

Thou wilt keep
 him in perfect
 peace, whose
 mind is stayed
 on thee.
 Isa. 26:3



Peace I leave
 with you, my
 peace I give
 unto you.
 John 14:27

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The Way to a Restful and Joyous Life

HERE is much written and spoken these days that is filling the hearts of the children of God with disquietude, unrest and fear—a fear that is torment. In the world we may expect to see men's hearts failing them for fear, as they anticipate the things which are coming on the earth. But should the children of God be distracted and distressed by these things? Should they not be filled with overflowing praise and joy as with uplifted heads they look for the coming of the Lord, and know of a certainty that His redemption draweth nigh? As we turn away from all the distracting voices of this present evil world to the faith-inspiring Word of the Living God, we see the certainty of the triumph of the risen Lamb of God over all the forces of evil. He will not forsake His own in the evil day, and we are assured, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever." Psalm 125:2.

David wrote a special psalm concerning Doeg the Edomite, the man that destroyed the priests at Nob, whom he described as one with a tongue that was "like a sharp razor, working deceitfully." Psalm 52:2. David was not fearful of this evil man. He knew that the righteous judgment of God would overtake him. He said, "God shall likewise destroy thee for ever . . . and root thee out of the land of the living." The effect of this judgment would be, "The righteous also shall see, and fear, and shall laugh at him." Psalm 52:6. It is written, "He that sitteth in the heavens shall laugh." He will laugh at all the petty, futile

efforts of the wicked to overthrow His eternal decrees, and the righteous shall join Him in His laughter.

In Psalm 73 Asaph tells us how troubled he was when he saw the prosperity of the wicked. They increased in riches, while he himself was having a desperately hard time. He says, "All day long have I been plagued,

a wonderful assurance concerning his Lord, "Thou shalt guide me with thy counsel, and afterward receive me to glory." All the chastening he was going through was but the refining process of his Lover-Lord to prepare him for that glory world.

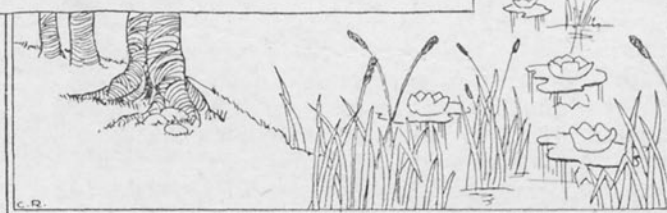
Daniel lived in the days when God's heavy judgments were being poured out upon Israel. Away in Babylon a decree went forth that he and all the other wise men were to be destroyed, because none of them could tell king Nebuchadnezzar his forgotten dream. But Daniel and his companions went to prayer in this crisis hour and petitioned the God of heaven to be merciful and make known the dream and interpretation. The secret was made known to Daniel in a night vision. He revealed the dream and interpretation to the king, and this heathen monarch gave tribute to the Lord, saying, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets." Then the king made Daniel a great man, and he and his companions instead of being destroyed were promoted to rulership in the kingdom.

But Daniel was greatly envied, and in the days of Darius the presidents and princes of the land plotted his destruction. The only accusation they could make against him was concerning his allegiance to his God and his continual prayer life. So they planned with Darius that all who worshipped other than the king for thirty days should be thrown into a den of lions. The decree went forth, but Daniel, with his windows open towards Jerusalem, continued to pray and to give thanks before his God
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Love Covereth

*Love covereth the aching heart,
 The little slights that sting and smart,
 The wounded spirit's deep distress,
 With balm of sweet forgetfulness;
 The injury that rankles long,
 The newer grudge, the ancient wrong,
 The bitter memories of wrath,
 And hatred's cruel aftermath;
 The world's injustice, great and small,
 With healing silence, like a pall,
 Love covereth them all.*

—ANNIE JOHNSON FLINT.





A Notable Prisoner



Florence L. Barclay

DAWN at last—the sudden brilliant dawning of an Eastern day. It has been a weary night, a night of restless pacing to and fro; a night of anxious listening to the tramping of the Roman guard outside; a night during which the horror of anticipated agony has grown moment by moment, and become at last a dull frenzy of hopeless terror.

Dawn at last!

But daylight brings no comfort to Barabbas in his prison cell.

He must die, today.

This sun, now rising so softly from behind the Mount of Olives, shall, at noon, beat down remorselessly on Golgotha, where he by then shall hang in agony, betwixt earth and heaven, as if by both rejected.

No help; no hope; none to take pity; no, not one.

But the long night is over. It is dawn—at last; and the day now dawning is to witness his death.

* * * *

There had been an unusual stir outside during the night. A hurrying crowd went by, with lanterns and flaring torches. He could hear the clashing of swords and staves, and the suppressed excitement of an expected capture, as they passed hurriedly out of the city.

Soon after midnight they returned; and, as they tramped by, beneath his prison grating, he guessed, from the rough jests and tones of triumph, that they had secured their prisoner.

His mind went back to the hour of his own capture, and that of several of his comrades—two of whom are doomed to die with him in the morning. Again they have been out as against a thief, with swords and staves. No doubt the prisoner is yet another of the robber band led on by him to rapine, revolt, and insurrection in the city. For a moment, in his despairing loneliness, he seemed in touch once more with the outer world; and reaching up to the narrow grating, he seized the iron bars with both his hands, and shook them in a frenzied longing for liberty; shouting aloud the names of various of his comrades. But no voice answered him. The footsteps died away. All again was silent.

So the long hours passed slowly; and at last a sudden sound broke the stillness; a homely sound, familiar enough, and yet one which thrilled Barabbas with shrinking, nervous dread, for it trumpeted

his day of doom. A cock crowed twice, shrill and clear, heralding the dawn.

* * * *

And now the moon has come; and there is no help; no hope; none to take pity—no, not one.

The morning relief-guard marches up; and he learns, from the loud talk of the sentries outside, the name of the prisoner captured at midnight—Jesus of Nazareth, the holy teacher from Galilee, taken at last by the malicious contrivance of the chief priests and scribes, and now being tried for His life, before Pilate, on some trumped-up charge of treason against Cæsar.

And then dies out the last ray of hope in the poor felon's soul!

Through that long night, though he had scarcely dared to build upon it, he could not but remember that the day on which he was to die chanced to be that day of the Feast, when his fellow-citizens might demand of the Roman Governor the life they desired. His past career has been so black; his two comrades, condemned with him, are so far less guilty that he had but little hope of being chosen. Still, he is a notable prisoner. His name is well known. And his dare-devil bravery may have gained him a popularity among a section of the common people, which the influence, certain to be brought to bear against him of the chief priests and elders, and the more respectable members of the community, may not be able to withstand.

It was a forlorn hope; but he had clung to it. Only now he realizes how desperately he had clung to it; for now, indeed, he has no chance.

He knows this latest prisoner well. Jesus, the holy young Rabbi, whom the common people hear so gladly, Jesus, who has walked in and out among them for three years, bringing blessings with Him everywhere. Jesus, who sits down with publicans and sinners winning the hardest and the vilest to yield to His holy influence. Jesus, who can afford to reach out a strong hand of forgiving pity to a poor outcast of the city—and yet can hold His own before all, even with Pharisees and Scribes. The men follow Him. The women worship Him. The little children gather round His knee. Only the other day the city rang with hosannas, as they gave Him a right royal welcome to the Feast. The world is gone after Him!

What chance has Barabbas now?

Listening breathlessly, he can hear the sound of many feet, hastening to the judgment hall; the murmur in the distance of an eager, excited crowd. All Jerusalem is coming to the rescue! Voices will now be raised on Christ's behalf which, but for His word of power, had remained dumb for ever. Pilate's question will fall on ears which had never heard mortal voice, but for the might ephphatha of Jesus. Eyes will gaze upon Him as He stands before that Judgment seat, which, but for His tender touch, had never known the light. And, surely strong right arms will be raised in His defence, which, till He spoke the word, were helpless—withered.

What chance has Barabbas? None!

* * * *

But now a wild shout from the multitude bursts upon his ear:

"BARRABBAS! BARABBAS! BARABBAS!"

Why do they shout his name?

A breathless silence; then a yet louder cry; a yell of derisive anger:—

"CRUCIFY HIM! CRUCIFY HIM!"

What? Has it come to this? Are the rabble clamoring for His blood?

He rushes round his cell like a hunted beast at bay.

He beats his open palms against the hard stone walls.

Already he seems to feel the nails crush through the quivering flesh.

Hark!

They come.

A surging multitude surrounds his prison. The tramp of Roman soldiers rings on the outer pavement.

A cold sweat breaks out upon his brow. They have come to bring him forth to die.

The prison door is flung wide open. A ray of heavenly sunshine streams in, flooding his cell with golden light.

The Captain of the Guard stands in the entrance.

He speaks.

"Barabbas—thou art free."

"Free?" stammers the robber. "I? Free? Oh, mock me not? How can I be free?"

The Captain of the Guard steps in, and lays his hand roughly, yet kindly, on the robber's trembling shoulder. The full flood of morning sunlight streams through the doorway. Bolts, bars, chains, sentries—all are gone. The Roman soldier lifts his hand, and points to the open door.

"Thou art free, Barabbas. Jesus of Nazareth dies today, upon the very cross prepared for thee. Thou canst step out into life and liberty."

* * * *

Reader—pause here, and see yourself. "Thou art the man." Have you not felt yourself walled in by wrath and sin; helpless, hopeless, condemned; cut

off from all chance of a fresh beginning; despairing of ever starting a new and better life?

What Jesus did for Barabbas on that day, He can do for *you* today.

Today *your* dungeon doors are opened wide. *You* may step out into life and liberty. For He has suffered on *your* cross; He has borne *your* sin—the Just for the unjust, that He might bring you to God.

You are free!

* * * *

Think you Barabbas crouched on in his prison, sighing for liberty, trembling in dread of death? Surely not. Who can doubt that he bounded through the open door, and out into the sunlight, breathing in deeply the sweets of life and liberty.

And, perhaps, later on, drawn thither by a strange and awful attraction, Barabbas found his way to that hill-top—where many stood “watching afar off”—and saw Jesus, hanging where he should have hung; suffering as he should have suffered; dying that he might live. And may we not believe that the sight melted the robber’s heart, and that the Just dying for the unjust, brought him indeed to God?

* * * *

Reader—go and do thou likewise. Use thy first moments of glad liberty to find thy way to Calvary. Kneel on the blood-sprinkled ground, and clasp the cross which should have been thine own. Let thy heart break for love of Him who hangs thereon.

And then the cross shall vanish from thy view. Thy risen, crowned King shall stand before thee, and claim thee as His own; for “*He died for all; that they which live, should not henceforth live unto themselves, but unto him, who died for them, and rose again.*” 2 Cor. 5:14, 15.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

The Way to a Restful and Joyous Life

(Continued from Page One)

as formerly. He was accused and thrown into the den of lions, but the God to whom he prayed sent His angel and stopped the mouths of the lions. Darius saw and marveled, delivered Daniel from the den; and his envious enemies, who had plotted his destruction, were thrown into the pit they had digged for him. They were destroyed by the very lions which they thought would destroy Daniel. And Darius sent forth a decree, “That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his

kingdom that which shall not be destroyed, and his dominion shall be even unto the end.” Dan. 6:26.

Esther also lived in troublous days when the wicked enemy, Haman, was plotting to destroy the whole race of the Jews. It sent her and her companions to prayer. There is a God in heaven who answers His children’s petitions. Did Haman succeed? No. He himself was hanged on the very gallows he had erected for Mordecai the Jew, and Mordecai the Jew was promoted to take his prominent position. On the very day the Jews were to be destroyed, they destroyed seventy and five thousand of their bitter enemies. The Lord who preserved His people on this occasion positively declares to His people today, “There shall no evil happen to the just.” Prov. 12:21. “There shall no evil befall thee.” Psalm 91:10.

In the days of Nehemiah news came to him in the land of his captivity of the desolation of Jerusalem. Was he concerned? Very deeply so. And so he prayed. And God, in response to his prayers, moved the king to send him back to his beloved land, there to fully restore that which was desolate. There is One in the glory greater than Nehemiah. He it is who made this world, and He beholds it in the desolate condition into which it has been brought through man’s sin and iniquity. Is He concerned? Certainly. What is He doing? He ever liveth to make intercession. Will His prayers be answered? Most assuredly. A day will come when He will be sent back to this earth. He will bring destruction to earth’s destroyers. He will cause the arch-destroyer Satan to be cast into the pit (Rev. 20:3), and later into the lake of fire. Rev. 20:10. He will set up a kingdom of righteousness. He will cause men to beat their swords into ploughshares, their spears into pruninghooks, and to learn war no more. He will make the very deserts to blossom as the rose, and He will enable all His people to know His ways and to walk in His paths. Have faith in Him.

In the days of Paul many were looking for Christ’s immediate return, and were troubled because some of their loved ones had passed away before His arrival. The Apostle had words of comfort for them. Yes, the Lord would return, and then the dead in Christ should rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4:16, 17. He bade those who saw world conditions that disturbed them, “You who are troubled *rest* with us.” The Lord in His own time will destroy the wicked, and He, the meek and lowly One, together with all His meek and lowly ones,

shall then inherit the earth. Have faith in Him, and *rest*.

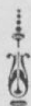
Ruth, one who had separated herself from the idolatries of Moab, had come to serve the Lord in the land of His choice. When Naomi had bidden her two daughters-in-law to go back to Moab she said to them, “The Lord grant you that ye may find rest, each of you in the house of her husband.” But Ruth would not return, declaring to Naomi, “Whither thou goest, I will go . . . thy people shall be my people, and thy God my God.” But later, in the land, Naomi pointed Ruth to Boaz as the one in whose home she should find rest, declaring, “Shall I not seek *rest* for thee?” In due time Ruth found her rest in the home of her beloved Boaz. And there is a heavenly Boaz who bids us come to Him in these troublous days. He declares, “I will give you *rest*.” He further says, “Take my yoke upon you, and learn of me . . . and ye shall find *rest* unto your souls.” Matt. 11:29. He bids us, “You who are troubled *rest*.” 2 Thess. 1:7. Rest in the home of your heavenly Boaz. Rest in the Lord, and wait patiently for him.

John wrote, “These things write we unto you that your joy may be full.” 1 John 1:4. The whole Word of God is given to fill us with rest and joy. The Lord would have all His people restful and joyful, resting in Him and rejoicing ever more. In the book of Revelation we see the final triumph of Him that sitteth on the heavenly throne and the Lamb. In this book we have sure and certain prophecies of the removal of all evil and the bringing in of a reign of universal righteousness. As we read this sure word of prophecy we can join in the joyous song of the redeemed who give constant and unstinted praise unto Him that hath loved them, and washed them from their sins in His own blood, and hath made them kings and priests unto God and His Father; and can unite with them in saying, “To Him be glory and dominion for ever and ever. Amen.”

For He who caused David and Daniel, Mordecai and Nehemiah, Ruth and Esther, John and Paul, to triumph through His exceeding love and grace, also loves us and will cause us to triumph also, and to sing with restfulness and joy that apostolic song, “Thanks be unto God which always causeth us to triumph *in Christ*.” To Him be glory for ever and ever. Amen.—S. H. F.

If you lose the spirit of prayer you do nothing for God though you be endowed with the intellect of an angel.—Finney.

Wherever a spiritual awakening is found it may be traced to a prayer life beyond the ordinary.—Mott.



"There They Crucified Him"



Evangelist Will H. Nagel

Entering the Jaffa Gate in Jerusalem one sees to the right the site of Pilate's Prætorium—at least the best archaeological opinion places it there. On the 11th of December, 1917, two days after British Troops entered the Holy City, from a flight of steps on the eastern side, General Allenby read his proclamation to the people of Jerusalem. Its ruins give us the finest picture in Palestine of what ancient wall-towers were like. Standing there one day, looking over the recent excavations, I visualized before me the judgment hall, where nineteen hundred and seven years ago Pontius Pilate, Procurator of Judæa and Samaria, released unto the Jews Barabbas, "but Jesus he scourged and delivered to be crucified." Matt. 27:26. Often I passed that site and gazed upon its imposing walls which once echoed the cry: "Crucify him! Crucify him!" but today reflect the sounds of a mixed multitude of shoppers, merchants, and sight-seers.

What is known as "Gordon's Calvary" is doubtless the authentic site of the crucifixion, for ancient Jewish tradition has long held the opinion that Jesus was crucified here. Besides, the peculiar features of the precipitous side of the hill, resembling the eyes, nose, and mouth of a skeleton, clearly points to "Golgotha, that is to say, the place of a skull." Matt. 27:33.

Good Friday 1936

It was the morning of Good Friday in Jerusalem as I stood where thousands of pilgrims and tourists had gathered to walk the traditional way to Calvary. We were representing many countries and continents; Asia, Africa, Europe, and North America. From the four ends of the earth all roads led to Jerusalem, to the "Via Dolorosa," and finally to the Cross. It was fittingly so, for every man must go in spirit to Calvary if he is to taste the ineffable joy of salvation which the Saviour there "purchased with his own blood." Acts 20:28.

Many times I had gone there in spirit to bow at the foot of the Cross, to take

up my cross and follow Him, or to offer myself to be "crucified with Christ." Gal. 2:20. The life of our Lord was a life crucified upon a cross of self-denial, suffering, and finally of death. It was the symbol of shame until Easter morning blossomed and the open tomb declared the glory of the rugged cross. From that day on it was no longer a shame to kneel before that Cross, to carry one, or to be crucified on one. Through it He has transformed our night to day, our weakness to power and



General Gordon believed this site to be that of "the place of the skull," the scene of Christ's crucifixion. This picture was taken by Brother Nagel, the author of this article.

our shame to glory. Now the shame belongs to him who does not come to Christ; to him who lives in sin, bound by the powers of night; to him who stands in the mocking crowd that looks on while the Church carries its cross and is crucified upon it. The glory is ours, Hallelujah! There is the glory of forgiveness by coming to Calvary. There is the glory of consecration and service through carrying a cross for Christ; and there is the glory of knowing "the power of his resurrection" (Phil. 3:10) if we are willing to be crucified. No wonder Paul expressed his experience, and theology in such all inclusive words as: "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." Gal. 6:14.

The Last Mile

That morning, amid the multitude of people, I walked the last mile with Jesus. It was a poignant Christian pilgrimage. Although there were many people about me, most of the time I was alone, alone in spirit, living with Jesus on that fateful day when the earth was dark with sin and the heavens dark with sorrow. The reality of that experience was of such magnitude that I can never think of the sufferings of Jesus again without feeling a new pain in my heart. As I

wound my way along the narrow streets, the multitudes of yonder day filled my eyes, their fiendish cries poured into my ears and their vile hands tore at my heart. It was a mental vision that revealed to me a deeper note in my Saviour's suffering, for I saw Him being killed by soldiers' hands, by priests' tongues and by the world's SIN. Above all I saw Him dying there for ME.

They Scourge Him

It was early morning when Pilate's mock-trial had come to its end. The Procurator had given the sentence of crucifixion: "Go soldiers, prepare the cross!" But first some of the governor's guard must scourge Him again to satisfy the craving of the priests, the scribes

and the elders to see the "innocent one" tormented and abused. Their hearts were filled with the vices of hell. They stripped Him of His clothes; themselves they stripped of all virtue. "Children of the devil" they were proving themselves to be. They clothed Him like a king in a scarlet robe; they could not cover their own nakedness, their shame and their lost souls. A King they had, one whose body they could rule for a day, but one whose spirit would rule man for all eternity. They crowned Him with thorns but those same thorns would some day pierce their "evil conscience." They gave Him a reed wherewith to rule; their own wills they could not conquer. "They bowed the knee before him," never thinking they would bow it again on the judgment day. They hailed Him "King of the Jews"; and

they will hail Him again, "For it is written, As I live saith the Lord, to me every knee shall bow, and every tongue shall confess to God." Rom. 14:11. "They spat upon him," as if thus they could rid their hearts of their evil contents. They "smote him on the head," and never knew they were smiting their own withered souls with the judgment of God. They "put on him his garments" again; it would be but a few hours when He would once more put on His own garments of glory. Dark, evil hearts—they knew not what they did. So they "led him away to crucify him." Matt. 27:31.

His Last Mile

The crowds gathering for the Passover brought thousands of visitors and pilgrims into the city. Many, ever seeking a new thrill, eagerly joined the grim procession as it began moving down the narrow, cobblestone street. The Centurion was riding at the head. Armed soldiers in brass helmets and glittering spears followed. In their midst were three men, each bearing a rough, wooden cross on his shoulder, massive and rugged. A thick, wooden pin was struck into the middle of each cross for the crucified one to sit on so as to save his hands from laceration. But in trying to sit astride that ugly peg, the victim would only increase the strain on his body, thus prolonging his own suffering.

People gazed from the small windows of their homes, stretching necks and straining eyes to see all that could be seen of this terrible spectacle of death, as three men were struggling with their instruments of torture. A few pitied, but most of them were lusting for blood. Their thoughts were one with the rabble in the street. They had expected a king and were disappointed in Him who took His place between two criminals. If He were really King—more, the Son of God as He had said He was—what was He doing carrying that cross? Kings did not give themselves up into the hands of their enemies without a struggle. The Son of God could surely overcome the sons of the Temple. Did He not teach men He would make their burdens light? Yet look at the weight of His! Did He not open blind men's eyes? Yet look at His, how red and swollen they are! Did He not heal the bodies of the maimed and halt? Yet see how broken and bruised His own is! Did He not say He gave the Water of life? Yet see His tongue, how swollen it is! Did He not raise the dead Lazarus in Bethany? Yet see how weak He is, with the sweat of death on His brow! Can this be the Son of God? Never! Or He would not be coming to such an end. Then was He not an impostor? And should He not be crucified? "Let him be crucified!" "Away

with this man!" Matt. 27:23; Luke 23:18. These were the thoughts of the people that day.

Simon of Cyrene

Christ was too weak to carry the cross alone. All night before they had been torturing Him with their buffetings, their floggings, their beatings, and their questionings; and still their viperous tongues were not still. Who should help Him? They would not help—they, who put burdens on others but could not carry their own. Who could help Him? Those soldiers would not humiliate themselves to lift that cross except to drop it on another's shoulders or stand it in its last resting place. Who did help

For Our Sakes

"When they had platted a crown of thorns, they put it upon His head."

*O Sacred Head! sore wounded,
With grief and shame weighed down;
How scornfully surrounded
With thorns, Thy only crown;
How art Thou pale with anguish,
With sore abuse and scorn;
How does that visage languish
Which once was bright as morn!*

*Thy grief and bitter passion
Were all for sinners' gain;
Mine, mine was the transgression,
But Thine the deadly pain.
Lo! here I fall, my Saviour!
'Tis I deserve Thy place!
Look on me with Thy favor,
Vouchsafe to me Thy grace.*

*What language shall I borrow
To thank Thee, dearest Friend,
For this, Thy dying sorrow,
Thy pity without end?
O make me Thine for ever!
And should I fainting be,
Lord, let me never, never
Outlive my love to Thee.*

—Paul Gerhardt

Him? It was a man, a stranger from "Cyrene, Simon by name: him they compelled to go with them, that he might bear the cross." Matt. 27:32. From Africa a man had come. Like a meteor across the sky, he illuminates the darkness of that scene with the light of pity and service. Like a meteor he disappears again from our view and we know no more of him.

"Weep Not for Me"

There was another touch of pity in that picture which we cannot forget. It was the only music from human lips in that great shout and clamor for death. Every sound in the crowd that morning was harsh but the sound of a few women's voices. In the midst of the "great multitude of the people," they "bemoaned and lamented him." Luke

23:27. But even they were not to weep, for Jesus needed no pity. He had not come to be comforted, but to comfort others. Weak as His flesh was, His spirit never flinched beneath the burden of those hours. He clearly saw His goal and He would reach it. No, they did not need to pity Him, the innocent Lamb! We never need to pity the innocent, for innocence like a strong arm girds the weak.

They could have pitied the angry mob who were crucifying all that was noble in their own lives. They could have pitied Pilate who crucified his nobility upon a cross of fear. They could have pitied the High Priest who had crucified his heart of compassion, with that of all of his followers, upon a cross of dead traditions. They could have pitied Judas who crucified his discipleship upon a cross of silver. But Jesus needed no pity; it was man who stood in need of it that day, and this caused the Master to turn unto them and say: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?" Luke 23:28-31.

Wine with Myrrh

And so they came "unto a place called Golgotha, that is to say, the place of a skull." Matt. 27:33. It was somewhere outside the city walls, where those who passed by might see the outstretched figures on the crosses and thus take warning, that the Centurion halted with the soldiers. It was customary, before crucifying the condemned, to offer them "wine mingled with myrrh" (Mark 15:23), so as to lessen the agony by stupefying the senses. This was no forethought of the Roman Government or Jewish Priesthood; it was the gracious custom of some women in Jerusalem. But Jesus did not need this. It would do for lesser men, but not for the Son of God. Had He not said, "The cup which the Father hath given me, shall I not drink it?" John 18:11. Had He not prayed the night before concerning this cup, "Not my will, but thine, be done"? Luke 22:42. Had He not once said, "And I, if I be lifted up from the earth, will draw all men unto myself"? John 12:32. He was able, and through the triumphant victory of the cross He would draw the world to Himself. Jesus needed no "wine mingled with myrrh."

They Crucify Him

Three crosses could have been seen that day under the lovely April sky.
(Continued on Page Eleven)

The Sunday School Lesson

Joseph's Father and Brothers Come to Egypt

Lesson for March 28. Lesson Text:
Gen. 45:1 to 50:26.

Famine. Joseph's interpretation of Pharaoh's dream came true. Seven years of famine followed the seven years of plenty. When the Egyptians began to be in want and cried to Pharaoh for bread, he sent them all to Joseph. Are you, like the prodigal in a famine stricken land, hungry for that bread that alone can satisfy? God points you to a Greater than Joseph. He it is who declares, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6:35.

Corn in Egypt. The famine was universal. The land of Canaan was not exempt. Jacob sent ten of his sons to Egypt to purchase corn. He would not risk sending Benjamin, the second son of Rachel, lest he encounter some misfortune. He did not want to lose Benjamin as he had lost Joseph. Arrived in Egypt, Jacob's ten sons did not recognize their brother Joseph, but he recognized them. He made out that they were spies and put them in prison for three days. In these days of tribulation their consciences troubled them. They were troubled about the way they had treated their brother Joseph. Days of trial are seasons when consciences frequently become sensitive, when confessions are made and many things put right. How faithful God is in giving opportunities on such occasions of uncovering, confessing, and forsaking sin.

Repentance and Revival. One who was in a revival at the school at Nyack some years ago said, "During the term we had studied every scripture that dealt with sin, transgression and iniquity, but when the Spirit was outpoured we knew more about sin in five minutes through His deep convicting power than we had learned all through the term by study. As He convicted of sin, many made full and frank confession and restitution as far as they could, and oh how God blessed these. But there were some who would not yield, who kept their sins covered; these never went through to the place of blessing." Thus it is in every revival. It is as we confess, that we find God faithful in forgiving our sins and cleansing us from all unrighteousness. His word to us is, "Sin shall not have dominion over you." His grace displaces the propensity to sin. Christ comes in and indwells us so that we may live "in holiness and righteousness . . . all the days of our life." Luke 1:75.

The dream fulfilled. Joseph released all his

brethren save Simeon, and demanded that they bring Benjamin his younger brother to him. When they returned and told this to their father, he protested. But the famine continued, and at last Jacob had to consent to allow Benjamin to go to Egypt with his brethren. They took a special present from Jacob, and when they gave it to Joseph they "bowed themselves to him." Thus was Joseph's first prophetic dream fulfilled. A day will come when all Israel will have to bow down to a Greater than Joseph, to One whom

Easter morn. But just as Joseph was merciful and gracious and forgiving to his brethren, speaking kindly to them, telling them: "God did send me before you to preserve alive . . . to save your lives by a great deliverance," so will a Greater than Joseph show forth His lovingkindness to His brethren. Today Israel as a nation is dead in trespasses and sins, but their reconciliation with the Prophet whom they despised and rejected will mean a resurrection. Says one reconciled Benjaminite, "What shall the receiving of them be, but life from the dead?" Rom. 11:15. It will be Easter morn for Israel.

Can these bones live? Ezekiel was given a vision of a field full of dry bones. "And, lo, they were very dry." Ezek. 37:2. A true picture of Israel as a nation today. But in his vision the prophet saw a miracle take place. First, a great shaking, and bone coming to bone. Then flesh and sinews came upon the bones. Then skin. But there was no breath. But at a word, breath came into them, and they lived, and stood up upon their feet, an exceeding great army. The prophet was told the meaning of the vision: "These bones are the whole house of Israel. . . . Thus saith the Lord God: Behold, O my people, I will open your graves . . . and bring you into the land of Israel . . . and shall put my spirit in you, and ye shall live." Ezek. 37:11-14.

Good news. Joseph sent word back to his father to come down to Egypt and to bring all his family. He would take care of them and give them the best that Egypt could supply. At first the news that Joseph was alive seemed to Jacob too good to be true. So it was with some of the disciples after the resurrection of Christ. They would not believe the good news that He was alive, and the living Christ had to upbraid them for their unbelief. Mark 16:14. As, however, his sons told Jacob all the words of Joseph, and he saw the wagons which Joseph had sent, "the spirit of Jacob their father revived; and Israel said, It is enough; Joseph my son is yet

alive!" And so he went down to Egypt to his son. The first time the sons returned from Egypt Jacob had declared, "All these things are against me." Gen. 42:36. Have you ever been in circumstances where you have said or thought that? Do not be guilty again. All things were actually working for Jacob for good. And at all times and under all circumstances all things are working together for good to them that love God. Rom. 8:28.

An inheritance. We read, "Joseph nourished his father, and his brethren," and gave them a possession. There is One in the glory who will nourish us and will supply all our needs out of His infinite riches. Peter tells us that God has "begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Jacob, when he was introduced to

(Continued on Page Twelve)



they once despised, rejected, and crucified.

Joseph recognized. The following morning the sons of Israel started for home. But they had not gone far before they were overtaken and accused of stealing Joseph's silver cup. They protested that they were innocent, but the cup was found in Benjamin's sack (having been placed there by the express orders of Joseph). They returned to the city and Judah made a special plea for Benjamin. It was at this time that Joseph could no longer restrain his pent up emotions, and after dismissing all his attendants he made himself known to his brethren. But they were troubled (margin, terrified). So will the children of Israel be when Christ returns and they see Him whom they have pierced. "They shall mourn . . . and shall be in bitterness." Zech. 12:10. They will be in sorrow and will repent of their evil treatment of Him.

The Passing and the Permanent

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

PALESTINE'S CAPACITY

According to a Jewish expert Western Palestine can support six million people.

SAVE THE CHILDREN!

In the United States there are 13,681,273 children under twelve years of age who are not affiliated with any religious organization, according to a recent census.

CHIANG KAI SHEK

Generalissimo Chiang Kai Shek, who was captured recently and held captive, after he had been taken to his place of detention, asked for a Bible. (*The Christian Advocate*.) It was to the study of this Book he devoted the long hours of his imprisonment.

"THERE SHALL BE WARS"

English parliament has voted seven and a half billion dollars for national defense, and there are hints also of establishing conscription.

No sane person wants war, but the nations, poisoned by fear or hatred are feverishly arming. The world's only hope is a Divine intervention, and such will be the second coming of Christ.

TRUCEBREAKERS

In that catalogue of conditions which are to mark the perilous times of the last days, it is stated that men are to be "trucebreakers." Said the British historian, Ramsay Muir, speaking of Britain's pact with Mussolini: "Too much confidence should not be given to agreements with a government which has shown that it does not hold itself bound by any agreements however solemnly made."

MOVE ON!

This time the Wandering Jew hears the stern command from Poland, whose leaders declare that the three million Jews in their territory are "superfluous," and therefore it would be desirable for them to leave. A terrible decree for a people whose life for generations has been rooted in the land!

The Wandering Jew has had periods of rest from wandering and persecution, but something has always happened to remind him of the grim prophecy: "And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest." Deut. 28:65. "They shall be wanderers among the nations." Hosea 9:17.

WHY ARE SOME JEWS COMMUNISTS?

Answers *Jewish Chronicle*: "If, as cannot be denied, a number of Jews figured in the Bolshevik ranks, some of them prominently, the answer is that it was the understandable reaction of tortured men to the wicked persecution—the regime of the pogroms, with their bloody holocausts—to which they, as Jews, had been subjected under the Tsars. Any other body of men might have reacted in the same way and perhaps they would have done so in larger numbers."

The Jews, out of God's will, have always been and always will be, out of place. They are like Jonah—swallowed by the nations yet unassimilated and therefore are a source of disturbance.

ARAB HATRED

Dr. Albert Peel says: "I dined one night in Jerusalem with one who had had peculiar opportunities for estimating the whole situation, and his emphatic and unqualified view was that if Britain were to give up the mandate, the Arabs, pouring in across Jordan, would massacre all the Jews within twenty-four hours!"

THE JEWISH-ARAB CONTROVERSY

The Jews claim Palestine—the Arabs resist that claim. Mr. David Ben-Gurion, chairman of the Jewish Agency Executive, declares, "The Bible is our mandate. We wrote it. The Balfour declaration of 1917 and the League of Nations' Palestine Mandate of 1922 recognized our Biblical right to rebuild a Jewish national home in Palestine." The Arabs claim that "not one more Jew" shall be allowed to enter the country. The Mufti of Jerusalem, giving Arab evidence on January 12th, told of the Moslem fears that the Jews intended to exert pressure on Great Britain to destroy the famous Mosque of Omar and to erect a Jewish temple in its place. Scarcely six months ago a ten-year plan to settle 1,500,000 to 2,000,000 Jews in Palestine and Transjordan over a period of ten years was prepared by the new Zionist Organization.

Questions and Answers

Is fortune telling a sin and if so why?

Fortune telling is an effort to foretell the future, and the Bible forbids "intruding into those things which one has not seen." Col. 2:18. King Saul sought information about the future and went to the witch of Endor. We read in 1 Chron. 10:13, "So Saul died for his transgression . . . and also for asking counsel of one that had a familiar spirit"—a spiritualistic medium. Witchcraft and other methods of fortune telling were forbidden in Israel and those who practiced witchcraft were to be killed. Exodus 22:18. "When thou art come into the land . . . thou shalt not learn to do after the abominations of those nations. There shall not be found among you one . . . that useth divination, or an observer of times, or an enchanter, or a consulter with familiar spirits, or a wizard, or a necromancer." This word necromancer means one that seeks unto the dead, a spiritualist. Deut. 18:9-11. Now all of those mentioned here had to do with fortune telling. Fortune telling and spiritualism go together and are all condemned.

What is the baptism with fire?

There is a baptism of wrathful fire that will fall upon the impenitent. Heb. 10:27; Psalm 18:8. But there is a baptism of fire also for the saints in which God reveals Himself, the holiness of His character, and His sanctifying influence upon the heart and life. The fire of God's wrath brings destruction. The fire of His acceptance and presence brings blessing and sanctification. See Gen. 4:4; Lev. 9:24; 2 Chron. 7:1; Matt. 3:11.—E. S. W.

CHRISTIANS IN POLAND

The *Religious Telescope* reports: "Evangelical Christians in eastern Poland are organized into the Union of the Churches of Christ—300 small churches with 25,000 people in full membership and many mission stations. The government favors the union, looking upon it as a breakwater against Communism."

CHINESE GIRL SPEAKS ENGLISH

W. Butcher, an Assemblies of God missionary from England writes: "We have just ended a series of special meetings at one of the Pentecostal Missions here in Shanghai and the result has been very blessed, glory to God! In just over a week about 50 souls have been saved and 20 baptized with the Holy Ghost. Previous to this we have ministered at the various Pentecostal Missions in and around Shanghai with the same results, God honoring His Word everywhere. Hallelujah! At one meeting a Chinese sister spoke in English very clear and distinct, and afterwards when we spoke to her she could not answer us as she knew no English, neither did she know what we said."

CHRIST OR CÆSAR?

Christians of the first century could not conscientiously burn incense before Cæsar's statue even though it was considered merely an act of loyalty. The same test is facing Japanese Christians. The *Religious Telescope* reports that the President of the Union Christian College of Korea, Dr. George S. McKune, has been forced to resign because of his refusal to do homage before the shrine of Shinto. The Governor General demanded that he do this homage as an act of loyalty to the Japanese Government. He regarded the act as one of worship. In a courteous letter to the Governor, he asserted his loyalty to the government, and stated that he taught his students such loyalty, but that as a Christian he could not bow in worship to the dead ancestors whose spirits were supposed to be in this temple.

THIS IS WAR

Percy N. Corry writes in the *Elim Evangel*: "The German Admiralty decision to instruct a 'U' boat to lie in wait for the 'Lusitania' off the Irish coast and sink at sight, was reached after the receipt from the United States of information regarding the cargo of munitions supposed to be carried by the liner. This information was sent to the German Secret Service by Baroness Victoria Kretschmann who, in turn, received it from one of her agents, Hans Woever. So on May 7th, 1915, the *Lusitania* went down with the loss of over a thousand men, women and children and America came into the war, in turn to lose 115,660 men, killed in France. Now Woever, who returned to Alsace after the war, has just died. On his death-bed he made a confession, which, at his own request, has been communicated to the French authorities and by them to the French press. In this he admits that for the sake of gain he had supplied to the Baroness false information as well as accurate, and that his story of the supposed shipment of munitions on the *Lusitania* was a lie. For love of gain a lie is told and its result in misery and woe is impossible to calculate. Such is the fruit of war and such is the damage that was wrought by a single lie."

The Gospel in Foreign Lands

A GRACIOUS OUTPOURING AT THE LATIN AMERICAN BIBLE INSTITUTE, SASPAMCO, TEXAS

Praise God from whom all blessings flow! Our long wait for a revival has ended and the Lord has answered in a glorious way.

When we moved the Institute from San Antonio to the farm at Saspamco we felt we were led by the Spirit of God to do so. At Saspamco we were in an entirely new field, mostly Roman Catholic. The enemy evidently planned to hinder any revival, for during our entire first year at the farm not a soul was filled with the Spirit. Several local residents were saved, for which we were thankful, but we had the sadness of seeing one of the graduating class depart without the Baptism with the Spirit.

Upon opening the Institute last Fall this student returned to work and help us in any way he could. We now had eight students without the Baptism besides the one that returned to work. Several of the married students had wives without the experience too.

The first Friday of every month has always been set aside as a special day of prayer. Each time the Lord has graciously met us, blessing our souls, but without anyone's receiving the Acts 2:4 experience. This continued until the middle of January. We were now desperate, feeling that we must have the answer to our prayers. With the full approval of the students we established a "prayer chain," and in this way prayer went up to God twenty-four hours a day. Finding a place for the "prayer tower" was no easy matter. Only one place seemed at all available and that was just under the stairway. Several opposed the location, but upon finding no other suitable place, acceded, and the chain was duly established.

God began to work. In the morning chapel

services different students would arise and give mighty exhortations in the Spirit. Confessions of sin followed. Strife among the students was confessed and abandoned. On February 3 the power of God came down in such a blessed way that classes gave way to prayer. All day the blessing of the Lord was apparent among the students.

However, February 5 was the regular day of prayer. Until about noon it seemed that this day might pass as at previous times, with nothing but ordinary blessing. The table was set and dinner prepared, but it was never eaten. Suddenly the Lord began to do a definite work in our midst. The glory of the Lord descended. Between three and five o'clock five were filled with the Holy Spirit, the first to receive being Pedro Torres, the student who had returned to work. In the evening service the wife of one of the students received the experience and at 1:30 a. m. another student was filled. Saturday evening five more were recipients of the Holy Spirit, making a total of twelve within twenty-four hours. Of this number three were our own children. Now only one student has not received. He is Juan Martinez of Denver, Colorado. Do pray that he may soon be filled, as he is a second year student and will soon graduate.

We have regretted that we do not have a tabernacle by the highway and in the town of Saspamco so that more of the residents of the town could have witnessed this mighty revival. Our buildings are over a half mile from the town, but the land runs to the town proper. Accordingly we are asking the Lord for a tabernacle in which to hold our services, graduation exercises, and other special meetings. Pray with us that we may soon have this tabernacle for the glory of God. We trust this revival may spread to all Latin America.

Yours in His service, H. C. Ball

NEWS NOTES

Word has been received from Mr. and Mrs. A. Walker Hall of their safe arrival in South China. They have entered language school in Canton in preparation for their future ministry. Mail will reach them addressed in care of Thomas Cook and Son, Hong Kong, China.

Miss Mary Schoonmaker writes that she is happy to be back in India. She visited with her mother and other members of her family at Chapra upon her arrival, and at the time of writing was preparing to leave for Purulia, where she will take up her work in the district office, assisting the secretary of the North India District.

News of the safe arrival of the three who left last fall for South India and of their joy at being in the center of God's will for them has come. Mrs. Mary Lindberg and Miss Helen Lenart are preparing to open a new station. Their address will be Martandam P. O., Travancore, South India.

Mr. Richard Yunker separated from the party to visit friends in Egypt, then upon arriving in Ceylon, was invited by Brother Burgess to help the brethren in Ceylon with a few meetings. One week was spent with Brother Clifford at Colombo and a weekend with Brother Graves at Galle. In both places the Lord blessed by saving souls and one received the Holy Spirit. Our brother's address is Mavelikara, Travancore, South India.

MISSIONARIES SAFE!

We are happy to announce that our missionaries who have been working along the West China-Tibetan Border are reported to be safe after another raid of the revolutionary forces. A letter from Mr. and Mrs. V. G. Plymire states: "Since our last letter to you we have passed through a serious



First anniversary of the Latin American Bible Institute, Saspamco, Texas. First and second rows, standing, students and faculty. Cottage at left, home of the superintendent, Mr. H. C. Ball. At right can be seen a portion of the building which is used for class rooms, dining room and kitchen, and boys' dormitory upstairs.

revolution unharmed but rather anxious for a time. Of this affair we may not mention anything for the present. The Governor has assured us safety and has requested that we do not evacuate. Much prayer is needed for the leaders of this nation and also for the missionaries. All communication routes are closed and have been for some weeks. This letter will have to wait for some opening to get out. We need much prayer these days."

We want to assure the friends of these missionaries that they are receiving their offerings, since we send their remittances each month to a bank in China which is out of the danger zone. Replies from the missionaries may be delayed, however, due to the fact that the letter in which we send advice to them regarding the donors of the money, may be slow in getting through, as well as their answer in getting out.

AMONG THE LISU IN S. W. CHINA

Mary Buchwalter Lewer

I have just returned from a thirteen-day trip among the Lisu. We visited new places where only this year they have turned to God from demon worship. One of our Lisu who helps us in the work has a beautiful voice and thus had taught these people to sing. How they did sing! My heart was especially taken up with the children—they were so earnest, and when we prayed they, too, with one accord praised and thanked God.

Some months ago I was entertained in the home of a young man who had accepted Christ only a few months before. I had just a little corner in which to put up my cot, while the family slept in the other part of the small room. Recently this young man took sick and died. As he was about to pass on he said, "I saw heaven; I am going there. Do not use any devil worship. Do not backslide but worship Jesus."

We stayed again at his village and learned that his old father had just died, saying the same words—that he was going to heaven. We had a fine crowd here and it seemed as if God was ready to pour out His Spirit.

Again at another place, as I sat on the mountain side Sunday morning, playing my accordion, the Lisu came from all directions. What a sight, as I played, "When the Roll is Called Up Yonder, I'll Be There," to see them coming. I wept as I thought of the great hunger for the Word of God in the hearts of these Lisu, and of our great opportunity to give it to them. Soon there was an audience of more than one hundred forty upon that mountain side, sitting on the ground, singing gospel songs and listening to the Word of Life.

I feel that there is a "Sound of Abundance of Rain." Praise God! The Word of God is spreading over these mountains like a prairie fire, and it cannot be quenched.

Again I want to sound a note of praise for healing. David, our evangelist's little boy, was very sick with measles. It seemed he was going to die—in fact, his eyes were set. Prayer was offered and God has wonderfully raised up the child. To Him we give the glory. Recently one of our old men fell from a tree and was carried home. He said, "I do not think I will die, but if I do, I

am not afraid; I will go to Jesus. Hallelujah! Praise the Lord!" As he was praising God, he suddenly fell asleep in Jesus.

Surely it is worth while to tell these people about Jesus. The harvest is ripe, but the laborers are few. Pray for us.

FIVE MORE VOLUNTEERS

We are glad again to present to our Evangel readers another group of young people who are answering the call of God upon their lives for foreign missionary service. Each one has received the approval of the Missions Committee and will receive full General Council appointment as soon as the matter of fare and support can be arranged.



Mr. and Mrs. Horace H. Snider

First, we introduce Mr. and Mrs. Horace H. Snider, who have been endorsed by the Central District Council. Their call is to Southwest China. Brother Snider was born in Nebraska and received his education there but has been licensed with the Central District and has been laboring there for the past two years.

Mrs. Snider will be remembered by many of her friends and associates of Bible school days as Emma Kleinfeld. Our sister comes from the state of Michigan, where she received her early education. She graduated from Central Bible Institute in 1933, and has been actively engaged in evangelistic and pastoral work since.

Mr. and Mrs. J. C. Morrison are desirous of taking the Sniders with them when they return to their work in Southwest China. Let us do what we can to help our young friends in their preparation that they may not be held back.

We are glad to recommend Mr. and Mrs. Paul H. Moore, approved by the Central District Council, to our Evangel readers for their support and help in prayer. Both our brother and sister are graduates of our Central Bible Institute, being members of the class of 1928. Mrs. Moore was known in Bible school days as Miss Lillian Popowich. Both have been actively engaged in the Lord's work for the past several years and have received General Council ordination through the Central District. Brother Moore was born in Florida and attended high school



Mr. and Mrs. Paul H. Moore

there, while our sister was born in Ohio and has spent most of her life there up to the present time. Their call is to Mossiland, French West Africa. May the Lord bless them in their preparation and send them forth speedily. We are sure they will greatly appreciate the co-operation of their friends and the assemblies of their District in helping them to go forth.

A new recruit for South India is Miss Lydia Graner, of Fresno, California. Our sister was born in Seattle, Washington, lived in Idaho a few years, spent most of her school days in California and graduated from the Southern California Bible School in 1929. The Lord came into her life when she was a small child, baptized her with the Holy Spirit a few years later, and called her to India. Our sister has proved her qualifications for the work of the ministry in her five or six years of pastoral and home missionary work. She received General Council ordination through the Northern California District Council in 1934. May the Lord bless Miss Graner as she seeks to obtain her fare and support, and send her forth with the gospel message to needy South India.



Miss Lydia Graner

MANY HUNGRY HEARTS

Brother and Sister Robert McClay write from India: "We went to a place where we had visited last year and found that many who had purchased Gospels from us then were still reading them. As soon as we stopped the car and began to erect our tents in the mango grove a crowd of the village boys gathered around. We noticed that some of them had Gospels in their pockets. We asked them where they got them to which they replied, 'We got them from you last year.' They were still reading them. Some of them were having difficulty in understanding the meaning so they came around to have us explain more fully to them the way of Salvation. One Mohammedan man was especially interested. He came nearly every day and sat for hours to hear the Word explained. He had taken the Gospel of John last year and this year he took a New Testament. He asked us to pray for him daily and as he reads he promised to mark the parts which he does not understand so that when we visit that place next year we can explain these to him. Please pray for this man.

"We also had some meetings in a little Lutheran church in the evenings and the pastor came to the altar. He has invited us back for another week's meetings, and we ask your prayers that these hungry souls may be satisfied with the good things which the Lord has for them. We were called to pray for a woman who was dying, and God heard prayer and she is now well and strong. Also a sick child was prayed for and healed."

Full pound of assorted Tracts—50 cents postpaid.

In the Whiten'd Harvest Field

HANNA, OKLA.—In an old-time revival here, 13 were saved, 12 were filled with the Holy Ghost as in Acts 2:4, and 7 signed the roster. Several Baptists were filled with the Holy Ghost. Evangelist and Mrs. Morris Lefkovitz conducted the revival. We closed with the sacrament; also had a good children's service.—Jas. Rowls.

CORRY, PA.—The Young Peoples' Society of the Bethel Tabernacle is growing. February 7 we had a "Life Saver" meeting. Everybody took part which made the meeting a great success. After the meeting we had an altar service, to which most of the young people responded. The Lord was there and surely met the young people.—Marcius Jordan.

ALLIANCE, O.—The one week of meetings at the Full Gospel Tabernacle, conducted by Evangelist D. W. Thorn, of Texas, proved a blessing. A Salvation Army backslider and opposer of our testimony was reclaimed and baptized in water. The saints were all encouraged to press on. The work here has been growing during the past year.—M. R. Searles, Pastor.

LAMESA, TEXAS—We have recently closed a 2½ weeks' revival here, Hoke Hunter, of Daisetta, Evangelist, assisted by his brother, Arthur Hunter. Their ministry in song as well as the soul-stirring messages from the Word were an inspiration to all. About 15 knelt at the altar and prayed through to victory. God has been blessing us with a sweet revival spirit here for some 4 or 5 months, and we believe the end is not yet.—Irwin E. Smith, Pastor.

TEXARKANA, ARK.—We have just closed a good revival, Bonnie Little, of DeQueen, Evangelist. Her soul-stirring messages were very much appreciated. Some were saved and filled with the Spirit. On the closing night 6 placed their names on the assembly roll. Sister Little gave her testimony how she was baptized in the Spirit, which was a great blessing to the many that heard it. We have recently organized a C. A. class. Our C. A.'s are doing some fine work, for which we praise the Lord.—J. C. Snyder, Pastor.

GALESBURG, ILL.—The Lord has very graciously given a real revival to Calvary Pentecostal Church. Evangelist and Mrs. J. D. Saunders were mightily used of the Lord in praying for the sick and tarrying with those seeking the Baptism in the Holy Ghost. Several cases of miraculous healing were witnessed. During the 2 weeks of meetings many were saved or re-claimed, 27 received the glorious Baptism in the Holy Spirit, and the entire church was revived. On the last night of the meeting Brother Saunders gave his life story, after which a very impressive baptismal service was conducted. Eighteen followed the Lord in baptism.—Samuel P. Bell, Pastor.

THE EASTERN DISTRICT COUNCIL PAY TRIBUTE TO MEMORY OF BROTHER PALMER

The brethren of the Eastern District were keenly shocked and grief-stricken over the death of their district secretary, Walter I. Palmer, on February 11th. His death was brought on by an attack of influenza which developed into meningitis.

By his tireless and able ministry, together with his love for our blessed Lord and His service, our brother endeared himself to us all. His labors were tremendous and were nobly executed. We take heart, knowing that he is "present with the Lord," but his presence and helpfulness will be greatly missed.



Walter Isaiah Palmer

Funeral services were conducted in the Pentecostal Tabernacle, in Lancaster, Pa., where Brother Palmer had been pastor since 1930. Our district superintendent, Brother Flem Van Meter, brought a message from the Word, after which several needy souls responded to God's call of salvation. Brother Van Meter was assisted by the members of the district presbytery. Brother Walter C. Long, superintendent of the Potomac District, and Dr. Chas. S. Price also made brief remarks.

A final service was held in Glad Tidings Tabernacle, New York on February 16th. Brother Robert Brown had charge of the service and brought the message from the Word. Brother Van Meter, Brother Bouten and Brother Price also spoke briefly. Large numbers of ministers and their wives from over the district were in each service. The body was laid to rest in Flushing, L. I.

Under Brother Palmer's splendid leadership the Lancaster Church has grown apace—not only in numbers, but also in spiritual power and evangelistic and missionary zeal. For several years he engaged in radio work with conspicuous success.

Previous to his pastorate in Lancaster the Pentecostal Tabernacle of Buffalo, N. Y., and Calvary Tabernacle of Camden, N. J., were organized and established under his ministry. He also held pastorates in Hornell, N. Y., and Niagara Falls, N. Y.

We extend our sympathy to his companion and daughter in their great sorrow, praying that the God of all grace may comfort and strengthen their hearts.

PENSACOLA, FLA.—We accepted the pastorate here 4 months ago, and God has blessed beyond our expectations. We are having larger crowds than there have been for many months. We also have enough money to enlarge our church and to build Sunday School rooms, which are needed very badly. The Lord has opened the way for us to go on the air. We broadcast over station WCOA, Pensacola, Fla., every Sunday afternoon at 5:15. We thank the Lord for the wonderful revival recently conducted by Evangelist I. J. Bolton, of Tampa. The spiritual ministry of our brother was much appreciated. Several were saved and filled with the Holy Spirit.—O. M. Montgomery, Pastor.

OAKLAND, CALIF.—God has wonderfully answered prayer on behalf of Bethel Tabernacle, and in the past year has so increased our Sunday School that it became necessary for us to enlarge our building. This was accomplished just before the first of the year. We now have a large auditorium and several new Sunday School rooms, and the entire church has been made beautiful both inside and out. As to finances, God so laid it on the hearts of the people that, without a drive for pledges, cash and pledges were handed in to the pastor to cover the entire amount.

With this improvement came also a rich spiritual blessing, and from the very day of dedication God has been saving souls in our midst nearly every week, and the Sunday School attendance has almost doubled. In fact, we are now more in need of room than we were before. It will soon be necessary to enlarge our borders to meet the demand for more class rooms. The Young Peoples' services have also had a remarkable increase. This has all been brought about by prayer, God having laid a real spirit of prayer upon the peoples' hearts.—R. L. Brown, Pastor.

DALLAS, TEXAS.—We are praising God here in the Full Gospel Church, Peak and Garland Streets, for all His goodness to us during the past twelve months. God has given some of the best meetings the church has had in years. Evangelists Clara Grace, Willa Short, Meyer and Alice Tan Ditter, W. T. McMullan, and Loren B. Staats have ministered in our special evangelistic meetings. The special missionary speakers were Pastor Lewi Pethrus and party, Stockholm, Sweden, and Mr. and Mr. Paul B. Peterson, of Chicago.

During our ministry in this city we have striven constantly to accomplish a lasting work in the hearts of these dear people. Hallelujah, God has not failed us! A real revival has just broken out among the young people of high-school age. Many of this class have been saved and filled with the Spirit. Several of our young people are studying God's Word in Southwestern and Central Bible Institutes.

We have resigned the pastorate of this Assembly to continue our evangelistic work. Loren B. Staats, of Ohio, has been called to pastor the church. Our friends may reach us at P. O. Box 2141, Dallas, Texas.—Floyd L. Hawkins.

"There They Crucified Him"

(Continued from Page Five)

Sinister shadows they were even without the condemned on them. They spoke eloquently of coming torture; hours of lingering pain; consuming thirst, trembling nerves and frozen muscles. Who can describe it? What pen can write it?

"We may not know, we cannot tell the pains He had to bear;

But we believe it was for us He hung and suffered there."

The Centurion spoke. The soldiers made a ring about the three crosses. Each of the condemned was stripped of his clothes. To die naked, that was half the shame of the cross. Another order was given. Rough hands grabbed the three and laid their backs to the crosses, stretching their arms out on the bars to tie them fast with ropes. A long nail was driven through each palm, a longer one through each foot. It was done so quickly. They nailed the flesh upon the wood as men nail boards upon a house. Into deep holes in the ground the crosses were thrust. Some earth and stones were stamped about them. And with curses on their lips the soldiers stood back to witness what they had done. Satisfied with their work "they sat and watched him there." Matt. 27:36.

"They Parted My Garments"

Four nails held the Son of Man upon the wooden tree; four nails representing the sons of men in the four corners of the earth. And four soldiers sat down at His feet to divide "his garments and made four parts, to every soldier a part." John 19:23. Roman law gave them the right to take the clothes of the condemned. But His "coat was without seam, woven from the top throughout." John 19:23. Therefore they said "one to another, Let us not rend it, but cast lots for it, whose is shall be." John 19:24. And so it came to pass that an old gambler pulled out his dice to throw them for the seamless robe of Christ. That day was the Scripture fulfilled, "They parted my garments among them, and upon my vesture did they cast lots." John 19:24.

Between Two Thieves

There He hung between two thieves. It was an ignominious end. Did they think His crime was the worst in giving Him that central place on Calvary? Did they hate Him the most in that "when he was accused he answered nothing"? Matt. 27:12. Was it accidental that He was hung between two thieves? Why was it so? Because He hung where His executioners should have hung; where the priests, the scribes and the elders should have hung; where the multitude that shouted for His death should have

hung; where the world of sinful men, who handled God in such a way, should have hung; and, above all, where you and I should have hung. He was being "numbered with the transgressors." Isa. 53:12. He was "the Lamb of God" taking away "the sin of the world." John 1:29. He was taking my place, that is why He hung in the most shameful position between two thieves "one on the right hand and the other on the left." Luke 23:33.

The King of the Jews

"And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS." John 19:19. The Romans usually put an inscription on the cross, over the head of the condemned, on which were written the crimes for which he was being crucified. Each thief had had his crimes recorded so that all who passed by could read of them. The crime for which the Son of Man was being killed was that He confessed to be the King of the Jews. Did He not ride into the city as a King and accept the homage of the multitudes? Did He not say to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews"? John 18:36. Did He not assert His kingship when He answered the Procurator's question, declaring, "Thou sayest that I am a King"? John 18:37. There was nothing else to do but write the inscription over His head, for the crime they were accusing Him of was the truth that He confessed—that He was "Jesus of Nazareth, King of the Jews."

Pilate had meant to insult the Jews as well as shield his crippled conscience. To his way of thinking the inscription was a subtle slur upon the whole Jewish

nation. Can we not hear him say to himself: "I am sick of you Jews here in Jerusalem. Your customs and traditions weigh like a millstone about my neck. I fear you only because you may complain to Caesar, and I might be deposed. You are a miserable people and today you make me miserable. Ah! may our Roman Legions yet completely crush you and strip you of the last of your influence. Had you a king he would be worthy of death, but Caesar is king. Today I must yield to you, for I fear my position. What I wish in my heart for you, you cause me to do to this man. I am innocent of the blood of this righteous man; see ye to it. (Matt. 27:24). And this is His crime, that He said He was King. May all your kings and priests be crucified as He, 'Jesus of Nazareth, the King of the Jews!'"

Our King

"This title, therefore, read many of the Jews, for the place where Jesus was crucified was nigh to the city." John 19:20. "The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews." John 19:21. They had felt the insult and wanted Pilate to take it back, but he had been insulted enough that day in catering to their wishes. Briefly, he dismissed them with the words, "What I have written I have written." John 19:22. These are the last recorded words of Pilate, and show him a stronger man than he had been that morning when "he delivered him unto them to be crucified." John 19:16. One wonders if he were repenting of his decision.

That inscription had been "written in Hebrew, and in Latin, and in Greek." (John 19:20), so that through the providence of God all men who were passing by that day might know the Messiah had been crucified. As the pilgrims from distant lands and far-away shores read the words above Jesus' head, they spread the news wherever they went, that, on a hill near Jerusalem "which is called Calvary," there had been crucified on the "day of the Preparation" for the Passover, "Jesus of Nazareth, the King of the Jews."

But was that the end? No. Says the apostle Paul, "Christ died for our sins . . . He was buried . . . he rose again according to the Scriptures." He lives! And this Christ who died for you will come to live in you. See in that cross of His your death, and your deliverance from all sin and uncleanness. And see in Him your life. Ask God to make the cross of Calvary a reality in your life, and to enable you to say with the apostle, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Gal. 2:20, A. S. V.

Not By Might, nor By Power

Pentecostal Evangel

By My Spirit, saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON---MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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Seed Thoughts

Gathered by Alice E. Rice

"Bear the hen's cackle for the sake of the eggs. Little annoyances must be put up with because of great advantages.

"In company guard your tongue; in solitude your heart. Our words need watching; but so also do our thoughts and imaginations, which grow most active when we are alone.

"Be chaste as a lily. Never was this exhortation more needed than now, when men are trying to legalize impurity. Young men, shun all unchastity."—Spurgeon.

"Thou shalt tread upon the lion and upon the adder; the young lion and the dragon shalt thou trample under foot." What a victorious life we might live in the midst of the destroying devilment all around us, if we only used the power that worketh in us." Eph. 3:20.—McNeill.

"What is liberty without wisdom and without virtue? Such liberty is the greatest of all possible evils, for it is vice, and folly, and madness, without tuition and without restraint."—Burke.

"A good name is rather to be chosen than great riches, and loving favor rather than silver or gold." Prov. 22:1.

In the Whited Harvest Field

ROCKY MOUNTAIN DISTRICT COUNCIL

We have just closed the greatest convention in our history. The large Peoples Tabernacle, in Denver, seating several hundred, was filled. Many visiting ministers from other districts were present and their fellowship was enjoyed by all.

Elder J. R. Flower, of Springfield, was the main speaker. His messages were spiritual, practical, and thoroughly Pentecostal. The convention reached its climax the last

AN INTERESTING STUDY

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Dear Brethren:—

Enclosed you will find \$15.50 for which you will please send to us at your earliest possible convenience the following books:

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14 copies of "THROUGH THE BIBLE BOOK BY BOOK," Book I.

You will also kindly forward us certificates issued in the name of the following brethren who have all passed the examination on "SEEING THE STORY OF THE BIBLE": Etc.

Our Classes are progressing marvelously and everyone has a word of praise for the course. We all thank the Lord that so permits us to learn of His Wonderful Word and prepare ourselves to help others understand its everlasting truths.

We hope to hear soon from you so that our classes will suffer no interruption, and remain, Yours in the love of Christ.

J. L. Lugo, Pastor

night of the meeting when, at the conclusion of the service, the power of God came down. Nearly every one was shouting, being refilled with His divine glory.

F. C. Woodworth was re-elected District Superintendent, on the nominating ballot, for the tenth consecutive year. O. L. Mabry was re-elected Secretary-Treasurer. The Colorado Presbyters were all re-elected: R. A. McClure for the Northern section, C. F. Ferguson for the Southern, and J. E. Austell for the Western section. O. F. Barnes and Dorsey E. Overturf were elected Presbyters for Wyoming. L. R. Faith was re-elected C. A. President. C. F. Ferguson and O. L. Mabry were re-elected General Presbyters.—O. L. Mabry, Secretary.

QUAKERTOWN, PA.—February 7, we closed a 2 weeks special services, commemorating the third anniversary of our assembly. Although we cannot report any great results, our hearts have been greatly stirred and blessedly revived. We have caught a larger vision and have a greater determination to press on in this great battle. We were very pleased to have the assistance and co-operation of other churches, and greatly enjoyed their ministry in music and song. We also enjoyed the privilege of having Brother and Sister Saleskey, Westport, Md., minister to us in song, in music, and in the Word. Our brother's messages created quite an interest among the people of our community, and we believe much good seed was sown. The attendance was encouraging; on the last Sunday it was probably the largest since our coming here as pastor. The chapel was practically filled at both services.—Charles J. Cook, Pastor.

WEST MONROE, LA.—For 3 weeks we have enjoyed the wonderful presence and blessing of the Lord as we have sat under the able ministry of Chas. C. Robinson, of Ft. Worth, Texas. This was Brother Robinson's second revival here since our District Council in October. His messages were principally on the Spirit-filled life and great stress was placed upon the Pentecostal experience of the Baptism in the Holy Ghost with the evidence of speaking in tongues. Quite a number were filled with the Spirit. Others were led to see the light on the Baptism in the Holy Spirit and are now seeking the Lord for this wonderful experience. The church was wonderfully encouraged in the Lord, and we are expecting a great harvest of souls during the year.—E. L. Tanner, Pastor.

NEARING THE MIDNIGHT HOUR

From *The Sunday School Times* we glean the following: "Professor Emil Brunner, profound theologian of the University of Zurich, says that 'the only meaning which the word "hope" has is the end of the age.' In other words, he believes the present age absolutely hopeless. So Professor Keim of Tuebingen says: 'We must reckon with the end of the whole temporal form of the world. The hand on the clock of the world moves ceaselessly forward toward the stroke of twelve.'"

JOSEPH'S FATHER AND BROTHERS COME TO EGYPT

(Continued from Page Six)

Pharaoh, said, "Few and evil have the days of the years of my life been," but He who has begotten us again promises that no good thing will He withhold from them that walk uprightly, and they shall live for ever and ever. At the close of the Revelation John tells us, however, not only of the eternal bliss of the saved, but warns us also most solemnly of the eternal doom of the unrepenting and disbelieving who reject or neglect this great salvation that the Greater than Joseph has provided. We read, "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. 21:8.—S. H. F.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our General Council ministerial list during the month of February 1937.

Acree, George, Kansas City, Mo.
Boyer, Frank, Winfield, Mo.
Brown, C. A., Carthage, Mo.
Bruhn, Herbert, Pevly, Mo.
Johnson, Charley C., Puxico, Mo.
Marez, Joe E., Lebanon, Colo.

The following names were removed from our General Council ministerial list during the month of February 1937.

Dunaway, Robert E., Wilmer, Ala. (dropped)
Emerton, C. Merle, Ormond, Fla. (withdrew)
Palmer, Walter L., Lancaster, Pa. (deceased)
Roy, Ambers, Bertrand, Mo. (dropped)
Sikes, Taze, New Market, Tenn. (withdrew)
Taylor, J. T., Sulligent, Ala. (withdrew)

TULSA, OKLA.—We are having a very good meeting in Faith Tabernacle, Evangelist George Hayes in charge. He is an excellent preacher, and the attendance has been good in spite of the fact that the people have been attending meetings all winter. Up to last Sunday, February 14, 11 had received the Baptism, and about 20 had been saved. In the Sunday services, 5 were filled and 15 saved, 13 at the night service, when there was mighty conviction and a great move of God's Spirit, after Brother Hayes' powerful sermon on "The Unpardonable Sin." We praise God for this move, and are continuing the meeting.—W. F. Garvin, Pastor.

Forthcoming Meetings

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

ORLANDO, FLA.—Assembly of God; March 15, for 2 weeks; Guy Shields, Evangelist.—J. D. Courtney, Pastor.

LINDSAY, CALIF.—Full Gospel Tabernacle; March 2, for 3 weeks or longer; Medora Combs, Evangelist.—Fred P. Leonard, Pastor.

SASAKWA, OKLA.—Assembly of God; March 18-April 4; John A. McPhail, Galena, Kansas, Evangelist.—John A. Morgan, Pastor.

MIAMI, OKLA.—Easter Revival, March 21, for 3 weeks or longer; Chas. C. Robinson, Evangelist.—J. M. Cockerell, Pastor, 314 J St., N. W.

BRISTOW, OKLA.—Assembly of God, 122 E. Third St.; March 15—; Buster and Babe Smith, Phoenix, Ariz., Evangelists.—J. I. Miller, Pastor.

CINCINNATI, O.—Christian Assembly, 1224 Race St.; Feb. 28, for one month; Asa F. Miller, Kalamazoo, Mich., Evangelist.—O. E. Nash, Pastor.

MERCERSBURG, PA.—First Pentecostal Church, Park St.; March 14—; V. Marie Wilson, Evangelist.—Fred H. Huber, Pastor.

DENVER, COLO.—Pentecostal Tabernacle, 22nd and California Sts.; Feb. 28-March 28; Clyde C. Gorie, Evangelist.—D. L. Cooper, Pastor.

ST. PAUL, MINN.—Gospel Tabernacle; March 7-21; George Hayes, Houston, Texas, Evangelist.—W. H. Boyles, Pastor.

WICHITA, KANSAS—Pentecostal Tabernacle, Lincoln and S. Main Sts.; March 28, for 2 weeks or longer; M. L. Davidson, Evangelist.—Chas. Sheall, Pastor, 1135 S. Main.

DINUBA, CALIF.—First Pentecostal Church, 240 South L St.; March 14—; Special Easter Campaign; George Carmichael, Scottsbluff, Neb., Evangelist.—Russell E. Griffin, Pastor, 340 North K St.

TORONTO, ONT., CANADA—Glad Tidings Tabernacle, 833 St. Clair West; March 7-28; Evangelist and Mrs. E. T. Quanabush, Belmar, N. J.—H. R. Pannabecker, Pastor.

DEARBORN, MICH.—Gospel Tabernacle, 7041 Schaefer Road; March 14-April 11 or longer; Evangelist and Mrs. Gideon O. DeMerchant, Bath, N. B., Canada.—W. Daryl Webster, Pastor.

FARGO, N. DAK.—Gospel Tabernacle; March 1-31; Evangelists Carl and Edna Goodwin, 2638 S. Bedford St., Los Angeles, Calif.—R. R. Carmichael, Pastor.

SEATTLE, WASH.—Hollywood Temple, East 69th and 8th Ave. N. E.; March 7, for 3 weeks or longer; Harry Bowley, Belleville, Ill., Evangelist.—Henry H. Ness, Pastor.

TOTTENVILLE, STATEN ISLAND, N. Y.—Wells Memorial Pentecostal Church, Lee Ave. and Amboy Road; March 21, for 2 weeks or longer; Louise Nankivell, Evangelist.—Lawrence W. Pearce, Pastor.

KANSAS CITY, KANSAS—Full Gospel Tabernacle, 7th St. and Riverview Ave.; March 22, one night; Pastor Lewi Pethrus and party, Stockholm, Sweden. Service 7:45. Neighboring assemblies invited.—H. B. Garlock, Pastor.

KANSAS CITY, MO.—Dr. Charles F. Price, evangelist, begins meeting at the Full Gospel Tabernacle, 3100 E. 31st Street, March 7 to April 1 or longer. Can secure rooms at reasonable rates for out of town people. For further particulars write pastor A. A. Wilson.

CONVENTION

LAMESA, TEXAS—The final convention for the South Plains Section before the Annual District Council will be held here March 18-19; first service 10:30. All ministers of the section urged to be present. Some matters of importance are to be considered. District Superintendent A. C. Bates in charge.—Irvin E. Smith, Appointed Presbyter, Box 595, Lamesa, Texas.

READING, PA.—Missionary Convention. Glad Tidings Tabernacle, April 2-11; services nightly 7:45. Speakers: Mr. and Mrs. Harvey Wagner of China, Miss Irene Dietrich of South Africa, and Mr. and Mrs. Lloyd Shirer of Gold Coast. Young Peoples' rally, evening, April 10. Brother Shirer will show his pictures. Special offering for Gold Coast will be received.—Alexander H. Clattenburge, Pastor, 1220 N. Front St.

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

ODESSA, TEXAS—Pecos Sectional Fellowship Meeting, March 23-24, beginning night of the 23rd. District Superintendent A. C. Bates will be present.—Ira M. Bryce, Presbyter, J. C. Thomas, Pastor.

MANHATTAN, KANSAS—N. E. Kansas C. A. Rally, all day, March 13. Tabernacle, corner Vattier and Juliette. Services 10:30, 2:00, and 7:30. Bring well-filled baskets for lunch and dinner; also special music and musical instruments. Theme, afternoon service, "How I Came to Be in Pentecost." Parade and great street meeting prior to evening service. C. A. Bakkedahl is the Pastor.—Leonard Palmer, Sectional Secretary, 218 W. 10th St., Ottawa, Kansas.

CHARLESTON, S. C.—Calvary Pentecostal Church (formerly Knox Presbyterian Church), King St. at Sumter; March 14—April 4; Chas. E. Roberts, Jackson, Mich., Evangelist.—L. R. Clevenger, Pastor, P. O. Box 552.

LONG BEACH, N. J.—First Pentecostal Church; March 4-15; Evangelistic and Missionary Campaign, Sister Lloyd Shirer, Speaker. March 15, 7:45 p. m., missionary pictures will be shown by Brother Lloyd Shirer.—Andrew Rahner, Pastor.

ALTON, ILL.—Gospel Tabernacle, 5th and Spring Sts.; Anniversary Campaign and Personal Evangelism Program, March 1-31; Evangelist and Mrs. Willard C. Peirce, San Jose, Calif.—Robert L. Hillegas, Pastor.

EASTERN DISTRICT COUNCIL

Change of address

The 21st Annual Conference of the Eastern District Council will convene at Highway Mission Tabernacle, 19th and Green Sts., Philadelphia, Pa., April 27-30.—Flem Van Meter, District Superintendent.

NEBRASKA DISTRICT COUNCIL

The annual Nebraska District Council will convene in Grand Island, Neb., in the Old Fashioned Church, 520 N. Sycamore, April 6-8. Delegates and ministers provided with rooms as far as possible. For further information write A. M. Alber, 634 South Denver, Hastings, Neb.

CENTRAL DISTRICT COUNCIL

The 18th Annual Central District Council will convene May 4-7, at Memorial Hall, First and St. Clair Sts., Dayton, Ohio. Those arriving on Monday should meet the Entertainment Committee at Bethel Temple, 104 Buckeye St. All arriving on Tuesday or later come direct to Memorial Hall, D. P. Holloway and Noel Perkin, Special Speakers.—James D. Menzie, Secretary, 808 Connecticut St., Gary, Ind.

EASTERN DISTRICT PRAYER CONFERENCE

WILKES-BARRE, PA.—Eastern District Prayer Conference, First Pentecostal Church, 278-280 Parris St.; March 17-19; Byron D. Jones, Pastor. Services 9:30, 2:30, and 7:30. Superintendent Flem Van Meter will be present. Meals on free-will offering plan; free accommodations for ministers and missionaries and their wives as far as possible. Write in advance to Pastor Byron D. Jones, 79 Mary St., Ashley, Pa., and state if you are coming with auto.—Fred D. Drake, Prayer League Leader.

NOTICE TO TEXAS MINISTERS

The Spring Sectional Conventions of the Texas District Council will convene as follows:

Wichita Falls Section, Electra, March 2-3; San Angelo Section, Winters, March 4-5; Dal-Worth Section, Rosen Hts. Church, Ft. Worth, March 9-10; Greenville Section, McKinney, March 11-12; Tyler Section, Bascom Church, 6 miles east of Tyler, March 16-17; Waco Section, Morrow Ave. Church, Waco, March 18-19; Lufkin Section, Lufkin, March 23-24; Beaumont Section, South Beaumont Church, Lufkin, March 25-26; Houston Section, First Assembly of God, Galveston, March 30-31; Yoakum Section, Yoakum, April 1-2; San Antonio Section, Glad Tidings Church, San Antonio, April 6-7; Valley Section, Brownsville, April 8-9; Austin Section, South Austin Church, April 13-14.

All licensed ministers of the Texas District will be required to renew their fellowship certificates at the sectional convention in the section where they reside. All ordained ministers will be required to fill out annual district questionnaire at sectional convention.

All conventions will open at 10:30 a. m. and continue through both days unless other arrangements are made with the local leaders.—E. L. Newby, District Superintendent, 2621 W. 26th, Worth, Texas.

OPEN FOR CALLS

Evangelistic

Clifford Foster, Route 4, Brookhaven, Miss. "In fellowship with Mississippi District Council, H. M. Sandlin, Superintendent."

Walter C. Hutsell, Box 31, Morrison, Okla., or Gen. Del., Shidler, Okla.—"Have resigned the pastorate at Morrison, Okla. References. Licensed."

C. Merrill Johnson, 116 East 1st St., Erie, Kansas. "I am planning to return for revival meetings in the Black Hills. Would like to hear from those desiring my services."

Church Missionary and Secretary

M. Ethel Fuss, 336 W. Pacific St., Springfield, Mo.—"Experienced. Now working at Gospel Publishing House. Reference: J. Z. Kamerer, Manager, Gospel Publishing House."

FOR SALE—Good 40x60 ft. tent, white, square ends, \$175.00 cash. Also 50 folding chairs \$20.00.—Stanley J. Miller, P. O. Box 135, Plymouth, Ill.

WORLD MISSIONS CONTRIBUTIONS

February 17-23 Inclusive

ALABAMA. Personal Offerings	\$ 30
Andalusia Assembly of God	10.77
Birmingham Full Gospel Church	7.50
Castleberry Assembly of God	2.00
Copeland Assembly	.64
Megargel Assembly of God	2.70
Morris Hicks Chapel S S	3.00
Montgomery Assembly of God	4.00
New Brockton Southeastern Bible Institute	20.95
Whistler Assembly of God	3.39
ARKANSAS. Personal Offerings	22.60
El Dorado Assembly of God S S	3.60
Fordyce Assembly of God	4.00
Malvern Assembly of God S S	7.50
N Little Rock 1st Assembly of God S S	5.00
Pindall Assembly of God	1.00
Pine Bluff Assembly of God	5.59
CALIFORNIA. Personal Offerings	354.03
Anaheim Gospel Church	15.00
Arvin Assembly of God S S	3.50
Atwater Winton Assembly	17.19
Avenal Gospel Tabernacle	3.75
Bellflower Full Gospel Tabernacle	18.04
Benicia Trinity Full Gospel Mission	12.00
Campbell Pent'l Mission	9.70
Coalinga Pent'l Full Gospel Mission S S	15.35
Delano Full Gospel Church	7.00
Dinuba First Pent'l Church	3.71
Escalon Glad Tidings Assembly	15.15
Fellows Open Door Missionary Society	10.00
Holtville Assembly of God Church & S S	8.10
Inglewood Full Gospel Assembly	36.00
La Crescenta Assembly of God	40.00
Los Angeles Berean Assembly	5.00
Los Angeles Calvary Tabernacle	15.00
Los Angeles Full Gospel Tabernacle	57.00
Lower Lake Full Gospel Assembly	2.26
Madera Pent'l Tabernacle	44.20
Maywood Full Gospel Assembly	115.65
Morgan Hill Full Gospel Church	21.40
Napa Full Gospel Tabernacle	28.00
Pacific Grove First Pent'l Church	19.06
Palm City Pent'l Mission	11.50
Pasadena Christian Workers Group	6.00
Patterson Bethel Church	2.15
Redwood City Full Gospel Church	11.62
Reedley Full Gospel Tabernacle	25.00
Riverside Assembly of God & S S	22.55
San Rafael Gospel Mission	2.10
Santa Ana Full Gospel Assembly	5.00
San Jose Upper Room Pent'l Mission	26.35

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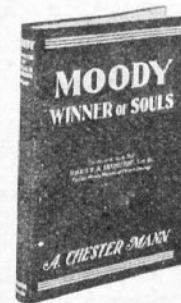
By A. Chester Mann (Post. 10c)

One hundred years ago (Feb. 5th) a baby boy was born into this world. This birth, perhaps, was more important and far-reaching in its real meaning than the declaration of war that staggered the world in 1914. It was this birthday that gave to the world, **Dwight L. Moody, Winner of Souls.** He had in him the element of success in whatever field of endeavor he chose. At the early age of 24 he had proved himself a business success and had acquired a remarkable annual income. He relinquished it all in obedience to the call of the Master, "Follow Me."

Our Lord is seeking today for soul-winners. You may never be a Dwight L. Moody, but God can use you. You can never win your 500,000 until you first win one. Your honest, earnest effort will receive a just reward. Read this book . . . answer His call!

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Sunnyvale Highway Pent'l Assembly	21.61	Pueblo Glad Tidings Tabernacle	20.50
Tulare Full Gospel Tabernacle	20.10	Rifle Pent'l Assembly of God & S S	5.00
Turlock Bethel Temple	50.00	Trinidad Assembly of God	6.50
Weed Glad Tidings Assembly	12.50	CONNECTICUT. Personal Offerings	5.25
Whittier Assembly of God Church	10.00	Bridgeport Young Ladies' Class	4.00
Willows Assembly of God	3.60	Bridgeport United Pent'l Church C A's	5.00
Woodland Full Gospel Assembly	16.63	DELAWARE. Wilmington First Pent'l S S	26.00
Yreka Full Gospel S S	6.00	DIST. COLUMBIA. Wash F Gos Assembly	140.00
Yucaipa Full Gospel Church	14.00	FLORIDA. Personal Offerings	9.80
COLORADO. Personal Offerings	33.50	New Smyrna F Gos Tab & S S	3.50
Brush Assembly of God Church	2.00	Noma Assembly of God	5.00
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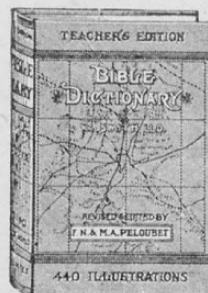
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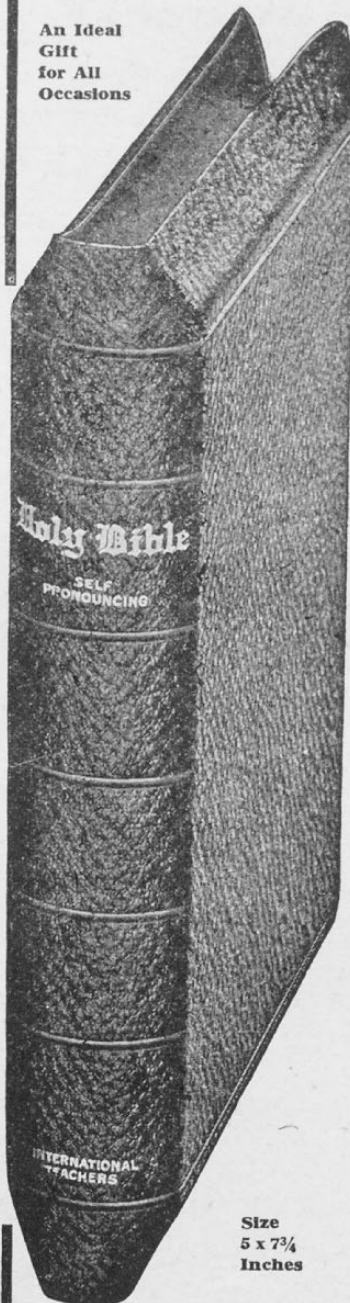
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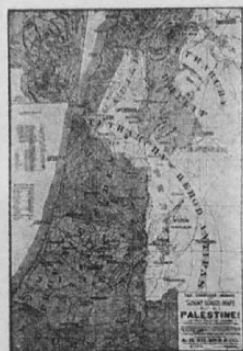
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