

Now is Christ risen from the dead, and become the firstfruits of them that slept.

1 Cor. 15:20.



There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.

Rev. 21:4.

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"Because I Live, Ye Shall Live Also"

HE is risen. Come see the place where He lay." This was the word of the angel. "His disciples came and stole Him away," was the word of the priests. Which are you going to believe, the truthful angel or the lying priest? A risen Christ, or one stolen out of the tomb? You have to believe the heavenly testimony or the earthly perversion.

It was a complete resurrection. "Come see the place where He lay." Peter saw the tomb empty. An empty tomb! What did it mean? It was the harbinger of the fact that sooner or later every tomb would be emptied, every being who has died will be resurrected. How? "He spake and it was done." Worlds were formed by His word. And He can easily cause atom to come to atom, gases to solidify, and spirit to rehabit the resurrection body.

Death is not the end. Job said, "In my flesh shall I see God." Job 19:26. He spoke of righteous flesh. And we shall all be changed; those who have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation. John 5:39.

Now is Christ risen from the dead and become the firstfruits of them that slept. Raised from above the earth

into the heaven of heavens, now to appear in the presence of God for us. The forerunner. He says, "Where I am, there shall ye be also." He ever lives, the glorified Man. God raised Him from the

dead, above all principalities and powers and might, and seated Him at His own right hand, triumphant over material, over fallen angels, and over the prince of the fallen ones. Earth is closer to

heaven today than it was before the fall of Adam. There is a blood relationship. The Son of God, who came from heaven, left His blood, in which was the life, upon the earth. Oh the sacredness of the earth in the sight of God! His own Son's blood stained and redeemed it. By that precious blood He redeemed man. By that same blood He redeems the earth. There is a time coming when the blood is going to be effectual in undoing all the curse on the earth. Thorns and briers—every one nullified! The serpent's trail, and all the curse brought on the earth counteracted, cleansed and removed through the precious blood of our Lord Jesus Christ.

The redeemed of the Lord will occupy the redeemed earth. Paradise regained will exceed Paradise lost. Even Adam will have to confess that the latter was better than the former. The sovereignty, the rule of the earth, will not be entrusted to Adam, but will be given to David's Son, the last Adam, and He will never lose the heritage. He (See Page Five)

Our Easter Day

There's a day that soon shall dawn
For you and me;
The day we've waited for so long
And patiently;
When they that sleep in Him shall rise,
Their graves unsealed;
And in the twinkling of an eye
The Christ revealed.
In a moment changed from dust and clay,
Immortal, and in glorified array,
Our Easter Day.

So if these bodies lie in dust
Until that day,
Or live to hope, endure, and trust,
Can we say nay?
For when that clarion note so clear
From Glory wings,
All in His likeness shall appear
Crowned Priests and Kings.
Up where our golden treasures lie,
Where former things have passed from
eye,
When comes our Easter Day.

Glad day, when these frail tents unfold,
The heavens cleave;
Glad day, to wake to joys untold,
Earth's sorrows leave;
To see with heaven's anointed eyes
His lovely face;
There to renew earth's broken ties,
Our loved, embrace.
Creation groans for that blest hour,
When weakness bows to strength
and power
When earthly house shall melt away,
We too, travail in pain, and pray;
Tho' God's small flock be here today,
Tomorrow dawns our Easter Day.

Eldora E. Taylor
Fullerton, Calif.



Lord of the Dead and Living

By Gerhardt Tersteegen

"To this end Christ both died, and rose again, and revived, that He might be Lord both of the dead and the living." Rom. 14:9.



The Holy Spirit tells us that the gospel is what other histories are not; namely, "The power of God unto salvation to every one who believeth." That is, a power felt by the heart, a power that works faith in the heart, a power by which the heart is made happy, blessed, and safe forever.

Often it happens to us as it did to the dear women who were going to the grave on Easter day. A difficulty appeared in their way. They said, "Who shall move us away the stone from the door of the sepulchre?" This difficulty never struck them *till they were on the road*; and although when they were thus on the road it did strike them, *they did not turn back again*. When they came to the grave the stone and the difficulty were both gone.

One difficulty, and a very heavy stone it is, is the great weight of sin—the damning power of the law, and the wrath of God on account of our sins. The sinner thinks, "Ah! I have so many sins on my head—such awful sins! I have sinned for so long a time! I have committed this and that fearful sin! My accusing conscience gnaws at my heart; it torments me, leaves me no peace! When I think of God's justice, of God's anger, I am terrified! Oh, 'Who shall take away the stone from the door of the sepulchre'—this heavy, heavy stone of sin, which lies upon the poor heart, crushes down the conscience, and leaves the sinner no moment's rest, no moment's peace?"

If this stone weighs upon your heart, if you do indeed feel the heavy burden of your sins, and if you do *not* go to seek Jesus, and to turn to Him with all your heart, I tell you that this stone can never, never be taken away. It shall lie there; and not only so, but it shall become heavier, till it sinks you into despair, into the abyss, into everlasting destruction!

But if you are really in earnest about this sense of sin, if you really long to be delivered from that accusing conscience, from the curse of the law, from the anger of God, and from the defilement of sin, then turn to Jesus! Then I can say to you in the name of God, as

the angel said to those dear women, "Fear not: I know that ye seek Jesus, who was crucified."

How then can this stone be taken away? By those mighty words, "*Christ died*." Christ died, dear soul; therefore do not despair. When Christ died, His death, His precious blood, paid the everlasting ransom for you. Christ by His death paid the mighty debt all perfectly. He bore the penalty of the sin which we inherit from Adam. He took upon Himself that curse which Adam called down upon man. "In the day that thou eatest thereof thou shalt surely die." He took upon Himself the curse of the law.

Sinner, *you* have sinned, *you* are cursed. But Christ has become a curse for you; so that now the penitent soul, the soul that toils under the burden of sin, may be assured that in Christ *all* the burden, all the curse, are taken away for ever. There is no more curse for the sinner who has come to Jesus.

Do not go here or there for help—go to Jesus *only*! Jesus died for sinners. Plead guilty; say, "Yes, my God, I have deserved death. I have deserved hell. All is true, my God, that is said in the law to condemn me. I have lived in this and that hateful vice, I have done abominable things, I have offended Thee justly. My God, I plead guilty at Thy bar. But Christ died for *me*. To His death, His blood, His great atonement I look in faith, and I look to that only."

Thus must every penitent soul, who feels the weight of this heavy stone, fly to the open arms of the mercy and love of God in Christ, waiting humbly, waiting in faith, and waiting untiringly till the great power of that love is felt; till by the power of the death of Jesus peace comes down into the weary heart.

The sinner thinks, "God is such a holy God. How dare I come before Him? How can I venture to pray? How dare I draw near to so holy a God? When the soldiers were watching the sepulchre, and only an angel appeared to them, they fell to the ground as if they were dead. Even those dear, holy women were frightened when they only saw an angel. The holy John, the dearest, the very dearest of all the disciples of Jesus,

when he saw Jesus in His glorified body, fell down as a dead man. If God then is so holy a God, what will happen to *me* if I go into His presence? How can I stand in His sight? Who can dwell in the devouring fire? Who can abide in the everlasting burning of His glorious presence?"

Sinner, this is all true. We dare not trifle with the holiness of God. "It is a fearful thing to fall into the hands of the living God." God is a consuming fire "to all the hypocrites in Zion," who shall become as stubble in the flames. So long as thou art not seeking Jesus, so long as thou remainest out of Christ, I tell you this stone can *never* be taken away. It must lie upon your heart for ever, and nothing awaits you but a "fearful looking for of judgment and fiery indignation which shall devour the adversaries."

But if what you feel is a *true* sense of sin, if you feel that you are altogether unclean and unfit to appear before God, *and will give yourself up entirely to Jesus*, then I can say to you as the angel said to those frightened women, "Fear not, I know that ye seek Jesus." If you seek Jesus, and come *with* Jesus, you need not fear the holiness of God.

Why not? How can this stone be taken away? Answer, "*Christ died*." Christ, by His sufferings and death, opened for us a free and unhindered way to God, to that holy God; not only a way into His perfect glory and blessedness after our death, but *a way into His blessed presence here, during our earthly lives*.

When Christ died, the veil of the temple was rent in twain from the top to the bottom. The holy of holies was thrown open. Under the old dispensation, anyone who touched the ark of the covenant, which was most holy, and where the glory of God was seen, was at once struck dead. Whoever went into the holy of holies, were it a high priest himself (except on the day of atonement), was a dead man.

But now *Christ has died*. Now all truly penitent sinners, through the merits and the sanctification of the blood of Jesus Christ, have boldness of access in-

to the holiest place, into the nearest and closest communion with God. "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience."

Every believing soul who is *determined* to have nothing more to do with sin, can, through the sufferings and the death of Christ, notwithstanding felt unworthiness, go close to God, and rest in Him with the confidence of a little child in the arms of a tender father. Oh, let us use this blessed privilege more than we do! Christ died, therefore the holy God, before whom the angels veil their faces, is become our joy and delight. We need no more fear and tremble before Him. We can come, we may come, we shall not die, we shall not be consumed by His holiness.

In love, in faith, in prayer, we may go into the holiest place, and there we shall learn by our own happy experience that the holy God is honored by His believing people as a dear father is honored by his children, that the holy God has no terrors to those who draw near in faith, looking unto Jesus.

The sinner thinks, "Satan has such a great power over men! My cruel enemy Satan holds me so fast, I cannot possibly get away. The world holds me fast. This, and that ungodly companion, hold me so fast, I cannot get free. Now, 'Who shall take away this stone from the door of the sepulchre?' How shall I ever get rid of it?"

If you are not seeking *Jesus*, if you do not give yourself up entirely to Him, I tell you this stone shall *never* be lifted from your heart; but you will remain in prison, and Satan, the jailer, will keep you there forever. It is true that Satan has all unconverted people under his rule, in his power, groaning under his tyranny; he keeps them here in his kingdom of darkness, he shall keep them hereafter in hell. So long as you do not thoroughly give yourself up to Christ, there is no help for you; you must follow the devil all your life, and go to him at your death, there is nothing else for you to do.

But if you are hungering after *Christ*, if you are heartily seeking Christ, if you honestly desire to be set free from the power of the devil, then fear not. Christ not only died, but also *He is risen again*, and by His resurrection Christ is "exalted above all principality, and power,

and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

Look! by His resurrection, our dear Saviour has gained the victory over the devil, and over all the dark, devilish powers of hell.

When the dear Saviour died, the devil thought, "Now I have conquered Him! Now I shall keep men in my kingdom, under my power, in my clutches." The wicked world, the rulers, the Pharisees and scribes, were glad also, and they thought, "Now it is all up with Him. Now the people can no longer run after Him as they did. Now they will have to follow us. Now we shall have it all

own Him as our Captain and Leader. That which Moses said in the name of God to Pharaoh, Christ now says to the devil and his armies, "Let My people go, that they may serve *Me*." Pharaoh wanted to keep the people. He had no idea of letting them out of his slavery, and releasing them from their heavy burdens. God sent him a message, "Let My people go!"

Look how the devil, the Pharaoh of hell, begins to resist. He too will not let souls escape from his kingdom, from his power. He will keep his subjects, his miserable slaves. But Jesus, the risen One, says, "Let My people go! It is now *My* people; it is now *My* purchased possession. Thou hast had them long enough in thy service, in thy clutches. Now thou hast no part or lot in the matter, no claim upon them, no right over them for ever. Let My people go, that they may serve *Me*."

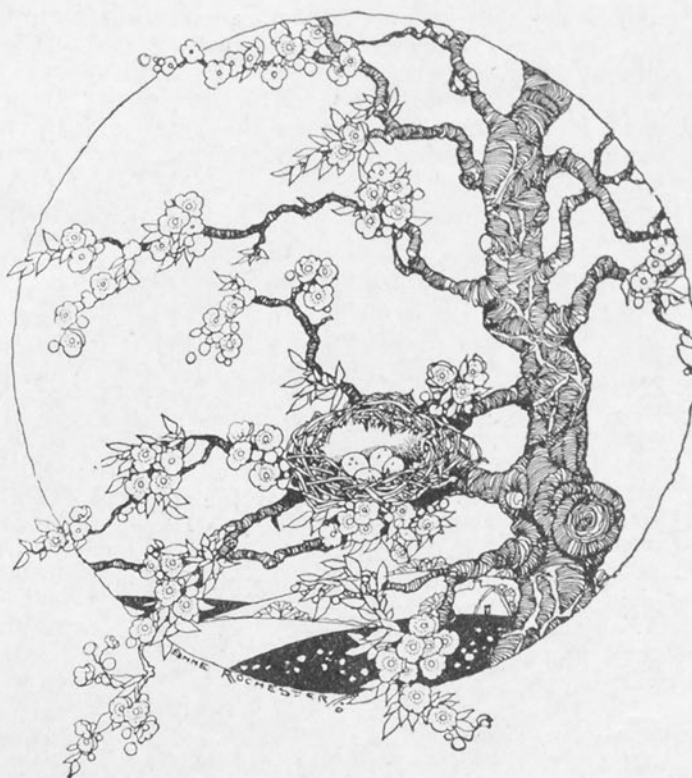
Further, when Pharaoh saw that the people of Israel were really in earnest, that they actually *were* going away, in fact, that they were already gone, he thought he would have one last blow at them. He would after all get them back into his power; or else he would drive them into the Red Sea, and there would be an end of them.

Just so the devil does, when he sees that a soul is really in earnest about getting away from him. He flies after it. He uses force or fraud, or any means he can think of, to get the soul back into his power. He says, "You will find it impossible to get away. You will find such endless difficulties. You will have to give up this and that amusement, and be always denying yourself and making your life wretched. It is much better

to give up the whole thing altogether, and follow your natural inclinations, and do what you find pleasantest, and not trouble yourself any more about it. Besides if you begin, you will never be able to go on; you will soon think better of it, so it is not worth while to start with anything which you are sure to give up."

But, dear soul, I charge you *not* to go back. The Lord will make a way for you, and bring you safely to the end. Do not stay arguing with the devil about it. Moses did not let the people of Israel stand and fight with Pharaoh. Moses said, "Fear not, stand still, and see the *salvation of the Lord*. . . . The Lord shall fight for you, and ye shall hold your peace."

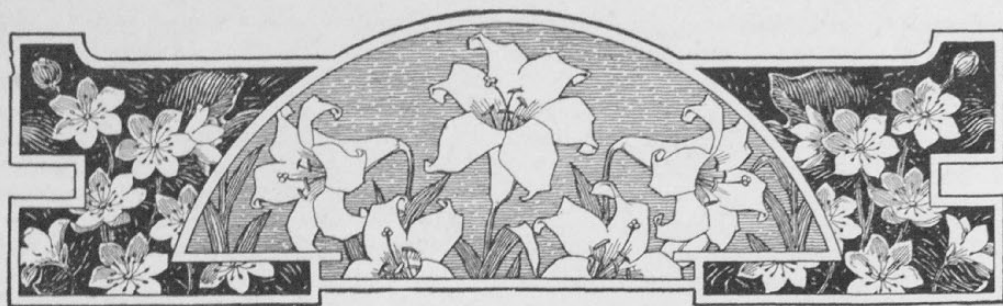
This is just what we must do. We must let our risen Saviour fight for us. (Continued on Page Five)



our own way with them." They thought the time was come when they might abuse and revile Him with impunity. "Ah!" they said, "this deceiver said, when he was yet alive, 'In three days I will rise again!'"

But what did they say on Easter morning when Christ rose again, and the soldiers brought them the news? And what did the devil feel when he saw the King of glory burst the doors of the grave, and come forth in a glorious body, into a glorious life, completing the redemption of His people from the power of Satan for ever? The devil and his armies must have fallen down then as Dagon before the ark of the Lord.

Are we seeking Jesus? Are we truly giving up ourselves to Him? Then we need not fear the devil, no, nor a whole army of devils. Let us fear Jesus, and



The Gospel of the Empty Tomb

John 20:1-19

Dan Crawford

It is "*the first day of the week*," note well; and the soul finds in this word "first" something that it desires with great desire. Here is dawn that will never see a sunset; and God's first day of John 20 is precisely as His first day of Genesis 1. One day, one function, was His law of Creation. "Let there be light" was the lone command of Earth's first day. "And there was light" is the long, lone blessedness of Resurrection's Eternal day.

"*Cometh Mary Magdalene early, when it was yet dark.*" She was early, yes, but God was earlier. To the soul's early there is ever God's earlier. In the days of His flesh He was ever rising early and protesting, saying: "Obey My voice"; and now He who had risen early to preach, riseth early to save. Note, that this "when it was yet dark" is the Morning-Star hour. *When* he rose so shall we—"while it is yet dark." No forty days will elapse between our rising and our ascending. To rise will be to ascend.

"*And seeth the stone taken away from the sepulchre.*" In the might of Imperial Rome the world as a unit, and the power of that world, were headed up in Caesar. There was no King but Caesar, and no power like Caesar's power. When, therefore, Rome struck Christ's death-blow, all the world's strength backed that blow. And as the death, so, too, Christ's burial. As surely as the Empire had killed Him, so surely did it mean to patrol the tomb. King Caesar would await King Corruption, and then each would go his respective way. This stone, then, "great Stone" though it was, was not merely a woman's difficulty. It was an Imperial fact. "*Who shall roll it away?*" said they. Yet the real difficulty was not a mere stone, however large, but Death's real gates of brass and bars of iron. They locked Christ in, and not mere stone. Rome's iron nails and soldier's spear had bolted the gates of brass; be there big stone at the door, or no stone at all. And so this while-it-was-yet-dark vision of the stone rolled

away tells its own tale and another tale also. The lesser is contained in the greater. "The Breaker" is Micah's name for Him, and here the Lord earns it all. He hath broken the gates of brass in Resurrection, and cut the bars of iron in sunder!

"*Then she runneth . . . So they (Peter and John) ran together.*" How suggestive an inauguration of the Resurrection! The saints have incentive; they run! God has outrun them; yet would they run. And even so it ever was with the Church. The memory of the empty tomb ever quickens His own. This made preaching the Gospel so easy in the years 33-66 A.D. This constituted the "Offence of the Cross"; for there the world's power spent itself; and the Gospel of the opened Tomb heaped humiliation on that vaunted power. Where God struck the world its death-blow, so even there the Church ever does so. Ah, empty tomb, may we run because of thee!

"*She runneth to Simon Peter and the other disciple, and they ran together.*" Yes, running indeed, but not to outsiders. *That* will be, and soon enough. The Resurrection, first of all, causes Christ's own to "run together"; to run to each other's hearts for communion and help. See that lovely picture of what all this being "together" may involve. "As they ran together the other disciple did *out-run* Peter." How simply put and yet how unerringly! But not he who *is* first exercises his rights as such. The first at the tomb is the second to enter it. He who is forward in running is backward in entering. And *he* is that disciple whom Jesus fondly loved; he, who would rather be second in some things and first in one thing. Peter *dared* and John *loved*; yet do we read that "They went away to their own home," dear brethren both of a dear Lord.

In the running of fellowship there will always be outstripping. But the kindly dignity of outrunning consists in its resolve not to be first in everything.

It leaves something for somebody else—"that all might have a little."

"*Simon Peter . . . went in; then went in also that other disciple; and he saw and believed.*" It was what they did not see that agreed so divinely with what they saw. This constitutes believing. "We see not yet . . . but we see"; even thus doth God make Faith. "We see Him not," said Peter; yet do we see His stately goings, and seeing we believe. The believing, it must be most carefully noted, is all put down to John's credit. *They* entered, but *he* believed. Peter's thoughts are read for us by Luke when he says that having beheld the linen clothes, Peter departed, "wondering in himself at that which was come to pass." Ah, how solemn! We can have been first in and last to believe. "The first shall be last." Love's eye alone can keenly detect. Love is not blind, though a proverb says it. Love only can see rightly. The Gospel, in fact, hurries on to tell us that this believing was not the belief of faith—faith in God's word. Saith the record: "he saw and believed, for as yet they knew not the Scripture." This is the belief of love, not the belief of faith. God's hints lead up to God's words. He who refuses the hint will get the word; but blessed is he that taketh God's hints. Love ever does.

"*But Mary stood without weeping.*" Ah, now we climb the heights! Not he who runneth, and not he who entereth, but she who weepeth is crowned. They are not going to get her reward; no man may take her crown! She gets *Himself*—she who had been out betimes seeking Him while it was yet dark.

Mary, then, was first, and first she shall be, said her risen Lord. She who had experienced His saving grace is honored by first welcoming Him back again. All has been tangled, and her only relief is that of weeping. She, like the other woman, would have wet His feet with those same tears; but now there are no feet to weep over, and she weeps the tears of despair. And the tears blind—blind so really that when He speaks to her she knows Him not. Supposes Him to be the gardener, forsooth—oh, blinding tears! For there are tears that blind figuratively, even as there are tears that clear the soul's vision. She, too, had stooped in to see what the others saw; but her tears hindered her seeing what John saw. God, then, must do His first godlike act in Resurrection; do what He ever does to His weeping Marys. He wipes away all their tears; and that, too, with the old magic word of a human name; her name—"Mary!" And she—oh, in a flash all is explained; and to show how well she has learned her lesson she utters the lone word "Rabboni!" that is to say (if an interjection has any value at all),

"Oh, what a Teacher!" For the path had been winding and the discipline severe, but all had been climaxed with that one ascriptive word, "Rabboni!" "Who teacheth like Thee!"

"Then the same day at evening, when the doors were shut . . . came Jesus and stood in the midst." The wonderful morning leads on to a wonderful evening. They have shut out the Jews, not the Lord. He who could not be shut in by the Romans cannot be shut out by His own. Nay, but His own promise do they claim—"Where two or three are gathered together." Look, too, how they have left Him His rightful place "in the midst"; and look, too, how He claims it! "Jesus stood in the midst." The promise made is the promise kept; for here is a door that needs no knocking at; here are hearts who put Christ "in the midst." To such hearts, then, whose had been the storm and almost the wreck, comes the old Galilee word, with the old Galilee result—"Peace!"

"Because I Live, Ye Shall Live Also"

(Continued from Page One)

shall sit on the throne of His father, David, for ever and ever.

He is risen! Risen, never to die again! Reigning, never to cease! And He says, "Lo, I am with you always, even unto the end of the world," and He will be with us even in the distant vistas of eternity. And He declares, "Because I live, ye shall live also."

Lord of the Dead and Living

(Continued from Page Three)

With Him we shall go forward, and go straight through all the difficulties; and our enemies shall be put to shame; just as Pharaoh, with all his armies, was drowned in the Red Sea, while the children of Israel went through, and sang a song of victory on the other side.

Therefore fear not. Take courage. If you feel your bondage, and come to Jesus to be freed, neither Satan nor the world can hold you; they must let you go; Christ shall deliver you, and you shall come off victorious. Turn then to the risen Saviour.

The sinner says, "I have such a bad heart! such a wicked nature! I have lived in sinful habits all my life. I am grown quite hardened in sin. My sins hold me so fast, I cannot possibly leave them off. If I were to try my best, if I were to take endless trouble to cure myself of them, nothing would come

of it; I should be just as I am. The next temptation I have would be too strong for me, and I should fall into sin just as before.

If you only say this as an excuse; if you are not in earnest; if you are glad to find a reason for continuing in sin; if it is a relief for you to say, "It is my nature, I cannot help it"; then I tell you plainly you cannot help it. But if you do wish from your heart to be freed for your sinful nature, your wicked habits, your chains of vice; if you wish to leave them off, all, every one of whatever sort—gross vice or hidden sin, great sins and small sins; if you wish to be thoroughly set free, hear this news—Christ is risen!



Two Women

Two women met upon a quiet street
And, womanlike, each paused that she might greet
Her former neighbor; pass the time of day
And talk awhile before she went her way.

One woman's face was gentle and she smiled.
"My son, though nearly twelve, is still a child
Who lives in dreams, but when his dreams come true
The world will hear of him; yet, if you knew
How much my husband worries, you would think
That only carpenters had meat and drink;
And he insists the boy must learn a trade
To make his way; but I am not afraid,
For I believe my son has brought a creed
That cannot fail to answer every need."

The other woman frowned and shook her head.
"A man must scheme to win his daily bread.
My son is shrewd, for I have trained him well,
And he has learned to bargain and to sell.
This is no time for dreams; one cannot lag
And hope to keep a well-filled money bag.
I help him count his silver. Men shall see
How great the measure of success can be."

* * * * *

Two women met upon a barren hill
And paused to talk, as lonely women will.
"My son has hanged himself. How could I know
That he would sell his soul or stoop so low?
When he betrayed his friend, was I to blame
Because a love of gold brought him to shame?"

"They crucified my kindly dreaming son,
Yet I believe his work is just begun.
He prophesied that he would rise again
To prove the words misunderstood by men.
But now we are two women, bowed by loss;
God give us strength to see beyond the cross."

—Eugenia T. Finn

When Christ arose He broke all the bands which held Him in His grave; and just so, by His resurrection, He breaks all the bands which hold us in the death of sin.

When a sinner becomes aware that he is held captive by sin, when he sees in himself evil habits and wicked ways, which he cannot shake off, let him go to God for the resurrection power of Jesus Christ, by which every chain in which the soul can possibly be held, is broken. Paul says, "Sin shall not have dominion over you, because you are under grace," because you have given yourself to Jesus.

If you see your weakness, if you see that you cannot mend yourself, only open your heart wide to receive the resurrection power of Jesus. He will come into your heart, cleanse you, and deliver you. Thus will this stone be taken away—you shall be made free, no matter how strong your chains are, nor how long you have been held fast by them.

Do you say, "After all, holiness is a very unpleasant thing; Christian people are a very wretched sort of people. I am always hearing about their afflictions, and their trials, and their crosses. Very often it seems as though the more pious people are, the more misfortunes and miseries they have in this world. And besides all their outward afflictions, I hear them talk about their inward temptations, their trials of faith, and so on. Altogether it seems to be a most miserable thing to be a Christian?"

Answer, *Christ is risen*. Christ before His resurrection was a despised man, a man of sorrows, a man of grief. Oh, how sad a life He led during those years on earth! But He is risen—then all His sorrow was at an end for ever—all His sufferings were over. He had overcome and was victorious.

See now how Christians should look at sufferings and sorrows. When they are afflicted, or mocked at, or despised, they should look to Jesus; Jesus who, though He might have been enjoying perfect happiness, endured the cross, despising the shame, and is now set down at the right hand of the throne of God. Heb. 12:2. Let us consider Jesus, and the glorious end of all His sufferings. Let us keep fast hold of this risen Saviour, and through Him we too shall overcome; as Paul says, "In all these things we are more than conquerors, through Him that loved us."

Whatever happens to Christians,
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The Sunday School Lesson

The First Disciples

Lesson for April 4. Lesson Text: John 1:1-51.
Class Study: John 1:35-42

A foreview. It has been pointed out that the prophet Isaiah gives us a miniature Bible. Our Bible has 66 books. Isaiah's prophecy contains 66 chapters. The Bible is divided into two parts: the first 39 books comprising the Old Testament; the last 27, the New. Isaiah's prophecy naturally divides into two parts: the first 39 chapters giving us Jehovah's dealing with Israel and the nations; the last 27 giving us the revelation of our Lord Jesus Christ, His sufferings and glory. The central theme of this last part of Isaiah's prophecy is set forth in the central chapter, the 53rd, where we have the foreview of the cross and the crucified Lamb of God. The cross is the central theme of the New Testament Scriptures, and students with anointed eyes echo the saying of the Apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"The glory of the Lord." When the priests and Levites came to John the Baptist and asked him, "Who art thou?" he pointed them back to Isaiah 40:3, and said, "I am the voice of one crying in the wilderness, Make straight (or prepare) the way of the Lord." Concerning this coming One the prophet Isaiah says, "The glory of the Lord shall be revealed." The Israelites knew that this "glory" was none other than the presence of the Lord of glory who dwelt between the cherubims in the holy of holies. Ezekiel saw this glory departing from the temple and from the city of Jerusalem (Ezek. 10:4, 18; 11:23) because of the sins of Israel. Jesus Christ was none other than "the glory of the Lord."

"Behold your God." Isaiah asked, "What shall I cry?" The answer was given to him, "All flesh is as grass." But in contrast to this withering fading grass was the coming One, of whom he was to make proclamation, saying, "Behold your God!" Isa. 40:9. And this is the message that John brings us at the beginning of his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:18 is translated by Panin: "God no one hath ever seen; an only begotten, Himself God, who is in the bosom of the Father, He hath declared Him." The Son of God, who is the express image of the invisible God, has Himself made known to us what a wonderful and altogether lovable Being God the Father is. The devil would always picture God to us as a monster, but Christ pictures Him as one with infinite love, who so loved the world that He sent His Son, that we

might not perish, but through faith in Him might live. John shows us here that He who is the Son of God is none other than God the Son. This is made very clear in Heb. 1:8, where the word of the Father is recorded: "Unto the Son he saith, Thy throne, O God, is for ever and ever." In Revelation we find the whole creation giving equal honor to the Father and to the Son. Rev. 5:13.

Rejected or received? John summarizes the attitude of Israel and its leaders concerning the One who was God's living Word to man-

ed to Christ he showed us the Lamb God had provided as a Sacrifice to bear away all the sins of the world. On the ground of that Sacrifice which completely dealt with the problem of our awful sins, He could fill us with His own blessed Spirit, baptizing us in the same, to enable us to live as He, victorious witnesses to the God who so freely forgives sins and so blessedly bestows His Spirit.

God's provision. Abraham went up Mount Moriah with Isaac. Isaac bore the wood for the offering upon his shoulders, just as at a later date Jesus bore the wood of the cross upon His. As they went up the mountain together Isaac inquired, "Behold the fire and the wood: but where is the lamb for a burnt offering?" Abraham said, "My son, God will provide himself a lamb for a burnt offering."

And on that mountain God Himself provided a substitute. We deserve death, just as did Isaac (for all have sinned, and come short of the glory of God, and the one penalty for sin is death), but God in His infinite mercy and grace has provided a Substitute, a Lamb to take our place. Behold this Lamb of God's provision. From the cross of Calvary His message rings out to all the ends of the earth, "Look unto Me, and be ye saved." And what a salvation He gives! What more could we ask for than to receive forgiveness of sins and the fullness of His Spirit? Said Joseph Parker on the fortieth anniversary of his pastorate, "The only preaching by which God enabled me to do good was when I held up my Saviour, not as a sublime example, but as the Lamb of God that taketh away the sins of the world."

A repeated message. It was evident that at first the message did not soak in, but the Baptist was willing to repeat his sermon until it got into the hearts of his hearers. So a second time we hear him saying, "Behold the Lamb of God." This time two of John's disciples (one was Andrew and the other was doubtless the modest writer of this Gospel) followed Jesus. And when they followed, "Jesus turned." He will turn to the seeking soul to minister the word of grace. He put a pointed question, "What seek ye?" This question all have to answer. What seek ye? Selfish pleasure? Ease? Wealth? Fame? He knows the very thoughts and intents of the heart. Happy are we if we can say with the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

"Where dwellest thou?" They wanted to hear more from Him, to sit at His feet and listen. And so they asked Jesus where He lived. He said, "Come and see." And from the glory He still invites us, "Come," "that where I am, there ye may be also." John 14:3. The record says, "And they abode with him that day." A whole day with the Son
(Continued on Page Eleven)



kind, "He came unto his own, and his own received him not." But a remnant did receive Him, and to them He gave authority to become the sons of God. John as one who received Him declares, "And of his fullness have all we received, and grace for (or upon) grace." The choice lies with us to be rejecters or receivers of Christ. If we are in the latter class, we can receive His fullness, the fullness of His Spirit as poured forth on the holy remnant on the day of Pentecost. And right through the days of our pilgrimage we can receive grace upon grace, abundance of grace, overflowing grace, grace that we shall find all sufficient at all times. 2 Cor. 12:9.

"Behold the Lamb." There are two outstanding truths that John the Baptist had to bring concerning Christ; the first foretold Calvary, the second, Pentecost. As John point-

The Passing and the Permanent

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

BEHAVE YOUR BIBLE!

There is a profound lesson in the remark of a Chinese boy, "I am reading the Bible and behaving it."

ZERO CHURCHES

According to *Religious Digest*, "Of the 6,209 Congregational churches in the United States, 2,573 are listed as 'zero' churches. A 'zero' church is one that does not report any additions on confession of faith during the year."

WHITHER?

Said Rabbi Stephen S. Wise: "I tell you there has not been as grave a crisis hour in Jewish history in centuries as is the hour today. . . . The cry of the Jewish world is 'wohin' (whither). Our answer is: Eretz Israel (Land of Israel)."

JACOB'S TROUBLES

A few weeks ago 214 Jews in the Italian colony of Tripoli were thrown into prison because they refused to keep their stores open on their Sabbath. "Let them give up their old fanatical traditions," cried the governor, Italo Balbo, "otherwise let them get back into the ghetto."

THE DRIFT FROM JUDAISM

A Jewish correspondent to the *Jewish Chronicle* complains that young Jews, dissatisfied with the synagogue, are seeking spiritual reality from Church of England *padres* and Roman Catholic priests.

Here is a challenge to those who really possess the Bread of Life!

RUSSIA

"While many countries are seeking money to pay debts, Russia announces a surplus on her budget returns," observes *Redemption Tidings*. "It was also stated that she had more gold in reserve now than the Tsar had at the beginning of the World War. The question is asked, Where is the surplus to go? In answer, the paper stated that what does not go to swell the reserve will be used to increase the war chest, and armaments, etc., would be purchased. Ezekiel described the multiplicity of weapons that Russia would leave behind in Palestine. Ezekiel 38."

THE FIGHT AGAINST THE FAITH

The Swiss Protestant Press Service reports a recent speech of Stalin to the Red Army: "We consider all religion as our worst enemy. The struggle against religion must be carried on relentlessly. There can be no compromise with religion whose aims are basically opposed to ours. We may change our tactics in the struggle against religion. Violence was used during the past 20 years, but now intellectual means must be adopted. The final stage will be reached when religion will only exist as a thing of past history. This is our goal." Last year, in Russia, 14,000 churches, chapels, synagogues and other places of worship were closed, and the G. P. U. took proceedings against 3,687 priests of all religions, of whom 29 were condemned to death, according to *Dawn*. But Stalin will find as did Pharaoh, when he seeks to afflict the saints: "The more they afflicted them, the more they multiplied and grew." Ex. 1:12.

SITTING ON A GUNPOWDER BARREL

Said a Jewish rabbi: "Every Jew today must live under a sense of tremendous responsibility. Every Jew is sitting on a gunpowder barrel asking for trouble if he throws lighted matches about. We are living today under a microscope. Every act of ours is carefully scrutinized. Our conduct must be irreproachable."

When Israel accepted the covenant at Sinai they became, for good or for evil, conspicuous in the eyes of the nations.

IRRELIGIOUS YOUTH

The youth of the world is abandoning all religions except Nationalism, which carries in its womb Antichrist. The Imperial University of Tokyo (to take but one example) is one of the best equipped educational institutions in the world. But when 5,000 of its students were asked what their religious convictions were, six replied that they were Confucianists, 8 Shintoists, 60 Christians, 300 Buddhists, 1,500 atheists, and 3,000 agnostics. Yet the president of the university said to a missionary—"If you expect to capture Japan for Christ, you must capture this university." Of 30,000 students enrolled in the government universities of Japan, 27,000 are reported as having no religion.

Questions and Answers

Does it refer to present prices set on bread where it says, "A measure of wheat for a penny"? Rev. 6:6.

No. While we believe conditions are ripening for the end of the age it is very hurtful to truth for any, to make absurd interpretations of the Scriptures.

Why did Jesus say, "I give unto them eternal life" if they were already sheep and followers of Him? John 10:28.

Jesus is here showing that, in contrast to ordinary shepherds, whose sheep finally died, He, the Good Shepherd, gives eternal life so that those who follow Him live forever.

Please explain the parable of the ten virgins. If the five wise represent those who have received the Baptism with the Spirit only, then souls born again, represented in the foolish virgins, could not enter heaven.

It is not wise to try to build a doctrine on a parable. The principal thought in the parable of the virgins is the necessity of having oil when Jesus comes for it was when the cry was made, "Behold, the Bridegroom cometh" that the foolish awakened to the fact that their lamps "were going out," which is perhaps the more correct rendering. We know from John 3:5 that persons born again are saved. Beautiful lessons may be drawn from the parable of the virgins to support, or illustrate, doctrine, but the doctrine itself should have positive "thus saith the Lord." —E. S. W.

WORSHIPING DICTATORS

A mass meeting of officers' wives presented Stalin with an address that read like a prayer: "Beloved Comrade, with intense excitement we have come to Moscow to gaze upon you: seeing you will ever remain the greatest feast of joy of our whole lives." The Rome Correspondent of the *Times* of London writes concerning Mussolini: "The delirious demonstrations that mark his progress through offices and factories or among the tillers of the soil must be reckoned as genuine manifestations of a cult that does not stop short of popular worship."

SCHOOLS OF CRIME

An analysis of the contents of the 133 feature motion pictures released in four and a half months was made by D. A. Lord, of St. Louis, and is published by the Editorial Council of the Religious Press. He reports 26 plots of episodes built on illicit love; 25 plots or main episodes on seduction; 2 on rape; 1 on incest; 25 characters who are practicing, planning or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35 other major scenes and situations are anti-moral in character. In these same 133 pictures, Lord finds 32 murders (5 justified and unpunished, though not committed in self-defence); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading roles; and 27 leading roles filled by criminals other than gangsters. These 133 pictures at this moment on the nation's screens show, therefore: 81 major crimes, not to mention wholesale murders in one super-film and numerous lesser crimes.

We are reminded of the words of Moses: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." Num. 16:16.

TO THE JEW FIRST

The godly Robert Murray M'Cheyne once wrote: "Why give the Gospel 'to the Jew first'? Rom. 1:16. *Because judgment will begin with them*—indignation and wrath to the Jew first. Rom. 2:6-10. It is an awful thought that the Jew will be the first to stand forward at the bar of God to be judged. Is it not a reason then, why the Gospel should first be preached to the Jew? They are ready to perish. The cloud of indignation and wrath that is even now gathering above the lost will break first upon the head of guilty, unhappy, unbelieving Israel. And have you none of the bowels of Christ in you, that you will not run first to them that are in so sad a case? In a hospital the kind physician runs first to that bed where the sick man lies who is nearest to death. When a ship is sinking, and the gallant sailors have left the shore to save the sinking crew, do they not stretch out the arm of help first to those who are readiest to perish beneath the waves? Shall we not do the same for the Jews? The billows of God's anger are ready to dash first over them. Shall we not seek first to bring them to the Rock that is higher than they? Their case is more desperate than that of other men—shall we not bring the Good Physician to them? The Gospel is the power of God unto salvation to the Jew first."

The Gospel in Foreign Lands

THE VOGLERS VISIT FIJI

A few weeks ago Brother Fred Vogler (Superintendent of the Kansas District) left with Mrs. Vogler for Australia, planning to visit several of our mission fields en route. This week an interesting letter has come to us from Mr. and Mrs. A. M. Heetebry, missionaries in the Fiji Islands, telling of the blessings of the Voglers' visit with them. They write:

"On the evening of December 17 many from our assembly went to the wharf to greet Brother and Sister Vogler. While waiting for the ship to dock we sang, so that it was not long before they could pick us out of the large crowd that came down to the ship. Although the hour was late we went to the mission for a service, as it was the only opportunity to hear our visiting friends, since they were sailing again the next morning. How we rejoiced in that one service with them, and to receive through them greetings from the Brethren at headquarters!

"The following morning we took them and Brother and Sister Borst in our car on a tour of twenty-seven miles to give them a glimpse of this beautiful island, which included crossing the Rewa River in a Pontoon to Nausori and the church where we hold services. Unfortunately the vessel was sailing at eleven that morning so we had to hasten back to Suva. At their departure we again sang as the boat pulled out and away from our shores.

"Christmas was a very happy season. Many remembered us with useful gifts and foodstuff. All the way from California came a bag of dried fruits, which we are still enjoying. Also from California came a beautiful quilt, made by a sister in the Lord who is more than eighty years of age. The mission was packed at the children's Christmas program so that many additional seats had to be put in the hall to accommodate the people and yet many had to stand on the verandah. More than two hundred and fifty attended.

"On New Year's eve we had our usual watch-night service, which was a very precious time in spite of the terrific heat even at midnight. Since then seven children have been dedicated to the Lord, and last Saturday afternoon we gathered on the seashore for a baptismal service and immersed five of our members.

"As we look about us we wonder how all the work can be done in the short time apparently left before the Lord's appearing. From all indications it seems that the Lord of the harvest will soon return and many are still in the fields of sin. How we long to bring them in and how we rejoice at

every opportunity to witness to new ones. Will you pray with us that this year will be a year of harvest and that many souls will be saved?

"Last year closed with much blessing and rejoicing. Many prayers were answered in those final weeks. Answer upon answer came so rapidly as though they were toppling over one another to reach us, so that life was one continual song of praise and victory over the Lord's working in behalf of His children here.

"We want to close this letter, thanking you for your loving offerings and prayers, which have meant so much to us in the past and have made possible these light-houses in Fiji at Suva, Nausori, Tamavua,

customs. The drops of blessing we receive are the earnest of the great rain that is coming.

"Brother and Sister Vogler from Kansas came through Suva on their way to Australia and we had a blessed visit with them, hearing of God's blessings in the homeland in the midst of the unrest of the world. We trust their ministry shall be blessed as they go on to visit the saints in New Zealand, Australia, and Japan.

"At Christmas time a happy band of Indian children and adults gathered in Flagstaff and Samabula where we have meetings for Indians. It was beautiful to see them rejoicing in the Lord. Above all we were thankful for the work done in their hearts by the Holy Spirit in making Jesus real to them. We are entering 1937 with faith for that longed-for refreshing and country-wide revival we are praying for."



Brother and Sister Vogler bid farewell to Fiji. Left to right: Mrs. Heetebry, two sisters from New Zealand, Mrs. Vogler, Mr. Vogler and Mr. Heetebry.

and Lami. May God bless and reward you is our earnest prayer."

but do appreciate your sending a dime to help cover the cost of mailing.

POSTERS STILL AVAILABLE

Since first announcing that our new posters were off the press in January we have had such a large number of requests for them that we have had to print a second lot. Any assembly desiring one of these missionary posters for helping to stimulate missionary vision, may have it by writing the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri. We are not making any charge for the posters

MORE NEWS FROM FIJI

Brother and Sister Lawrence Borst also write from the Fiji Islands: "Greetings from Fiji in the Name of Him who is and was and is to come. 'And behold, I come quickly and my reward is with me, to give every man according as his work shall be.' We are thanking our Heavenly Father for the many cheering messages and good wishes we received from our friends in the homeland during the past Christmas and New Year season. After being in this far-away land for a number of years, it is encouraging to know that our friends still remember us and pray for us.

"Fiji is in great need. Often we exclaim, 'Can these bones live?' But we know by faith they can and shall live. Heathen customs, opposition, prejudice, and unbelief will crumble and fall before the great melting of God's Spirit upon hearts as they cry out for mercy. Beloved, help us pray for Fiji's great need, which is conviction of sin and Holy Ghost repentance, which will bring freedom from sin and from heathen

MISSIONARY LITERATURE

We hope to print the revised edition of our books on the Assemblies of God work in Mossi Land, West Africa and both North and South India during the month of March. These will be sent free upon request to those who are interested in our missionary work. We also have a small book descriptive of our work in the Malay Peninsula, "Daybreak in Malay." Our stock of books on our China work is exhausted at this time but we plan to revise these and reprint them when we hear from the field in this regard. We believe that before long we shall be able to announce a new book on our Liberia work and also one on our Latin American work.

We mimeograph copies of a selected letter taken from our correspondence each month to help in keeping our friends in touch with what is going on in the various fields. If you would like to receive these to read at your monthly missionary meeting, we shall be glad to put your name on our mailing list. We also have a few good

missionary tracts which might be of help in stimulating missionary interest. Prayer requests of our missionaries are published each month in a pamphlet so that our friends may know what the needs of the field are and how to pray for them. These will also be sent each month upon request.

A MISSIONARY PROGRAM

We have had a number of requests from assemblies and especially from Christ Ambassador organizations for material suitable for a missionary program. We are glad to announce that we now have ready for use a missionary sketch which was written by students of the Central Bible Institute several years ago and presented here in Springfield. Believing that it would be a blessing and help to other groups, we have mimeographed this sketch, and it is now available to groups desiring to set aside an evening in the interest of missions. A charge of twenty-five cents is being made to help cover the cost of preparing this material.

ELEVEN TRAINED WORKERS SENT OUT IN SOUTH INDIA

J. H. Burgess

Another Bible school year has been completed here in South India. November 27 was commencement day when we sent out eleven graduates, two with honors, into this great harvest field to tell the glad story that is ever new. Five in this class of sixteen students were unable to pass the required standard. The first and second year students will be returning next year.

They were all greatly touched when I told them that just nine years before on the same date, in the same building, a veteran missionary, Mrs. M. H. Chapman, said farewell to us and went to be with the Lord. God may recall His servants but His work goes on. Though a faithful missionary laid down her life nine years ago, this class of sixteen hastens to step into the breach and make up the ranks and forward the work so faithfully begun. Please pray for this class and for the Bible school that the blessing of the Lord may continue to rest upon it. Our hope lies in these young men.

Souls Respond to the Gospel Message

We praise the Lord for the joy of seeing a number saved in recent weeks and also for some healings. In Kanartamoodi eight persons have been saved, and a backslider reclaimed. This backslider became very

sick with a certain kind of convulsions, quite common in this country, and went to four different doctors for help, but in vain. In his desperation he came to our worker, his former pastor, and told him his sad story. He was told kindly that his sickness was due to his forsaking God. The result was that he with his pastor prayed earnestly, crying out to God for forgiveness. When they finished praying, the seeker was completely delivered! Now he attends our meetings regularly. Praise the Lord, who is our great Physician.

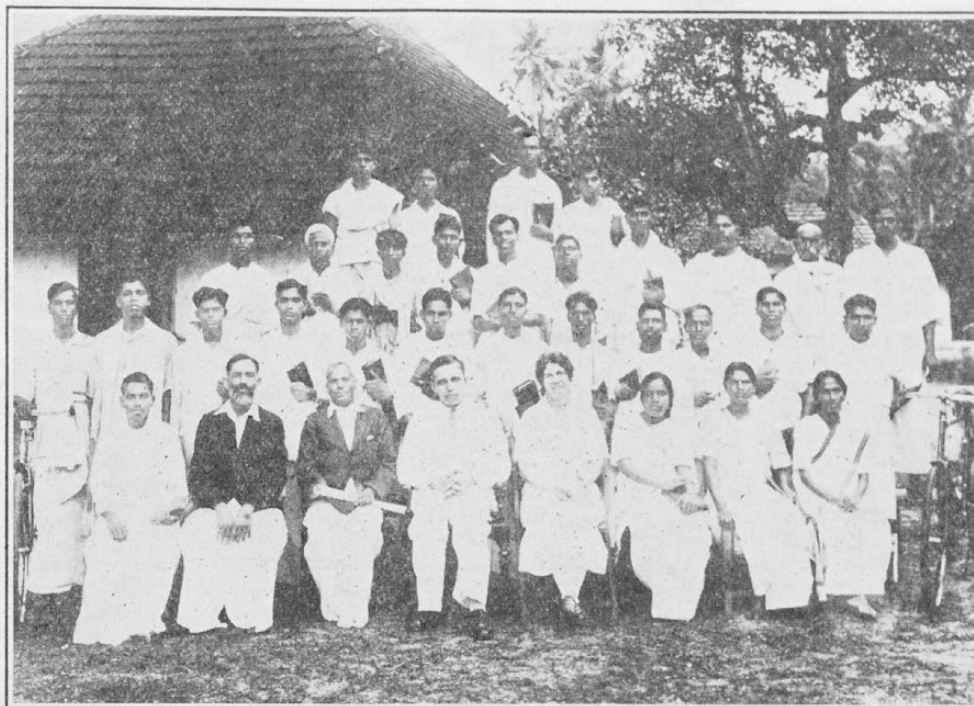
At Poruvazhi two have just been saved and two baptized. Two also were saved in Buthanoor. One of the young women of the Mavelikara assembly was sick nigh unto death, lying in delirium. Continuous prayer was made to God for her, she began to mend and in three days time served

of better construction. Funds were provided recently for the purchase of a lot and the Indian Christians are eager to get started on the building of their own chapel. We believe it would be a good investment for the work of the Lord, and are sure that Brother Burgess would be relieved of a great burden if we could send them some help for this need. Offerings for this purpose should be designated "J. H. Burgess for chapel" and sent to the FOREIGN MISSIONS DEPARTMENT, 336 West Pacific Street, Springfield, Missouri.

CHINESE PENTECOSTAL LITERATURE

J. E. Perdue

A very fruitful line of ministry here in South China is the printing of Christian literature. For several years our district has printed a monthly publication, called in Chinese, "Spiritual News." This paper finds its way into many foreign countries as well as the Provinces of China with the message of life. If you would like a sample copy, we shall be glad to send same upon request. The Chinese business men in your city might appreciate reading our literature printed in his own language. We also have for sale in the Cantonese dialect, "The Coming Crises and the Coming Christ" and "Jesus Is Victor" by Brother S. H. Frodsham, Editor of the Pentecostal Evangel. Send your request to the Missions Department, 336 W. Pacific St., Springfield, Mo.



Students and faculty of the South India Bible School, commencement day, November 27, 1936. A few assembly members are in the picture, while a few students were not present.

food to her father. It is a miracle of divine power.

Last week some young men and myself held a meeting in a near-by market. The interest was good and God spoke to hearts. On our way home our young men spoke earnestly to others about their souls' welfare. They were invited into a home with the result that two young men were touched and yielded their lives to the Lord.

THIS WEEK'S URGENT NEED

Brother Burgess, superintendent of our South India and Ceylon District Council, presents a rather pathetic situation when he writes that their meeting place in Mavelikara, one of the larger stations, is only a shed, supported by old wooden pillars and covered with a leaf roof, and this temporary arrangement was put up more than nine years ago! Brother Burgess writes that it will not stand much longer and it would be well if they could erect a simple chapel

GREETINGS FROM TRANSJORDAN

The following letter comes to us from Mr. and Mrs. Saul Benjamin: "We were privileged to have with us for two weeks in January our beloved brethren from Springfield—Brothers Welch, Williams, and Perkin, and also Mrs. Williams and Miss Hammond. We were greatly blessed and refreshed by their visit. One sister said to me that after they left Es Salt she felt that the whole town was empty. Needless to say that an here loved them and enjoyed their ministry.

"Last Saturday our native evangelist came over from Fhais to deliver to us a petition written by a number of families belonging to the Roman Catholic church who are desirous of breaking away from it. They want us to open a school among them, and have offered us a house free if we can send them a teacher. This is the (Continued on Page Twelve)

Giving the Gospel to the Deaf-Mutes

God is blessing the deaf-mute people in these last days and is pouring out His Holy Spirit upon them. Many have been saved and filled with the Holy Spirit as in Acts 2:4, when they have been unable to speak with their voice at any other time.

The First Full Gospel Church for the Deaf, 216 East 31st St., Los Angeles, Calif., was opened May 9, 1930. It is the only church for deaf-mutes in the State of California.

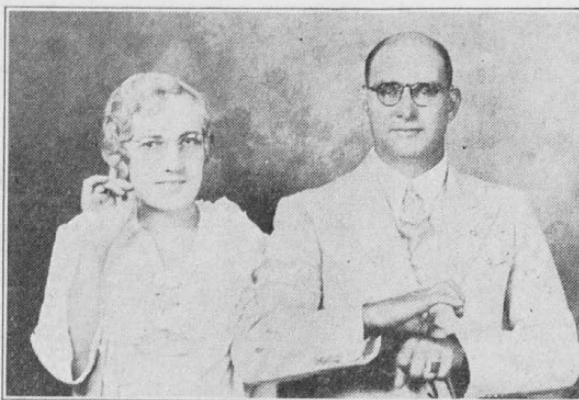
Perhaps you would be interested to learn how we came to be missionaries to the deaf. At the age of 9 years, I came in contact with a deaf-mute girl who taught me the manual alphabet using one hand. I loved this beautiful deaf girl and learned to talk to her on my hands. This childhood experience took place in Jewel, Mississippi. After a year my parents moved away and I never met any other deaf-mute for 12 years.

At the age of 17 I was wonderfully converted in Birmingham, Alabama. Six weeks later I was filled with the Holy Ghost and called to preach. For 5 years I preached to the hearing people. Of course I am not deaf myself, neither have I any deaf relatives. One morning, as I was in prayer, in Springfield, Missouri, God spoke (as I had asked Him what I could do for Him that day). He said, "Go visit a deaf woman." He also told me where she lived. I obeyed the voice of the Lord and called upon this lady. We wrote to each other for a long time. At last I recalled my childhood experience. Then I told her I once knew the alphabet on my fingers. She was so delighted that she asked me to repeat it on my hands, which I did with only two misplaced letters. She corrected me on these and put away her pencil and tablet. God seemed to have anointed me to talk on my hands with perfect ease. Then I knew I had found my life work.

About three years later in Forth Worth, Texas, not being able to interest the hearing brethren in my work, I became discouraged and prayed God to take this burden off my heart and call some one else to fill my place. But God only gave me a vision I shall never forget. I saw my hands as though they had been washed in blood, and I asked God, "What meaneth this?" He answered, "That is the blood of the deaf, and except you tell them about Me and My power to save, their blood will I require at thy hands." Only three years later in Dallas, Texas, at the Y. M. C. A. building I conducted what is known as the first revival, for deaf-mutes in America. There are more than 500,000 deaf-mutes in America. There are schools for the deaf in every State, but I am sorry to say there is not an average of one church in each State for the deaf. There are very few classes for the deaf.

My husband and I are giving our full time to this work, and God has given the deaf a beautiful church in Los Angeles, for which we praise Him.

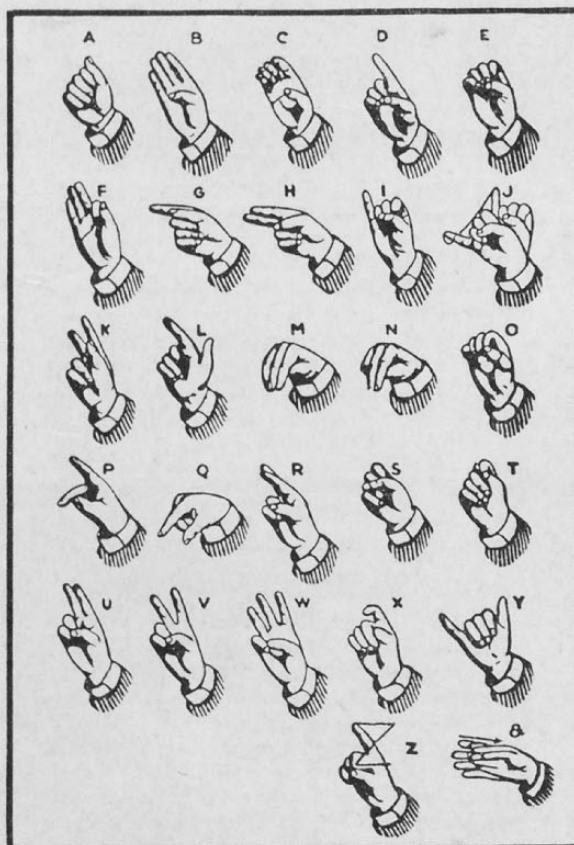
We are happy to report that God has mightily poured out His Spirit upon our deaf in a 2 weeks' meeting just closed. Sister Lydia Pearsall, of Pasadena, was the evangelist. God's Spirit was present each evening as I interpreted our sister's message to the deaf-



Brother and Sister Peters, Evangelists to the Deaf and Dumb

mutes. Eight received the Baptism in the Holy Ghost and spoke with tongues as the Spirit gave them utterance, and 12 were re-filled.

Surely the deaf are a neglected people. God is laying it on our hearts to go out and evangelize new fields and to present this work to our churches. We plan to leave here in April. Ministers desiring our services will please write us, and we shall be happy to



The Deaf and Dumb Alphabet

mail literature, and the newspapers will be happy to co-operate and help get the meetings before the deaf as well as the hearing. We preach and sing in the sign language and with voice at the same time.—Mrs. Elsie R. Peters and Mr. Glover W. Peters, 216 E. 31st St., Los Angeles, Calif.

HUDSON VALLEY FELLOWSHIP MEETING

The Hudson Valley Fellowship meeting was held Monday, February 8, under the auspices of the Full Gospel Church of White Plains, N. Y. The ordinary schedule for the day was changed. A morning prayer session was added, at which time the presence of the Lord was sweetly manifested in a spirit of prayer. At 1:30 p. m. a ministers' meeting was called to consider plans for organizing the Hudson Valley Zone. Brother Van Meter was in charge. At his suggestion a chairman was elected to care for the business of the fellowship.

Brother Milton Wells, of the Lighthouse Church in Brooklyn, led the song service in the afternoon, and the blessing of the Lord rained down upon the people. E. O. Leeper, of Ossining, brought a stirring message in which he threw out a challenge to all praying people and exhorted that they pray until the promise of the Lord is realized.

A larger church was secured for the evening service. Eighteen ministers and missionaries and their wives were seated on the platform, and about 250 people filled the church. Ralph Bender, of Ebenezer church in Brooklyn, conducted the song service. An especial anointing rested upon every one who took part in the service. After a brief message from Harvey Wagner, of China, the power of God filled the place and several messages in tongues with interpretation proved that God was dealing with hearts for consecration. Sydney Bryant, of India, gave a short farewell message, as he is sailing this Saturday. More rain fell, the whole congregation were on their feet praising God, and we feel sure some young lives were dedicated to God during those minutes. Brother Van Meter brought a stirring message on the relation of the church to the evangelization of the world, emphasizing the necessity of spiritual power in its members, the responsibility and opportunities in the Sunday School, and the power of the love of God. He preached under the mighty anointing of the Holy Spirit, causing many to catch a renewed vision of the responsibility in service.—Earle E. Shevel, Chairman.

BUCKEYE, ARIZONA—In the fall of 1934 my wife and I came to Palo Verde, Arizona, to hold a meeting. Finding Buckeye a little country town with approximately 2,000 population, including the surrounding territory, we began to pray about a work in that town. After holding a number of revivals through that winter and the next summer in Southern California, we received a letter from Palo Verde asking us to come and hold another meeting. So we went on October 7, 1935, and held a month's revival there. About 20 were saved, and a number re-

(Continued on Page Twelve)

At Central Bible Institute

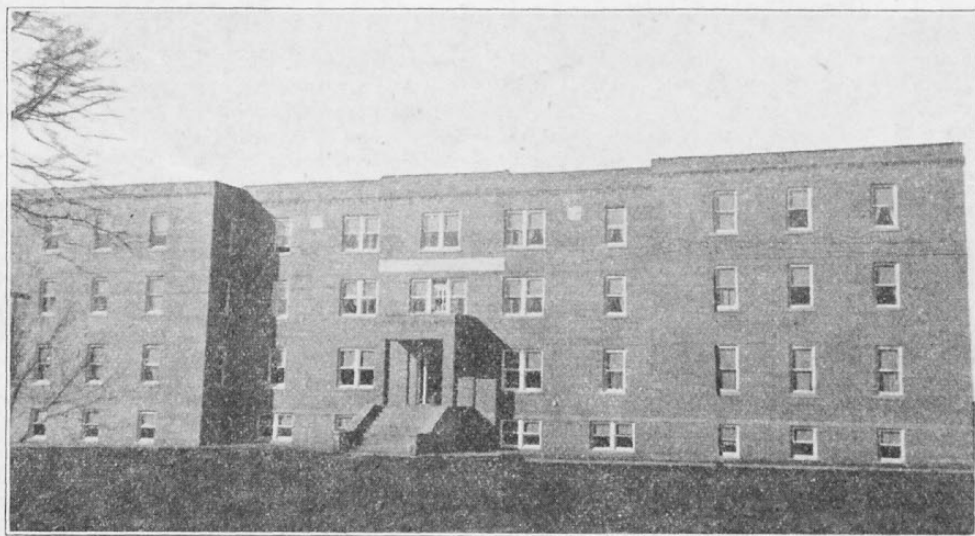
THE HOLY SPIRIT MOVES IN CENTRAL BIBLE INSTITUTE

L. R. Lynch

The first semester has come to an end. And as we look back upon it our hearts are stirred. For many times we have been conscious of the precious presence of God. Visitation after visitation of the Spirit has been enjoyed. Hearts have been touched, melted, broken, moved upon. Calls have come from the Lord of Harvest to special fields of labor. Lives have been shaped for eternity under the power of the Word of God and of His Spirit. Everything indicates God's presence is among us, and that His cloud of mercy is over us. He has accepted the humble efforts of His servants and crowned them with success.

by the Lord in answer to prayer, making it possible for them to continue their preparation. The sick have been healed in distant parts of the country in answer to prayer. Many times students have been healed also.

Several weeks ago the school was deeply concerned over the condition of the eldest son of our beloved Dean, Brother W. I. Evans. He was paralyzed from his waist down. His condition was considered hopeless. But while some expected the end God in answer to prayer began the gracious work of restoration. It was not long until feeling began to return. It is most interesting to observe from time to time his improvement. He is not completely healed yet, but all of us know he has been touched by the Lord. Also, the Lord has done



Men's Dormitory, Central Bible Institute, Springfield Missouri

Several times normal activities have ceased in order to yield to the special burden of prayer pressing in upon us. How glorious have been the seasons of refreshing from the presence of the Lord when the Holy Spirit took complete charge to work in us to do His highest will! Sometimes ere all the students could be seated in the class-room the power of God would fall in the midst, when all would wait patiently before the Lord to learn of Him in humility.

But why should it not be thus? God is recognized in everything. Prayer begins the day and it floats heavenward as a cloud of incense until the end. Faculty prayers begin at 7:30 a. m.—forty-five minutes before chapel service begins. From this atmosphere of blessed communion with God the instructors go into the chapel service, which never fails to be a precious blessing to the school.

Also, a prayer chain begun by the students continues the gracious work of intercession while others sleep. Day and night faith exerts a powerful influence in this spiritual oasis. Some remarkable answers to prayer have been witnessed. Financial needs of students have been met

a gracious work in his spiritual life. He realizes God's hand is upon him. Please pray for his complete restoration.

We believe these victories are only an earnest of the greater blessings that are to come, for did not Jesus say, "Ask and ye shall receive," for "Lo, I am with you always, even unto the end of the world?"

THE FIRST DISCIPLES

(Continued from Page Six)

of God! That is a glorious privilege for every one of us every day. Believe His word when He says, "I will not leave you comfortless (orphans): I will come to you." Quickened, raised up, and made to sit with Him in heavenly places. Eph. 2:5, 6. Do not fail to accept this privilege.

Sharing. Andrew was thoroughly convinced that this One to whom John the Baptist had introduced him was none other than the long-looked-for Messiah. His first thought was to share the good news with his brother Simon. Our first obligation when we know the Lord is to introduce Him to those of our own family. Share all your joys with others and you will find that they will be doubled. Share the gospel with all who will hear—with "every

creature." Huber, the naturalist, says that if a wasp finds a deposit of honey or any other good food, it will immediately go back to its nest to tell the news to others.

A new name. Simon came, and Jesus looked at him and said, "Thou art Simon . . . thou shalt be called Cephas" (the Aramaic word for stone, the Greek form of which is Petros). Names have great significance all through Scripture. When God changed the name of Jacob (supplanter) to Israel (a prince) He changed and transformed Jacob's very nature. The word Simon means "one heard," and through the gospels we find impulsive Peter the one with much to say. But a great change was to come to Peter's character. A stone is a silent thing. Peter was to be transformed into a meek and quiet spirit, swift to hear and slow to speak. He it is who bids us in his epistle, "If any man speak, let him speak as the oracles of God"—quiet and still until moved by the Spirit. Our Lord Jesus promises to write on His overcomers His own new name (Rev. 3:12), giving unto them His own sublime character.

Living stones. Peter in his epistle does not make much of himself being a stone, but points all to the Stone rejected by the builders, whom God had made the head of the corner. He says that all the saints are living stones. Quarried from earth, but destined to be built into that holy temple which is to be "an habitation of God." Eph. 2:22. Polished stones (Psalm 144:12) to reflect the glory of the Sun of righteousness. Give Him praise when the chips fly and the sandpaper is being used for polishing. Stephen Merritt said, "I wondered why all my persecutions came from Christians, but the Lord explained this by saying, 'Stephen, it takes a diamond to cut a diamond.'" Let us present ourselves, as did Peter, to Him, offering ourselves up as spiritual sacrifices, fully assured that He will transform us by the renewing of our minds. Rom. 12:1, 2. Every stone will be like that corner stone. "We shall be like him." 1 John 3:2.—S. H. F.

Lord of the Dead and Living

(Continued from Page Five)

or whatever might yet happen, should never frighten us. The stone is taken away by these words of power—"Christ is risen."

Do you think you ought to be better off than Jesus was? Besides, all these things which seem to you so dreadful, are after all for a very little while. All the Christian's outward and inward troubles, all his shame, and contempt, and everything else which may befall him, are only troubles which last just for the moment. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Yes, even now, out of every cross, every sorrow, every shame, every disgrace, every temptation which the Christian has, a glory flows forth, and he can rejoice by faith in all these things. And when the day comes, when the everlasting morning appears, we shall see all these things transformed into eternal beauty, and eternal joy.

In the Whiten'd Harvest Field

MARTIN'S CHAPEL (Near London, Ark.)—We have closed a revival, James Hosier, Evangelist. Thirteen were saved, 7 were baptized in the Holy Ghost, and the church was blessed and caused to prosper in the Lord by our brother's good preaching.—W. L. Brown, Pastor.

FESTUS, MO.—God gave us a good fellowship meeting here on February 8, which was the starting point of a revival. In two weeks' time 10 were saved and several received the Baptism in the Holy Ghost. The church received a real refreshing from above. Dewey Cole, of Chaffee, was the evangelist. His gospel messages still linger.—Herbert Bruhn, Acting Pastor.

OKMULGEE, OKLA.—We have had a victorious 3 weeks' revival here, F. C. Cornell, of Collinsville, conducting the meetings. In every service the power of God was manifest, and saint and sinner alike were touched. Twenty-five were saved, and 27 were baptized in the Holy Spirit, most of them young people. A 24-hour chain of prayer proved a source of great blessing to all who participated, and we are continuing our petitions that the revival will not cease until Jesus comes.—W. G. Hardcastle, Pastor.

SALEM, O.—We praise the Lord for His goodness to us here at the Lighthouse Tabernacle. We have just passed our first anniversary. God has been helping us during the past year by supplying all the needs, saving souls, and overcoming prejudice. We have just closed our anniversary campaign, D. W. Thorn, of Texas, Evangelist. Eighteen or more sought the Lord definitely for salvation. Others pressed very near the Baptism in the Holy Ghost. Last Sunday we had a precious immersion service at the Baptist church, in which 15 followed their Lord in baptism—7 adults and 8 young people and children. Others were hindered from being baptized at this time.—M. R. Searles, Pastor.

TULSA, OKLA.—Evangelist Loren B. Staats conducted a revival and Bible convention in the Full Gospel Tabernacle, at 5th and Peoria, through the month of February. From the opening service God put His seal on this meeting. In one service 12 received the Baptism in the Spirit, and in another service 10. All told, nearly 40 were filled with the Spirit. We have no way of telling how many were saved or reclaimed, but there were many. On Sundays we were crowded out of the church which seats 1100, and went to Convention Hall down town, and this building was nearly filled for 4 services. Especially did we enjoy the morning Bible studies which were attended by from 200 to 250 daily. We praise God that the day of mass evangelism has not passed and God still honors His Word when it is preached in its fullness.—Guy Phillips, Pastor.

ROSSITER, PA.—February 21 we closed a 3 weeks' series of meetings by having an afternoon service. We had a love feast and communion which was precious because of the Spirit's presence. The meetings were well attended. Many new faces were seen. While not many were saved, a number were definitely healed, and the Spirit was poured out in copious measure. We were grateful for the ministry of Evangelist E. James Philips and Song Leader Hadyn Jenkins of Scranton.—Arthur E. Moore, Pastor.

SASAKWA, OKLA.—The Lord has been with us in the past 18 months. We have had several good revivals, quite a number being saved and some receiving the Baptism in the Holy Ghost. Last spring, Mrs. John D. Birge, Evangelist, gave us a meeting and the Lord blessed in a precious way. Several young folks were saved, and all the saints were blessed. We have just completed two Sunday School and prayer rooms, and the work is growing nicely. We have about 75 members on the roster.—Pastor and Mrs. John A. Morgan.

BUCKEYE, ARIZONA

(Continued from Page Ten)

ceived the Baptism in the Holy Ghost. Being burdened for Buckeye, we came here and on November 23, 1935 we held our first meeting in the city hall. The first night the building was about full, and the next night being Sunday the building was full. After 2 weeks we had to give up the city hall and rented the Fisher theater. The revival went on for 3 months, and after counting some 40 saved, we stopped counting. We began having meetings on Sundays, Tuesdays, and Fridays, and the Lord is still saving souls. December 14, 1936, J. K. Gressett, Presbyter of the Northern Arizona District set the church in order, with 32 charter members.—Mr. and Mrs. Charles O. Green.

GREETINGS FROM TRANSJORDAN

(Continued from Page Nine)

village where we had some meetings some time ago and were nearly driven out of it by force. We feel that we must not refuse them, but if we accept their invitation, still we have no teacher to send them. May we depend upon you to pray with us so that this difficulty may be solved and these people given an opportunity to hear the gospel and be saved?

"It seems that God's judgments are in the earth everywhere. We have had rain, wind, snow, and cold till the damage is enormous, houses falling down, men dying from cold and hunger, cattle and sheep dying by the hundreds. For all this man fails to see God's hand, attributing it only to the change in the cycle of years and the order of nature. One night last January people were afraid to go to sleep lest their houses fall down on them. We could hear from time to time the noise of falling walls. The sound of it was not very reassuring, but we did not lose any sleep over it, trusting in His promise of protection. Has He not said, 'No evil shall come nigh thy dwelling'? In the morning we saw all around us walls of gardens crumbled by the continued rains. Old decayed shops had fallen down upon the goods in the market and others were being ordered pulled down because of danger to life. Oh, let us join in praying for the coming of the glorious revival that shall hunt sinners out and put Satan out of business, tearing down his kingdom of darkness and deception and building in its ruins the Kingdom of Light and Righteousness!"

ELLSINORE, MO.—Coming here 3½ years ago we found a small band of people newly set in order and without a regular pastor. God has wonderfully blessed by giving us a great increase in membership. There were only 20 members when we came, and now we have about 60. The Lord has helped us to have a building 30x50 feet completed and there is no indebtedness on it. We have organized a Sunday School which is growing nicely. We have a revival spirit in our regular meetings. There have been some wonderful healings, for which we praise the Lord. We are greatly encouraged to press on. As far as I know, this is the only Assembly of God church in this whole county.—Clarence Love, Pastor.

TORONTO, CANADA.—During the month of January we had a blessed revival, with Charles Shaffer, York, Pa., Boy Evangelist. Although he is just 16 years old, he has a most mature ministry, exceeding that of many preachers of 20 years' experience. Each night he preached under a mighty anointing of the Spirit and souls were saved at every service. During the 3 weeks of meetings more than 90 were saved. The tabernacle was packed to capacity every night and usually hundreds were turned away who could not even get standing room. We packed 500 into the building many nights and then could not accommodate the crowds. There is a precious spirit of revival continuing since his campaign, for which we praise the Lord. He leaves a beautiful spirit in the assembly after he is gone.—Pastor and Mrs. H. R. Pannabecker.

Not By Might, nor By Power

Pentecostal Evangel

By the Spirit Faith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

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

NOEL PERKIN
MISSIONARY EDITOR

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Forthcoming Meetings

SALES, PA.—March 22-April 4; Evangelist and Mrs. E. A. Schink. Vern D. Gillen is the pastor.

MINNEAPOLIS, MINN.—Gospel Tabernacle; March 21-April 4; George Hayes, Houston, Texas, Evangelist.—F. J. Lindquist is the Pastor.

OSHKOSH, WIS.—Gospel Tabernacle, Forest and Elmwood Aves.; March 16—; Christian Hild, Evangelist.—Stafford Anderson, Pastor.

MIDWAY, MONT.—Gospel Tabernacle, March 17, for 2 weeks or longer; Clarence H. Jensen, Alexandria, Minn., Evangelist.—C. C. Wilcox, Pastor.

GENEVA, ALA.—Assembly of God; March 28, Easter Sunday All-day Service.—J. B. Motley, Pastor; C. H. Peterson, S. S. Superintendent.

ELIZABETH, N. J.—Trinity Pentecostal Church, 417-419 Pennington St.; March 14-28; Nimrod Park, Evangelist.—Allan A. Swift, Pastor.

FT. WORTH, TEXAS—Rosen Heights Assembly of God; March 21, for 10 days; J. N. Hoover, Evangelist.—O. B. Braune.

ROCK ISLAND, ILL.—March 1—; Edna and Mary Hudson, of Quincy, Evangelists.—F. J. Young, Pastor, 722 Eleventh St.

VIGO PARK, TEXAS—All day service, Easter Sunday, March 28, District C. A. President Clarence Love in charge.—Frances Shafer, Secretary.

WELLS, MINN.—Gospel Tabernacle; March 14—; Ted Ness, of Minneapolis, Evangelist.—W. A. Katter, 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.

PITTSBURGH, PA.—Bethel Pentecostal Tabernacle, 62 Chatham St.; March 16-26; C. A. McKinney, Akron, O., Evangelist.—H. C. McKinney, Pastor.

PETERBOROUGH, ONT., CANADA—Full Gospel Pentecostal Church; March 21-April 18; Otto Klink, Opa Locka, Fla., Evangelist.—Geo. A. Chambers, Pastor.

BRIDGEPORT, CONN.—United Pentecostal Church, 285 Wilmot Ave.; March 24, for 3 weeks; Joseph Terlizzi, Covington, Ind., Evangelist.—H. L. Ettinger, 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. Daryle 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.

TOPEKA, KANSAS—Assembly of God, 610 Lime St. Pastor Lewi Pethrus, Stockholm, Sweden, will be with us March 21; will be speaking at 11:00, 2:30, and 7:30.—Claude J. Utley.

ENID, OKLA.—Sectional Meeting, North Central District No. 1, March 24-25. First service, Wednesday night. Those seeking license or ordination should apply in person. Lodging provided for visiting ministers far as possible. James S. Hutsell, District Superintendent.—P. C. Nelson, Pastor and Sectional Presbyter.

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.

ALEDO, ILL.—Dedication of Full Gospel Tabernacle, Easter Sunday, March 28, 2:30 p. m. District Superintendent Arthur Bell will preach dedicatory sermon. Revival, March 28—; Nicholas Pirolo, recently returned from Italy, Evangelist. Pastors Richard and Lucile Young, 303 West 5th St.

SCRANTON, PA.—Pentecostal Church, 825 Green Ridge St.; March 21-April 11; Annual Missionary Convention and Revival. Special Speakers: District Superintendent Flem Van Meter; Evangelist F. Ewald, Elizabeth, N. J.; Mr. and Mrs. Lloyd Shirer and Harvey Wagner, returned missionaries. Missionary service Easter Sunday 2:30.—Fred D. Drake, Pastor.

CHICAGO, ILL.—Young People's Fellowship, Meeting, March 27, evening, at Christian Assembly, 1350 W. Erie St.; Evangelist Harvey McAlister, Special Speaker.—Carl J. Frizen, Chairman, 5003 Berwyn Ave.

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.

SAVANNAH, GA.—C. A. Rally, Assembly of God, Montgomery and Anderson Streets, March 28. Bring musical instruments and special music. Lunch will be served.—Norma Gattis, Secretary-Treasurer, 1111 Jefferson St.

MANITOU, MANITOBA, CANADA—March 7, for 3 weeks or longer; Blanche E. Brittain, Evangelist, and Mildred A. Westerlund, Musician and Soloist. L. Swanton is the Pastor.

NOTICE TO TEXAS MINISTERS

The Spring Sectional Conventions of the Texas District Council will convene as follows: 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.—E. L. Newby, Supt.

Kansas City, Missouri, Orders Three Hundred Evangelists Weekly



The following letter was received recently from A. J. Apel, Evangel Secretary of the First Assembly of God, (Aaron A. Wilson, Pastor), 3100 East 31st St., Kansas City, Mo.

"I have been in charge of the Evangel Box since the beginning of 1936. At that time we took 100 copies per week. We put up 5 copies to a bundle, and Brother Wilson, the pastor, gave a little talk about the Evangelists, and we sold out.

"Soon 100 copies a week were not enough, and we ordered an additional 50 copies. During last summer's tent campaign, we began, on Sunday nights, to sell the copies we had left out of the Evangel boxes. Brother Wilson or the song leader would mention the merits of the Evangel—a million dollar paper for only two cents! Soon the demand increased, and we ordered 50 copies more, making a total of 200 copies a week. (This is now increased to 300 weekly.)

"If our people would only get the vision of the hungry souls in their own neighborhood, dying for the lack of the Bread of Life; and then purchase additional copies to give to their neighbors, we could easily use 500 copies a week or more.

"To me, the Pentecostal Evangel is next to the Bible, the most precious and blessed reading I have. I enjoy every article in the paper. It has been of great help to me in understanding the Word of God. I have a copy of each Evangel for the past two years. I am sorry that I didn't get it sooner. It is a wonderful paper, and, the Lord willing, I'll buy a copy every week till Jesus comes or takes me home.

"We have sent Evangelists to those who asked for them, and our home missionary uses them on her visit to the hospitals.

"To me, taking care of the Evangelists is a ministry all its own, and I thank God for it. We cannot all be missionaries and go to foreign countries, but we can do our part in evangelizing our own neighborhood."

Do you have an Evangel box in your assembly? If not, we would be glad to send you one free if you will, at the same time, order 12 or more copies of the Evangel weekly for a period of three months. Why not give your people the opportunity to get the Evangel each week for two cents per copy right in the assembly? Many could have the paper in this way who could not afford a dollar for a year's subscription. You can use the form below.

Gospel Publishing House, Springfield, Missouri.

Please send us a bundle roll of (No.) _____ Evangelists each week, for _____ weeks, sending bill for the same to:

Name _____

R. F. D. or Street _____

City _____ State _____

Please check here if you would like an Evangel box _____

PECKVILLE, PA.—Pentecostal Tabernacle, Keystone Ave. and Brook St.; Easter Convention, March 17-28; Brother and Sister Lloyd Shirer, Evangelists.—Pastor and Mrs. Wm. L. Couzens.

DOVER-FOXCROFT, ME.—Glad Tidings Temple (formerly Calvary Mission), South Maine St.; March 14-28; Emma Dickerson, Elizabeth, N. J., Evangelist.—Clarence L. Motz, Pastor.

ROCK SPRINGS, WYO.—Mr. and Mrs. O. L. Faupel and Eva M. Welton are opening a Council church at 538 S. Front St. All Council ministers passing this way are invited to stop.—Eva M. Welton.

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. Clattenbuge, Pastor, 1220 N. Front St.

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.

NEW ENGLAND DISTRICT COUNCIL

The semi-annual business meeting of the New England District Council will be held in the United Pentecostal Church, 285 Wilmot Ave., Bridgeport, Conn., May 4-5; H. L. Ettinger, Pastor. First service 10:00 a. m. for prayer and ministry of the Word. All ministers of the district expected to be at all the services. Elder Flem Van Meter, of Eastern District, will bring the Word to us.—H. H. Shelley, Secretary, Box 2, Cumberland Mills, Me.

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

COLUMBUS, GA.—C. A. Rally, North Highland Assembly of God, March 27. Service begins promptly 10:00 a. m.—Foster Bolin, Field Representative, 3 Poplar St., Columbus, Ga.

GARY, IND.—Northwestern Indiana Pentecostal Fellowship Meeting, Gospel Tabernacle, 8th Ave. and Connecticut St., April 5. Services: 10:30, 2:30, and 7:30.—Chester B. Zimmerman, Michigan City, Ind.

ALTON, ILL.—A rally will be held at Assembly of God, Edwards St., March 27, 7:30 p. m. C. R. Phillips, Pastor.—Ivan Belmer, Sectional Vice President, 2101 Rhodes St., Granite City, Ill.

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, Presbyterian, J. C. Thomas, Pastor.

ELK CITY, OKLA.—Sectional meeting beginning April 5; Fellowship meeting April 6; Bible conference throughout week until April 9. For information write E. E. Fullerton, Pastor, 1115 W. 5th St., Elk City, Okla.—R. V. Carter, Sectional Presbyterian.

OKMULGEE, OKLA.—Sectional Council Meeting and Sunday School Rally, April 12-13. First service 2:30 p. m. Ministers will be cared for as far as possible. James Hutsell, District Superintendent, Slick, Okla.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

TAYLORSVILLE, KY.—The Spring Fellowship Meeting of Kentucky District Council will convene at the new Assembly of God here, April 12-13. Services: 10:00, 2:00, 6:00, and 7:30. Special C. A. and Bible school meetings 6:00. District Superintendent O. E. Nash will be present. G. Ralph West, C. A. President, will have charge of the Ambassador hour. Ministers entertained free as far as possible. Bring your instruments. For further information write J. J. Humphries, Pastor.—Theo E. Gannon, Secretary-Treasurer.

OPEN FOR CALLS

Evangelistic

R. G. Cockerell, Box 387, Pasadena, Texas.—"I am resigning my church to take effect May 7. My party will consist of Mrs. Cockerell and Miss Edna Mae Alcorn, who will render duets, solos, and instrumental numbers. References: E. M. Yeats and J. A. Wilborn, Presbyter, both of Houston, Texas, and Guy Shields, Amarillo, Texas."

A. J. Wilcox, Route 2, Box 412, Selma, Calif.—"Fifteen years in General Council fellowship."

Evangelistic or Pastoral

Walter Hochmuth, Box 24, Leon, Kansas.—"In fellowship with Kansas District. Several years' experience; sing and preach the gospel. References."

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 89, Lakeland, Fla. "Have accepted the pastorate here. Council brethren when passing this way are invited to stop and see us."—Jess McGuire.

WANTED—By new assembly, tent about 40x60 ft. Must be in good condition and reasonable. State particulars in first letter.—Pastor Leota Deam Sander, 1905½ East Mulberry St., Evansville, Ind.

NEW ADDRESS—6701 Penn. Ave., St. Louis, Mo. "I have resigned the pastorate at Lufkin, Texas, and am now in evangelistic work."—O. L. DeGuire.

FOR SALE—5-octave pipe tone folding organ, in good shape, reasonable; also glassophone consisting of 23 musical water glasses with case and stand.—A. M. Selness, Cavalier, N. Dak.

WORLD MISSIONS CONTRIBUTIONS

February 24-27 Inclusive

ALABAMA. Personal Offerings	\$ 10.30
Anadalousia A of G Tabernacle	1.65
ARIZONA. Personal Offerings	10.00
ARKANSAS. Personal Offerings	10.20
Dardanelle Robinson Point Sunday School	1.00
Russellville Christ Ambassador Class	1.86
Springdale Assembly of God Ch & S S	.93
CALIFORNIA. Personal Offerings	87.85
Covelo Assembly of God	1.00
Covina Assembly of God & C A's	22.46
Kingsburg Full Gospel Assembly & S S	25.00
La Mesa Gospel Tabernacle	11.84
Montague Full Gospel Mission	3.00
Oakland Bethel Tabernacle	54.15
Santa Cruz Glad Tidings Tabernacle	88.13
Selma Full Gospel Tabernacle	8.88
Torrance Assembly of God S S	5.00
COLORADO. Personal Offerings	10.00
Crook Assembly of God Church	.50
Haxton S Rockland Assembly of God	4.20
New Raymer Assembly of God	4.00
Whitewater Sunday School	4.66
CONNECTICUT. Personal Offerings	5.00
Delaware. Wilmington Calvary Pent'l Ch	335.48
Wilmington Calvary Pent'l Sunday School	50.00
DIST. COLUMBIA. Wash F Gospel Assembly	100.00
FLORIDA. Personal Offerings	11.59
Brent Ferry Pass Assembly of God	2.60
IDAHO. Personal Offerings	6.19
Boise Assembly of God	5.00
Idaho Falls Glad Tidings Assembly	6.70
Mackay Pent'l Church	3.00
Nampa Assembly of God Y P	1.00
ILLINOIS. Personal Offerings	62.70
Hegewisch Gospel Mission	8.76
Zion Christian Assembly	220.00
INDIANA. Personal Offerings	13.00
IOWA. Personal Offerings	1.00
Eldon Assembly of God	2.00
KANSAS. Personal Offerings	.21
Dorrance Assembly of God S S	5.60
KENTUCKY. Campton Peniel Mission Station	3.00
London Gospel Tabernacle	5.50
Louisville Bethel Assembly of God	7.00
Versailles Assembly of God	2.40
LOUISIANA. Bastrop Assembly of God	5.00
MARYLAND. Personal Offerings	1.00
Annapolis Full Gospel Assembly	18.00
Swanton Painter Christ Ambassadors	5.00
MASSACHUSETTS. Personal Offerings	30.25
MICHIGAN. Personal Offerings	8.06
Coldwater Immanuel Chapel	1.29
Coleman Assembly of God Church & S S	3.00
Detroit Berea Tabernacle	60.00
Flint Riverside Tabernacle S S & C A's	72.81
Harbor Beach Assembly of God Church	5.00
MINNESOTA. Personal Offerings	3.06
Alexandria Gospel Tabernacle	6.95
Pillager Casino Full Gospel Assembly	6.00
MISSISSIPPI. Personal Offerings	3.00
Laurel Kingston Assembly of God & S S	21.33
MISSOURI. Personal Offerings	37.60
Elmer Assembly of God	5.00
Hannibal Assembly of God C A's	2.84
Mexico Assembly of God Church	4.06
Springfield Assembly of God	94.23
Springfield Assembly of God S S	123.00
Springfield Assembly of God C A's	25.31
St Louis Glad Tidings Prayer Band	3.39
MONTANA. Personal Offerings	7.36
Opheim Tabernacle	2.25
NEBRASKA. Chappel Assmbley of God	7.00
Hastings Full Gospel Church	6.15

S Sioux City Assembly of God Mission	2.60
Whitney Assembly of God C A's	1.00
NEW JERSEY. Personal Offerings	.20
Camden Calvary Tabernacle	50.00
Egg Harbor City First Baptist Ch	17.75
(Near) Freehold Church of Georgia	40.81
NEW YORK. Personal Offerings	7.34
Buffalo E Delevan Pent'l Tabernacle & C A's	10.00
Central Park Assembly of God	14.00
Cortland Bethel Pent'l Assembly	10.00
Ossining Gospel Assembly & S S	25.00
Tottenville Wells Memorial Church	67.00
Westfield Gospel Hall	18.19
W New York Dorcas Mis B of the Swed Mis Ch	15.00
NORTH DAKOTA. Personal Offerings	5.00
OHIO. Personal Offerings	17.80
Geneva Full Gospel Mission & S S	2.75
Lima Peniel Temple	6.00
Maumee Pent'l S S	21.50
Willard Young People	2.67
OKLAHOMA. Personal Offerings	24.72
Ada Assembly of God Tabernacle	5.00
Afton Assembly of God	2.26
Chickasha Assembly of God	8.00
Covington & Garber Oil Field Assembly	10.49
Custer City Prairie View Community Church	1.35
Love Wolf Assembly of God S S	5.00
Olton Assembly of God Church & S S	2.50
Okmulgee Assembly of God	70.59
Pawhuska Assembly of God & S S	11.50
Shawnee Assembly of God	5.00
Sparks Assembly of God C A's	2.23
OREGON. Personal Offerings	20.00
Albany Pent'l Assembly of God & S S	10.20
Bonanza Full Gospel Church of Lorella	2.50
Medford Full Gospel Church	21.22
Portland Gospel Tabernacle	20.00
Siletz Gospel Tabernacle	5.65
PENNSYLVANIA. Personal Offerings	29.00
Chambersburg Bethel Pent'l C A's	40.00
Coatesville Calvary Tabernacle S S	3.25
Fallen Timber Pent'l Ch & S S of Hollentown	5.61
Hamburg Full Gospel Tabernacle	5.00
Hyndman Pent'l Church	6.40
Lancaster First Pent'l Church S S & Y P S	237.36
Pitcair Pent'l S S	27.73
SOUTH CAROLINA. Personal Offerings	.20
SOUTH DAKOTA. Bruce Gospel Tabernacle	6.59
Milbank Assembly of God	2.00
Sioux Falls Gospel Tabernacle	72.00
TENNESSEE. Churchton Union Grove A of G	2.82
Old Hickory Assembly of God	7.47
TEXAS. Personal Offerings	11.30
Aransas Pass Assembly of God S S	8.00
Austin (North) Women's Missionary Council	1.25
Dallas Ass'ly 6 O'clock Adult B Study Group	15.00
Henderson Assembly of God Ch	4.00
Highlands Women's Missionary Council	7.74
Houston Southern Bible College Missionary Soc	10.00
Leander Sandy Assembly of God	1.50
Odessa Assembly of God	5.00
Pasadena Assembly of God	7.00
Perrin Assembly of God & S S	4.15
San Angelo Assembly of God	4.00
Tyler Bascom Assembly	7.45
Van Assembly of God	3.05
Waco Morrow Avenue Assembly of God	25.21
VIRGINIA. Belvoir Full Gospel Tab S S	8.58
Buckland Assembly of God	6.00
Norfolk Glad Tidings Church C A's	5.00
WASHINGTON. Personal Offerings	9.00
Mossyrock Assembly of God & S S	11.00
Pomeroy Pent'l Sunday School	3.35
Tacoma Pent'l Tabernacle & S S	295.06
WEST VIRGINIA. Personal Offerings	1.10
Arnettsville Assembly of God	2.00
Miami Assembly of God & S S	5.00
Paw Paw Woodrow Pent'l Gospel Tabernacle	2.00
WISCONSIN. Personal Offerings	1.20
Milwaukee Bethel Tabernacle	251.00
Racine Full Gospel Tabernacle	7.00
Whitehall Gospel Assembly	2.02
WYOMING. Personal Offerings	1.00
Cheyenne Gospel Tabernacle	3.50
FOREIGN. Personal Offerings	2.68
Hilo, Hawaii Glad Tidings Church	7.00

Total amount reported	\$3,538.61
Home Mission Fund	\$ 57.77
Office Expense Fund	36.45
Literature Expense Fund	13.79
Reported as given direct for Home Missions	117.47
Reported as given direct to Missionaries	316.53
	542.01

Amount received for Foreign Missions	2,996.60
Amount previously reported	23,820.52
Amount received for Foreign Missions to date	\$26,817.21

WORLD MISSIONS CONTRIBUTIONS

March 1-2 Inclusive

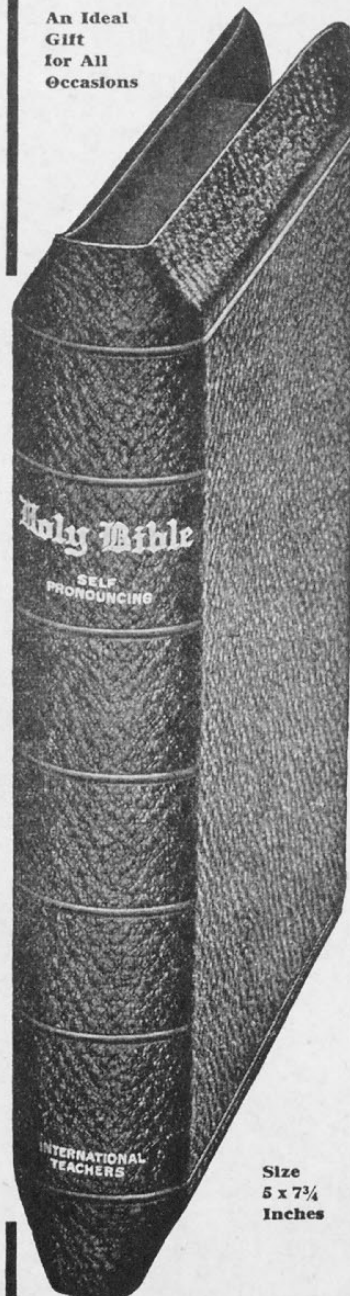
ALABAMA. Personal Offerings	\$.64
Repton Oak Dale Assembly	.60
ARKANSAS. Hartford A of G S S	.85
CALIFORNIA. Personal Offerings	1,038.09
Arcata Full Gospel Assembly	4.00
Auburn Full Gospel Tabernacle	5.00
Bellflower Four Fold Church & S S	35.22
Bellflower Christ Ambassadors	13.00

Dunsmuir Pent'l Missionary Society	10.10
Fort Bidwell Peoples Church	5.81
Fullerton Full Gospel Church	17.20
Graham Church of Full Gospel	5.00
Gridley Assembly of God	6.31
Lodi Glad Tidings Temple	44.52
Los Angeles Bethel Temple	521.20
Los Banos Full Gospel Church	15.43
Newport Beach Gospel Assembly	3.00
N Hollywood Assembly of God	8.00
Ocean Beach Elim Pent'l Tabernacle	10.30
Ocean Beach Elim Pent'l S S	3.30
Paso Robles Full Gospel Church	16.01
San Diego Pent'l F Gos Tab S S & C A's	97.43
Santa Monica Highland Temple A of G	34.55
Watsonville Bethel Tabernacle	23.35
Watsonville Elkhorn Union S S	5.25
COLORADO. Personal Offerings	22.00
Colorado Springs Assembly of God	5.00
Colorado Springs F Gospel A of G	20.00
Denver Pent'l A of G Church	13.90
DELAWARE. Lewes Full Gospel Church	10.00
FLORIDA. Miami 1st Pent'l Jr S S Class	2.00
Orlando First Pent'l Assembly of God	10.00
GEORGIA. Savannah 1st Ch & P A C's	21.00
IDAHO. Personal Offerings	1.00
American Falls Assembly of God	9.70
Gooding Assembly of God	18.00
ILLINOIS. Personal Offerings	14.00
Alton Edwards St Sunday School	37.78
Beardstown First Pent'l Church	3.00
Belleville Junior C A's	1.00
Monmouth Assembly of God	2.50
INDIANA. Personal Offerings	3.00
Gary Gospel Tabernacle	26.79
IOWA. Personal Offerings	16.60
Grinnell Assembly of God	2.00
KANSAS. Personal Offerings	10.00
Humboldt Assembly of God	5.81
Kansas City Full Gos Tab S S	10.00
Medicine Lodge Assembly of God	3.87
Parsons Christ Ambassadors	2.00
Topeka A of G Church & S S	82.03
KENTUCKY. Personal Offerings	1.00
Mortonsville Assembly of God	2.93
MASSACHUSETTS. Personal Offerings	11.00
Springfield Bethany Pent'l Church	55.63
MICHIGAN. Personal Offerings	1.10
Detroit Brightmoor Tabernacle	100.00
MINNESOTA. Personal Offerings	32.00
Minneapolis Fremont Tabernacle	125.00
Pequot Glad Tidings Church & S S	8.23
Thief River Falls Gospel Tabernacle	7.25
MISSOURI. Personal Offerings	8.20
Hamilton Assembly of God	3.15
Joplin Assembly of God	5.29
Springfield Assembly of God Jr Church	1.40
Springfield Faith Mission	6.41
MONTANA. Personal Offerings	20.00
Kalispell Calvary Tabernacle	45.79
NEW JERSEY. Personal Offerings	26.00
Paterson Christ Ambassadors	5.00
Perth Amboy Glad Tidings Assembly	7.00
Salem Pent'l Sunday School	40.00
Trenton Gospel Tabernacle C As	5.00
NEW MEXICO. Carlsbad A of G Ch	2.59
Mesquite Assembly of God S S	2.50
NEW YORK. Personal Offerings	170.10
Bronx Good News Tabernacle	6.00
Corona Free Gospel Church	35.00
Cortland Bethel Pent'l S S	12.25
New York Glad Tidings Tabernacle	1,004.00
Rochester Elim Tabernacle Ch, Inc	25.00
White Plains Full Gospel Church	9.65
NORTH CAROLINA. Personal Offerings	5.00
(Near) Windsor Bethel A of G	3.06
NORTH DAKOTA. Personal Offerings	4.10
Bowman Assembly	6.37
Cando Full Gospel Tabernacle	20.27
OHIO. Personal Offerings	10.94
Akron Junior Christ Ambassadors	2.10
Canton Bethel Tabernacle	80.00
Cleveland Pent'l Church	615.00
Dayton Bethel Temple	70.00
East Liverpool Pent'l Church	10.78
East Orwell Friends	2.00
Maumee Pent'l Mission	14.00
Warren First Pent'l C A's	5.00
OKLAHOMA. Personal Offerings	12.10
Collingsville Assembly of God	15.50
Fairview Church	3.00
Miami Assembly of God	5.00
Miami Christ Ambassadors	3.00
Pawnee Assembly of God S S	1.50
Tulsa Springdale Assembly	7.00
Turley Assembly of God	2.00
OREGON. Personal Offerings	13.00
Ashland Full Gospel Temple	13.28
Baker Assembly of God	29.62
Cottage Grove Pent'l Assembly of God	5.00
Hood River Pent'l Faith Tabernacle	10.00
Klamath Falls Pent'l Assembly	8.00
La Grande Gospel Tabernacle	15.39
Lebanon Assembly of God S S	7.00
Prescott Sunday School	5.10
Salem Evangelistic Full Gospel Assembly	15.88
Silverton N Howell Community Ch & S S	47.10
Tillamook Pent'l Tabernacle	8.11
PENNSYLVANIA. Personal Offerings	57.87
Allentown Pent'l Prayer Band A of G	30.00
Bangor Calvary Tabernacle	20.00
Clarks Summit Pent'l Ch S S & C A's	30.80

Dickson City Pent'l S S	15.00
Lewistown Gospel Tabernacle	12.60
Quakertown Assembly of God	12.10
Windber Full Gospel Tabernacle	5.00
Wrightsville Pent'l Church	22.27
SOUTH CAROLINA. Personal Offerings	5.00
SOUTH DAKOTA. Dewey Jr C A's	1.45
TEXAS. Personal Offerings	17.90
Beckville Pine Grove A of G Ch	4.00
Houston Gospel Tabernacle S S	4.00
Houston Magnolia Pk A of G W M C & C A's	48.22
Kermit Assembly of God Church	5.00
Overton Assembly of God	10.52
Port Arthur A of G Ch W M C & C A's	15.00
Shamrock Assembly of God S S	3.75
Tyler Sectional Fellowship Meeting	23.61
Wills Point Assembly of God	31.39
VERMONT. Personal Offerings	6.00
VIRGINIA. Alexandria F Gos Assembly S S	18.00
WASHINGTON. Personal Offerings	48.95
Coulee City Full Gospel S S	5.02
Gig Harbor Woolochet Pent Assembly S S	5.33
Seattle Holly wood Temple	80.00
Toledo Glad Tidings Assembly	4.00
WEST VIRGINIA. Personal Offerings	.20
WISCONSIN. Personal Offerings	2.00
WYOMING. Buffalo A of G Church	2.00
Osage Assembly of God	8.00
CANADA. Personal Offerings	4.50
Total amount reported	\$5,696.23
Home Mission Fund	81.93
Office Expense Fund	50.73
Literature Expense Fund	7.71
Reported as given direct for Home Missions	106.75
Reported as given direct to Missionaries	472.05 719.17
Amount received for Foreign Missions	\$4,977.06

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THEN A-grip'pa said unto Paul,
Thou art permitted to speak for
thyself. Then Paul stretched forth
the hand, and answered for himself:
2 I think myself happy, king A-grip'-

Geil. 3. 10. u
Deut. 18. 15. a
2 Sam. 7. 12. a
Ps. 132. 11. a
Isa. 4. 2. a
Ezek. 21. 7. n
Dan. 9. 24. n
Mal. 3. 1. n

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WHY HAVE A DAILY VACATION BIBLE SCHOOL?

Because: It guides the pupil in acquiring knowledge of, and love for, the Bible; it offers him opportunity to learn the best songs of the church; to gain knowledge of the highest principles of character building; and affords him one of his best opportunities to accept Christ as his Saviour. It opens the church to the "unreached child" and causes him to feel, as never before, that the Sunday School has something attractive and of spiritual value for his hearty acceptance.

In reaching the child thus, it attracts the attention of unsaved and unreached parents, and awakens within them a desire to seek refuge in the body of Christ, the Church. It receives children who are thrown into the streets at the close of the Public School, and gathers them into the church and under the influence of Spirit-filled men and women for physical, moral, and spiritual development and supervised play.

It offers the Pastor, Superintendent, and teachers of Pentecostal Sunday Schools their greatest opportunity to teach all children to know of the power of the blood of Jesus to cleanse from all sin, to give healing to the body, to baptize in the blessed Holy Spirit, and to instill within the little souls the hope of the soon coming of the Lord. Hallelujah!

When is the school held?

The school is often of three to four weeks duration, with sessions five days of the week (Monday to Friday), usually from 9 a. m. to 11:30 or 12 noon. Most schools are held during the month of June, allowing a few days between public school time and the opening of the D. V. B. S.

Where is the school held?

Preferably in the best equipped Sunday School building available, and if possible in one of our own churches. Pentecostal Daily Vacation Bible Schools are generally accepted as being the largest, most efficient and spiritual of any in the community. Parents who send their children

to other Sunday Schools have taken advantage of the opportunity offered in our D. V. B. S.'s and are sending their children to them.

The consecration and training of our D. V. B. S. faculty and teachers is acknowledged and their services have been sought for. The best equipped church buildings in the city have been opened to our leaders and they have conducted community-wide schools with several denominations participating, as evidenced in the school at Kensington, Kansas.

On the other hand, a fully-equipped building is not necessary for a successful school. When such is not available schools are successfully conducted in one-room churches, or vacant store buildings.

Getting started. Most schools are sponsored by the Pastor and Superintendent and it should be a recognized part of the Sunday School. For full particulars, interested parties may write the **Gospel Publishing House** for a free Daily Vacation Bible School Folder. In this folder are plainly set forth the steps to be taken in organizing the school; such as selections of officers and teachers, planning the program, supplies needed, etc.

Figuring the cost. The cost should not exceed more than one cent per day per child, unless the school is quite small.

Help that is available. In our larger churches where trained D. V. B. S. sponsors are needed for the first year to efficiently organize the work, there are available trained, competent, students of Central Bible Institute, whose services may be had at reasonable cost. No doubt other Bible Schools endorsed by the General Council of the Assemblies of God, can provide workers for your D. V. B. S.

What may be accomplished. It is encouraging to know that God lives and is ready to bless and reward unselfish service. The gospel is yet the power of God to win lost, neglected boys and girls to Christ.—M. L. G.



The happy smile upon these faces testify of an inward peace, joy and satisfaction which comes to the soul of those who have given unselfish service in the name of Him who gave ALL.

Camera and Pen are INADEQUATE to Record the Good Accomplished in These Schools

The three weeks of Daily Vacation Bible School (below) held in the Christian church sponsored by the Assembly of God Church, and assisted by other churches of Kensington resulted in real success for the glory of the Lord. Earnest and efficient leadership by Letha and Helen Yardley of Hutchinson together with the cooperation of a group of 17 teachers was deeply appreciated by Pastor Earl E. Fisher and others. An enrollment of 105 pupils showed the interest manifested by the parents and others who felt the need of this work in the city. They are now having a week-day Bible School for the children, studying the Gospel of St. John. The teachers are spending much time in prayer and study to present the lessons in the best possible manner and God is blessing. Through these efforts they anticipate a greater D. V. B. S. for 1937.

The D. V. B. S. of the Bethel Pentecostal Sunday School of Hagerstown, Maryland is shown below (faculty—center cut). It exceeds their fondest hopes since people are still talking of the good done. Several children accepted Christ and 12 new members were added to the Sunday School. They were blessed of God in having Esther Gans, Principal, Ruth Kelly, (now in India) Primary Supt., and Eleanor E. Bowie, Supervisor. Mrs. Bowie's words of counsel were God-given and appreciated by all. Words almost fail to tell of the tireless effort and splendid cooperation of these and other workers of the faculty as shown above. This school was made possible through the cooperation of Pastor R. M. Jeffrey and Supt. J. L. Brechbiel. Already plans are being laid for a 1937 school. This school has recently become a "First Class Sunday School."

