

Published weekly by The Gospel Publishing House, Springfield, Mo.

SPRINGFIELD, MO., APRIL 11, 1942
NUMBER 1457

\$1.00 a year in U. S. A. Single copy, 2 cents. Printed in U. S. A.

A Plea for Wholehearted Service

P. C. Nelson, Fort Worth, Texas

RESTORE unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways and sinners shall be converted unto Thee. Psalm 51:12.

Wonderful as the Baptism in the Spirit is, blessed though our fellowship with Christ may be, the real purpose of these blessings is not that we may enjoy ourselves, but that we may be able to bear effective witness for God. "Ye shall receive power after that the Holy Ghost has come upon you." For what purpose is the power? To speak in tongues? Yes. To prophesy? Yes. To interpret? Yes. But these are not the main objects of the "power." That is found in the words, "Ye shall be witnesses unto Me." We need to keep close to the original purpose of our experiences with Christ.

The Psalmist prayed, "Restore unto me the joy of Thy salvation." I believe that many who are saved, and even those who have received the Baptism, can lose the joy of their salvation, and many have lost it. I have seen people who seemed to have lost the power for witnessing. There are people who have had wonderful experiences in God, yet they are not full of joy. Jesus said He wanted His joy to be fulfilled in us.

Many people who have lost this joy are wondering what has become of it. Now if you lose some money you probably think something like this, "Where have I been? What road did I travel, and what was I doing before I lost the money?" Would not this be a good thing to do when we have lost the joy of salvation? Ask yourself, "Where have I been? Wherein have I failed, to have lost my joy, and how did I lose it?" I believe the person who is full of joy can win more souls to Jesus Christ than one who may be very skilful with the Word and even have wonderful experiences with God, but who has lost the joy of salvation. The Christian's joy is a great evangelizing power, but this is a truth which many people have not yet discovered.

There are churches which do not have one soul saved from one end of the year to the other, and you will find that these are churches without real joy. They couldn't say "Amen" unless it was set to music, or "Hallelujah" unless it came in an anthem, and they would have to sing a Christmas hymn to get in the words, "Glory to God!" I was asked to speak in a church whose pastor is an old acquaintance of mine, and while the congregation were singing I suddenly said, "Praise the Lord!" The pastor stepped up to me and asked, "What did you say?"

Thank God for the joy of our salvation. It is wonderful to speak in tongues, to interpret, and to prophesy when God so leads, but I should rather have the joy of salvation stay with me day and night, seven days in the week and three hundred and sixty-five days in the year, for that would wonderfully help me to bring souls to Jesus Christ. You can remember how happy you were when you first found the Lord, and how you could hardly keep your feet on the ground. I remember in my own experience that the trees looked different as well as the people I met, and it seemed I could love everybody. I was so eager to win souls for Christ that I would rather do that than eat or sleep. Everything seemed small in comparison to the joy there was in winning souls to Christ.



Oh that we today would have at least as much joy as we did when we were first saved!

Then you can well remember how joyful you were when you received the Baptism. Some people get the idea that they have to do a great deal of moaning and groaning to receive this gift, but you will never get it until you get clear out of the wilderness of grief and behold Christ in all His beauty. Then the joy of the Lord will so fill you that you won't be able to tell it all in one language.

The Psalmist had lost his joy. Some people say that he had lost his salvation, but I will leave that for theologians to settle. One time I wanted to settle all the questions myself, but now I have learned to leave them for others. I have met many people who were saved yet had lost their joy. Several years ago I had a singer help me in a meeting, and when he got off the train a speck of dust got into his eye and caused him much suffering until a physician managed to get it out. The doctor showed the tiny speck to the fellow, but he insisted that something big had been there, to which the doctor replied, "No, it only felt that way to you." Now you don't have to have a very big sin unconfessed and unforgiven in your life in order to lose your joy and power for service.

I like that verse in the First Epistle of John, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." The eye is a very delicate object and the Lord knew it could not be left exposed, so He put a little fountain over that eye to keep washing it all the time; and then nature makes you blink, and that helps to keep the eye clean and bright. It acts as a much better protector to the eye than glasses would be. That is a picture of the soul. Jesus puts the fountain of the Blood right over our souls to keep us clean, and if we will just stay under the fountain He will keep cleansing us, and thus wash away every defilement.

(Continued on Page Four)

Shut Out --- The Fate of the Foolish Virgins

James Salter

Scripture reading, Matt. 25:1-13

THIS parable was spoken on the Mount of Olives, and forms a part of Christ's reply to the disciples' questions of Matt. 24:3. It has reference to the "end time," to the time of the "coming of the Son of Man."

The first word, *Then*, is a note of time, and is probably the key to the parable. *Then shall* is an expression used nine or ten times in Christ's discourse on Olivet.

Shall, of course, implies futurity, and has reference to a different, new, or later phase of the kingdom of the heavens. A helpful and enlightening contrast is found in Matt. 22:2, where we see a picture of the present phase of the kingdom of the heavens. There we read "The kingdom of the heavens is like unto a certain king which made a marriage for his son."

The kingdom of the heavens is this present era which will continue until the personal presence of the Lord Jesus Christ on earth shall usher in the kingdom of the Son of man. The kingdom of the heavens comes by the preaching of the gospel; the kingdom of the Son of man will come by the visible bodily return to earth of the Son of man.

Ten, in the Scriptures, is a figure used to represent an adequate number. Under the Jewish regime ten people were estimated a sufficient number to form a congregation, and as such could obtain permission to erect a synagogue. During the present phase of the kingdom, seven is the Church number, and twelve is Israel's number; so that at the present, strictly speaking, ten does not apply to either. But in the end time it will apply to both Jew and Gentile, covering the (so-called lost) ten tribes and the ten kingdoms of the Gentile confederacy.

When Boaz claimed Ruth for his bride it was in the presence of ten witnesses.

Virgins. Such were usually the companions of the bride during the wedding feast. The bride of Christ is never referred to under a plural figure: but always as one: an entity, "There are threescore queens, and fourscore concubines and virgins without number. She, my dove, my undefiled is *but one*. She is the *only one* of her mother, she is the choice one of her that bare her" (S. of Sol. 6:9); or again, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

In Rev. 19:8, we see the Bride; in the next verse reference is made to those invited to the wedding feast. The ten virgins belong to the invited.

Took their lamps. The Holy Spirit declares "Thy word is a lamp unto my feet and a light unto my path" (Psalm 119:105), and again, "The commandment is a lamp and the law is light." Prov. 6:23.

To meet the Bridegroom. (Some versions add "And the Bride," e. g., Moffatt, Douay.) On two occasions John the Baptist referred to Jesus as the Bridegroom. John 3:29. Jesus also twice used this term of Himself.

Matt. 9:15. He is the King's Son for whom the marriage was made.

The word used here for Bridegroom means "a newly married man." The Holy Spirit said, "He that hath the Bride is the Bridegroom." John 3:29. Thus the virgins went out to meet a married man.

The custom for these people was not to accompany the bridegroom to the house of the bride's father to get her, but to meet both on their return to the wedding feast.

Foolish betokens rebellion, rather than ignorance or illiteracy. The Holy Spirit speaks of a "perverse and crooked generation" as a foolish people. Deut. 32:5, 6. "Professing themselves to be wise they became fools," is the fountainhead of that catalog of awful corruption, crime and curse in Rom. 1.

Took their lamps, but took no oil with them. This is one of the parable's pivots. An oilless lamp. This was their folly. A lamp but no light. Note well these words in the face of those of the foolish virgins in verse 8.

The wise took oil in their vessels with the lamps. v. 3. This was their wisdom. It was not a question of little or of much oil, but of having or not having oil. Two kinds of oil are given prominence in the Old Testament. Oil for the lamps, and oil for anointing. They are typical of two phases of the Spirit's ministry, illumination and inspiration. The requisite oil in the case of the virgins was oil for burning—for light.

The Bridegroom tarried. In the Scriptures relative to Christ's coming for the Church, imminence predominates; in those referring to the coming of the Son of Man, delay or deferring is frequently implied. See Matt. 25:9, "After a long time." See also Luke 19:11-15.

All slumbered and slept. That is, the wise as well as the foolish. It was universal. "God hath given them the spirit of slumber." Rom. 11:8. With slight variations this scripture is quoted some seven times in the Bible. Given first as the Lord's reply to Isaiah's question (Isa. 6:9, 10), it was later used by the Lord Jesus and by Paul to the Jews at times of spiritual crisis in the nation's history. See Matt. 13:14, 15; John 12:38-41; Acts 28:25-27.

At midnight. The blackest hour; the forerunner of dawn and deliverance. Man's weakest hour physically. It was at mid-

night that God wrought deliverance for Israel and destruction for Egypt. Ex. 12:29; 14:19-31. It was at midnight that the singing of Paul and Silas wrecked a prison and released its prisoners. It was at midnight that the angel of the Lord delivered Peter from a double prison, double chains, double guards, and treble doors.

"Watch therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he find you sleeping" Mark 13:35, 36.

A feature common to all the prophecies of the coming of Christ is that He arrives when He is least expected. It was so when He first came. Only a few old-fashioned folk like the wise men among the Gentiles, and Simeon and Anna among the Jews, had not tired of the long delay.

Behold the Bridegroom cometh. This is the coming of the Son of man. See verse 13. It is the coming spoken of in Matt. 23:39, Jude 14, Rev. 1:7.

Give us of your oil, for our lamps are going out. See note on verse 3: the coming of the Bridegroom revealed a lack and a distinction. They *could all sleep*, but *not all could shine*. The lamps of the foolish might flicker for a time, but they could never flame. You cannot get a blaze out of an oilless lamp. The darkness of midnight necessitates light as well as a lamp. Thus we read of "Salvation as a lamp that burneth" (Isa. 62:1); again, "The entrance of Thy word giveth light" (Psalm 119:130); also, "Among whom ye shine as lights... holding forth the Word of life." Phil. 2:15-16.

Go buy for yourselves. The supply of the wise availed not for the lack of the foolish. Necessity precluded the possibility of sharing the supply, and the last-minute exhortation, "Go and buy," was the only alternative. As with the manna so with the oil, "He that gathered much had nothing over." "Not enough for us and you."

The Bridegroom came. "In such an hour as ye think not." "Ye know not what hour." "In a day when he looketh not for Him, and in an hour that he is not aware of." "Lest coming suddenly, He find you sleeping."

They that were ready went in. Their readiness was typified by a "burning lamp." John the Baptist was a burning and a shining lamp. "Let your loins be girt about and your lamps burning." Luke 12:35. During the waiting period no great difference was apparent in the virgins. The cry revealed the lack and the coming revealed the distinction. Whatever the oil typifies, it was the symbol of the dividing line between the wise and the foolish.

And the door was shut. Buying oil could have been done easily and quickly if it had been done at the right time—during the day. Jesus said, "I am the door: through Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." When God

CENTRAL BIBLE INSTITUTE COMMENCEMENT Springfield, Mo.

Baccalaureate service, Sunday, May 17, at 2:15 p. m., Ben. E. Mahan of Washington, D. C., speaker. Commencement exercises, Monday, May 18, at 7:00 p. m. Both services will be held in the Tabernacle located on the school campus.

shut the door of the ark, all outside perished. Jesus is the One "who shutteth and no man openeth."

The Bridegroom's denial.—"I know you not." They were not personally acquainted. They knew the wise virgins, for they had traveled and slept with them, but they could not say, "I know whom I have believed." They were not His sheep, for He said, "I know My sheep, and am known of Mine," and again "The Lord knoweth them that are His." They had traveled and slept with saints, but were not permitted to taste of the supper. "I know you not," is the summing up and "Shut out" is the sentence of the Judge.

Only Sleeping

My mind travels back this morning to the year 1870. My one sister—there were only two of us—had been put beneath the churchyard sod, and, oh, you clever people, don't make the mistake of thinking a child cannot suffer. I remember one misty morning I had been out to her grave, and we came back and went into the little front room. Father and mother were sitting there—I can see it across the intervening more than seventy years. I noticed what seemed a strange light upon their faces, and I crept up. The Bible was open, my father's hand was resting upon it, and I looked down to see where his finger pointed, and I read: "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." Then I understood the light on father's face and in mother's eyes.

That was 1870. Twenty-four years passed, and I went into the chamber where my own dead lassie lay. I got down my Bible and turned to the same passage, and there was light and there was glory. We were set on high. Did you see your father and mother on a day like that once? No? Well, have you been there yourself? If not, try it, oh, brother, sister mine. Amid the stress and strain of life go back to the refuge which is in the name of the Lord.—G. Campbell Morgan.

The Invitation

Mr. Moody was once speaking about the Marriage Supper of the Lamb, and he made it very realistic. He imagined himself receiving the letter of invitation, breaking the seal, removing the outer envelope, then the inner one, and getting down to the card. He read out the invitation, then made as if writing an answer on the wall. He read it aloud. It was addressed to "The King of Heaven," and it ended, "I pray that I may be excused." "Who will sign that letter," he asked, "and send it up to God?" The great audience was still. Then Moody wrote on the wall another letter, closing with the words, "I hasten to say that by the grace of God I will be there." "Who will sign that letter," the evangelist asked, "and send it up to God?" There was a pause, and then a small childish voice replied, "Mr. Moody, I will sign it!"

God is not only a help, but a present help. The gates of the new Jerusalem stand open night and day. Do not say I preach despair. I despair of no one, when I consider God had mercy on George Whitefield.—George Whitefield.

Peter's Angel in China

A True Story by F. R. Burroughs, Missionary to China

HE LED them . . . all the night with a light of fire. Psalm 78:14.

Yes, we believe God did that hundreds of years ago for the Israelites in the wilderness, but He does not do such things *now*. So we limit the Holy One of Israel.

I would that those who would cut out various portions of God's Holy Word, saying that such things are too wonderful—improbable—unworthy of our belief—could come and live for a time among our dear Shan-yang Christians, whose simple faith is a constant inspiration to me, and for whom God works miracles today, just as He did for those who trusted Him hundreds of years ago. Listen and I will tell you the story of one whom God led—"all the night with a cloud of fire."

He bears the strange name of Ging-Hua, or Golden Flower. Twenty-five years ago none in the little village where he lived among high mountains had heard of Jesus. It was the joy of our pastor, Mr. Diong, to bring two or three of his Christians to that mountain-top village, and, gathering the people together, to tell them the new wonderful story of Jesus and His love.

One would not believe; a tall, strong man named Iong-King. He had a friend who greatly loved God and greatly loved Iong-King. He stood between these two whom he so greatly loved and day and night he pleaded with God to save Iong-King, and one day Iong-King promised him to come to church the next Sunday. But when Sunday came Iong-King had forgotten his promise, and taking his hatchet-

pole and rope, had climbed the mountain to cut wood.

The disappointed friend was still longing, still praying, and presently, to his great joy, Iong-King, hot and tired, came into the church service, and greater still was his joy when Iong-King that very day gave his heart to God. He told them that as he was cutting wood God had flashed into his mind the memory of his promise, and hiding his hatchet among the bushes he had started for church. His whole large family—four generations—became Christians, all living bright, consistent lives, the boys and girls coming to our Christian schools in Shan-yang.

Last year great trouble came to this Christian household—a horde of robbers came and carried off Iong-King's eldest son, Ging-Hua, as a hostage. Now when the robbers take a hostage they demand an enormous ransom, and if it is not paid very quickly they sometimes cut off one of their captive's fingers, and send it to his home. If there is further delay they kill him.

But prayer was made for Ging-Hua—his family, his fellow Christians and he himself cried mightily to God. The robbers brought him up the mountains by unfrequented paths till he did not know where he was. At night they came to a hut—they bound Ging-Hua's hands and feet with ropes, and laid him down to sleep between four robbers, two on each side. The other robbers slept outside. But Ging-Hua kept awake earnestly praying.

Suddenly a soft golden light shone round him, lighting up the figures of the sleeping men on each side. He worked at the ropes which bound him and the knots opened very easily, and he stood up. Then he thought, "Nonsense, that light comes from one of the robbers outside lighting a torch—it was not God-sent," and immediately the light went out, and he stood in darkness. "Now I was wrong to doubt," said he, and kneeling, he told God he knew He had heard his prayer and had indeed come to deliver him.

As he stood up the soft golden glory enfolded him once more, and by its light he stepped over the bodies of the sleeping robbers, and out into the open, where he picked his way among the many outside, all of whom still slept soundly.

He was clear of the robbers, but where was he? What direction should he take? Once more he knelt before that present, almost visible God. As he rose from his knees the light, which had surrounded him, formed itself into a long lance, pointing from heaven right on the path before him and as he went towards it, that glory-finger also moved forward. It led him straight to his uncle's house, not so very far away, and there he spent the rest of the night. The following day he reached his home safely, and we can fancy what a praise meeting was held there!—From *India's Women and China's Daughters*.

MY UTMOST

*Thou art my utmost, gracious Lord
In Thee a wondrous all I find—
Utmost of strength for each new day,
Utmost of wisdom for my mind.*

*For pressing trials, comfort rare,
An utmost refuge from alarm;
Utmost of shelter every hour,
Utmost of tender solace warm.*

*Thou art my utmost confidence—
Dear Lord, in days of haunting fear
I learn upon Thy loving breast,
In utmost peace with Thee so near.*

Alice Reynolds Flower.

By Faith

PAUL wrote: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:12, 13.

Here we see spiritual weapons in the hands of spiritual people for the overthrow of evil spirits, evil powers, evil rulers. We see an array of invisible, mighty forces and powers that God wants to overthrow, combat and defeat through weapons given to and operated by children of men, men who have been overcome, fallen sons of Adam, men who have been redeemed by the blood of Jesus Christ and made new creatures by Him.

Here, you have unseen forces of evil who are met by and overcome by unseen powers bestowed upon the saints of God, who are mortals living upon earth. The unseen spiritual power of God working through the visible children of God to fight and combat spiritual wickednesses inhabiting the heavens and the earth.

Look at the array—these tremendous forces of the evil one, subtle, crafty, powerful, continuous in time, knowing no stoppage by death, ever active, tremendously malignant, with undying hatred to God, His Christ, His kingdom, and man His creation, especially the redeemed. Yes, take stock of the power of the enemy. Do not underestimate it. But also take stock of the resources of the child of God—the whole armor of God.

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, where-with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." These are all spiritual weapons in the armory—intangible impractical, foolish, ridiculous in the sight of the men of the world.

The biggest cannon, with its longest range and most powerful shell, is absolutely futile if fired into the heavens to bring down one spiritual force of the spiritual wickednesses and powers in the heavenly places. But man has faith in his guns. He wants to use the visible to touch, to affect the invisible. Wise is the servant of God who sees the nature of his enemy, and can seize and operate the spiritual weapons that are placed at his disposal.

Consider Jericho with its thick walls and mighty gates, walls so strong that houses could be erected thereon and garrisoned by warlike men.

The children of Israel, God's people, are told to take the city. A helpless band, minus cannon, minus dynamite, minus battering rams, minus airplanes, minus everything natural, but PLUS GOD, HIS WORD, AND HIS COMMAND!

See them marching around the city day by day in absolute silence except for the

blast of the ram's horns blown not by armed men, not by the few soldiers, but by priests.

Imagine the taunts, the jeers, the scoffing, the ridicule of the soldiers and of the people of Jericho as they watched the daily procession of silence and heard the blasts of the ram's horns. The height of ridiculousness in the eyes of the philosophers, counselors and sages of the king of Jericho!

But God uses the foolish things of the world to confound the mighty. On the seventh day, on the seventh time of going around, the blasts of the ram's horns were followed by the shout. The shout went up and the walls went down! Heaven was touched at the signal, at the shout of mastery, of assurance, of victory.

The unseen forces, God's spiritual army, came into operation, the walls fell down flat and then the children of Israel supplemented the spiritual side of the victory with the physical sword destroying all the enemies of God's people. The whole story, the whole history is a lesson of the power of the spiritual to fight against spiritual wickednesses, and the power of the Spirit to overcome the enemies of God's people.

The great fault of Christian workers today is to use the arm of flesh instead of the Spirit of the Lord against forces that are not fleshly but spiritual, that are under the control of the great evil spirit—Satan, who goes about seeking to destroy. The weapons of our warfare are not carnal but are mighty through God.

Look to your weapons, consider the warfare, consider the opponent, but above all consider that you can be invincible through God and through the Captain of your salvation. Amen.

God's Will

Two little girls went to play. One said, "We will go to the far field." "Why do you want to go there, when your garden here is so lovely to play in?" exclaimed the other. "Because we will have no peace if we stay here and if we go away we will not hear

mother when she calls us." We may smile at this, but we act the same when we fear that our Heavenly Father may tell us to do something that will interfere with our plans. God never asks us to give up anything that we would not ask Him to take from us if we could but see the harm it is doing us.

We miss many blessings that God longs to bestow on us, all because we do not trust Him and open our hearts to receive them. A tightly corked bottle takes in no water even though it is held under a flowing faucet.

Silencing the Atheist

A generation ago Charles Bradlaugh, an atheist, challenged Hugh Price Hughes, a godly minister, to debate with him the truth of the Christian faith. The challenge was immediately accepted in these words: "The courts, as a rule in rendering their verdicts, do not rely solely upon the arguments of the lawyers on either side. They carefully scrutinize the evidence offered by those who have first-hand knowledge of the facts. I will bring with me to the debate, one hundred men and women who have been saved from lives of sin by the gospel of Christ. They will give their evidence and you will be allowed to cross-examine them. I will ask that you bring with you one hundred men and women who have been similarly helped by the gospel of infidelity which you preach." The debate was abandoned. The agnostic had no evidence. The Christian had evidence.

"Come"

I have heard that in the desert, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then after a little space follows another; and then at short intervals others. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one hearing the voice repeats the word, "Come!" And the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word. "Come!" The Spirit and the Bride say the first of all, "Come!" Then let him that heareth say "Come!" And whosoever is athirst, let him come and take of the water of life freely.—Spurgeon.

A Plea For Wholehearted Service

(Continued From Page One)

Remember that God demands more of you who have received much light than those who have had less. Just a little division, just a little failure somewhere, just a little wrongdoing, just a little yielding to the flesh, may take away your joy. There is no doubt that if every believer had the fulness of joy there would be a mighty spontaneous revival. But you say, "What have I done? I am not aware that I have done anything to displease the Lord." Praise the Lord for that, but remember that the sin sometimes is not what we have done, but what we have failed to do. My mother used to tell us the story of a boy who had been hired out for a year's work. The man who hired him sometimes resorted to severe punishment, and one day he laid the whip to this boy's back and thrashed him severely. The boy cried out, "Oh, what have I done?"

THE PENTECOSTAL EVANGEL

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

THEY TESTIFIED ALSO ARE MY DELIGHT AND MY SOUVENIORS

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*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.

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

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.

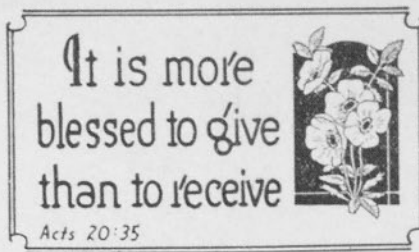
I have not done anything." The man laid it on harder than ever and said, "That is just why I am whipping you; you have not done anything."

There are many people who have lost out because of failing to do. If we were checked up, I wonder how many there would be who have neglected to read God's Word? How many have neglected to witness either in public or private? How many have failed to show the Christian spirit under provocation? How many have failed to live a Christian life before loved ones? You know it isn't so much what we say in church, but the life we live in the home, that counts with people.

Note the promise which follows this prayer, "Then will I teach transgressors Thy ways." If I have the joy of the Lord in its fulness I will go to my grocer, to my friends, and to my business companions and tell them what the Lord has done for me. I will teach transgressors the way to get peace and joy and forgiveness through our Lord Jesus Christ.

I had the pleasure of being the guest in the home of a master mechanic, and there I learned some lessons about soul winning. This man's father had been a railway engineer and had left a blessed testimony among his fellow workmen. The son told me that a great crowd of railway men attended the funeral of his father and more than one old engineer who had known him came up and spoke of his life. One after another said, "I wish you'd let me have that little Testament that your father had, and always carried with him on the engine. When the train was standing on the siding we could see him take the Testament and read it, and he loved it, too. I would like to have that Testament in memory of your father." The father lived the life and now the son is walking in his footsteps, for he too is bearing witness to engineers. He is a master mechanic and when anything goes wrong on the line, the matter is brought to this man's attention. Many a time he has talked things over with a fireman or an engineer and then he would add, "Say, Bill, I'll tell you what you need to give you victory over this drink and keep you from trouble. It was only through Jesus Christ that I was able to get victory in my life and He is the One who can help you in your business, or your family troubles." And he would kneel down right there in that office and give his heart to the Lord, because this man knew how to teach transgressors the ways of God.

If we have this joy and get down to business, the first thing you know, souls will turn to God. It is wonderful how easy it is to win souls when we get just where God wants us. I have found this true in all of my experiences covering nearly fifty years. Every time the people get on fire for God and full of the joy of the Lord, souls will come flocking home. All they need is the right atmosphere. I don't claim to know a great deal about hatching chickens, but I have had a little experience with an incubator, and I learned this, that I wouldn't have any chicks if I kept the temperature down to sixty or even to eighty or ninety; it has to be at one hundred degrees and then the eggs will pop all right, when the hatching time comes around. When you get the temperature of your church just right, your unsaved loved ones will be on hand right away. Some of them have been in the



incubator long enough but you haven't gotten the temperature just right.

One time an evangelist was in a meeting, when a lawyer invited him home to dine. After the meal the evangelist and the lawyer went into the parlor. The minister soon began to talk to the man about his soul, and the lawyer said, "If you had spoken to me like this three days ago you would have had a very insulting answer, for I have used some pretty strong language in talking to people who called themselves Christians." The minister asked, "What change has come over you in these three days?" The man replied, "It is not a change in myself but it is in my wife. During the last three days my wife has been a changed woman; I have seen her tried beyond human endurance, and instead of becoming angry or discouraged I have seen her quietly slip away to be alone with God and when she came out her face just beamed with the glory of God." She has walked about in the home like a ministering angel from heaven, and now I know there is something in religion. I would give my right arm to have the kind of religion my wife has." And the evangelist said, "And what she has received from God, you may have for the asking." Without further pleading they knelt in that parlor and the man surrendered to God.

Oh, if we could be in such vital touch with God, Christianity would not need any further evidence! Living out the Spirit of Jesus is all the evidence that is needed. The world cannot counterfeit it or imitate it; it is the Spirit of Christ that will prevail in this world to turn souls to God.

Perhaps you promised the Lord to teach transgressors the ways of God and then failed to do it. One day a wife came to an evangelist and said, "Brother, I wish you would speak to my husband. He is a good moral man, but he is not a Christian, and I believe he would make a good Christian." The evangelist asked, "Have you talked to him about the Lord?" And she answered, "Oh no, I never could speak to him about that." "Yes, but it is your duty as his wife to speak to him, and I will say nothing to him until you have done your part." She said, "I don't know how in the world I could do it." He told her to speak to him about the Lord when he came home to dinner and that he would go and see him at his office in the afternoon. It weighed very heavily upon her heart, and she prayed much about it. When he came home to dinner she met him with the words, "I have a confession to make to you. I haven't been the wife I should have been, I have failed as a Christian and I want you to forgive me." He said, "I never thought you failed." But she said, "I know I failed because if I had been a true Christian you would have been saved before this." And right there in the home they knelt together and the husband gave his heart to God. I believe if you

would determine to speak to your loved ones about coming to Jesus, some of you would find it necessary to pray more than you have in the past; there would be a burden on your heart and then when you take advantage of the first opportunity, they would turn to God without much effort on your part.

A school teacher was so burdened for the salvation of her scholars that she was unable to rest until she had won them all to Jesus Christ. The last one to be saved was John, and one night she felt impelled to speak to him; so she arose and went out in spite of the miserable weather, and walked to the edge of the town where the lad lived. As she knocked on the door the father came down to answer. She asked, "Is John here?" "Yes, he is here, but he is in bed asleep. Hadn't you better come in the morning? What brought you out here this time of the night?" She said, "Oh I have to see John tonight!" John was called and she began to talk to him. Her heart was so full that she just overflowed, and his heart was touched and so was the father's. It wasn't long till father and son knelt with her, and in that early morning hour, between one and two o'clock, the two yielded to God. I am sure it wouldn't be hard to win souls if we got down to business like that. We are too half-hearted over this important work.

"And sinners shall be converted unto Thee." It is just as certain that souls will come to God when we are right with Him and full of joy, as it is that you get a crop of corn if you plant corn and take care of it. It is God's law of increase. God doesn't want you to sow and not reap; He doesn't want you to labor and toil in vain; He doesn't want His own precious blood-bought people to waste their time and energy.

Jesus took some raw recruits and dedicated them to the ministry. He called them disciples, and they finally acquired the name of apostle, though they were very much like ourselves in the beginning. It took a long time to train them to be real disciples of Jesus but finally, after the Holy Ghost had come upon them, the people thought they resembled Jesus, for we read, "They took note that they had been with Jesus." I wish that could be said of us.

Is there anything that glorifies God more, or anything that is more needed, than to get sinners saved? I am told there are a few people who claim to have the Baptism in the Holy Spirit who say, "It is too late now to get anybody converted. Now is the time to get the Bride ready." My impression is that the Bride will get ready just as fast if she is busy winning souls for Jesus, as she will if she sits down to wait for Him to come. Personally I want more sheaves to bring to Jesus, and I should rather be able to say, "Lord, I haven't been able to make as much progress myself as I wanted to make, but here I have a few hundred or a few thousand souls to give You," than to say, "I have had so many manifestations in the Holy Ghost" or that "I have learned this and that." Didn't Jesus mean it when He said, Likewise, there is more joy in heaven over one sinner that repenteth than over ninety-nine just persons who need no repentance? May God grant that we may have this real burning desire to see souls saved.

A Harvest That Rewards the Sacrifice

JOHN L. FRANKLIN, CENTRAL AMERICA

How wonderful it is to see so many new places opening to the gospel in Guatemala! In striving to take advantage of every present opportunity, we are following a simple plan by which each pastor is made to feel responsible for the villages surrounding the assembly of his charge. One minister may be the only representative of the gospel among forty or fifty villages in his vicinity. He is encouraged to evangelize and seek to bring other assemblies into being. In this effort he is assisted by his congregation which accompanies him on preaching trips to the new fields. Thus, every pastor becomes an evangelist, and every member a pioneer worker.

There is hardship entailed—hunger, fatigue, inconvenience of every kind. It means miles and miles of walking. It means enduring intolerable heat at noonday and the chill of mountain heights because of scanty clothing or lack of sufficient covers at night. It means hours of torture because of insufferable plagues of mosquitoes or fleas. At times every effort to do good is repulsed and the workers are reviled or threatened. Some have been stoned, others cruelly mistreated.

How Can We Expect It Otherwise?

After a season of sowing with tears comes a harvest that more than repays every effort. For example, one pastor after visiting a near-by village for several months, felt that the time was ripe for a harvest of souls. He prepared for a fellowship meeting to which the Christians from surrounding assemblies were invited. There was such interest on the part of the village people that they labored to put up a brush arbor and opened their homes to prepare meals for those who would attend the meet-

ing. There were two nights of services. The first night seven were saved; the second, thirteen more came forward in a group to take their stand for Christ. The presence and power of the Lord were gloriously real.

It seems that a price must be paid for every victory gained—but how can we expect it otherwise? Our Lord paid a tremendous price for our salvation. We thank God again and again for the loyal spirit of sacrifice and love that constrains our native brethren to go forward with the glad tidings.

Delivered From Demon Power

A report from our native minister in the new coast-land field tells of fifteen saved last month. Two were Baptized in the Spirit and seven baptized in water. We recently held a fellowship meeting there which was attended by many who had traveled for three days on foot in order to be present.

At that time the Lord wrought a notable miracle in delivering a woman from an evil spirit which had tormented her for several years insomuch that she could not sleep at night. Moreover, it was a lying, hypocritical spirit that would pray loudly in the meetings in such a way as to interrupt and hinder. Hearing of our meeting, she walked over dusty trails a five-day journey to attend—prompted either by a sincere desire to be delivered or an urge to disturb the services. Immediately she entered the meeting, we felt a strange hindering force. We called the workers together and rebuked the demon spirit, standing on the ground of Christ's authority and His shed blood, whereupon the woman was restored to her right mind. This happened over a month ago and her deliverance is complete. When

we saw her a short time ago in another fellowship meeting, she made not the least gesture to disturb the service.

Miracles of Healing

Another worker tells of a young man who was demented, suffering also from heart trouble. He had spent several days in the insane asylum and forty days in the hospital, but finally his case was given up as incurable. Upon returning to his home he was prostrated for two hours with a heart attack and counted as good as dead, until he was prayed for, when God gave instant deliverance. This healing has stood the test for twelve months.

The same minister went to a hut where a mother and her baby were in a dying condition, emaciated by a fever that had raged for several days. In answer to prayer they were completely restored, and now after more than ten months both are in perfect health.

Another Marvelous Deliverance

We want also to tell you of a young man who for six years had been seized by an evil spirit once every six months and thrown into a fit that lasted for one or two hours. At such times his anger or desire to kill someone were so fierce that he had to be locked in his house, for it would be impossible even for three strong men to hold him.

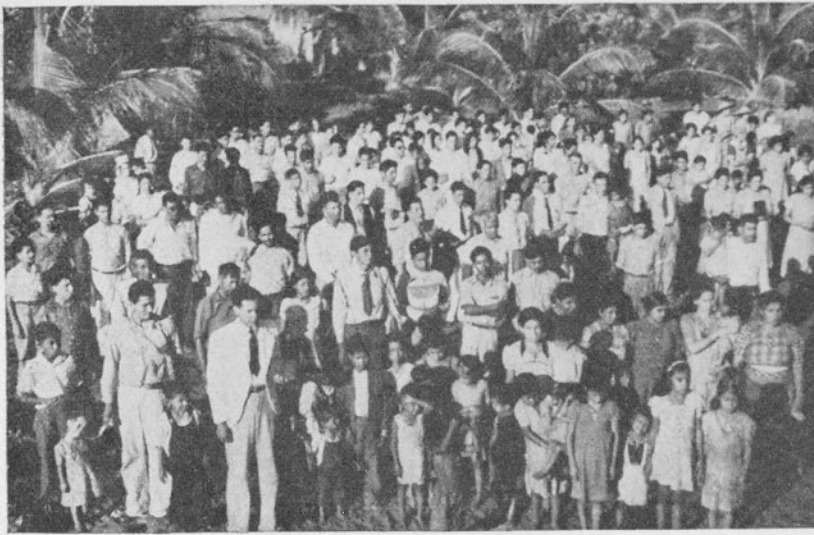
After hearing the gospel for the first time, he took his stand for Christ. At that time the demon power was almost broken, but still he suffered from light attacks.

Several months later the young man received a glorious infilling of the Holy Spirit. Evidently he did some jubilant shouting, for the neighbors complained that he disturbed their peace—but well he might have shouted, for God had given him complete victory over the enemy. His deliverance caused considerable stir among the inhabitants of the village who could not doubt but that the power of God had been manifest.

Two years have passed during which time this young man has not had one attack. Moreover, he has dedicated his life to the ministry and is proving one of our good native workers, God having given him a gift of teaching. To see him now, clothed with a spirit of meekness which so characterizes his life, you would hardly believe that his heart was once a rendezvous of

John Franklin's vision of an indigenous church for Guatemala is fast becoming a reality. Pictured below is a band of native ministers who are faithfully carrying the gospel to their own people. The woman and child (center) were healed in answer to the prayer of a worker. The young man on the right is standing beside the pastor through whose prayers he was delivered from demon possession and heart trouble. (Details of these two healings are given in Brother Franklin's article appearing in this issue.) The workman on the left is putting a straw roof on a house for a native pastor. Notice the boy climbing the ladder with a bundle of straw on his back. There is not a nail in the whole house, everything being tied with vines.





Left: Group who attended the last fellowship meeting held in connection with the Guatemala coastland work. Right: Brother Franklin's new car. We are told that this is not an unusual sight since at times it is necessary to build up the road by placing large rocks under the wheels. On this particular occasion, although they traveled over a very bad road to reach their destination, the trip was well worthwhile since the Lord has given a new work in that place.

demon spirits. It is just another attestation to the mighty power of the gospel!

What a Car Means to a Missionary

We wish to take this opportunity to express gratitude to those who have helped and sacrificed willingly to make possible the purchase of a car for our work in Guatemala. May the Lord truly be glorified in this gift, and may it bring returns deposited in heaven's bank to your account!

Our car is a '38 model Chevrolet, in splendid condition and undoubtedly good for many years of service if Jesus tarries. Already it has taken us over roads that would seem impassable to auto traffic. At times we have had to stop on some mountain road to see if we could clear huge rocks that obstructed our way, or have been forced to back up and try another route. We have forded rivers with water getting up into the car and have gone through mud and water on roads seldom traveled. Once, as we endeavored to cross a primitive bridge made of plam tree logs, the front wheels fell into a hole in the bridge, and there we were stuck for quite a while until the car was jacked up and boards were found to place under the wheels.

Travel is so much safer now that we do not have to place confidence in some untrustworthy chauffeur or in some heavily loaded truck. We can go into places where other cars seldom enter, carrying abundant supplies and provisions. And you cannot imagine how much easier it is than traveling by muleback. In short, it would be impossible to tell all the advantages our car is giving us. You would have to be here to appreciate it.

WHAT'S NEWS

IN THE MISSIONS DEPARTMENT

The following party of missionaries returning from South India arrived in New York March 24: Mr. and Mrs. Walter H. Clifford, Mrs. C. T. Maloney and son Clarence Jr., Mrs. John H. Burgess and son Stanley, Mildred Ginn, Lydia Granger, Ellen Esler and Helen Lenart. News of their arrival was received by wire and at this time we have no further information to give concerning their future plans or location.

* * * *

A further telegram informs us that Mrs. Helen Moffat and two children also have reached New York, en route from North India.

* * * *

On the subject of arrivals, we take opportunity to congratulate Mr. and Mrs. Walter Erickson on the birth of a son, Robert Noel. The date was February 11, 1942; the place, Lima, Peru.

*Our Missionaries
In the War Areas*

Noel Perkin

Information filtering through from various sources concerning our missionaries in Axis-dominated countries is quite scarce. We are happy to announce, however, that through the co-operation of the Department of State, the Swiss government and the International Red Cross, some help is being given to American missionaries in Japan and Japanese-occupied China. The names of our missionaries in these areas have been listed with the Department of State, and a deposit sufficient to cover the allowances of these missionaries for a period of five or six months is being made with the Department of State so as to assure help reaching them. Of course, guarantees cannot be given in view of war conditions, but we have every reason to believe that help is reaching our missionaries in Hong Kong and in North China. We also believe that our lone missionary in Japan, Jessie Wengler, will have received assistance by this time.

No definite advice has come through from Baguio, Philippine Islands, where nine of our missionaries were located. There are rumors current that the missionaries have been released, although previously they were under restrictions, but we have no positive proof of this.

We want to assure friends of missionaries who are in enemy-occupied countries that everything possible is being done by our Department to get help to them, but for the time being it seems that no help can be sent to those in Baguio of the Philippine Islands. The help extended through the co-operation of the Department of State is restricted to Japan and Japanese-occupied China.

A cable message has recently been received through the courtesy of the International Red Cross advising us of the tragic conditions that

prevail in Greece. At the time the cable was sent Harry Mamalis reported that he was well but in desperate need of funds and food. We have sent a cable reply through the Red Cross advising that at present we are unable to get help to him since there is no channel open whereby relief can be sent to others than American citizens, but we have assured him that as soon as we can do anything we shall act promptly.

We are keeping in touch with the Red Cross so that we may know as soon as anything can be done to help our General Council ministers and their families in Greece.

We are happy to advise that, although for a time we experienced difficulty in getting funds to Ivory Coast, we have been successful in making another substantial remittance and have cable advice that the money has been received.

Good reports come to us of God's blessing upon the work in Egypt and Palestine and also in various parts of Africa. Thus far we are able to contact all of our fields with the exception of Japanese-occupied China, Japan, the Philippine Islands and the European fields. We urge that special prayer be offered for our missionaries in Hong Kong and the Philippine Islands since we are under the impression that their position is the most critical. We know God can and will help.

AT LAST

John Hall, Mossiland, French West Africa

An air castle of a practical nature became a reality this past year when the new Bible Institute of Mossiland opened to its first group of students. The brunt of building supervision and employment problems fell to Brethren Wilson and Smith who gave of their best. The main building stands completed. They have a thirty-two volt Wincharger outfit which lights the building, and what a blessing it is now that gasoline and kerosene are unobtainable in sufficient quantities.

A joyful reception was accorded us on our visit to the school just before we left Mossiland for furlough. There are 55 students who have begun a three-year period of training to enter the ministry either among their own people or in some unreached tribe. Each entrant was obliged to contribute certain things as well as to assist in the building of native huts. It is their preference, and certainly our desire, that they maintain their customary manner of life. They are planting and raising crops, doing leather work, blacksmithing, etc., in native fashion. We feel that by thus providing for themselves they will appreciate the training much more.

*Send all offerings to Noel Perkin,
336 West Pacific St.,
Springfield, Mo.*

THE DYING WORLD AND THE LIVING WORD

BE READY!

Around the dial of a clock in a church in Strasbourg, Germany, are these words: "One of these hours the Lord is coming." A good reminder for Germans and for all of us!

CONSCIENTIOUS OBJECTORS

The draft has disclosed thus far that America has four thousand conscientious objectors, most of whom are Quakers, Mennonites, and Brethren. These are allowed to serve their country by working in soil conservation camps, provided they pay their own expenses.

PENTECOST IN HUNGARY

It is good to read in *Redemption Tidings* that as recently as the end of August a great Pentecostal Convention was held in Budapest, Hungary, when "the former Jewish Synagogue, seating 500 persons, could accommodate only about half the audience; so loud-speakers had to be placed in the courtyard. . . . The persecuted Christians from distant parts of the country returned to their homes encouraged and inspired."

JAPAN FORGOT TO REMEMBER

Almost 100,000 were killed and many thousands left homeless when the earthquake struck Japan in 1923, *International News Service* reminds us. Fire followed the earthquake, a tidal wave followed the fire, and disease and despair were everywhere. Then came a parade of ships from America. The American Red Cross, with ten million dollars out of the pockets of the American people, began distributing food and clothing, and giving medical help to the sufferers. Japan sent a grateful message to the American Red Cross—"Japan never will forget." No doubt she meant it. But she *did* forget, and on Dec. 7, 1941 attacked America without warning. How like the Israelites are the Japanese. God dealt with Israel as He had with no other people, heaping mercy after mercy upon them and delivering them with mighty signs and wonders, but "they soon forgot His works." Psalm 106:13. Do we forget as easily today? Have we forgotten what Christ has done in our own lives. Have we forgotten His love? Have we forgotten our promise to Him?

THE JEWS AND THEIR MESSIAH

Israel is still looking for the Messiah's first coming. Dr. Mary Stone of Shanghai, when visiting the Hebrew University in Jerusalem, was shown a vine-like plant called in Hebrew *tselaff*. It is mentioned in the Jewish Talmud with the comment that when the Messiah is soon to come it will be found growing in Palestine. "It springs up in the night," explained the professor in botany, "bears leaves, and then a bud in the forenoon—a full crimson flower blossoming at noon. In the afternoon a berry forms, and by night the fruit is full grown, as you see here. Today all over Palestine this plant is to be found. We know the Messiah is coming soon."

Dr. Stone quickly answered, "But we believe your Messiah came when Jesus Christ came." The quiet reply was, "Yes, that is what you Christians say, but we believe he is yet to come, and very soon."

Then the Jewish professor went on to tell of the preparation for the erection of the Temple, parts of which, he said, were even then being prepared. He believed that God would soon help them to secure the much-desired Temple area (now held by the Moslems), adding: "This is our land. Jehovah has given it to us. We must possess it, and we will."

Yes, the Messiah is soon to appear. Israel and the Church alike are expecting Him to come at any time, though before His appearance in glory we expect Him to return "as a thief in the night" and take away His saints.

PLAYING CARDS

An article in *Collier's Magazine* last year said that "the bridge game has caused an average of five murders a year. It has also caused about five hundred divorces annually for many years."

A SAILOR'S SUGGESTION

A Pentecostal brother in the Navy suggests that more service men would attend our Assembly of God churches if our pastors would make it easier for a stranger to find their location. For example, he says he can go to the Y. M. C. A. and U. S. O. in any service men's town and find every other church in that town listed, and he wonders why more of our pastors don't have their churches listed too.

FOR CONSCIENCE' SAKE

Many Pentecostal brethren in Great Britain are suffering imprisonment for conscience' sake, states *Redemption Tidings*. The British Government apparently does not show quite as much consideration to conscientious objectors as the American Government, which permits objectors to have noncombatant duties or else to serve their country by working in soil-conservation camps. If Americans choose the latter course, however, they will get no wages and they must pay for their own board at these camps.

GOD'S GRACE WAS SUFFICIENT

The story of a young missionary's suffering, during seven months' imprisonment by the Japanese, is given in *Zion's Herald*. It seems that the Japanese law is that a court cannot condemn a person until he confesses. For this reason the young missionary was tortured for seven weeks—even to twenty-eight hours at a stretch—to force him to admit he was a spy. Of course, he could not admit this for he was not a spy. Therefore they tortured him.

They filled him with water until his abdomen and lungs were full to bursting, using buckets of water. They burned him, working with incense on his feet, hands and head all at the same time. They beat him until their sticks broke. Twelve men tried the jujitsu on him, using him as their dummy and taking him in turn and throwing him. They even walked over him, almost suffocating him as they stood on his neck and almost breaking his nose as they walked over his face. They did shameful things to him, things that cannot be mentioned. But, during all those seven months, he says he never once cried out or even moaned.

The first two weeks were the worst, he said, and then he made it a matter of special prayer that God would temper the pain and enable him to endure. He said that prayer was definitely answered, so much so that his enemies were puzzled and upset because he was so quiet and patient. They even tested out some of their deviltries on themselves to reassure themselves that they were really painful.

At the outset he told his Japanese persecutors that no matter what they might do to him he would have nothing but good will in his heart toward them and would love them, for he knew that God loved them and wanted them to turn to Him. He prayed continually for them and tried to win them to Christ. And then, at the end of the seven months, they asked him whether he still loved them as much as when they first started. He answered that there was no difference in his heart toward them, and urged them once more to repent. Those Japanese finally said, "Well, Christians are certainly different!"

The thing that made people marvel when the young missionary told his story, is that God's grace is sufficient, and that He gives it when it is needed and not before. He is faithful and never fails. He can take all His children through these trying days in triumph. His promise is, "As thy days, so shall thy strength be." Deut. 33:25.

BIBLES IN THE INDIES

Ever since May, 1940, the Netherlands Bible Society has been cut off from the Netherlands East Indies, and the American Bible Society has been carrying on its work there. It has already spent \$12,500 in the islands, besides sending many tons of paper. On March 4 the following cable arrived from the Netherlands Bible Society headquarters in Bandoeng: "THANKS REMITTANCE PRINTING PRACTICALLY STOPPED OUR WORST NEEDS BEING DUTCH BIBLES ENGLISH TESTAMENTS PATIENCE AND PRAYER." The pressing need for Dutch Bibles and English Testaments is undoubtedly to supply the fighting men of the United Nations with copies for their kits. Pray for the Bible work in these islands, where missionary work has been so fruitful.

MISSIONARY PRAYER REQUESTS

Galle, Ceylon—Please pray that those who have not received the Baptism in the Holy Spirit shall become so hungry that they may seek earnestly until God fills them. Again, we ask you to help us pray that a Bible Training School may soon be opened in Ceylon for the training of those who feel called of God to spend their whole time in gospel work. Pray for a Buddhist young man who recently accepted the Lord and is undergoing considerable hardship.—Carl F. Graves.

Mendoza, Argentina—Please pray for the salvation and healing of Mr. Thwaites, an Englishman. His wife is one of our believers. God has graciously answered prayer on behalf of my wife. She is again able to be in the services, and we are thankful to God and to you who prayed for her healing.—W. F. Dunbar.

Sao Paulo, Brazil—Pray with us for an outpouring of the Spirit and an awakening among the believers and also for the salvation of many souls who have received tracts, Gospels, and salvation literature, that God will give them grace to take their stand for Christ. Also pray for us that God will give us strength in these days of crisis as we realize our time is short to work in the Master's harvest here.—Frank J. Stalter.

Chicago, Illinois—Pray for an old man who until recently, has been very hard. He is now showing an interest and is willing to listen to the gospel. Pray that God will save him. Also pray that we will soon get a suitable place for meetings on the West Side.—Ruth Witt, Jewish worker.

Chicago, Illinois—Please pray for a Jewish lady who is quite ill. Pray that she will be able to go to church soon.—Louise Kaufmann.

Longdale, Oklahoma—Please pray for an Indian girl who has tuberculosis. God has touched her but she still is very weak in body and needs prayer. Also pray for our family that the Lord will supply our needs physically, spiritually, and financially for His work.—Iamza Harsh.

A SUGGESTION TO ALL SUNDAY SCHOOLS

"We have found a system used by the churches of California I cannot recall having seen in any other place," writes Evangelist Ralph I. Salzman. "The churches here (that is, every church we have had the privilege of visiting, with the exception of one) give the adult class in the Sunday School the *Evangel* for their literature. I think this idea is grand. They could not have handed me a paper I would have appreciated more than the *Evangel*. Would not this be a good thing worth practicing in our own churches in other States?"

In answer to this question we hasten to say, "An excellent plan." And the best part of such a plan is that the expense is very low—only two cents per person per week. (In view of the fact that the price of paper has increased more than twenty per cent this is exceedingly low.) Certainly every Sunday School could afford this small sum.

THE SUNDAY SCHOOL LESSON

Professors and Possessors

Lesson for April 19. Lesson Text: Matthew 7:13-29.

In these days there is too much generalizing in spiritual matters, too much vagueness, too much attempt to compromise in doctrinal points in order to win mass favor and following. The religion which Jesus taught was pointed and clear-cut all the way through and it was to safeguard us against generalities that Jesus spoke the words of our lesson text.

I. TWO WAYS. Matt. 7:13-14.

Have you ever heard this line of reasoning—"Just as it is possible to travel to the same city by various routes, so we may travel various ways in religion but all will lead us to heaven"? It sounds logical, but nothing is farther from the truth! According to Jesus, there are but two ways; let us examine them.

1. *The Way to Destruction.* Two things characterize it—(A) It is a broad way; and (B) it is the popular way. (1) *It is broad in the sense that it is unrestricted.* Those who travel it "do as they please," follow the dictates of their own passions, appetites and wishes. They believe in "self-expression"; the laws of God mean nothing to them. (2) *This way is the popular way because it is the unrestricted way,* because traveling on it involves no self-denial, no self-sacrifice, no subservience to another master. See John 12:23-26; Mark 8:34-38. (3) *This way is the way to destruction because it is the unrestricted way.* Those on the broad way may be said to be "free" in a certain sense. They are free to disregard God's laws, free to live according to their own notions, impulses and desires. But their freedom leads to restriction of the worst kind; for they are not free to escape the consequences of their living which is eternal imprisonment in the regions of the damned, eternal separation from happiness, peace, and satisfaction, and eternal separation from God. See Gal. 5:19-21; 6:7, 8 (first clause); Rom. 6:23 (first clause).

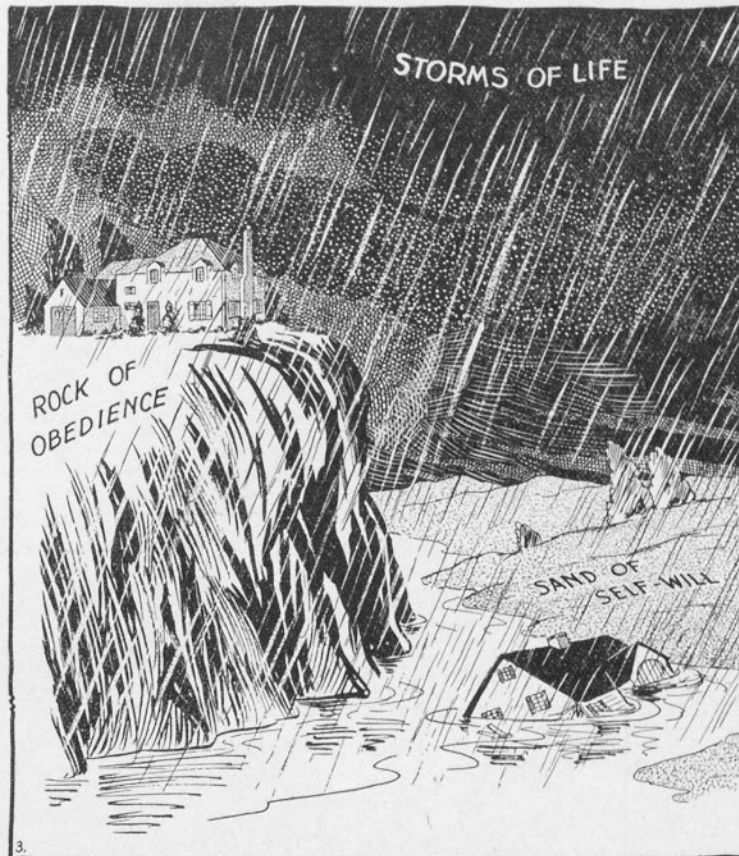
2. *The Way to Life.* Two things also characterize this way: (A) it is a narrow way; and (B) it is an unpopular way. (1) *It is narrow because it is a restricted way.* It is a restricted way because those traveling upon it have given up to another their right to themselves—even Jesus Christ (Gal. 2:20; 5:24; Phil. 3:7-16), because they have sacrificed present pleasures of a sort for future pleasures of eternal duration—which pleasures they have foreseen with the eye of faith. Heb. 11:8-10, 24-26. (2) *Yet this restriction leads eventually to the most wonderful freedom imaginable.* Saint of God, remember! "He that loseth his life (that is, he who denies himself) shall find it." He who lives after the Spirit, and restricts himself to the will of God shall one day enter that timeless realm of glorious freedom to dwell forever with the Saviour he loves. The limitations of the flesh and of the mind shall be cast off forever! And throughout the rolling ages there shall be an ever-increasing revelation of the grace and glory of the Lord. (3) *Jesus Himself, is the Way.* John 14:6. A little boy stood on the corner of a street in Glasgow, Scotland selling matches. A gentleman asked him the way to a certain street. The way was quite involved but the boy lead him to his destination. "Now," said the gentleman, "if you will tell me the way to Heaven as correctly, I will give you sixpence." Remembering his Sunday School lesson, the lad replied, "Jesus said, 'I am the Way,

the Truth and the Life.'" The man who had been half jesting, left the scene visibly affected. Many ways to heaven? Never! Just one way, but such a simple way that no man need miss it. John 3:3-8.

II. TWO KINDS OF TREES. Matt. 7:15-20.

After speaking of the difference between the two ways, Jesus pointed out the difference between those who really possess true spiritual life and those who only appear to possess that life. In showing this distinction he compares those who profess religion to trees. How are we to distinguish between true and the false Christians?

1. *By the fruit of their lives.* "Ye shall know them by their fruits." The good tree beareth good fruit and the bad tree bad fruit—this is a natural law. So it is in the spiritual realm—a pure heart issues in a pure life. From the heart of the



wicked proceed "evil thoughts, murders, etc." Matt. 15:19; Proverbs 4:24. The Pharisees were outwardly religious but their hearts were devoid of the love of God. Matt. 23:23-28. In contrast, the good tree representing the true child of God who is a tree of God's planting (Isa. 61:3) brings forth the good fruit of the Spirit. Gal. 5:22, 23.

2. *By their doctrine.* The term, "false prophet," refers especially to one whose doctrine was contrary to the teachings of Christ. Such people—and there are many of them today (See Matt. 24:11)—are to be judged by their doctrine, as well as by their lives.

An apple tree stood on a northern hillside. It blossomed beautifully in the spring. In due time fruit formed, grew, and matured, but every ripened apple was rotten at the core. Its owner decided it must be replaced by a good tree. And what was the matter with the tree? At the roots were found great boring worms. Outward appearances are often deceptive. It is the condition of the heart that counts with God.

III. TWO KINDS OF PROFESSION. Matthew 7:21-23.

In these verses Jesus says, in effect, that true religion is not making fervent protestations of devotion; holiness is not talking about the way;

it is walking in it; it is practical devotion to Jesus.

Sometimes we are like the young man who spent an entire evening telling his girl friend how much he loved her. He declared he couldn't live without her, that he would go to the ends of the earth for her, yes, go through fire for her, or die for her. And then, when he was leaving her, he said, "I'll see you tomorrow night if it doesn't rain." How often we say we love God but deny it by our actions. How often we are too tired to get up for Sunday School on Sunday morning, too busy to teach a class, too much to do to take time to pray, too selfish to give to some desperate need, too indifferent or timid to speak to some lost soul about Jesus.

IV. TWO BUILDERS. Matt. 7:24-29.

Hyman Vogel, of Pittsburgh, Pa., put most of his savings into a \$12,000 home and then had to stand by speechless and helpless as the two-story building fell apart with his \$3,000 worth of furniture in it. First Vogel had seen huge cracks appear in the brick structure. At once he moved his family out. And it was the next day that the whole house toppled down. It had been built upon a poor foundation! Heavy storms had come up and torrents of rain had washed away part of the back yard. Then part of the back porch slid down the hillside. Finally the whole house fell when the foundation composed of filled-in dirt was washed away by the heavy rainfall. How reminiscent of the story of the two builders. Observe—

1. *How they were alike.* Both men built homes, just as all people today are building their lives. The building of each man was subjected to floods, rains, winds. Likewise into the lives of us all come trials, tests, and unlooked for adversity.

2. *How they differed.* One house weathered the storm unshaken, the other was ruined by the storm and collapsed. The difference was in the foundation. One man built upon rock—a permanent foundation, the other upon sand—a shifting foundation.

3. *What are the lessons of this story?* (1) Every man shall some day face a storm or test, namely, that of appearing before God to be judged. Those who have built their lives and hopes of heaven upon their own good works will fall. Those whose lives and spiritual hopes have been founded upon the atoning death of Christ shall live forever. 1 Cor. 3:11; Acts 4:10-12. (2) Herein is a lesson as to why Christians react differently to tests

temptations and adversities. Failure when temptation comes, is often due to disobedience to some known truth of the Word. Discouragement and giving up because of adversity come to tested souls often because they cease to stand upon God's word. The man of faith refuses to be moved when trials come. Though he cannot understand; though his feelings change; though things around him change, he is conscious that "all things work together for good to them that love God." He stands on God's promises and faithfully weathers the storm.

We are living in the last days, days of economic, political, and spiritual upheaval and turmoil. Everything is changing. Moral standards are changing. Governments are changing hands and changing policies. Change, change, everywhere. All this must needs be. But—as we continue to stand, continue to build our lives upon, continue to act upon God's immutable Word, we shall be kept secure. Let come what may, we know whom we have believed and are persuaded that He is able to keep that which we have committed unto Him against that day!—J. Bashford Bishop.

The Third National Young People's Conference will convene June 30 to July 10. Total expense only \$12.50.

Portions for Whom Nothing Is Prepared

HOW TO CONDUCT A BIBLE STORY HOUR FOR BOYS AND GIRLS

Margaret Ann Bass

Throughout the country God is raising up consecrated Christians with the vision for reaching the spiritually neglected children in their community. Awakened to the need, they are seeking information as to how to begin reaching those for whom nothing is prepared. The following plans and suggestions may be used to advantage in public parks, at the beach, or in community centers, during the summer vacation months, then adapted for use in private homes after school hours in the fall.

Organization

If there is a public park, beach or community center in your town, permission to hold children's meetings may be secured from the mayor or board of directors. It may be necessary to make the meetings strictly undenominational in teaching, including only those truths which are generally accepted by all evangelical churches. Better to reach them with some portions of the Bible than with one at all! Later those who are brought into the Sunday School may be taught our distinctive doctrines.

If possible two children's workers should be secured for a class. Of course it is best if one of them has had some experience in children's work. However, God-given vision of the need, a love for children, a willingness to spend time in preparation for each service, patience, tact, some knowledge of the special characteristics and needs of the different age groups, prevailing prayer, and faith in the power of God's Word will bring glorious results for even inexperienced workers.

Advertise the Bible Story Hour

A day or two before the first meeting the workers should go to the chosen place (if boys and girls habitually gather there) and pass out attractive hand-bills announcing the Bible Story Hour. If it is held on the lawn of a private home or other place not frequented by children, the hand-bills should be passed out on the sidewalks in front of the house. Be sure to indicate the hour, place and date, and to announce that the Story Hour will include illustrated Bible stories, music, and Scripture memory work. If written up as news, the local newspaper will print a brief article free of charge. Ask the radio station to announce it on their news broadcast. Your pastor and perhaps other pastors in your community will be glad to announce it.

If possible, arrange for at least one musical instrument to be used. A piano-accordion, portable organ, or trombone will aid in attracting a crowd and will be of great help in leading the singing and in teaching new songs.

The Program

Each part of the program must be well prepared. The workers should arrive in time to arrange the seats and materials to be used before time for the service. The first note of the music will attract the attention of the children. If no musical instrument is available, the workers may begin by singing a suitable song such as "Tell Me the Story of Jesus."

After a crowd gathers, change to some familiar chorus. If the children are not familiar with the ones you have chosen, you may ask them to suggest one to sing, then invite them to join you in singing some easily learned chorus.

Get acquainted with the group by talking informally about the Story Hour. Be friendly and interested in them. Put yourself on a level with them, using words which they can readily understand, but avoid "talking down" to them. Be natural. Win their respect and friendship. Children recognize and appreciate sincerity.

Lead up to the Bible story as naturally as possible. Look into the children's faces as you speak, and use a natural conversational tone. Use

illustrations from the everyday life of children and illustrative materials as suggested below. The Bible story is the most important part of the program. Make it *real*!

The memory verse may be woven into the story or it may be announced as one which reminds you of the story. To emphasize that it is from God's Word, read the verse. Then close the Bible and repeat it slowly. Explain any words or expressions which may need explaining. If it is not related to the story, a few words about the occasion and the speaker or writer will be helpful. Then quote a phrase at a time, asking them to repeat it. Teach the reference with it, and locate it for them in your Bible. A few well-learned verses are of far more value to a child than a number of half-learned ones which he will soon forget.

Teach the boys and girls how to pray, telling them that prayer is talking to God. The Lord's prayer may be used as an example. Encourage them to mention prayer requests and be sure that all requests are included in the prayer. Encourage individual sentence prayers in which they express praise, gratitude, or present a need. Emphasize that prayer must be reverent, sincere, and offered in Jesus' name.

It may be best to hold a few meetings before making an evangelistic appeal. However it is very important that the workers keep alert to the leading of the Holy Spirit and be prepared to invite the children to accept Christ in any service. Explain that getting saved is giving one's self to Jesus and accepting Him as Saviour. "Giving your heart" to Jesus is often misunderstood by children. If you notice someone who is under conviction, yet you do not feel led to make a general appeal, make it a point to speak privately with him after the close of the service. Here again, be led of the Spirit! Do not rush a child through to a superficial experience. Never tell a child that he is saved; if he is, *he will know it*. Never tell him he is *not* saved if he

BE ON THE LOOKOUT

for Sunday School Conferences in
your District

You'll find it well worth any sacrifice which may be necessary to attend one of the following Regional Sunday School Conferences which are being planned by the Gospel Publishing House. Pastors, officers, and teachers alike will be delighted as they view THE SUNDAY SCHOOL IN ACTION, as presented by Robert L. Hillegas through the use of colored slides.

April 6: Centralia, Washington
C. T. Walberg, host pastor
April 8: Seattle, Washington
Henry H. Ness, host pastor
April 10: Omak, Washington
A. S. Teuber, host pastor

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

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

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

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

April 27-May 8 in N. Central Dist.

Sponsored by the Sunday School
Department of the

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

affirms that he is. If you are in doubt, explain carefully what salvation means and tactfully offer to pray with him. Do not expect all children to show the same outward initial evidence of salvation. Stress that getting saved does not make them a member of any church. Invite all unchurched children to attend Sunday School.

If at all possible, visit the homes at least of those who have been won to Christ.

Whatever type of teaching material is used, vary it. If a definite Bible course is used, vary it with an occasional chalk talk, object lesson, or Bible story which is not included in the course.

Also vary the music. Use some of the old worship hymns, some motion songs and choruses and some of the current spiritual songs and choruses.

The Bible Story Hour in Private Homes

After school begins in the fall, the Hour may be continued in a private home. Canvass the neighborhood to personally invite the boys and girls. The above general suggestions apply also to Hours conducted in homes.

Arrange the room so that the children may be comfortably seated. Cushions on the floor will take the place of extra chairs. The hostess should meet the children as they arrive, while the other worker should give her full attention to the assembled group.

When a child comes for the first time take his name, address, and age before he enters the room where the Hour is to be conducted. Wraps should be removed, Remove unnecessary breakable objects which might be a temptation to some. If the class grows too large for the room or the age range is too wide to teach satisfactorily, divide the group and ask the younger ones to come at a different hour. Plan different work for them, or further simplify the work planned for the Junior ages.

Teaching Materials

Bible stories are enjoyed by children of all ages. Since eighty-five per cent of one's knowledge is acquired through the eye gate, illustrative materials will help to impress the Bible truths upon the children's minds and hearts. The following list includes materials which have proven their worth,

Gospel of John, by Irene B. Ranney, Vol. I	
and II	50c each
Cut-outs to illustrate entire course	50c per set
Genesis by Irene B. Ranney, Vol. I	
and II	50c each
From Egypt to Canaan, by Irene B. Ranney	50c each
Cut-outs to illustrate course	50c per set
Primary Teacher's Sunday School Quarterly	15c each
Cut-outs to illustrate stories	25c per set
Junior Teacher's Sunday School Quarterly	15c each
Bible Truths (questions with Scripture answers, Bible facts, and Bible character drills, etc. Good for Junior age)	10c each
Salvation Songs for Children including motion songs)	35c each
Bible Alphabet and Memory Work (alphabet drills, etc.)	25c each

The picture cut-outs are to be used with a visual-aid board. Cover a piece of wallboard or any soft wood with black flannelette, turn back the edges one-half inch, and paste material to back of board. For a board 26x35 inches, one yard of 27-inch flannelette will be needed. Paint the cut-outs with water colors, cut out carefully, number each one on the back, and paste a small piece of flannelette on the back of each figure so that it will adhere to the flannelette-covered board. The cut-outs are to be placed as the story is told. If possible set the board at an angle when in use. If desired, an effective background may be built up by using small pieces of different colored flannelette over the covered board—green for trees, brown for roads and hills, light blue for sky, etc.

Any of the above items (except the visual-aid board) may be ordered from the Gospel Publishing House, Springfield, Missouri.

The above article will be available in free pamphlet form for those who desire them.

REPORTS FROM THE REAPERS

CHESTER, OKLA.—We just closed a 2-weeks revival at the Elm Grove Assembly. We had our record attendance of 201. The services were well attended. Everything has its good points, even war, as it is awakening some people to their need of God.—W. C. and Mrs. Crowder, Pastors.

SAND SPRINGS, OKLA.—The Lord has given us a very precious 3-weeks revival with B. Owen Oslin as our evangelist. Forty-five gave testimony of salvation, 18 were filled with the Holy Ghost, and between 30 and 40 were baptized in water.—L. G. Flowers, Pastor.

SULLIVAN, MO.—During January it was our privilege to have Evangelist W. M. Stevens of Springfield with us for a 3-weeks revival, and God certainly did make him a blessing to the church here. Some were saved, and the Sunday School attendance increased from around 250 to 379 on one Sunday.—Odis H. Virgin, Pastor.

PLYMOUTH, ILL.—A very successful revival has been conducted here by Evangelist and Mrs. C. Merrill Johnson of Hiawatha, Kansas. Many were filled with the Holy Ghost, and a number were saved. Some said it was the best revival held in this church in five years. Twelve were baptized with the Holy Ghost in one day. We are still rejoicing in the blessings of this revival.—T. B. Chronister.

CHANDLER, OKLA.—We have just closed one of the most successful revivals in the four years' history of the church. Evangelist J. Phillip Johnson of Okmulgee labored faithfully with us for five weeks, and God rewarded us with 36 souls saved and 10 baptized with the Holy Ghost. The Sunday School attendance recently reached a new record of 262.—Leonard H. Belknap, Pastor.

GREELEY, COLO.—February 27th we closed a successful meeting with Brother and Sister Vernon M. Murray. In spite of the cold weather good crowds attended the midweek services and a number of new people were contacted. Several were at the altar seeking God, and the church as a whole was blessed and edified by the timely messages of Brother Murray.—K. L. Godbey, Pastor.

FAIRFIELD, CALIF.—We are glad to report a very successful 4-weeks revival with Oral A. Hart, Evangelist. Twelve knelt at the altar for salvation, and a goodly number were seeking the Baptism in the Holy Ghost.

If anyone reading this has loved ones in military service in this section, and wishes someone to visit them and pray with them, I shall be glad to do this service for the Lord.—Carl R. Tucker.

HOUSTON, TEXAS—We have just concluded a very good meeting at Heights Gospel Tabernacle with Evelyn Hatchet as evangelist. Quite a number were saved and baptized. Four have been saved and a number baptized since the meetings closed, and the revival is still on. We are planning to have an all-day meeting on Easter, with dinner on the grounds. This meeting will begin with a sunrise prayer meeting. There will be special speakers for the day.—Oscar L. Davidson, Pastor.

CHICAGO, ILL.—After eleven consecutive weeks of intense intercession at the Chicago Bible Tabernacle, 1833 Irving Park Road, we invited Evangelist Anna B. Lock to begin a revival effort February 15. The Lord met us from the beginning in a blessed outpouring of His Spirit, and night after night the place was filled. About two hundred dollars was raised for a new and larger place. If any have friends in Chicago who are in need of spiritual help, please drop us a line. It will be a pleasure to visit them and be of service to them. Those who come to the meetings for the first time have remarked how the atmosphere is charged with the power of God.—Harry A. Stemme, Pastor, 1250 Ardmore. Telephone Edgewater 7090.

ELETTSVILLE, IND.—A successful 3-weeks revival was conducted here by Evan-

gelist Clifton Hall of Mobile, Ala. Four were saved, receiving a glorious experience with the Lord, and 5 were baptized with the Holy Spirit. Good interest prevailed from the beginning, and God was in our midst. The prayers and co-operation of the saints, together with the true words of the gospel, brought down the sweet presence of the Lord, and conviction rested heavily upon the unsaved. Through these soul-stirring messages, Christians were quickened in their spiritual life.

We also had the dedication of our new church, February 1, previous to our revival. God blessed us in a very unusual way. Our church, which was completed at Christmas time, three months after beginning construction, is 40x50 ft., and during this service was filled to capacity. God has so blessed our work since we have been here, that even though it is only 11 months old, we had our church almost paid for when completed.—Fred L. Deckard, Pastor.

KINSEY, MONT.—Last June 22nd we opened evangelistic meetings in the Schoolhouse at Kinsey, Montana, a community which is being built up under the F. S. A. for rehabilitation. About 330 people live in the community, and more will soon be moving in. There was no church, and only a community Sunday School. Despite the hot weather and the fact that it was the busiest season of the year for these irrigating farmers, God gave us some good meetings. No visible results seem to be obtained, but we persevered with once-a-week meetings until the latter part of September, when we were asked to vacate the schoolhouse. No suitable public building being available, we went to the homes of interested friends and continued the weekly meetings. God gave us about 10 souls in December. In the meantime, God had worked so we were able to purchase a disused railroad section-house, and convert it into a lovely little church, with a 20x28 ft. auditorium, and rooms in the rear suitable for living quarters or Sunday School. On February 9th this building was dedicated to the proclamation of the Full Gospel message, and immediately revival services were opened, Mrs. Palmer and I speaking alternately, assisted by the Christ's Ambassadors of the Miles City Assembly. In spite of bad weather God blessed, and 4 souls were gloriously saved. We organized a good Sunday School, which already has an attendance of 35 to 40 enthusiastic, hungry souls.—Leonard and Frieda Palmer, Miles City, Mont.

COMING MEETINGS

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

TOO LATE FOR CLASSIFICATION

GILLETTE, WYO.—Northern Wyoming Fellowship Meeting, night service April 20, all day April 21. Beds and breakfasts furnished. Geo. T. Cummings, Sectional Presbyter.—M. Stanley Files, Pastor.

FARMINGTON, N. MEX.—Revival in progress for 2 or 3 weeks; Irvin V. Jackson, Evangelist. Milton L. Little is pastor.—Evangelist.

LODI, CALIF.—Walnut at Washington St.; April 7, for several weeks; Light-bearers' Quartet.—Stanley P. McPherson, Pastor.

WALKER, MINN.—April 5; Evangelist and Mrs. William D. Swanson, 126 Pine St., Modesto, Calif.—Joseph H. Syverson, Pastor.

WILLIAMSTOWN, KANS.—April 7, for 2 weeks or longer; Evangelist and Mrs. V. H. Glendening.—Ernest and Ruth Henley, Pastors.

PUEBLO, COLO.—Glad Tidings Tabernacle, April 14; Mr. and Mrs. Vernon M. Murray, Texas Singing Evangelists.—R. A. McClure, Pastor.

ST. CLOUD, MINN.—Fellowship Services, 340 7th Ave. S., April 13. Services 2:30, 6:30, and 7:45. Fred Gottwald is pastor.—O. W. Klingsheim, Sectional Presbyter.

MINOT, N. DAK.—Christian-Youth-in-Action Rally, April 22. Services 10:30, 2:30, and 7:30. Evangelist Ellsworth Krogstad of Willmar, principal speaker. George P. Brown, host pastor. Entertainment by local church.—George Ras-

mussen, C. A. President of North Dakota, Lakota, N. Dak.

RAPID, CITY, S. DAK.—8th and Quincy Sts., April 19; John E. Robinson, Milwaukee, Wis., Evangelist.—M. C. Nelson, Pastor.

GRANITE CITY, ILL.—24th and Grand Ave., April 21; Wallace G. Ross, Bellflower, Calif., Evangelist.—Thos. F. Zimmerman, Pastor.

NORTH LITTLE ROCK, ARK.—Home Coming and Mortgage Burning, First Assembly of God, 22nd and Franklin Sts., April 26; C. A. Lasater and Superintendent David Burris, Main Speakers. Services 11:00, 2:30, and 7:30. Dinner on church lawn.—T. J. Gotcher, Pastor.

FT. WORTH, TEXAS—1800 E. Vickery Blvd., April 12; George Hayes, Evangelist.—Charles R. Jones, Pastor.

WASHINGTON, D. C.—915 Massachusetts Ave. N. W., April 5; Arne Vick, Evangelist.—B. E. Mahan, Pastor.

LAFAYETTE, IND.—Sunday School Convention, April 20. Explanation of Light-house Goal, open discussion. C. C. Burnett, State Superintendent, in charge. Calvin Stants is pastor. Near-by assemblies urged to attend.—C. C. Burnett, Sunday School Superintendent.

PITTSBURG, KANSAS—Meeting in progress until April 26; Moses and Ruth Copeland, Evangelists.—L. R. Logan, Pastor.

YUBA CITY, CALIF.—Cooper St. and Spira Ave., April 7-26; Evangelist and Mrs. Floyd R. Hoole.—C. E. Lebeck, Pastor.

OKLAHOMA CITY, OKLA.—April 12, for 3 weeks; Irene Harris of Tulsa, Evangelist.—R. L. Steger, Pastor.

ONTARIO, ORE.—March 29; Kathleen L. Belknap, Evangelist.—R. J. Teeter, Pastor.

BROKEN ARROW, OKLA.—April 5; C. C. Crace, Harrison, Ark., Evangelist.—G. R. Kelly, Pastor.

WASCO, CALIF.—Fourfold Gospel Church; April 5, for 2 weeks or longer; Grady L. Fannin of Wilmington, Evangelist.—Ralph I. Salzman, Pastor.

ALTON, ILL.—Edwards Street Assembly, April 19-May 3; A. G. Ward, Speaker. Fourth Annual Missionary Convention, April 29-May 3.—O. R. Keener, Pastor.

WEST TEXAS DISTRICT COUNCIL—CHILDRESS, TEXAS.—West Texas District Council will convene April 28-30. We extend an invitation to the District Superintendents and their people in the adjoining Districts. All applicants for ordination urged to be present. The District Presbyters will meet April 27, 5:00 p. m. Come prepared to stay through entire Council session. For further information write H. M. Reeves, District Superintendent, 1005 Nassau, Plainview, Texas.

PILOT POINT, TEXAS—April 12-May 3, Mr. and Mrs. J. D. Lewen, Evangelists.—V. W. Marcontell, Pastor.

DENVER, COLO.—22nd and California St.; March 29-April 19, or longer; Evangelist and Mrs. G. B. McDowell, Dallas, Texas.—D. L. Cooper, Pastor.

AURORA, NEBR.—April 12, for 2 weeks or longer; C. D. Quackenbush, Evangelist.—Elmer R. Swick, Pastor.

HARRISON, OHIO—April 5, for 2 weeks or longer; Clifton Hall, Evangelist.—G. R. West, Pastor.

PINE BLUFF, ARK.—14th and Main, April 5; Evangelist and Mrs. Philip A. Megna.—Carl W. Barnes, Pastor.

MILFORD, NEBR.—April 12; Arthur Knowles, San Diego, Calif., Evangelist.—Roy S. Barnes, Pastor.

MATTOON, ILL.—1101 Prairie Ave., March 22; Anna B. Lock of Galva, Evangelist.—W. R. Williamson, Pastor.

IRWIN, PA.—402 Oak St., April 8-26; Mr. and Mrs. A. W. Earle, Springfield, Mo., Evangelists.—W. W. Hoak, Pastor.

GAINESVILLE, TEXAS—April 5, for 2 weeks or longer; Marie Smith of Sanger, Evangelist.—E. R. Wilkinson, Pastor.

KENNETT, MO.—April 5; Edna Koonce and Pansy Sample, Evangelists.—E. L. Hance, Pastor.

ITHACA, N. Y.—First Pentecostal Church, March 29-April 12.—J. Boyd Verton, Pastor.

WASHINGTON, D. C.—915 Massachusetts Ave. N. W., April 5; Arne H. Vick, Evangelist.—B. E. Mahan, Pastor.

GREEN BAY, WIS.—Bible Conference, Gospel Tabernacle, April 19-26; John W. Follette, Speaker.—E. A. Beck, Pastor.

DETROIT, MICH.—2059 S. Fort St., April 9-26; Elwin Argue, Evangelist.—C. E. Bevier, Pastor.

ORLANDO, FLA.—April 5; June Newbold, Indianapolis, Ind., Evangelist.—Mr. and Mrs. Thompson, Pastors.

COLUMBIA, TENN.—Full Gospel Tabernacle, April 21; Wm. M. Stevens, Evangelist.—Elton E. Noland, Pastor.

WADSWORTH, OHIO—305 Main St.; meeting in progress until April 26; E. T. Quabush, Evangelist.—T. E. Hartshorn, Pastor.

WESTBROOK, ME.—Pentecostal Church, Rochester St., April 28-May 10; Genevieve Booth-Chibborn, Evangelist.—H. H. Shelley, Pastor.

CLEVELAND, OHIO—55th and Lexington, April 5; D. L. and Raymond Sanders, Jefferson City, Mo., Evangelists.—D. P. Holloway, Pastor.

MARYSVILLE, OHIO—Glad Tidings Tabernacle; April 5, for 2 weeks or longer; Allan and Parmenter, Toronto, Canada, Evangelists.—W. C. Wibley, Pastor.

ANDALUSIA, ALA.—April 15, for 3 weeks; Norman McCutcheon of Birmingham, Evangelist.—Lenward J. Reece, Pastor.

NASHVILLE, TENN.—11th and Boscobel Sts.; April 5, for 3 weeks or longer; Doreen Justus, Evangelist.—J. B. McIntosh, Pastor.

PORTLAND, ORE.—115 N. W. 14th Ave.; revival services in progress; Evangelist and Mrs. Harold E. Beaty.—Wm. F. Hageman, Pastor.

NORTH BERGEN, N. J.—51st St. and Hudson Blvd., April 12-May 3; Evelyn M. Olsen, Tacoma, Wash., Evangelist.—N. and M. Nikoloff, Pastors.

ST. CLOUD, MINN.—Gospel Tabernacle; April 19, for 2 or 3 weeks; Anna C. Berg, Sioux Falls, S. Dak., Evangelist.—Fred R. Gottwald, Pastor.

OAKLAND, CALIF.—Prophetic Conference, 13th and Market Sts., April 7-19; Evangelist Wm. H. Nagel in charge.—E. Wm. Anderson, Pastor.

BARTLESVILLE, OKLA.—In new church; April 12, for 2 weeks or longer; W. A. Ward, Washington, D. C., Evangelist.—U. S. Grant, Pastor.

BURWELL, NEBR.—Blake Community Church, April 12; Evangelist and Mrs. Harold D. Champlin.—Hazel Bristol, Pastor, Amelia, Nebr.

ELSNORE, CALIF.—April 5, for 2 weeks or longer; Olga W. Woodworth of San Bernardino, Evangelist.—W. M. Lamar, Pastor.

SAN MIGUEL, CALIF.—Full Gospel Church; March 29, for 2 weeks or longer; Bruce Gibson, Evangelist.—Thomas Ming, Pastor.

SEMINOLE, OKLA.—Little Assembly of God; April 6, for 2 weeks or longer; Myrtle Wolford and Fredonia Amerman, Evangelists.—Leslie Moore, Pastor.

CLEVELAND, OHIO—3123 W. 43rd St., April 12-May 3; Evangelist and Mrs. Don Mallow, Seattle, Wash.—Kenneth E. Steger, Pastor, 5002 Denison Ave., Suite 5.

CUYAHOGA FALLS, OHIO—1752 Williams St., April 5; Alexander Marks, Supervisor of Assemblies of God Hebrew Mission in Chicago, Special Speaker.—Roy H. Wead, Pastor.

BINGHAM LAKE, MINN.—March 29, for 3 weeks or longer; Mr. and Mrs. J. L. Schaeffer and Jacklyn and Joyce, Evangelists. Virgil Booher is pastor.—By Evangelist.

MACOMB, ILL.—Christian Workers' Rally, April 1-2, in preparation for Easter Revival to begin at this time with Evangelist and Mrs. Paul V. Chamless, Houston, Texas.—A. G. Ferguson, Pastor.

BELLEVILLE, ILL.—Full Gospel Tabernacle; April 7, for 3 weeks or longer; Evangelist and Mrs. Arthur S. Arnold, Oklahoma City, Okla.—Gobel Lawrence, Pastor.

OAKLAND, CALIF.—1421 25th Ave., April 19-May 3; T. J. Jones, Dean of Glad Tidings Bible Institute, Special Speaker. Theme: The Person and Ministry of the Holy Spirit in the Church.—R. H. Moon, Pastor.

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.

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.

LANCASTER, PA.—Missionary Convention, First Pentecostal Church, West Orange and Concord Sts., April 12-19. Services each night 7:30. Missionaries representing many fields will be present attired in native costume.—Bostom W. Turner, Pastor.

EAST ST. LOUIS, ILL.—Missionary Convention, Full Gospel Tabernacle, 26th St. at State, April 17-20. Services nightly at 7:30; 3 meetings on Sunday, rally in afternoon. Paul Weidman, Alexander Marks, and Missionary Secretary Noel Perkin, Speakers. Neighboring assemblies urged to attend.—A. N. Trotter, Pastor.

COMMENCEMENT

ZION, ILL.—Great Lakes Bible Institute, baccalaureate Sunday, April 26, 7:45, at Christian Assembly; D. M. Carlson, Secretary-Treasurer Wisconsin District, Speaker. Graduation exercises, April 27, 7:45, at Grace Missionary Church.—C. E. McCarrrell, Dean.

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.

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.

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 MEXICO DISTRICT SPRING CONVENTIONS

Southwest Section, Silver City, May 5-6; Jeff Gibbs, host pastor.
Northwest Section, Gallup, May 7-8; B. H. Caudle, host pastor.
Northeast Section, San Jon, May 12-13; J. W. Nash, host pastor.
Southeast Section, East Fourth Street Church, Roswell, May 14-15; J. M. Hart, host pastor.—B. H. Caudle, District Secretary, Box 587, Gallup, N. Mex.

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. Starner, 825 Green Ridge St., Scranton.—Wilfred A. Brown, District Secretary-Treasurer.

OKLAHOMA SECTIONAL COUNCIL MEETINGS AND BIBLE CONFERENCES

Southwest, Anadarko, April 13-15; Panchandle, 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.

TEXAS DISTRICT SPRING CONVENTIONS

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.

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, Odis Virgin, C. A. Vice President; night, Evangelist Christian Hill.

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.

OPEN FOR CALLS

Evangelistic

Joseph M. Campbell, 519 W. Dodds St., Bloomington, Ind.—"After many years of pastoral ministry, am launching out into the evangelistic field."

William L. Devereaux, 514 Winola Road, Clarks Summit, Pa.—"After pastoring here a little over two years, we have resigned to enter the evangelistic field."

John Robinson, 2422 N. 19th St., Milwaukee, Wis.—"After three years as pastor of Grace Church here, I have resigned and will continue in the evangelistic field."

Nery Graf, 95 Clinton Ave., Newark, N. J.—"Am a graduate of Central Bible Institute. For a year and a half have been assistant to Pastor Ray S. Armstrong, Bethel Pentecostal Church, Newark, N. J. Have had previous experience in the evangelistic field. References. Licensed with Eastern District Council."

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

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

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.

VALLEY PARK, MO.—C. A. Rally, St. Louis Section, April 12, 2:30 p. m. N. Cleo Tapp is pastor.—Lester Shockley, President; by E. J. Boettcher, Secretary.

OKEN CORNERS, BRAGG CITY, MO.—C. A. Rally, Kennett Section, April 12, 2:30 p. m. You are all invited to help this church establish its C. A. group. Bring all talent to this meeting.—E. J. Schlossmacher, C. A. Presbyter, Kennett Section.

(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.

ARLINGTON, KY.—West Kentucky Fellowship Meeting, April 13. Services 2:30 and 7:30. Basket lunch. West Kentucky ministers especially urged to attend. Church located on same street as Post office.—James E. Fent, Pastor.

SYRACUSE, N. Y.—Central New York Fellowship Meeting, 662 South Ave., April 9. 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.

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. Goree, 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.

MISCELLANEOUS NOTICES

WANTED—Used New Testaments, Gospel Gleaners, Evangelists, and tracts for free distribution among the gospel hungry. Send postpaid.—Lula Marie Sheline, Gallopis Ferry, W. Va.

NOTICE—Will those having relatives or friends at Muroc Gunnery and Bombing Range, Muroc, Calif., write them that a welcome awaits them at our church, 11th and Date Sts., Lancaster, Calif.—H. A. Pegg, Pastor, 322 Eleventh St. (rear of old church); by Joseph Nelson.

NOTICE—If those having friends or loved ones stationed at Fort Leonard Wood will give me their names and company, I will endeavor to contact them.—A. L. Burnett, Pastor, Box 14, Rolla, Mo.

NOTICE—Pentecostal soldiers and sailors when in San Diego, Calif., will find a welcome at the Hospitality Home, 1268 22nd Street.

NOTICE—All those coming here to work in defense projects are invited to worship at Bethel Assembly of God, Howard and Spruce St., Hagerstown, Md.—R. M. Jeffrey, Pastor, 849 Guilford Ave.

NOTICE—Schedule of meetings in Red, White and Blue Tent for Service Men: Columbus, Ga., March 29—April 19; Jacksonville, Fla., April 23—May 10; Houston, Texas, May 17—June 7.—Raymond T. Richey.

NOTICE—Soldiers coming to Camp Chaffee and others moving to Ft. Smith, Ark., are cordially invited to attend the Dodson Avenue Assembly of God, South 12th and Dodson Ave.—C. A. Lasater, Pastor, 1105 Towson Ave. Phone 6089.

NOTICE—If those having boys in service at Pasco, Wash., will send me their names, I shall be glad to contact them and be of any service I can in a spiritual way.—A. B. Turner, Pastor, Full Gospel Church, 308 N. First St., Pasco, Wash.

NOTICE—Persons moving to Portland, Ore., will find a warm welcome at St. John's Assembly of God, 7939 N. Hudson St., near the large Oregon Shipbuilding Corporation and several other industrial plants.—F. J. Huntley, Pastor.

NOTICE—If you have relatives or friends stationed at Lowry Field or Fitzsimmons, write and tell them the closest Assembly is at 17th and Alton, Aurora, Colo., or send me their address, and I will try to get in touch with them.—C. L. Walker, Pastor, 1531 Havana Street.

NOTICE—Anyone coming to Knoxville, Tenn., or vicinity on defense work will find a hearty welcome at Euclid Assembly of God, 1411 Euclid Ave. This is the only church affiliated with the General Council of the Assemblies of God in this city.—P. H. Lowe, Pastor.

NOTICE—Soldiers coming to Camp Bowie will find a welcome at the First Assembly of God, 501 East Lee St., just one block from Army Bus Depot in Brownwood, Texas. Tune in on Station KBWD at 1:30-2:00 p. m., each Sunday, and hear Brother Tobey and the Gospel Singers.—E. C. Tobey, Pastor.

NOTICE—If pastors knowing of families coming to this city will let me have their names and addresses, if possible, I shall be glad to contact them immediately. All will find a welcome at the Revival Center, Hyde Park Blvd. and South Ave., Niagara Falls, N. Y. My home address is 1277 Military Road.—R. E. Le Mon, Pastor.

NOTICE—Persons moving to Portland, Ore., or vicinity, are invited to attend West Side Assembly of God Tabernacle, 115 N. W. 14th Ave., just 1/4 blocks off West Burnside, or call Broadway 4352. If those having friends or relatives here will send their name and address, I shall be glad to contact them.—Wm. F. Hageman, Pastor.

NOTICE—Pastors or relatives having friends or loved ones stationed at Camp Forrest, Tullahoma, Tenn., please send me their name and company number, and I shall be glad to visit them and invite them to a fine Assembly of God home here in Nashville. The church is at 11th and Boscobel, East Nashville.—J. B. McIntosh, Pastor.

NOTICE—If there are friends in towns or cities in Georgia or South Carolina who desire to co-operate with us in establishing an Assembly of God, also if there are workers who have their own gospel tents to use in home missionary fields, we shall be glad to hear from them.—S. W. Noles, District Superintendent, Box 1101, Columbus, Ga.

BROADCAST

A Quarter Hour of Old-time Religion, every Sunday, 9:15-9:30 a. m., Station KTRI, Sioux City, 1450 kilos. In charge of Pastor and Mrs. E. M. Clark, South Sioux City, Nebr. Listen—pray.—E. M. Clark.
"Full Gospel Half-hour," Station KADA, Ada, Okla., 1230 kilos., each Sunday, 8:30-9:00 a. m., sponsored by Assembly of God, 7th and Hope Sts.—Floyd L. Poag, Pastor.
"Old-time Gospel Hour," every Sunday, 1:00-1:30 p. m., Station WDLF, Panama City, Fla., 1230 kilos., conducted by Pastor and Mrs. H. D. Ferrell and the Millville Assembly of God.

MISSIONARY CONTRIBUTIONS

March 18-24 Inclusive

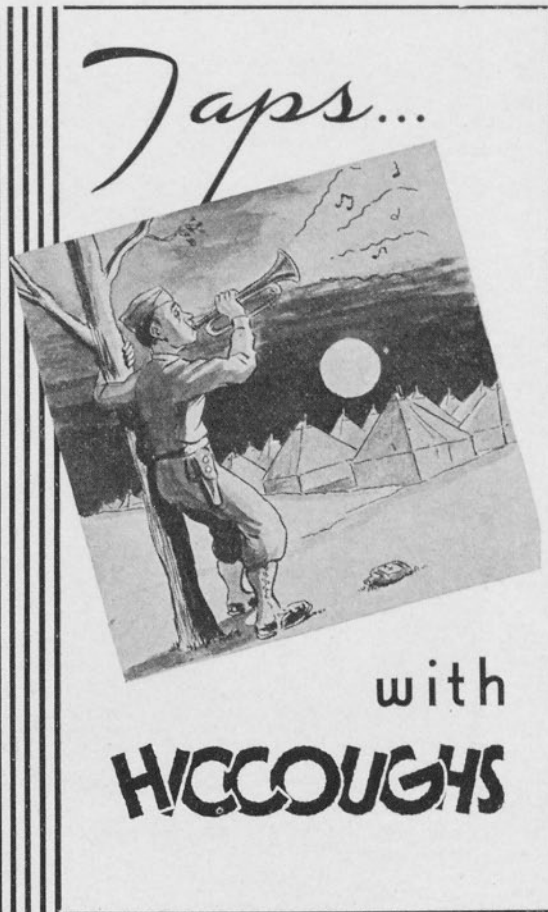
Table listing missionary contributions from various churches and assemblies across different states including Alabama, Arizona, Arkansas, California, and Iowa.

Table listing contributions from various churches and assemblies across different states including Colorado, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Oskaloosa Full Gospel Tabernacle	13.00
Perry Assembly of God	15.00
Sioux City Glad Tid A of G	6.61
KANSAS Personal Offerings	16.20
Coffeyville A of G Church & SS	31.23
Coldwater Assembly of God SS	15.43
Columbus Assembly of God	1.96
Fredonia Assembly of God	6.11
Great Bend Assembly of God SS	7.50
Humboldt Assembly of God Ch	5.50
Hutchinson Assembly of God	26.73
Iola Assembly of God	15.00
Jewell Assembly of God	40.32
Kansas City Full Gospel Tab	10.00
Kansas City Victoria Tabernacle	18.20
Leavenworth A of G & Jr CA	5.09
Muscotah Assembly of God	2.02
Oswego Assembly of God	2.25
Overland Park Assembly of God CA	1.00
Parsons Assembly of God SS & CA	57.85
Pittsburg Assembly of God SS & CA	30.02
Traer Assembly of God SS	.50
Tribune Cactus Assembly of God	15.01
Waldron Assembly of God SS	6.68
Wichita Glad Tidings A of G	8.31
Yates Center Assembly of God	3.00
KENTUCKY Buena Vista AofG Tab	1.00
Carlisle Assembly of God SS	2.00
Cayce Assembly of God Church	2.11
Frankfort Assembly of God	5.00
Henderson Assembly of God	3.30
Raceland Assembly of God	30.00
(Near) Taylorsville Ashes Creek As- sembly of God	4.50
Taylorsville Assembly of God	7.10
Versailles Assembly of God	2.29
LOUISIANA Personal Offerings	1.00
Bastrop Assembly of God SS & WMC	8.00
Hackberry Assembly of God	1.00
Olla Mt Zion A of G & WMC	4.46
Sarepta Kings Corner Church	.54
Shreveport First A of G	4.53
Sterlington Assembly of God	1.00
Swartz Assembly of God	2.78
MARYLAND Personal Offerings	15.00
Baltimore Bethel Pent Church	20.00
Hagerstown Gospel Tabernacle	6.00
MASSACHUSETTS Personal Offer	14.70
Greenfield Glad Tidings Chapel & SS	6.78
MICHIGAN Personal Offerings	229.42
Alpena Gospel Tabernacle	10.37
Bay City Glad Tidings A of G	21.71
Columbiaville Full Gospel Tem SS	.75
Dearborn Gos Tab Womens Bible Cl	5.00
Detroit Parkside Gospel Tabernacle	5.00
Flint Bethel Tabernacle	45.00
Harrison Highway Tabernacle	6.05
Kalamazoo Central Tab & Jr Girls Cl	3.25
Marshall Full Gospel Ch & SS	11.00
Muskegon Gos Tab A of G SS & CA	47.88
Owosso Gospel Tabernacle	8.00
Royal Rouge A of G SS & CA	56.00
Royal Oak Calvary A of G SS & PB	10.00
White Cloud Assembly of God Cha	6.19
MINNESOTA Personal Offerings	73.35
Eagle Bend Gospel Tabernacle	21.00
Fergus Falls Gospel Tabernacle	15.00
Marshall Gospel Tabernacle	13.73
Minneapolis North CBI Mis Society	174.78
Motley Gospel Tabernacle	1.00
Paynesville Gospel Tabernacle	105.00
Pine Island Gospel Tabernacle	10.50
Rochester Gospel Tabernacle & CA	6.00
Sauk Centre Gospel Tabernacle	14.54
Sherburn Gospel Tabernacle	20.00
Thief River Falls Gospel Tabernacle	26.16
Two Harbors Gospel Tabernacle	7.50
Wells Gospel Tabernacle	4.97
MISSISSIPPI Personal Offerings	10.00
Columbia Assembly of God	2.00
Hampton Sharon Chapel	1.57
Jackson First Assembly of God	4.00
Sumrall Assembly of God	1.69
MISSOURI Personal Offerings	53.25
Bakersfield A of G Ch & SS	6.53
Bardley Assembly of God	2.00
Butler Full Gospel Tab & CA	19.40
Campbell Assembly of God SS	3.73
Chaffee Assembly of God	5.00
Elmer Assembly of God	5.13
Ewing Assembly of God	5.13
(Near) Fairgrove Sunnyvale A of G	5.47
Gerald Faith Tabernacle	5.00
Golden City Assembly of God	1.70
Joplin First Assembly of God	53.03
Kansas City First A of G SS	27.10
Kansas City Full Gospel Tab CA	8.12
Kansas City 15th St Full Gos Tab	11.65
Kansas City Paseo A of G	12.57
Kansas City Swope Park Christian A	16.13
Kirkwood Assembly of God Ch	20.58
Lamar Assembly of God Church	2.93
La Plata Asserby of God	2.82
Leasburg A of G Ch & SS	.89
Marionville Assembly of God & SS	3.69
Minden Mines Assembly of God	2.15
Mountain View Assembly of God	5.00
Newark Assembly of God	7.10
Northmoor A of G Church & CA	3.23
(Near) Potosi Fountain Farm A of G	.60
Ridgeway Assembly of God	2.23
St Clair Assembly of God SS	1.70
St Louis Assembly of God Tab & CA	25.00
St Louis Full Gospel Tab SS & CA	25.06
St Louis Glad Tid Tab Prayer Band	1.25
St Louis Section CA	31.00
Sedalia Assembly of God	5.00
Seymour Assembly of God	1.00
Slater Assembly of God	9.46
Springfield Lighthouse A of G	8.36
Springfield North Side A of G	17.50
Springfield South Side A of G	18.00
Sullivan Assembly of God SS & CA	57.00
Trenton Assembly of God CA	.66
Upton Com Full Gospel Church	2.20
Walbert Bethel Brick Church	8.88
Wentzville Assembly of God	5.61
Willow Springs A of G Church	3.50
MONTANA Personal Offerings	12.80
Cut Bank Full Gospel Tab SS & CA	38.85
Eureka Full Gospel Assembly	2.50
Glasgow Gospel Tabernacle	7.50
Great Falls A of G SS & CA	35.98
Hamilton Full Gospel Church	6.51
Miles City Full Gospel Tab	90.93
NEBRASKA Bassett AofG SS & CA	5.26
Bayard Assembly of God	16.77

Red, White, and Blue Army Tracts

PRINTED BELOW IN ONE COLOR IS A NEAR FACSIMILE OF ONE OF THE NEW RED, WHITE, AND BLUE TRACTS FOR DISTRIBUTION AMONG THE SOLDIERS.



(Page Two)

IN the spring of 1919 we were billeted in a village near Bordeaux, France, awaiting a transport to take us home for a fond glance at the Statue of Liberty. One night we were listening for Taps. It came—and how! First, a vigorous blast ending in a gurgle; then a long, quavering note, which sounded as if the bugler was being jolted in a T-model Ford; finally a series of sputters—fading into silence.

As you will perhaps guess, our bugler had imbibed too freely at the local tavern. This is what happened: He braced himself against a tree, and with much effort made connections between bugle and lip; then came taps—with hiccoughs.

Of course, we nearly died laughing and you, no doubt, will find the incident humorous. But this should not blind us to the fact that friend bugler made a fool of himself, like many another young fellow who thinks it smart to come staggering into camp to let the whole world know

(Page Three)

that he is a rootin', tootin' tough guy! A regular he-man!

"He-man" nothing! In years to come the fellow will feel ashamed of himself and confess: "What a fool I was!"

There is nothing smart about getting drunk or indulging in vice or pouring forth vile language. Whenever you hear a fellow boasting of his exploits in these realms the chances are that he does it in order to cover up a secret feeling of inferiority. He's afraid that he hasn't sufficient **real** manhood to win the respect of the fellows.

For the true pattern of manhood we point you to the man of Galilee. "Behold the Man!" cried Pilate.

The following incident occurred during the World War in a camp for men suffering from diseases not generally mentioned in polite society. A visiting evangelist was interviewing a young soldier who had been untrue to his wife. At first he was hard and defiant, but finally gave himself to Christ. The next Sunday he came to chapel, a new man; his very face was changed. He said: "I have read of miracles in the past but there has never been a greater miracle than the change which has taken place in my heart and life. **I am a new man.** I can

(Page Four)

look any one in the face today." He had achieved the highest kind of manhood!

You perhaps ask: What must I do to become a "new man"?

FIRST: Make a clean-cut break with the past, sincerely repenting of your sins, and determining to forsake them.

SECOND: Unite yourself to Christ the Saviour by that living link called faith. Faith means that, knowing your own weakness, you are trusting Him to save and help you. "But as many as received Him to them gave he power to become the sons of God."

THIRD: Take a public stand for Christ. Hoist your flag and let it be known where you stand. The promise is: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

FOURTH: Keep the "new man" well fed by regular chapel attendance, Scripture reading and prayer. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."—E. X. Private.



Service Tract No. A403, 30c per 100; \$2.50 per 1,000.
GOSPEL PUBLISHING HOUSE
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THIS IS ONE OF A NEW SERIES OF FOURTEEN TRACTS FOR SOLDIERS, SAILORS, AND AIRMEN. SEND TWENTY FIVE CENTS (25c) FOR AN ASSORTED PACKET OF APPROXIMATELY ONE HALF POUND OF THESE TRACTS.

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NOT CONFOUNDED—NOT ASHAMED

There are many sailors in the Navy who are not ashamed of the gospel of Christ, and Zelma Argue tells about some of them in the April issue of the CHRIST'S AMBASSADORS HERALD. Sister Argue recently held evangelistic meetings in California close to the great San Diego naval base, and in the April C. A. HERALD she tells the stories of several sailors who were reached with the gospel there. Don't fail to read her interesting article, "Not Confounded, Not Ashamed."

The same issue carries the inspiring story of the Christian business man, James L. Kraft—"God and a Cheese Business." You will not want to miss that.

Other features include a C. A. talk by T. Kermit Jeffrey, "Remember to be Ready"; an article by a foreign missionary, W. F. P. Burton, "A Corn of Wheat Must Die"; "An Ambassador's Ministry," by Harold S. Lehmann; "Jesus is My Healer," by W. T. Scott; "Judah, the Praise Tribe," by Alice Luce; "Incognito," by Lester Sumrall; and "God's Answers to a Young Man's Questions." Young people will be greatly helped by these bright, spiritual articles.

Another chapter of the popular picture story, "Gary," also appears.

There are also four suggested topics for young people's meetings. These are worth putting in a scrap book each month, for use in Bible study and sermon preparation. They are placed on only one side of the paper so that each topic can be clipped out separately.

The paper has an attractive cover and is well illustrated. A copy should be in every home, especially where there are young people of high-school age or older. The price is only 60 cents a year, 2 years for \$1.00. Order it for yourself and also for some friend who is in need of spiritual help. It is sure to be appreciated. The following form may be used.



To Gospel Publishing House, Springfield, Missouri

Please enter a subscription to the CHRIST'S AMBASSADORS HERALD for year(s) beginning with the April issue. I enclose a money order in payment. The paper should be sent to:

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City State

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Schulykill Haven Glad Tid Tab	3.00
Waynesboro Calvary Tabernacle	174.25
York Pent Faith Mission	7.00
SOUTH DAKOTA Personal Offer	16.00
Dewey A of G Ch SS & CA	11.30
Mitchell Gospel Tabernacle	3.88
Sioux Falls Gospel Tabernacle	.85
Vale Gospel Tabernacle	6.17
TENNESSEE Personal Offerings	1.00
Memphis First A of G SS & CA	38.87
Nashville First Assembly of God	15.00
TEXAS Personal Offerings	61.21
Alba Cotton Wood A of G	1.25
Arcadia Assembly of God	4.00
Arp Independence Assembly of God	1.00
Austin (East) Assembly of God SS	.80
Austin Oak Hill Assembly of God	1.25
Beaumont Midway A of G & CA	9.07
Belton Assembly of God	3.00
Big Spring A of G Ch & SS	6.23
Brownwood First A of G	10.00
(Near) Bullard Teasleyville A of G	1.50
Childress Assembly of God	12.60
Clifton Assembly of God	1.00
(Near) Como Hickory Grove Church	4.67
Coriscana Assembly of God Ch	12.17
Dallas Bethel Temple	48.25
Dallas First A of G Church	57.00
Dallas Maplewood Assembly of God	15.61
Dallas West Side A of G CA	5.00
Direct Leslie Chapel A of G	1.75
Fort Worth Polytechnic A of G WMC	1.00
Frankston A of G Church & SS	4.00
Godley Assembly of God	7.91
Houston Denver Assembly of God	19.45
Houston Kashmere Garden A of G	1.77
Houston Manchester A of G	3.00
(Near) Kaufman North Bowie SS	1.00
Levelland Assembly of God	22.62
Leonard Full Gospel A of G	1.42
Marshall Assembly of God SS	3.00
Matador Assembly of God	5.00
McAllen Assembly of God SS	5.00
Morton Assembly of God	1.46
Nacogdoches Assembly of God	3.37
Overton Assembly of God SS	3.50
Paducah Assembly of God	2.34
San Antonio First A of G	2.00
Seagoville Bethel Hill A of G	5.00
Snook Full Gospel Tab SS	1.00
Teague First Assembly of God	1.00
Temple Full Gospel Church	17.62
Tom Bean Full Gospel Church	4.50
Troup Red Oak Flat Assembly	2.68
Waco Morrow Ave Full Gos Ch	19.31
Wharton Assembly of God	5.25
VIRGINIA Personal Offerings	12.00
Alexandria Full Gospel Tab	71.25
Banner Pent A of G Church	1.25
Bristol Assembly of God & CA	9.67
Hickory Grove Full Gos Ch & SS	2.49
Manassas Full Gospel Church	20.37
Raven Assembly of God	7.00
Richmond Calvary Pent Tabernacle	62.23
St Paul Assembly of God & SS	7.00
South Norfolk Bethel Pent A of G	100.00
Winchester Full Gospel Tab	15.00
WASHINGTON Personal Offerings	61.62
Auburn Mission	37.07
Belfair Full Gospel Church	9.00
Bremerton Assembly of God Tem	217.15
Chehalis Assembly of God	5.82
Coulee City Grace Full Gos Ch	15.76
Enumclaw Full Gospel Tab & SS	7.80
Longview Revival Tab WMC & CC	16.57
Lyle Assembly of God	5.10
Morton Assembly of God	8.75
Mukilteo Full Gospel Church	5.00
Orting Assembly of God	3.50
Port Ludlow Free Christian Ch	2.00
Port Orchard Bethel Tabernacle	7.00
Puyallup Pent Assembly of God & SS	75.00
Richland Pent Assembly of God	8.82
Ridgefield Pioneer Gospel A	17.54
Seattle Hollywood Temple	220.00
Sequim Assembly of God	7.00
Spokane Glad Tidings Temple	67.30
Tacoma Glad Tidings A of G	56.06
Tacoma Pent Tab Crusaders Class	5.00
Thorp Assembly of God	2.72
Winlock Assembly of God	11.94
Yakima First Pentecostal Church	118.37
Yelm Assembly of God	12.50
WEST VIRGINIA Personal Offer	7.50
Dry Fork Zion Christian A	3.50
Fairmont Trinity Tabernacle	9.89
Fairview Jakes Run Assembly of God	3.85
Job Full Gospel Tabernacle SS	4.39
Valley Grove Assembly of God	3.30
WISCONSIN Personal Offerings	113.00
Adams Gospel Tabernacle SS	7.50
Irma Christian Assembly	10.00
Kenosha Assembly of God & YP	42.10
Ladysmith Assembly of God	2.27
Madison Assembly of God	9.83
Madison Gospel Tabernacle	10.00
Manitowoc Gospel Tabernacle	14.00
Milwaukee Bay View Gospel Tab	6.00
Pound Full Gospel Tabernacle	12.07
WYOMING Gillette Pent Assembly of God SS & CA	25.29
Laramie Assembly of God CA	5.00
ALASKA Personal Offerings	12.05
Anchorage Gospel Tabernacle	10.00
CANADA Personal Offerings	5.00
Toronto Full Gos Pub House	52.50
FOREIGN Personal Offerings	20.00
MISCELLANEOUS	600.00
Total Amount Received	12,690.08
Home Missions Fund	1,220.65
Office Expense Fund	183.82
Literature Expense	17.00
Reported Given Direct for Home Missions	516.50
Reported Given Direct to Missionaries	586.56
Amount Received for Foreign Missions	10,165.55
Amount Previously Reported	30,644.23
Amount Received for Foreign Missions This Month	40,809.78

Big Spring Full Gospel Tab	21.00
Bridgport Assembly of God	10.00
McCook Assembly of God	24.07
Mullen Gospel Tabernacle	3.00
Naper Assembly of God	2.50
(Near) O'Neill Meek Church	4.66
Pawnee City Gospel Tab A of G	3.50
NEVADA Elko Anchor Tabernacle	6.51
Reno Glad Tid Church A of G	10.10
NEW HAMPSHIRE Personal Offer	35.00
West Canaan Grace Chapel Assembly	3.00
NEW JERSEY Personal Offerings	954.77
Bridgeton Full Gospel A SS	7.00
Camden Calvary Tabernacle	97.50
Midvale Gospel Assembly	18.60
Newark Bethel Pent Church	5.00
North Bergen Metropolitan BS	2.50
Paterson Bethany Pent SS	99.02
Scotch Plains Bible Class	10.00
NEW MEXICO Belen A of G Ch	7.50
Lordsburg Assembly of God SS	1.00
Mountainair Assembly of God	3.57
Roswell First Assembly Church	8.15
San Jon Assembly of God	7.50
NEW YORK Personal Offerings	158.33
Alton Gospel Tabernacle	10.00
Bethpage Central Park Pent A	14.00
Binghamton Faith Tab Church & SS	75.00
Corona Free Gospel Ch & YP	55.00
Dalton Pentecostal Assembly	20.00
Elmhurst Gospel Light House	11.00
Hillburn Full Gospel SS	8.50
Ithaca First Pent Church	1.00
Newburgh First Pent Ch & CA	28.00
New Rochelle Full Gos Ch CA	5.00
New York First Ukrainian Evangelical Pent Church	10.00
Niagara Falls Revival Center CA	5.50
Salisbury Center Full Gos Assembly	3.46
Tottenville Wells Memorial Church	69.00
Watertown Calvary Evan Church	8.91
Waverly Full Gospel Tabernacle	8.00
Westbury First Ukrainian Pent A	5.00
Yonkers Full Gospel Assembly	21.25
NORTH CAROLINA Charlotte Calvary Baptist Temple SS	15.24
NORTH DAKOTA Personal Offer	7.65
Cavalier Gospel Tabernacle	9.61
Hettinger Gospel Tabernacle	4.50
Kenmare Full Gospel Mission	2.90
Walhalla & Poplar Grove Gos Tab	4.07
OHIO Personal Offerings	106.50
Akron Bethel Assembly of God	63.00
Cleveland West Side Pent Ch	47.00
Hettinger Gospel Tabernacle	49.00
Elyria Gospel Tabernacle	10.00
Fostoria Community Prayer Band	7.00
Louisville Full Gospel Tabernacle	18.00
Massillon Peniel Tabernacle	10.35
Miamisburg Gospel Mission	4.50
Painesville Bethel Full Gos Tab	23.64
Salem Lighthouse Tabernacle	5.58
Springfield El Bethel Tabernacle	1.00
Waynesfield Full Gospel A of G	1.00
OKLAHOMA Personal Offerings	148.79
Antlers First Assembly of God	7.88
Atmore Light House A of G	2.15
Barnsdall Assembly of God	5.00
Broken Arrow Assembly of God CA	5.00
Cache Assembly of God SS	6.39
Collinsville Assembly of God	17.60
Cushing Assembly of God SS & CA	3.71
Cyril Assembly of God	16.05
Duncan Assembly of God CA	.50
Fairland Assembly of God	2.41
(Near) Keota Cooper Hill A of G	1.75
Mannford Assembly of God	3.34
Maud Assembly of God Church	5.19
Meeker Assembly of God	3.00
Miami Assembly of God CA	3.00
Panama Assembly of God SS	1.00

Pawhuska Assembly of God	17.35
Sapulpa A of G Church & SS	8.85
Seminole Ferguson Assembly of God	3.00
Skedee Assembly of God	9.00
Tipton Assembly of God	5.16
Wewoka Assembly of God SS	7.40
Wright City Assembly of God	2.00
Wynona Assembly of God	4.81
OREGON Personal Offerings	186.28
Albany Pent Assembly of God & SS	55.47
Ashland Full Gospel Tem & SS	42.07
Dayton Full Gospel A & SS	8.61
Dufur Assembly of God Tabernacle	4.29
Eagle Point Highway Tab	5.18
Elgin Assembly of God	.61
Florence Assembly of God	1.62
Goble Beaver Homes Church & SS	3.74
Hebo Full Gospel Assembly	1.50
La Grande Gospel Tabernacle SS	3.00
Lebanon A of G Womens Bible Cl	3.00
Medford Full Gospel Church A of G	22.51
Newport Assembly of God	4.48
Ontario Assembly of God	7.00
Portland Columbia River Full Gos A	5.00
Prairie City Pent A of G	10.68
Rainier Assembly & SS	9.50
St Helens Assembly of God SS & CA	7.75
Sheridan Assembly of God CA	9.16
Spray Assembly of God	7.20
PENNSYLVANIA Personal Offer	68.11
Ashland Calvary Tabernacle	10.00
Dickson City Pent Church	7.75
Enola Pentecostal Mission	15.00
Fallentimber Hollentown Pentecostal Church & SS	14.13
Harrisburg Assembly of God CA	5.50
Lancaster First Pent Ch SS & YPS	274.15
Philadelphia Italian Pent Ch SS Boys	16.50
Philadelphia Mt Zion Tabernacle	10.00
Philadelphia Pent Gospel Mission	41.68

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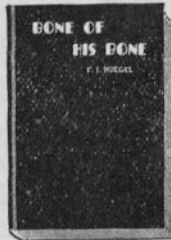
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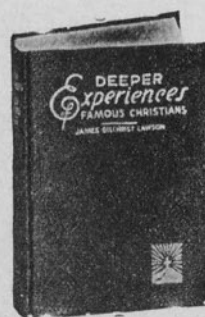
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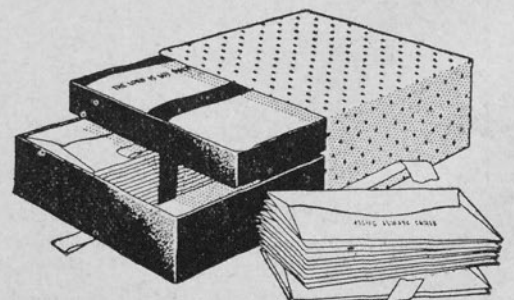
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