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## Iron Shoes for Rough Roads



Pastor J. Narver Gortner

**I**N Deut. 33:35 we read, "Thy shoes shall be brass and iron." Moses, the man of God, was about to die, and he was pronouncing a blessing upon the tribes of Israel. The tribe of Asher was to occupy a part of the country a portion of which was low and fertile and a portion of which was rolling and rocky; the people would need protection for their feet as they walked or climbed over the rolling and rocky land. Hence the promise, "Thy shoes shall be brass and iron," the reference being, as many believe, to the custom of thus under-plating the sandals of people who found it necessary to make their way over rough or rocky roads.

The roads over which we travel, as we journey through life, are often rough; we too need protection for our feet; and let us thank God for the fact that the protection has been provided.

Let us look at some of the rough roads over which people have to travel in this world.

There is the rough road of financial difficulty. Nearly every one of us knows something about this road. The financial difficulties of people may be, due to any one of five different causes: to a spirit of extravagance, an attack of sickness, a lack of employment, unforeseen and unavoidable losses, or, the decrepitude of old age. Whatever may be the cause of the financial difficulties the road is a rough road.

Then there is the rough road of heart-breaking bereavement. Each of us has at some time bowed his head in grief by the side of a casket that contained the mortal remains of one near and dear by the ties of nature. Longfellow wrote,

There is no flock, however watched and tended,  
But one dead lamb is there;  
There is no household, howsoever defended,  
But has one vacant chair.

And then there is the rough road of domestic trouble. There are a few happy people in the world who know not what domestic trouble is; they are



### On The Lookout

*The world perplexed and torn with strife,  
Its anxious rulers pale and dumb,  
Seeks in the pleasures of this life  
A vain escape from wrath to come.  
In this the eyes of faith discern  
A sign that Christ will soon return.*

*The churches, neither hot nor cold,  
Deny the faith that once they knew;  
Seducing spirits, growing bold,  
Declare the Word of God untrue.  
In this the eyes of faith discern  
A sign that Christ will soon return.*

*But there are some of God's elect,  
In spite of silence and delay,  
Who, like a longing bride, expect  
The coming Bridegroom any day.  
In this the eyes of faith discern  
A sign that Christ will soon return.*

F. W. Pitt

strangers to it; they have never walked over this road. Thank God for that! But many people know too well what we mean when we speak of domestic trouble. The road is indeed a rough road. And how often it leads to the temporary or permanent separation of couples who when they were joined in the bonds of holy wedlock promised to be true to each other, and to stick together, "for better or for worse"!

Then there is the rough road of misunderstanding and misrepresentation. It is hard to be misunderstood, and still harder to be misrepresented. The road is one of the roughest of all roads. But our Lord was misunderstood and misrepresented. So if we have to tread this road we can remember that it has been trod before, and trod by the feet of Him "who did no sin, neither was guile found in His mouth, who, when He was reviled reviled not again, when He suffered threatened not, but committed Himself to Him that judgeth righteously."

Persecution is another of the rough roads over which many are called to travel. Jesus said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There is a thought in the Greek text that the English text fails to give us. Jesus is emphasizing the fact that the reason the world hates His disciples is because He has elected them out of the world, the emphasis being upon the fact that He has elected them, and they have responded to the call out of the world as a result of that election. If they had come out of the world, but had not come unto Him, if they had separated themselves

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## The Transforming of a Baptist Preacher

Jos. L. Armon, Calhoun, Louisiana

As a Baptist preacher I was extremely clannish, even to narrowness, but I did not know it. I could see nothing good outside the Baptist church. I would listen to no other doctrine, and I would go to no church but the Missionary Baptist. I considered that there were just two ways, a right way and a wrong way, and that everyone but the Baptists were in the wrong way.

Yet I was much dissatisfied. I didn't see the good in the Baptist church that I wanted to see. I was seeking more light, but could not find it because I would not walk in the light that already shone on my pathway. I had known that I was commanded to wait for the promise of the Father (Acts 1:4) but I had not obeyed. I knew nothing of the Pentecostal doctrine, but I condemned it because of what I had heard. If I would hear one of them relate his experience I would shudder and turn away saying, "God have mercy on those poor, unfortunate, misguided people."

I shall never forget the first time I attended one of their meetings. We were passing by and I said to my wife, "Guess the devil has gotten into me, but what do you say to stopping and taking in the show?" The song service had just started, and it was as fine as any I had ever witnessed. They sang some of the sweetest songs, and in such a fine spirit. But it wasn't the singing that impressed me most deeply; it was the shine on the faces of those precious people. I looked to see what new lighting system they had to make such a beautiful shine on their faces, but all I could see was the usual electric bulbs. I did not realize that they were lit up by the Lord. Then I became interested in their testimonies. It seemed to me they spoke from their very souls. But the praying! I couldn't see how God could understand anything in all that racket, so I went away condemning their tongues, their dancing, and about everything I suppose.

Then I had a letter from my sister away out in Oregon. She wrote she was attending a Pentecostal meeting, described its glories and said she was trying and striving to receive the Baptism. She asked me to pray for her. O my soul, and me a Baptist preacher! The idea of such a thing! I sat down and wrote her a long letter, determined to put a stop to all such foolishness. I wrote

her what their beliefs were; that they had no head; didn't support the missionaries; and were like twin screws of a steamer running without a rudder and one screw crippled, so they went around and around in circles. I told her that Paul condemned their tongues and asked her how she could expect me to pray for her in such a mess. A few days later I received a sweet, gentle letter from her, and a copy of the *Pentecostal Evangel*. I had never known before that there was such a paper. I read part of the letter and put it and the paper in the waste paper basket. I was disgusted. I was sorry for her, but I had warned her and what more could I do? I went to bed and tried to dismiss it all from my mind; but God would not allow me to do it. Finally I had to get up and get the letter and paper out of the waste paper basket. I read the letter over and over; then I read the *Evangel* from cover to cover, advertisements and all. Then I prayed and went to bed and fell into a sweet sleep. I dreamed I was in a large meeting and we were praying collectively. We were saying "Our Father, give us *our*, forgive us *our*, lead us, deliver us." This took away my objection to collective praying.

After this I spent many hours reading and searching the Word of God for light on the Baptism in the Holy Spirit, and then on Sanctification. The more I studied the more I was convinced that

one must live a life free from sin to reach the kingdom of God. For nine long nights I sought for the Baptism at home. Then I received another letter from my sister telling me of a coming meeting near me at Brother Tanner's assembly in West Monroe, and asking me if I wouldn't attend for her sake. I went two nights. The first night I was restless; the second night I was miserable. Brother Holloway came back to me and asked me to go forward, seeking the Baptism. He assured me it would make a better Baptist preacher of me. I wanted to go but the devil told me I could receive the Spirit at home, so I refused. On the way home my wife and I had a spat. She accused me of wanting to go to the altar, and I denied it. She said she would follow a Baptist preacher to the ends of the earth but that she wouldn't follow a Pentecostal preacher across the street. I assured her I wasn't going to the altar. We didn't attend any more, but how I did pray, night after night. The Lord would wake me at midnight and then for five hours I'd wrestle and cry to God for the Baptism. I decided to stop the clock so its striking would not wake me; but the Lord had no need for a clock. I awoke just the same and prayed, but I could make no headway. I prayed such good prayers too. I would say, "Oh God look down on me and see who I am. You are no respecter of places or persons; just pour out Your Spirit on me, Lord, right here in my own bedroom where I have a nice soft rug to kneel on. I will do anything You say. I will even turn somersaults if You wish. But I can't go to that altar among those crazy people. See who I *am* Lord; I am a *Baptist preacher*." I guess I could not have been praying to the true God and my god must have been like the god the priests of Baal called on, and the louder I called on him the more soundly he slept. I was like Lot's wife; I had an idol. I was still in love with Sodom.

The months dragged on and on, each month harder to endure than the preceding one. Finally I saw an announcement of a daily Bible school to be conducted by Elder Burris in West Monroe. This was just what I wanted. My people were astonished that I should attend but I decided to do so. I found people who knew more about the Bible than I did. Not a thing was taught that I could not accept. Brother Burris taught it just as I had always done—the fundamental truths of Christian doctrine. I became more and more interested. I exclaimed to myself, "Why I could accept it all."

The fourth morning, I believe, instead of going into our studies, Brother Burris said, "The Spirit is here this morning, and He wants to take charge of the services, so we are going to turn it over to



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Him." So they sang, and prayed, and praised, and sang some more. All this time a Baptist preacher was sitting there suffering the pangs of hell. I had a death grip on the bench, holding on so tightly that my fingers cramped. I nearly pushed the back out of the seat and grated my teeth, saying to the Spirit, "No, I won't go." I saw a vision of my Lord, and saw it fade away, fading out of my life, it seemed to me. I jumped to my feet and cried, "Brethren, I thirst, I thirst. Pray for me," and down I went, right where I was. Did I pray? I prayed as I had never prayed before. I was losing the vision of my Lord out of my life. After a time I saw the vision appearing again. He now wore a crown but not of thorns. He said to me, "This is the crown of belief, and to those who keep My commandments."

Then I tried to surrender all, tried for that crown; but just as I was about to get it Satan said, "You said He was no respecter of places or persons and that you were going to receive it at home." I listened just long enough to have my work all to do over again. Just as I received another vision Satan came again. He said, "What are these good Baptist people of your church going to say? Aren't you ashamed of yourself?" Then I had to make another new beginning. Just as I thought, I surely will get it this time, Satan said, "You will be turned out of the church, and they will call for your ordination papers."

Praise the Lord! This time His grace was sufficient. I said, "I don't care for the Baptist church, or my ordination papers, or anything else on earth. All I want is You, Lord." Then someone said, "Praise the Lord. The Baptism comes by praise." I started to praise Him for everything and it was soon all over. The Spirit of God moved into His earthly temple where He still dwells.

It was a great celebration the Lord and I had. He took me home with Him and presented me to His Father. I saw the Great White Throne, and heard the sweetest music I have ever heard. There were harps and trumpets, and such singing, joy unspeakable and full of glory. No wonder the Lord gives a new tongue to praise Him with! The natural one cannot duly praise Him.

I thought I had drunk the fountain of life dry, receiving all the joys in God's storehouse for me; but say, I've only started. That is the good part about the Pentecostal way. You start but you never finish. It is just one joy after another, and one drink on top of another. The more we drink the more we spill on others to make them happy too. Every time I see the Lord graciously baptize someone I get as happy as I did when I was first baptized. I go to the banquet table and get filled all over again. Hallelujah!

The devil will even tell the truth if thereby he can deceive or trip someone. This is what he did in saying they would call for my ordination papers. They did. But when the Baptist church threw me down, the Assemblies of God took me up, and all is well, all is better, far better. My wife surprised and rejoiced me by receiving the Baptism as well, and so we go on together, shouting aloud the praises of our God. The Lord has also blessed me with many souls this past summer. I am made to rejoice at His manifold goodnesses to me.

## The Way of Salvation

### Major's Conversion

"This is the Major," said Mr. Hadley, superintendent of the McAuley Mission as we stopped before a group of photographs in the mission. "The Major," continued Hadley, "had become an object of pity and then of contempt among his fellows. He was always broke, always out of work, too shiftless to get a job, and usually too drunk to be trusted.

"One night when the Major was at his worst, I lost my patience. He staggered forward when the invitation was given to accept Christ, and was in the act of kneeling with the penitent inquirers when I seized him by his filthy coat collar and, half dragging him to the door, pushed him into the street. I gave him a shove with my knee, and told him never again to darken the door of the mission.

"For at least ten years, it had been the Major's game to feign conversion by kneeling at the altar, so as to get assigned to a square meal and a bed. I decided to put an end to that procedure. But no sooner had I thrust the Major out than there came into my mind the words of the Master, 'Him that cometh to me I will in no wise cast out.' The meeting closed, and I trudged slowly home with those words burning in my heart.

"I retired hurriedly, for the hour was late; but I tossed and tumbled on my bed. I could not sleep nor even rest. The scene was ever before me.

"About four o'clock in the morning, I rose and went out in search of the Major. At last I found him stretched on the bare floor in the rear of a brothel, and I tenderly lifted his head from the hard floor. Half stupefied, he opened his eyes and gazed into my face with a look of surprise. I said: 'Major, I have wronged you, and I have come to ask you to forgive me. Major, I love you; but Jesus, your Saviour, loves you more than I. Jesus says, "Him that cometh to me I will in no wise cast out." God loves you, Major. I cannot let you go. Come back. Give your heart to Christ.' For

the first time in those ten years I saw that bloated face, hardened by sin, show emotion. Then and there the Major gave his heart to the Lord."

The Major did return to the mission; and there he worked tirelessly by day and night for the salvation of his fellows. But his body was too badly shattered by sin to endure the strain long. Three years passed, and a funeral was held on Water Street. Twelve hundred men passed by the casket and looked upon the lifeless form; and as they passed, they said, "He brought me to Christ."

*Him that cometh to me I will in no wise cast out.* John 6:37.—Edward Everett Shoufler in *Wings of the Spirit*.

## Seed Thoughts

Gathered by Alice E. Luce

Are you satisfied? This is a question worth pondering. If you are not satisfied with JESUS, then you have not opened your being to take in enough of His life. Take a little—or a good deal—more.

But with *yourself* it is a dangerous thing to be satisfied. Satan is sending many true Christians to sleep in these days with his poison gas of smug self-satisfaction.

When you become completely satisfied with yourself, your surroundings, your tasks, your ministry, you cease to progress. Then you need a good dose of *divine* dissatisfaction.

Benjamin Franklin made the following list by which to test his characteristics daily: Temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquillity, chastity.

Do those qualities sound like a good description of a Pentecostal Christian? Compare them with the life of the apostle Paul.

God takes great pains with those who are responding to His disciples, just as the blacksmith does with the iron that is "taking temper."

Don't be discouraged if He lets you pass through many trials and afflictions. He is fitting you for some higher service, instead of throwing you on the scrap pile.

They tell us that a bar of iron costing \$5.00, if worked into horse shoes, is worth \$10.50; if made into needles, is worth \$355.00; made into pen-knife blades, is worth \$3,285.00; and made into balance springs of watches, is worth \$250,000.00. Which kind of product would you like to be?

Every day ought to be a Pentecostal season in the Church of Christ.—Andrew Murray.

# The Editor's Notebook



## Putting First Things First

There came a crisis in the early church. There was an unequal distribution of provisions, and some of the Grecians were being neglected. The apostles, in considering the matter, felt it the part of wisdom to select special men, full of the Holy Ghost and wisdom, to take care of this need. They felt it was not for them to be serving tables and they made this declaration, "We will give ourselves continually to prayer, and to the ministry of the Word." Why did they want to put prayer in such a prominent place? They had been with their Lord and had seen what a prominent place prayer had in his ministry. When they had awakened in the morning they found that He had gone out a long while before day-break to pray. They had known Him to go out all nights to pray. They had seen Him constantly praying, and they had seen that in praying His power had been renewed. Since He had told them to follow Him, they now desired to follow Him in His ministry of prayer.

## An Apostolic Prayer Meeting

They had prayed in the upper room, and as they prayed the power of God had fallen upon them, even as the power had fallen upon their Lord by Jordan's banks. When they had been persecuted by the Sanhedrin and had been let out of prison they did not have a mass meeting of protest, but they held a prayer meeting. They did not arrange for a committee to draw up an appeal to be presented to the Roman government. No, they recognized a higher authority than the Roman government. They recognized One in heaven upon whose shoulders is the government of the universe, and they cried to Him. They asked Him to behold the threatenings. They cried to Him that His hands might be stretched out to heal. They made petition that with all boldness they might preach the Word. They supplicated that signs and wonders might be done in the name of the holy child Jesus, that would show forth the glory of His name. And as they prayed the very place was shaken. Their prayer was answered, for with great power gave they witness and great grace was upon them all. Signs and wonders multiplied in their midst, and many became obedient to the faith, even some of the priests who had been their persecutors.

## Giving Themselves to Prayer

When God laid hold of Saul of Tarsus

and brought him to Damascus, He spoke to a praying man, Ananias, and pointed him to Saul saying, "Behold, he prayeth." He made known His secret to Ananias that this was a chosen vessel; and Ananias, the praying man, went down to Saul, who was also praying, who received his sight and received a commission from God. He became a man of prayer. At Antioch the church prayed. They did not merely talk about the evangelization of the world. They prayed! And as they prayed the Spirit of God separated the two of His choice for the task of taking the gospel to the "regions beyond" where it had not been preached. The whole secret of the early church was that there were godly men who gave themselves to prayer. God had His Epaphras who agonized in prayer that the saints might be perfect and complete in all the will of God. When error had come into the Galatian church, Paul travailed in pain that Christ might be fully formed in these people.

## The Most Important Ministry

Today men prefer to resort to every carnal means rather than to follow the apostolic example and the example of Christ. But these men who had been taught by the Lord, and who had asked the Lord, "Teach us to pray," had learned from Him the value of prayer, and they gave themselves wholly to this ministry, which they knew to be the most important that any human being could be engaged in. The attitude of every true saint should be that of praying without ceasing, having *given* himself wholly to this, the greatest ministry of all. The man of prayer will be a man of faith, for in the hours of his praying there will be a communication from on high and into his heart will come faith from God. Paul revealed a vital truth when he said, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." The sequence would be that the peace of God would keep the heart and the mind, garrisoning them round about so that the man who prayed was fortified and believed God, and continued to believe, filled with the faith which God had put into him in those hours of prayer.

## God's Reward

Paul, in writing to young Timothy, instructed him that *first of all* supplications, prayers, intercessions, and giving

of thanks be made for all men, and he gave the list for whom prayer should especially be made. Man likes to devise every kind of thing which puts himself in prominence, and God has to blow upon many of the efforts of men because He sees human pride is the motive of such. Even as regards the thrusting forth of laborers into the harvest field, He has given His instructions as to the best means of getting laborers out, "Pray ye the Lord of the harvest to send forth laborers." The man God loves is the man who is not making a parade of his piety, is not devising some carnal means to put through some scheme which looks very good on paper and gives him a name for himself. The man God loves is that humble soul who is praying in secret. *That* counts most for the upbuilding of the kingdom of God. God sees that man as he prays, and He hears his petition. That one who is praying will receive his reward. This other man, with all his carnal schemes for making a new society of which he is the head, doing this, that, and the other thing, is simply piling up wood, hay, and stubble, to make a great conflagration in the day in which his pride must be brought low and he must be humiliated in the sight of those who thought him some great one. And it will be seen that the one whom they despised, who did much secret praying, has been building of material that will stand the fires.

## The Secret of Overcoming

The days are darkening. There came an hour of darkness when all forsook the Lord and fled. But He was not overcome in the darkness of those hours, for preceding them He had been praying in the garden of Gethsemane. He was willing to drink the cup of suffering to the uttermost. He was willing to be afflicted, to be scourged, to be buffeted, to be spat upon, to be crucified. In those hours of prayer He had confessed, "The spirit is willing but the flesh is weak," and God had strengthened Him so that He went through triumphantly, an overcomer, and more than an overcomer. As the hours of darkness approach, men ought always to pray and not to faint. The disciples failed in that hour. Their faith failed them. They had slept when they should have been praying, but the man who prays will be fortified and will become an overcomer, overcoming all the power of darkness, for in those hours of prayer he will be strengthened. As the Master was praying in Gethsemane an angel was sent from heaven to strengthen Him. Think you not that there are angels who excel in strength who are ready to come to the aid of God's praying ones to help and strengthen them? Yes, He will give His angels charge over such to keep them in

all their ways. Remember those words of the Master, "Men ought *always* to pray." Give thyself to prayer. Learn from Him who prayed so much and ever liveth to make intercession, to pray with-

out ceasing; and He who dwelleth on the throne, who seeth thy secret prayers, will one day reward thee for a life given to a ministry that is the highest of any ministry that any human being can have.

## The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

### Japanese Bibles

The American Bible Society began its work in Japan in 1837, but an agency was not established until 1876. In these years of service more than 13,000,000 volumes of the Scriptures have been distributed, and three times within the past decade the yearly distribution has been more than 900,000 copies.

### A Child Like a Frog

*Time* states that reports of famine conditions in Russia continue to be discovered. Some photographs of the victims have succeeded in escaping the censor. One of them pictures a young child who crawled about the floor like a frog, and its poor body was so malformed from lack of nourishment that it did not resemble a human being. Its mother had died of starvation when it was a year old. Love for humanity does not thrive on godless soil.

### Faithful German Christians

There are thousands of Christians in Germany who have refused to bow the knee to Baal. Dr. Dibelius of Berlin writes to Dr. Kinder, a leader of the "German Christians": "We know that the pastors who are true to the Confession face, together with their parishes, a bitter future unless some miracle happen. Toward this dark future we go in confidence and joy. We ask the Lord of the Church for one thing only, that we may keep our consciences without stain. Faith is the victory that overcometh the world."

### Road Construction in Palestine

"Among the new enterprises recently formed at Jerusalem is that of the Palestine Road Construction Company, which will undertake the laying down of first class asphalt highways," writes Dr. Chalmers in *Jewish Missionary Magazine*. "The company is being sponsored by the Industrial and Financial Corporation of Palestine, Ltd., and it will work in co-operation with the Shell Company of Palestine, Ltd. A great future is predicted for the company in view of the growing number of new areas being opened for development. Asphalted roads have been proven to be the most serviceable and economic under the particular climatic conditions prevailing in Palestine."

### Mussolini's Protest

Said Mussolini in reference to the Red terrorism: "Even the cruelest of the Russian Czars is entitled to rehabilitation in comparison with the Red Czars now ruling in Russia in the name of Marx, Lenin and Stalin." Long ago king Solomon made the statement: "The tender mercies of the wicked are cruel." Prov. 12:10.

### Austria and the Jews

As Jonah was a problem to the fish so the Jews have become a problem to various countries. We read that the Fascist government of Austria, through its vice chancellor, Ernst von Stahrenberg, has voiced an ugly threat against the Jews of that country. "Jews who come into conflict with our laws and who do not wish to adapt themselves to our inner development," he said, "must take the consequences . . . The Jewish question obviously exists; it would be absurd to deny it."

### A Russian False Christ

Writes Dr. L. R. Patmont: "The thing that arrests our profoundest attention are such movements as are being led by the Russian false Christ, *Starosta*. This man's influence is such that even the Soviet Government dares not stop him. He claims to be the incarnate Christ and is reported to have power of miracles. Thousands of people claim healing through contact with his hair and garments. Reports from the Soviet Union are to the effect that he has a following of 12,000,000 people."

### Communism in China

According to the *Christian* communism is still active in China: "Communist trouble is reported from the diocese of Kwangsi-Hunan. The situation became so threatening that the Chinese clergy of the C. M. S. asked all missionaries to leave for a time. Similar troubles in Fukien prevented some missionaries from returning after their holidays. At Yoyuan the hospital was looted, and in the country districts around. Lien-kong the bishop says, 'A regular Soviet government has been set up, with Soviet stamps, etc., and the redivision of the land has actually been carried out. It may be some time before normal conditions are restored.'"

### A Biblical Guide to Oil

The *Springfield Republican* recently declared that Exodus 2:3 gave the Standard Oil Company the idea that oil was to be found in Egypt. This is reported to be the assertion of Charles Whitshott, geologist and oil and gas expert for the Standard Oil Company: "The verse tells of the use of pitch in making the craft in which the babe Moses was set adrift. Alphant of the Standard Oil Company reasoned that where there was pitch there was oil. I was sent to investigate, and three wells are now in operation, with more being developed as the result."

## Questions and Answers

Please harmonize Matt. 25:31-45 with Luke 17:34-37; 1 Thess. 4:16-18.

We believe Luke 17:34-37 and 1 Thess. 4:16-18 have reference to the coming of Christ for the Church at which time there will be a separation of the righteous from others, even to separating one from others in the same home. Matt. 25:31-45 is a judgment time, more difficult to separate from Rev. 20:11-14 than from these other Scriptures, but largely believed to occur at the time when Jesus comes to reign in fulfillment of Zech. 14:4, at which time Antichrist and the false prophet will be cast into the Lake of fire (Rev. 19:11-21). It is evident that nations will continue throughout the millennial reign of peace (Isa. 2:1-4; Zech. 14:16-19), and many believe the judgment spoken of in Matt. 25:31-45 has reference to nations which will be permitted to continue in this golden age, their acceptance or rejection being based upon how they have treated Israel, God's earthly people, while others give a broader interpretation, believing this refers to all who are His. Let us who are of the Church not forget a debt which we owe to the suffering and afflicted, and that our reward or loss will be according to our thoughtfulness and Christian spirit toward such.

What did Jesus mean to teach by cursing the fig tree? Mark 11:12-14.

It is generally believed that in cursing the fig tree because it had leaves and no fruit, Jesus typified the curse to come to the Jews in the destruction of Jerusalem and their dispersion, because, with much pretense of religion, they failed to bring forth the fruits thereof. Elsewhere Jesus has spoken of the fig tree, and all the trees, with their fresh shoots of new life as signs of His coming again. Luke 21:29-31. This is being fulfilled now. Israel is centering on Palestine, other nations which have been seemingly dead for centuries, are putting forth fresh national life.—E. S. W.

## U Guarded and Guided of God U

By M. Cruickshank, the "Senior" of this Story

(Continued from last issue)

"In a few days we reached the Mission station at the foot of our river, where there were some missionaries. Again our escort went on shore to make inquiries and found that owing to the anti-foreign feeling in that city it would be inadvisable to make known our presence.

"By this time the missionaries from the neighboring station (whose boat had been following ours) had arrived. As we could not go ashore at this place we decided to cross the Poyang Lake and get to Kiukiang as soon as possible.

"As this lake is rather dangerous and subject to sudden squalls, we knew that the boat on which we were travelling was too small to make the crossing. Fortunately the boat on which our friends from the neighboring station were traveling was much larger, so we decided to tranship. We were three or four days crossing the lake. On the afternoon of the third day we arrived at a place where we had to pass the customs. The officials in this Custom House in normal times are very anti-foreign, so we wondered how they would treat us when there was such a wave of anti-foreign feeling sweeping over the whole country and affecting everybody.

"When we arrived we dropped anchor and waited. We knew that we might be detained several hours, or it might even be the following day before our boat was examined and we had permission to pass on. At such times we have to remember that we live in the East!

"Nevertheless we were praying that the Lord would undertake for us. My fellow missionaries had no idea how desperately I was needing the Lord to undertake for me. I had a few hundred dollars of Mission money in my box, and the box was lying just at the door of the boat. When we transhipped there was no other place to put it.

"After a few hours the official came on to our boat and looking inside ordered us to open our boxes. We at once complied with his request. I expect he was surprised to find several foreigners. Then he came inside and had to jump right over my box to do so. Of course my box, like the others, was wide open for inspection. There was only a towel covering what he wanted more than anything else—money. In jumping over my box he landed right into the midst of our little compartment. He found himself beside one of my fellow missionaries who was standing beside her open box. He ex-

amined the contents of her box in a superficial manner, because he quickly saw it did not contain anything more precious than clothes. Then he began to ply her with questions such as, 'Have you any guns, have you any pistols, have you any ammunition?'—to each of which she replied with an emphatic 'No.' Then he said, 'Have you any money?' 'Yes,' she said, 'we have money,' but not much. You see, we can't travel without money.' 'Yes,' he said, 'I understand that, but you know it is against the law now to carry money out of the province. How much have you?' 'Well,' she said, 'if you searched our boxes I don't suppose you would find more than sixty or seventy dollars between us.' He looked at her keenly and said, 'Are you telling me the truth?' 'Yes,' she said, 'I am telling you the truth.' 'Well,' he said, 'you foreigners have a reputation for telling the truth, but if I find out that you have been telling me lies you'll suffer for it.' With that he glanced contemptuously at the other foreigners standing around, jumped over my box, which was still open, got outside and went off. You can imagine how I felt as I stood beside my open box and listened to this dialogue. Here was I with a few hundred dollars in a box which was opened for inspection and the official took no notice of me, and did not ask me a single question, nor put forth his hand to pull aside the towel that was covering the money! My fellow missionary who was questioned did not know anything about the money that was in my box, and I know now that it was the Lord who guided me not to tell her; otherwise she could not have answered the official as she did.

"As soon as the official had gone we closed our boxes, the anchor was pulled up and the boat started. The boatmen, like ourselves, wanted to get away as quickly as possible from this place. They often suffer at the hands of overbearing customs officials.

"I think it was the following day we arrived at Kiukiang. We thought that when we arrived at this place our troubles for the present would be ended, but it was not so, for in this place they were having a strike and a boycott, so that foreigners were having a bad time. We could not get coolies to carry our boxes up to the Mission house, so it was arranged that we should sleep on shore, while our belongings remained on the boat, and in the morning we might be able to find some one willing to carry our things up to the house.

"Well, that plan was excellent for those who had no anxiety concerning other people's money in their boxes! However, I was reminded that the One who had kept the money in safety up to that time was able to keep it another night. I prayed that in the morning we might be able to engage coolies, and when I went down to breakfast I heard that coolies had already gone down to the boat to bring up our things.

"As soon as we finished breakfast I went to the boxroom to await the arrival of our things. I was afraid that the coolies might have to run the gantlet on account of the boycott, but afterwards I was told that they got through without any trouble because the pickets did not come on duty until they had had breakfast. At last the goods began to arrive and the box containing the money was about the last thing to be brought; perhaps it was the heaviest piece of luggage. As soon as it did arrive, I handed the money over to our local secretary and he put it in the bank. Two days later, when we again had to flee, I travelled with a lighter load (and a lighter heart!) because I had got rid of the money."

\* \* \* \*

*"The angel of the Lord encampeth round about them that fear Him, and delivereth them."*

### Confirming Bible History

Sargon is mentioned in the Bible as King of Assyria. Isa. 20:1. But scholarly critics have disputed that there was any such person, for there has been absolutely no reference to him in history. For twenty-five centuries there has been no reference to Sargon except Isaiah's. Were the critics right and the Bible wrong? No, after all this time God has caused archæologists to dig up from the earth some buried records which tell many things about King Sargon. In the British Museum there is now an eight-sided cylinder, the writing on which records Sargon's campaign against Ashdod in 711 B. C. According to T. W. Fawthrop in *The Stones Cry Out*, archæologists have uncovered the library of Sargon, in which are records of his taking the city of Samaria, carrying off into exile its inhabitants, and the transportation of alien peoples into Samaria. A nine-sided prism found in the library of Sargon, reads, "In the beginning of my reign the city of Samaria I besieged, I captured, . . . 27,820 of its inhabitants I carried away." The descendants of these mixed tribes who settled in the lands of Israel became the Samaritans of New Testament history.

Our thoughtful God—hiding away in the earth centuries ago, innumerable proofs of the veracity of His Book!

Half pound packet of tracts, 25 cents.

# Central Bible Institute Enlargement



Entrance to Central Bible Institute

Twelve years ago, three fathers of early Pentecost in America, Elders E. N. Bell, J. W. Welch, and D. W. Kerr, gathered in a 15-acre grove of oak trees and saw their hopes for a training school for young prospective workers of the Assemblies of God begin to take form. It was April 6, 1923, when ground for the building of the big dormitory which now houses Central Bible Institute was first broken. It was a memorable, history-making date in the annals of the Assemblies of God.

And now, only one of these three fathers is left in the ranks of the living. Elders Bell and Kerr have gone to their rest, to await the abundant reward which shall be theirs when He comes. Elder J. W. Welch alone remains to grace our counsels and to assist in the supervision of the on-going work of the Assemblies of God. And so it was he alone of these three as the present honored President of the Central Bible Institute, that witnessed on Feb. 23, 1935, the breaking of ground for the new building work which is to double the capacity of this General Council training school. The work of God goes on, and increases in volume and power. Older leaders are dropping from the ranks. The new generation of workers must be filled with the Spirit and the Word, and be trained for the work of the ministry. The General Presbytery of the Assemblies of God have endorsed making Central Bible Institute as large as necessary to receive and train the new workers that come.

In step with the work and will of God, the enlargement program at Central Bible Institute has begun, and the Executive Presbytery will be face to face with the

responsibility of making payments necessary for the new work as it advances. The human source for the funds with which to make these payments is the general constituency of the Assemblies of God and the readers of the *Pentecostal*

*Evangel*. "Behold how good and how pleasant it is for brethren to dwell together in unity," and to work together in unity in the holy cause of God. Those who have endorsed enlarging Central Bible Institute, and the Executive Presbyters who must see that bills are paid, are looking to these members and readers for a whole-hearted response to their appeal in the interest of our youth who are our coming ministers, missionaries, and leaders.

There is an immediate need, and if you can assist in this worthy cause your offering will be greatly appreciated. Do what you can. Believing there are many who would like to make more than one offering, assisting in the building as it goes forward, a Central Bible Institute Builder's Band has been established. Should you wish to become one of this band you may fill in the Membership Coupon below and mail it to Central Bible Institute Builder's Band, Springfield, Mo. Each offering will be acknowledged, and each person wishing to become one of the Builder's Band will receive a certificate of membership. Let us pray together that all funds needed may come in so the enlarged school may be ready when school opens next fall.

Table of Construction Costs	
1 brick (laid) .....	\$ .10
10 bricks (laid) .....	\$ 1.00
50 bricks (laid) .....	\$ 5.00
100 bricks (laid) .....	\$ 10.00
(80,000 needed)	
1 window (set) .....	\$ 15.00
(117 needed)	
1 door (hung) .....	\$ 15.00
(154 needed)	
Space for one in chapel .....	\$ 15.00
(350 needed)	
1 music room (built) .....	\$185.00
(10 needed)	
1 bed room (built) .....	\$375.00
(62 needed)	
1 wash room (complete) .....	\$750.00
(6 needed)	

## Membership Coupons

Central Bible Institute Builder's Band, Springfield, Mo.

Brethren:

I hereby apply for \_\_\_\_\_ memberships in the Central Bible Institute Builder's Band, pledging to give for each membership One Dollar per month for \_\_\_\_\_ months, for the Central Bible Institute Building Fund.

Name .....

Address .....

Brethren:

I hereby apply for membership in the Central Bible Institute Junior Builder's Band, pledging to give \_\_\_\_\_ cents per month for \_\_\_\_\_ months, for the Central Bible Institute Building Fund.

Name .....

Address .....

# The Sunday School Lesson

## The Heavenly Father

Lesson 1, April 7. John 14:8-24.

Comparing John's gospel to the temple we may say that the first twelve chapters represent the Outer Court, for in them we hear Christ addressing the multitude; chapters thirteen to sixteen may be compared to the Holy Place, for we hear the Lord's intimate words of farewell to His disciples; chapter seventeen, recording His intercessory prayer, may be likened to the Holy of Holies. Our lesson is taken from the second of these divisions.

**The Revelation of God.** In answering Thomas' question relating to His destination, Jesus had said, among many other things, "If ye had known me, ye would have known my Father also: and from henceforth ye know him and have seen him." Philip is bewildered by these words; but he catches the idea that the Father can be seen, and asks, "Lord, show us the Father, and it sufficeth us." Philip's words voice a request that has been made by people of all lands and all ages, who have asked the great question, "What is God like? What does He do? What does He say? And how does He feel towards His creatures?" And they have answered the question in strange ways, as a study of heathen religions will show.

Jesus answered, "He that hath seen me hath seen the Father; and how sayest thou, then, Shew us the Father. Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." To the question, "What is God like?" the Christian can answer, "God is like Christ, for Christ is perfectly like God." This being the case, what excuse can people have for not knowing and not loving God?

There are many ways in which we can get into contact with a relative living in a distant city; we may correspond with him and so read his message; we may use long-distance telephone and hear his voice; he may send us his picture so that we can see what he looks like; or we visit him and see him face to face. In like manner men in the past have learned of God. They have studied His written Word; some have heard His voice in their dreams and visions. But in the sending of Jesus into the world the heavenly Father has sent us His own picture of Himself, so that, as far as is possible now, we may know what He is like! As Paul said, Christ is "the image of the invisible God." Col. 1:15. And one of these days, by His grace, we shall see the the Father face to face!

**The Promise of Power.** We shall understand Christ's farewell discourse better if we put ourselves in the places of the disciples and enter into their feelings. They were probably saying to themselves, "How are we going to be able to preach and pray for the sick when He has departed? Surely our power will leave us when He is gone." That is

why Jesus said, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." He as much as says, "My departure does not mean the cessation of my ministry; I am arranging to supply power whereby you may continue my work on earth." What is meant by "greater works"? I believe the reference is to the quantity rather than quality. For example, no one message preached by the Master led to 3,000 conversions, as was the case with Peter. In like manner Moody, Finney, and others have made more converts than did Jesus in His earthly ministry. Yet, the disciples' ministry is not thereby greater than the Master's, for every spiritual revival and ministry is really the ministry of Christ *continued* through His disciples.

Notice some truths connected with the receiving of this power: (1) Though Christ will no longer be present, the disciples will be joined to Him by faith. "He that believeth on me, the works that I do . . ." Compare Mark 16:17. (2) Jesus' departure instead of rendering them helpless would make possible their endowment with power. "Because I go unto my Father." He was about to ascend to the power house of the universe, the place from which all things were created, the "control-room" from which all things are held in place. Heb. 1:2. And today the ascended Christ (so to speak) stands by that switch, marked "spiritual power." (3) Prayer would release that power. "And whatsoever ye shall ask in my name that will I do." Read the account of the prayer-meeting in Acts 4:23-31 and notice how prayer for power was immediately followed by an earthquake, a soul-quake, and a tongue-quake. (4) Obedience. "If ye love me keep my commandments." The Spirit is given "to them that obey Him" (Acts 5:32); that is, to those who are wholeheartedly committed to His person and teachings.

**The Promise of Help.** "Who will help us, encourage us, pray for us and fight our battles when He is gone," we may imagine the sad-hearted disciples saying. Answers Jesus, "And I will pray the Father, and He shall send you another Comforter." The word "another" suggests first, that the Spirit is distinct from Jesus; second, that He will be to the disciples invisibly what Jesus had been to them visibly. The Greek word for Comforter (paracletos) means "Advocate" or "Helper." It was the custom in ancient tribunals for the parties to appear in court attended by one or more of their most influential friends, who were called in Greek, paracletes, in Latin, advocatus. These paracletes gave their friends—not from fee or reward, but from love and interest—the advantage of their personal presence and their wise counsel. They advised them, spoke for them, acted on their behalf, made the cause of their friends their cause, stood by them and for them in the trials, difficulties and dangers of their situation. In like manner while on earth the Lord Jesus was the disciples' "paraclete"; and now, though He is leaving them, He is not

forsaking them, for He will send another paraclete, the Holy Spirit.

Let us note briefly what He teaches concerning this Comforter: (1) He will "abide with you forever,"—in contrast to Christ's brief earthly sojourn with them, and His frequent absences from them. (2) He is "the Spirit of truth" because He is the divine interpreter of the person and teaching of Christ. (3) He is One "whom the world cannot receive because it seeth him not, neither knoweth him." For thousands of years people lived in ignorance of the power known as electricity. And today thousands of people are ignorant (many of them willfully ignorant) of the fact that there is within their attainment the power of God. Christ came to tell us of that power and get us in touch with it. (4) The Spirit is an indwelling power. "But ye know him, for He dwelleth with you, and shall be in you." The disciples, through their personal contact with Christ and His gift of miraculous power, knew that the Spirit was "with" them. After Pentecost He came to dwell "in" them. The Spirit is called the "Spirit of Christ" because He makes Christ real to each individual.

**The Promise of Manifestation.** "I will not leave you comfortless (literally, orphans). I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also." From the context we conclude that these words refer to Christ's spiritual manifestation, although there may be a reference to His post-resurrection appearances. In fact, His appearances and disappearances during that period (the forty days) were designed to gradually wean the disciples from the dependence on His visible presence, and to accustom them to think of Him as present though invisible.

Judas (not Iscariot) misunderstood these words and thought that they referred to His personal coming when every eye should behold Him. Hence He asked, "How is it that thou wilt manifest thyself unto us and not unto the world?" Jesus then explained that His spiritual manifestation was made only unto those who were in sympathy with Him and who loved Him (the same was true of His post-resurrection appearances). "If any man will love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Before His triumphal entry the Lord Jesus revealed His deity and Messiahship only to those who were spiritually in sympathy with Him. See John 1:35-41; Matt. 16:13-17; John 4:25, 26; 9:35-37. And it still is true today that spiritual receptivity is the condition for spiritual manifestation. To whom does Nature reveal her deepest beauties? To those who love her. The mountain, the flower, the river, the trees could well say, "If any man love me, I will manifest myself to him." The Master reveals Himself to those "who love His appearing." 2 Tim. 4:8. Wrote Dr. Maclaren: "In the last hours of the Holy City (so says Jewish tradition) there was heard by the trembling priests, and amid the midnight darkness, the motion of departing deity, and a great voice said: 'Let us depart hence'; and tomorrow the shrine was empty, and the day after was in flames. Brethren, if you would keep Christ in whom is God, remember that He cannot be kept but by the act of loving obedience."—Myer Pearlman.

Half pound assorted tracts, 25 cents.

## Iron Shoes for Rough Roads

(Continued from Page One)

from the world but had not been separated unto God, the world would not hate them, but because they have not only come *out of the world* but have come *unto God* through Christ, and are living lives that are utterly out of harmony with the spirit of the world—this is the reason the world hates them. And whom the world hates the world persecutes. It has ever been so. The road is a rough road.

Let us look now at the sandals that have been provided for us, sandals that, figuratively speaking, are under-plated with iron and brass, so that we can forge ahead in our journey and not become so footsore that we shall be compelled to sit down by the roadside and cease to travel.

There is the sandal of unfaltering trust in God. In Prov. 3:5, 6, we read, "Trust in the Lord with all thine heart: and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." The word that is here rendered "direct" is elsewhere rendered "seem good." If we were to render it thus here the text would tell us that "He will make thy paths *seem good*." And that is what He *will do* if we unfalteringly trust Him, if we lean not unto our own understanding; and in all our ways acknowledge Him.

And then there is the sandal of unquestioning resignation to the divine will. If you are tempted to question the will of God, read the first chapter of Job. Ponder prayerfully over verses thirteen to twenty-two. Put yourself into Job's place, and ask yourself whether or not you could have done what Job did. The God of Job lives today, and His grace is just as mighty as it ever was.

Then, too, there is the sandal of implicit obedience to the divine commands. "If ye be willing and obedient ye shall eat the good of the land." In order that we may eat the good of the land we must not only be obedient, but willingly obedient. It is to be feared that a good many are unwillingly obedient; they are obedient because they are forced to be obedient, or because they are afraid to be disobedient; the obedience that God delights in is the obedience of a willing heart, the obedience of one who is obedient because he finds delight in the will of the Lord.

And then there is the sandal of persistent patience under the most trying circumstances. Many years ago a Congregational minister asked me on a Monday morning what text I had preached on the preceding day. I replied, "Ye have need of patience." He laughed heartily. I suspected that he thought one of the reasons why my congregation needed patience was because I was the minister.

I still have a conviction that God's people need patience. If patience is a virtue impatience is a vice. And unless our patience is persistent, and we have it under the most trying circumstances, it is not what it ought to be; in fact it is not patience at all, for as soon as patience ceases, impatience begins. And God's grace, if appropriated, is sufficient to keep us persistently patient, it matters not what the trial or the testing may be, or how long it may continue.

Another sandal is the divine assurance that God is working all things after the counsel of His own will. I must believe that this is true if I believe the Word of God. So, however dark the day may be, or however great the pressure may be, or however rough the road may be, or however fierce the conflict may be, I am certain that, so far as the child of God who trusts God is concerned, everything will come out all right in the end.

And then there is the undergirding might of the everlasting God. What a sandal this is for rough roads! "The eternal God is thy refuge, and underneath are the everlasting arms." Believe it, and the rough road will become smooth, and over it you will "run and not be weary, walk and not faint."

And, finally, there is the prospect of seeing some day and dwelling forever with the immortal King. I like to think of this as one of the sandals that, figuratively speaking, are under-plated with brass and iron, that God has furnished for us to put on, that we may make progress with alacrity and joy over these rough roads. Paul said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We are not only to see and dwell some day with the immortal King: we are to share His glory. Moses prayed, "I beseech thee, show me thy glory." God answered his prayer in a measure; He showed him as much of the divine glory as it was possible for him to see, and, at the same time, live. God not only shows us His glory; He permits us to share it; we are told that He gives us "grace and glory." The grace which is sufficient we get, in the measure in which we appropriate it, here and now; the glory we get a foretaste of here upon earth: we shall possess it and enjoy it in its fulness after a while when we shall pass in through the gates, washed in the blood of the Lamb.

It is futile for any one to think that he can get through life without passing over some of these rough roads. But it is not necessary that we pass over them without sandaled feet. The sandals have been provided by God, sandals adequately under-plated with brass and iron, so that they will last. Put these sandals on, and you will not become footsore; put them on, and you can make

progress in your journey heavenward. After a while you will reach a country where the roads are not rough, the country the saints of God all the way down through the ages have been looking forward to, the country we read of in Hebrews, the eleventh chapter,—"For they that say such things declare plainly that they seek a country. And truly it they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."

I have read of an Indian chief of whom it is said that he fled with his tribe before the prairie fires, until he had crossed a broad river; then he stuck his tent-pole into the ground, and shouted, "Alabama!" which means, "Here we may rest!" But he was a false prophet. Hostile tribes made war upon him, and where he and the people of his tribe had expected to find rest, they found graves. This world is not our abiding place. The rest that we have here in the center of the will of God we have in the midst of unrest; the peace we have here we have in the midst of trial. Our Lord said, "These things have I spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." After a while, when we shall have reached the end of our pilgrimage, we shall have rest in a world where unrest is unknown.

If you know God in an experimental knowledge of His saving grace you can wear the sandals that have been provided for the children of God who are called upon to pass over the rough roads that pilgrims have to pass over as they are journeying heavenward. But if you know Him not you cannot wear them, for the sandals I have made mention of have been provided for those who are "strangers and pilgrims" here, and on earth "have no continuing city."

So, if you know not God in the pardon of sin, become acquainted with Him.

Come and kneel at the feet of the Master;

Yield your heart to the Saviour today;

Confess all your sins and your failures:

Let Him bear them forever away;

He will give you the joy of salvation,

He will cause you His blessing to know:

He will make you complete, and will sandal your feet,

As over these rough roads you go.

### SECOND PINK WRAPPER NOTICE

Did your *Evangel* come in a pink wrapper last week? If so, it means that your *Evangel* subscription expires with this issue of the *Evangel*. Please send in your renewal at once and you will not lose a single copy of the paper. You will receive as a free premium the new book by the Editor, "Wholly for God."

# The Gospel in Foreign Lands

## CHRISTMAS CONVENTION, LIBERIA

Mr. and Mrs. Princic

Each year both missionaries and native Christians look forward with joyful anticipation to the annual convention held at the holiday season, which is also our District Council meeting. Some missionaries are so isolated that they seldom see a white face, and none of us is permitted the fellowship with the others that we would enjoy, so every missionary makes a special effort to be present at this time of counseling together, of transaction of business, and of ministering in things spiritual.

As far as possible a different location is selected each year, thus reaching new people with the gospel and also distributing more equally the traveling expense. There are no trains to be boarded at convenient hours, nor are there hotel rooms to be rented. Traveling is done in hammocks, carried by the natives (see accompanying picture), who occasionally reach the high speed of four miles per hour, but often lapse to one mile per hour as they wade through the swamps or climb the high hills. We usually walk part of the time to relieve the carriers and also to avoid becoming stiff and sore from sitting so long in the hammock. We can always find a mud house in which to camp, but all equipment must be carried along if we are going more than one day's journey.

The last convention was held at Kweaka, Bwebo Tribe, where Brother and Sister Elsea opened a new station two years ago. They have worked hard in putting up the necessary buildings, and though all are made of mud, they are neat and clean and attractive in their coat of native white clay. The Bwebo people are all proud of their mission station and loyal to their missionaries.

King Tom, of Kweaka, and his people had made arrangements to give lodging to all the natives who came, and we missionaries were housed in the buildings on the mission compound. On the afternoon of December 22 the first ones arrived, and by Christmas day there were eleven of us to gather around the dinner table. King Tom did not believe many natives would come, but he afterward said, "I began to think that they would never stop coming." There were hundreds of happy Christians—men, women, and children, who gathered to honor and worship the Son of God who had called them out of darkness into the marvelous light. Each has a testimony that would make angels rejoice. Let us acquaint you with some of them.

Here are twenty Christians from Sabbo with their pastor and his faithful wife. The first of them were saved three years ago in the convention at Palipo. There are ten men in the church and every man is a tither. Among the Sabbo Christians came James

and Sarah. When Sarah was first saved and took her stand for God, James was a witch doctor. He opposed her, beat her, and finally put her away because she served God. The day when she was baptized in water he became so enraged that, though he no longer claimed her as his wife, he dragged her from her mother's house and beat her again. We called together the family, the town chiefs, the Christians—and everybody else came. Then for four hours we "talked the palaver" until James agreed that if Sarah would return to him, he would not beat her again. Then all the Christians united together to pray for him, and shortly afterward he, too, was saved. Matthew and the Sabbo people are reaching out into other towns and we are believing for a harvest of souls.

I wish you could see Bestman and King

would say, "Bestman, you must hold God strong and pray for us." The people of that town said, "Bestman, we know it is for God palaver you are here in jail; you must hold your God strong."

Before the date of their trial things began to happen in Neteampo Tribe. Sickness visited them, and every few days someone would die until in fear the Paramount Chief went to the official and begged him to release the prisoners. This he was glad to do and sent the word to the jail. During the time they were away from the village the women and men left behind repeatedly vowed, "No difference what they do to us or our men, we will serve God!" Bestman did the talking. Since King Samson knew very little English, he just stood and smiled and shined while Bestman declared over and over again, "I glad, I glad, I glad!" Now they are all praying for the Paramount Chief's town that God will visit it, too.

Chief Tabla from Doyea came to the convention also, for he could not miss such a chance to enjoy the blessings of God and to witness for his Lord. Several years ago he was saved and is still boldly witnessing for his great God. Nearly all of the towns in that locality have their groups of believers and Tabla has had a great share in hearing and receiving the gospel. He was second chief of his town, but sometime ago he resigned from his place of honor so that he could be free to go to other towns with the good news. He, too, is just an ordinary Christian who has had a true glimpse of Calvary. Praise the Lord!

Saturday afternoon was truly an encouraging and rewarding scene. On the banks of a shallow and muddy river stood thirty-six candidates—black diamonds mined out of the rough for the Master's crown, eagerly waiting their moment to be buried with Christ in open denial of heathenism, with all of its superstitions and deadly witchcraft and in a blessed confession of their choice ever to follow this beautiful, lowly Nazarene. Pray for them that they may ever be true!

Another page of our memory will ever contain a beautiful scene. Sunday afternoon thirty-four Christian workers came forward to be set aside for the Master's service. Please remember these in prayer that they may be flaming evangelists ever bold and filled with power to proclaim the full counsel of God. At the same service, our hearts were also touched when some seventy-five little children were dedicated to the Lord by their parents, who at one time were raw heathen, but are now transformed by the mighty power of Jesus' blood. Praise God that they have had a chance to hear and believe, though many yet are sitting in total darkness, waiting, waiting for the light.



Mr. and Mrs. A. J. Princic on an evangelistic tour interior, via "The Black Diamond Express"

Samson from Neteampo Tribe. For years the missionaries and native Christians tried to preach to the people in this tribe, but they would not even come to the meetings. About a year ago Bestman, an ordinary Christian, filled with love for souls, settled in one of the villages to live and preach until souls were saved. For several months it seemed no impression was being made but finally a wave of salvation swept over them and the whole village turned to the Lord.

This village was the devil center of the tribe and the location of the tribal ju-jus. The people had a great time destroying their own ju-jus but scrupulously refrained from touching those which belonged to the tribe. However, when the Paramount Chief learned of the step they had taken he was enraged and immediately had eight of the men, including Bestman and King Samson, taken to the government headquarters and put in jail. There they were treated kindly by the officials and guards and given liberty to preach and pray. Some prisoners who had never heard the gospel before heard it from Bestman's lips in the jail. The guards

Our dear Brother J. M. Perkins, the former Superintendent, who has labored so faithfully for his Master some thirty-four years here in Liberia was indeed a real source of blessing and encouragement to us younger missionaries. May God bless his untiring efforts.

Our greatest problem now is to give adequate supervision and instruction to the many believers in the widely scattered towns and villages. When they are given the proper instruction and encouragement, they will in turn be evangelists to their own people. Everywhere there are open doors and hungry hearts. Such a crying need all around us! May we work while it is day for the night cometh when no man can work. Pray that our faith and our hands may be strengthened for the work; also that a mighty wave of old time revival may sweep this dark and needy Liberia.

**HOLY SPIRIT FALLS IN EGYPT**

A very encouraging letter comes to us from Mr. and Mrs. H. E. Randall, laboring for the Lord in Egypt. They write: "The work in Egypt has moved forward quite a little during the past year. New stations have been opened and set in order; souls have been saved; and many have been filled with the Holy Spirit. Here in Cairo a branch station has been opened in Bulac and there fifty men and thirty women have been gloriously baptized in the Holy Ghost. They have been greatly persecuted but are standing true.

"Our Arabic paper, 'The Morning Star' is still going out at the rate of 3,400 copies a month for ten months of the year—a silent messenger for our Lord, bringing results that perhaps could not come any other way. Please pray for this ministry for it covers a lot of territory here in the East. We send it to Tunis and the Sudan in Africa, to Palestine, Transjordan, and Syria as well as all over Egypt and a few smaller places. The cost of this work each month is about \$37.00.

"This field needs both missionaries and native workers very badly. Who will heed the call and come? Who will give that the Egyptian worker may have a living wage? A single man needs \$15.00 and a married man with children about \$30.00 per month. The people are very open for the truth. Please make this a matter of special prayer. It is a great opportunity to work for Him until He comes. A great work is also being done for the women in weekly women's meetings in nearly all of our churches, and many women are being filled with the Spirit and are zealous to work for others."

**TO OPEN BIBLE SCHOOL AND HOME**

Mr. and Mrs. Howard Osgood have been recently appointed to take over the work of opening a missionary home, business agency and Bible school for the benefit of the work in Southwest China. The home is to serve as a place where new missionaries may study the language and learn the customs of the people before launching out into the more active ministry, as well as a place where missionaries arriving in Yunnanfu may repack and prepare for going on into the interior. The agency serves the missionaries in the interior in purchasing supplies for them, cashing their checks, and handling other business matters. Perhaps most im-

portant of all is the Bible school where young Christians are to be trained for preaching the gospel among their own people.

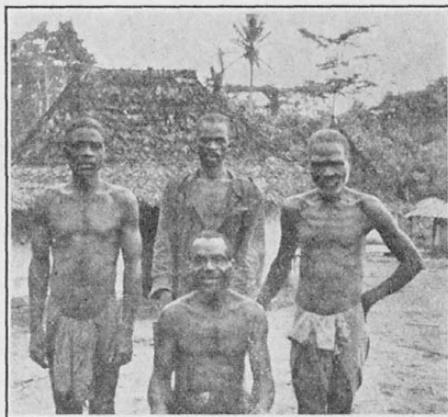
Brother and Sister Osgood have been engaged in missionary work in the interior, but state they are satisfied that they are in the will of the Lord in going to Yunnanfu to undertake this new work. In their recent letter they say: "We have been very happy in His work here. I have never met more friendly folk in all Yunnan than these in Chi Tien Valley. When we came here three years ago very few had even heard the name of Jesus. Now wherever we go we hear the children singing the hymns they have been taught in Sunday school. They have not only heard the name of Jesus, but they know who He is, and that He came to save them. They tell us all about it, and I sometimes wonder whether they cannot put it better than many boys and girls in America. The work will be taken over by dear Brother Colley.

"We had a wonderful Christmas here. We had very happy services on Sunday, both morning and evening. Monday night was children's night and about three hundred and fifty people gathered in our court for the occasion. We had it decorated most gayly. The young men had done practically all the work. I thought of the other two years we had been here and how no one had been interested enough to help, and I was greatly encouraged.

"After our own services we went to Wei Hsi to spend a few days with Brother and Sister Bolton, Sister Lewer, and Brother and Sister Wagner. One afternoon as we were singing together the Spirit came down on us and we enjoyed the refreshing for hours as we sat in the presence of the Lord. Oh, how blessed and how needed was that time with Him! We were very grateful that the Lord permitted us to be there and were sorry when the time came to return to our own station."

**GOD BLESSES HOLIDAY MEETINGS**

A recent letter from Mr. and Mrs. Leland Johnson, missionaries in Hong Kong, China, tells of the good work which was done during the Chinese New Year season in street services and mission meetings. The fact that the police kept them moving from one corner



Liberian king (seated) with head men. This tribe is anxiously waiting for a missionary to come. The king cried when told that there was no one at present who could come to them.

to another did not cause them to lose their audience for the crowd followed the evangelists from place to place, eager to hear the Word preached. One whole family was converted at this time and many others were greatly interested.

Brother and Sister Johnson write: "Our attendance has increased considerably since the meetings and now the mission is filled and many stand on the sidewalk just outside. We wish to ask prayer that a more suitable location may be found. At present there is one location that is available but sufficient funds are not in hand for it, so we wish all would pray with us about this matter. We know prayer changes things."

**BRIEF NOTES FROM FAR AND NEAR**

**Piraeus, Greece**

When we opened this station in a large refugee camp there was no preaching in the Greek churches here, but after God began to bless us and save souls, these churches called for preachers and now many preachers are here preaching, in their own way, of course, but God is preparing many hearts to receive the truth. Thousands of Bibles are being sold all over Greece and many people are reading the Word as never before.

God is working also in different provinces where we have preached the gospel. Last week I had a letter from a brother at Thrace, telling me that God is blessing the work there and souls are being saved.—Harry Mamalis.

**Egypt**

In a remote village far from the railway a young man received the Baptism with the Spirit through the visit of a lay brother, who passed through and told him about the Holy Spirit and prayed with him. Others soon received and now regular meetings are going on. Another brother from our new branch at Bulac went up country to his native village and there a number of the members of the Holiness Church received the Baptism with the Spirit.—Mr. and Mrs. H. E. Randall.

**Jerusalem, Palestine**

Tell the friends who are praying for me and my work that the Lord is answering their faithful prayers. I find the response to the gospel much better than previously, but still hope to see increased conviction. In a recent meeting one woman who had never heard of the way of salvation before, said through her tears, "So we really have a door of hope of our sins being forgiven and a life free from sin through Jesus Christ!" —Miss Anna M. Adams.

**Jerusalem, Palestine**

We want to give praise for the salvation of a young man who was very happily saved in the prison Bible class, and ask prayer that he may be kept by the power of God through faith unto salvation.—Miss A. Elizabeth Brown.

**French Sudan**

Quite a number in bush villages where the boys have preached are reported to have asked pardon during the past month.—Mr. and Mrs. Vivan Smith.

**Southwest China**

A number have decided for Christ, some have broken off opium, and a man and a woman have received the Holy Spirit Baptism recently.—Miss Grace C. Agar.

# In the Whiten'd Harvest Field

POTEAU, OKLA.—Through a 2 weeks meeting conducted by Charley Clay, a young evangelist, 12 or 15 were saved and 6 received the Baptism in the Spirit. Other souls were moved toward God, a great interest was created, and we are still enjoying a revival spirit. Ministers passing this way are asked to stop and visit our work.—M. W. Johnson, Pastor.

VIRDEN, ILL.—I have accepted the pastorate here. God is blessing the church and beginning to manifest His power in other ways. One was saved last week and a number are seeking the fullness of the Holy Ghost. Council ministers passing this way will find a welcome.—G. W. Hill, 331 N. Gov. Masterson St.

PORT NECHES, TEXAS—God has given us a very precious revival. Charlie Hunter has been with us 3 weeks and the Lord has blessed the Word given forth to the good of many. Some have been saved, believers have been baptized in the Spirit, and the sick have been healed in answer to prayer. Our Sunday school has increased until it appears as if we may have to enlarge our building. Council brethren passing this way are invited to visit us.—Pastor and Mrs. J. T. Baldrige.

CHICAGO, ILL.—God blessed in a remarkable way our last Young People's fellowship meeting. The church was filled with hundreds of people, young and old, worshipping and praising God. It surely reminded us of the old-time Pentecostal meetings. We believe the tide is rising and that God is preparing to do a mighty work in this city again. We are getting the finest cooperation from the pastors, which means so very much.—Carl J. Frizen, Chairman.

BUFFALO and JAMESTOWN, N. Y.—The Western New York fellowship meetings which are being held the first Wednesday in each month are being greatly blessed of God. The February meeting, held in Buffalo, and the one this month in Jamestown, were marked with increasing interest. There were such overflow crowds that it was almost impossible to have altar services. District Superintendent J. R. Flower attended both gatherings, and all enjoyed his ministry from the Word.—W. F. Voodre, Secretary, 327 Seneca Rd., Hornell, New York.

BOYNTON, OKLA.—At our fellowship meeting March 5, A. P. Bryan brought the morning message, on "Common Salvation." After a general song service the afternoon session was given to the Christ's Ambassadors. Reports of the activities of the Woman's Missionary Council groups were given by the various presidents. Truly God is blessing His work in this section. Brother Crossno brought a precious message from Hebrews 2:1-3, "So Great Salvation." Stark Murrel is pastor of the Boynton Assembly. A basket lunch was served at noon by the local church and friends.—W. C. Shackelford, Secretary, Beggs, Okla.

MEMPHIS, TENN.—We have just enjoyed a precious 5 weeks' campaign conducted by Evangelist and Mrs. Bert Webb. There was scarcely a night that there was not someone at the altar seeking Christ. During this campaign our Sunday school reached its highest peak since we moved into our new location.—William Pickthorn, Pastor, 946 S. Somerville.

DALLAS, TEXAS—We began work as the Lisbon Full Gospel Assembly in Dallas, 3 months ago in a store building, with 15 in Sunday school. We now have 51 in Sunday school and have \$210 toward our building fund. We organized a Woman's Missionary Council last week with 20 women present. God is adding to our number at each service.—J. R. Richardson, Pastor, 513 Center Street.

OILTON, OKLA.—The Sater twins, Galena, Kansas, began a revival in September, in which the Spirit of God was present to save and bless souls. A good number found salvation and several were baptized in the Spirit, according to Acts 2:4. This meeting continued until about the middle of November. Late in December, V. Ernest Shores and his father, of Yale, began another meeting 2 miles south of town. Then they moved the meeting into town and the Lord saved 32 and baptized 8 in the Spirit. V. E. Shores is in charge of the services now, and God is working among the people. The Sunday school has more than doubled in the past few weeks.—D. G. Cowman, Sunday School Superintendent, Box 64.

ARANSAS PASS, TEXAS—The Lord has richly blessed us in a 2 weeks' revival conducted by N. F. Blanscet, Vice-President of our local Ambassadors' band. Messages were given under the Spirit's anointing, and many lessons of humility were learned by the assembly. All have been stirred to seek a closer walk with God. Six were saved; 12 were reclaimed; 2 received the Baptism in the Spirit, one a boy of 8 years; 7 received Christian baptism; and 10 members were added to the assembly. The revival closed with an all-day fellowship meeting, with visitors from neighboring churches present. The presence of our Saviour was felt throughout the services. For several months past there has been a gradual growth in the work. Pastor and Mrs. Jack Fellers are in charge.—Mrs. Bebe Dickens, Secretary.

## PROMOTED TO GLORY

We have just received word of the Homegoing of Brother W. E. Cumbie of Donalsonville, Ga.

Brother James W. Herring of Donalsonville, Ga., has also crossed the border into the Homeland.

Brother Arthur E. Shirley, pastor at New Haven, Conn., also State Presbyter of the New England District, was called Home Feb. 20th while kneeling at his bedside.

Our deepest sympathy is extended to the loved ones left behind.

UHRICHSVILLE, O.—We have been enjoying a precious meeting, with Mrs. Myrtle Derflinger, of Warren, in charge. The Lord was in our midst. Some were saved and 3 were reclaimed. One man about 60 years of age was gloriously saved. From night to night the altar was filled with those seeking God.—Ruth Mossburg, Pastor, 327 First Street.

PITTSBURG, KANSAS—The power of the Lord was with us at the monthly tri-state fellowship meeting, March 4. W. J. Higgins, Miami, Okla., brought the morning message. Jack Neville, Tulsa, Okla., delivered a stirring message on "What We Know." The Christ's Ambassadors had charge of the evening service. We enjoyed special songs from different assemblies. W. B. Shroyer, Pastor Full Gospel Tabernacle Temple, Baxter Springs, brought the evening message, subject "The Three Certainties of Man."—V. Lenzy Hertweck, Secretary.

DEARBORN, MICH.—We report victory and God's blessing in our midst. Last summer new people kept coming into our assembly until our building was no longer adequate. Our people began to pray for larger quarters, and the Lord answered by enabling us to purchase a nice brick building. Our new location is Schaefer Road and Warren Avenue. Since moving here we have noted a steady growth in the church. We have been enjoying a precious 4 weeks' revival conducted by Evangelist and Mrs. Clifford Miller. Some were saved and baptized in the Spirit and new people were brought into the church.—W. D. Webster, Pastor.

## Forthcoming Meetings

QUINCY, ILL.—Bethel Church; March 31—; Vera Spencer, Evangelist.—V. R. Jackson, Pastor, 839 S. 12th St.

SYRACUSE, N. Y.—Grace Tabernacle, 662 South Ave.; April 7-21; Mae Eleanor Frey, Evangelist.—David M. Wellard, Pastor.

BRIDGEPORT, CONN.—March 31, 3 weeks or longer; Evangelist and Mrs. C. E. Lebeck.—H. L. Ettinger, Pastor.

GREAT FALLS, MONT.—Gospel Tabernacle, 213 Ninth St. N.; Maurice McGinnis, Evangelist; March 24-April 21.—F. G. Frank, Pastor.

KANSAS CITY, MO.—Full Gospel Tabernacle, 3100 E. 31st St.; Evangelists Renfro and Rogers; March 24-Easter.—A. A. Wilson, Pastor.

### C. A. RALLY

COLDWATER, KANSAS—April 5, all day; Silas S. Rexroat, State President, will be present; basket dinner.—L. D. Doss, Secretary Southwest District.

READING, PA.—Glad Tidings Tabernacle, 330 W. Windsor St.; March 31-April 14; Hattie Hammond, Evangelist.—Lawrence W. Pearce, Pastor, 2133 Fairview St., West Lawn, Pa.

SPRING CONVENTION AND Y. P. RALLY  
NORTH BERGEN, N. J.—Beulah Heights Pentecostal Church, 4741 Hudson Blvd.; April 3-14; Frank Boyd, Speaker; Young People's rally, April 6.—J. E. Kistler, Pastor.

PITTSBURG, PA.—Italian Christian Pentecostal Church; April 1-7; Antonio Sasso, Evangelist. April 9-21, Joseph Terlizzi, Evangelist; opening new church, special service, April 1.—Antonio Baglio, Pastor, 303 Montgomery Ave., W. Pittston, Pa.

LESLIE, ARK.—April 7; J. P. Mason, Evangelist.—J. K. Lack, Pastor.

NEWARK, DEL.—March 24—April 14; Albert J. Jenkins, Evangelist.—John D. Tubbs, Pastor.

S. S. CONVENTION AND C. A. RALLY  
PAOLA, KANSAS—April 5; Chester Waack, Pastor.—E. J. Hance, Secretary, 921 New Hampshire St., Lawrence, Kansas.

AMARILLO, TEXAS—900 N. Pierce St.; April 2-14; George Hayes, Evangelist, E. R. Foster, Pastor.

WATERTOWN, S. DAK.—Gospel Tabernacle, March 31—; A. Knudson, Evangelist; P. B. Thompson, Pastor.—By Evangelist.

ST. LOUIS, MO.—8658 S. Broadway; April 16, for 2 weeks or longer; Jacob Miller, Evangelist.—E. L. Hance, Pastor, 8311 S. Broadway.

COLUMBUS, GA.—22nd Street and Twelfth Avenue; March 24-April 7; Ralph Byrd, Evangelist.—S. W. Noles, Pastor, 3200 Hamilton Ave.

TULSA, OKLA.—Full Gospel Tabernacle, Fifth and Peoria; March 31—April 28; Evangelist and Mrs. Watson Argue.—H. T. Owens, Pastor.

MINNEAPOLIS, MINN.—Tabernacle, Fremont at 25th Ave., N.; March 19—; Stanley Comstock, Evangelist.—Russell H. Olson, Pastor, St. Cloud, Minn.

KANSAS CITY, MO.—Gospel Center, 29th and Prospect; March 31, for 3 weeks; Otto J. Klink, Evangelist.—C. M. O'Guin, Pastor, 2406 E. 29th St.

PHILADELPHIA, PA.—Highway Mission Tabernacle, 19th and Green Streets; March 31-April 14; Evangelist and Mrs. J. D. Saunders.—Flem Van Meter, Pastor.

COLUMBIA, PA.—First Pentecostal Church, Third and Union Streets; March 24-April 21; H. E. Hardt, Evangelist.—Thomas R. Brubaker, Pastor, 1020 Walnut St.

CHELSEA, MASS.—First Pentecostal Church, 113 Hawthorn St.; April 7, for 3 weeks or longer; Harvey McAlister, Evangelist.—Alexander Lindsay, Pastor, 25 Natalie Ave., Melrose, Mass.

SAN FRANCISCO, CALIF.—Glad Tidings Temple and Bible Institute, 1451 Ellis St.; March 24, for 5 weeks or longer; room and board low priced near Temple; Loren B. Staats, Evangelist.—Robert J. Craig, Pastor.

GRAND FORKS, N. DAK.—Gospel Tabernacle, 4th Ave., S., and Walnut St.; April 3, for 4 weeks or longer; Evangelist and Mrs. F. Pepper; broadcast Mon. and Fri. at 4:30. over KFJM.—Maurice H. Ness, Pastor, 903, Oak St.

FARGO, N. DAK.—Gospel Tabernacle; now in progress, to continue indefinitely Edith Mae Pennington, Evangelist; Sunday morning service broadcast over WDAY, Sunday night over KGFK.—Pastor and Mrs. R. R. Carmichael.

**FELLOWSHIP MEETINGS**

PELHAM, GA.—March 31—C. M. Henderson, Pastor, Route 2.

HORNELL, N. Y.—Glad Tidings Tabernacle; April 3.—W. F. Voodre, Secretary.

MORRIS, OKLA.—April 2, all day; Jim Murrell, Pastor.—W. C. Shackelford, Secretary.

DURAN, N. MEX.—March 28-29; Free rooms and meals as far as possible.—Kathryn Mills, Pastor.

DEARBORN, MICH.—7041 Schaefer Rd., April 1; 3 services; meals free; W. D. Webster, Pastor.—Chas. W. H. Scott, Secretary.

(Near) Milan, Tenn.—Bluff Springs Church, March 29-31; Opens Friday night; W. A. Spain, Pastor.—I. A. Smith, District Superintendent.

PITTSFIELD, ILL.—April 8-9; Opens Monday, 2:30; Samuel P. Bell, Pastor.—Arthur Bell, Box 133, Belleville, Ill., District Superintendent.

CHICAGO ILL.—Stone Church, Stewart Ave. at 70th Street; March 30, 7:30 p. m.; Homer Peterson, Speaker.—Carl J. Frizen, Chairman, 5003 Berwyn Ave.

SHARON CHAPEL.—1½ miles north of Beaverton, Ala., March 31, all day. Dinner served free. A. J. Martin, Pastor.—Russell M. Palmer.

SOUTH GRAND RAPIDS, MICH.—Full Gospel Tabernacle, 60 Gregg St., S. W., one block west of Highway 131; April 1; 3 services; A. P. Rudenko, Pastor.—Adolph Petersen, Chairman, 809 Clinton St., South Bend, Ind.

TERRE HAUTE, IND.—2210 N. 13th St.; April 1; three services; Jas. G. Williamson, Pastor; Fred H. Newbauer, Chairman.—Paul J. Emery, Secretary, Harrodsburg, Ind.

TEXARKANA, ARK.—March 29-31; opens Friday night; dinner served Sunday to all who attend.—L. O. Waldon, Pastor, P. F. Ramsey, Sectional Presbyter.

GALENA, KANSAS—April 1; First service, 10:30 a. m. The C. A.'s will have charge of evening service.—V. Lenzy Hertweck, Secretary, 115 Joplin St.

CLEVELAND, O.—Lexington Ave., and 55th St.; April 1, all day; meals served; B. T. Bard, Supply Pastor; Alvin L. Branch, Chairman.—Marvin L. Smith, Secretary, 925 Garden St., Warren, O.

REVIVAL AND YOUNG PEOPLE'S RALLY  
BROOKLYN, N. Y.—Calvary Pentecostal Church, 52 Troutman St.; March 22, for 10 days; Young People's rally, March 30; G. Terlizzi, Evangelist.—D. Licciandrello, Pastor.

**CHURCH DEDICATION**

COATESVILLE, PA.—Calvary Gospel Temple, Harmony St., between Third and Fourth Avenues, March 31, opening at 2:30 p. m. District Superintendent J. R. Flower and Mrs. Flower will be present both afternoon and evening. A week of special meetings will follow.—Andrew Rahner, Pastor.

**EASTERN DISTRICT COUNCIL**

RICHMOND HILL, L. I., N. Y.—Calvary Gospel Tabernacle, 8641 122nd St., just north of Jamaica Avenue. Credentials committee meets morning of 23rd.—Vernon G. Gortner, P. O. Box 109, Jamaica, L. I., N. Y.

**SOUTHERN MISSOURI DISTRICT COUNCIL**

CAPE GIRARDEAU, MO.—April 23-26. Ernest S. Williams, General Superintendent, Chief Speaker. Rooms free to delegates and ministers. Address P. T. Huffman, Pastor, S. Sprigg St., or S. L. Johnson, District Superintendent, Dexter, Mo.—Kenneth H. Lawson, Secretary, 1315 W. Atlantic St., Springfield, Missouri.

**NEBRASKA DISTRICT COUNCIL**

GRAND ISLAND, NEBR.—April 9-12; first 2 days devoted to District business; Thursday, foreign missionary program; Noel Perkin, Missionary Secretary will speak; Friday, Sunday school work and problems; Elder E. S. Williams, main speaker. Rooms furnished for ministers and delegates.—A. M. Alber, 634 South Denver, Hastings, Nebr.

**CENTRAL DISTRICT COUNCIL**

DAYTON, O.—104 Buckeye St., April 30-May 3. Applicants for credentials must meet committee personally. Applications for credentials must be mailed by April 15, to A. B. Cox, 347 Verona Drive, Residence Park, Dayton. Rooms free to delegates and ministers, as far as possible. Ernest Williams, General Superintendent, is expected to speak.—James D. Menzie, Secretary.

**TRI-STATE CAMP MEETING**

MIAMI, OKLA.—City Park; June 30-July 14; Jack Neville, Tulsa, Okla., evening Speaker; other speakers announced later; meals on freewill offering plan; rooms and tents reasonable; bring bedding; Information address, S. K. Biffle, President, Joplin, Mo., 2221 Sergeant, or W. J. Higgins, Miami, Okla., 409 A St., S. E.—V. Lenzy Hertweck, Secretary, Galena, Kansas, 115 Joplin St.

**PRAYER CONFERENCE**

SCRANTON, PA.—Pentecostal Church, 825 Green Ridge St.; April 3-5; District Superintendent J. Roswell Flower in charge; 3 services daily. Neighboring assemblies asked to co-operate and all others welcome. Meals on freewill offering plan. Those desiring accommodations please write to the pastor as early as possible. Special revival services following, April 7-21; Alice Reynolds Flower, Evangelist.—Frederick D. Drake, Pastor.

**TEXAS SECTIONAL CONVENTIONS**

Yoakum Section, Port Lavaca church, March 30-31. Houston Section, West End Tabernacle in Houston, April 3-4. Beaumont Section, Port Arthur church, April 9-10. Lufkin Section, Lufkin church, April 11-12. All conventions open at 10:00 A. M. For renewal of license, licensed ministers will be required to meet the committee in the section in which they reside. Come prepared to stay through both days.—E. L. Newby, District Superintendent, 2621 W. 26th St., Ft. Worth, Texas.

**OPEN FOR CALLS**

Evangelistic or Pastoral  
C. R. Hammond, Berryville, Ark. "I have resigned the pastorate at Berryville. Have been a Council minister 13 years."

**Evangelistic**

Evangelist and Mrs. H. E. Alford, 1441 Ellis St., San Francisco, Calif. "Can respond to calls in May, after finishing faculty work at Glad Tidings Bible Training School."

**WORLD MISSIONS CONTRIBUTIONS**

March 7-13 Inclusive

ALABAMA. Personal Offerings	\$ 5.00
Geneva Assembly	2.00
Huntsville Sunday School	1.00
Thomasville Assembly of God	1.00
Whistler Assembly	2.40

ARIZONA. Ajo Assembly of God & S S	2.45
Flagstaff Full Gospel Mission	1.06
Phoenix A of G S S 11th & Garfield	21.17
ARKANSAS. Personal Offerings	11.21
Atkins Sunday School	.52
Atkins Bells Chapel Sunday School	.80
Camden First Assembly of God Church	1.20
Colt Pent'l Sunday School	2.58
Dermott Assembly	5.00
El Dorado Assembly of God S S & C A's	4.93
Flippin Assembly of God S S	1.00
Fordyce Sunday School & C A's	5.00
Grapevine Assembly of God S S	1.50
Greenwood Pent'l Assembly of God S S	2.37
Harrison Assembly of God	6.50
Jonesboro Ridge Station	.65
Malvern Assembly of God	5.00
Parkin Assembly of God	2.72
Pine Bluff A of G Ch & C A's	4.16
Smackover Assembly of God S S	3.46
Van Buren Assembly of God	5.00
CALIFORNIA. Personal Offerings	190.48
Alameda Glad Tidings Church & S S	10.81
Bakersfield Full Gospel Tabernacle	10.00
Brawley First Pent'l Church	1.80
Campbell Pent'l Mission	7.18
Coalinga Pent'l Full Gospel Mission	32.00
Corcoran Full Gospel Mission S S	17.00
Covina Assembly of God S S Jr Girls' Class	2.00
Dunsmuir Pent'l S S	33.43
East Bakersfield Gospel Gleaners	3.75
East San Diego Glad Tidings Assembly	3.79
El Cerrito Pent'l Assembly	9.30
Exeter Full Gospel Sunday School	4.00
Fontana Pent'l Church	14.00
Fresno Full Gospel Tabernacle	50.00
Glendale Bethel Chapel & C A's	12.00
Gustine Bethel Church	1.30
Hanford Glad Tidings Sunday School	5.00
Highgrove Assembly of God	10.00
Holtville Assembly of God Church & S S	9.50
Inglewood Full Gospel Assembly	35.00
Inglewood Manhattan Assembly	5.17
Lindsay Full Gospel Tabernacle	14.14
Lomita Calvary Missionary Society	5.00
Los Gatos Light House Mission	2.00
Madera Pent'l Tabernacle	12.36
Manhattan Beach A of G C A's	1.00
Manteca Glad Tidings Tabernacle	2.00
Merced Glad Tidings Mission	11.08
Montague Full Gospel Mission	2.50
Monterey Seaside Pent'l Church	1.00
National City Pent'l Tabernacle	5.37
North Long Beach Pent'l Assembly	10.00
Oakland Bethel Tabernacle	55.91
Oakland First Pent'l Church	183.10
Oakland Havenscourt Tabernacle	7.00
Oceanside Pent'l Assembly	14.00
Oildale First Pent'l Church & S S	7.50
Oroville Assembly of God	6.37
Pacific Grove First Pent'l Church	9.12
Pacific Grove 1st Pent'l Ch Ladies Miss'y Soc.	16.00
Palo Alto Community Church	22.00
Paso Robles Church of the Full Gospel & S S	15.65
Pittsburg Assembly of God	5.12
Pomona First Full Gospel Church C A's	2.00
Porterville Pent'l Assembly of God	8.63
Redlands Full Gospel Church Busy Bees	9.29
Redwood City Full Gospel Church	4.00
Salinas Elkhorn Union Sunday School	5.00
San Francisco Glad Tidings Temple P A C's	15.00
San Luis Obispo Full Gospel Mission	7.00
San Jose Upper Room Pent'l Mission	25.40
Santa Paula Pent'l Assembly	17.65
Santa Rosa Assembly of God	8.65
Striling City Full Gospel Mission S S	2.78
Stockton Glad Tidings Mission	10.00
Tracy Full Gospel Church	12.00
Tuolumne Bethel Tabernacle	3.62
Turlock Bethel Temple	60.00
Vallejo Full Gospel Assembly	25.00
Waterford Pent'l Mission	10.81
Willowbrook Assembly	10.93
Wilmington Full Gospel Assembly	35.00
COLORADO. Personal Offerings	74.60
Brush Assembly of God	2.00
Cortez Assembly of God	2.14
Delta Assembly of God	10.00
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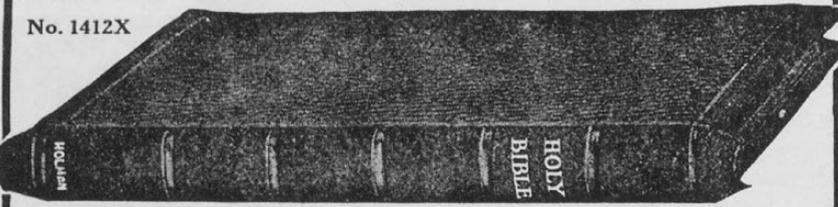
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<p><b>Christ is tempted. He beginneth to preach.</b>      <b>ST. MATTHEW, 4, 5.</b></p> <p>13 ¶ Then cometh Jē'sus *from Gāl'lee to Jōr'dan unto Jōhn, to be baptized of him.</p> <p>14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?</p> <p>15 And Jē'sus answering said unto him, Suffer it to be so now: for thus</p>	<p>A. D. 26.      13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-īm:</p> <p>CHAP. 5.      14 That it might be fulfilled which was spoken by Ē-sā'as the prophet, saying,</p> <p>¶ Dan. 9. 24.      15 The *land of Zāb'u-lon, and the</p> <p>¶ Mark 1. 10.</p>
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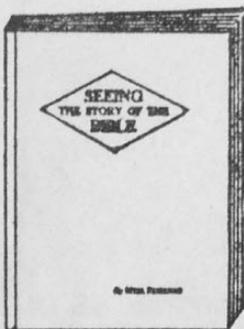
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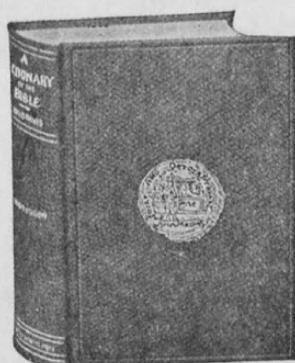
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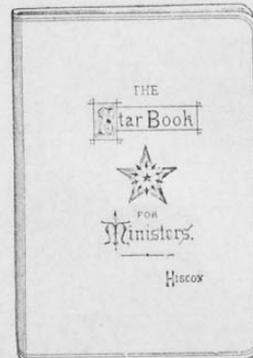
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