

L. S. Fauchett

The PENTECOSTAL Evangel

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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SODOM and the MODERN WORLD

PROBABLY more than any other catastrophe in the history of the world, Sodom stands forth as a supreme example of the coming judgment of the world. For our Lord explicitly indicates that the circumstances of Sodom's drama are identical with the drama which follows our Lord's return. "Even as it came to pass in the days of Lot . . . after the same manner shall it be in the day that the Son of man is revealed." Luke 17: 28-30, R. V.

Sin and Judgment

There is a limit to sin, beyond which judgment is inevitable, without a moment's warning, and final.

"Now the men of Sodom were wicked and sinners against the Lord *exceedingly*." Gen. 13:13. Extraordinary wickedness is always proof of imminent judgment. Because, of those who have deliberately turned their back on God we read, "Wherefore God *gave them up* in the lusts of their hearts unto uncleanness. . . . For this cause God *gave them up* unto vile passions." Rom. 1:24, 26.

Such gross sinfulness, as is mentioned here, is seen *today* in various parts of the world. Russian marriage can be dissolved by either party, at any time, for any reason; while prominent Russians unite without ceremony, civil or religious. There is not a vice of Romans 1 which is not practiced in every large city of America today.

The very ease with which men sin, their complete indifference to God, the unblushing wickedness which is so dead as to be hardly conscious of horrible iniquity, above all, monstrous sensual sin—these are Sodom marks of rapidly approaching judgment. The earth, when such conditions prevail as they do today, becomes unsafe and uninhabitable to the holy. As holiness dates the harvest (Mark 4:29), so wickedness dates the vintage—the burst of the tempest of the wrath of God. Rev. 14:18.

The Doom of the World

Sodom and Gomorrah, says Jude (verse seven), are set forth as an "*example*"—a type, a forecast, an actual specimen of the material of Gehenna, or hell—"suffering the vengeance of *eternal fire*." So our Lord says: "In the day that Lot went out from Sodom it rained *fire and brimstone* from heaven, and destroyed them all: *after the same manner* shall it be." Luke 17:20-30, R. V. The judged region, swept by a sheet of flame such as in 1902 sprang from Mt. Pelee and wiped out St. Pierre with its forty thousand souls, became a lake of fire and brimstone, and the region around settled into a Dead Sea, a blasted region of sterile death.

So God's stores of fire and sulphur are unexhausted, indeed scarcely used. "Upon the wicked," says the Psalmist (11:6),

"He shall rain *fire and brimstone* and an horrible tempest." Gehenna or hell, lit from heaven, is "the lake of fire and brimstone, which is the second death" (Rev. 21:8), and was foresampled by Sodom.

The Deliverance of the Righteous

"If God *delivered* righteous Lot, sore distressed with the lascivious life of the wicked (for that righteous man vexed his righteous soul from day to day with their lawless deeds), the Lord knoweth how to *deliver the godly*." 2 Peter 2:7, R. V.

The personal safety of the righteous is not the only reason for their deliverance, for it is also to clear the stage for the judgment of the wicked. "Haste thee, escape thither; for *I cannot do anything till thou be come thither*." Gen. 19:22. When lust has risen to heights almost inconceivable, and premonitory judgments—such as the smiting with blindness—go for nothing, God withdraws His Spirit, His angels, His saints. And when angels vanish, and saints disappear, wrath is at hand, and the cry goes forth, "Hast thou any beside? . . . bring them out of this place."

The angels are the mouthpiece of God's desire to rescue all His saints. Moreover, Lot lingers. All possible pressure short of compulsion the angels have to use, for it is desperately difficult to get him to loose his grasp on the world. Nevertheless he escapes.

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Sit Down on the Grass

LILIAN B. YEOMANS, M. D.

WHEN Jesus heard of it (the slaying of John the Baptist by order of Herod) He departed . . . by ship into a desert place apart: and when the people had heard thereof, they followed Him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.

And when it was evening, His disciples came to Him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart: give ye them to eat. And they say unto Him, We have here but five loaves, and two fishes. He said, Bring them hither to Me. And He commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, He blessed, and broke, and gave the loaves to His disciples, and the disciples to the multitude. Matt. 14:13-19.

When Jesus heard of the death of John the Baptist, He departed by ship into a desert place apart. We can understand, in a measure at least, His longing to be alone with God at such a time.

John the Baptist, His faithful forerunner, who when yet unborn leaped in triumphant ecstasy in his mother's womb at the appearance of Mary, bearing in her body the Lord Jesus Christ; John the Baptist who, when the Lord Jesus Christ came to His own, and they received Him not, proclaimed Him as the Lamb of God which taketh away the sin of the world; John the Baptist, who sealed his testimony with his own blood!

The Lord Jesus Christ was, and is, as truly human as He is divine—the GOD-MAN. He longed to go apart just as you and I do when our hearts are deeply wounded.

But for Him it might not be.

Streaming, swarming, struggling to get as close to Him as possible, came a great multitude out of the cities bringing their sick with them.

Christ could not be hid, cannot be hid. In all ages the living Christ indwelling a man has proved an irresistible magnet to suffering humanity. They bring their sick with them.

How did He receive them? He had longed to be apart for a little space and lo, the desert is converted into a populous village.

Jesus went forth and saw a great multitude and was moved with compassion toward them because they were as sheep having no shepherd. And He began to teach them many things, and He healed their sick.

Never a thought for Himself, only moved with compassion for them!

Well may we sing "Let the beauty of Jesus be seen in me!"

And straightway there was an assembly and Bible Institute in the "desert place apart." The wilderness and the solitary place were glad, and the desert rejoiced and blossomed as the rose, rejoiced even with joy and singing. It was heaven on earth to be there. The sick, all healed, laughed for joy and rent the sky with their praises. The lame men leaped like harts, and the dumb men sang.

Best of all He taught them; but the shining hours flew by all too quickly. Alas, the shadows are lengthening, the sun is sinking in the West, and the disciples are ready to pronounce the benediction and call it a day.

They venture to draw near and point out to the Master that it is necessary to dismiss the great congregation of five thousand men, besides women and children, so they may go to the villages and get food to strengthen them for their return trip. But the Lord Jesus said "No" to the plan suggested by human wisdom. "They need not depart. Give ye them to eat."

When they revealed the scantiness of their resources, five loaves and two fishes, He only said, "Bring them to me." That was all that was necessary. It is all that is necessary to solve your problems and mine no matter how hopeless things seem. *We need not depart.*

Nothing human is sufficient, but brought to Him and blessed by Him, it becomes overflowing abundance. Our sufficiency is of God.

The Lord Jesus turned His grief at the loss of John the Baptist into the most glorious picnic the world has ever seen. What would I not have been willing to give to be a guest at it? To listen to the wonderful words of life that fell from His lips, and look upon His face, would be glory indeed!

All four evangelists in giving an account of the occasion record the fact that this great concourse of humanity sat on the grass by *divine command* to partake of the feast.

Note the words of the Master to His disciples, "Make the men sit down." "There was much grass in the place." John 6:10.

Absolutely tender!
Absolutely true!
Understanding all things,
Understanding you;
Infinitely loving,
Infinitely near—
This is God our Father:
What have we to fear?

—F. M. N.

It was not left to their choice. It was sit down on the grass or go without supper.

I believe we fail many times, on many lines, to receive the gracious provision that is ours in Christ Jesus simply because we do not sit down on the grass. There is no excuse for this, for there is in most of us much grass to sit on. "All flesh is grass." Isa. 40:6; 1 Peter 1:24. What is the significance of sitting down on the grass? Romans 8:13 makes it clear. "If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

When Satan dares to attack our bodies we need to sit hard on the grass. He is always ready to provide plenty of symptoms calculated to rouse the flesh to activity. But are we going to let aches, pains, sense of weakness, etc., make us doubt God, who cannot lie when He says, "I am the Lord that healeth thee"? Shall we let the evidence of our senses make us doubt the Word of God which is forever settled in heaven? Never.

Jonah tells us that they that observe lying vanities forsake their own mercy. He refused to observe a whale but praised God that He had brought up his life from corruption when he was still inside the monster. He did this as he looked towards God's holy temple, on the authority of the covenant made with Solomon at its dedication. 1 Kings 8 and 2 Chronicles 6.

If I read the Scriptures aright the words, "sit down on the grass," teach us an all-important lesson. The knowledge man possesses comes from two sources, the evidence of his *fallible* senses, and the Bible which is the *infallible* divine revelation. When Jesus' words, "They need not depart; give ye them to eat," went forth, they accepted it for what it was, the Word of God, and took the seats provided for them on the grass. Doing this they rejected the evidence of their senses which would have caused them to inquire scornfully like the Israelites of old, "Can God furnish a table in the wilderness?" Psalm 78:19. Today, every day, the Lord Jesus sets a table before us. This table is spread with heavenly dainties, living bread, honey from the Rock, living water. All that we need is there. Partaking of these is sweetest fellowship with Him, we are changed into what we eat.

Shall we not then allow our gracious Host, the Lord Jesus, to indicate to us, His favored guests, our places at His table?

Sodom and the Modern World

(Continued From Page One)

Ministering Spirits

"And the Lord said, I will go down now, and see whether they have done altogether according to the cry of it." Gen. 18:21. In huge and overwhelming catastrophes there is nothing done hastily. And from this personal inspection of the conditions the heavenly powers operate.

The deliverance of a single family is worthy of an angel's powers: how much more will God stir heaven to save myriads!

"The reapers," says our Lord, "are angels." Matt. 13:39. And the angels of Rev. 16:1 who empty bowls of fire upon the earth are the angels that reap the saints. So the angels that deliver Lot destroy Sodom. "We will destroy this place, be-

cause the cry of them is waxen great before the Lord; and the Lord hath sent us to destroy it." Gen. 19:13. What a multitude of emotions must surge in these beings fresh from the Throne of God—burning conviction of the closeness of judgment; hopelessness concerning the destiny of souls overtaken by God's fires; unspeakable joy in being able to lead precious human lives out of danger; and above all, holy zeal for God's character.

As blinded Sodom never saw the escape, so the removal of the children of God will be equally invisible. And there is room in God's chariots for thousands, for "the chariots of God are twenty thousand, even thousands upon thousands." Psalm 68:17.

The Responsibility to Escape

"Escape for your life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." Gen. 19:17. The escape, for Lot, was purely voluntary and self-determined, for the angels did not use compulsions, but only moral suasion. *Escape was wholly dependent upon themselves.*

Our command is identical—ESCAPE! But as ours is an escape off the earth altogether—a physical feat beyond us—ours is an attitude of prayerful trust, on which the physical deliverance, wrought by miracle, wholly turns. "Watch ye, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. This escape is a jewel in the casket of prayer. "Look not behind thee" is to forget the things that are behind, in a world-divorced heart. It is Lot's sudden realization that in a few hours all his property will be under fire and brimstone: it is (to use a term invented by George Eliot in mockery) a profound "otherworldliness." Whoever is not already so loosened from earthly things, as to haste away without hesitation remains behind. Sodom, and even Lot's sons-in-law, labelled him an incorrigible pessimist, a strait-laced Puritan, an illiberal visionary. These mockers' science was as unsound as their theology. And all this the night before the crash of doom!

The Fate of the Divided Heart

"Remember Lot's wife." Luke 17:32. Jesus isolates from the whole narrative, for everlasting warning, a single text: "But his wife looked back, and she became a pillar of salt." For one look behind—a steadfast, earnest look; a wistful, lingering, hankering look at Sodom, where were comfort, relatives, pleasures, reputation, wealth—God created a monument of His abhorrence of a divided heart. She obeyed all injunctions—save one! She escaped all the threatened judgments against Sodom which finally wrought its doom; yet after deliverance she fell under the severe chastisement of God. He who could raise up children to Abraham out of stones certainly can turn a niece of Abraham into stone.

The parallel today is exact. God has given certain definite conditions of escape, of which not one can be safely ignored. As Mr. Moody has said, "My heart has deceived me a thousand times; that Book has never deceived me." "No man having put his hand to the plow, and looking back is fit (adjusted, favorably positioned, ripe) for the kingdom of God." Luke 9:62. The erosions of time and weather have obliterated the mournful figure of Lot's wife, but the Saviour has

embalmed her in the Scriptures as a warning for all generations.

The Kingdom

"The sun was risen upon the earth when Lot came into Zoar." "Zoar" means "littleness." And it was when Lot got into humility that he got into Zoar—when he lost everything, he gained everything. "Hearken, my beloved brethren, hath not

God chosen the poor of this world, rich in faith, to be heirs of the kingdom which He promised to them that love Him?" James 2:5 R. V. "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." "Then shall the righteous"—Peter lays very peculiar emphasis on the righteousness of Lot—"shine forth as the sun in the kingdom of their Father." Matt. 13:1, 3.

An Infidel's Advice

THOUGH the following biographic note may be familiar to some, it may yet be useful to many. Ethan Allen was a professed infidel. He wrote a book against the divinity of our blessed Lord. His wife was a Christian, earnest, cheerful and devoted. She died early, leaving an only daughter behind, who became the idol of her father. She was a fragile, sensitive child, and entwined herself about the rugged nature of her sire, as the vine entwines itself about the knotty and gnarled limbs of the oak. Consumption marked this fair girl for its own; and she wasted away day by day, until "even the grasshopper became a burden."

One day her father came into her room and sat down by her bedside. He took her wan, ethereal hand in his. Looking her father squarely in the face, she said:

Resting

*Resting—in the morning,
Ere my daily tasks begin,
Though I cannot pierce the future,
For the hours ahead are dim,
I can feel His hand upholding,
So I have no fear or dread,
Trusting Him for every moment,
Resting—as I press ahead.*

*Resting—at the noonday,
Far from battle's ceaseless din,
Knowing He will always lead me
In the steps where He has been;
Oft where winds have ceased their blowing,
Oft where summer birds have flown,
But the blessedness of resting,
And the peace of God I've known
Makes me know each step I'm taking,
That I'm never all alone.*

*Resting—in the evening,
Knowing He has held me fast
As another day of resting
Wings its way into the past.
Oh! the sweet and sacred memories,
Of the vanished yesteryears,
Walking, talking, with the Master,
Having neither doubts nor fears.
And I'm still securely resting,
Knowing not tomorrow's ills,
For my house is in the building,
And He sends whate'er He wills.
Though my strength come through my
weakness,
Greater faith through sorrow born,
Greater love through greater losses,
I will trust Him in the morn.*

"My dear father, I'm going to die." "Oh! no, my child! Oh! no. The spring is coming and with the birds and breezes and the bloom, your pale cheeks will blush with health." "No; the doctor was here today. I felt I was nearing the grave, and I asked him to tell me plainly what I had to expect. I told him that it was a great thing to exchange worlds; that I did not wish to be deceived about myself, and if I was going to die I had some preparations I wanted to make. He told me my disease was beyond human skill; that a few more suns would rise and set, and then I would be borne to my burial. You will bury me, father, by the side of my mother, for that was her dying request. But, Father, you and mother did not agree on religion. Mother often spoke to me of the blessed Saviour who died for us all. She used to pray for both you and me, that the Saviour might be our Friend, and that we might all see Him as our Saviour, who sits enthroned in His glory. I don't feel that I can go alone through the dark valley of the shadow of death. Now, tell me, Father, whom shall I follow, you or Mother? Shall I reject Christ, as you have taught me, or shall I accept Him, as He was my mother's Friend in the hour of her great sorrow?"

There was an honest heart beneath that rough exterior. Though tears nearly choked his utterance, this veteran of infidelity said: "My child, cling to your mother's Saviour; she was right. I'll try to follow you to that blessed abode."

A serene smile overspread the face of the dying girl, and who can doubt there will be an unbroken family in heaven?

When the Bird Stopped Struggling

Wordsworth in one of his poems, tells about a bird that was carried from Norway by a storm. It fought hard against the gale in its effort to win its way back to Norway, but all in vain. At last it yielded to the wind, and instead of being carried to destruction it was borne to the warm shores of England, to the green meadows and forests. So when we try to fight against God's will we are making efforts which will come to nought, and are doing so to our own injury and loss. But if we willingly accept God's will, it will be for our good; we shall be borne on to blessedness and joy.—John T. Montgomery.

I declare to you that I had rather be one hour with God than a thousand with the sweetest society on earth or in heaven.—*McCheyne.*

ELDORA E. TAYLOR
FULLERTON, CALIF.

Becoming Strong and Courageous

THE wicked flee when no man pursueth; but the righteous are bold as a lion." Prov. 28:1.

All Israel was fearful when the spies brought back the news that there were giants in the land of Canaan. They said one to another, "Let us make a captain and let us return into Egypt." But Caleb and Joshua were bold. They said, "If the Lord delight in us, then He will bring us into this land... the Lord is with us: fear them not." "Let us go up at once, and possess it; for we are well able to overcome it." They knew that through the presence of the Lord the dreaded foes would be as bread for them.

All Israel fled before the Philistines in the days of Goliath the giant. But David had no fear. What could this uncircumcized Philistine do against the Lord of Israel? In simple faith David went forth in the name of the Lord and destroyed the adversary.

When Saul sought to destroy his life, David had faith and confidence in God that He would preserve him. There resorted unto David in the cave where he dwelt, those who were in distress, who were in debt, who were discouraged, and he encouraged them to have faith in God. He gave them assurance that the angel of the Lord was camping round about them and would prove their deliverer; and though the young lions lacked and suffered hunger, they that sought the Lord should not want anything that was good.

These men who came to David soon began to partake of like faith and courage; so when he expressed the desire to drink of the water of the well of Bethlehem, three of his men venturing their lives, went down to Bethlehem where the Philistines were encamped, beat back their enemies, and brought to David a drink from that well. But the water was so sacred to David that he poured it out as an offering to the Lord.

The Lord Jesus Christ was bold against His adversaries. He did not fear Herod who had destroyed the life of John the Baptist. He did not fear the rulers. He did not fear those who had charge of the temple, for twice He cleansed it, turning over the tables of the money-changers and driving out those who bought and sold in the precincts of that holy court.

At a later date the members of the Sanhedrin perceived the boldness of Peter and John, and realized that they had been with Jesus and had received His spirit of boldness. When those in the early church were persecuted and told to speak no more in the name of Jesus, they prayed for boldness, that with all boldness they might speak His word.

There is still opposition to the Word of the Lord when preached in the power of the Spirit. There are many today like those of old who said to the prophet, "Speak unto us smooth things." This is not a day for smooth preaching. The prophets of old were raised up to show the people of Israel their sins, and to warn them of the wrath that was coming as a result of their sins.

Today there is much veneer, much profession, but underneath it there is much

pride, much covetousness, much backbiting, much evil speaking. For these sins the wrath of God will come upon those who, though they make a loud profession, are guilty. The ministers of Christ need to pray for boldness that they may declare the whole counsel of God, may rebuke where rebuke is necessary, and may boldly warn that God will bring His judgment on sin. The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Paul warns that in the last days many shall depart from the faith. These are days when many are departing from the simple faith of Christ. The same spirit that deceived Eve is still subtle in his ways, to deceive if it were possible even the elect. The Apostle says, "We are not ignorant of his devices," and warns us against the wiles of the devil. Many are ignorant of his devices and are subtly snared into unholy compromise, into love of the world, into a condition of lukewarmness. Many think that all is well with them, for they are like those in the church of Laodicea, unconscious of their nakedness, their poverty, and their blindness.

God's prophets need to be bold in warning men against sin and the fearful judgment that will come upon all hypocrisy, all covetousness, all uncleanness, and all that is not of faith. God has ordained that the just shall live by faith, and He is not pleased when there is a departure from the faith and from the principles set forth in His holy Word. It is still true that the willing and obedient shall eat of the good of the land, but those who rebel and disobey the Word of God shall meet with God's judgment. The Lord warns the apostate church that they need to take heed lest He come and fight against them with the sword of His mouth.

Was there any compensation to Joshua and Caleb for their boldness? Yes, God

honored them and let them come into the promised land. Those that honor the Lord, He will honor.

Was there any compensation to David for his boldness in delivering Israel from their strong enemy? Yes, God gave him the confidence of the people, and he became a great king over a great dominion.

Was there any compensation for those bold men who risked their lives to get for their leader the desire of his heart—a drink of the water of the well of Bethlehem? Yes, they became among the foremost of his men of valor, and when he came into his kingdom he did not forget to compensate them for their faithfulness.

Was there any compensation for the One who so boldly cleansed the temple from those who were making it a house of merchandise? Yes, He is seated at the right hand of God, "from henceforth expecting till His enemies be made His footstool."

Will there be any compensation for Peter and John and the rest who so boldly declared the whole counsel of God? Yes, they will sit on twelve thrones and judge the twelve tribes of Israel.

Will there be any compensation to those who boldly declare the Word of God in the midst of a perverse and evil generation? Yes, they shall reign with their Lord in glory.

A day is coming when the Lion of the Tribe of Judah will come forth, and the saints who are called and chosen and faithful, will follow Him and will execute judgment upon His enemies. The time will come when these bold ones, these called ones, these chosen ones, these faithful ones, will possess the kingdom, and will reign eternally with Him who is King of kings and Lord of lords. Just as David appointed to high position those who were faithful, so will David's greater Son give to His own who are faithful a place of honor in His eternal kingdom.

Do you ask, "How can I partake of this spirit of courage, of this spirit of boldness, of this spirit of faithfulness?" Those who spent much time with David became of like spirit. *Those who spend much time in the presence of their Lord will become like Him.* David had but one desire—to spend much time in the presence of the Lord, to behold the beauty of the Lord and to inquire of Him. Those who take time to be much in the presence of the Lord are changed into His likeness by the Spirit. He will make those who pray for boldness, bold. He will make those who pray for faith, full of faith. He will make those who desire to be meek and lowly, to be like Himself, to possess a meek and quiet and lowly spirit which is in God's sight of great price.—S. H. F.

I remember one night when the Bible was the driest and darkest Book in the universe to me. The next day it was all light. I had the key to it. I had been born of the Spirit. But before I knew anything of the mind of God in His Word I had to give up my sin.—D. L. Moody.

PENTECOSTAL EVANGEL

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Spikenard

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It was a strange supper that evening in the house of Simon of Bethany.

Strange it was indeed that the guest of honor should contemplate His own death, while partaking of the appetizing food served by the hands of skillful Martha. That another of the guests had but recently returned from the grave was of startling significance. Most singular also in the gathering was the presence of a sanctimonious hypocrite, who professed great concern for the poor, yet craftily made plans to betray his Master into the clutches of ruthless enemies.

These and others formed the group into which the woman came with her alabaster box of precious spikenard.

She approached the Son of God, broke the box, poured some of the ointment on His head, and the remainder on His feet. With beautiful humility she wiped His feet with her hair, thus counting the glory of womanhood as nothing in His presence.

Instantly Jesus understood the meaning of her act. The value of the ointment caused a deep impression on Him. Well might it have been sold for three hundred pence, the equivalent in wages of a workman's toil for eleven and a half months. Matt. 20:2. By the exercise of the spiritual gift of knowledge, He perceived that for some time she had kept this ointment for a specific purpose. John 12:7. He knew that she had comprehended the revelation of His atoning death, and that she came aforehand to anoint His body for burial.

One word in Mark 14:8 is highly significant.

She came "aforehand."

By so doing she revealed a heart of intense devotion. She desired to bring her costly gift to a living Christ, not to a lifeless body in the tomb. She bestowed her affection not upon a religious creed or ritual, but upon the animate person of a beloved Saviour. In this she was commended by the Lord, and a memorial of her deed was eternally enshrined within the Gospel.

It is of some consequence also to note that this was the only anointing which Jesus received for burial. True it was that certain women went to the tomb on that first Easter morning to pour sweet spices on the body of their Lord, whom they believed to be as dead as the hope in their hearts. They came to minister in unbelief, but could not carry out their plan. Christ had risen.

It was unbelief that prompted Nicodemus to enclose a mixture of myrrh and aloes within the linen clothes which were wrapped about the body of Jesus. John 19:39, 40. These were not sweet spices. They had a pungent aroma, and were used to preserve the dead from decay. The tender consideration of Nicodemus is praiseworthy, yet the body of our Lord needed no such treatment, for long ago the prediction had been made that His flesh should never see corruption. Psalm 16:10.

Hence, the only burial anointing which

Jesus received was that administered by Mary of Bethany in the house of Simon.

Sweet is the lesson we derive from the outpouring of fragrant spikenard upon the sacred person of the Christ.

It is a lesson of great sacrifice, of deep spiritual perception, and above all, of the highest ideals of Christian faith. For Mary had learned the glorious truth that consecrated servants of God labor earnestly to make plain to their hearers today.

That truth is this:

The Christian life is not established merely on concepts of Bible doctrine, on church affiliations, or on scrupulous obedience to the laws of God. To be sure, these things require our attention, and have their place. But the saint who pleases well the heart of God is he who has a passionate desire for the divine presence, and who finds his chief delight in communion with the Lord.

Some people derive the greatest satisfaction from doing the work of God, some find their sufficiency in the fellowship of the saints, some are content with a mystic use of the blessings of heaven.

But the Bride of Christ is satisfied only in the presence of the Bridegroom.

Her costly spikenard, which is the deepest affection of her heart, is reserved for Him alone. Daily she approaches His banqueting table, and pours forth the sweet chrism of her devotion. Song 1:12. She accepts His Word, obeys His commands, proclaims His gospel, partakes of His nature, and follows His example, not through a sense of strict obligation, but because she loves Him more than aught else in life. Regenerating grace has for her but one meaning . . . *perpetual communion with the living Christ.*

There are those, of course, who frown upon such love as this. Like some at the feast in Simon's house, they are quick to stamp the brand of fanaticism on a pure spiritual fervor which they cannot understand. They are the practical-minded souls, who are so full of good works that they have little time to be full of Christ. From morn till night they speed on their errands of mercy, feeding the hungry, helping the fatherless, clothing the unfortunate, and cheering the despondent. Their neglect of the secret prayer chamber is excused with a voluble explanation of the needs of suffering humanity, and their lack of Bible

knowledge is shrugged aside with the suggestion that an experience of depth and power is not really necessary to active discipleship.

Oh, these bustling, practical souls! Would that with Mary they might pause in their work, and take time to anoint yon thorn-crowned head with precious ointment.

For let it be noted that when Mary anointed Jesus, the odor of the spikenard filled the house. John 12:3.

So it is that when we bestow all our love on Christ, we unconsciously bring blessing to others. The sweetness of our sacrifices will be borne inevitably to the nostrils of those around us. The more we press in loving obedience to the center of the divine will, the more will the glory of the Master's presence shine forth in our speech, our attitude, and actions.

There is nothing greater on earth than a deep love for God that constrains the heart, soul, mind, and strength. There is no saint more supremely useful in the kingdom of heaven than he who has given his all to Jesus.

What of this spikenard of our own . . . this tremendous devotion of which we are capable? What are we doing with it? Do we lavish it on temporal comforts, or barter it for the crusts of mammon? Is it to be squandered thoughtlessly on some foolish hobby, or surrendered for the praise of men? Ought we to bestow it on the kingdom instead of the King, or on the disciple instead of his Master?

There is but one fitting use for the ointment of devout love. Come! Let us pour it on His lovely head.

Praying Always

How is it possible to be occupied with life's innumerable details and still be able to pray always? Simply by making life's details so many little beads, and prayer the golden string on which all are hung. Everything as it comes to us can be lifted up to God in a thought of supplication, a flash of divine recollection, and instantly become touched with God's blessing and presence. Thus everything will become a link with heaven, and even the hardest, darkest, saddest things be remembered as occasions which brought us near to God and brought back to us from God some token of His remembrance and His love. Thus every day shall be a ladder of a thousand rungs that reaches unto heaven while the angels of God are continually ascending and descending upon it.—A. B. Simpson.

Our Outlook

There are two ways of looking at the Lord's coming. There is a looking *for* and there is a looking *at* it. It is possible to look at it with a keen intellect and profound interest, and yet have it mean nothing to us personally. It is possible to know but little of the theology of the subject, and yet have a deep and holy longing for our Lord to appear.

When a wedding is about to occur, the public are looking *at* it, but the bride is looking *for* it. Oh, that this great theme may not only be our study but our personal hope, for unto them that look for Him shall He appear a second time without sin unto salvation.—A. B. Simpson.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. 3:1

Rajammal

A True Story by Spencer E. May

Rajammal is a caste girl brought up in Hindu surroundings. Not far from her dwelling is a Hindu temple where the family daily worships. Ceremonially, day after day, they go the round of their ritual.

Rajammal has the good fortune to be born into a very affectionate family. The parents are extremely fond of the children, and the children fond of the parents. Konammal (for so will we call Rajammal's mother) is very devoted to Rajammal, and is greatly grieved because the girl is growing sickly. The family deity is invoked, and cocoanuts and garlands are very devoutly carried to the temple. Mantrums (chanted consecrated formulas considered so powerful that they can enchain the power of the gods themselves) are ceremoniously chanted over the sickly form of Rajammal, but to no profit. Later the child is brought to the great hospital, and is examined by the Peria Veidyan (Big Doctor). With anxious eyes Konammal watches the Peria Veidyan's face, and intently listens to the words that fall from his lips. At length Konammal discovers that an operation is necessary. Rajammal is carried up the huge stairs of the great hospital, and placed in a bed at the farthest end of "Charity Ward." The child is treated and carefully attended to, but alas, the abdominal trouble grows no better, but rather worse. Swollen, and in much pain, she patiently waits, hoping that by the miracle of the Peria Veidyan's knife she might be released from her trouble.

Meantime, Ranjitham, a low caste villager, but a Christian, is also brought to "Charity Ward." She is the wife of a Christian teacher, and is a very devoted soul. Her husband visits her and prays for her at her bedside, and missionaries, one—two—three—four of them, pay occasional visits to Ranjitham, and each visit is concluded by prayer in "Charity Ward" at her bedside. She is very happy and trustful, for she hopes that by the marvels of the Peria Veidyan's skill she will have the honor of ultimately presenting a child to her devoted husband, for they have been married for many years and are very disappointed because there are no children.

While the missionaries visit this Christian girl, other beds in the ward are visited too, and a word for the Greatest Physician is carefully and prayerfully uttered. "Rajammal, the Lord Jesus is able and willing to heal you," is the bold witness of one faithful to her call. The story of Calvary is told, the glory of His power is declared. But Konammal is very sad because the Peria Veidyan has operated upon Rajammal without success, for he discovered an inoperable tumor. It was at such a time the missionary visitor discovered that only six months were given to Rajammal to live.

"No hope," was the final verdict of the Peria Veidyan. Undaunted, the messenger of the Cross unwaveringly affirms the power of the Lord Jesus. Gradually the young heart of Rajammal is warmed toward the Saviour, and she professes her faith in His

saving grace. "Lord Jesus died for me, and He will heal me," is the profession of this girl of Hindu orthodoxy. The pastor is requested to visit Rajammal and to fulfill James 5:14. Gladly he consents to go, and a little word for the Saviour-Healer with prayer follows. Poor Rajammal is ultimately discharged from the great hospital pronounced incurable, with six months to live. But the Heavenly Veidyan does not depart from the girl, and she is wonderfully healed, so that she has already lived beyond her six months, and her abdominal trouble has miraculously disappeared. The pierced hands of the Man of Calvary has effected a healing which redounds to His glory.

Konammal and her husband, and all the family, gratefully acknowledge that the work is none other than that of the Lord Jesus. Rajammal refuses to worship the Hindu gods—"Lord Jesus healed me" is her dauntless testimony to old and young in her village.

But another calamity befalls. A woman, a wife, is brutally murdered, and her body cast into the village well. There is no clue left as to who the murderer is. So the usual procedure is followed. A priest of their order claiming supernatural power, is called. He performs certain ceremonies, and chants certain mantrams and proceeds to discover the murderer. But a young girl is required to aid him in his method of discovery. A girl must be the subject of the chanting of mantrams until she is lost to the natural, and becoming possessed of the gods, she relates the facts of the case and the murderer is revealed.

The priest calls the girls of the village together. Among them is Rajammal, healed of God through faith in the Lord Jesus. The priest looks around and bids Rajammal surrender to his mantrams for the purpose of detecting this crime, and this would mean that she must have veebuthi (holy ash) sprinkled on her forehead. A crowd is gathered together (as in India they so quickly do) but Rajammal refuses to surrender to the cunning mantrams of the priest, or to wearing veebuthi. "Lord Jesus healed me," she affirms, "and I do not worship your gods," is the stirring testimony of this girl of tender years.

All the village knows the fact that Rajammal was healed by the Lord Jesus, and so another girl is chosen for the purpose of detecting this crime. The village knows the murderer anyhow, but the record of Rajammal's unwavering testimony is recorded by higher authorities than missionaries. The recording Angel, methinks, took record of the courage of this girl, for before men and devils she witnessed to the power of the Lord Jesus.

A wee girl is Rajammal, only twelve years old, but a witness true and firm has she borne.

In circumstances more difficult than my pen can portray, she has stood a solitary witness to Christ Jesus her Lord. It might have cost her her life; she might have been driven from the village; she might have been deprived of all family affection; but "Lord Jesus" had done great things for her, and she would not deny Him though it might have cost her so much.

Rajammal is a testimony to her people, for almost every Sunday morning she is seen walking four miles or more with several other girls about her own age bringing them with her to the Christian Church. "Our joy and crown."

Special prayer is requested for Rajammal that she might continue to be faithful to her Saviour, and that she may grow to be a true servant of the Christ who so marvellously healed her.

Courage

John Fletcher was in his pulpit one Sunday night. The opening service was begun, when his sermon and his text swept out of his mind, like a slip of paper through the window. He tried to recall the sermon; he tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him and the whole horizon was lit up with the blaze of thought. He began to preach, and the Spirit gave him liberty. The crowded assembly was baptized from on high.

He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and swore he would bake her in his bread-oven if she ever went to his church again. God had given this little woman a chance to answer her own prayer—but it was to be answered in a burning oven, and she was willing to pay the price. She braved all this and had come to church. This is what that lost sermon meant. But she had the One she needed.

When she reached her home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted, she walked up the steps, and he fell on his knees crying: "Oh, wife, pray for me! pray for me!" Men drop on their knees before that kind of religion. The other sort never troubles them. Sanctified heroism saved her husband—the least cowardice would have doomed him.

Many who are denied the privilege of fighting in the forefront of the battle, but who faithfully tarry in prayer at home, shall one day divide the spoil.



THE DYING WORLD AND THE LIVING WORD

"GOD HELP AMERICA"

"America today is running on the momentum of a godly ancestry," said Dr. J. G. Machen. "When that momentum goes, God help America!"

BIBLES FOR SERVICEMEN

Under the slogan, "Bibles are as important as bullets," the Gideons are supplying 25,000 Bibles a week to America's soldiers, sailors and marines.

NEWS FROM SWITZERLAND

A Pentecostal sister writing from Geneva, Switzerland, says, "Our Pentecostal assembly is now a good one, and many have received the Holy Ghost. . . . We have good cheer. God reigns."

PROTESTANTISM IN ITALY

Mr. G. W. Armstrong, formerly of the Methodist Church in Italy, states that all evangelical places of worship in Italy have been closed, and the missionaries sent away.

THE ORDER OF THE DAY

From a current periodical comes the story of an encounter between an Officer of the Day and a rookie. The O. D. would test the rookie's military knowledge. Said he, "What's the eighth general order?" The recruit standing at stiff attention saluted and said, "Thou shalt not steal!" A very good answer!

PRAY FOR SUFFERING JEWRY

Of the 16,000,000 Jews in the world, one half of them still live in regions controlled by the Axis powers, according to the *Jewish Transcript*. Their plight is pitiful. Suffering Jewry needs the support of a faith in their suffering Messiah to carry them through these dark days. Pray that their eyes may be opened to accept Him.

"FAR ABOVE CHRISTIANITY"

The anti-Christian spirit of Nazism is seen in a statement by Martin Bormann. According to *Time*, Bormann has been made the third-ranking Nazi to fill the place of Rudolf Hess, and has been given greater powers than any official of the Nazi Party ever had before. Recently he told Party leaders: "Our National Socialist world picture stands far above the teachings of Christianity."

JEWES IN SHANGHAI

Thousands of Jewish refugees from Europe have become the prisoners of Japan. The Jews suffer because the Japanese have assumed full control of Jewish relief organizations and have discontinued all relief. There were said to be 20,000 Jewish refugees in Shanghai. A number of these had accepted Christ since reaching the city, and had been baptized. They need our prayers.

GENERAL MACARTHUR AND THE PACIFISTS

Eleven years ago General Douglas MacArthur gave an interesting answer to clergymen who were spending a large part of their time both in the pulpit and outside the pulpit working for disarmament. His answer revealed a clear understanding of the minister's business. General MacArthur was then Chief of Staff at Washington, and his answer appeared in the *Army and Navy Register*. We quote only two sentences: "Should not these clergymen turn their attention to the individual sinner and rid the country of crime rather than attack the national keepers of the peace, the most potent government agency yet devised for this very purpose? It is a distinct disappointment to know that men who are called to wield the Sword of the Spirit are deluded into believing that the mechanical expedient of disarming men will transform hatred into love, and selfishness into altruism."

"FOR THE DURATION"

The Psalmist points us to a safe shelter "for the duration," when he says: "In the shadow of Thy wings will I make my refuge, until these calamities be overpast." Psalm 57:1.

A GRATEFUL CONVERT

Speaking for himself and a host of other converts, a Russian in Eastern Europe said: "I would like to kiss the feet of every Christian in America through whose help salvation reached us. If you had not sent missionaries, we should have died in our sins." Missionaries are still laboring in many lands. Let us still be faithful in supporting them.

CITY-WIDE PRAYER HOUR

One of our ministers, Pastor J. A. Thomas of Borger, Texas, writes as follows: "On Sunday afternoon, while listening to a radio sermon on prayer, I heard it mentioned that during the other war a group in a certain town banded together for prayer each day and that as a result all the boys who were called into service (over one hundred of them) came back home after the war. I felt moved by God to attempt something on the same order. The following morning I entertained the ministers of our city in a ministerial meeting and during the session I proposed that the hour of 5 p. m. be set aside as the hour of prayer each day. I suggested that the fire alarm be sounded at this hour to remind the people to pray, and that the time be used for praying for our country, our armed forces, our nurses, and our allies. The ministers with one accord fell in line. When I presented it to our city officials they at once agreed, and we now have a city-wide prayer hour for the said purpose."

THE 95,000 GOSPELS

The C. A.'s of California made it possible last Thanksgiving for thousands of Gospels to be sent to chaplains throughout the entire Pacific and Coastal area for distribution as Christmas gifts to the soldiers. The story was carried in many daily papers through the Associated Press, and now a full page of the March issue of *Bible Society Record* has been given to it. Written by Dr. Bayless of the American Bible Society, the *Record* article says: "Under the inspirational leadership of Harry A. Jaegar, the 'Christ's Ambassadors,' youth section of the Assemblies of God in California, raised over \$600 in one offering" to pay for most of these Gospels.

Scores of chaplains have sent letters of appreciation. One chaplain says regarding the Gospels: "They came just when I needed them most. Each was passed out to a man who wanted to read the story of the Nativity for himself."

A lonely soldier lad said to his chaplain: "The reading of the story of Christ's birth has made this a real Christmas for me."

Another chaplain said: "Thanks for the Christmas Gospels. They were put under the pillows of the patients in the hospital at the dinner hour. What a joy to see dozens lying on their beds reading the Nativity story on that Christmas Eve."

A major general wrote: "I am advised of your fine service in the distribution of the Nativity story to service men on the west coast. I assure you this service is most deeply appreciated by this headquarters, as well as by many persons from whom you are no doubt receiving congratulatory letters."

Many of the Gospels were shipped to Hawaii and the Philippines, and these left San Francisco nine days before the war broke out on Dec. 7. The California young people are to be commended for this splendid effort. There is great need for many such efforts to be made in every part of the land, not only in the distribution of Gospels and Testaments but in the distribution of *Reveille*, Service Tracts, etc. as well.

SOCIAL DISEASE IN U.S.A.

The following quotation from *Reader's Digest* is an alarming indication of the increase of iniquity in these last days: "Over a million new cases of gonorrhea, mostly young men, seek medical care in our country every year. Millions more are treated for it over drugstore counters or in the dens of charlatans."

THE GOSPEL IN SUMATRA

A new Methodist Church was recently completed by the Chinese Christian fishermen of Bagan Si Api-Api on the Dutch East Indies island of Sumatra (now overrun by the Japanese). This village is rated as the largest fishing community in the world. For thirty years the gospel has been preached there, and not without effect. Government figures show that the revenue from opium sales diminished from 1,500,000 florins in 1925 to 500,000 florins in 1940 in this region, because of the sentiment created against it by the Christian community. Don't forget the Sumatra Christians when you pray.

WHISKY

According to a *Los Angeles Times* editorial, "the United States is the only major power affected by the war which has taken no steps to curtail the consumption of intoxicating liquor as a measure for increasing efficiency in production. So far from curtailing ours, we are encouraging it to grow by making it possible to buy liquor in more than twice the number of places . . . licensed to handle it in preprohibition days. As one result, we have nearly 500,000,000 gallons of high-proof whisky in storage, as against under 300,000,000 in 1914." The Bible says, "Woe unto them that . . . follow strong drink." Isa. 5:11.

A WARNING ABOUT COMMUNISM

Said Martin Dies on the floor of Congress in January: "Some persons seem to think that the Russians' heroic fight against the invading Nazi hordes is good ground for closing our eyes to the nature and ultimate aims of the Communist Party of the United States. Such a view is, in my opinion, wholly devoid of logic. Hitler's complete annihilation at the hands of the Russian Armies would not make Communism one iota more compatible with the American way of life. Now is the time to look that fact squarely in the face. . . . Stalin is not fighting Hitler because he has been converted from Communism to Democracy. He is fighting Hitler because Hitler invaded Russia. The destruction of Hitlerism is the one and only point on which the interests of the United States and the interest of the Soviet Union converge, and we may be sure Stalin himself views the matter in this light."

THIS WAR AND MISSIONS

Dr. Elliott, pastor of the First Presbyterian Church of Brooklyn, has just returned from an airplane trip around the world. The purpose of the trip, taken with Dr. Leber, secretary of the Board of Foreign Missions of the Presbyterian Church of the U.S.A., was to visit mission fields and confer with missionaries and native leaders. It lasted six months, during which time they visited the fields of Hawaii, Philippine Islands, Thailand, India, French Camerouns, and Africa. At the conclusion, Dr. Elliott returned to Brooklyn and said: "I am convinced that this attack has been made upon us in some places because of the strength of our Christianity and not because of its weakness. I am sure that the growing strength of Christianity in China contributed to the present invasion of China by Japan, that in the Philippines and Thailand the strength of the Christian movement helped bring on the attack by Japan, and that the attack upon Christianity in India was brought on by the fact that Gandhi was not able to draw the Christians into a synthesis of all religions. And I am convinced that *we are being prepared for the greatest missionary advance in the history of Christianity when this war is over.*"

THE REGIONS BEYOND

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

Touching the "Untouchables"

MAYNARD KETCHAM

The work among the "untouchable" people on the borders of East Bengal continues in a most encouraging manner. Many have stepped out for the Lord, and one complete village comprises the latest entry into the Christian fold. The people of this village are building a little straw and bamboo house to serve as school and church. In their extreme anxiety to have a proper building wherein to worship the Lord, they are going at this work with an energy which is very rare among the fever-laden Bengali people. In this district there is more fever than in any other part of India and it would rank among the most unhealthy spots on the earth's surface, so it is somewhat of a sacrifice to work there.

No work that I have undertaken in India has caused me as much enthusiasm as this ministry among the outcastes. When Christ can take people as low in the human scale as this, transform their lives and make model Christians out of them, then the gospel is proving itself in action as the mightiest power the world has ever known!

Sidelights

I wish we might share with you some of the unique experiences of our last trip to this area. To begin with we enjoyed a love feast with the new converts—an act which burst like a bomb shell in the neighborhood, for to eat with an outcaste is unthinkable. A caste Hindu would take a lethal dose of poison rather than eat food contaminated by the presence of an "untouchable."

For some unknown reason I started on this trip without umbrella or coat and had to experience to the full the benefits of monsoon rains while tramping scores of miles through

mud and water. At night I slept (or rather tried to sleep) on mud floors. The dampness stirred up the vermin which inhabit the mud and seemed to give them a voracious appetite! One evening I suddenly came upon a jungle herd of wild boars, animals which can be extremely dangerous. I think it was as much of a surprise to the boars as to myself, but I recovered before they did and sprang at the leader, yelling at the top of my voice, whereupon he promptly made off and the rest of the herd followed suit.

We Need Your Help

In connection with this work among the "untouchables" we are appealing to you for help. The new converts are illiterate and must be educated so that they can read the Bible. Funds are needed for the support of a Christian school teacher. An additional worker also could be used to great advantage in this locality, as well as an evangelist to minister in surrounding villages which want to become Christian. Will you not pray and do all in your power to meet the need?

A SEASON OF REFRESHING

Reporting on the annual convention at Samastipur, North India, John Johnson writes: "Those who attended the convention were definitely blessed of the Lord. Altogether there were about eighty living on the camp grounds, besides the local Christians who attended the services as often as possible. None of the meetings lasted less than three hours and it seemed that something characterized each gathering different from the one previous—tongues, interpretations, prophecies, visions, testimonies of healing. Chains of prayer were conducted



Group of North India Missionaries

throughout the night so that every hour found some consecrated child of God at prayer and worship while others slept. During the convention five took the step of water baptism, while four were Baptized with the Holy Spirit.

"The city was amazed one morning to find a Christian procession wending its way through the main thoroughfares. The songs of Zion resounded through the streets. The group of Christians was led by two of the students who carried a banner on which were written in three languages the words, 'Jesus is coming soon.' At frequent intervals the procession halted while testimonies were given and Gospel portions sold.

"Do you realize that you at home have the larger share in these meetings? You have made them possible by your prayers and interest. As we in India and you in America carry on the offensive against formalism and sin, let us work and plan together. We think of the sacrifice that you are making in order that Christ may be made known, and we gladly do what we can here."

YOUNGEST MEMBER OF NORTH INDIA FAMILY

A letter from Mr. and Mrs. Willis G. Long brings the happy news of the arrival of a son, Noel Gaylord, born November 27. "Our little boy already has brought joy to our home," they write, "and of course it gives prestige in the eyes of the Indian people for a son means everything in this land."

Concerning the work at Basti, Brother Long adds, "In many respects it is more encouraging than in the past. We do rejoice that the door is still open here and it is our earnest prayer that God may pour out His Spirit upon us in these days, giving much fruit for our labor."

A MESSAGE FROM THE MILLERS

"The time has passed so swiftly," writes Nelson Miller, of North India, "that it is hard for us to realize so many months have elapsed since we left the homeland shores. Much has taken place during that time.

"On arriving in India we were able to get into harness almost immediately since the work in Calcutta is English-speaking. It was a joy to see the blessing of the Lord upon the ministry of Brother and Sister Hillary and we were glad to be able to get under the burden with them.

"At our conference in February, 1941 the Hillaries and ourselves were released for language study in Darjeeling where we hope to begin a Tibetan work as soon as the language is acquired. The Tibetan people, like their



Maynard Ketcham and a village of outcastes that accepted Christ

language, are hard to touch intimately, and it will take the grace and wisdom of the Lord to do either.

"Shortly after the conference I took seriously ill with smallpox, but the Lord graciously delivered in answer to the prayers of His children. Truly He is worthy of all our praise.

"How we do thank the Lord for the dear friends in the homeland who have held us before the throne. We do covet your continued intercession on our behalf and pray that God will reward your faithfulness in a full measure of blessing upon your own lives."

A GATEWAY TO INDIA'S HEART

"We are more than ever convinced that one of the gateways to India's heart is the children!" That is the conviction of Grace Walther after working for sixteen years in our Girls' school and orphanage at Bettiah, North India. "But oh, what a responsibility is ours," she continues, "for it is only as the Holy Spirit quickens these lives, empowering them as living witnesses to win others to Christ, that India will be brought to the foot of Calvary. And that is why the burden is yours as well as ours, for this is accomplished only by prevailing prayer.

"It is with great and humble thankfulness that we look back and see how God has so wonderfully supplied every need. Even a world crisis is but an opportunity of proving



Baptismal scene in South India

His almightiness! With praiseful hearts we raise our Ebenezer and by faith look forward, knowing the Lord will provide.

"Our Province of Bihar is the most backward of all India, but there is a real stirring among the Christians. Revival fires are smoldering, ready, we believe, to break forth. They need the fanning of your prayers—will you not pray with us?"

ties, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Continue to pray with us for the land of India, that God may break the powers of darkness and that souls may be liberated from the enemy.

THANK YOU

Mr. and Mrs. A. J. Princic, of Liberia, take opportunity through the Evangel to express sincere thanks to friends who have so faithfully contributed to their support. It has not been possible for them to send individual acknowledgments to the donors, but the offerings have been none the less appreciated. "And we do ask those at home to pray," they add, "that God will continue to bless us in our work here."

Then ... and Now

CONSTANCE EADY, SOUTH INDIA

Three and a half years have passed since the Lord brought me back to this dear land of India, having laid upon me the need of the Tamil outcaste people, and looking back we can only say, "What hath God wrought?" In seven places where people had never heard the name of Jesus we have today little churches to which people come regularly to worship the Lord. Men who were absolutely illiterate, knowing nothing but their daily work in the fields, are now through our night schools, able to read the Bible for themselves. Children who ran wild all day, often still in their birthday frocks, come clothed to the little day schools and have learned to read and write. The old remedies, such as cow's dung, which formerly were applied to heal sicknesses, are no longer in use. The people have learned of the Great Physician, and there are many wonderful healings in answer to prayer.

Just at the close of a cottage prayer meeting which one of our workers was holding in an outstation, a village woman ran in with a little boy in her arms, saying that the child had been bitten in the head by a scorpion. The poor little lad was crying with pain. Immediately the worker began to pray, reminding the Lord that He had given power over scorpions. God answered; all pain lifted and the child was taken home, completely healed.

It Pays to Pray

A woman in one of our stations had for a long time caused us considerable trouble. She used to attend the meetings with the sole purpose of doing all in her power to hinder. The head evangelist to whom she had taken a special dislike suffered much persecution from this woman who even threatened his life; but in obedience to Christ's command to "pray for them which despitefully use you and persecute you," he earnestly besought the Lord to touch her heart and save her.

After some time this woman was taken seriously ill. When the evangelist went to see her she asked him to pray, which he did, and God healed her. From that moment her life

was changed. Before long she confessed her sins, yielding herself to God. Now that same woman who formerly attended the services to disturb and hinder takes part in the meetings and is earnestly seeking the Baptism in the Holy Spirit.

In another place where persecution had been severe, the "Munshiff" and some of the villagers put dead snakes in the well from which our workers had to draw their water. They thought by this means to drive the preachers of the gospel out of the village. But the workers just got down to prayer, laying the matter before the Lord and trusting Him to undertake. In answer the Lord moved upon the head man of the village who allowed them to draw water from his own well. Now we have a fine work in that place and the people who once persecuted us are coming to listen to the gospel.

WRESTLING AGAINST THE POWERS OF DARKNESS

Lydia Graner

Adjoining our compound in Palghat, South India, is a large tank where, although the water is very stagnant, only the high caste are allowed to bathe. As we have watched the people coming there daily to bathe and afterwards standing in the hot sun for a half hour or more with their hands folded in worshipful attitude, our hearts have often been stirred with the realization of their hopeless plight. For the same purpose the people throng to the rivers, especially on festival days—hoping to receive cleansing, but returning with the same burden of sin.

One day while walking down the streets of Palghat, I came upon a woman lying on her face in the mud and rain. At first I thought she was dead, but on inquiry found that she was demon possessed, the demon having cast her into this filth and mire. This is only one of many manifestations of demon power to be seen in the land of India. "For we wrestle not against flesh and blood, but against principal-

THINGS YOU WANT TO KNOW

In this column John Hall is answering from week to week questions which are asked him concerning life in Mossiland, French West Africa, where he and his wife have spent several years in missionary work.

Do the African children have any toys?



The strange object in the picture is an African child's "doll" made from an unhusked ear of corn. The tassel is divided in two, wrapped with black thread to represent plaits of hair, and further ornamented with red grains of maize strung tightly together. Tiny white beads adorn the neck of the doll. To imitate the girls' and women's custom the "waist" is decorated with strings of different colored beads. The little girls are very proud of these dolls which they bind to their backs with a cloth just as the mothers do their babies.

What do the Africans do with their fetishes and charms when they become Christians?

Experience has taught us that when a professing Christian Mossi is willing to burn these himself before the public, it is a real test of his experience and a demonstration that he no longer fears the power of the fetishes. He might consent to let the missionary or others burn them, but at the same time have a reserve in his own heart. However, when he actually takes the step himself, we are sure his trust is in God alone.

Would to God American professing Christians would gather up the books, magazines and papers, with their indecent pictures—an evidence of American heathenism—and burn them as a public witness of their intention to follow Christ wholly.

THE SUNDAY SCHOOL LESSON

Jesus Triumphs Over Death

Lesson for April 5. Lesson Text: Matthew 28.

Rather than give an exposition of the resurrection story which is very familiar to most of us, we shall deal with the resurrection, following an outline given by Dr. William Evans, in his book, *The Great Doctrines of the Bible*.

I. IMPORTANCE OF THE RESURRECTION.

1. *Christianity is the only religion that bases its claim to acceptance upon the resurrection of its founder.* No other religion can dare to do that!

2. *Christianity depends for its existence upon the truth of the resurrection.* Study Paul's reasoning upon this statement, 1 Cor. 15:14, 15, 17, 18. If we take the resurrection out of our message we have no message! But we know He lives! And we ought constantly to think of, speak of, and commune with the living Christ. Observe how much prominence Peter and Paul gave to the resurrection in their preaching.

II. NATURE OF THE RESURRECTION.

1. *Jesus Christ actually died.* Some who disbelieve in the resurrection would have us believe that Jesus did not die but merely went into a coma and was afterwards revived by His disciples. The folly of this theory may be clearly seen from Matt. 27:57, 58; Mark 15:44, 45; Mark 16:1; John 19:33; Rev. 1:18.

2. *Jesus actually rose from the dead in bodily form.* There are those who believe that the resurrection was only a spiritual matter. This cannot be for the following reasons: (1) the fact of the empty tomb, Matt. 28:6; (2) the fact that the priests were afraid "that the disciples should come by night and steal Him away" proves that they feared a *bodily* resurrection, for they could not have stolen His *soul*; (3) those who saw Christ after the resurrection recognized Him as having the same body as He had before even to the wounds, John 20:27; (4) Christ's own testimony, Matt. 17:23; Luke 24:39; Rev. 1:18; (5) The record of the appearances of Christ prove a literal physical resurrection, Matt. 28:9, 10; John 20:14-18; Luke 24:13-32; John 21, etc.

3. *Jesus' resurrected body was more than a mere natural body.* That it was composed of "flesh and bones" was true (Luke 24:36-43); but it was a glorified body; that is, it possessed supernatural attributes. It could pass through closed doors. It was not recognizable at times. It could vanish from sight. It could traverse distances without consuming any time in doing so.

4. *Christ's resurrected body was immortal.* Rom. 6:9, 10; Rev. 1:18.

III. CREDIBILITY OF THE RESURRECTION.

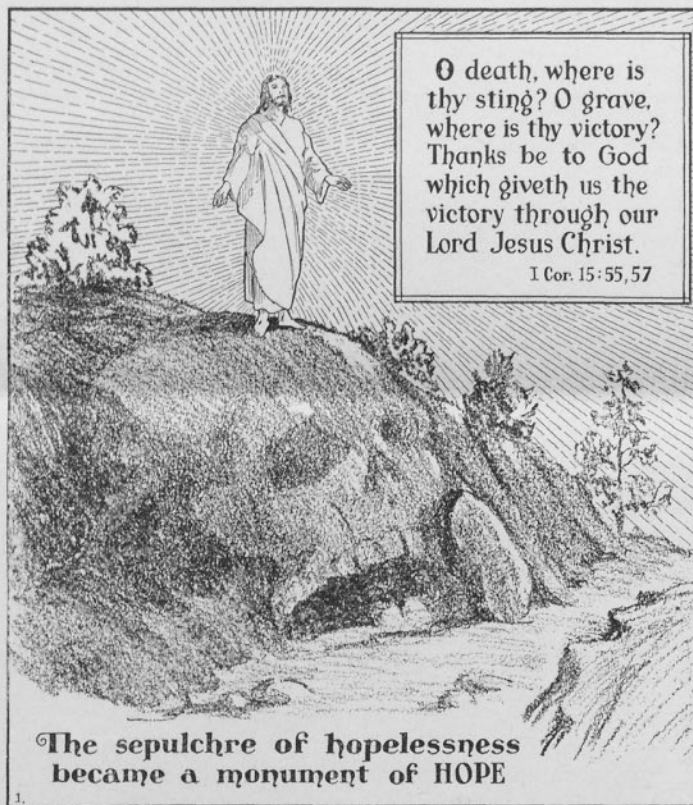
Its credibility is based on reliable facts and the testimony of competent witnesses. In expecting us to believe in the resurrection, God has not called upon us to believe something for which we have no proof. The doctrine of Christ's resurrection is confirmed by many infallible proofs.

1. *The argument from cause and effect.* For every effect there must be a sufficient cause. There are certain things, conditions, and institutions, which are all effects of some cause. The question is, what is that cause?

(1) *The empty tomb.* The empty tomb was an effect; what was its cause? How came the tomb to be empty? The answer is that Jesus rose from the dead and forsook the tomb!

(2) *The Lord's Day.* Sunday was not the original Sabbath. Remember with what determination the Jews held on to the observance of the Sabbath. What cause was great enough to make Jews in New Testament times change their time-honored day of worship from the seventh to the first day of the week? The answer is—the resurrection of Jesus on the first day of the week led to this great change in the day of worship!

(3) *The Christian Church.* What a tremendous influence for good has been the Christian church. What would the world have been like without it? This great institution is a glorious effect; but what was its cause? And the answer is—the resurrection of Jesus! He rose from the dead, thereby proving the truth of all His teachings, appeared to His discouraged disciples, commissioned them to carry on the work which He



The sepulchre of hopelessness became a monument of HOPE

had begun, and assured them that He would still be with them, empowering them as they carried out His plans. Consequently, they went forth preaching the story of His atoning death, His burial, and His resurrection. Men believed their message, became followers of the living Christ, grouped together to pray, study, and worship. Thus the church came into existence, and its cause was the resurrection of Christ!

(4) *The New Testament.* If Christ had not risen from the dead, the story of His life and death would have remained buried with Him. But when Christ appeared again to His disciples after His resurrection, He restored their faith and hope and gave them something to preach and write about. So the New Testament is the effect of the resurrection!

2. *The argument from testimony.* We have discussed the credibility of the resurrection from the argument of cause and effect. Let us consider the proof of the resurrection from the standpoint of its witnesses. (1) In our courts of the land seven is the greatest number of witnesses ever required. Christ's resurrection had at least 515 witnesses! 1 Cor. 15:6; etc. Surely that is sufficient! (2) The value of the testimony of a witness depends upon his character. In our human courts of law, witnesses are often im-

peached and their testimony rejected. But who can impeach one of the witnesses of Christ's resurrection!

IV. THE RESULTS OF THE RESURRECTION.

We have dealt with the doctrinal side of Christ's resurrection, but what of the practical? Jesus lives today! But what does it mean to us?

1. *We are assured of our acceptance with God.* Rom. 4:25. So long as Jesus lay in the tomb there was no guarantee that His redemptive work was acceptable to God. But His resurrection proved the truth of all His claims and assures us that His sacrifice for us was acceptable to God!

2. *We are sure of an interceding High Priest in heaven.* Rom. 8:34; Heb. 7:25; 1 John 2:1.

3. *We are assured of our own resurrection and immortality.* 1 Thess. 4:14; 2 Cor. 4:14; John 14:19.

4. *We are assured of victory over the power of sin as well as victory over the guilt of sin.* See Rom. 6:1-14. Just as Jesus rose victor over death, so that death has no more power over Him, so as we identify ourselves with Christ in His death and resurrection, sin has no power over us! Let us see our position! Let us grasp this glorious truth as never before! We are dead unto sin but alive unto God. Hallelujah!

5. *We are assured of victory over all circumstances of life.* See Rom. 8:31-39. As Christians we need never be victims of circumstances! Everything depends upon our attitude and upon our realizing our position with the risen Christ! In tribulation, in distress, in perplexities, in peril, yea, "in all these things we are more than conquerors!" How can this be? Paul continues, "Through Him that loved us!" On this Easter day let every true child of God grasp the glorious, knowledge-surpassing thought that he is joined, connected, and bound to the all-powerful, all-knowing, everywhere-present, and ever-living Christ!—J. Bashford Bishop.

THE RISEN CHRIST

A cultured Jewess, the daughter of a learned German rabbi, allowed her children to attend a Christian Sunday School in Chicago; and her husband, greatly alarmed and hostile when the eldest boy joined a church, spoke to her harshly for the first time in their married life. Cut to the heart, the wife said afterward: "I had a mental vision of a Person with uplifted bleeding hands. It appeared and disappeared several times. I tried to get away from the apparition by going to the window, but even there it appeared, even more vividly, till I said to myself—'This is the Lord Jesus Christ.' Then settled upon me such a calmness of spirit, and my faith so fixed itself, that I declared to myself, 'No one can ever change my faith now! Jesus' bleeding hands bled for me, too!' When I made my public confession of faith, I shall never forget my feelings as I prayed to Jesus to take me as I am. My former unbelief grieved me so. I felt so sinful. I wept and I prayed for my husband, for our Jewish people, for myself and children, and then I felt such a burden going from me, and such indescribable happiness flooding my very inmost being—it was heavenly. On my way from church, the stars seemed to laugh for joy: I was fairly carried home. It was a few days before I could get my husband to listen to my wonderful story, but to my surprise he simply looked at me for a moment, and then, in a very kind and affectionate manner told me to follow the dictates of my heart."—Maurice Reuben.

Don't forget the Third National Young People's Conference. June 30 to July 10.

THE LORD'S HEALING

A NOTABLE HEALING

From childhood I had been afflicted with chronic bronchitis. In 1937 I came to the hills of Kentucky in the Lord's service. In September 1939 I had a very bad attack which lasted until the following March and sapped all my strength, leaving me quite thin and weak.

In September 1940 I had another violent attack which showed all the marks of tuberculosis. By October I was very weak, and it was an effort to keep going. I was so situated that I could not obey the command of James 5:14, yet it seemed that each time I prayed the Lord would remind me of this. Only one who has had the disease can understand the physical agony of those days. I realized that unless God undertook, my days of service must soon end.

In a dream I was transported in Spirit to the little church where I had been saved, in Asbury Park, New Jersey. The Pastor, Albert Evans, was anointing me with oil according to the Word, and while he prayed for me the power of God surged through my body from head to toe. When I awoke there was evidence of the divine touch, and from that day I recovered rapidly.

In March 1941 I was in Asbury Park, and as there still remained one definite symptom of the dreadful disease I was anointed and prayed for, and from that day have been every whit whole. In April I had my chest X-rayed by a T. B. specialist in Philadelphia, and his report is: "There is no evidence of unhealed adult pulmonary tuberculosis. There are calcified healed Kochian lesions in the hilar zones of both lungs."

It is now February 7, 1942, and the healing remains complete. Everyone is astonished to see

me the picture of perfect health after having looked almost like a corpse. Since returning to the hills in April, 1941, I have gained over twenty pounds, and am praising God for complete deliverance.—Emily L. Miller, Box 111, Whitesburg, Kentucky.

Ed. note.—Attached to this testimony is a statement signed by Pastor Albert Evans, 2600 Sunset Avenue, Route 1, Asbury Park, N. J., as follows: "The above statement is true in every respect and we are still praising the Lord for His wonderful healing touch on Sister Miller's body. Surely, 'I am the Lord that healeth thee,' has been made real to many onlookers in this case."

SUCCESS OR FAILURE. WHICH?

"There is no such thing as Success outside the will of God;

There is no such thing as Failure within the will of God."

Every young person desires to be successful. True success is not measured in this world's goods. Rather, true, lasting success is found only when one keeps himself in the center of God's will.

Have you had difficulty in ascertaining your place in God's vineyard? Let us help you solve that problem as you gather with us at the Third National Young People's Conference in Springfield, Missouri. From June 30 to July 10 will be days of praying and studying God's Word which will enable you to determine whether you will be a success or a failure.

\$12.50 covers the entire cost of room, board, registration, and tuition.

Write to National Young People's Conference, 336 W. Pacific St., Springfield, Missouri.

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My King

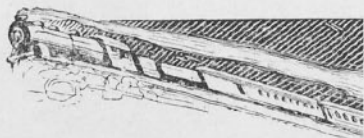
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They're Coming! More S. S. Conferences



Concerning one of the Regional Sunday School Conferences one pastor said: "I feel the convention was a real success and was definitely beneficial. If only all of our preachers, Sunday School teachers, and officers, as well as the laymen, could have been there it would have been wonderful." Make plans now to attend one of the Conferences listed below:

Mar. 26-27: Sacramento, California
W. T. Gaston, host pastor

Mar. 30-31: Grants Pass, Oregon
Leon D. Hall, host pastor

April 2-3: Salem, Oregon
Eric Johnson, host pastor

April 6-11 in Washington District

April 13-14: Missoula, Montana
C. Muirhead, host pastor

April 16-17: Miles City, Montana
Leonard Palmer, host pastor

April 20-21: Minot, N. Dakota
George Brown, host pastor

April 23-24: Grand Forks, N. Dakota
Edwin N. Oster, host pastor

Sponsored by the Sunday School Department of the

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

THE GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

REPORTS FROM THE REAPERS

ARDMORE, OKLA.—We praise the Lord for a good revival just closed. Paul Riggs was the speaker. The church was greatly revived. Twenty-five were saved, 10 received the Holy Ghost Baptism, and 6 were added to the church.—Ed. M. Bice, Pastor.

TAMPA, FLA.—During December, January, and February we have had the following evangelists at Glad Tidings Tabernacle, in very outstanding campaigns: Jess McGuire, Frank Kooistra, and Mayme and Frances Williams. Many souls have been saved and baptized in the Spirit, sick bodies healed, and 16 added to our assembly roll. There is unity among the members, and a great spiritual awakening is being enjoyed.—W. H. Couch, Pastor.

GLENDAL, CALIF.—We have just closed a 3-weeks revival with Evangelist Robert Perryman. This was one of the best revivals we have seen in years. Five were filled with the Holy Spirit and two were saved; but the real evidence of a revival was in the fact that large groups were at the altar every night praying until eleven or twelve o'clock. The Lord has blessed our brother's ministry. The prayers of God's children have been heard, and He has answered. There is a revival at Bethel Chapel.—E. W. Odell, Pastor.

COLLINSVILLE, OKLA.—We have just concluded a 5-weeks revival with Sister R. E. Wright of Battle Creek, Mich. Twenty-seven were saved, and 23 received the Baptism. Many people were blessed and drawn closer to the Lord. This is the first great revival we have had since Pastor S. A. Merrill came in October. Since Brother Merrill has been here we have had a fine Sunday School. We have brought a bus recently which helps our Sunday School a lot.—Wilbur Weygandt, Church Reporter.

HENRYETTA, OKLA.—We praise God for the good revival just closed. Irene Harris of Tulsa was the evangelist. God met with us in the first service, and souls found God. We have been pastoring here for the past 6½ years, and I believe this is the best revival we have had in that time. Thirty-five were saved or reclaimed, and 9 received the Baptism. Many were prayed for healing and received a healing touch. We praise God for the ministry of Sister Harris. She is a very splendid gospel preacher.—Mr. and Mrs. James Bright, Pastors.

SAN AUGUSTINE, TEXAS—We announce the close of a very successful revival with Mrs. E. C. Heath as evangelist. There were 8 to 10 saved and 9 baptized in the Holy Spirit, and of this number 8 were of the C. A. age. One young man became disgusted with the life he was living while on a dance floor, and seeing a light on at the church came over and gave his heart to God. The Lord has graciously blessed and quite a number have been saved and filled with the Spirit since we started pastoring here. We have now started work on an addition to the church and also a parsonage. We are glad that there is no indebtedness against the church.—Homer A. Conner, Pastor.

SOUTHEASTERN MISSIONARY PRAYER CONFERENCE

The first Missionary Prayer Conference of the Southeastern Districts convened at Biloxi, Miss., February 16-17. This was the first meeting of its kind ever conducted in our part of the country, but the blessings of God were so much in evidence that it was decided to continue them at regular intervals. District Superintendents from the Alabama, Georgia-South Carolina, Mississippi, West Florida, and Louisiana Districts, and W. H. Hurston, Secretary of the Georgia-South Carolina District, were present, also many Presbyters and visiting ministers from all parts of the South.

It was a privilege to have with us P. O. Elesa, missionary to Liberia, West Africa. Brother Sessions, who works with Raymond T. Richey in getting the gospel to our

soldiers, was also present. This conference will long remain in the minds of the many attending as one of the most spiritual and uplifting meetings ever attended. Many were heard to remark that it made them see their need of a deeper consecration, and they were returning home to labor more faithfully in the Master's vineyard.—Harvey L. Smith, District Secretary-Treasurer.

BREMERTON, WASH.—During the past six months this city has experienced a real old-time revival. This spiritual stir began in the last days of July, in a huge tent cathedral erected only three blocks from our permanent building. For weeks we saw the large tent packed to its capacity; hundreds bowed at the altar for salvation, and many decisions were made for time and eternity. The revival was spoken of everywhere in this busy city. When the meeting closed, scores followed the Lord in water baptism in the Assembly of God Temple. Some outstanding healings also took place.

We are now in the midst of a "deeper life" campaign which is bringing more precious fruit for the Master. Some miraculous healings have been witnessed; especially worthy of mention are the cases of two men healed instantaneously of stricture of the esophagus. Many others were touched in mercy by the Master's hand. Thus far 74 have received the Baptism in the Holy Spirit according to Acts 2:4. One outstanding feature of this meeting has been the fact that although people work here day and night, seven days a week, they have lingered in the prayer rooms until between two and three o'clock in the morning; then others have returned to continue prayer early in the morning. I have never before witnessed anything like this in the years of my ministry.

Among those receiving the Baptism in the Holy Spirit, were three girls about five or six years old. Hearing them speak in other languages as the Spirit gave utterance brought an atmosphere of heaven into the prayer rooms. One of the girls filled with the Spirit came from a Methodist home in our city, having never before attended a Pentecostal meeting; she gave her heart to God and received the Baptism the same evening.—Karl F. Leonard, Pastor.

COMING MEETINGS

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

ATLANTA, GA.—318 Cherokee Ave. S. E., March 24; Evangelist and Mrs. I. J. Bolton.—H. R. Bagwell, Pastor.

DEL NORTE, COLO.—March 29, for 2 weeks or longer; District Secretary O. L. Mabry, Evangelist.—Peter Pilot, Pastor.

TRAFORD, PA.—Cavitt and 5th St., March 29—April 19; Evangelist and Mrs. J. Earl Douglas.—LeRoy T. Culp, Pastor.

LINDSAY, CALIF.—Full Gospel Tabernacle; March 10, for 3 weeks; Dwight Brown, Evangelist.—E. G. Kennedy, Pastor.

ELIZABETH, N. J.—645 S. Broad St., April 7-26; Homer Peterson, Evangelist.—Louis A. Wells, Pastor.

SHAWANO, WIS.—March 31—April 12; Clarence Jensen, Alexandria, Minn., Evangelist.—N. L. Shottwell, Pastor.

LINCOLN, ILL.—March 22; Evangelist and Mrs. C. Merrill Johnson, Hiawatha, Kansas.—John W. Nelson, Pastor.

SYRACUSE, N. Y.—662 South Ave., April 7-19; C. Stanley Cooke of Rochester, Evangelist.—Glenn D. Jones, Pastor.

ARDMORE, OKLA.—March 15, for 3 weeks; Mr. and Mrs. J. D. Lewen, Evangelists.—Ed. M. Bice, Pastor.

JOPLIN, MO.—1508 Virginia Ave., March 31—April 19; W. M. Stevens, Evangelist.—S. K. Biffle, Pastor.

CLAREMORE, OKLA.—Revival in progress; Irene Harris of Tulsa, Evangelist.—Oscar Haymaker, Pastor.

LINCOLN, ILL.—March 18; Mr. and Mrs. C. Merrill Johnson, Hiawatha, Kansas, "Johnson Musical Evangelists."—John W. Nelson, Pastor.

LORAIN, OHIO—Broadway and 25th St.; April 5, for 3 weeks or longer; Louise Nankivell, Chicago, Ill., Evangelist.—Daniel Balas, Pastor.

ALTON, ILL.—512 Spring St.; April 1, for 2 weeks or longer; Wallace Ross, Bellflower, Calif., Evangelist.—T. Kermit Jeffrey, Pastor.

ST. JOSEPH, MO.—Wyatt Park Assembly; March 29, for 2 weeks or longer; B. E. Hillman, Byesville, Ohio, Evangelist.—J. Lon Hale, Pastor.

TEXAS CITY, TEXAS—April 5, for 2 weeks or longer; R. A. Bryan of Houston, Evangelist. M. B. Netzel is pastor.—By Evangelist.

KANSAS CITY, KANSAS—934 Scott Ave., March 25—April 12; H. Bretschneider, Chicago, Ill., Evangelist.—Hershel W. Barnett, Pastor.

SOUTH BEND, IND.—1115 S. Michigan St.; April 7, for 2 weeks or longer; The Ward Evangelistic Party.—C. C. Burnett, Pastor.

ASHLAND, OHIO—311 Orange St.; March 22, for 2 weeks or longer; Mr. and Mrs. C. A. Davenport, Detroit, Mich., Evangelists.—J. D. Rensink, Pastor.

ALLENTOWN, PA.—Church of the Lighted Cross, April 5-26; Charles Shaffer of York, Evangelist.—E. C. Conrad, Pastor.

MARYSVILLE, OHIO—March 12, for 2 weeks; Elsie Allan and Ella Parmenter, Toronto, Canada, Evangelists.—Wesley Wibley, Pastor.

BAXTER SPRINGS, KANSAS—March 29, for 3 weeks or longer; Carl D. Holleman, former Missionary to India, Evangelist.—J. L. Whittaker, Pastor.

LAKE PRESTON, S. DAK.—March 15-29, or longer; M. W. Moore and C. E. Frederick of Rapid City, Evangelists.—F. E. Evans, Pastor.

NEPTUNE, N. J.—Fifth and Ridge Ave., March 31—April 19; Gay Benson, Philadelphia, Pa., Evangelist.—Irving H. Meier, Pastor.

VINELAND, N. J.—Full Gospel Assembly, March 22—April 5, or longer; Hattie Hammond, Hagerstown, Md., Evangelist.—Lawrence W. Pearce, Pastor.

CENTRAL CITY, PA.—Pentecostal Tabernacle, March 13—April 19; H. A. Christopher of Pottstown, Evangelist.—Arthur Vespa, Pastor.

PHILADELPHIA, PA.—11th and Westmoreland Sts., April 3-19; Peter Jepsen, Seattle, Wash., Evangelist.—Benjamin H. Cox.

SPRINGFIELD, MO.—Youth Crusade, Glad Tidings Assembly; March 29, for 2 weeks or longer; Beatrice Best of Springfield, Evangelist.—E. J. Hance, Pastor.

BALTIMORE, MD.—35th St. and Old York Road, March 22—April 5; Alfred G. Ward, Minneapolis, Minn., Evangelist.—Enoch C. Wood, Jr., Pastor.

WARREN, OHIO—235 Highland Ave. S. W., March 17—April 5; D. L. Sanders, Jefferson City, Mo., Evangelist.—Paul J. Emery, Pastor.

MINNEAPOLIS, MINN.—Fremont at 25th Ave. N., March 24—April 5; Elwin Argue, Winnipeg, Canada, Evangelist.—Russell H. Olson, Pastor.

MALVERN, ARK.—March 29; Vernon Murray, Evangelist. All neighboring assemblies invited to co-operate in a great soul-saving campaign.—Stephen Vandermerwe, Pastor.

NEEDHAM, ALA.—Fifth Sunday Meeting, March 29. Revival begins April 5; J. H. Standifer, Alabama District C. A. President, Speaker.—W. A. Robinson, Pastor.

KANSAS CITY, MO.—Special Easter Campaign, 3100 East 31st St., March 22—April 19, or longer. Evangelist Harvey McAlister in charge.—A. A. Wilson, Pastor.

WILKES BARRE, PA.—First Pentecostal Church, 25th Anniversary meetings, Easter Sunday, Monday, and Tuesday; District Superintendent Fiem Van Meter, Speaker.—Byron D. Jones, Pastor.

BOSSIER CITY, LA.—425 Traffic Ave.; March 17, for 2 weeks or longer; Elvis D. Davis, Ft. Worth, Texas, Evangelist. Neighboring churches invited to co-operate.—Mr. and Mrs. Wm. T. Holcombe, Pastors.

SIoux FALLS, S. DAK.—Missionary Convention, Gospel Tabernacle, April 9-12. Speakers: Fred Vogler, Assistant General Superintendent and Home Missions Secretary; John Hall of French West Africa, and others.—Arthur F. Berg, Pastor.

ABERDEEN, S. DAK.—March 25—April 19; Roy P. "Frosty" Foster, Evangelist. Broadcasts: Sunday Request, 9:15-9:45 a. m.; "Shadow of the Cross," 10:15-10:45 p. m.; and "Gospel Tidings," Monday through Friday, 9:15-9:30 a. m. Station KABR, 1420 kilos.—P. T. Emmett, Pastor.

CENTRAL DISTRICT COUNCIL
The Central District Council will convene at Robert Park Methodist Church, N. Delaware and E. Vermont Sts., Indianapolis, Ind., April 28-30; General Superintendent E. S. Williams, Special Speaker.—E. E. Bond, District Secretary, 1059 Grand Ave., Toledo, Ohio.

ANNIVERSARY OF OLD AZUSA STREET OUTPOURING

The 36th Anniversary Services, Old Azusa Street, will be held at Azusa Pentecostal Temple, 1001 East 27th, corner Paloma St., Los Angeles, Calif., April 12, for 15 days. First services 2:30 p. m. Three days of fasting and prayer begin April 9.—Emma Cotton, Manager.

ATLANTA, GA.—Missionary Prayer Conference for the Southeastern States, 301 Capitol Ave., April 15-16. First meeting Tuesday night. Rooms free as far as possible. The District Presbyters will have their regular session.—S. W. Noles, District Superintendent.

WASHINGTON, D. C.—North Capitol and K Sts. (within walking distance of Union Station), April 5-7; John H. Bostrom, Pasadena, Calif., Evangelist and Bible Teacher. Divine Healing services Tuesday and Thursday. "Back Home Hour," broadcast, Tuesday, 7:30 p. m., 1340 kilos.—Harry V. Schaeffer, Pastor, 412 Douglas St. N. E.

HOUSTON, TEXAS—Twelfth Anniversary, Home Coming and Mortgage Burning, Central Assembly of God, 2310 Keene, April 5. District Superintendent F. D. Davis and District Secretary C. P. Robison expected to be present, also our Presbyter, James W. McClelland. All former pastors and members cordially invited. Services 11:00, 2:30, and 7:30. Dinner on church grounds.—J. C. Miner, Pastor.

SILVER CITY, N. MEX.—Deeper Life Conference, Southwest Section of New Mexico, March 27—April 5. Services daily, 10:00 and 7:30. Guy Shields, Birmingham, Ala., principal speaker at each service. Rooms as far as possible. For further information write Jeff Gibbs, Presbyter, Box 486, Silver City, N. Mex., or H. M. Fuller, District Superintendent, Mountainair, N. Mex.

WEST TEXAS DISTRICT SPRING CONVENTIONS

Central Plains Section, Memphis, March 25-26; North Plains Section, Sunray, April 1-2. All those desiring to apply for license to preach are urged to be present, as this will be the last chance before District Council which convenes April 28-30, at Childress, Texas.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

WEST CENTRAL DISTRICT ANNUAL BUSINESS MEETING

NEWTON, IOWA—The Annual Business Meeting of the West Central District will be held April 7-9. Fred Vogler, Assistant General Superintendent, will be with us for this meeting. This is election year, so all are urged to be present. Entertainment as usual. Services 9:00, 1:30, 6:30 C. A. meeting, and 7:30, daily. Taylor W. Stark is pastor.—Roy E. Scott, District Superintendent; by Chas. E. Long, District Secretary, Box 186, Knoxville, Iowa.

EASTERN DISTRICT CONFERENCE

SCRANTON, PA.—The 26th Annual Conference of the Eastern District Council will convene in Asbury Methodist Church, Delaware and Monsey Avenues, April 21-23. The Credentials Committee will meet for the purpose of interviewing candidates for ordination. Application blanks may be obtained from Wilfred A. Brown, District Secretary, 445 Main St., Pottsville, Pa. For accommodations and information concerning Conference, write Leo S. Starnes, 825 Green Ridge St., Scranton.—Wilfred A. Brown, District Secretary-Treasurer.

OKLAHOMA SECTIONAL COUNCIL MEETINGS AND BIBLE CONFERENCES

Central Norman, March 23-25; South Central, Wilson, April 6-8; Southwest, Anadarko, April 13-15; Panhandle, Hammon, April 20-22; Northeast, Miami, May 4-6; North Central, Hominy, May 11-13; Northwest, Waynoka, May 18-20. All these services begin with a rally at 7:30 p. m. on Monday.

Note: All licensed ministers and exhorters must meet the Board at a Sectional meeting in order to have their papers renewed.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

SECTIONAL CONVENTIONS AND S. S. CONFERENCES

Birmingham, Ala., April 7-10; First Assembly of God, 4735 Second Ave. N.; Guy Shields, Pastor.

Mobile, Ala., April 21-24; Assembly of God Tabernacle; Clyde C. Gore, Pastor.

Ministers' Institute first day of each convention. Ministers holding license or exhorter permits must appear before Committee on second day of the Convention they attend; this applies to new applicants also. Sunday School Conferences conducted on last two days of each Convention. Ministers living in these Sections required to attend. Rooms free. For further information write Grover Langston, Secretary, Box 108, Clanton, Ala.—Marvin L. Smith, District Superintendent, 55 Chidester Ave., Mobile, Ala.

TEXAS DISTRICT SPRING CONVENTIONS

Tyler Section, Tyler, March 24-25; Lufkin Section, Nacogdoches, March 26-27; Beaumont Section, Port Neches, March 31—April 1; Houston Section, Pasadena, April 2-3; Yoakum Section, Cuero, April 7-8; San Antonio Section, Aransas Pass, April 9-10; Valley Section, McAllen, April 14-15; Austin Section, South Side Church, Austin, April 16-17.

All conventions will begin at 10:30 the first morning. All ministers requested to be present and renew fellowship with the District. All licenses must be renewed in these conventions. All those desiring to make application for ordination will need to meet the Committee.

For information write Secretary C. P. Robison, 2100 Belle Ave., or District Superintendent F. D. Davis, 1001 E. Robert Ave., both Ft. Worth, Texas. Office address is 2100 Belle Ave.—F. D. Davis, District Superintendent.

SOUTH DAKOTA DISTRICT COUNCIL
The South Dakota District Council convenes at Sioux Falls, S. Dak., April 14-16. Fred Vogler, Assistant General Superintendent, will be special speaker. John Hall of French West Africa, and other missionaries will also be guest speakers. For further information write A. F. Berg, District Superintendent, 118 E. 13th St., Sioux Falls, S. Dak.

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

LESLIE, ARK.—Fifth Sunday Fellowship Meeting, March 27-29. All pastors in section urged to attend.—J. K. Lack, Presbyter.

SENATH, MO.—Fellowship Meeting and S. S. Rally, April 6. Three services—morning, afternoon, and night.—C. E. Garner, Secretary, Kennett Section.

CASSVILLE, MO.—Fellowship Meeting, Joplin Section, April 13. Three services: 10:30, Joe H. Woodriddle, Speaker; 2:30, and 8:00 p. m.—S. K. Biffle.

BAXTER SPRINGS, KANSAS—Northeast Oklahoma Fellowship Meeting, April 6. Special speakers. Basket lunch at noon.—Leslie J. Moore, Secretary-Treasurer, Cardin, Okla.

ELAMVILLE, ALA.—Fifth Sunday C. A. Rally and Church Dedication, March 29. Grover Langston, Speaker. Near-by churches invited.—W. L. (Bill) Croley, Pastor, Route 2, Box 188, Enterprise, Ala.

(Near) **COVINGTON, TENN.**—Fellowship Meeting, Southwest Section, Detroit Assembly, 14 miles west of Covington, just off Highway 59, Monday and Monday night, April 13.—Nolan B. Rayburn, Presbyter.

SCHOOLCRAFT, MICH.—Western Michigan Fellowship Meeting, 127 S. Grand St., April 6. Services 10:30, 2:30, and 7:00. Orie L. Robinson is pastor.—Raymond De Vito, Secretary-Treasurer.

SALEM, ORE.—Sunday School Conference, 13th and Ferry Sts., April 2-3, afternoon and evening meetings; Robert L. Hillegas, Speaker. All neighboring churches urged to attend.—Eric M. Johnson, Minister.

CLEVELAND, OHIO—Northeast Ohio Fellowship Meeting, East 55th and Lexington Sts., April 6. Services 10:30, 2:30, and 7:00. Ministers' meeting 1:30.—T. E. Hartshorn, Secretary-Treasurer.

FINDLAY, OHIO—Northwest Ohio Sunday School Convention, 406 Sandusky St., April 6, 10:30 a. m. Speakers: Mr. and Mrs. F. M. Boyd and others.—Mrs. D. G. Scott, Ohio State S. S. Superintendent, 56 Hayden Ave., Columbus, Ohio.

ELKHART, IND.—Northern Indiana Fellowship Meeting, 1128 Johnson St., April 6. Services 2:30 and 7:30. C. M. Ward, Main Speaker. J. R. Hunter is pastor; J. D. Menzie, Fellowship Chairman.—C. C. Burnett, Secretary.

SYRACUSE, N. Y.—Central New York Fellowship Meeting, 662 South Ave., April 7. Services 10:30, 2:30, 6:30, and 7:30. Ministers' meeting 1:30. Meals on free-will offering plan. Glenn D. Jones is pastor.—Robert T. McGlasson, Sectional Secretary, 28 Vincent St., Carthage, N. Y.

CLINTON, MO.—Kansas City Sectional Fellowship Meeting, April 6. Services 10:30, 2:30, C. A. Rally 7:45. Basket dinner at noon. Election of Sectional officers will take place immediately during the day. Clifford Truitt is pastor.—J. L. O'Dell, Sectional Secretary, 3308 E. 13th, Kansas City, Mo.

LAUREL, MISS.—C. A. Rally and Fellowship Meeting, Kingston Assembly of God, First Ave. and 18th St., April 5. District Superintendent and C. A. President will be present. Dinner at noon in grove opposite church. Afternoon services begins at 2:00.—F. T. Alford, Pastor.

BUFFALO, N. Y.—Western New York Sectional Fellowship Meeting, 629 E. DeLavan Ave., March 25. J. Heinrich is pastor. Services 10:30, 2:30, and 7:30. Minister's business session 1:30. Lunch provided by church at noon, evening meal on free-will offering plan.—A. T. Smith, Sectional Secretary, 327 Seneca Rd., Hornell, N. Y.

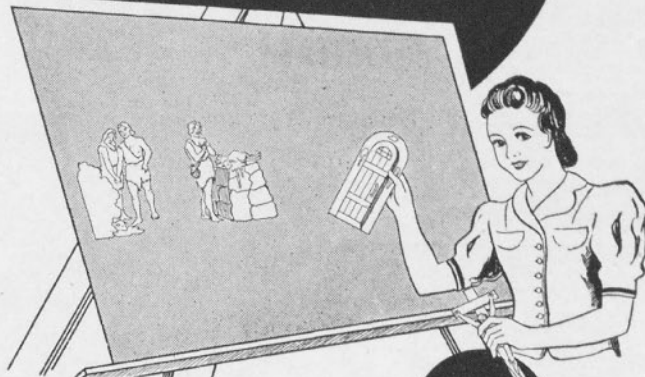
SOUTHERN MISSOURI DISTRICT COUNCIL

The 28th annual District Council of the Southern Missouri District will convene at Flat River, Mo., April 21-23. Tuesday will be C. A. Day, on which District C. A. officers will be elected. Services and speakers: Morning, Herbert Bruhn, C. A. President; afternoon, Odie Virgin, C. A. Vice President; night, Evangelist Christian Hind.

District Superintendent R. M. Riggs will speak Wednesday morning, and General Superintendent E. S. Williams will speak at night. Brother Williams will also speak at the Ministers' Fellowship dinner, 5:00 p. m.

H. E. Waddle, Superintendent of the Tennessee District will address the Council Thursday morning. Election of officers will be held Thursday afternoon. Brother Williams will preach the ordination sermon at 7:00 p. m., and A. A. Wilson will bring the closing message Thursday night. Candidates for ordination will be examined at 10:00 a. m., April 20. For rooms and further information address the host pastor, K. H. Lawson, Box 667, Flat River, Mo.

LESSONS THROUGH EYE GLASS
Let your
JUNIORS
SEE as well as
hear God's truth



FIGURES FOR 13 LESSONS 25¢

WASHINGTON, D. C.—Potomac District C. A. Convention, Bethel Pentecostal Tabernacle, N. Capitol and K Sts., beginning night of March 30, and continuing through April 1 with 3 services daily. Special Speakers: Ralph Jeffries, Hagerstown, Md., morning; Wesley Steelberg, Philadelphia, Pa., night. For reservation of rooms write Harry V. Schaeffer, 412 Douglas St., N. E., Washington, D. C.—Ernest V. Berquist, C. A. President.

ALABAMA C. A. RALLIES, MARCH 29
Northwestern Section, Beaverton; James H. Standifer, Main Speaker. E. R. Schulz, Route 1, Millport, Ala., Representative.

Northeastern Section, Gamble Mine (near Jasper). Carnell Bruce, Route 1, Gardendale, Ala., Representative.

North Central Section, First Assembly, Clanton. Arthur Lowery, P. O. Box 547, Clanton, Ala., Representative.

South Central Section, Glad Tidings Assembly, near Blue Springs. Robert Boddy, Eufala, Ala., Representative.

Southeastern Section No. 1, Burns Assembly (near Slocumb). Max McNab, Newton, Ala., Representative.

Southeastern Section No. 2, Chancellor, A. L. Williams, Enterprise, Ala., Representative.

Southeastern Section No. 3, First Assembly, Opp. H. L. Franklin, Kinston, Ala., Representative.

Southwestern Section No. 1, Crichton Assembly, 2:30 p. m. Jesse E. Smith, Missionary Speaker. Horace Robinson, Crichton, Ala., Representative.

Southwestern Section No. 2, Castleberry Assembly. Alice Burkette, Brewton, Ala., Representative.

Southwestern Section No. 3, Needham Assembly. Lyman Broadhead, Needham, Ala., Representative.

A rally is in reach of all our Alabama people; you are urged to attend the one in your section.—James H. Standifer, C. A. President.

WEST TULSA, OKLA.—Assembly of God; April 5, for 3 weeks; H. T. Owens, Lowell, Ark., Evangelist.—W. H. Kennemer, Pastor.

HARRISBURG, PA.—2540 Jefferson St., March 29.—Verna Strong Smith, Vancouver, B. C., Evangelist and musician.—Anthony Vigna, Pastor.

ALEXANDRIA, VA.—Meeting in progress until April 5; Genevieve Booth-Clibborn, Evangelist.—George James, Pastor.

ENID, OKLA.—312-14 E. Cherokee; April 5, for 3 weeks or longer; Mr. and Mrs. Clifford Burkett, Evangelists.—B. L. Greene, Pastor.

ROUNDUP, MONT.—Gospel Tabernacle; March 29, for 3 weeks or longer; A. J. Morrison, Evangelist.—W. R. Miller, Pastor.

BUFFALO, N. Y.—688 Tonawanda St.; March 22, for 3 weeks; Paul and Lura Johnson Grubb, Evangelists.—Gordon R. Bender, Pastor.

ILLINOIS DISTRICT COUNCIL
Twentieth Annual Session of the Illinois District Council, Full Gospel Tabernacle, 512 Spring St., Alton, Ill., April 14-16. General Superintendent E. S. Williams, Guest Speaker. Candidates for ordination will report at 7:30 p. m., April 13, for examination.—A. N. Trotter, Assistant District Superintendent; Theo. A. Kessel, Secretary, Box 6, Ava, Ill.

NEW IBERIA, LA.—April 5, for 2 weeks or longer; Evangelist and Mrs. H. G. Weathers, Waco, Texas.—Vincent Roccaforte, Pastor.

KANSAS CITY, MO.—13th and College; March 29, for 3 weeks or longer; Mr. and Mrs. Charles A. Parker, Evangelists.—J. L. O'Dell, Pastor.

MAYFIELD, OKLA.—Fellowship Meeting, April 14; Milt. Shuck is pastor.—W. C. Crowder, Secretary.

LAKEWOOD, OHIO—16600 Madison Ave., March 31—April 5; Mr. and Mrs. Frank Boyd, Evangelists. Neighboring assemblies please co-operate.—Ralph W. Doan, Pastor.

BELFLOWER, CALIF.—Olive and Ardmore St.; March 29, for 3 weeks or longer; L. H. Sheets, Special Speaker.—Wallace G. Ross, Pastor.

KNOXVILLE, TENN.—1412 Euclid Ave., March 29; J. B. Woolums of Kentucky, Evangelist; P. H. Lowe is pastor.—By Evangelist.

BARNESBORO, PA.—North End Tabernacle, April 1-19; Mr. and Mrs. V. M. Dullabaum, Cumberland, Md., Evangelists.—K. W. Wilkerson, Pastor.

JORDAN, MONT.—March 24; ElBertha Steine, Dorrance, Kansas, Evangelist.—A. J. Morrison, Pastor.

MANASSAS, VA.—Maple and Quarry St.; March 31, for 4 weeks; Leroy K. Dodge, Rochester, N. Y., Evangelist.—Harry and Grace Rupp, Pastors.

HELENA, MONT.—5th and Hoback St.; March 22, for 3 weeks; Maurice F. McGinnis of Hamilton, Evangelist.—Eugene A. Born, Pastor.

THREE RIVERS, MICH.—523 N. Maple St., March 29—April 19; Wm. Emenegger, Evangelist; L. C. Hicks, Musician.—Wm. C. Richardson, Pastor.

OPEN FOR CALLS
Evangelistic

R. B. Noland, 416 N. Jackson, Kennett, Mo.—"Have been in the evangelistic field since the first of the year."
Fred and Esther Martin, Singing Evangelists, 5700 S. Broadway, Littleton, Colo.—"We are resigning pastoral work to spend full time in the evangelistic field."
Irvin V. Jackson, clo H. H. Greene, Mountainair, N. Mex.—"Have wife and two

children; one in school. We sing duets accompanied by guitar; wife plays piano. I am 31 years old, have had about 9 years' experience in gospel work, am ordained. I refer to the officials of the New Mexico and West Central Districts."

MISCELLANEOUS NOTICES

NEW ADDRESS—General Delivery, Thomasville, Ala. "I have accepted the pastorate here."—R. E. Bowen.

NEW ADDRESS—General Delivery, Andalusia, Ala. "Have accepted the pastorate of the First Assembly of God here. Council ministers passing this way will find a welcome."—Lenward J. Reece.

NEW ADDRESS—Box 811, Texarkana, Texas. "I have accepted the pastorate here, and am beginning a building program. Location is West 9th and Nettie St. (Texas side)."—E. R. Winter.

MISSIONARY CONTRIBUTIONS

March 4-10 Inclusive

ALABAMA Personal Offerings	\$ 15.25
Bay Minette Assembly of God	6.15
Birmingham Full Gospel Church	7.39
Birmingham Norwood A of G	7.10
Crichton A of G SS WMS & CA	49.20
Dothan Full Gospel Tabernacle	5.59
Floralia Assembly of God	2.84
Frisco City Oak Grove A of G	1.00
Hartford High Falls Assembly	1.05
Huntsville Assembly of God SS	3.00
Keystone Assembly of God	3.01
Montgomery First A of G & SS	18.11
Opp First Assembly of God	2.00
Prichard A of G SS & CA	46.00
Silturia Alabaster Assembly of God	3.00
Toxey Assembly of God	1.99
Warrior Assembly of God & CA	4.40
Whistler Emmanuel Assembly of God	3.59
Wilmer Tanner Williams A of G	2.85
ARIZONA Personal Offerings	50.75
Arizona Christ Ambassadors Conven	13.15
Casa Grande Assembly of God	17.23
Chandler Assembly of God	27.14
Cottonwood Assembly of God & SS	16.90
Douglas Assembly of God	5.00
Eloy Assembly of God	9.28
Flagstaff Assembly of God	3.00
Mesa Apostolic Tabernacle	9.63
Mesa Assembly of God & SS	6.04
Sedona Assembly of God	1.64
Superior Assembly of God	4.25
Tolleson Assembly of God	38.75
ARKANSAS Personal Offerings	2.55
Alix Assembly of God	5.78
Bauxite Assembly of God	4.50
Berryville Assembly of God	2.06
(Near) Blytheville Half Moon Assembly of God SS	2.90
Booneville Assembly of God	3.69
Brinkley Assembly of God SS	2.00
Charleston Assembly of God SS	5.40
Dardanelle Assembly of God SS	1.05
Dardanelle Robinson Point A of G	2.25
Dardanelle Union Hill A of G	5.00
Dermott Assembly of God Church	4.45
Eureka Springs Assembly of God	1.56
(Near) Everton Crawford Assembly	9.00
Fayetteville White Chapel A of G	24.00
Fordyce Assembly of God SS & CA	30.34
Fort Smith Dodson Avenue A of G	21.31
Fort Smith West Bethel A of G	1.00
Gentry Bethel Assembly of God	3.00
Green Forest Assembly of God	1.05
Gurdon Assembly of God	2.25
Hatfield Assembly of God SS	1.43
Heber Springs A of G SS	2.00
Leslie Assembly of God	1.59
Magnolia Assembly of God	5.00
Malvern Assembly of God SS & CA	21.80
Malvern Glen Rose A of G	2.25
Malvern (North) A of G SS & CA	10.85
Marianna Assembly of God SS	1.84
Monette Childress Chapel A of G	1.97
Mulberry Assembly of God	2.00
N Little Rock First A of G	27.00
Morrison Assembly of God	1.06
Paris Assembly of God SS & CA	17.71
Paris Hite's Chapel	7.69
Plainville Assembly of God	3.25
Searcy Assembly of God Ch & CA	2.43
Star City Hickory Grove A of G Ch	2.50
Subiaco Midway Assembly of God	2.60
Texarkana College Hill A of G SS	12.88
Van Buren Assembly of God	10.50
Wynne Assembly of God	1.00
CALIFORNIA Personal Offerings	547.12
Avalon Gospel Tabernacle SS & CA	10.44
Bakersfield Full Gospel Tab	32.29
Bakersfield Gospel Gleaners A CA	2.00
(Near) Bakersfield Magodena A of G	5.70
Blue Hill Assembly of God	25.00
Blue Lake Gospel Lighthouse	2.57
Burlingame Assembly of God	5.83
Carlsbad Full Gospel Tabernacle	19.00
Caruthers Full Gospel Assembly SS	62.77
Central Valley Assembly of God	20.45
Clovis Pentecostal Assembly	14.71
Colfax Assembly of God	3.64
Colusa Full Gospel Church	25.07
Covina Assembly of God	18.67
Cupertino Monte Vista Gos Tab	3.75
Dunsmuir Pentecostal A of G	61.00
East Los Angeles Trinity A of G	22.28
El Monte Full Gospel A of G	18.90
Elsinore Assembly of God	9.00
Elsinore Glad Tidings Assembly	33.65
Exeter Assembly of God SS	8.00
Ferrdale Assembly of God SS	3.25
Fontana Pentecostal Church	13.21
Fort Bidwell Sunday School	3.25
Fresno Full Gospel Tab & SS	55.00
Fullerton Glad Tidings A of G	85.02
Garvey Pentecostal Assembly	25.00

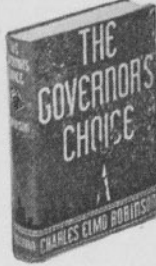
Gilroy Glad Tidings A of G 10.68
 Hanford Glad Tidings A SS 10.00
 Highgrove Assembly of God Ch & CA 6.58
 Highland Harlem Springs A of G 4.61
 Holtville Assembly of God 17.10
 Hynes Assembly of God Church 12.74
 La Jolla Assembly of God 14.24
 Lakeport Full Gospel Assembly of God 6.37
 Lakeside Full Gospel Church 6.80
 Lincoln Full Gospel Church 8.30
 Long Beach First A of G 50.80
 Long Beach Revival Center 8.45
 Los Angeles Bethel Mission 7.00
 Los Angeles Bethel Temple & Swedish Prayer Group 703.50
 Los Angeles Full Gospel Ch & CA 41.49
 Lower Lake Full Gospel Assembly 6.25
 Manhattan Beach A of G & WMC 18.00
 Manteca Glad Tidings Tabernacle 29.10
 Merced Pentecostal Church 15.00
 Monterey Full Gospel Church 5.00
 Montebello Assembly of God 18.90
 National City Pent Tabernacle SS 74.73
 Oakland Full Gospel Light Church 9.00
 Oakland Revival Tabernacle 22.41
 Oildale Assembly of God 38.00
 Orange Trinity Pent Church 49.00
 Orland Capay Rancho A of G 4.00
 Oroville Assembly of God 10.85
 Pacific Grove First Pent Church 50.00
 Pacific Palisades Prayer Circle 8.00
 Palo Alto Glad Tidings Tabernacle 19.98
 Paso Robles Ch of the Full Gos & CA 24.45
 Patterson Assembly of God 1.00
 Pixley Assembly of God SS 12.10
 Placerville Full Gospel Ch 16.54
 Porterville Full Gospel Ch SS & CA 50.01
 Porterville Assembly of God & CA 8.83
 Redlands Assembly of God 33.50
 Reedley Full Gospel Tabernacle 30.00
 Rialto Assembly of God 7.51
 Richmond Full Gospel Church 47.50
 Rohnerville Pent Church 5.73
 Romoland Assembly of God Lighthouse 3.47
 Roseville Glad Tidings Tab 10.57
 Sacramento Bethel Temple CA 2.55
 San Bernardino First A of G Ch CA 7.50
 San Bernardino Full Gospel Tab 20.00
 San Bruno A of G SS 6.94
 San Fernando Gospel Tabernacle & CA 9.47
 San Francisco Bethel Full Gospel Ch 7.50
 San Luis Obispo Assembly of God 5.00
 Santa Ana First Assembly of God 10.93
 Santa Maria Assembly of God 7.00
 Santa Paula Assembly of God & SS 13.21
 San Ysidro Full Gospel A of G 5.00
 Sea Side First Pent A of G 6.00
 Sunnyvale Highway Pentecostal A 49.18
 Susanville Full Gospel Mission A of G 5.03
 Tracy Glad Tidings A of G 3.35
 Tulare Full Gospel Tabernacle 15.79
 Tulare Full Gospel Church 6.00
 Turlock Bethel Temple 110.00
 Wasco Four Fold Gospel Ch & SS 29.07
 Weed Glad Tidings Assembly 22.53
 Whittier Assembly of God Church 25.00
 Willowbrook First Pentecostal SS 7.00
 Willows Assembly of God 6.80
 Wilmington Full Gospel Assembly 58.47
 Woodland Full Gospel Church 18.82
 Yucaipa Full Gospel Church 6.00

COLORADO Personal Offerings 39.34
 Akron Assembly of God 2.43
 Ault Assembly of God 5.00
 Ault Full Gospel Tabernacle 3.00
 Boulder Glad Tidings A of G 3.29
 Brush Assembly of God 2.26
 Canon City Downtown Tab SS 2.71
 Cedarage Full Gospel Mission 5.31
 Clifton Assembly of God 4.91
 Delta Assembly of God Church 9.69
 Denver Assembly of God 11.60
 Denver Revival Tabernacle 22.00
 Fowler Assembly of God 5.31
 Fruita Assembly of God 5.54
 Grand Junction Assembly of God 10.00
 Greeley Pent Assembly of God & SS 20.97
 Keenesburg Assembly of God 22.69
 Leadville Assembly of God CA 3.00
 New Raymer A of G & SS 4.16
 Ovid Assembly of God 10.00
 Paonia Assembly of God SS 11.13
 Pueblo Glad Tidings Tab & Jr. CA 66.00
 Rifle Assembly of God Ch & SS 7.00
 Salida Assembly of God 1.00
 Snyder Full Gospel Church 5.00
 Stoneham Assembly of God 6.00
 Wiggins Assembly of God 13.00
 Windsor Assembly of God SS 5.29

CONNECTICUT Personal Offerings 30.50
 Bridgeport Bethel Pent Church 10.00
 East Port Chester Gospel Tab CA 9.00

DELAWARE Personal Offerings 10.00
DIST OF COLUMBIA Personal Offer 40.00
 Washington Bethel Pent Tab 270.00
 Washington Calvary Gospel Ch 45.35
FLORIDA Personal Offerings 37.39
 Bayshore Assembly of God Ch & SS 2.00
 Bonifay Carmel Church 2.00
 Bonifay Little Rock Sunday School 2.00
 Clewiston Holiness Com Church 10.00
 Durant Pleasant Grove A of G 8.00
 Graceville New Hope Assembly 1.75
 Green Cove Springs A of G & SS 8.32
 Key West Assembly of God 20.73
 Lakeland Assembly of God 4.15
 Miami First Pentecostal Church & God Will 75.00
 Ocala Assembly of God Ch & SS 3.00
 Orlando First Pent A of G & CA 40.81
 St Cloud Assembly of God 53.00
 St Petersburg Full Gospel Assembly 7.80
 Sarasota Assembly of God 3.50
 Tallahassee Assembly of God CA 7.85
 Tampa Bethel Temple 10.71
 Tampa Glad Tidings Tabernacle 25.00
 Tampa Mt Zion Assembly of God 21.50
 West Palm Beach West Gate A of G 7.00
 Winter Haven Assembly of God 15.00

GEORGIA Personal Offerings 6.50
 Atlanta Bellwood A of G & SS 2.71
 LaGrange Assembly of God 6.75
 Macon Assembly of God 6.75
IDAHO Personal Offerings 6.00
 Albion Pentecostal Assembly 12.00
 American Falls A of G Ch & YP 21.49
 Coeur d'Alene Assembly of God 7.29



The Governor's Choice

By Chas. E. Robinson

When Governor-elect William Swanson accepted Christ in a small mission on the evening of his election, he could not begin to realize all that challenged and faced him as a Christian governor. On assuming his office, the new governor pledged his electorate and God that he would be absolutely honest in all of his dealings. As Governor Swanson applied the principles of Christ in his new office, men were changed, groups were changed, a state was changed. Therein lies a story!

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 Jerome A of G Church SS & CA 13.09
 Mullan Full Gospel Assembly 2.30
 New Meadows Little Salmon River Assembly of God 1.37
 Payette Assembly of God CA 1.00
 Pocatello Glad Tidings A & SS 5.00
 Riggs Assembly of God 9.25
 Salmon Assembly of God 20.00
 Shoshone Assembly of God 1.00
 Twin Falls Assembly of God 7.07
 Weiser Assembly of God 11.00
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 Aleo Full Gospel Tabernacle 8.81
 Alton Assembly of God Ch 97.00
 Astoria Assembly of God 7.05
 Aurora Assembly of God 11.30
 Benton Assembly of God Church 2.71
 Blue Island Full Gospel Church 10.00
 Brooklyn Assembly of God 3.80
 Bushnell Assembly of God 6.28
 Camp Point Assembly of God 3.74
 Chicago Helping Hands 5.00
 Coffeen Assembly of God 4.34
 Cuba Assembly of God Church 8.00
 Decatur Assembly of God 6.61
 East Alton Full Gospel A Bible Cl 16.87
 East St Louis Bluff View F Gos Ch 4.05
 Freeport Assembly of God SS 13.00
 Fulton Full Gospel Church SS 3.00
 Galesburg Calvary Pent Ch SS & CA 66.38
 Graysville Assembly of God 2.00
 Grafton Union Forest SS 7.00
 Harvard Bethel Mission & SS 5.00
 Joliet Full Gospel Church 17.40
 Marietta Assembly of God 8.65
 Mason City Assembly of God & SS 1.94
 Moline Trinity Tabernacle 1.76
 Normal Assembly of God SS 7.20
 Paris Assembly of God 5.58
 Paris Full Gospel Assembly 2.50
 Pearl Assembly of God 3.35
 Pekin Assembly of God Ch 6.55
 Pittsfield Assembly of God 9.37
 Quincy A of G Bethel Ch CA & Jr Ch 40.55
 Reno Assembly of God SS 2.00
 Robinson Assembly of God SS 3.10
 Roodhouse Assembly of God 2.10
 Sorento Assembly of God 34.69
 South Pekin Bethel Tabernacle 21.64
 Springfield Full Gospel Ch SS 33.55
 Virden Assembly of God SS 7.50
 West Point Assembly of God 28.52
 Zion Christian Assembly 5.00

INDIANA Personal Offerings 38.67
 Alfordville Assembly of God SS 6.25
 Bloomington South Side A of G Ch 44.50
 Chesterton Full Gospel Tab & CA 5.60
 Clay City Assembly of God 25.00
 Elkhart Bethel A of G SS 5.00
 Ellettsville Assembly of God 3.60
 Ft Wayne Assembly of God 15.00
 Indianapolis Gospel Assembly 10.00
 Indianapolis Laurel St Apos Ch & YP 33.00
 Indianapolis Woodworth-Etter Tab 75.00
 Jasonville Assembly of God SS 13.75
 Lafayette Assembly of God 9.26
 Morgantown Assembly of God Mission 6.35
 Morocco Assembly of God 4.05
 Muncie Glad Tidings Assembly of God 10.00
 New Albany Full Gospel Tabernacle 9.50
 Northern Indiana Christ Ambassadors 40.00
 Roseland Full Gospel Tab 1.50
 South Bend Gospel Tabernacle 60.53
 Wheatfield Assembly of God 3.25

IOWA Personal Offerings 23.60
 Ames Assembly of God 12.00
 Bettendorf Gospel Tab Jr Church 2.00
 Calumet Gospel Tabernacle 13.57
 Cherokee Gospel Tabernacle 2.75
 Clinton Full Gospel Tabernacle 18.92
 Davenport El Bethel Church 24.84
 Decorah Assembly of God Tab 11.10
 Des Moines People's Ch WMC 5.00
 Eldora Gospel Tabernacle 18.35
 Ft Madison Assembly of God SS 16.72
 Galland Full Gospel SS 5.26
 Knoxville Assembly of God & CA 5.45
 Le Mars Assembly of God 5.53
 Lin Grove Assembly of God 2.50
 Melcher Assembly of God Ch 3.02
 Muscatine Calvary A of G 9.22

Nashua Assembly of God 3.29
 New Sharon Assembly of God 46.50
 Newton Assembly of God Ch 10.15
 Sioux City Assembly of God 71.17
 Storm Lake Assembly of God 7.75
 Van Wert Assembly of God 1.55
 Woodbine Full Gospel Assembly 12.26

KANSAS Personal Offerings 49.60
 Arcadia Assembly of God 7.44
 Arkansas City A of G Church & SS 30.00
 Attica Assembly of God 4.35
 Bazine Assembly of God 8.77
 Caldwell Assembly of God 7.88
 Dighton Assembly of God 1.92
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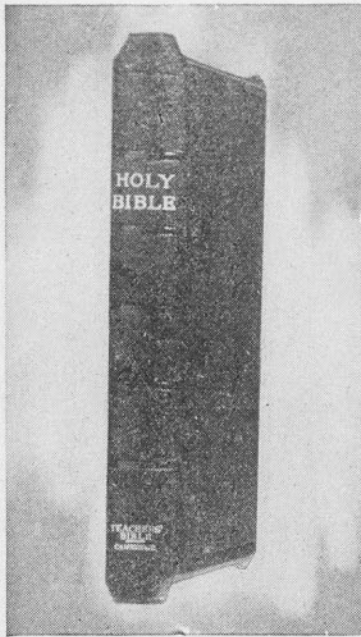
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5 But the Chāl-dé-āns' army pursued after them, and overtook Zēd-ē-ki-āh in the plains of Jericho; and when they had

22-25. ch. 40, 5-9; 21-26. c ch. 37, 12.

6 Gēd-ā-li-āh the son of Ā-hī-kām the son of Shā-phān, that he should carry him home; so he dwelt among the people.

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Burlington Faith Tab Assembly	8.75
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Cathlamet Full Gospel Church	14.31
Colville Calvary Pent SS	5.00
Davenport Gospel Tabernacle	15.00
Deer Park Pent Assembly of God	7.00
Ellensburg Bethany Pent Ch & SS	50.91
Everett Bethany Temple	75.00

Gig Harbor Gospel Lighthouse	7.62
Goldendale Assembly of God	2.51
Grandview A of G Church & SS	10.41
Hay Pentecostal Sunday School	16.00
Kahlotus Assembly of God	7.00
Kennewick Assembly of God	2.56
Klaber Boisfort Com Church & SS	2.23
Leavenworth Pent Assembly of God	34.00
Lind Full Gospel Church	14.83
Loomis Assembly of God	2.00
Loon Lake A of G Church & SS	1.99
Lyman Gospel Mission Church	5.00
Lynden Pentecostal Church & SS	37.00
Malone Community Church	15.00
Metaline Falls Assembly of God	13.66
Molson Full Gospel Assembly	2.00
Monroe Evangel Tabernacle	4.11
Montesano Bethel Pentecostal Ch	2.50
Moses Lake Assembly of God	18.80
Mt Vernon Evangel Tabernacle	14.00
Napavine Assembly of God	8.30
Oakville Indian Full Gospel Church	5.00
Omak Full Gospel Assembly	5.00

Onalaska Assembly of God	4.00
Oroville Full Gospel A of G	10.78
Pasco Full Gospel Church & SS	21.16
Port Townsend Assembly of God	1.06
Raymond Full Gospel Tab & SS	55.44
Seattle Campbell Hill SS	3.00
Seattle Fremont Pent Tabernacle	5.00
Shelton Calvary Pentecostal Church	5.00
Sunnyside Full Gospel Tab SS	19.65
Tenino A of G Church & SS	5.00
Toppenish Full Gospel Tab SS	10.00
Vancouver Glad Tidings Tab	9.00
Waterville Full Gospel Tabernacle	4.70
White Salmon Full Gospel Church	4.00
Yakima First Pent SS	35.00
WEST VIRGINIA Personal Offerings	5.00
Arnettville Assembly of God	2.00
Breckley Full Gospel Tabernacle	3.00
Bowden Upper Room Mission	5.09
Cannelton Assembly of God	3.00
Charleston Assembly of God	5.00
Clarksburg Lamberts Run A of G	5.35
Dorothy Assembly of God SS	5.39
Grafton Assembly of God	4.80
Hedgesville Assembly of God	2.00
Horse Shoe Run Maple Grove Full Gospel Tabernacle	8.54
Mt Hope Assembly of God	2.00
Ronda Assembly of God Church	2.00
St Albans Assembly of God Mission	6.50
Yellow Spring Prayer Band	7.10
WISCONSIN Personal Offerings	613.00
Antigo A of G Tabernacle	3.00
Baileys Harbor A of G of Lib Grove	5.14
Baraboo Gospel Tabernacle	37.91
Beaver Dam Full Gospel Tab	20.00
Black River Falls Full Gos Tab	11.00
Cadish Full Gospel Church	4.05
Dallas Gospel Tabernacle	18.20
Kenosha Christian Assembly	14.00
LaCrosse Assembly of God	1.05
Lake Nebagamon Hawthorne Gos Tab	2.00
Lodi Full Gospel Assembly	6.00
Mauston Gospel Tabernacle	7.00
Menomonie Full Gospel Tab & CA	12.00
Milan Gospel Tabernacle	28.10
Milwaukee Bay View Gos Tab YP	5.00
Milwaukee Full Gospel Church	143.71
Milwaukee Glad Tidings Temple	24.65
Minong Gospel Tabernacle	10.50
Owen Gospel Tabernacle	13.25
Portage Gospel Tabernacle	26.67
Racine Full Gospel Tab & SS	22.82
Rice Lake Gospel Tabernacle	27.00
Richland Center Assembly of God	3.25
Rio Assembly of God Church	1.00
Sparta Assembly of God SS	5.05
Watertown Assembly of God Ch	8.29
Waukesha Grand Ave Tab	4.16
Wausau Christian Assembly & SS	37.40
West Bend Full Gospel Assembly	6.50
Whitehall Gospel Assembly	4.19
WYOMING Personal Offerings	6.00
Buffalo Assembly of God Ch & SS	4.65
Cheyenne Downtown Tabernacle CA	7.00
Douglas Assembly of God	6.00
Gillette Pent Assembly of God CA	4.00
Lance Creek A of G & CA	1.97
Laramie Assembly of God	15.00
Monarch Community Church & SS	3.00
Newcastle Assembly of God & CA	13.10
Rock River Pentecostal A of G & SS	4.22
Torrington Assembly of God	7.00
ALASKA Personal Offerings	5.00
CANADA Personal Offerings	4.20
Vancouver Good Shepherd Mission	3.00
FOREIGN Hawaii Hilo Glad Tidings Ch & SS	5.00
MISCELLANEOUS	1,197.90
Total Amount Reported	19,898.06
Home Missions Fund	2,090.43
Office Expense Fund	345.41
Literature Expense Fund	23.82
Reported Given Direct for Home Missions	495.18
Reported Given Direct to Missionaries	932.00 3,886.84
Amount Received for Foreign Missions	16,011.22
Amount Previously Reported	4,482.45
Amount Received for Foreign Missions This Month	20,493.67



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To And ^mShâr'-on shall be a fold of flocks, and ⁿthe valley of ^oA'-chôr a place for the herds
m ch. 33-9 & 35-2. n Jos. 7. 26. o ch. 62. 5.

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