Howard Sts., March 31. R. H. Pankey is pastor. Annual election of officers for the coming year, also election of C. A. officers. Business meeting 7:00 p. m.; service 8:00, Henry Hoar, Speaker.—Clarence Wiegand, Secretary.

PRICHARD, ALA.—April 6—; C. H. Asher, Evangelist.—Jessie E. Smith, Pastor.

CAIRO, ILL.—March 26—April 14; Bert L. Todd, Los Angeles, Calif., Evangelist. B. R. Hall, 3609 Elm St., is pastor.—By Evangelist.

WASHINGTON, D. C.—916 F St. N. E.; March 16, for 2 weeks or longer; Edwin and Irma Anderson, Centerdale, R. I., Evangelists.—H. A. Nunley, Pastor.

VALLEY PARK, MO.—April 6—; O. M. Montgomery, Evangelist.—Cleo Tapp, Pastor.

SOUTH BEND, IND.—1115 S. Michigan St., April 6—26; R. L. Hillegas, Evangelist.—C. C. Burnett, Pastor.

KANSAS CITY, KANSAS—934 Scott Ave.; March 16, for 3 weeks or longer; Evangelist G. B. McDowell, Gospel Singer, Dallas, Texas.—Hershel Barnett, Pastor.

PONTIAC, MICH.—Gospel Tabernacle, March 30—April 27; Benefiel Sisters, Loveland, Colo., Singing Evangelists.—B. L. Bresson, Pastor.

WAUKEGAN, ILL.—514 Eighth St.; March 23, for 2 weeks; Anna B. Lock, Galva, Ill., Evangelist. Neighboring assemblies invited to co-operate.—Allan G. Snider, Pastor.

YORK, PA.—Fellowship Meeting, Capitol Section, 474 S. Pershing Ave., March 31. Prayer Service 1:30; Fellowship and Preaching 2:00 and 7:30. George Dych and Harold Snelgrove, Speakers.—Frederick D. Eide, Sectional Secretary.

TOLEDO, OHIO—Dorr St. and Lawrence Ave., April 8—; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Wesley J. Domm, Pastor.

ALBUQUERQUE, N. MEX.—1120 N. 2nd St.; March 23, for 3 weeks or longer; Evangelist A. Knudson and Party, Los Angeles, Calif. R. G. Batson is pastor.—By Evangelist.

TALOGA, OKLA.—Northwest Sectional Council, Community Hall, March 31—April 2. District Superintendent G. W. Harcastle in charge. W. S. Bragg, District Secretary; J. S. Murrell, Sectional Presbyter. First service Monday night, a C. A. rally, W. C. Shackelford, District S. S. and C. A. President, in charge. Tuesday, all-day fellowship meeting with dinner on grounds. Rooms furnished as far as possible.—Erling Saxelid, Pastor.

PUEBLO, COLO.—Prayer Conference, Southern Section of Colorado, 702 S. Main, March 26—27. Three services daily; P. A. Fleming, District Presbyter; Paul L. Ferguson, S. S. Representative; J. E. Austell, District Superintendent.—R. A. McClure, Pastor.

MEMPHIS, TENN.—960 S. Third St., March 16—; Robert L. Hillegas, Evangelist. Brother Hillegas will also conduct special classes for training of Sunday School workers. Near-by assemblies invited to send their teachers. For information write Pickthorn Brothers, Pastors.

TULSA, OKLA.—Deeper Life Convention, Faith Tabernacle, 13th and S. Trenton, April 6—13. All Assemblies in the city co-operating. Services 10:00, 2:30, and 7:30. General Superintendent E. S. Williams, District Superintendent George Harcastle, and District Secretary Wallace C. Bragg, Speakers.—W. F. Garvin, Pastor.

HOUSTON, TEXAS—501 Zoe St., April 6—; Evangelist and Mrs. Richard Yunker, W. L. Suter is pastor.—By Evangelist.

KANSAS CITY, MO.—13th and College; April 6, for 3 weeks or longer; Evangelist and Mrs. Glenn Kelly.—J. L. O'Dell, Pastor.

WEST NEW BRIGHTON, S. I. N. Y.—18th Anniversary Convention of El-Bethel Church, March 16—April 13; Evelyn M. Olsen, Evangelist.—Thos. R. Brubaker, Pastor.

IRWIN, PA.—4th and Oak Sts., March 30—April 13; Mr. and Mrs. V. M. Dullabaum, Cumberland, Md., Evangelists.—Wilbur W. Hoak, Pastor.

CLINTON, ILL.—March 20—; Joseph and Helen Dunets, Edinburg, Ill., Evangelists.—Clarence E. Richeson, Pastor.

CLANTON, ALA.—Temple Church, March 28—April 6; Guy Shields, Evangelist. March 30, all-day Sectional Fellowship Meeting. All churches in North Central Section expected to attend.—Grover Langston, Pastor and Presbyter.

CHICAGO, ILL.—Illinois Christian Women's Fellowship, 538 N. Laverne Ave., March 28. E. H. Chamberlain is pastor. Services 3:30 and 7:45. Ministers, missionaries, and Christian workers especially invited. Special speakers at each service.—Mrs. G. A. Lundmark, Secretary, 4031 N. Hamlin Ave.

(Near) LOCKNEY, TEXAS—Sectional Convention, Central Plains Section, West Texas District, will convene at Cedar Hill Church, March 26—27. Those desiring credentials should appear before the committee. Rooms provided for visitors as far as possible. Mrs. Eddie Strickland, Route 2, Lockney, Texas, is pastor.—J. W. Tucker, Presbyter, Turkey, Texas.

EASTER SUNRISE SERVICE TULSA, OKLA.—Third Annual Easter Sunrise Service, 5th and Peoria St., April 13, 6:00—7:30 a. m. Lee Krupnick, converted orthodox Jew, Special Speaker. Special songs and music. Arrangements being made to have various Assemblies within 100 miles of Tulsa co-operate in this gigantic Easter Sunrise Service over Radio Station KOME.—Lee Krupnick.

CENTRAL DISTRICT COUNCIL The 22nd Annual Central District Council will be held at East 55th St. and Lexington Ave., Cleveland, Ohio, April 29—May 2. D. P. Holloway is pastor. General Superintendent E. S. Williams, Main Speaker.

All new applications for Ministerial Recognition must be in the hands of the Credentials Committee by noon, April 29, to be acted upon at the Council Meeting.—E. E. Bond, District Secretary, 1059 Grand Ave., Toledo, Ohio.

OKLAHOMA SECTIONAL COUNCIL MEETINGS Northwest, Taloga, March 31—April 2; Northeast, Broken Arrow, April 14—16; Panhandle, Woodward, May 12—14; East Central, McAlester, May 19—21; Southeast, Broken Bow, June 16—18.

Each of these meetings begins with Young People's and Sunday School Rally on the first day mentioned, at 7:30 p. m.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

EASTERN DISTRICT PRAYER CONFERENCE LEWISTOWN, PA.—Eastern District Prayer Conference, Full Gospel Tabernacle, 110 Logan St., April 8—10. Frederick F. Reidenbach is pastor. Services 9:00, 2:00, and 7:30. Free accommodations for visiting ministers, missionaries, and friends as far as possible. Meals on free-will offering plan. Kindly write ahead to Pastor Frederick F. Reidenbach, 431 Logan St., Lewistown, Pa. District Superintendent Flem Van Meter is planning to be present. We believe our Lord is giving a solemn call to prayer in these days. Pray, plan, and come!—Frederick D. Drake, Prayer League Leader.

CLANTON, ALA.—Quarterly Fellowship Meeting and C. A. Rally, North Central Section, Temple Assembly of God, March 30. A. B. Chittwood, C. A. Representative.—Grover Langston, Pastor and District Presbyter.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES BATAVIA, ARK.—Fellowship Meeting, Ozark Section, April 1. First service 10:00 a. m.—Omer Jarrell, Presbyter, Rogers, Ark.

SHARP, OKLA. (8 mi. S. W. of Okmulgee)—Sectional C. A. Rally, March 31, 7:30 p. m. Otto Goins, Sectional Representative, in charge.—Hattie Coffee, Pastor.

BATH, N. Y.—Western New York Fellowship Meeting, 310 W. Washington Blvd., April 2. Services 10:30, 2:30, and 7:30.—C. Stanley Cooke, Sectional Secretary.

WEST TERRE HAUTE, IND.—Southern Indiana Fellowship Meeting, 708 National Ave., on Highway 40, April 7. Three services, Archie Brown is pastor.—Howard R. Davidson, Secretary-Treasurer, Lebanon, Ind.

FORK SHOALS (18 miles southeast of Greenville), S. C.—Sectional C. A. Rally, March 30, 3:00 p. m. M. O. Turner will speak. C. A.'s of Spartanburg, Greenville, Greenwood, Greer, and Dry Oak are co-operating to make this rally of real spiritual benefit. Quartets, trios, and duets are specially invited, as also those who play instruments. Take Route 25 south, out of Greenville to the Conostee-Fork Shoals road, go through Conostee to Fork Shoals.—G. E. Wilson, Field Representative, Route 3, Greenville, S. C.

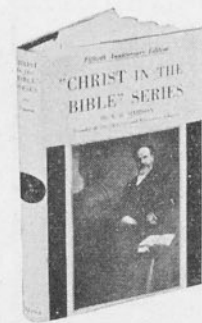
SOUTH CUMBERLAND, MD.—Potomac District C. A. Convention, 17 Elder St., March 26—29. Coley H. Jacobs is pastor. First meeting night of 26th, then 3 meetings daily. Mr. and Mrs. Charles Shuss, Warren, Ohio, special Speakers. District Superintendent H. M. Strickland and Etta Reckley will also take part. All pastors and one delegate, preferably the C. A. leader, from every church, and all District officers urged to be present. Free rooms for delegates and pastors, and as far as possible to all visitors. For reservations write Mrs. Cecil Cowgill, 205 Mary St., Cumberland, Md.—Ernest V. Bergquist, District President, Kitzmiller, Md.; by Hazel Devore, Secretary.

NEBRASKA DISTRICT COUNCIL The 24th annual Nebraska District Council will be held in the Old Fashioned Church, 6th and Sycamore Sts., Grand Island, Nebr., April 8—10. Assistant General Superintendent Fred Vogler will be the main speaker. Rooms furnished as far as possible for ministers and wives. Delegates come prepared to secure rooms in hotels or other rented rooms.—A. M. Alber, District Superintendent, 831 N. Kansas Ave., Hastings, Nebr.

TEXAS DISTRICT SPRING CONVENTIONS Lufkin Section, Palestine, March 27—28; Beaumont Section, North End Assembly, Port Arthur, April 1—2; Houston Section, Denver Assembly, Houston, April 3—4; Yoakum Section, Yoakum, April 8—9; Valley Section, Brownsville, April 10—11; San Antonio Section, Glad Tidings Assembly, San Antonio, April 15—16; Austin Section, Luling, April 17—18; Waco Section, Corsicana, April 29—30; Ft. Worth Section, Riverside Assembly, Ft. Worth, May 1—2.

All conventions begin at 10:30 a. m. the first day, 2:00 and 7:30 p. m. All our ministers are requested to be present and renew their fellowship with the District. All licenses to preach and exhorters' permits must be renewed at this time, and our ordained ministers are to fill out the questionnaire. Those desiring to make application for ordination will be required to meet the Committee in section where they reside, at time of convention. For information write District Superintendent F. D. Davis, Route 1, Box 430, Ft. Worth, Texas. Special thought will be given to Sunday School work in each convention.—F. D. Davis, District Superintendent.

WORLD MISSIONS CONTRIBUTIONS March 5—11 Inclusive ALABAMA Personal Offerings \$ 1.00 Atmore Assembly of God 8.63 Bay Minette Assembly of God 1.25 Birmingham Full Gospel Ch 4.30 Birmingham Norwood A of God 4.50 Crichton Orchard A of God 1.20 Falco Bradley Church 1.66 Florida Liberty Hill Assembly 1.50 Gardendale Hicks Chapel SS & CA C 3.00 Montgomery A of G Ch & SS 19.32 Opp First A of God 2.27 Prichard A of G SS WMC & CA C 15.03 Troy Assembly of God 1.00 Warrior A of G & CA Class 2.14 Whistler Emanuel A of God 5.00 Wilmer Tanner-Williams A of G 5.00 ARIZONA Personal Offerings 6.92 Ajo Pen A of God & SS 18.47 Buckeye Assembly of God Ch 4.04 Douglas Assembly of God 9.01 Kingman Assembly of God 10.38 Mesa Apostolic Tabernacle 3.00 Phoenix First A of God 30.21 Siluria Alabaster Assembly of God 1.50 Tolson Assembly of God 2.80 Wickenburg A of God & SS 8.84 ARKANSAS Personal Offerings 66.40 Bauxite Assembly of God 14.00 Bearden Assembly of God 1.65



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Cherry Valley Feltner Assembly	.77	Chivington A of God	4.50	Camp Point A of G Log Tab	6.00	Galena Assembly of God	18.26
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Dardanelle Assembly of God SS	3.09	Denver Assembly of God	11.52	Collinsville Calvary F G Ch & SS	4.39	Hoisington A of God SS	12.35
Dardanelle Robinson Point A of God	1.32	Englewood A of G Tab & SS	4.82	Creal Springs A of God	3.00	Hoisington A of G Childrens Ch	3.00
Dardanelle Union Hill A of G	.30	Fort Collins A of God	63.50	Cuba Assembly of God Ch	10.00	Horton A of God SS & CA	3.50
Dermott Assembly of God	5.00	Grand Junction Pen A of G	25.00	Decatur Trinity Tab	17.06	Humboldt A of God CA	2.10
Dyess Assembly of God	3.58	Holly Assembly of God	3.00	East Alton Full G A B Class	8.16	Independence A of G Ch & CA	3.07
El Dorado Assembly of God	45.00	Holyoke A of God Ch	1.04	Elgin Olivet Pen Ch	7.04	Kensington A of G & SS	8.73
El Dorado Duet Chapel A of God	4.26	Hoyt Moore Full Gospel Ch	5.05	Freeport A of God SS	13.00	Liberal Assembly of God	5.50
Fayetteville Central A of God	5.00	Hudson A of God Mission	5.00	Fulton Full Gospel Assembly	3.00	Lyons Assembly of God	2.50
Fayetteville First A of God SS	7.50	Keenesburg A of God Church	22.65	Gillespie A of God SS	3.00	Manhattan Assembly of God	5.00
Fordyce A of God & CA Class	8.05	La Jara Bountiful A of God	1.20	Glen Carbon A of God	1.00	Morland Assembly of God	1.75
Glenwood Assembly of God	3.15	Leadville Assembly of God	3.65	Greenville A of God	1.10	Ness City A of God SS	6.21
Grapevine Hedden Chapel	2.51	New Raymer A of G F G M	3.00	Harvard Bethel Mission & SS	7.64	Otis Assembly of God	3.00
Hartford Assembly of God	1.92	Ottis Com Assembly Ch	3.00	Harvard Bethel Mission CA	2.50	Pittsburg A of G SS & CA	31.82
Hope Gospel Tab	29.25	Ouray Full Gospel Mission	1.90	Harvey Calvary Temple A of G	28.12	Pleasant Green Assembly of God	1.10
Hot Springs First A of G	7.40	Peetz Assembly of God	6.46	Holliday Assembly of God	1.17	Pomona Assembly of God	1.11
Kingsland Assembly of God	1.04	Prospect Valley SS	11.28	Lombard A of G Prayer Group	5.00	Pratt Assembly of God	6.51
Little Rock Central A of G Ch	1.25	Pueblo Glad Tidings Tab	75.00	Madison North Venice A of G	12.50	Sharon Assembly of God	2.45
Malvern Assembly of God SS	18.40	Pueblo Glad Tidings Tab CA C	5.00	Newburn Assembly of God	4.59	St Francis A of God SS	4.89
Marianna Assembly of God SS	1.44	Pueblo Glad Tidings Tab WMC	15.50	Normal Assembly of God SS	7.83	St John A of God SS	2.55
Midland Assembly of God SS	2.45	Red Cliff A of God SS	4.42	Oraville Assembly of God	3.50	Stopeka A of God SS & CA	149.46
Monette Assembly of God	1.05	Rifle A of God Ch & SS	14.70	Panama Pent A of G Ch SS	1.88	Turon Assembly of God	25.20
Monette Childress Chapel A of G	1.32	Silverton Little Ch on the Hill	2.00	Paris Full Gospel A	2.40	Webster Assembly of God	2.54
Morrilton Petit Jean A of God	.75	Stoneham Assembly of God	5.00	Pawnee Assembly of God SS	7.32	Wichita Pen Tab	41.62
Mulberry A of God SS	3.00	Towner Memorial Pen Ch	3.00	Peoria Full Gospel Ch	50.00	Yates Center Assembly of God	1.59
North Little Rock First A of G SS	17.50	Wiggins Assembly of God	11.00	Perry Assembly of God	13.84	KENTUCKY	
North Malvern A of God	7.00	Wray Assembly of God	2.86	Pittsfield Assembly of God	10.00	Covington Christian Assembly	15.00
Parkin Assembly of God	3.50	CONNECTICUT Personal Offerings	7.00	Plymouth A of God Church	8.50	Hickman Assembly of God	1.75
Pine Bluff A of G CA Class	1.00	New Haven F G A & SS	24.37	Quincy Bethel A of G Ch	22.66	High Bridge Assembly of God	3.00
Portland New Liberty Ch	.44	Shelton Full Gospel A CA C	20.00	Quincy Bethel Ch L B Class	3.00	London Gospel Tab	2.73
Russellville Liberty Grove A CA C	1.00	DELAWARE Personal Offerings	5.00	Reno Assembly of God SS	2.00	Louisville Calvary Full G Tab	38.86
Sheridan Assembly of God	3.55	Wilmington First Pen Church	25.73	Robinson A of God SS	7.47	Raceland Assembly of God	18.00
Star City Hickory Grove A of G	1.50	DIST COLUMBIA Personal Off	1.12	Rockford A of God SS	18.66	Teresita Walnut Grove A of G	1.00
Subiaco Midway A of God Ch	2.00	Washington Bethel Pen Tab	194.00	Sorrento Assembly of God & SS	15.80	Toliver Sandfield SS	1.00
Warren Assembly of God	3.00	Washington Calvary Ch SS & CA C	40.28	South Pekin Bethel Tab	12.27	West Prestonsburg A of God	3.43
Wynne Assembly of God	1.00	Washington Full Gospel Assembly SS	3.57	Springfield Full Gospel Ch	31.06	LOUISIANA	
Van Buren A of G SS & WMC	8.20	FLORIDA Personal Offerings	19.70	West Point A of God	24.00	Bossier City A of G	2.50
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CALIFORNIA Personal Offerings	446.20	Clearwater Belmont A of G	10.00	Bloomington South Side A of G Ch	35.50	Cullen Assembly of God	2.00
Alturas Assembly of God SS	3.00	Durant Pleasant Grove A of G	6.03	Chesterton Full Gospel Tab	7.00	Haughton Peace Chapel	3.04
Antioch Assembly of God & SS	4.25	Eagle Lake A of G CA Class	2.00	Elkhart Bethel Assembly SS	28.00	Lake Charles A of God	4.30
Arroyo Grande Full Gospel Ch	16.00	Graceville New Hope Assembly	1.31	Fort Wayne A of God	10.10	New Orleans First A of G SS	13.84
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Caruthers Full Gospel Assembly SS	7.55	Sanford Assembly of God Ch	10.00	IOWA Personal Offerings	71.66	Dover-Foxcroft Assembly of God	1.51
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Colusa Full Gospel Church	10.00	Tampa Mount Zion A of G	7.24	Calumet Gospel Tab	11.85	Sanford Full Gospel Assembly & CA	11.00
Corcoran Full Gospel Mission SS	15.00	Tampa Oak Park Holiness SS	23.00	Cherokee Gospel Tab	2.75	Thomaston Pen Full Gospel Assembly	3.48
Covina A of God Ch	27.00	West Palm Beach West Gate A of G	20.00	Clinton Full Gospel Tab	13.20	MARYLAND Personal Offerings	26.00
Delano Full Gospel Ch CA Class	6.50	Winter Garden Christ's Ambassadors	1.50	Confidence Assembly of God	9.00	Baltimore Full Gospel Ch	198.42
Dunsmuir Pentecostal SS	57.00	Winter Haven Pen A of G	2.45	Conrad A of God SS	8.00	Brunswick Full Gospel Tab	2.00
El Centro A of God & SS	11.10	Zephyrhills Assembly of God	2.32	Council Bluffs A of G Tab	9.00	Cumberland (North) A of G SS & CA	24.50
Eureka Pentecostal Tab	17.85	GEORGIA Personal Offerings	56.50	Creston Assembly of God	3.83	Cumberland Glad Tid A of G	5.00
Exeter Assembly of God	6.00	Atlanta Apostolic Assembly PYPL	1.00	Ft Madison A of G SS & CA	16.88	Deale Cedar Grove Tab	2.50
Fontana Pentecostal Ch	12.17	Atlanta A of God Tab	12.90	Galland Full Gospel SS	2.50	Deer Park Full Gospel Ch SS	4.00
Fresno Bethel Temple	25.00	Brunswick House of Prayer	1.50	Gray A of God Church	6.00	Evna Pentecostal Church	13.00
Fresno Full Gospel Tab & SS	55.00	Columbus Linwood A of G	7.00	Keokuk Assembly of God	7.03	Flinstone Green Ridge A of G	5.60
Fruitland Assembly of God	7.85	Experiment Assembly of God	5.65	Knoxville A of G Ch & CA	5.40	Frederick Bethel Tab	2.60
Fulterton Glad Tidings A of G	43.34	Hogansville Sunshine Tab	1.30	Lake City A of G SS	2.65	Hagerstown Bethel Pen Church	41.00
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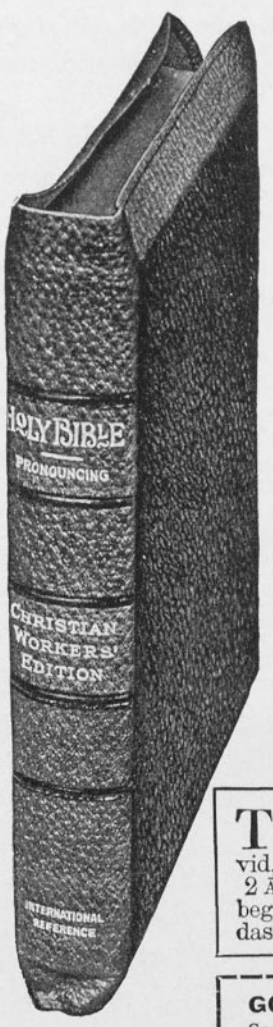
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Knoxville A of God 3.00	Fairfield Bethel Assembly 2.00	Pasadena A of God Ch & WMC 9.40	Petersburg First Pen Tab 20.54
Knoxville Euclid A of God 3.65	Frankston Assembly of God 3.35	Port Arthur First A of God 12.50	Purcellville Pen Ch & SS 5.00
Memphis First A of God & WMC 5.00	Flynn Assembly of God SS 3.00	Port Neches A of God 3.29	Rileyville Full Gospel Mission 4.00
Memphis South Side Pen Mission 14.94	Freeport Assembly of God WMC 3.00	Quanah Full Gospel A of G SS 8.76	Selma Full Gospel Tabernacle 5.60
Morristown Pen Assembly 11.01	Galena Park A of God 3.00	Retta Assembly of God 1.70	Winchester Hayfield Assembly 32.55
Ripley Coal Creek Assembly 1.11	Gladewater Assembly of God 10.00	Rock Island Assembly of God 1.00	Windsor Pine Grove Assembly 12.39
Union City A of God & SS 5.25	Goose Creek Trinity Tab 100.00	Sachse Assembly of God & SS 4.65	WASHINGTON Personal Offerings 203.50
TEXAS Personal Offerings 90.50	Haskell Assembly of God SS 3.00	San Antonio First A of God 11.03	Arlington Full Gospel Tab & CA 10.00
Aledo Assembly of God 4.00	Henderson A of God Church 3.00	San Antonio Glad Tidings Ch 10.00	Bellevue Assembly of God 47.27
Angleton A of God Ch 9.62	Hillsboro Liberty Temple 5.40	San Saba Assembly of God 1.90	Bellevue Assembly of God SS 3.76
Arp Assembly of God 11.07	Houston Broadmoor A of G WMC 6.00	Sherman Calvary A of God 8.98	Bridgeport Bethel Pen Tab 2.65
Bay City A of God SS 4.00	Houston Brooksmith A of God Ch 3.00	Slaton A of God Booster Band 1.00	Buckley Glad Tid Assembly 3.40
Beaumont Assembly of God 7.55	Houston Brooksmith A of G WMC 3.00	South Houston A of G Ch 5.60	Burlington Faith Tab A & SS 9.50
Bee Cave Assembly of God 2.00	Houston Central A of G WMC 5.00	(Near) Thornton Bethel Chap A of G 1.00	Camas Assembly of God 17.50
Big Spring A of God & SS 8.80	Houston Central Pk A of G SS 32.00	Tivoli Assembly of God Ch 3.91	Colfax Full Gospel SS 13.13
Boyd Assembly of God 2.43	Houston Central Pk A of G WMC 5.50	Tioga Liberty Hill Band 2.00	Colville Pentecostal SS 5.00
Bridgeport Assembly of God SS 1.70	Houston (East) Com Church 5.00	Victoria Spring Creek A of G 3.50	Copalis Crossing A of G & SS 10.31
Bruni Assembly of God SS 2.00	Houston Heights A of G SS 11.00	Waco Full Gospel Church 2.50	Cosmopolis Bethel Temple 3.48
Caldwell A of G Ch SS & CA 4.59	Houston Second Ward Assembly 5.00	Wichita Falls A of G SS 51.80	Coulee City Grace Full Gospel YP 5.00
			Dayton A of God Ch & SS 3.45
			Deer Park Pen A of God 7.00
			Electric City A of God 3.00
			Everett Bethany Temple 70.00
			Granger Assembly of God 7.69
			Granite Falls Bethel Tab & SS 15.00
			Hartford Pen Assembly of God 13.85
			Hay Pentecostal Church 11.50
			Ione Assembly of God 10.00
			Kelso A of God Tab 36.00
			Kittitas Assembly of God 6.22
			Leavenworth Pen A of God 20.00
			Lind Full Gospel Church 11.12
			Lynden Pentecostal Church 29.82
			Lynden Pentecostal Church CA 2.00
			Monroe Evangel Tabernacle 8.93
			Moses Lake A of G Ch & SS 9.86
			Mount Vernon Evangel Tab SS 20.00
			Napavine Assembly of God 7.55
			Port Townsend A of God 1.98
			Poulsbo Full Gospel Tab & SS 13.56
			Puyallup Woodland SS 10.00
			Raymond Full Gospel Tab 15.00
			Raymond Full Gospel Tab SS 5.00
			Seattle Campbell Hill SS 3.00
			Seattle Fremont Pen Tab SS 11.50
			Sedro Woolley Bethel Tab 14.00
			Sequim Assembly of God 9.58
			Shelton Calvary Pen Ch 5.00
			S Bellingham Fairhaven Pent Mission 9.00
			St John A of G Ch & SS 5.91
			Sunnyside Full Gospel Tab SS 20.36
			Tacoma Pen Tab SS 250.00
			Tenino Assembly of God & SS 2.00
			Toppenish Pent A of God 8.68
			Waterville Full G Tab & SS 9.80
			Yakima Full Gospel Tab 23.00
			WEST VIRGINIA Per Offerings 15.91
			Arnettsville A of God 2.00
			Dorothy Assembly of God SS 5.15
			Fairmont Trinity Tab 16.78
			Hedgesville Assembly of God 2.00
			Horseshoe Run Maple G F G T SS 2.45
			Miami Assembly of God & SS 4.50
			St Albans A of God Mission 5.02
			United Assembly of God 9.60
			WISCONSIN Personal Offerings 31.00
			Athelstane Wayside Union Ch SS 1.00
			Athenes Gospel Tab 4.50
			Baileys Harbor A of G of L Grove 3.26
			Beaver Dam Full G Tab 16.00
			Black River Falls F G Tab 15.00
			Boscobel Assembly of God 2.00
			Irma Christian Assembly 14.00
			Iron River Assembly of God 2.00
			Kenosha Peniel Tab 35.00
			Menomonie Gospel Assembly 5.00
			Middle Inlet Konsted School SS 1.37
			Milan Gospel Tab 7.46
			Milwaukee Full Gospel Church 125.74
			Neenah Glad Tidings Chapel 3.00
			Owen Gospel Tab 10.43
			Pound Full Gospel Tab 11.00
			Racine Full Gospel Tab & SS 16.03
			Richland Center Assembly of God 3.00
			Ripon Gospel Tab 3.75
			South Milwaukee Gospel Tab SS 5.00
			Sparta Assembly of God SS 6.50
			Wausau Christian Assembly 13.00
			Wausau Christian Assembly SS 18.00
			West Bend Assembly 6.75
			Whitehall Gospel Assembly 3.41
			WYOMING Personal Offerings 1.00
			Buffalo A of God Ch & SS 3.05
			Cheyenne First Pen Ch 26.50
			Douglas A of God 4.89
			Lance Creek A of God 2.50
			Laramie Assembly of God 16.31
			Newcastle A of God & CA 10.00
			Pine Bluffs Assembly of God 3.50
			Rock River Full Gospel Mission 4.10
			Wheatland A of G Ch 13.56
			CANADA Personal Offerings 3.00
			Lawrence Sunday School 3.10
			MISCELLANEOUS 34.60
			Total Amount Reported \$14,253.47
			Home Missions Fund 1,136.95
			Office Expense Fund 251.13
			Literature Expense Fund 43.36
			Reported Given Direct to
			Home Missions 325.58
			Reported Given Direct to
			Missionaries 690.91
			Reported for Foreign Missions 11,805.54
			Amount Previously Reported 3,977.58
			Amount Received for Foreign
			Missions This Month \$15,783.12