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A Place Where You Can Rest



HE Word is full of the power, of the purpose, of the potency of the blood of the Son of God. The *power* of the blood is *exhaustless*. The *theme* of the blood is *endless*. For we are redeemed by the blood, and kept eternally redeemed by that blood.

The theme of the blood is endless, for it is the theme of the song of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9, 12.

We are saved through the laying down of the life of the Son of God. Life laid down gave life to the lifeless, and the quickened ones are saved eternally through the power of the

precious blood, and brought by the Holy Spirit into unity with Him who through the eternal Spirit offered Himself unto God. The Holy Spirit quickens, brings into force, and applies the shed blood of the Lamb of God.

John the Baptist saw the Lamb of God, but he did not see the blood. Prophets of old prophesied of the Lamb that was to be slain. Isaiah saw Him as a sheep led to the slaughter. He did not see the blood, but he was saved by virtue of it. He is singing and praising today in Paradise by virtue of the blood. They looked forward to the anti-type, we look backward to Calvary. We and they are united around the Lamb that was slain.

The blood is discounted by many today, by many professing Christians. Why? Because they have not a personal vital interest in it. Who mag-

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When They Wanted Wine

By R. H. Moon



THESE words are found in John 2:3. Some one had blundered at the wedding feast, for in the midst of their banqueting they discovered that the thing which was most essential to their hilarity was exhausted. This was a very embarrassing predicament, as it would be to any housewife of today, under similar circumstances. They wanted wine, and they wanted it badly. Furthermore, they wanted nothing else but wine. Here was want in the midst of a feast.

Now wine, when spoken of in the Bible, is sometimes a figure of speech representing the Holy Ghost. It represents that activity of the Holy Ghost that puts the lilt into things, that exhilarates, that intoxicates, that takes the drudgery away and makes things easy to do, that draws the crowd. It is in this respect that we desire to illustrate the miracle of the turning of water into wine.

In many churches today we have the same embarrassing situation as outlined above. Some one has blundered, some one has made a tragic mistake. As a result we have want in the midst of plenty. We have plenty of good preaching, but no wine. We have plenty of good singing, but no wine; plenty of education, refinement and culture, but no wine; plenty of ritual, but no wine; plenty of money, but no wine. Who is to blame for this situation? Certainly Jesus is not, for the supply which He gives is never exhausted.

"The mother of Jesus saith unto Him, They have no wine." They came to Jesus in their dilemma. In coming to Him they confessed their lack, and His ability and willingness to supply their need. Such an attitude will always receive in return a supply of whatever is needed. It was the mother of Jesus who came to Him; only one among the many, while all the others were revelling in the banquet hall. The same proportion holds true today. Only a comparative few are seeking Him for wine, while the others are enjoying themselves in the assembly.

"Woman, what have I to do with thee?" To us this looks like a rebuke. Often in our seeking wine of the Lord, it seems as if He were rebuking us and turning a deaf ear to our cry.

But such is not the case. He is merely trying us out to see how much in earnest we really are. But whether it were a rebuke or not, it did not daunt the mother of Jesus, for with faith undaunted and feelings unhurt we hear her saying:

"Whatsoever He saith unto you, do it." These words explain just how they received wine then, and how we receive it today. They obeyed the command then, even to the extent of being called foolish. To an onlooker it would appear the height of folly to expect wine from six stone vessels filled with water. The more reasonable thing would have been to go to the merchant and buy it. But these servants obeyed, and they received wine in return for their obedience. Likewise He has told us of today how to get the wine of the Holy Ghost, and it is to "tarry until." To the average Christian this looks like foolishness and an unnecessary thing to do. "Let us do something more practical," say they. But "whatsoever He saith unto you, do it" still holds good, and for those who are simple enough to obey Him, there is an abundant supply of wine.

"There were set there six waterpots of stone, after the manner of the purifying of the Jews." Six is the Scriptural number of labor without rest. It represents the best man can do without God, which always comes short of the desired result. The waterpots of stone represent ourselves. Do you remember, beloved, how cold and stiff and stony we were when we first began to tarry? "After the manner of the purifying of the Jews" speaks of the empty, hollow formalism of which we were possessed before we came into this light. It says they were "set" there. Can't you see in these words, beloved, the picture of ourselves as we were "set" there in our stiff, stubborn, hard, cold, stony formalism, trying as best we knew how to "serve the Lord in our weak way," but with no wine in our lives. Oh, but was it not hard work, and how often we despaired of it all! There we sat on the shelf, six of us in a row, stiff and prim and proper, made to hold the water of life, but empty, and no good to any one.

But thank God for that never-to-be-forgotten crisis time in our lives when

the Master passed our way, claimed us as a vessel fit for the Master's use, and gave the command, "Fill the waterpots with water. And they filled them to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast." There are three verbs in this command which we desire to call to your attention. They are FILL, DRAW, BEAR.

"Fill the waterpots with water." Water (as well as wine) is also a figure of the Holy Ghost. But in this case it represents the Holy Ghost dormant in one's life, as compared with wine, a figure of the Holy Ghost active in power in one's life. They were filled with water; but in that hot country, had they remained sitting there, soon the water would have evaporated, and there would have been nothing to show for the filling that they had received. So long as it remained there, the water never would have become wine. Good and blessed as is the Spirit-filled life, yet it takes more than this to produce wine in one's life. Often we have seen seekers after the wine of the Holy Ghost, filled to the brim with the water of the Spirit: one could even hear the gurgle of the water in their throats, but the water did not become wine because the second part of the Lord's command was not observed.

"Draw out now." Only as the water was poured out did it become wine. Hoarded up within one's self it never will be changed into wine. It must be poured out, so that others may taste and be blessed, in order that it may become new wine. The early disciples had no wine, but they needed it, and they wanted it too. On the night before His death Jesus girded Himself with a towel, washed their feet, and said unto them, "Now ye are clean." This was the purifying of the stone waterpots. On the night of His resurrection He breathed on them and said, "Receive ye the Holy host." This was the filling of the waterpots to the brim. But on Pentecost this water was poured out, and only then did it become new wine.

When the crowd saw and heard what had taken place they said, "These men are full of new wine." In answering this charge Peter denied that they were drunken, "as ye suppose," but he did not deny that they were filled with new wine, for this he could not truthfully do. He did, however, explain that "this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh."

"Bear unto . . . the feast." Only

as it was borne to them did the feasters learn that there was something better than that on which they had previously been feasting. Then they learned that this latter wine was better than the old. Now the Scriptures say no man at first desireth new wine, for he saith, "The old is better." How may we convince them that the new wine is better? As we bear it unto them, through the fruitage of our lives. Too often in Pentecost there is a tendency to get drunk on the new wine and have a good time among ourselves, but this is not Scriptural. He who turned the water into wine hath told us to bear it unto the feasters.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was." Is this not true today? These modern rulers of the feasts, where they have everything else but wine, cannot explain it. They get a little taste of the new wine somewhere and know that it is better, but when they try to analyze it they are at a loss, and know "not whence it was."

"But the servants which drew the water knew." Yes, thank God, they know. They are only the servants, the common class, but they know, while the rulers of the feast are left high and dry. How did these servants come by their knowledge? Because they did "whatsoever He saith unto you," even to the extent of appearing foolish. We have some like them among us today. While others feast in their assemblies, they take the reproach, they tarry, and hence their knowledge of the new wine.

"But thou hast kept the good wine until now." Beloved, are you among those who have been listening to that false teaching which says that these things are not for us today? And because you have not yet received your portion of the new wine, are you inclined to believe that it is not for you? Then listen to the words quoted above. Know this, that the good wine has been kept till now. Put the accent on the "now." Yes right NOW you may have your portion. In spite of all the Modernists may say to the contrary it is yours right NOW.

"This beginning of miracles did Jesus . . . and manifested His glory; and His disciples believed on Him." These were the things which accompanied the beginning of our Lord's earthly ministry. Now see how exactly they are paralleled by similar events that characterized the beginning of His heavenly ministry. At the beginning of His heavenly ministry He poured out the new wine at Pentecost. It was there He again manifested His glory. John 7:38-39 and Acts 2:33.

And the Bible records the fact that at Pentecost three thousand of His disciples believed on Him.

In closing we want to draw a present day parallel. The wine that Jesus poured out at Pentecost has long since been exhausted. Not because Jesus wills it so, but because the church would have none of it. About twenty-five years ago, hungry-hearted saints all over the world came to the place "when they wanted wine." As of old they came to Jesus confessing that they had no wine. There they tarried and did "whatsoever He saith unto you." It was not long before Jesus filled those waterpots to the brim, and soon the new wine was poured out again as at Pentecost, and down came the latter rain. Would to God that this could be repeated, and it can be if people will do "whatsoever He saith unto you."

Beloved, do you want wine? Then you may have wine. But first of all you must want wine. So long as you sit there saying, "If He wants to, He can give me the new wine," you will never get wine. But if you really want wine and will do whatsoever He saith unto you, you will get it.

Pentecost, Pentecost, where the power first was given,
Where I first was made to taste the heavenly wine
It was there, praise God, I was filled with power,
And now I am drinking all the time.

"The Prince of the Outcastes"

When the Prince of Wales visited India there were a number of high-caste people who were waiting to shake hands with him, and there was a big barrier separating them from the masses of the people. The Prince arrived, shook hands with those that were presented to him, and then, looking over their heads to the crowds beyond, said, "Take those barriers down." They were taken down, and any one who liked had free access, and a welcome from the son of the Emperor of India. The next time the Prince came that way, ten thousand outcastes were gathered under the banner inscribed "The Prince of the Outcastes." We have a greater Prince, who said, "Take the barriers down." God's love and favor are for everyone who believes in Jesus.

To "be quiet" means to be content with all that God sends us.

"We honor the Lord most by believing in His Word."

The Friendly Elephant

A missionary the other day told a very interesting story about elephants. They are wonderfully intelligent animals, and always go about in herds or families. Each herd keep themselves to themselves, never interfering or mixing with another herd. They are terribly afraid of the hunter, and all rush away from him, but, should one of the number be wounded by a shot, say slightly, not able to move away as quickly as the others, two or three of the elephants will come on either side of poor Jumbo and hunch him along so as to move him quicker out of danger. If he be wounded that he cannot move at all, but falls down through loss of blood, the other elephants will pick up stones with their trunks, and cover his body, if they are in a cleared space. In the jungle they will cover his body with leaves, branches of trees, etc., just leaving a little peep-hole for him to see things around, so hiding the body from the oncoming hunter.

When the hunters come up they exclaim, "Where is the elephant we shot? I thought he fell down about here. There is no trace of him anywhere!"

The next day the elephants will return to see how the poor wounded one is getting on, and, if better, he is helped along to join the herd. But if dead, they will cover the body entirely with more stones or branches, as the case may be.

There are certain rules among the herds that must be kept, and should one break them he is at once turned out of the family and never again received back in their midst, neither will any other herd have anything to do with him. He thus becomes a "rogue," sullen and vicious, and in this state will attack a man. He is never forgiven, and becomes only a "rogue," or "roamer."

What a wonderful lesson can be learned from these massive creatures! Helping one another along when wounded or in distress, thus "bearing one another's burdens."

But how sad to think of poor "Rogue," after having broken the rules and done wrong, even if repentant, to be cast out, never forgiven, never received back in any herd again!

What a contrast when we do wrong! If we are truly repentant and sorry for our sin, we can ask the Lord Jesus Christ to forgive us, and He is ready and willing to forgive and forget!

"Him that cometh unto Me I will in no wise cast out." John 6:37.

"Their sins and their iniquities will I remember no more." Hebrews 8:12.
—L. W.

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Present Conditions and Future Prospects

In reviewing the reports of the disarmament conference now in session in London, many of the reviewers are

Disarmament Conference

already pronouncing this meeting an absolute failure. At the beginning of the conference Mr. Ramsay MacDonald, Great Britain's premier, stated that Great Britain had been carrying on a continuous campaign of disarmament in all services since the war. He declared that Britain alone could not reduce further. He stated, "If an agreement is not reached, we shall be forced to expand, pile up taxation, and bring about certain war." Mr. Stimson, representing the United States, pointed out at the conference that to have a fleet on a par with other nations would necessitate "the United States slightly enlarging its present fleet." Prime Minister Tardieu demanded that there be a continuous increase of the French navy until 1937, to give her absolute "parity" with Italy in the Mediterranean. His program would give France the largest submarine fleet in the world, and Great Britain and the United States would have to indulge in an extra billion dollars worth of naval ship building to safeguard themselves against the French. The news-magazine *Time* comments, "If France does not rescind her demand, Great Britain will increase hers, the United States must increase theirs to maintain Anglo-U. S. 'parity,' and the net result will be to launch the London conference on a program of increased naval strength all round." And so the conference which was to bring about an immense reduction of armaments in the five great powers promises to be an incentive to a great multiplication of the sinews of war.

At this conference in London there was no attempt to suggest that the huge armies of Europe should be reduced. France would not consent to reduce her army because she is tremendously suspicious of

Rome's Ambitions

Italy. Mr. Wm. Phillip Simms, foreign editor of the Scripps-Howard newspaper, says that Mussolini, premier of Italy, "is steadily pushing out his hook to grapple to Italy for his new Roman Empire large stretches of Southeastern Europe, Northern Africa and the Near East. Certain it is that Fascist Italy is far from satisfied with her cramped position in the Mediterranean. She 'arrived in Europe too late,' she says, and so found most of the territory taken. Only 110,000 square miles in area, or smaller than California, she has a population of nearly 40,000,000, which a high birth rate is rapidly increasing. Yet there is not room for expansion, save at the expense of some other country. Nevertheless, the hypnotic gaze of the new Roman Caesar is roving in more directions than one. Albania, the little Balkan kingdom across the Adriatic, has already become a virtual protectorate and Italian bridge-head, and Jugoslavia, next door, is nervously wondering what the next move will be. The Appian Way of the old Roman Empire wound eastward to Brindigi, whence extended on the other side of the Adriatic, it led to Constantinople via Durazzo and the Serbian valley of the Vardar."

Mr. Simms further says, "Today therefore many a diplomatic eyebrow is being lifted at the suggestion that history may repeat itself.

A Menace to France

Jugoslavia openly charges Mussolini with pursuing a policy of 'encirclement.' Not only has King Zogu of Albania become his puppet, as she views it, but flirtations are going on with Hungary, Bulgaria, Rumania, and Greece as well. These 'goings-on' mean more than meets the eye. The Jugoslavia government . . . recalls the recent episode of the secret shipment of machine guns to Hungary which, after they had been accidentally discovered en route, were mysteriously destroyed and the whole affair hushed up. Jugoslavia's answer to Mussolini is an alliance with France

and a membership in the Little Entente—with Rumania and Czechoslovakia—to which France is also bound by treaties. Thus Italy and France clash at several points. Italy is dissatisfied with the boundary between Italian Libya, her north African colony, and France's African empire, and the end is not yet."

The March issue of *World's Work* points out afresh the prevailing unrest of the great nations of the East. India is in passive revolt against the British crown. China is annulling treaties that have been intact for eighty years. Palestine is uneasy at the threats of further revolts from the Arab Nationalists. Mr. Sherwood Eddy writes in the *Christian Century*, "As I return to India after an absence of five years I find many changes, but the most striking of all is the change in the political sphere in the widespread demand for self-government and the growing distrust of Great Britain. All the Indian leaders whom we have interviewed are agreed upon one thing—not one of them wants a continuation of the present relationship to Great Britain, all want either early Dominion status like that of Canada or complete independence like the United States. If India chooses the path of violence, even though under Mr. Gandhi the slogan is 'non-violence,' the situation will be grave indeed. The 320,000,000 Indians against the 163,000 of the British community may seek to follow the path of the American colonies in 1776 instead of that which 'brought Canada Dominion status within the empire.'" Since the World War the spirit of nationalization is aflame throughout the earth, and we are likely to see that it is yet to be the fomenter of the greatest war in history.

Newspapers from Palestine tell of continuous unrest. Seven Jews were murdered in one home at Motza.

Twelve Arabs were arrested, but after trial they were all acquitted. A recent issue of the *Palestine Weekly* tells of the terrible treatment of the Zionist Jews in Russia. Mr.

Zionists' Troubles

Leo M. Glassman, a Jewish journalist, states, "Zionism is regarded by the Bolshevik leaders as a distinctly counter-revolutionary movement and it is rigorously suppressed. As far as I could see it has been completely uprooted and exterminated. The leading Russian Zionists have been either hounded out of the country or exiled; and their followers have been so effectively cowed that they dare not lift their voices, let alone engage in any Zionist activities." He tells in this article of the splendid work of a number of the Zionist colonists in the northern Crimea, who planted a huge colony on a waste tract of land. They were very loyal to the Soviet government, but the whole of their property was confiscated. When they appealed for compensation the judge said, "Give those dogs five rubles each and throw them out." The Soviet authorities continued to persecute these young Zionists. The leaders were imprisoned, and some were exiled to Siberia, and the rest decided to go to Palestine. They applied for emigration passports, but the Soviet passport officials demanded 220 rubles from each of them instead of the regular fee of 55 rubles. Time and again passports were refused to some of the colonists, although they had made arrangements with Palestine for financial assistance. This correspondent tells of the immense joy of thirteen of these young Zionists who managed to get away from Russia for their own beloved Palestine.

The tests and trials of the Jews in Russia and other lands are making them long for the coming of their Messiah. In a recent issue of the *Palestine Weekly* there is an article entitled "Messianism," by John Haynes Holmes. He speaks of the mystic faith which has burned in the Jewish people for the recovery of the glories of Zion. He predicts that "at one marvelous moment, the Messiah, the Son of David, will descend out of heaven, and lead the faithful back to the old familiar places." It is this Messianism, Mr. Holmes states, "this abiding faith in a divine deliverance, which has kept the Jews alive from the hour of their dispersion until now." In this restless world He is the only source of rest. Micah predicts the coming of this Messiah to be ruler in Israel, and states, "This man shall be the peace." Until He comes there will be no peace. The hope of Israel and the only hope for this peaceless world is the fulfillment of the promise of Micah 4:7, "The Lord shall reign . . . in Mt. Zion from henceforth, even forever." Micah

speaks of the nations that will set themselves against the people of Zion, "They know not the thoughts of the Lord, neither understand they His counsel." God has His plans but men are too busy with their own political schemes to take time to search and see what the plans of God are and they have discounted the Book which gives us the revelation of the purposes of our God.

Some might inquire, "What about the nations when the Lord comes?" Micah tells us, "The nations shall see

and be ashamed of all their might (all their piled-up armaments) . . . they shall lick the dust

like the serpent; like those that crawl on the earth shall they come forth trembling out of their closed places." Micah 7:16, 17, Leeser's translation. Mr. Lloyd George once stated that if the League of Nations failed, civilization was doomed. This statesman saw that with all the modern machines of war the nations would soon destroy one another, and this is exactly what the Scripture predicts. God says, "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2:22. Just as the Philistines destroyed one another in the days of Jonathan (1 Sam. 14:20), so the wicked will destroy one another on this occasion. After Micah has given us his picture of impending judgment he shows that God will have infinite compassion on those who remain on the earth after this judgment is passed, stating, "Who is a God like unto Thee, that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7:18, 19.

He is a wise man who seeks pardon from his transgressions before these certain judgments fall upon the earth. —S. H. F.

"In the refining of gold, the process only ends when the gold is so pure that the refiner can clearly see his image in it; and so the Saviour can only cease His purifying when He sees His likeness in a soul."

"Whoever has a spirit of contradiction certainly does not manifest the Spirit of God."

Abundant Provision

"My God shall supply all your need according to His riches in glory by Christ Jesus." *All your need!* Nothing left out. The supplies are all in His riches in glory. The greater the need the greater the supply. Summarize your needs. Tabulate them. Elaborate them. And then against them put the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus."

The necessities of time do not exhaust the riches that He has in glory. Time can never make eternity bankrupt, but eternity can swallow up time. My God shall supply all your need. *Your need.* The saint's need is different to the sinner's. The sinner feels that a substantial bank account is his primary need. God ignores that. But He is looking to supply the saint's need, *provided He is reminded by the saint.*

All your need! We enumerate the lesser needs, but the greater needs we do not believe God can supply, thus insulting God, pauperizing God, limiting God.

We are the sheep of His pasture, but we frequently prefer to go off into the wilderness when we have an extra good appetite, because we think there is not enough pasture. For the time being we cease to be the sheep of His pasture and become wanderers. There is no need to wander outside the fold. The promise is true, "My God shall supply all your need according to His riches in glory by Christ Jesus."

If you are His servant, seeking His kingdom, your need is His need. My God shall supply all these needs, His own needs, through the riches in glory by the Man, Christ Jesus, to build up the kingdom of the Son of man.

One of the greatest needs is faith—to have faith that your needs will be supplied. Some may ask, "How about those who have not had their needs supplied?" That does not alter the promise. Picture a man dying of thirst when out in a boat miles from land, and yet in the estuary of the Amazon river, surrounded by fresh water. His need is supplied but he fails to apprehend it. Have faith that the promise is true—My God *shall* supply all your need according to His riches in glory by Christ Jesus.

"To be able to conquer wolves, we must first become lambs."

"The same Spirit which shows me my nothingness gives me strength to conquer."

"We have true freedom when we shrink from anything that would dishonor the Saviour."

∴ Up? or Down! ∴

By Zelma Argue

There are two plans for obtaining salvation—man's plan, and God's. Each is being proclaimed to-day, each is the topic of the hour; yet each dates back into the eternity before our world was. And the climax of the conflict between these two plans is just ahead, we are on the verge of it.

Modernism (which is as old as the hills) cries, "We are building upwards, ever upwards! Soon our race will produce the superman."

But the Gospel proclaims, "The way up is down. The way to heaven is found at the foot of the cross of Calvary."

MAN'S WAY

The world spirit cries, "Build up!" Evolution cries, "Higher!" Modernism cries, "Higher!" Every one of the ever-increasing numbers of religions to-day, rejecting the redemptive work of the Son of God, cries, "Build higher, until the human race achieves the divine!" Modern psychology picks up the cry that with *man* "all things are possible." It says, "Develop your own 'I will' until a superman is evolved."

Just what is this one strong directing spirit which is the common root of the diversified forms of the modern viewpoint? and where is it leading? Both the New and the Old Testament tell us that the world is preparing to receive and to worship the Antichrist at the end of this age. And we trace in all circles an underlying spirit which will prepare our boasted civilization for this very end.

The coming Antichrist will have two outstanding characteristics. The apostles Paul and John, and the prophet Daniel, tell us that the coming man of sin will *exalt himself, magnify himself, lift himself up*. In Revelation we are told that his number will be six six six.

In the fourteenth of Isaiah is the record of how Lucifer, son of the morning, first raised his will in rebellion against the will of the Creator, Sustainer, and Governor of the universe; through which act discord in the universe was born. His purpose aims in one direction—up. Six times the word *I* or *my* occurs in this decision. "I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation, I will ascend above the heights of the clouds, I will be like the most High."

For these words of treason he was cast down.

To inspire Adam and Eve to follow in his steps he tempted them to have the same aspirations. "Eat of the forbidden fruit and you will become as gods (divine)," he urged. In other words, they were to attain to divinity by their own act. Cain chose his own labors as the way to attain to heaven, while he despised Abel's faith in the promised Deliverer.

In planning the Tower of Babel the aim of the builders was to build by their own efforts until they reached heaven. In their whole ambitious upward program God's name is not mentioned, but *us* or *we* occurs six times. Notice their words: "Let *us* make brick. Let *us* build *us* a city and a tower whose top shall reach unto heaven. Let *us* make *us* a name lest *we* be scattered abroad." The tower reached a most impressive height, but never went high enough to carry one to heaven.

Does not all this sound familiar? One would think the tempter, in all these ages, might have brilliantly lighted upon a new mode of temptation. But no! Still he suggests the tower idea—a mental tower now instead of a brick one—and calls it *Evolution! Modernism!*

Will the race produce its expected superman? He will certainly come. And all the world, choosing to worship man rather than God, will wonder after him and bow to him; the product, as they believe, of our advanced knowledge, but actually the original tempter incarnate in the flesh, even as Christ was God incarnate in the flesh. Teachings to-day, over which the modern world is going wild, whether denominated as psychological or religious, are calculated to develop the power of the human will apart from and against the revealed will of God, and are all paving the way for this very incarnation. In reality it is throwing open the human will to the control of the one who fell when he said, "I will be like the most High."

GOD'S WAY

The Lord Jesus chose the other way. He said, "I do always the will of My Father." "Not My will but Thine be done." Jesus, the Lord of Glory, has chosen the way *down*. In Philippians we read of His sevenfold humiliation: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no repu-

tation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow.*"

Naaman with his leprosy (type of the disease of sin), found God's way of salvation when he dipped *down* into Jordan seven times—seven, the number of completeness. We can find God's way of salvation when we completely bow down before Him, accepting God's offer of grace.

Man's tower cannot span the gulf from earth to heaven, but the Cross can.

Are You Low Enough?

For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

When government irrigators were at work in India the owner of a small tract of land protested against any attempt to water his ground, answering all arguments with the statement: "My ground is hard and dry, and hopelessly incapable of verdure." The official replied: "I can make your field, yes, any field, richly fruitful if it only lies low enough." It is not when we are lifted up, but when we lie low enough that the Lord can make us richly fruitful, and bless us.—*From the Record of Christian Work.*

Up and Down

"Two men went up into the temple to pray. . . . This man went down to his house justified." Luke 18:10, 14.

Proud prayers are never prevailing prayers. "Two men went up," but only one man "went down." And it was the one who went down in God's sight who also went up and who got what he prayed for.

Pride Before Destruction

When Bonaparte was about to invade Russia, a person who had endeavored to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb, "Man proposes, but God disposes"; to which he indignantly replied, "I dispose as well as propose." A Christian lady, on hearing the impious boast, remarked, "I set that down as the turning-point of Bonaparte's fortunes. God will not suffer a creature with impunity thus to usurp His prerogative." It happened to Bonaparte just as the lady

predicted. His invasion of Russia was the commencement of his fall.— Enoch Hall.

A Place Where You Can Rest

(Continued from Page One)

nify the blood most today? Those who see its value. The hosts in heaven sing about the blood because of its virtue and power which brought them there. He who has little forgiven loves little; much forgiven loves much.

God will have the blood honored, magnified, extolled, not in the remote future, but *now in time*. Why? Because of the prominence given to it in the Word of God. Peter, John and Paul set forth the value of the blood in their writings because they were Spirit inspired and because they had been redeemed by it.

No blood—no redemption.

No blood—no song.

No blood—no life.

The masterstroke of Satan was Calvary. He saw his mistake after the resurrection, and for 1900 years he has tried to undo his mistake. How? By explaining, minimizing, nullifying, expunging the power, the efficacy, and the potency of the blood that flowed on Calvary.

The children of Israel were commanded to cover with dust the blood spilt in hunting. Ever since Calvary, Satan has been throwing dust into the eyes of those who would be saved. Praise God, there is enough eye salve to destroy all the devil's dust, and enable men to see what God sees in the blood of the only begotten Son of God.

You do not need a chemical examination to understand the nature of the component parts of the blood of the Lamb of God in order to be saved, any more than a drowning man needs to know where the hemp of the rope was grown that is thrown him to save him from drowning. God says that the blood is precious, more precious than gold or silver. Rest on God's estimate of the blood and then you will have the rest of God for the rest of your life.

Fiery Trials

Before colors can be fixed in glass, it must be subjected to a most powerful heat; then the glass may be broken in pieces, but the results of the fire can never perish. Some truths need to be burned into us; for this purpose the furnace of affliction is frequently used. Lessons so learned are sure to abide; therefore, glory in tribulation also.—Sel.

∴ God's Remedy ∴

By Mrs. C. Nuzum

Ask God to put the blood of Jesus on every part of you. Then every time Satan tries to put fear upon you about your disease, say aloud: "I have neither fear nor care about it because the blood of Jesus has killed it at the root." If pain or fever comes, say: "The Blood is a remedy right now; God's remedy cannot fail. Jesus' blood does *now* destroy the work of the devil." Hold steadily to this testimony of faith and the pain will go. I got rid of intense pain that way yesterday. You must remember that when we deal with the almighty God one thing is as easy with Him as another. It takes the blood of Jesus for the least thing and it suffices for the greatest. We cannot imagine the great, mighty, glorious God giving a remedy that could fail even once; but Satan gets the victory by causing us to believe the symptoms instead of God's Word.

Jesus tells us in Mark 11:24 that we must believe that we receive *when* we pray, and we are not to waver from this belief that the thing is *done*, no matter how it looks or feels. It is given when you ask, so you must rejoice by faith. "With joy shall ye draw water out of the wells of salvation." Isa. 12:3. And again, "Thou meetest him that rejoiceth." "Who-soever offereth the sacrifice of praise, glorifieth Me and prepareth a way whereby I can show him My salvation." (One version of Psalm 50:23.)

Salvation is a deliverance, and healing is salvation of the body. It was given when you prayed, but as you praise and rejoice you are showing your gratitude and faith because of what God has already done. This prepares the way for God to show the finished work, because faith and gratitude are requirements of God. God's way must be prepared before He can give the evidence of what He has already done. God does not forgive sin until we prepare His way by repentance and confession. He declares positively that if we believe, we SHALL see, but we must believe before there is anything in sight because, "Faith is the evidence of things not seen." Abraham had to take the position that he was the father of many nations before he even had a son.

Remember that Jesus' blood is God's remedy, and God's remedy cannot fail. We need to say, "I have ap-

plied the remedy and therefore the work is done." The Jews who were bitten by the serpent did not look to see how strong their faith was, but gazed at the brazen serpent, God's remedy. It seems I can see the swelling, pain and poison going down and out of those bitten Israelites as they gazed at God's remedy. Just so, all pain and disease HAVE to go as you gaze at God's great remedy, the blood of His beloved Son. The blood cries to God for you. He saves because we trust, and He is longing to find someone who will trust and not be afraid.

How can the blood of the New Covenant fail? Impossible! The remedy under the Old Covenant never once failed, and God Himself says that this New Covenant is "better." Do not look at your faith, or at your own body, but gaze at the crucified Saviour, and remember God declares that the blood redeems, and redeems means delivers from ALL evil and makes ALL things right. He not only gave His promise but also His oath. "That by two immutable things in which it was impossible for God to lie, we might have a strong consolation" (or assurance). Heb. 6:18. "Faithful is He who promised, who will also do it." Christ has not changed but still says, "Be it unto thee as thou hast believed." Not as you feel, or even as you pray, but "Be it as thou hast BELIEVED."

A Ministry of Tears

A traveler anxious to see where M'Cheyne had preached, and worked, went to the Scotch city and found the church. He told the old sexton he had come a long way and wanted to see where M'Cheyne had preached. The sexton said, 'Come on,' and that old gray-haired Scotchman led the way into M'Cheyne's study. He said, "Sit down in that chair." The traveler hesitated a moment and then sat down. On the table in front of him was an open Bible. He said, "Drop your head in the Bible and cry like a child. That is the way our minister got ready to preach." He said, "Come on with me." He took him up into the Scotch pulpit before the open Bible. "Now," he said, "stand there and drop your head in your hands over the Bible and begin to weep." He said, "That is the way our minister preached."

Kindness to Enemies

A True Story by Mrs. Grace Crawford, Luanza, Congo Belge

Rejoice with us; the first consignment of the *whole* Bible in our Luba-Sanga tongue, has at last arrived! How I wish you could have been with us when the fat mail-bags were opened in the village square. Such a rush of eager hands to help with the unpacking, while little children, who could read, pushed in between their elders, unable to curb their impatience in their eagerness to be the first to open and read the long-promised Bible. All around us crowded the natives, pushing and craning over each other to get a good look, while those too far from the table, stretched out beseeching hands for a copy to be placed in them, if but for a moment.

None could possibly estimate the Bible's value, but all knew it had been lovingly printed and sent out to them by their praying white brothers and sisters in Christ, far across the seas, and they knew also that it was the priceless legacy left to them by their loved "Konga Vantu,"—Dan Crawford,—and we were all filled with thanksgiving for at last receiving this crowning work of his African toil. Praise God, the grand old Bible will ever constitute the mother literature of these interior tribes. So in our elated thankfulness join with us, but—and oh! this is such a big BUT—how can these raw natives in the hamlets read this Book, the ONE BOOK, unless taught to do so?

"No handle—no hoe!" say our Lubans. And we exclaim, "No ability to read—no Bible used!" But produce a handle for your hoe, and you can then dig your field. Teach the natives to read, and the Bible becomes doubly the "hoe" which breaks up the soil and the seed sown therein. Thank God, we have now got the precious "hoe" all right, but oh, that the saints in favored Bible lands would see to it that the "hoe" gets its "handle." Alas! the crying need for little Bible schools everywhere. Note how I stress the word Bible, as our only aim in our little bush-schools is to teach the people to read, and our only text-book is God's Word. Education we do not go in for beyond the meager three R's. Our Luanza motto is "Advance with the Bible." "I have given them Thy Word," said our Master. Surely it behooves us to pass it on, ever seeking the best way to get it into the homes and hearts of the natives. How better here than by teaching the villagers to read it for themselves? Hence the

urgent need for more and yet more Bible schools.

The devil doesn't always triumph, sometimes he defeats his own ends by not counting upon the lovely teachings of Christ imbibed by African Bible readers. Let me tell you just one instance, for it will cheer you. Away over the mountain range and down in the valley and its bogs, there lives a quiet godly pastor, with an earnest Bible-school teacher. Again and again the devil attacked them through the Roman Catholic teacher placed beside them. Hostilities began by his first trying with every possible means to beguile or force their scholars into his school. This failing, he often entered our school during lessons, and reviled and threatened to beat the teacher; or else would send insulting messages written on a slate.

As this behaviour stirred up no reprisals (which he hoped would have been the result) he then uprooted the pastor's garden! But here the Lord intervened for His sorely-tired servants. A passer-by saw the uprooted manioc and vegetables, and reported the wanton deed to the far-distant government official; with the result that all three were called to appear before him. Justice won the day. The offender was ordered to pay a big sum to the pastor for his damaged garden, and was sent to prison. He wept and howled begging not to be sent there. Thereupon the two Christians begged the official not to give them the money, but to free the prisoner in place of it.

Astonished beyond words that any native would give up a chance of getting money, the official acquiesced. The man was accordingly released, and set off on the long six days' return journey without food. The other two were given rations by the official. Upon hearing of his plight, they hurried after him, and cooking their evening meal over the camp fire, they invited him to share it with them! This they did each day. Deeply impressed by such unheard-of kindness to a sworn enemy, immediately upon his return he published abroad their mercy and goodness.

"Of a truth," he proclaimed, "know this, O ye people, that these be your true guides. Behold ye, and learn by their deeds the Christ-love. Verily it is revealed to them in their Book of God."

Let us ever be remembering that the

Bible does it all. Never doubt but that we are on the right track when giving our lives or our substance for its wholesale scattering, and for teaching the tribes to read it. Could you but hear it, the still-haunting challenge of the black man of Ethiopia—the bewildered wail from these plains and marshes, is—"How *can* we understand unless someone teach us?" Would that its moaned-out needs might reach the hearts of all God's people!

Signs and Wonders

"For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hands to heal; and that signs and wonders may be done by the name of Thy holy Child Jesus." Acts 4:27-30.

Conditions called for prayer, and prayer brought the answer. "Against Thy holy Child Jesus," they had gathered together, reinforced by demon power. And so the disciples cried, "Lord! look! behold their threatenings!" And it is the same today. We need to cry, "Lord, look at the apostasy. And seeing these things arrayed against Thy Son, grant . . ." What? The things necessary to counteract and nullify the apostasy. The prayer was framed by the Holy Ghost to meet the necessity of the occasion. "Grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thy hand to heal; and *that signs and wonders may be done by the name of Thy holy Child Jesus.*"

"Of Thy Child—" the sarcasm of mentioning a child against a king! The Child Herod tried to kill; that Pilate, the Pharisees, the Sadducees and Priest tried to annihilate! They had all united against His name.

And now His disciples all unite in this prayer, "In the name of Thy holy Child Jesus," and the Lord heard and shook the place, and He shook the people, and shook into them the power to make those around them awake.

The healing of the lame man angered the chief priests and rulers. God heard the prayers of His children and multiplied signs and wonders were done by the name of Jesus. *God had not changed, and like prayer will bring like effect in these last days.*

The Story of Our New Pentecostal Songbook

By Arthur H. Graves

The publication of a new songbook is always an important event in a movement as is the purchase of new songbooks in a church. After months of waiting, the new book *SPIRITUAL SONGS*, promised by the Gospel Publishing House, has been put on the market.

For several years the workers at the Gospel Publishing House were told that it would be impossible to publish the kind of songbook they felt our assemblies needed. "You can't get permission to use the songs," said one. "It will cost more than you can possibly afford," said another. And when these workers began to investigate, they found many publishers with "just what you want" already for use. But none of them proved to be "just what was wanted."

So, when *SPIRITUAL SONGS* was begun it was planned, not simply as a new book, but as a new kind of book. People were familiar with books containing the songs known and loved by Christians throughout the world, but which did not include any "Full Gospel" songs. There were several good Full Gospel songbooks to be had, but they contained almost none other than Full Gospel songs. The plan to make a songbook which would combine the best songs sung throughout Christendom, with the best Full Gospel songs, was something of a venture.

More than seventy-five owners of copyrights had to be located, some of whom were in foreign countries, and permissions obtained for the use of their songs. A number of songs had to be traced through the Copyright Office, as no one knew who owned them or whether anyone did. Selecting the songs, getting permissions, and making the plates for *SPIRITUAL SONGS* took a full year. An investment of more than \$6000 was necessary before a single copy was ready to deliver.

After spending all that time and money, surely the book ought to be worth something. And it is, if you can believe those who have seen it. —In the selection of the songs, the really important thing in songbook making, the editors of *SPIRITUAL SONGS* worked on a definite plan. Our congregations needed songs that they could sing, and ninety per cent of the songs and choruses in the book are for congregational use. Being an evangel-

istic people we need a good supply of songs for altar calls and after meetings, and there are more than twenty songs for this special use.

Soloists and special singers who are looking for fresh material will find some very choice numbers in *SPIRITUAL SONGS*. One of the finest songs in the book, "God Is Still On The Throne," has made an instant appeal wherever it has been sung. Thousands of copies of the composer's own books have been bought by people especially for this one song. *SPIRITUAL SONGS* is the only book, so far as we know, other than the composer's own books, which contains "God Is Still On The Throne."

At the graduation exercises of Central Bible Institute last year, one of the most beautiful songs sung consisted of a little group of Scripture passages set to music by Miss Rena Baldwin of the Institute faculty. This appears in print for the first time in *SPIRITUAL SONGS* under the title, "Strength, Security, Sufficiency."

Many hearts will be touched and blessed by the prayer in the form of a little hymn under the title of "Confidence," by the writer of "He Was Nailed To The Cross for Me." One of Mrs. Flower's poems set to music by Brother Moss, entitled, "Have I Forgotten?" is here, making a choice quartet number.

The book contains a number of the inspirational songs of Evangelist William E. Booth-Clibborn.

Of all the choruses in *SPIRITUAL SONGS* (there are twenty-four), a new one by Brother Baur entitled "I Love Thee" is becoming a favorite. One of the best numbers on the radio program broadcast from Wichita at the last General Council was a group of choruses arranged and played by Brother Baur, sung by Brother Riggs. Brother Gee brought over from Scotland a new chorus called "Out of the Mud and the Mire" which is sure to "take" with our folks. It is in *SPIRITUAL SONGS*.

Along with helping the congregation to learn some of the new songs, the choir will want to start work at once on "Victory in Jesus," "Wonderful Grace of Jesus," "Jesus Opened Up the Way," "Yes I Know," "'Tis Love, Redeeming Love," and other fine choir pieces. For Easter, be sure to

have your choir sing "Jesus Lives."

Number Two is a new song on the Holy Spirit, entitled "When the Holy Ghost Abides." "Come, Holy Spirit, Come" is another beautiful song having for its subject the Holy Spirit.

Few people stop to think that songbooks are the cheapest books in the world. What publisher can issue any other kind of book with 256 pages of the finest copyright matter, bound in cloth, and sell it for fifty cents a copy? Or in substantial paper covers at thirty-five cents a copy? The large circulation of a good songbook makes possible a selling price completely out of line with all other prices in book publishing.

Not being content with producing an unusual songbook, the publishers of *SPIRITUAL SONGS* have adopted a very radical price policy. The prices of good songbooks are going up, several of the leading publishers brought out books in 1929 at higher prices than before, but the Gospel Publishing House has set the price for *SPIRITUAL SONGS* lower than the price of almost any other book that compares in quality and size. By a special direct selling plan, all buyers of this songbook are given the advantage of what would ordinarily be wholesale prices. Fifty thousand copies of *SPIRITUAL SONGS* must be sold before the Gospel Publishing House will make any profit on the book. At a meeting of the officials of the Publishing House with the Executive Presbyters it was decided to spread the cost over this large quantity of books and to set a direct minimum selling price in order to bring such a high quality book within the reach of all our assemblies.

From the manufacturing standpoint *SPIRITUAL SONGS* is a good product. A complete new set of large clear-type plates, in both round and shaped notes, was used in printing. Two substantial and attractive bindings are offered in both the round and shaped note editions, cloth board and Bristol. Flexible cloth bindings so often prove unsatisfactory because the different layers which compose the cloth come apart, that it was decided to use a high grade Bristol for the cheaper binding, since it really wears better than the flexible cloth.

"The finest book we have ever seen, for all the departments of assembly life," seems to be the sincere opinion of a very large number of those who have seen the new book. At least one pastor is having hard work to keep so many of his people from buying copies which have been purchased for the church, that the church will not have enough for the congregation.

∴ The Gospel in Foreign Lands ∴

A Scriptural Practice

It has been stated that the manner in which a Christian uses his money is the acid test of his spiritual experience. However, we sometimes feel a kind of reticence in writing so much on the one subject although it has a very essential part to play in God's plan for the furtherance of the gospel message. Paul calls giving, a grace. It is an adornment to the Christian who has learned its blessedness. The greatest adornment and the most perfect beauty is not acquired by worldly art or material methods, but through being full of grace and truth. This was the experience of Him who excelled all others in giving and consequently was "altogether lovely." "Full you are to overflowing of every other grace—of faith, of eloquence, of spiritual illumination, of enthusiasm in every form—ah! then you should overflow with this grace also." (A. S. Way's translation of 2. Cor. 8:7)

God's purpose is to give everyone a chance and to save all who call upon His name, but in order to call upon Him they must first learn of Him, and therefore preachers must be secured to tell the nations the story. We all agree to this, but we must go a step further and in order for the preachers to go, they must be sent (Rom. 10:15), but they cannot be sent unless the means are provided. We are ready for others to give their lives, but how slow some of us are in giving a little of our money. It is stated of one young man from another society who was refused as a missionary by his missions board because of ill health that such was his zeal for the gospel cause that he offered to accept a missionary's salary and turn in all the money he earned to the missions board for the spread of the gospel. The Lord so prospered his business that he would have been a millionaire if he had retained the

money for his own use, but he gladly continued working, receiving just the missionary's salary, and thus became the instrument through whom a host of other missionaries were sent out and maintained.

Paul, after writing that wonderful first epistle to the Corinthians climaxing the same with the glorious truths relative to the resurrection of the body and the immortality of the soul, goes right on afterwards to instruct the believers how to arrange for systematic giving. 1 Cor. 16. If every member of our fellowship would be willing to set aside a proper proportion of his weekly income for God's work, we feel safe in stating that there would be no lack either at home or abroad. In averaging the missionary offerings that we have received through this department during the past two years, we find that it does not amount to more than five cents per week for each registered member of our assemblies. Since many who give through this department are not registered members of Council assemblies, the true average for the members would be even lower.

We are reminded of a company of native Christians on the west coast of Africa who, when told of the vast multitudes who had not yet heard the gospel, asked that they might have a part in helping to send it. The missionary in charge knew they had no money to give, but on their request

arranged for them to do a week's work under his employ, and when Sunday dawned and the Christians gathered for worship, those who had been doing this special work throughout the week brought their pay envelopes unopened and placed them on the altar. Some had little messages written on the outside such as "In thanks to Him who died for me," and "That others may also hear," or "For His Name's sake." These were truly thank offerings and represented the sacrifice of an entire week's work, and we are sure it had a sweet savor before the Lord.

Dear reader, we want you to look at the chart of missionary offerings before you lay this paper aside and note that the black column is shorter than it was this time last year. More missionaries to provide for but less funds for the purpose! Will you not pray with us and with our missionaries that what is required may come in and we may continue to go forward for His great Name's sake.—Missionary Sec'y.

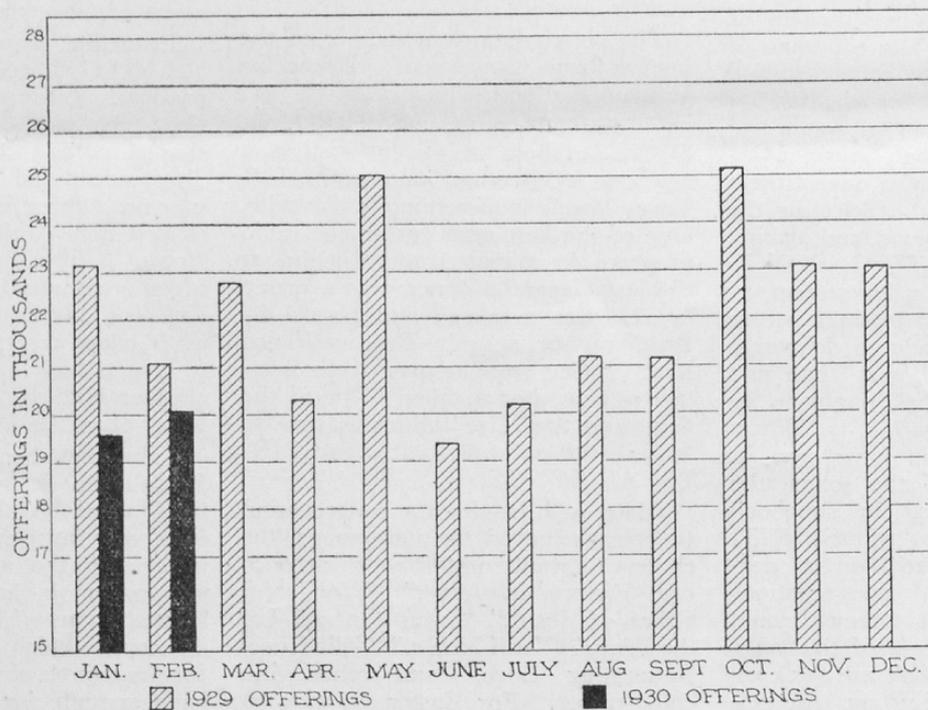
Refugee Camps in Greece

Harry Mamalis

There are a large number of refugee camps around the cities of Athens and Piraeus, which present a real need for evangelization. These camps are from three to eight miles out of the cities of Athens and Piraeus, and these two cities are the largest in Greece. God has laid a great burden on our hearts for the salvation of these people.

You know that the refugees suffered many things during the war, but we see that by these sufferings they have come to a place where they see no other help but the help that comes only from God. We are working in one of these camps where there are about 75,000 refugees who are very hungry for God and ready to accept the gospel. The Lord has saved some of

Comparison of Missionary Offerings.



them and has healed many. A week ago one lady came to our meeting, and as she heard the gospel story, God opened her heart and she accepted Jesus as her Saviour; but as we have no hall where we can come together and worship our God and bring others to hear the gospel, we are scattered here and there as a family that has no home. We are now having meetings in different homes and God is blessing us as we give out the Word, but we feel that the time has come for us to have a hall where we can all come together and worship.

By the grace of God we are planning to open up little stations in these different camps and preach the gospel to as many as possible, giving out Bibles and tracts that they may read God's Word, but these things can be done only by your prayers and help. Oh! what a wonderful opportunity you and I have to be partakers in this great work in this new field. We have about 600,000 of these refugees around the cities of Athens and Piraeus and over 2,000,000 scattered in different places of Greece.

Prayer Requests

CHINA

Pray for the opening of a new work at Yinkou, Manchuria, where our missionaries, Miss Larsen and Miss Peterson, expect to go in the spring. Pray for cottage meetings being held among the poor of Shanghai, and also that funds may be provided to build a little mission house for these meetings.

Pray for a new Bible school for men in South China, also for tent equipment such as 300 folding chairs, lights, a boat to carry the tent and equipment and a good staff of workers. Also pray for a Bible school for women which will open in Fat Shan in January.

Pray for the lifting of the debt from the Ningpo Orphanage amounting to about \$6000.00.

Miss Ledbetter writes, "Pray that the Lord may send me a good Bible woman, His own choice."

Pray for native workers and their support in Manchuria, also for an outpouring of the Holy Spirit in this territory.

GREECE

Brother Mamalis of Greece states they are receiving considerable persecution from the Greek church which is trying to stop their meetings. Many people who are really hungry for God are fearful to come out to the services.

PERSIA

Brother John Warton writes, "We need support of native worker, a place of worship and missionary home. Also pray for a converted Mohammedan

who is having persecution from his relatives."

BULGARIA

Please pray for a brother in the assembly at Tarnopol, Bulgaria, who is suffering from demon possession. Pray that an organ may be provided for the mission. Pray for more workers and for a spiritual awakening in some of the assemblies. Pray for God to overrule in some of the assemblies where false prophets have gotten in to destroy the flock.

Cable Message

The following message was received from India, March 12, just as we were going to press: "Laura Gardner with Jesus," signed by Fred Merian, our North India District Superintendent. Sister Gardner was one of our older missionaries having first gone to the field in 1903. She served for a number of years with the Christian and Missionary Alliance and afterwards joined the General Council of the Assemblies of God. She had been suffering for some time previous to her death, but now is at rest with the Lord. May God raise up others to fill the place of this faithful servant of the Cross.

MEXICO

Pray for some of the Mexican churches which are in danger of losing their buildings owing to the failure of crops depriving the people of their means of support.

PORTO RICO

Pray for Christians of Porto Rico. They are very poor and a large number out of employment. They are requesting funds to install a baptistry in the church at Santurce.

CENTRAL AMERICA

The prayer tower is in need of repair at Matagalpa, Nicaragua, costing approximately \$50.00. Also funds are needed for wiring house. Funds are badly needed for building at Leon, Nicaragua, and also more missionaries are needed for this field.

PALESTINE

Miss Radford would like a bell for the mission hall at Amman, Transjordan.

FIJI ISLANDS

Our missionaries in Fiji are asking that we pray for a half caste girl who gave up sin for a time but is now

drifting back into the world. Also pray that a launch may be provided in order that the missionaries may proceed up the river to the villages in the interior with the gospel message.

AFRICA

Mrs. Anna Scoble states that they have a real need of funds for another native evangelist and also funds for traveling expenses. She also asks us to pray for special outpouring of the Spirit on the work in South Africa.

Pray for Sister Hannah James of South Africa who has been taken ill and is confined to her bed. God is able for this case. Let us believe Him.

Miss Avanel Hubbard of Egypt requests a small folding organ to use in the singing classes.

INDIA

Miss C. S. Eady writes, "We have a need for funds for rents and Indian evangelists and a car in order to get to the estates for meetings."

JAPAN

Pray that funds may be secured for the Japan District Bible School. They have at present (February 1930) \$1000 on hand but need about \$4000 more.

News Items

Brother J. W. Juergensen reports that he has a number of tracts printed in the Japanese language entitled a "Happy Life," which he will be glad to supply at a reasonable charge to cover the cost to those who have opportunity to reach the Japanese people.

Sister Mary Lindberg who has been studying the Malayan language at Yercaud has now been transferred to Travancore State on her request so that she may work directly among the people to whom she feels God has called her. She is working in cooperation with Brother and Sister J. H. Burgess at Mavelikara. She writes: "Since I came to Travancore it seems more like India. We do not see a white face at all. I am glad the Lord called me here as the need of South India is tremendous. The superstition and darkness is awful. One evening we passed a place where the natives had made a fire, and after making much noise to their gods, they passed through the fire. They will seemingly do almost anything to become holy. We have a man in our village who is demon possessed. He screams sometimes for days and nights at a time. The people say he is a holy man and is pleasing the gods. Poor souls how our hearts ache for them. The climate seems to agree with me and I feel splendid in health as well as happy in spirit."

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

∴ In the Whitened Harvest Field ∴

THIRTY-ONE BOW AT THE CROSS

Sister C. Evans, pastor, Canalou, Mo., writes: "The Lord graciously blessed a 2 weeks' meeting held recently in Mound City, Ill., by convicting and saving 31, and baptizing 9 with the Holy Spirit. I was assisted by Sister Katharyn Baughn in this meeting. Conviction sank deep into hearts and as they yielded to the Spirit's invitation, we could but cry out, 'Surely God hath visited and redeemed His people.'"

FIVE SAVED AT NEW CHURCH

Pastor C. C. Comer, Canton, Okla., writes: "Evangelist Gordon H. Millard, has recently held a two weeks' meeting in our new church at the village of HuckMac, 12 miles from Canton. The crowds were good, and eagerly returned for more of the bread of God, the old-time gospel message in its fullness. Five were saved and 2 reclaimed. We will welcome visiting Council brethren."

SCORES SAVED AND BAPTIZED

Pastors J. O. Highfill and wife, Puxico, Mo., write: "How we praise God for the results of the 5 weeks' campaign held with Brother K. A. Auten of Grafton, Ill. About 75 were saved, and 18 received the Baptism with the Spirit; 29 were baptized in water, and 38 were accepted for membership. We feel that the end is not yet. The Spirit of God is still working, and the entire assembly is moving forward in soul-winning effort."

CHURCH OF GOD PASTOR SLAIN

Evangelists Floyd C. and Olga Woodworth, Fort Collins, Colo., write: "We praise the Lord for His blessings in Delta, Colo. A short time ago we held a 3 weeks' revival with Brother Marion Nevills, the pastor there, in which about 40 came for salvation, some of these to be reclaimed. The Lord baptized 6 with the Holy Ghost. One Church of God pastor was slain under the power of the Lord as he watched others receiving their Baptism, and he is now earnestly seeking for the power and experience of Acts 1:8."

ABUNDANCE OF RAIN AT ENID

Pastor P. C. Nelson writes: "Feb. 17-23, Brother David Burris, of Russellville, Ark., was with us. He gave evangelistic messages at night to the public, and each morning gave an instructive address at the chapel hour to the students of Southwestern Bible School. His brief visit accomplished much good. Previously this winter we enjoyed for more than two weeks the instructive messages by Evangelist John Gobon, of Los Angeles; these were followed by 4 weeks' of faithful ministry by Evangelist W. T. McMullan and wife, of Mutual, Okla. During this long period of six and one-half weeks, sinners were seeking God at the altar almost every night, and many received the Baptism with the Holy Spirit. The audiences frequently taxed the capacity of the large tabernacle to the limit."

GOD'S SPIRIT PRESENT

Pastor W. R. Brock, West Tulsa, Okla., writes: "Brother David Burris, assistant superintendent of Arkansas and Louisiana District, held a weeks' meeting for us recently in which the Spirit of God met with us and blessed the messages sent forth. Quite a number prayed through to salvation, and the influence that prevailed throughout and after the meeting was one of victory and encouragement."

SUCCESSFUL CONVENTION

The Nebraska District Convention which convened at Milford, closed with the same blessed unity and fellowship that prevailed throughout each service. A splendid representation of the District was present. The two weeks' ministry of our Brother Harold Moss has proven a great inspiration to the District, especially in creating a larger vision and in stirring an interest in world missions.—E. W. White, district superintendent.

NINETEEN MORE ON FIRE

Pastor Walter J. Pollard and his sister, Miss Mae Pollard, Fort Myers, Fla., write: "Evangelist I. G. Roberts, known as the 'Police Evangelist,' and his wife, have recently concluded an old-fashioned Pentecostal revival in the large gospel tent. The revival was blessed of the Lord in the salvation of many seekers, the healing of the sick, and in 19 receiving the Baptism with the Holy Ghost. The fires of Pentecost were kindled afresh in the 'City of Royal Palms,' and although the assembly is but four months' old, it is receiving the continuous blessings of God. Saints passing through are cordially invited to stop."

BRIEF MENTION

"Evangelist Dan McNally, of Kansas City, Mo., was with us for one week's meeting here in Pawhuska a short time ago," writes Pastor F. Conrad, "at which time 8 people wept their way to the feet of the Savior. Brother McNally had to leave the meeting to take charge of the First Assembly of God church at Fairfax, Okla., where he has been chosen as pastor."

"During our recent meeting at Port Lavaca, Texas," writes Evangelist Frank Kooistra, "a colored brother, called 'Uncle Pete,' passed away at the age of 109 years. We were informed that he was saved and that he had received the Baptism one year before his death. We are now in a blessed meeting with Brother E. L. Tanner, at W. Monroe, La."

"A short time ago we held a 2 weeks' meeting here at Macomb, Mo.," writes Pastor Mose Willis: "3 were saved, the saints were wonderfully blessed, and a spirit of unity is present. There were no services being held at the church here when we started services 2 months ago. Brethren of the Council passing, are invited to stop and preach for us."

THE MASTER'S HEALING TOUCH

Evangelist Delmar Johnson, Canton, O., writes: "Feb. 9-Mar. 2 I held a very precious meeting at Brewster, O. The Lord spoke to many hearts through the Word; 12 yielded to His call to salvation, and 7 prayed until they were baptized with the Holy Spirit. It was precious to witness the healing touch of the Master upon many who were oppressed of the devil by sickness and disease, who were made every whit whole. This assembly has been an independent work, but they have now decided to come into Council fellowship. Since the revival the Sunday school has more than doubled itself; we have also organized a Christ's Ambassadors band."

ON THE UPWARD CLIMB

Brother C. E. Shields writes a good account of pioneer work in El Centro, Calif. He says, "We came here over a year ago and found a few praying people without any shepherd or church home. God has helped us to build a church. We decided to have a week of prayer for a revival and on watch night three received the Holy Spirit. It has been a time of real refreshing ever since. We just closed a revival with Evangelist Ben King of Tulsa. Some prayed through in the old-fashioned way, and the church was built up both spiritually and financially. Brother Carl Hatch and Brother Wood were with us for one night of the campaign. Would be glad to have any Council minister stop with us."

GENERAL COUNCIL MINISTERIAL LIST

The following names were added to our ministerial list in the month of February, 1930:

Alvarez, Don Thomas, Brooklyn, New York; Archer, James W., Johnstown, Colorado; Archer, Mrs. Sybil May, Johnstown, Colorado; Barrick, J. Edgar, Cuyahoga Falls, Ohio; Bivans, Merel Bryan, Fort Lauderdale, Florida; Borst, Lawrence, San Francisco, California; Bullard, Miss Daisy, Des Moines, Iowa; Edmunson, Malcom E., Globe, Arizona; Heinrich, Jacob, Chambersburg, Pa.; Long, Wm. E., Creston, Iowa; Malick, Miss Yumna G., Shweifat, Lebanon, via Beyrout, Syria; Roberts, Isaac G., Fort Myers, Florida.

The following names were removed from our ministerial list in the month of February 1930.

Austin, C. H. (Withdrew), San Diego, Calif.; Bishop, Wm. A. (Withdrew to affiliate with another organization), St. Louis, Mo.; Cossey, H. J. (Withdrew to affiliate with Pentecostal Holiness Church), Orlando, Florida; Eldridge, G. N. (Deceased), Los Angeles, Calif.; Law, John Henry (Withdrew to engage in independent work), Cape Girardeau, Mo.; Loveless, A. J. (Deceased), Hershey, Nebr.; Moore, L. G., Lansing, Michigan; Musick, Mrs. Ethel (Withdrew), Childress, Texas; Packer, Chas. M. (Withdrew), Jacksonville, Fla.; Peterson, Mrs. Julia, Oakland, Calif.; Peterson, Jonas A. Oakland, Calif.

MOUNTAIN TOP VICTORY

Pastor Jess W. Gunder and wife, Weed, Calif., write: "We came to this small lumber town in the mountains eight months ago. We have had no regular revival meeting, but God is adding to the church daily "such as should be saved." Twenty have been saved, 12 baptized in water, and 3 have received the Baptism with the Holy Ghost as in Acts 2:4. We are starting a revival in the near future with District Evangelist W. C. Morten."

THIRTY MORE REDEEMED

Brother and Sister Bert Roberson, Elk City, Okla., write: "Our special meeting closed here last Sunday night with the altar filled with seekers. About 30 were saved, 12 received the Holy Ghost, and the assembly was greatly encouraged to move forward. Some wonderful healings took place in the meetings, during the three and one half weeks, and God was glorified in the thanksgiving of His people. We expect to remain as pastors here for the present, and invite all brethren in the fellowship who may be passing, to visit us."

Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

MANSFIELD, MO.—Fellowship meeting at Red Hill church, 3 miles east of Hartville, March 30; dinner on grounds; all near enough to attend, come.—Henry Moody, pastor.

EUREKA SPRINGS, ARK.—Fellowship meeting, Mar. 28-30. Free entertainment.—Chas. Pepper, pastor.

MELCHER, IA.—Revival campaign, beginning Mar. 23, the Steidle Sisters, musical evangelists of Dorrance, Kans., in charge.—R. A. Mason, pastor.

CRESTON, IA.—Evangelists Glen and Katie McClure will conduct a revival in the Assembly of God church, commencing Mar. 20.—O. Olsen, pastor.

BINGHAMTON, N. Y.—The Eastern district prayer conference will be held in Brother Kellner's church Apr. 29-May 1. Details later.—Committee, E. C. Conrad, F. F. Reidenbach, W. I. Palmer.

PORTALES, N. MEX.—Fellowship meeting and convention, Mar. 22-23; all the brethren of west Texas and New Mexico are urged to be present. Hugh M. Cadwalder in charge.—N. C. Whitlock, Carlsbad, N. Mex.

POTEAU, OKLA.—Sunday school rally, and fellowship meeting for Southeastern District of Okla., Mar. 30. All near-by pastors and Sunday school superintendents invited to be present, with their people.—M. W. Johnson, pastor.

PENSACOLA, FLA.—Sister M. R. Joiner will conduct a revival beginning Mar. 16, at the Assembly of God church, 609 North Devillier Street. Also, the West Florida presbytery District No. 1 fifth Sunday meeting will be held here.—Pastor B. R. Kendrick.

PHILADELPHIA, PA.—Revival campaign, conducted by Evangelist L. B. Staats, of Blue Rock, O., Mar. 18-Apr. 6, 11th and Westmoreland Sts. Services each night except Mondays, 7:45, Sundays 10:30, 7:30.—B. H. Cox, pastor, Thomas Cairns, secretary, 2607 North Jessup Street.

TIPPECANOE CITY, O.—Revival campaign, Mar. 28-Apr. 20, at Bethel Tabernacle, 4th and Plum Streets, by Meyer Tan Ditter, converted Jew, and wife, singing evangelists.—Pastor E. P. Cooper, 416 Richard St., Dayton, O.

JENNY LIND, ARK.—District fellowship meeting on the fifth Sunday in March. We expect Brother Gotcher and Brother Lasater. Lunch will be served free to all. Musicians, bring your instruments.—Miss Lealyea Coyle, Barber, Ark., Rt. 2, Box 52.

TEXAS SECTIONAL CONVENTIONS.—Amarillo, March 25-26; Wichita Falls, Mar. 31-Apr. 1; Denton, Apr. 9-10; Austin, Apr. 15-16; Clinton, Apr. 23-24; Port Arthur, Apr. 26-27.—Hugh B. Cadwalder, district superintendent.

ATLANTIC CITY, N. J.—Evangelist Christine Kerr Pierce, of Evangel Temple, Toronto, Can., will conduct an evangelistic campaign at the Grace Pentecostal Church, 507 Madison Ave., for two weeks or longer, beginning Mar. 16. The evangelist's mother, Mrs. D. W. Kerr, will assist in the revival.—Chas. W. H. Scott, pastor, 134 N. Dudley Ave.

MARIETTA, ILL.—Will hold a revival at an independent assembly Mar. 23-Apr. 6. Near-by assemblies' co-operation will be appreciated.—Evangelist Delmar Johnson, c/o J. T. Scholey, Brewster, O.

SAN ANTONIO, TEX.—Revival at Glad Tidings church, corner Denver Boulevard and Mesquite Streets, beginning Mar. 16, Evangelist Willa Short, of Oklahoma in charge.—J. C. Wilder, pastor, 1219 S. Mesquite St.

PENSACOLA, FLA.—The fifth Sunday meeting for sub-district No. 1 of the West Florida District Council, will be at the Assembly of God church, 609 North Devillier Street, Mar. 28-30. All assemblies and friends within reach are invited.

HUPMAC, OKLA.—The Northwest sectional Council meeting of the Oklahoma District, Apr. 19-20. Hupmac is about ten miles west of Canton. The new church building will be dedicated in the afternoon of the 20th. We urge that the brethren of the northwest part of the state attend. Entertainment provided free.—Glenn Millard, district secretary, Enid, Okla.

EMBRYFIELD, TEX.—Fifth Sunday rally, Mar. 29-30. A cordial invitation is extended to all within reach.—Pastor Guy R. Barrett.

ATTICA, KANS.—Fellowship meeting, Mar. 18-21. Three meetings daily. Room and meals will be provided free to all. Several ministers expected. District superintendent F. Vogler will be in charge.—V. G. Greisen, pastor.

AURORA, MO.—The fifth Sunday fellowship meeting will be held at the Assembly of God tabernacle, Mar. 30. All surrounding assemblies and pastors will be welcomed.—Clarence Love, pastor, 629 Jefferson Street.

LEOMINSTER, MASS.—Second annual convention, April 13-20; Evangelist Fred Lindgren, returned missionary from Lapland, and other ministers from New England will be present. Three services daily; 9:00, 3:00, 7:45. Young People's rally, April 19. Accommodations furnished for those out of town.—E. E. Voland, pastor.

DAISETTA, TEX.—Fifth Sunday rally meeting beginning March 29. Ministers and congregations within reach invited to attend.—M. E. Stubblefield, pastor.

SACHSE, TEX.—Fifth Sunday fellowship meeting, beginning Saturday night, Mar. 29. District superintendent Cadwalder will be with us. Accommodations will be furnished gladly and without cost to all.—J. M. Medley, pastor, Mrs. G. W. Eastes, church secretary.

SNOMAC, S. DAK.—Dedication service all day April 6, in the new church. (The town is called Webber City, the post office, Snomac.) Basket dinner. All near-by assemblies cordially invited.—Fannie McCall, pastor.

STATE RALLY.—Christ's Ambassadors of Michigan will meet March 23 at 400 South Washington Street, Saginaw, Mich. Three meetings daily. All ambassadors urged to attend, especially those in eastern part of state.—Lewis H. Horn, state president.

GRANITE CITY, ILL.—The Eighth Annual District Council meeting of the Illinois State Council will be held in Full Gospel Tabernacle, 24th and Grand Ave., April 8-11. We urge that ministers of this District attend, and all assemblies send delegates. A splendid program has been arranged. Ministers and delegates of this District will be entertained free. Those desiring license or ordination should notify the secretary, as early as possible.—S. R. Fosteckew, 50 North Lincoln Street, Chicago, Ill., secretary-treasurer.

ENID, OKLA.—March 22nd, at eight o'clock each morning, in the tabernacle, Dr. Lillian B. Yeomans, of Los Angeles, Calif., will begin a series of lectures to the students of Southwestern Bible School, on Divine Healing. These will be open to the public. At night she will conduct

evangelistic services and pray for the afflicted. The tabernacle is located at 312 East Cherokee Avenue, adjacent to the Bible school buildings.—P. C. Nelson, Lockbox 828.

FLAT RIVER, MO.—District Council of Southern Missouri, April 8-11. Beds will be furnished for ministers and delegates; meals at small cost. Those desiring license or ordination must secure application blanks from district superintendent, have them filled in and properly endorsed, and meet the credentials committee. Let every minister attend, and make this Council the best. We expect the general secretary and missionary secretary to be with us.—Pastor K. H. Lawson, or A. A. Wilson, district superintendent, Dexter, Mo.

MISCELLANEOUS NOTICES

EVANGELISTIC OR PASTORAL.—Have spent 15 years in the ministry. Am in fellowship with the Council.—James M. Medley, Garland, Tex., Rt. 3.

EVANGELISTIC.—We have resigned the pastorate at this place, and desire to win souls through revivals. In full Council fellowship.—D. M. Rice and wife, Nacogdoches, Tex., care of O. N. Petty, Box 65.

CHANGE OF ADDRESS.—I have now taken the pastorate at Williamsville, Mo. All Council ministers who are passing will be welcomed.—Pastor H. W. Thatcher.

NOTICE TO PACIFIC NORTHWEST.—I will be glad to come and hold meeting in your home or schoolhouse, or in any out-of-the-way or isolated place. I have preached in lumber camps and mining towns for years, and love the work in outside places. Best of references.—Evangelist (Miss) Carrie E. Ellis, 4700 Daisy Street, Oakland, Calif.

BULBS FOR SALE.—Chas. W. Hess, 311 Oakland Ave., Goshen, Ind., has 12 bushels of Gladioli bulbs for sale, at 3c each, postpaid. He states that they are free from disease, and are of all different colors and size. As both our brother and his wife are ill he is desirous of turning these bulbs into cash, as this is at present almost their only means of support. In inserting this free advertisement for our brother, we do not make any guarantee regarding the bulbs.

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**DISTRIBUTION OF FEBRUARY, 1930,
MISSIONARY FUNDS**

CONGO BELGE FIELD		
Allowances of Missionaries	418.28	
Allowances of Missionaries on fur-		
lough	90.00	
Mission Station Expense	134.00	642.28
EGYPTIAN FIELD		
Allowances of Missionaries	350.00	
Mission Station Expense	45.00	
Native workers	45.00	
Lillian Trasher orphanage	115.00	555.00
FRENCH SUDAN FIELD		
Allowances of Missionaries	414.00	
Mission Station Expense	70.00	484.00
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	538.00	
Allowances of Missionaries on fur-		
lough	70.00	
Mission Station Expense	90.00	
Native workers	92.00	790.00
SOUTH AFRICAN FIELD—TRANSVAAL		
Allowances of Missionaries	275.00	
Native workers	5.00	280.00
TOTAL DISTRIBUTION—AFRICA		
		2751.28
NORTH CHINA FIELD		
Allowances of Missionaries	1054.96	
Allowances of Missionaries on fur-		
lough	20.00	
Mission Station Expense	84.00	
Native workers	15.00	
L. M. Anglin orphanage	138.54	1312.50
WESTERN CHINA & TIBET		
Allowances of Missionaries	312.59	
Mission Station Expense (famine		
231.31)	319.41	
Native workers	87.00	719.00
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	517.28	
Native workers	15.00	532.28
CENTRAL CHINA		
Allowances of Missionaries	140.00	
Allowances of Missionaries on fur-		
lough	50.00	
Mission Station Expense	37.00	
Native workers	15.00	242.00
SOUTH CHINA		
Allowances of Missionaries	618.45	
Allowances of Missionaries on fur-		
lough	80.00	
Mission Station Expense	100.00	
Native workers	55.00	
South China work & workers	350.00	1203.45
TOTAL DISTRIBUTION—CHINA		
		4009.23
INDIA		
Allowances of Missionaries	3047.85	
Allowances of Missionaries on fur-		
lough	327.20	
Mission Station Expense	757.50	
Native workers	202.00	
Almyra Aston orphanage	232.00	
Leper work	41.00	4607.55
SOUTH INDIA & CEYLON		
Allowances of Missionaries	465.66	
Mission Station Expense	20.00	
Native workers	15.00	500.66
TOTAL DISTRIBUTION—INDIA		
		5108.21
JAPAN FIELD		
Allowances of Missionaries	626.86	
Allowances of Missionaries on fur-		
lough	50.00	
Mission Station Expense	320.00	
Native workers	20.00	1016.86
PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	433.25	
Mission Station Expense	70.75	504.00
PORTO RICO FIELD		
Allowances of Missionaries	230.00	
Porto Rican work & workers	158.00	388.00
CENTRAL AMERICA FIELD		
Allowances of Missionaries	211.00	
Mission Station Expense	140.00	351.00
SOUTH AMERICAN FIELD		
Allowances of Missionaries	504.76	
Allowances of Missionaries on fur-		
lough	90.00	
Mission Station Expense	1.00	
Native workers	10.00	605.76
PHILIPPINE & FIJI ISLANDS		
Allowances of Missionaries	127.00	127.00
WEST INDIES FIELD		
Allowances of Missionaries	36.00	36.00

MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	375.00	
La Luz	20.00	
Co-laborers	1.00	
Latin American Institute	35.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	115.00	
California work	65.00	
Publishing House	45.00	
Mexican truck	2.00	858.00
MISCELLANEOUS FIELDS		
Alaska	10.00	
Hawaii	100.00	
Straits Settlements	105.00	
Persia	327.45	
Poland	168.10	
Russia	131.00	
Latvia	50.00	
Bulgaria	60.00	
Greece	40.00	
Hungary	85.00	1076.55
Non-Council Missionaries (design-		
ated)		1375.29
Total amount missionaries' allow-		18207.18
ances		85.00
Missionary Rest Homes		1469.60
Fares, Buildings, Etc.,		19761.78
Credited to Special Accounts		499.75
		20261.53
Borrowed from March Funds		225.16
TOTAL OFFERINGS FOR FEBRUARY		
		20036.37

HOME MISSIONS CONTRIBUTIONS		
Arkansas District	13.36	
Northern California Dist.	40.98	
Southern California Dist.	8.06	
Eastern District	27.41	
Illinois District	14.88	
West Central District	26.39	
Kansas District	46.33	
Mississippi District	4.04	
New England District	22.21	
North Central District	207.74	
Northwest District	6.07	
Oklahoma District	4.75	
Potomac District	13.34	
Rocky Mountain Dist.	16.48	
Southeastern Dist.	1.54	
Southern Missouri Dist.	40.11	
Appalachian District	11.28	
Tennessee District	9.16	
Texas District	2.10	
Total	516.23	

HOME MISSIONS		
Minnesota	118.33	
California	75.83	
Kansas	50.43	
Missouri	50.15	
South Dakota	46.80	
North Dakota	24.03	
Iowa	19.76	
Colorado	16.48	
Illinois	15.88	
Wisconsin	15.82	
Massachusetts	13.87	
Arkansas	13.36	
New Jersey	11.21	
Maryland	10.73	
New York	10.38	
Tennessee	9.16	
Oregon	8.07	
Pennsylvania	7.32	
Texas	6.85	
New Hampshire	6.82	
Mississippi	5.94	
Oklahoma	5.25	
Kentucky	5.10	
Canada	5.00	
Virginia	4.66	
Alabama	4.58	
West Virginia	3.08	
Montana	2.76	
Connecticut	1.52	
Nebraska	1.09	
New Mexico	.81	
North Carolina	.25	
Total amount reported minus \$39.21, given direct		
or \$532.11—total for February.		

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF FEBRUARY		
California	4447.37	
New York	2020.56	
Ohio	1544.80	
Pennsylvania	1882.42	
Washington	1439.97	
Missouri	1143.71	
Illinois	1089.79	
New Jersey	882.25	

Kansas	588.89
Michigan	584.68
Indiana	533.27
Oregon	529.77
Texas	526.42
Oklahoma	472.69
Wisconsin	436.07
Minnesota	355.19
North Dakota	268.46
Massachusetts	266.51
Colorado	262.43
Iowa	258.88
Florida	231.51
Nebraska	216.44
Montana	183.34
Arkansas	183.06
District of Columbia	157.00
Delaware	145.65
South Dakota	145.40
Maryland	137.89
Connecticut	127.08
Canada	111.65
Alaska	71.10
Arizona	57.60
Alabama	56.86
Maine	53.50
Tennessee	44.15
Louisiana	37.71
Kentucky	36.07
Virginia	35.32
New Hampshire	30.95
Mississippi	29.54
Georgia	27.90
Idaho	24.51
West Virginia	23.71
Nevada	19.00
New Mexico	10.58
Wyoming	6.00
South Carolina	3.41
South Carolina	1.00
Foreign countries	8.34
Total amount reported minus \$1714.03, given direct	
and designated for expenses, or \$20036.37—total	
for February.	

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CITY, STATE

WORLD MISSIONS CONTRIBUTIONS

March 1st to 6th inclusive

All personal offerings amount to \$917.55.

- 1.00 Pentecostal Assembly S S Yale Okla
- 1.00 Sitkum Sunday School Sitkum Ore
- 1.30 Assembly of God S S Paris Ill
- 1.40 Assembly of God S S Humboldt Kans
- 1.50 Assembly of God Lebanon Mo
- 1.50 Church of God S S Canton Okla
- 1.50 Faith Mission Nelagoney Okla
- 1.50 Assembly of God Wickenburg Ariz
- 1.60 Full Gospel Mission S S Michigan City Ind
- 1.65 Pentecostal Assembly of God Attica Ind
- 1.72 Assembly of God Bourbon Mo
- 1.75 Assembly of God and S S Marionville Mo
- 2.00 Assembly of God Chickasha Okla
- 2.00 Assembly of God S S Crane Mo
- 2.00 Assembly of God S S Chester Ill
- 2.00 Pentecostal Church Ashland Ohio
- 2.00 Assembly of God Dardanelle Ark
- 2.05 Assembly of God Pearl Ill
- 2.20 Chaneyville Assembly Chaneyville Pa
- 2.25 Pease Chapel S S Haughton La
- 2.35 Assembly of God Hershey Nebr
- 2.50 Assembly of God S S Virden Ill
- 2.68 Assembly of God Drumright Okla
- 2.70 North Peoria & Haskell Assembly Tulsa Okla
- 2.74 Assembly of God S S Wright City Okla
- 2.76 Full Gospel Mission of Assembly of God New Raymer Colo
- 2.82 Assembly of God S S Kaw Okla
- 2.90 Havana Busy Bee Band Havana Ark
- 3.00 Christ's Ambassadors Humboldt Kans
- 3.06 Assembly of God S S Grand Prairie Tex
- 3.15 Assembly of God Cape Girardeau Mo
- 3.15 Faith Tabernacle Eleno Okla
- 3.20 Assembly of God S S Cliff N Mex
- 3.23 Miller Assembly of God Hill City Kans
- 3.28 Assembly of God S S McCracken Kans
- 3.50 Full Gospel Assembly and S S Walker Minn
- 3.54 Assembly of God S S Yoakum Tex
- 3.54 Assembly of God S S Dodge City Kans
- 3.60 Jester S S Jester Tex
- 3.76 Harper Pentecostal S S Harper Kans
- 3.88 Assembly of God S S Pittsfield Ill
- 3.90 Busy Bee Club Pilot Point Tex
- 4.00 Christ's Ambassadors Goose Creek Tex
- 4.00 Assembly of God S S Port Arthur Tex
- 4.16 Sunday School McAtester Okla
- 4.20 Assembly of God S S Greensburg Kans
- 4.45 Bear Creek Assembly Atlanta Mo
- 4.46 Assembly of God Shawnee Okla
- 4.55 Full Gospel Mission Macksburg Iowa
- 4.75 Assembly of God Monroe Ia
- 5.00 Assembly of God San Antonio Tex
- 5.00 Crusaders S S Class Church of the Four Fold Gospel Battle Creek Mich
- 5.00 Assembly Hyndman Penna
- 5.00 Appalachian District Council
- 5.00 Pentecostal Pilgrim S S Smoke Run Penna
- 5.00 Christ's Ambassadors Kingsburg Calif
- 5.00 Full Gospel S S White Plains N Y
- 5.00 Elmer Assembly of God Elmer Mo
- 5.00 Assembly of God Byesville Ohio
- 5.00 Christ's Ambassadors Russellville Ark
- 5.00 Springfield S S Battle Creek Mich
- 5.00 Assembly of God Enid Okla
- 5.00 Busy Bee Missionary Band Seagraves Tex
- 5.10 Assembly of God Eakly Okla
- 5.13 Assembly Jasonville Ind
- 5.43 Wiser Chapel Altoa Mo
- 5.75 Assembly of God Mission Wesson Ark
- 5.76 Assembly of God Ninnekah Okla
- 5.78 Sachse Pent'l Church & S S Sachse Tex
- 5.83 Bethel Chapel Assembly El Dorado Ark
- 6.00 Missionary Society Auburn Wash
- 6.00 Busy Bee Band Alton Kans
- 6.00 Christ's Ambassadors Harlingen Tex
- 6.41 Assembly of God Eldorado Springs Mo
- 6.50 Busy Bee Band Portsmouth N H
- 7.00 Willing Workers Circle K D Mt Olivet Pres-by church Brooklyn N Y
- 7.00 Prairie Lea Sunday School Ingalls Kans
- 7.00 Busy Bee Missionary Band Coulwood Va
- 7.50 Busy Bee Missionary Band San Jon N Mex
- 7.55 Lighthouse Mission Springfield Mo
- 7.57 Assembly of God S S Wild Horse Okla
- 7.68 Assembly of God Florida Ala
- 8.25 Busy Bee Band Grand Jct Colo
- 8.55 First Assembly of God Oklahoma City Okla
- 8.60 Assembly of God and S S Sullivan Mo
- 8.78 Assembly of God S S Turkey Tex
- 8.81 Ottawa Assembly and S S Ottawa Kans
- 9.00 Full Gospel Assembly Marysville-Yuba City Calif
- 9.00 Assembly of God Tarkio Mo
- 9.00 Bazine Assembly Bazine Kans
- 9.14 Assembly of God Knox City Mo
- 9.26 Assembly of God Senath Mo
- 9.50 Grand Prairie Assembly S S Grand Prairie Tex
- 9.56 Assembly S S Warrior Ala
- 10.00 Fairhaven Mission S S So Bellingham Wash
- 10.00 Bethel Church Rock Island Ill
- 10.01 Mulberry Assembly Mulberry Fla
- 10.13 Full Gospel Tabernacle Westernport Md
- 10.26 Assembly of God Great Bend Kans
- 10.80 Assembly of God Chappell Nebr
- 11.00 North Utica Assembly of God Tulsa Okla
- 11.00 Busy Bee Band Turtle Creek Pa
- 12.00 Assembly of God Fort Madison Iowa
- 12.08 Houston Pent'l S S Edmond Kans
- 12.30 Bethel Temple Shelton Wash
- 12.50 Assembly of God S S Rush Springs Okla

- 12.50 First Pentecostal Church Beaver Falls Penna
 - 12.79 Bethel Assembly of God Phoenix Ariz
 - 12.90 Assembly of God Douglas Ariz
 - 13.00 Magnolia Park Women's Missionary Council Houston Tex
 - 13.33 Christ's Ambassadors Bethel Temple St Louis Mo
 - 14.30 Assembly of God Wellston Okla
 - 14.40 Pentecostal Assembly of God Walla Walla Wash
 - 14.41 Assembly of God White City Kans
 - 14.50 Assembly of God Kit Carson Colo
 - 15.00 Mizpah Prayer Circle New York N Y
 - 15.00 Pentecostal Assembly of God Inkerman Pittston Pa
 - 15.00 Assembly of God Holland Ohio
 - 15.00 Church of Jesus Christ Hartford & Lake Stevens Wash
 - 15.00 Glad Tidings Tabernacle Pueblo Colo
 - 15.50 Bethel Chapel Assembly Bethel Mo
 - 16.43 Assembly of God S S Sorento Ill
 - 16.72 Pentecostal Assembly Ellensburg Wash
 - 17.00 Assembly of God S S Goose Creek Tex
 - 17.30 Girard Assembly Buffalo Okla
 - 18.18 Edgemont Full Gospel Mission Edgemont Ill
 - 20.00 Assembly of God Ewing Mo
 - 20.00 Houston Heights Assembly of God Houston Tex
 - 20.00 Gospel Tabernacle Oshkosh Wis
 - 20.00 Emmanuel Mission Harveys Lake Pa
 - 20.00 Pentecostal Church Bradenville Penna
 - 21.75 Elk St Assembly Eureka Springs Ark
 - 22.75 Assembly West Monroe La
 - 24.07 Trinity Pentecostal Church Midlothian Md
 - 24.46 Sunday School Enid Okla
 - 24.50 First Assembly of God Fort Worth Tex
 - 25.00 New Crichton Assembly of God Crichton Ala
 - 25.00 Assembly of God Newton Ia
 - 25.10 Apostolic Faith Church Larchmont N Y
 - 25.25 Full Gospel Crusaders Trinity Tab'n St Louis Mo
 - 26.70 Pentecostal Church Latah Wash
 - 26.85 Assembly of God Okmulgee Okla
 - 27.40 Rosen Heights Assembly of God Fort Worth Tex
 - 29.05 Busy Bee Missionary Band Concord N H
 - 30.00 Knoxville Pentecostal Assembly Knoxville Penna
 - 32.12 First Pentecostal Church Miami Fla
 - 37.40 Altoona Pent'l Tabernacle Altoona Penna
 - 38.11 Assembly of God Bethel Church Quincy Ill
 - 40.30 Full Gospel Tabernacle Cuyahoga Falls Ohio
 - 41.87 Assembly of God S S Springfield Mo
 - 50.00 Wells Memorial Pent'l Assembly Tottenville N Y
 - 66.19 Glad Tidings Tabernacle Reading Penna
 - 73.70 Assembly of God Springfield Mo
 - 80.00 First Pentecostal Church New Castle Penna
 - 85.00 Pentecostal Church Akron Ohio
 - 90.00 Bethel Temple Missionary Society St Louis Mo
 - 97.48 Ohio State Christ's Ambassadors
 - 100.03 Full Gospel Assembly and S S Vineland N J
 - 110.00 Full Gospel Church Baltimore Md
 - 130.00 Lighthouse S S Brooklyn N Y
 - 130.00 Pentecostal Church Jeannette Penna
 - 140.00 Full Gospel Assembly Washington D C
 - 172.00 Elim Tabernacle Rochester N Y
 - 199.88 Pentecostal Mission Turlock Calif
 - 240.00 Pentecostal Church Scranton Penna
 - 264.00 Bethel Temple Los Angeles Calif
 - 264.05 Glad Tidings Temple & Bible Inst San Francisco Calif
- | | |
|---|------------------|
| Total amount reported | 4719.07 |
| Home missions fund | 92.55 |
| Office expense fund | 70.88 |
| Deputational expense fund | 24.95 |
| Reported as given direct to missionaries | 102.18 |
| Reported as given direct to home missions | 5.48 296.04 |
| Total for foreign missions | 4423.03 |
- OPEN FOR CALLS**
- PASTORAL.**—Have been in the ministry a great number of years. Am in fellowship with the Council, and have on my heart the burden for pastoring a small assembly.—Cyrus B. Hoke, Rt. 3, Beatrice, Nebr.
- PASTORAL OR EVANGELISTIC.**—Have had 16 years' experience in the ministry. Have a small tent. Will go anywhere, but prefer calls in Oklahoma or Texas. Wife plays the piano. In fellowship with the Council.—R. E. Lister, 2336 Rosenthal Street, Wichita, Kans.
- EVANGELISTIC OR PASTORAL.**—We are now making up our list for spring and summer campaigns. Have had 20 years' experience as pastor and evangelist. Am in Council fellowship.—Norman R. Nichols, Rt. 1, Box 224B, Manhattan Beach, Calif.
- PASTORAL OR EVANGELISTIC.**—Have resigned as pastor of the rural church of Elkhart, Ind. Reference, Brother F. Van Meter, district superintendent. In full Council fellowship.—John McNeely, 924 Gordon Street, Elkhart, Ind.

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