

Every one that
is bitten, when
he looketh up-
on it, shall live.

Num. 21:8



God forbid
that I should
glory save in
the cross.

Gal. 6:14

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The Only Way to a Life of Fruitfulness

Evangelist Hattie Hammond at the Springfield Assembly

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:23-25.

In this chapter we read the story of the triumphant entry into Jerusalem, and the disciples were perhaps experiencing the most hilarious moment of their lives. They thought that Jesus was going to ascend the throne immediately. They knew not that His kingdom was not of this world. Time and time again, when He healed the sick and performed miracles among the people, He asked them not to talk about it. Jesus knew what was in the minds of the people. He knew they wanted to make Him king. His hour for ruling in that capacity had not yet come.

But we read, "The hour is come," (John 17:1) and oh, how much that hour was going to mean to the Father, how much it was going to mean to the Son, and how much it was going to mean to you and to me. Jesus had kept all these things in His heart. He had not as yet, met a man who was able to take it in. At the time Peter was perhaps the most spiritual. When he told of that revelation that he had just received from the Father that Jesus was the Christ, the Son of the living God, Jesus tried to draw out just a little further what might be in his heart. Would there be a deeper revelation of the coming of Jesus into the world, and of the death He would die? Then immediately, when Jesus spoke to Peter about that death Peter endeavored to turn Him from the way of the cross and says, "Lord, pity thyself." That man, who just a few minutes ago was

hearing things from the heart of the Father, seemingly was now hearing things from very hell itself. Jesus saw that even Peter was not yet able to take in the revelation of what "the hour" of His suffering really meant.

He was now facing this hour and He knew just what hour He had come to—the hour of giving away the life that

was flowing in His being, the hour of being cut off, the hour when that corn of wheat must fall into the ground and die; but also the hour when that death was going to bring forth a fruitfulness that heaven and earth and hell had not known about previous to this time. It was this hour that eternity had planned, in which the very seed, the corn of wheat in heaven itself would die.

Little do we understand the part that God the Father took in this great program of death which was to bring forth life. Nevertheless we have the germ of it in John 3:16, "God so loved the world, that he gave his only begotten son." God knew just what giving His Son would really bring forth, that that Son would be faithful, and Himself later on become the corn of wheat that would fall into the ground and die, that more wheat might be produced. Not chaff, not tares, which are unprofitable and good for nothing, but wheat that would please the heart of the Father.

Jesus is facing that hour and all that it means. It not only meant a terrible death, it meant that in dying He would bring forth life. His death alone could be the way back to His exaltation, His death alone could be the way back to the glory which He had with His Father, His death alone could open the treasures of the storehouse of heaven, His death alone could bring to us the character and the nature of God, His death alone could reunite man and God, His death alone could bring forth that church for which God yearned and with which the Son longed to be joint heir of the glory and the riches and life that He shared with His Father.

There was no other way. He must take this way. And we see the Master Himself giving His life, dying, being cut off, being planted, in order to fill

(Continued on Page Four)



The Master's Hand

Once saw I how before a Master wise
A shapeless stone was set;
He said, "Therein a form of beauty lies
Though none behold it yet.

"When all beside it shall be heven away,
That glorious shape shall stand
In beauty of the everlasting day
Of the unsullied land."

Thus is it with the lowly life around,
There hidden, Christ abides;
Still by the single eye for ever found
That seeketh none besides.

When heven and shaped till self no more is
found,
Self, ended at Thy Cross;
The precious freed from all the vile around,
No gain, but blessed loss.

Then Christ alone remains—the former things
For ever passed away;
And unto Him the heart in gladness sings
All through the weary day.

—H. Suso



What God Hath Wrought in China

By Evangelist Harvey McAlister



My story begins with an incident which took place in conjunction with an Evangelistic Campaign and Christian Healing Mission, conducted by the writer, a number of years ago in Bethel Temple, Chicago. 'Midst the throngs, who on this particular night had come in quest of healing, was a woman with defective hearing. Instantly, upon being ministered unto, she dashed her mechanical hearing instrument to the floor, threw her arms in the air, crying, "I'm healed! I'm healed!" Her five daughters, sitting separately in different locations of the auditorium, at once sprang to their feet and, rushing down the aisles, grabbed, hugged, kissed the old lady, exclaiming, "Mamma is healed! Mamma is healed!"

In one of the rear seats there sat a big Greek, James G. Peponis. He whispered to the one next him, "What cost me one of those cards?" Those coming for prayers were being requested to first fill out cards. "Nothing," was the reply. "Get me one! Help fill out!" Down to the platform he came. He had been a sufferer for four and a half long years with ulcers of the stomach, under the doctors' treatments continuously, but, like the little woman in the Bible who touched Jesus' garment, was "nothing bettered, but rather grew worse." Now he had come to the great Physician, the Lord Jesus Christ. An instantaneous and miraculous healing took place. That very night he ate a hearty meal. A half hour passed by, no pain; an hour, no pain, an hour and a half, no pain. It was the first time in years that he had been able to eat and not suffer as a result. He said, "I'm going to bed!" He fell fast asleep and never awoke until the break of day. Sitting on the side of the bed and stretching himself, next morning, he said, "I'm every whit whole!" He dropped on his knees, surrendered his whole heart and life to Christ and, there and then, was remarkably and gloriously converted. Later he received a wonderful and dynamic Pentecostal Baptism of the Holy Spirit.

Christ, he claims, appeared to him, and talking with him as one person would with another, told him to go to Shanghai, China, and preach the gospel. Adjusting his material affairs, he offered himself as a missionary, but on account of his age no missionary board

would accept him. Obedient to the call of his divine Lord and Master and with only twelve dollars in his pocket over and above what was needed to cover his fare, and with a childlike simplicity of faith in his heart that all of his needs would be supplied, he started for China.

Upon arrival in Shanghai, March 9th, 1929, he made no attempt to found a mission of his own, but gave himself unreservedly to witnessing for Christ and ministering to the sick in soul and body in already existing missions of others, here and there and everywhere. Doors of opportunity swing open, both Pentecostal and non-Pentecostal, to this humble, consecrated, God-owned, Spirit-anointed servant of Christ. He next interested himself in the publication and free distribution of gospel tracts and posters. His method in this regard is most interesting. Six or eight workers kneel in prayer for two or three hours around a table upon which has been placed a supply of these silent messengers. They then strike out, two by two, in different directions—one with posters, a bucket of paste and brush; the other with a sack full of tracts over his shoulder. The poster man very, very slowly pastes up his posters, attracting great throngs through curiosity. In the meantime the tract man is busy giving out the tracts through the crowd. Then, following the posting of the posters and the distribution of the tracts, they both testify and preach the gospel to the crowds.

Missionaries in all parts of China were being supplied with these tracts and posters, free of charge, for distribution. Needless to say, this work grew and grew and still grew, until it took no small amount of money to pay the printing bills. A Presbyterian missionary home on furlough told me of a time when the printer advised Brother Peponis that his bill was \$700. That same night one Chinese Christian handed him \$400, and another \$300, enabling him to pay the printer the next day.

This same missionary related the story of a visit of Brother Peponis to a Presbyterian Mission. So many people were in the healing line that it was a physical impossibility to minister to all of them in one single service. A new chapel had been erected and five thousand dollars was urgently needed. In response to an

inward urge of the Holy Spirit, he said, "I will assume the responsibility of the five thousand dollars." In a short time he made a return visit to that station and took along with him the \$5,000. Through another source I learned of another similar incident. Visiting a Pentecostal Mission he learned that fifteen hundred dollars was needed. In a few days he re-visited that mission and took with him the \$1,500.

After being in China for five years, during which years his records show that he received a total of only \$150 from America, Brother Peponis decided to take a year's vacation. The Chinese Christians provided his fare both ways, plus spending money for the entire period of his stay in the United States and Canada. When I talked to him, he told me he hadn't had five minutes of worry over finances all the years that he was in the foreign fields.

Returning to the land of his adoption, the work under the supervision of this man of God, known as the Gloryland Mission of China, has expanded till its influence is becoming felt throughout the entire land of China. Now 10,000 posters and 500,000 tracts are being sent out, free of charge, monthly. Eighteen passenger boats of the Jardine Matheson Passenger and Freight Company, instead of displaying cards advertising all kinds of products, as is the case in our city street cars, display only cards carrying the gospel message by the Gloryland Mission of China. One of the cleverest artists of China has cast his lot with Gloryland and is rendering a most effective service in the drawing of illustrative pictures which are used on the tracts, posters and boat display cards. The back covers of all telephone books of the city of Shanghai, both English and Chinese, tell forth Gloryland's gospel message, at a cost of \$1,600 a year. A large bill-board sign, carrying the Message of Life, has been erected at a location where literally thousands upon thousands pass daily, at a cost of \$2,000 a year. Another at another strategic point costs \$1,200 a year.

Gospel boats, motor and man-power, ply the waters of the river daily, distributing tracts and preaching the gospel to the one and a half million people who live in house boats, and to the towns

on the banks of the river. A gospel car, modernly equipped with radio receiving set and victrola, with special amplifier and loud speakers, stereoptican lantern and slides, carries the gospel to the inland towns. Then there is a constant stream of gospel literature pouring through the mails to the better classes of Chinese.

In the past two years over 25 mission stations have been established, and the present plan is to continue the planting of these gospel centers at the rate of one each month. Then there is the Bible Institute, a school for the training of men and women to preach the gospel, with a competent staff of teachers, including Pastor Y. M. Kyia, China's outstanding Bible teacher of today, and a thoroughly businesslike executive committee, with an enrollment of over fifty students at present taking the three-year course of study. Six brothers, all of them most gifted to play and teach all kinds of musical instruments, are busily engaged training the young Chinese men and women to become musicians.

Dr. John Song, known as China's Billy Sunday, and until just recently pastor of the Moore Memorial Methodist Episcopal Church of Shanghai, has enlisted under the banners of the Gloryland Mission of China. Last summer a Bible Conference was held for a month at Koo Long Yue, opposite Amoy, with over two thousand delegates present from all parts of China, with Dr. John Song as the special teacher and preacher. At this conference Pastor Z. Z. Wong, Principal of the Bible Institute, was elected President of the Evangelistic Bands of China. A great awakening along Full Gospel lines is being witnessed throughout China as a result of the activities of these Evangelistic Bands. Revivals are breaking out everywhere.

Last, but not least, a weekly prayer meeting is held by a group of the higher officials of the Chinese government, many of whom are most devout Christians, at which prayer circles the difficult problems of the land of China are spread out before the Lord and prayed about. Numbered among those who regularly attend and take a hearty interest is General Chiang Kai Shek, the head of the Chinese government, and the Minister of Finance, T. B. Tsong, and their wives. Brother Peponis, who attends regularly and takes part, is the only foreigner allowed to do so. Many of these higher officials have been wonderfully delivered from sin and miraculously healed. The mother-in-law of General Shek has received the Pentecostal Baptism. Brother Peponis wields a very powerful influence for the gospel in government circles.

Recently it was my privilege to have a visit with H. D. McClurg, superinten-

dent of a missionary rest home in Shanghai and a bosom friend of Brother Peponis. I said to him, "Brother McClurg, I am vitally interested in the Gloryland Mission of China. Would you give me a conservative estimate of how much money is needed to carry on this work in all of its departments." After meditating for a few minutes, plus a bit of figuring with a pencil, he answered, "Roughly speaking, I would say about \$60,000 a year, or an average of \$5,000 a month." "Supposing, Brother McClurg," I further asked, "should war break out, or some other unforeseen condition arise, resulting in all communication between the United States and Canada being broken off, what effect would that have upon this missionary enterprise?" "Brother McAlister," he replied, "if every penny of money coming to Brother Peponis from America were stopped immediately, the Gloryland Mission of China would continue to function just as efficiently as at the present time. You see, this is a Chinese organization, carried on by the Chinese themselves, and financed almost exclusively by Chinese money."

I close my story with a word of greeting culled from a recent letter from Brother Peponis. "Grace, mercy and peace from God our Eternal Father, and from Jesus Christ our blessed Lord and Saviour. Amen. As I promised to write you, dear ones—time does not permit to write a long letter—nevertheless even a few lines with the Grecian expression will make you, dear hearts, happy, because it is from your spiritual son."

The Eternal

In the Milan Cathedral there are three inscriptions over the doorways. On the right is sculptured a wreath of roses, and underneath the inscription: *All that pleases us is only for a moment.* On the left hand is a cross and a crown of thorns, and underneath the inscription: *All that troubles us is only for a moment.* But over the great central doorway is the sentence: **NOTHING IS IMPORTANT BUT THAT WHICH IS ETERNAL.**

Victory

If you desire a life of victory you must learn that victory for you centers wholly in the Lord Jesus Christ Himself. You may dwell too much on your weakness, and too much on the strength of your foe. You may think too much about Satan; you may over-estimate his power, as others under-estimate it. You will never know the life of continual victory so long as you are obsessed with and about Satan's power. You must look away from him. You must be absolutely taken up with the Lord Jesus, with His keeping power, with His con-

quering power, with the certainty of His victory, and of your share in it.
—Charles Inwood.

Three Pillows

An old preacher, Benjamin Parsons, was asked, "How are you today?" He replied, "My head is resting very sweetly on three pillows, infinite power, infinite wisdom, infinite love." A preacher once quoted this and some months later visited a poor woman apparently dying. She said to him:—"I went through a surgical operation and it was cruel. I was leaning my head on pillows, and as the surgeons were taking them away I said, 'May I not keep them?' They answered, 'No we must take them away.' 'But,' said I, 'you can't take away Benjamin Parsons' three pillows. I can lay my head on those—infinite power, infinite wisdom, infinite love.'"

Zeal for Christ

Though I could not preach, and never thought I should be able to testify to the multitude, I used to write texts on little scraps of paper, and drop them anywhere, that some poor creatures might pick them up and receive them as messengers of mercy to their souls. I could scarcely content myself for five minutes without trying to do something for Christ. If I walked along the street, I must have a few tracts with me; if I went into a railway car, I must drop a tract out of the window; if I had a moment's leisure, I must be upon my knees or at my Bible; if I were in company, I must turn the conversation to Christ that I might serve my Master.
—C. H. Spurgeon.

The Secret of a Happy Life

Every Christian has had a time when he has given up all to his Lord. Then you were happy, and the very reason of your unhappiness now is that you have not given up all your life, and that in daily life, in daily conversation, in daily occurrences, sometimes you are hesitating between your will and God's will. Oh, my brethren, I would no more open my heart to any human wish or human desire, because it would hinder my seeing the countenance of my God; never would I take in my own hands an afternoon, an hour, because I know it would be an unhappy day, an unhappy hour. I am too happy not to put every day, every hour, in the hands of my Heavenly Father; too happy ever again to take into my hands the threads of my life—*Pastor Stockmaier.*

Gifts Only

Remember that God never sells anything.

A Sign of Christ's Coming

Arthur W. Frodsham, Manhattan Beach, California

"While the bridegroom tarried they all slumbered and slept." Slumber on all! It was a sloth coming over all the virgins toward the twelfth hour, just before the midnight cry, "Behold, the bridegroom cometh!" There were some awake, for there was a cry. Heralds, to waken slumberers! And when Christ returns there will be heralds with ears attuned to hear the well-nigh silent footsteps of the approaching Bridegroom who will waken the slumbering virgins. Are you a herald or a slumberer?

During the late war delicate instruments were invented to detect the locality of the oncoming invisible submarines. God wants some of His servants to be so attuned, so fitted, that they will be able to perceive and to understand the approach of the unseen Lord of glory.

Students of prophecy are watching the signs of the times and interpreting them. Herod called the scribes together and said, "Tell me where this Babe, who is to be a ruler, will be born." The summoned scribes told him exactly, but they did not go to Bethlehem to worship the Babe. The shepherds were no scribes, but after they had heard the message they found the Babe and worshiped Him. There are scribes today who know much about the Lord's coming, but they are merely scribes, not worshipers. Simeon was a watcher and worshiper. Simeon's utterance, "Mine eyes have seen Thy salvation, now let Thy servant depart in peace," will be repeated. The student, the watcher, the worshiper will see and depart in peace to glory.

What was to be the particular sign of the bridegroom's coming? The predominant sign was a universal one—darkness. Midnight darkness! What is the sign of our Lord's returning? A non-spectacular one, a universal one, an unexpected one—DARKNESS! You cannot see much in darkness. Darkness never boasts of darkness. It obliterates other signs. It has a stupefying effect, a sleepy effect, a deluding effect. You want to keep awake and cannot. A slumberer nods, drops his head, lifts it again, half opens his eyes, closes them, drops his head again with a fresh touch of slumber upon him. Fitful waking and sleeping rightly describes the Christian world in a period of darkness.

Darkness can be seen in the world with all its false doctrines of darkness and atheistic philosophy. There are those who are priding themselves on their orthodoxy, but are denying His coming. Sudden destruction will come

upon them and it will be the biggest surprise of all. Many pride themselves they are scrupulously orthodox, and that enables them to slumber complacently.

"While the bridegroom tarried they all slumbered and slept." Let the Spirit apply the Word and transform you from a slumberer into a watchman. Amen.

The Only Way to a Life of Fruitfulness

(Continued from Page One)

the world with seed, to bring forth an abundant harvest filled with abundant life. He arose again, ascended into heaven and poured out the Holy Spirit upon that seed and made it a partaker of the very life and power of the world to come. I trust that everyone of us, with every ounce of life and strength that is in us, is striving for this full life in the Spirit in the resurrected Christ; striving and contending for spirituality, wanting the Lord to be pleased and glorified in our lives, in seeing His own image within us as we give ourselves to the Holy Spirit to become partakers of the power of His death upon the cross. He has power over all death that might operate in your life and in mine, power to bring our beings into subjection, to bring us to the cross where we take our place as crucified with Christ, dead indeed unto sin, but alive unto God.

When the Lord Jesus was facing this hour of such tremendous importance He tried to impart this same spirit to His disciples, telling them that "he that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." He was asking them to lose their lives that they might become partakers of His Spirit. Were they willing to go down with Him in death in such a manner that through them He could bring forth to this world a life in which He was going to be made real to the world by the power of the Holy Spirit? Those disciples caught that spirit, and we see them one after another as they abandon themselves to the Lord Jesus Christ. We see Paul deliberately hugging and embracing the cross. We hear him as he cries, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." We hear Paul glorying in the cross, we hear him glorying in the weakness of his own life, that the power of the cross might be more

operative in him and through him. "Not I," he cries, but that Christ might be brought to the people.

We see the disciples, one after another, so abandoned to Christ, so yielded to Him, so willingly giving their lives in death, counting not their lives dear unto themselves, but laying them down, pouring them out, giving them up that the name of Christ might be exalted, that His name might be magnified, that His work might go on unhindered by the natural and by the fleshly, and that Christ might conquer in every part of the globe. For this they yielded, for this they gave themselves, for this they were ready to live and ready to die. They poured out their lives, until someone has said, that "the very blood of those martyrs became the seed of the church." And because they were so faithful in letting the seed be planted, their lives be planted, we see revivals sweeping the earth, sinners taken for God, here and there on every hand the Cross conquering, men and women broken before the Lord and made to surrender themselves to Christ. At the close of the first century they had brought to Him over 200,000 men. At the close of the third century a fifteenth of the entire population of the Roman empire had accepted the Lord in spite of dungeon, fire and sword.

The same message comes to you and to me. Are we willing to take up the cross in like manner? Are we willing to lay down our lives? Are we willing to pour them out for the sake of the Christ of the cross, that His name may prevail, that His power may operate unhindered, that as we die others may live? Paul says, "Death worketh in us, but life in you." God's order causes life to come out of death. As a Christian church today, are we willing to take the death route to bring forth the life of God to this old world? Are we willing to take the cross route that resurrection life may flow, and God may transform the lives of men and women and save them from the terrible wreckage that is ahead? Is the church willing to take her place at the foot of the cross? Think what it is going to mean to God and to Jesus, think what it is going to mean to the multitude of souls who are yet without Christ. God wants to come forth in an unusual way, but He can only come forth through the lives of men and women who are crucified, who are willing to die out, who are willing to take their place at the cross of Christ, willing to serve, willing to be put down, willing that our personalities be kept out of the road, willing that the old nature be crushed.

As long as it is self, it is not God, that is one thing sure. God has made every provision that we may have deliverance from self, that the Cross may

prevail; that it shall not be the natural, that it shall not be the fleshly, that our service shall not be the energy and activity of the natural man, but God Himself shall come forth in our lives in the power of the Son of God who has come to live and abide within us. That all self should be brought into subjection; that what we do shall be done in the power of the Holy Ghost; that it shall bear for God, some twenty, some sixty, and some a hundredfold. May God help us to be a hundredfold fruitful and productive for the living Christ.

Some time ago when I was praying and looking very earnestly to the Lord, I felt I did not know what to do. I knew that as a movement we were facing a crisis, and we are so responsible before God because of the light that He has brought, this precious, marvelous Baptism in the Holy Ghost that has introduced us to the supernatural realm and has made us to know the life and the power of the world to come. Oh, the responsibility that rests upon the Pentecostal people; oh, the charge that God has given to the Pentecostal ministry, to men and women who are partakers of this mighty Baptism in the Holy Ghost. Realizing this responsibility as never before, I cried that God would tell us just what His thought was for today, just where we are, just what He wants to do, just what is burning in His own heart. After some days of prayer the Lord came in a very definite manner and in a vision I was lost in a cornfield alone with the Lord. The corn had been husked and there were golden piles of it all over the field. I saw the Master moving among these piles of corn looking over them and pushing aside so much of the corn. I noticed the ears He was pushing aside—they were immature, half developed, small. As I watched the Master, He seemed to be so earnestly looking for something.

I drew near to Him and said, "Jesus, what are you looking for? What has brought you here?" And the Lord brought to me this verse of Scripture and made me to understand that He was looking for seed-corn, looking for corn that was ripe, well developed, full grown and mature—corn that He could take out of those piles to literally plant in the earth again—bury them, and then quicken them, to bring forth a great harvest for Himself. "For that which thou sowest is not quickened, except it die." I could not help noticing the sadness of His face as He seemed to search almost in vain. I was reminded of the scripture in Ezekiel which says that "God sought for a man." Oh, He is looking for a man. He is looking for a woman. He is looking for young people. He is looking for ministers. He is searching throughout the church for those whom He can use, who will be

willing to be that corn of wheat which will fall into the ground and die, willing to be cut off, willing to die, willing to be alone.

That is what it is going to mean. The multitude is not going the way of the Cross these days. The multitude does not want to go that way. They would rather take the way of less responsibility. They would rather follow the way of the masses. The way of the multitude is not the way of the Cross. But oh, the way of the Cross is the way of the Son of God. The way of the Cross is the way that is in the heart of God. The way of the Cross is the way that is fruitful and productive and life-giving and fruit-bearing. That is the only way in which we can please and glorify God.

Jesus told us in the 15th of John that if we abide in Him, and He abides in us, we shall bring forth fruit for Him, but He said, "Without me you can do nothing." How we work and labor and toil, and it is all mere natural energy and enthusiasm and ambition, with such a little bit of God in it that it does not bring God to the people. It does not put God in the nature and lives of the people. It does not bring the people into the heavenly realm that enables them to live victorious lives. In the Baptism in the Holy Spirit they do not go right through at the foot of the Cross, where the Cross is stamped upon their lives.

It seems as if we have a kind of Ishmael spirit in our midst that has taken a stand against the way of the Cross, against God's way of working in the power of the Holy Ghost, against the manifestation of the Spirit which is a part of the Cross, against that inner work in the lives and natures of the people of God who will take the way of the Cross. Come without the camp and bear His reproach! May God help us to realize the tremendous responsibility that is facing us. Who is willing to go alone? Who will die out to the applause and approval of the people? Who is willing to take their laughing, their scoffing? Who will choose the way of the Cross and purpose to take the way of death, literally losing "own" life and identity, to be crucified with Christ, so as to be able to say, "I live; yet not I, but Christ liveth in me"?

Oh, to bring ourselves to the Cross; not only to die, but to be buried, and let God bury us so deeply that we shall never find the surface again. Oh, to go down in death, to choose that way. A little sister in the East faced this question. God was dealing with her, and somehow she seemed to realize that she had consecrated to God as far as the death route was concerned. She said, "Lord, I choose that way." God again dealt with her and showed her that it meant not only to die but to be buried. She saw lying on one side herself in a

casket, and the Lord began to talk to her and say she was to bury her self, that she was the only one to do it. She began to reason, There may be times in the future when it will be more convenient to live in the flesh, when it will be more convenient to go in with the crowd, when it will be more convenient to mix with the multitude. Possibly she might want to give way some time to the spirit of the world or enter in with the crowd, and want that self again. She hesitated and wondered whether she could really bury the old self.

But, oh, dear ones, that is the step that God wants us to take. "Ye are dead, and your life is hid with Christ in God." Let Him take us into that place of burial, where that corn of wheat is placed in the ground and the work of fruitfulness begins, and that hard shell that is on the outside softens and begins to die. But there is a little germ on the inside of it, and when the outside shell begins to die that germ of life on the inside begins really to live, and that life which is on the inside is the very Christ Himself who has come to live in us. When we take our place in death, He really begins to live, and to move, and to manifest Himself. Then He will come forth in our lives in a way that will bring fruitfulness such as we have never known before—a fruit that will please the heart of God, a fruit that will be for His glory, a fruit in which He can see His own stamp and His own image. Only the image of Jesus can really please and satisfy Him.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

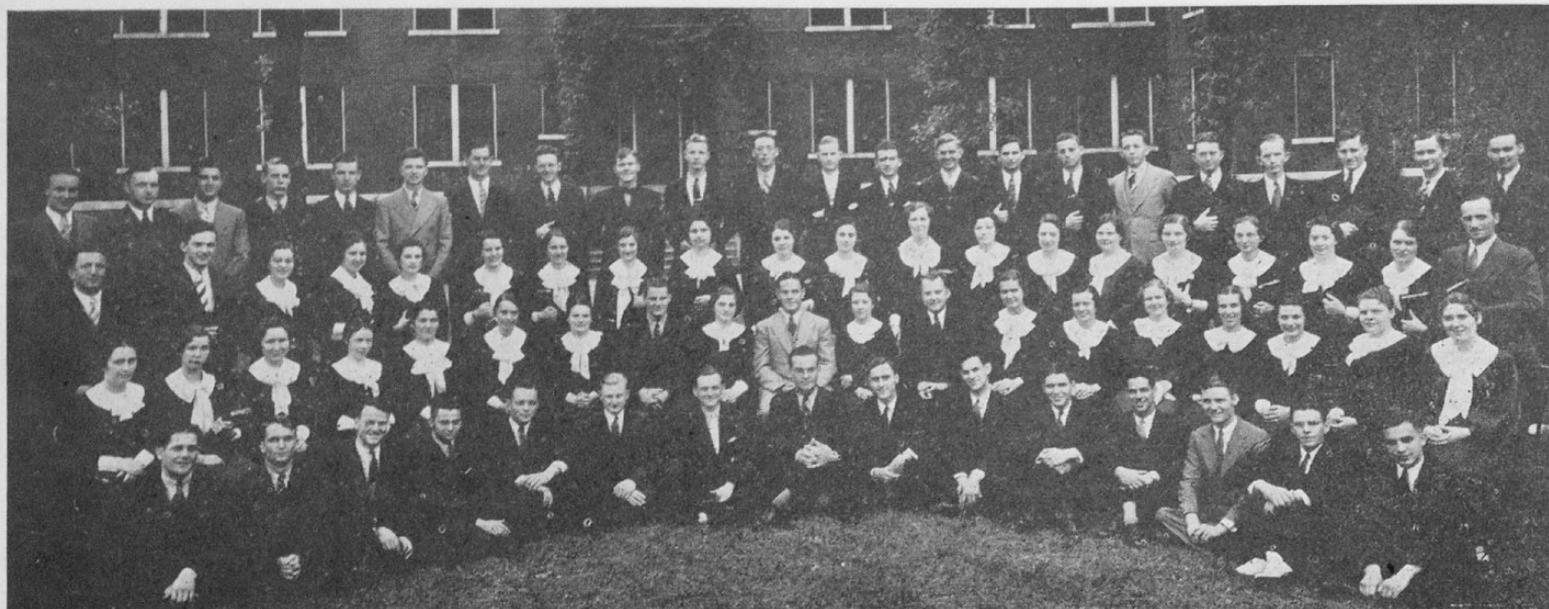
Turn to Isaiah 53:10: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." Choose today to save your life and lose it, or lose it to find it again in a fruitfulness in which He shall see of the travail of His soul and be satisfied.

An Appreciated Letter

"I send my subscription for the renewal of the Pentecostal Evangel. At the same time I am sending enough to pay for the paper to go to someone who cannot afford to take the same." So writes one friend. We appreciate letters like this, for there are a great many who would like to have the Evangel, but have not the funds to subscribe.

Thoughts

You are not what you *think* you are. But what you think—you *are*!



SENIOR CLASS, 1936-37, CENTRAL BIBLE INSTITUTE, SPRINGFIELD, MISSOURI

Graduating Exercises at Central Bible Institute

The thirteenth annual graduating exercises of Central Bible Institute were held on Sunday and Monday, May 30-31. A great host of friends and relatives of the students shared the blessings of the occasion. The school year had been shorter than usual—only seven months—due to building delays while C. B. I. was being enlarged to provide for a rapidly growing student body, now by the blessing of God, numbering 464 including a graduating class of seventy-six. As the closing date of school drew near they looked back upon many precious lessons learned from books and at the feet of the Master. The graduation exercises are the culmination of the school year, and this year's exercises were made precious by the presence and manifestation of the Holy Ghost.

Sunday morning the students gathered at the Central Assembly of God for the Baccalaureate service, to worship God together and hear words of exhortation and counsel before scattering to their homes. The school choir filled the platform, and the graduating students occupied the front seats. The music was provided by the school orchestra. The church was crowded. Brother J. W. Welch, President of the school, welcomed the visitors and called for a volume of praise to be raised to the Lord. When the echoes of the thanksgiving had subsided the building was filled with the majestic strains of "All Hail the Power of Jesus Name!"

The Baccalaureate message was brought by William D. Burris, Superintendent of the Arkansas-Louisiana District. His words were practical and seasoned with mature advice. The admonition he gave the students, especially the graduating class, was to keep in the center of the will of God. He emphasized the need of the world today and spoke of what it means to be led and used by the Holy Spirit.

Monday afternoon the senior class gathered with the graduates of C. B. I. of former years

for the annual Alumni Fellowship Meeting in the cafeteria of the school, where the tables were nicely decorated. The faculty and directorate of the school were present and "Daddy" Welch, as the President of the school is affectionately called, opened with prayer. While enjoying the delicious meal the graduates old and new had precious fellowship as they talked about the days gone by. Brother E. S. Williams gave an address of welcome and encouraged the alumni to help the Class of '37, and stand side by side with them on the whitened harvest field. Words of greeting were read from graduates who could not be present.

The Chairman of the gathering, Brother Myer Pearlman, likened the experiences of a young person coming to Bible School to the people of Israel in their wilderness journeyings. He called upon various alumni to tell something about the different phases of the pilgrimage. First there was the time of leaving home, which was likened by Bashford Bishop to the crossing of the Red Sea. Getting adjusted to Bible School and to roommates was compared by Gladys Taylor to drinking of the waters of Marah. C. M. Smitley spoke of praying through at Bible School as battling with the Amalekites. L. McKinney related how water came out of the Rock in the seasons of revival. Amusing incidents about school rules, the Mount Sinai phase of Bible School, were told by E. Chamberlain. Faith Frodsham pointed out crises which Bible School students meet similar to the Kadesh-Barnea crisis. When the people reached the promised land the battle began, and Wallace Bragg told how God gives victory on the field.

Some former teachers of C. B. I. were present and each said a few words of greeting. "Mother" Foote, S. H. Frodsham, J. R. Flower, and R. M. Riggs had pleasant things to say. Especially blessed was the fact that

"Mother" Kerr, whose husband was one of the founders of C. B. I., was able to be present. Her heart was overwhelmed with gratitude as she realized all the way that God had led and blessed the school. There were musical numbers and choruses throughout the program, and finally W. I. Evans, Dean of C. B. I., spoke inspiring words as a closing address.

The fellowship of these splendid young people, so consecrated to God, is beautiful. It is marvelous to watch how God can mould a vessel that is entrusted to Him. Many young converts come to Bible School knowing little about the things of God, but they grow spiritually until they graduate as stalwart young soldiers of the Cross. Before coming to Bible School they had to be carried as on eagles' wings, but after three years of training in the sacred walls of C. B. I. they have developed to the point where the mother eagle withdraws her support and the young birds flutter around for themselves and find their wings. The graduates show the influence of the training they receive from the teachers God has given them. It is evident that the well-rounded study of the Word of God has given them a simpler understanding of divine truths. They have a bearing of confidence and they display their trust in the Lord.

Experiences at Bible School are so varied that they involve every part of a young person's nature, and the advantages of these experiences are shown especially in the lives of those who have had a few years of active ministry since graduating. Occasions arise at school in which the students are thrown upon the Lord, and they come to rely upon the never-failing arm of Jehovah. They gain a wide missionary vision and see the need of consecration and devotion to the gospel cause. Contact with fellow students from every point of the compass shows the students how God

uses a great variety of personalities in His kingdom and how He works in many different ways in various lives.

School discipline, and the adjustments that have been made in the students' lives through their association together, have taught lessons to the graduates that save them from making many costly mistakes in their ministry. They make their mistakes at Bible School where they can be corrected and where there will not be such far-reaching evil effects. Thus the student is helped to understand other people so as to be helpful to them. As one sees all these advantages in the graduates, there springs within him the hope that more of our young people may have the privilege of attending Bible School in the days to come.

Monday night the final gathering was held—the Commencement service. The large Shrine Mosque had been engaged for the occasion. As the school orchestra played sacred selections the crowd gathered and took their seats in the auditorium that seats 3500. In addition to the friends and relatives of the students, and members of the Assembly of God churches in Springfield district, many business people and residents of the city were present, swelling the number of the attendance.

The name of the graduating class is "The Torchbearers," and two large electric torches graced the front of the platform. Between them was an open Bible, with the letters C. B. I. gleaming forth above it. As the organ pealed for the processional, "March of the Priests," the curtain rose, revealing the entire student body sitting in tiers of seats upon the platform. As all the young ladies were on one side, arrayed in white dresses and red ties, they presented a colorful spectacle when the lights shone upon them. All the students stood as the directorate, faculty, and graduating class entered the auditorium and commenced to march in double formation down the aisle towards the platform. As the long line ascended the steps in stately order they took their places with the other students. Then the congregation rose with them and all joined in heartily singing "How Firm a Foundation."

The speaker chosen to represent the young ladies of the graduating class was Hazel Conway of North Little Rock, Arkansas, who spoke on "The Glory of the Indwelling Spirit." She pointed out that prophecy was being fulfilled and gross darkness is covering the people of the world today, but spoke of how wonderful it is to see that God's Word also is being fulfilled towards His people and His glory is being seen upon us. Isaiah 60:2. There was no uncertain tone to the message, and her words carried great inspiration to the hearts of all who heard them.

Philip A. Crouch, of St. Joseph, Missouri, gave the message on behalf of the young men of the graduating class, his subject being, "The Missionary Challenge." The need of the mission field was set forth in a stirring manner, and God blessed his words as he challenged Christian youth to take abroad the precious seed of the Resurrection message, assured that faithfulness will be rewarded by rejoicing when the sheaves are garnered in.

Following this the students all stood and with all their hearts they sang, "The Fields Are White." As if in answer to the challenge presented, the graduating class then marched out from their seats in single file and received their diplomas from the hand of Brother Evans, Dean of the school. Return-

ing to their places they sang a prayer unto God, "Make Me a Blessing," which is the class song. May the prayer be answered. May this group of youth, these "Torchbearers," be so used of God that many, many darkened souls shall come to the light of the glorious gospel of Christ and be translated into His kingdom.

The orchestra struck the beloved chords of "In the Cross of Christ I Glory," and the ladies' quartet sang the first verse. For the second verse a trombone solo was rendered; then all the young men of the school sang the third verse; the last verse rose triumphantly from the entire school. The service was signally blessed by the presence of the Holy

Spirit from the beginning, and His warming presence had been felt by each one present. It was a fitting climax to a wonderful year of blessings at Central Bible Institute, and an inspiring challenge was left ringing in the heart of each student to live for Him who died for us. The class poem is very fitting as the ambition of each "Torchbearer":

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The torch of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

—Robert Cunningham

The Missionary Challenge

Philip Crouch at Central Bible Institute Commencement

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

There is always a price to pay in the attainment of a goal, a sacrifice to be suffered when a reward is to be gained. The highway to the attainment of our country's independence was paved with the bodies of our forefathers, as they fought and died on many a gory battlefield. The history of heroes is written in their own blood. Those stalwart figures in the world's Hall of Fame did not pursue a primrose path. Agony and anguish, suffering and sorrow, testing and torture, were the means by which they found their far-flung fame.

In like manner, the achievement of our redemption was not without its cost. The thorns of the Rose of Sharon entered into Christ's own soul; the Lily of the Valley must be crushed that it might bring forth its fullest fragrance; pain and poignant grief were His portion.

As Christ began His ministry on earth, He was constantly threatened by the storm clouds of doubt and opposition. As His ministry increased, fires of persecution beat about Him; yet He sowed on. He scattered everywhere the seed of the Kingdom, the seed of love, of light and of life. As He continued to plant those precious seeds the gathering clouds grew darker until suddenly with impetuous fury the storm of opposition burst upon Him. It seemed that the power of darkness had triumphed. The Christ lay dead in the tomb of Joseph of Arimathea. But hope was not gone! Christ had not been conquered! As He arose on that first Easter morn, the gospel leaped into view.

Satan marshalled all the forces of hell against that tender plant, but it could not be exterminated. All the stormy blasts of ignorance and all the tempests of hate only scattered the seed over mountains and plains, across rivers and seas, to the remotest corners of the earth. James was made the object of Herod's blood-lust; Peter was led to a head-downward crucifixion; Paul was ushered into the arena, yet the seed was scattered with increasing speed.

Since those early days of persecution this great kingdom has increased until today it casts its shadow over the yellow hordes of China, the ebony tribes of Africa, and the bronze races of India. Today 'neath its com-

forting influence the sin-weary multitudes find rest, succor and refreshing.

Although there is scarce a land the gospel message has not touched, there is still a great task before the Church. There are more people in the world today who do not know of Christ than there were when the modern missionary enterprise began. There are great areas of the earth as untouched and uninfluenced today as when William Carey first went down into that mine of India. There are hundreds and hundreds of miles where no Christian messenger has ever gone, thousands and thousands of villages where the Christian message has never been spoken. Even in great centers where you would think the missionary forces were adequately massed, there are great bodies of folk to whom Christ is a stranger still. I suppose in Tokyo alone today there are more people who do not know the gospel than there were people in the city of Tokyo when Christian missionaries first went to Japan.

Even where we think the world has been evangelized, are we content with the adequacy of the work done? Here in our own land, where we think of the gospel as known, there are millions who have no true idea of what the gospel is, to whom the word signifies only a travesty of what Christ brought and what He is. If that be true here, how much more is it true of that other world where the fringe of our task has barely been touched as yet? Let no young person think this work has been so far done that it brings no call to his or her life today, to follow those who first went out to evangelize the unevangelized world.

The call of Christ to respond to this need is as urgent now as in Christ's day. It is a call for not part of our life, not for a fraction of our possessions, but a call for our lives. Let me put it straight. Let us not think this task is done. True enough the foundations were laid by Christian heroes, by William Carey and Alexander Duff in India, by Guido Verbeck in Japan, by William A. P. Martin in China, by David Livingstone in Africa, by missionary after missionary across the non-Christian world. Yet all that they found to do, this generation will find as well, with a challenge of difficulty perhaps greater even than that which tested the men and women who went before.

(Continued on Page Twelve)

The Gospel in Foreign Lands

Send All Offerings to Noel Perkin... 336 W. Pacific St... Springfield, Mo.

A Few of Our Bible Schools in Other Lands

GRADUATION EXERCISES AT THE LATIN AMERICAN BIBLE INSTITUTE

May 24th it was the pleasure of the Missionary Secretary to visit the Latin American Bible Institute at Saspamco, seventeen miles out of San Antonio, Texas, in order to be present at the Commencement exercises of the graduating class for this year. We were very much pleased with the nice appearance of everything on our Bible school farm, which comprises about 165 acres of land.

A considerable part of this land is planted with corn and beans, while some is left as pasture land for the Bible school dairy. Around the buildings flower beds and fruit trees have been attractively arranged, and in addition to the chickens that are being raised, we noticed a flourishing flock of turkeys.

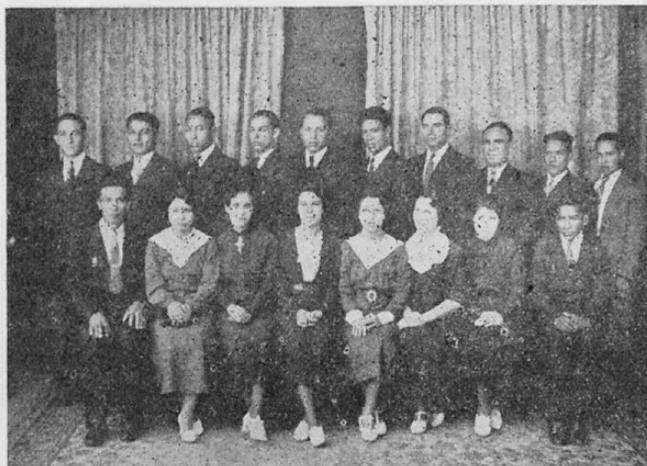
The great need in the school at the present time is for a tabernacle in which larger gatherings could be arranged, such as would provide for a service like the Commencement exercises of the school. Such a tabernacle would be erected facing the highway which passes the school grounds and would be used for regular gospel services for the Mexican community which is scattered around that area. We were told by our Superintendent of the work, Brother H. C. Ball, that probably \$500.00 would erect a tabernacle that would meet their need. It would be a splendid investment, in our opinion, if any of our readers would be interested in helping in this worthy work with such a gift.

In view of the fact that none of the present buildings could accommodate all who attended the graduation service, a platform and seats had been built on the school campus and with a background of a large map of the world, made by one of the students in order to show the unevangelized areas. It was an impressive sight to see the thirty-five young men and women who have been students in the school during the past year, eighteen of whom were graduating. We felt a very real sense of the presence of the Lord as the students played and sang and the student selected as Commencement Speaker gave his address.

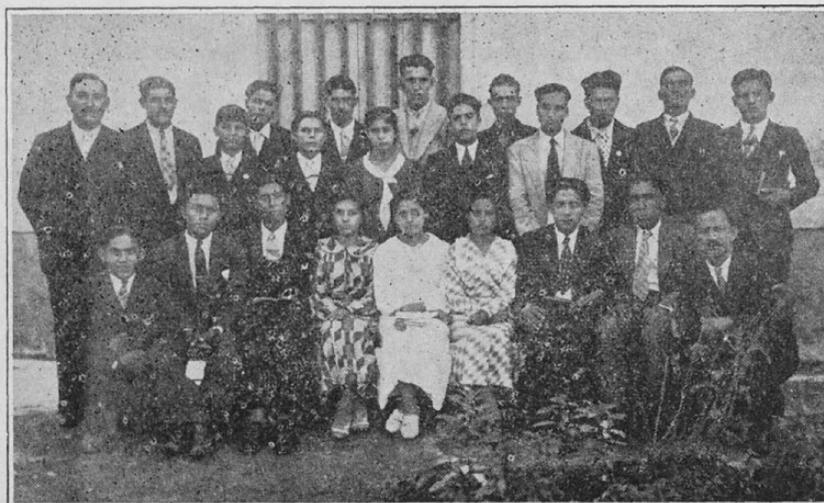
We felt a real joy in considering the possibilities of this work becoming a distributing center for the thrusting out of young men



Training school graduates, ready for the Master's service. At the right is Bao Chin, Spirit-filled and on fire for God. Who will help to send her forth? Five dollars a month will support her and set her free to win precious souls.



Graduating class of the Latin-American Bible Institute, Saspamco, Texas



Students of the Bible School in Victoria, Mexico.

and women of the Latin American race, equipped with a knowledge of the Spanish language, who are ready for immediate service in the Spanish speaking lands to the South of us. Much credit is due to Brother Ball and the group of workers who have been assisting him as teachers in the school, since funds have never been very plentiful so as to enable anyone to be really remunerated for his services; but each has given his time and effort willingly as unto the Lord, trusting God for the supply of his individual needs.

COMMENCEMENT IN TOKYO

Marie Juergensen

"This is the Lord's doing; it is marvelous in our eyes." Psalm 118:23.

This past month an outstanding blessing of our work in Japan was the sixth commencement of the Bible school. We had only one graduate, but he is a fine young man, Mr.

Kuriya. How much the Lord has done for him! When ten years of age he went through the terrible earthquake which practically destroyed the cities of Tokyo and Yokohama. He, with his mother and brother, was miraculously saved, but his father and sister were burned to death with the 40,000 who ran from the fire to a small park and then when the wind suddenly changed were all burned alive as the fire surrounded them. As he grew to manhood Mr. Kuriya found the world cold, hard, and sinful. Then one day he passed the Takingawa Church, heard the good tidings of salvation and opened his heart to the Lord Jesus. His conversion was real, his testimony clear, and six months later we accepted him into the Bible school. He is now the tenth graduate of the school. Praise God!

This year the Lord made possible a reunion and fellowship meeting of all of the graduates. How our hearts rejoiced to see them come—from the South 400 miles, from the North 300 miles and from the West 75 miles—six fine young men, pastors of native churches and faithful witnesses of the gospel, and four consecrated Bible women, who are filling places of service for the Lord. These are the fruit of six years of labor since the birth of the Bible school which was a result of a gracious outpouring of the Spirit in our midst in December 1930. How much God has done in calling and raising them up for His glory in this needy land. For three days we met four times a day at His feet and all

were greatly blessed and refreshed. The greater part of the training of this precious band of workers has been the work of our Brother Yumiya, principal of the school. We praise God for a Japanese brother who is so ably doing this splendid work for the Lord and souls.

New Stations Opened

Shinsei-en (meaning "God hath wrought") is the name of the new leper place out in the hill country, twelve miles from the city of Sendai, where the Lord has put into our hands a small piece of ground. Our Brother and Sister Omaki have now moved out there into a small house of two rooms on the place and here we hope to be able to do a definite work in helping as many of these poor suffering ones as He shall enable us. We marvel at the wonderful way God has led step by step.

To carry on the work of our Sendai station we have appointed our Brother and Sister Suzuki. They are now settled in this northern city with a large field to work in. Remember them in your prayers. A new outstation has also been opened so that we now have one station and two outstations in the city of Sendai beside the leper work in that vicinity and five native workers up there. Until last July there was no Pentecostal lighthouse north of the vicinity of Tokyo on this main island. He is leading on and we are just obeying His marching orders. It is far beyond anything we have dreamed of. It is His planning! Praise His Name!

Mr. Kuriya, the last graduate, is now in charge of Jujo station where Brother and Sister Suzuki were located until recently.

BIBLE SCHOOL IN HAWAII

A note, accompanying a photograph of the Bible school in Hilo, has come to us from Mr. and Mrs. Frank Fischer, ministers of our General Council fellowship, who have been working for a number of years in Hawaii. They write: "Ever since we came to this place our work has been along the line of teaching workers and sending them out to their own people, and this school is the natural outgrowth of our work. It truly is marvelous in our eyes the way the students are taking hold and learning. It is a real joy to us, and to see the smiling faces of the pupils as they come into the classes, is evidence to us that we are not the only ones who are enjoying the school. They are so happy in the Lord that they are a real inspiration to us. These students are all Filipinos.

"Thus far we have only night classes, but we are asking God to make it possible to have a day school, too, and take in students from other islands."

RECEIVED INTO FELLOWSHIP

The Missions Committee is very happy to receive into General Council fellowship our Brother G. F. Bender, who for many years



Graduates and students of the Bible School in Tokyo, Japan. Principal Mr. Yumiya seated in the center.

has labored for the Lord in Venezuela. Our Brother Bender first went to the field in 1914 and now has a fine work established. He reports a congregation of from one hundred fifty to one hundred seventy-five believers in the city of Barquisimeto alone. He has under his supervision five native pastors whom he has trained for the ministry.

Together with the other phases of missionary work, Mr. Bender carries on school work. Most of the students come from Christian homes, and some are saved and filled with the Spirit. Several times during the history of this work God has graciously poured out His Spirit upon this mission. We are very glad to grant missionary appointment to our brother and ask our Evangel fellowship to take him and his work upon their hearts in prayer for God's continued blessing upon his ministry.

SPECIAL APPEAL FOR PRAYER

For the first time in many months, we found

ourselves confronted with a shortage of over \$3000.00 in our Missionary Fund and it was necessary for us to reduce the amount we have been sending to many of our missionaries. Furthermore, we are faced with appeals for large amounts of money for the return transportation of missionaries who are sick or needing a furlough, among whom are included, Mr. and Mrs. Thomas Hindle of Mongolia, Mr. and Mrs. Fred Baltau of North China and Miss Mattie Ledbetter of South China. God has been blessing in a very real way many of our mission fields and we should be very sorry to see the steady advance we have been making halted in any way. We therefore ask our readers to pray with us that the necessary funds may come in.

MOVING FORWARD IN MANCHURIA

A note from Martin Kvamme, Superintendent of our North China District, brings the following encouraging news: "Our Chinchow work has moved into new and better

quarters. The worker in charge is reporting an attendance of about two hundred in each meeting with manifestation of real desire to know the way of salvation. He is pleading for help as he feels worn out through preaching for hours every day.

"We just received a report from the worker in charge of the Tienching chai station and he is having a full house every evening with good interest. He, too, feels the need of more help as he is alone to do all the preaching. Pray with us that God will continue to bless and that more help will be available to enter where the doors are still open.

"In our three weeks' visit among the mission stations in Shansi we were privileged to see souls coming through to God. A very blessed spirit was manifested in each place. A good number were baptized with the Holy Spirit, sinners sought the Lord for salvation and a few received healing for their bodies through the powerful hand of God."

NEW WORKER FOR CEYLON

A note from Miss Rosa M. Reineker brings word that she has been appointed by the South India and Ceylon District Council to help Brother and Sister Carl Graves at Galle, Ceylon, till the time for their furlough, when she and a co-worker will probably take over the work there. Mail will reach her address in care of Carl F. Graves, Dickson Road, Galle, Ceylon.



Bible Institute in Hilo, Hawaii. Those marked with X are faculty members.

The Sunday School Lesson

The Birth of Moses

Lesson for July 4. Lesson Text: Exodus, chapters 1 and 2

Growth in affliction. There arose a king in Egypt who forgot about the wonderful deliverance that the Egyptian people had had through the ministry of Joseph. Israel was becoming a great nation and he felt that they were a menace. So through his taskmasters he sought to afflict them. However "the more they afflicted them, the more they multiplied and grew." Many people do not mind going to an elegant church where the floors are carpeted and the pews nicely cushioned, where there is a magnificent organ, a fine choir, and a polished orator in the pulpit. And what jellyfish type of Christians these comfortable conditions produce! It is affliction that puts iron into character. Said the Psalmist, "It is good for me that I have been afflicted; that I might learn thy statutes." That rugged man of faith, George Muller declared, "Trials are the food of faith." Said Elizabeth Sisson, "Trials? I welcome them all. I do not want to be a dwarf when God desires to make a giant of me. It is in the testing hours that He makes His giants." Heroes are forged in the furnace of affliction.

"Much more precious than gold." Peter tells us that the trying or proving of our faith is much more precious than gold that perisheth. A friend writes that a certain well-known Pentecostal evangelist had agreed to take a number of meetings. At the beginning he had a severe attack of sciatica. On top of this he suffered with dysentery. Then to make matters worse, he had a double rupture; and to climax it all he began to suffer very severely with gallstones. Did he give up his campaign? No, he did not miss a meeting, and he had one of the best campaigns for soul-winning and healing he has ever had. By the time he finished his meetings he was completely healed of all his physical troubles. He has proved anew that God is a mighty deliverer.

Hatred of the Hebrews. Pharaoh and the Egyptians hated the Hebrews and wanted to destroy all the men children. God loves the Hebrews and the whole of the Bible is a testimony to this fact. Do you love these people of God, or are you filled with the spirit which is in the world—a hatred for the seed of Abraham, Isaac and Jacob? If you are filled with the Word and filled with the Spirit you will not hate Israel, but you will find that you have a burden like that of the great Apostle who said, "My heart's desire and prayer to God for Israel is, that they might be saved." Pray much for Israel. God

instructs us, "Pray for the peace of Jerusalem," and tells us, "they shall prosper that love thee." Psalm 122:6.

God's provision. When the time drew near for Israel to leave Egypt God raised up a prophet. But first He raised up holy parents. How much depends on holy parentage. Who can say how much Samuel owed to the prayers of that godly mother of his? The one whom Christ described as the greatest prophet born of woman, John the Baptist, owed much to his holy father and his holy mother. How much John and Charles Wesley owed to Susannah

a Hudson Taylor. But neglect the child and let it go its own way, and it may become a notorious gangster, a menace to society, a disgrace to parents, to home, and nation.

"By faith." The parents of Moses were people of faith. We read in Hebrews 11:23, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." They doubtless prayed much for that wee babe, knowing that God had a purpose in that life. They had faith in God and they did not fear the destroyer. He never fails to keep His promise to preserve us from all evil. Psalm 121:7, 8. They put their faith in God, and as a result they had no fear of Pharaoh. That is the attitude we should all have. Since God has said, "I will never leave thee, nor forsake thee," we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

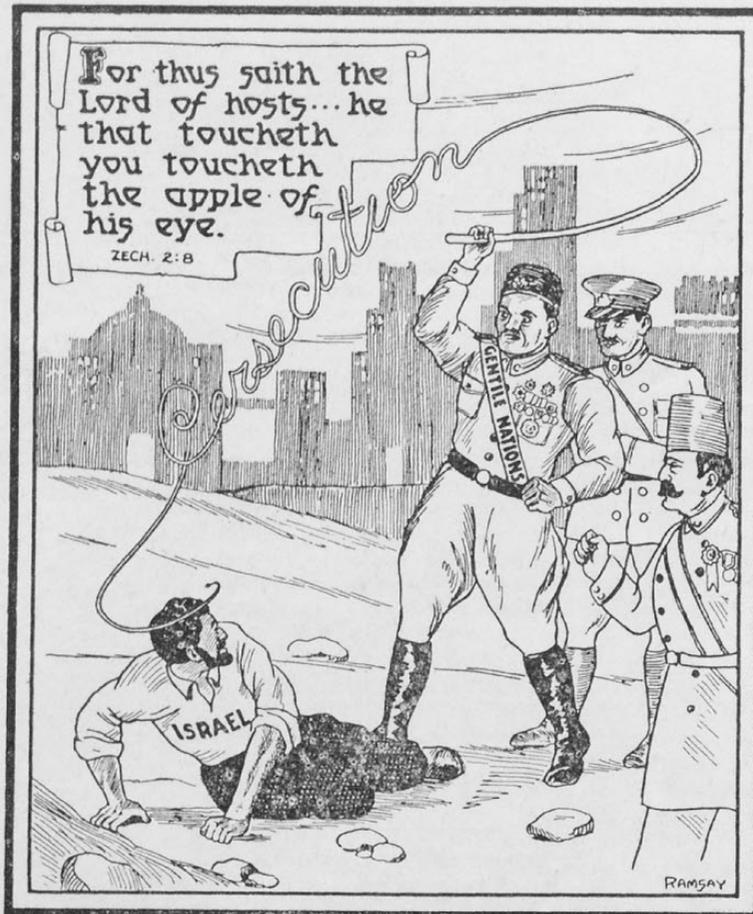
Pharaoh's daughter. They hid little Moses in an ark of bulrushes. One day the daughter of Pharaoh chose that part of the Nile as the place where she would bathe. She happened upon that wee ship with its precious burden, fell in love at first sight with that precious baby, and longed that it might be her own. How gracious God is in giving His favor to His own in the eyes of the world when such is His purpose. We read, "God brought Daniel into favor and tender love with the prince of the eunuchs." Though the apostles were being persecuted by the priests, God let them have "favor with all the people." Acts 2:47.

A Suggestion. Miriam said to the princess, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? The princess graciously accepted the suggestion and Miriam ran and fetched Moses' mother, to whom the princess entrusted the infant, promising her wages for her faithful service. There is a great reward for every mother and for every father too who receives the children as gifts from the Lord to be trained for

Him. What a joy it is when we see our precious children entering into service for the Lord and having only one thought in view, His glory. There is eternal reward for faithful parents. Their children will rise up and call them blessed.

The Word. Moses in his early years must have heard much that molded his life, and later, in giving the word of God to Israel he said: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Let us not let anything crowd out the Word of God from our own lives and the lives of our children. It is

(Continued on Page Thirteen)



Wesley. She taught them to be obedient children for she said, "If they learn to obey their parents in childhood it will not be difficult for them to obey God when they have come to manhood." All honor to the blessed mothers who bring up their children for the Lord.

Possibilities. Queen Victoria was sitting at a dinner table with one of the members of the British cabinet, John Bright. They were conversing about the great men of that era and the queen said, "Where did all these learned men come from?" John Bright answered, "From babies." It might be asked, "Where do all the criminals come from?" And you would have to answer, "From babies." What possibilities there are in the little ones for good and for evil. Brought to Christ in childhood there are possibilities of a child's becoming a Luther, a Whitefield, a George Muller, or

The Passing and the Permanent

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

A BIBLE-READING KING

"King George VI has been pleased to accept a Bible sent by the Trinitarian Bible Society," comments *Elim Evangel*. "He expressed a wish that the Bible should be of such a size that he can conveniently use it."

IRREPLACEABLE

Said Goethe, the great German poet and thinker: "Let the world progress as much as it likes; let all the branches of human research develop to the utmost. Nothing will take the place of the Bible."

PENTECOSTAL ASSEMBLIES CLOSED

Paul B. Peterson, President of the Russian and Eastern European Mission writes: "Recently twenty assemblies among the Russians in Eastern Poland, along the Russian frontier, were closed. Kindly pray with us that these places of worship soon may be reopened."

EVOLUTION

Writes Sir Arthur Keith, noted atheistic British scientist: "Now that the appearance of the embryo at all stages are known, the general feeling is one of disappointment; the human embryo at no stage is anthropoid (ape-like) in appearance."

God's Word still stands—"In the image of God created he him."

BACK TO GOD

Jewish Chronicle reports that in Russia "Back-to-God," it seems, is replacing "anti-God." Religion is reviving, particularly in the countryside. Collective farms permit Bible-reading and choir-singing. "It is a shame and disgrace," wails the *Pravda*, "that the party organs are not noticing these developments," and it rests upon the Communist Party to be up and doing to "counteract the harm of religious teaching which is attracting not only the elderly but also the young people."

DOCTRINES OF DEVILS

A writer in *Redemption Tidings* states that in the English town of Bognor Regis, "At a certain school pupils are taught to walk and wipe their feet on a mat placed in the center of the room, on which are the words, 'We wipe our feet on Christ.'" The following is also clipped from an English paper, "Girl, aged 11, initiated as fire-worshiper. She looked raptly into the eyes of the high priest in the temple, K—, London, yesterday. Slowly solemnly she repeated after him the sacred words which initiated her into —, the faith of India's fire worshipers."

NEWSPAPER EVANGELISM

Newspaper evangelism, first tried in Japan, is steadily reaching into other countries. In China, the movement is still new, but two Hankow papers have carried daily advertisements about Christianity for some months, and a number of enquiries have been received. In India, a weekly article inserted in a Karachi paper has brought enquiries from people of all classes and faiths. An experiment in Christian journalism is also being carried on in Mohammedan countries; while in Spain the editor of *El Popular*, a widely read paper, has agreed to publish a Christian article of 1,000 words every Sunday for a year.—*Missionary Review of the World*.

THE PRODIGAL WORLD

Dr. Harold Laski, a University of London professor, summed up the tempestuous international situation as follows: "This world is the lunatic asylum of the planets."

Like the prodigal, this world is far from God and like the prodigal it must come to itself and return to Him.

GET THE CHILDREN SAVED!

The following news item will show how impressionable are children to ideas and will afford a strong argument for child evangelism.

"The class struggle in France is getting among the children. At Lyon a nine-year-old boy was stoned, beaten to death. His assailants, none over thirteen, said the 'little Fascist' is rich, has a bicycle."

Questions and Answers

Does the Bible teach that everything on earth is to be destroyed by fire before Jesus comes to earth to reign?

It is generally believed that the renovation by fire mentioned in 2 Peter 3:10-13 will take place in connection with the final judgment of Rev. 20:11-14, just prior to the establishing of the new heavens and the new earth of Revelation 21, 22. It cannot take place before Jesus sets up His millennial reign, because when He reigns there will not only be people living on the earth, but also people "who are left of all the nations which came against Jerusalem" at the last contest of the Tribulation, when Jesus comes as King to defend the chosen people (Zech. 14:16), and to establish His reign. His reign could not be established as we read it is to be if the prophecy of 2 Peter 3:10-13 had been fulfilled at the time it was to be established. Many are the scriptures which confirm this.

Does it mean in 1 Cor. 11:5-15 that a woman's hair is the covering for her head, or does it mean she ought to wear a bonnet or hat as a covering?

Verses 5, 6 show that it was something more than a woman's hair that was under consideration, for it says, "If the woman be not covered, let her also be shorn." In other words if she did not wear the covering under discussion let her also have her hair cut. But it was a shame for a woman to be shorn, therefore she ought also to wear the covering under discussion. This covering was the veil worn by oriental women at that time. Adam Clarke's commentary says, "It was a custom both among the Greeks and Romans, and among the Jews an express law, that no woman should be seen abroad without a veil. This was, and is, a common custom through all the East, and none but public prostitutes go without veils. And if a woman should appear in public without a veil, she must appear like to those women who had their hair shorn off as the punishment of whoredom, or adultery." The lesson for us is, Let our Christian women exemplify modesty and not sensuality.—E. S. W.

THE PRICELESS CHILD

Says the *Toronto Globe*: "The child is the priceless asset in the community. On these boys and girls depend all future achievements. They will make the homes of the city. They will enlarge its boundaries, build its new streets, its new factories, banks and business houses. They will be the members of the churches, the clubs, the philanthropic and cultural organizations. These boys and girls will purify public life, as well as commercial and industrial life. They will give their fellow men a squarer deal than has yet been given. They will constitute the governments of city, province and nation, and will have something to say about world affairs. But will they? That depends very, very largely on the school."

And it will depend much on godly homes, and also on the training of Sunday School and church.

HEBREW UNIVERSITY

"The Hebrew University of Jerusalem is entering upon its thirteenth year," reports *Jewish Chronicle*. "It is the one Jewish university in the world, and it represents the center of the Hebrew revival in Palestine. Its growth has been remarkable, justifying the hopes that were expressed on that memorable occasion in 1925 when it was inaugurated by Lord Balfour.

"When it was opened, there were three small institutes for research, in Jewish studies, biochemistry and microbiology. Now there are two fully developed faculties. Then there were eleven research workers and a few advanced students; now there are over 100 academic members of the staff, 100 technical and administrative assistants and nearly 700 undergraduate students. Lectures at first were limited to Jewish studies; now they embrace Hebrew and Oriental literature, philosophy and philology, the classical and the Romance languages; archaeology and Oriental art; history, general and Jewish; mathematics, chemistry, and various branches of biology."

PASTORS SHOT IN SPAIN

Mr. Percy J. Buffard, an experienced worker in Spain, summarizes the situation. "In the area controlled by Franco," he says, "with a few exceptions the work is paralyzed, and workers have been killed, imprisoned, or forced to flee for their lives. We know definitely of nine pastors or evangelists, and two of their wives, who have been shot by the rebels, and one has died in prison. At least 30 Evangelical Church members have been executed because they were Evangelicals. We have grave fears for many more of whom we have no news. Many pastors have had to flee, leaving all their belongings behind, and are now in hiding. In quite a few places the Evangelical Churches have been destroyed, or put to other uses. There are a few notable exceptions, where the Evangelicals have been permitted to carry on, but as far as we can gather, this has been due to foreign influence. The younger generation of the Left is much more anti-religious than the older generation, and we have grave fears for the future when they become leaders of the nation, unless, in the meantime, we can evangelize the country to such an extent as to nullify the anti-religious element."

In the Whiten'd Harvest Field

BRATTLEBORO, VT.—God in His great mercy sent to us Brother and Sister George Cole, Evangelists of the Eastern District, whose ministry through the Holy Spirit was used in a mighty way to encourage and revive the saints in the Lord.—E. B. Stowe, Secretary.

COTTONWOOD, ARIZ.—This had been an independent work for a number of years, but at the close of our recent revival the church unanimously voted to join the Council, and it was set in order April 8 by Presbyter Irl J. Walker. Souls have been saved, backsliders reclaimed, and new members are being added to our number.—Evangelists Mr. and Mrs. V. C. Warens.

KANSAS CITY, KANSAS—Just closed a good 2 weeks' meeting conducted by J. N. Hoover, Santa Cruz, California. A number were saved and our brother's ministry was greatly appreciated by the church. On Mother's Day Brother Hoover gave an illustrated sermon to the Sunday School which proved to be a real blessing. The attendance for that day was 609.—H. B. Garlock, Pastor.

BEAUMONT, TEXAS—A 19 days' revival has just been closed here, Roy G. Cockerell and party, of Weatherford, in charge. There were good altar calls, and a goodly number were saved and filled with the Spirit. The entire church was blessed and built up. Crowds increased, also Sunday School attendance. There is a wonderful spiritual awakening in the church.—Mrs. Nataline F. Dawson, Pastor.

LACROSSE, WIS.—We came here last winter just before New Year's and have labored here since that time. We have seen the attendance pick up and the Sunday School grow, as well as a few seeking the Lord for salvation. About a month ago we started a campaign with Brother and Sister Nichols, Bayard, Nebraska, in charge, and the Lord gave us a precious time from the beginning. The campaign was an uplift and a blessing in every way.—J. J. Selness.

MANHATTAN, KANSAS—The last of September we arrived here, and found a few faithful saints who were willing to press forward for Christ at any cost. Each night the people gathered to pray concerning the building of a tabernacle, the saving of souls, and to seek a more excellent way of serving the Lord. The church, 40x60 ft., has been completed, with parsonage included. Manhattan was the host of a C. A. rally which was blessed of God, souls being saved and filled with the Holy Ghost. The C. A.'s came home from Scranton last month with the C. A. attendance banner. A Booster Choir has been organized by Sister Rhoda Bakkedahl that is of great service to the church. The Sunday night services are growing in interest and attendance, and souls are being saved, healed, and filled with the Holy Ghost.—Brother and Sister C. A. Bakkedahl.

SAYRE, OKLA.—May 22, we closed a 3 weeks' meeting, Brother and Sister William Panos, Clovis, N. M., Evangelists. God met with us in a precious way. About 51 were saved, 15 received the Baptism in the Holy Ghost, and 34 followed the Lord in water baptism. We have been here two years as pastor, and God continues to bless. Council brethren passing our way will find a welcome.—H. L. Walker, Pastor.

HOUSTON, TEXAS—God has been blessing our students at the Southern Bible College in a marvelous way and we are happy to report that there is a revival spirit in our midst. Frank M. Boyd, who is now teaching at the Southern California Bible School, Pasadena, is going to be with us during the summer term, and we feel that all of our friends should know about it. He will not only be teaching in the Southern Bible College, but will be active in the Evangelistic Temple services. Our summer term will be from July 5 to September 25.

Raymond T. Richey is now holding a revival here in the Evangelistic Temple. We are in the third week and are still climbing.—T. Burt Evans, Associate Dean.

GALESBURG, ILL.—In a recent revival conducted at the Calvary Pentecostal church by Evangelist and Mrs. Grover T. Owens, Tulsa, Oklahoma, the Lord graciously manifested Himself through the ministry of song and the Word. Among the number who came to the Lord during the meeting, was an outstanding example of the grace of God in transforming the life of one who had been devoted to the religion of Mohammed. It was on a Monday evening that this successful business man from Paris, France, stepped into the church. The altar service found him praying with his usual zeal and devotion to Allah. Tears streamed down his face as he prayed for peace. In vain did the evangelist and pastor deal with this darkened soul, until

the Lord revealed Himself to him. He later explained: "First it came like a cloud over me, and then just as with a pin one would puncture a balloon it was all gone, and now I have peace, peace that before I never had, peace that for years, during sleepless nights, I had failed to find." When asked, "Who gave you this peace?" his answer was "Jesus." In leaving his address he penned these words, "Once slave to Mohammed, but now, thank God, a Christian." The added ministry of a noted gospel singer, C. Fred Smith, to our church services has proved a great blessing. Many have been saved, and the church is greatly revived.—Samuel P. Bell, Pastor.

THE MISSIONARY CHALLENGE (Continued from Page Seven)

It is a new world of fellowship and unity and possibilities of service that is open to us, not the lonely world into which the missionary pioneers went a century and a quarter ago. Still there will be difficulties that will challenge even the most stalwart Christian.

Today we have a call, not only to finish the task, but to complete the lives laid down. "These all died in faith," we read, "not having received the promise, God having reserved some better thing for us, that they without us might not be made perfect."

I wish I could some day go to that tree in Eastern Equatorial Africa, the big mvula tree, at whose roots the little company of black men buried David Livingstone's heart. I should like to kneel down where that heart is buried to see if I could hear it beat there beneath the soil of Africa, and learn what it was that Livingstone's heart was longing for. But one does not need to go to that lonely spot in Eastern Africa. He can read it on the great slab there in the nave of Westminster Abbey, "I pray for a blessing on any man, Englishman, American or Turk, who will put forth one effort to heal the world's open sore." Yet today a greater than David Livingstone is calling to us for a life of service in the whiten'd harvest field.

There was never a time riper than today for our answers to that call of the Master for service. The world barriers which stood between the eleven and the fulfillment of their command do not separate the people of the earth today. We whisper, and our voice is heard through the air and under the sea and across continents. God has, through His revelations to inventive genius, placed the world's ears close to our lips for the burning message.

Paul once said, "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me." Do not think that the outworn form of an old and bygone experience. All that those words meant for Paul they should mean for us today. They meant it all to David Livingstone, trudging through Africa's night alone, save for the little company of black men, till at last, alone on his knees, in the dead of night, he crossed his last river into the presence of his Father in Heaven. Read the words of David Livingstone and find the place that Jesus Christ must have in the missionary enterprise throughout all the world. Then let Christ have that place in your life now and forevermore.

If we let Christ have that place in our lives we shall have access to a living God, a heart of love, beating at the very soul of

Not By Might, nor By Power

Pentecostal Evangel

By His Spirit who speak in the name of the Lord saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

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

NOEL PERKIN
MISSIONARY EDITOR

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E. S. WILLIAMS, SUPT. OF ASSEMBLIES OF GOD
J. R. FLOWER, ASST SUPT. AND SECRETARY

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all things, a will unhampered in its freedom to work through us, to build here on earth today the kingdom of God. Our unfinished task calls us to a new and fearless faith in a living God, able to do anything in this modern world.

It was a poor German miner's wife who brought forth her first born little son and sent Martin Luther out to put those sturdy shoulders of his under human history and by God's grace heave it into new grooves. It is not how great we are or how much money we have but how ready we are to hand ourselves over to the uses of God. It is not how much we give but whether we give everything. If all we have of life and power we give, there are resources enough there for God to do whatever needs to be done in the world. The call of this unfinished task is for us to lay these paltry resources of ours down for God's use, and to draw for our use upon the unlimited resources that are hidden in God.

Missions have not failed. Under the slow, steady tread of our glorious gospel, the autocracy of the Manchu has been forever banished from the empire of China. Where but a few years ago the fires of the Sutte blazed publicly in the Presidencies of Madras, Bombay, and Calcutta, with the mingled shrieks of burning widows and children, today the Christian natives sing and shout the praises of God the Father. On the banks of the Ganges, where mothers once thronged to toss in their babies to appease the goddess of the river, now their children assemble to sing the songs of Jesus and the Lamb. Where the hideous outlines of men and maidens, hacked to pieces the assuage the wrath of the goddess Kali, once cast their ominous shadows across the Hindu temples, or where the Indian Juggernaut but lately crushed suppliant natives 'neath its crunching wheels in the name of religion, today righteousness reigns and Jesus is called the hope of glory.

We see the need. Hath not Christ himself said, "Go ye into all the world, and preach the gospel to every creature"? To this command He adds the assurance, "Lo, I am with you always, even unto the end of the world," saying further, "All power is given unto me in heaven and in earth." He had touched the sick, and the surging tide of rising health had pulsed through the atrophied arteries and veins. He had spoken to the madman, and reason had again ascended the throne. He had shouted into the dismal vault, and the dead had come forth to life. The pounding waves and the roaring winds had obeyed Him. He has power. Expecting us to draw freely on this power He sends us forth to do His bidding.

I want to see His glorious kingdom brought in and I will see it—the day of His coronation. On a throne in some great hall of eternity all the nations of earth, conquered by His grace will assemble to crown Him. They shall come out of the remotest past, led on by the Prophets. They shall come out of the early gospel days led on by the Apostles. They shall come out of the period of the Great Reformation led on by Luther and his coadjutors. They shall come out of the period of which we are now a part led on by our modern examples of Christian heroism.

Then from that vast audience ever assembled in all the universe there will go up the shout, "Crown Him! Crown Him! Crown Him!" and the Father, who long ago said to

Him, "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," shall set the crown upon the forehead yet scarred with the crucifixion bramble, and all the hosts of heaven, down on the levels, and up in the galleries will fall on their knees crying, "Hail, King of earth! King of heaven! King of saints! King of seraphs! Thy kingdom is an everlasting kingdom, and of thy dominions there shall be no end! Amen and Amen!"

SUNDAY SCHOOL LESSON

(Continued from Page Ten)

as our delight is in the law of the Lord, and as we meditate on it day and night, that whatsoever we do shall prosper. Psalm 1:2, 3. The holy Scriptures had a great influence in the life of Timothy, and Paul exhorted this young man, "Continue thou in the things which thou hast learned and hast been assured of . . . from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Training for statesmanship. When the child grew the mother brought him to Pharaoh's daughter, and at the court he was trained in all the knowledge and wisdom of Egypt which at that time enjoyed a very high state of civilization. Moses doubtless later had to unlearn much that he had learned in that court, but there would be many things that would stand him in good stead in the days that followed.

Drawn out. Pharaoh's daughter gave to the child the name of Moses. The meaning of this name is "drawn out." Moses was drawn out of the water and later he was to be used of God to draw out the hosts of Israel from the Egyptian waters of affliction. The Lord draws us out from the world and tells us, "Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. 31:3. The bride in the Song of Songs says to her beloved, "Draw me, we will run after thee." Let that be your constant attitude to the Lord. He who went to the cross of Calvary draws us to Himself. God said to the prophet Hosea, "I drew them with cords of a man, with bands of love." As you are drawn by the cords of the Man Christ Jesus do not resist. Some do. We see the attitude of these in the second Psalm. They are saying, "Let us break their bands asunder, and cast away their cords from us." They do not want God and they do not want His Anointed. This attitude will bring about their eternal destruction. But the attitude of response to the loving cords of the Man of Calvary, who draws us into His own holy presence in the holiest of all, will bring to us eternal life, eternal joy, and eternal blessedness.—S. H. F.

A NEW CONVALESCENT HOME

A new convalescent home called "Freeda Franklin Memorial Home" has been opened at 769 Main Street, Conneaut, Ohio. Clara A. Lamson, who is in charge, writes: "Our Home is of the convalescent type, but we are particularly interested in serving God's chosen people who are properly recommended and need rest and relaxation, for a very reasonable rate." The home is recommended by Earl E. Bond, pastor of the local assembly.

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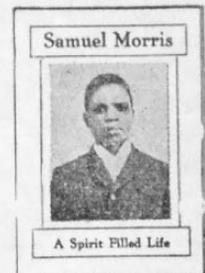
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Forthcoming Meetings

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

GENERAL COUNCIL, Memphis, Tenn., Sept. 2-9.

FOND DU LAC, WIS.—June 6-27; H. R. Carlblom, Evangelist. A. C. Liebelt is the Pastor.

SPRINGFIELD, MO.—North Side Assembly; June 21, for 3 weeks; Evangelist and Mrs. Milton Becket.—W. B. Brown, Pastor.

PENSACOLA, FLA.—June 20—; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—Orla M. Montgomery, Pastor, 8 N. M St.

SMOKE RUN, PA.—Pilgrim Pentecostal Church; June 13, for 2 weeks or longer; Haclen Jinkens, of Scranton, Evangelist.—Hayes Stauffer, Pastor.

ELGIN, ILL.—Olivet Pentecostal Church tent meeting; June 27, for 3 weeks or longer; Harvey McAlister, Evangelist.—Jack Gibbs, Pastor.

MANN'S CHOICE, PA.—Calvary Pentecostal Church; June 13-July 4; Etta Reckley, Cumberland, Md., Evangelist.—B. Gregory Fisher, Pastor.

REGAN, N. DAK.—Full Gospel Church; June 15-July 4; R. R. and Alice Nichols, Evangelists.—R. A. Greipp, Pastor.

(Near) FREEHOLD, N. J.—Church of Georgia; June 20-July 4; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Reba Norcross, Pastor.

MINOT, N. DAK.—Gospel Tabernacle; June 13-July 4; Salvatore Noferi, of New York City, Musician and Evangelist.—Clarence Larson, Pastor.

MADISON, WIS.—June 20-July 4; Evangelist and Mrs. Christian Hild. W. H. Sproule, 1124 Spaight St., is the Pastor.

COFFEYVILLE, KANSAS—June 16-July 4; A. L. Hoy, Teacher at Central Bible Institute, Evangelist.—V. G. Greisen, Pastor, 901 W. Tenth.

JOPLIN, MO.—1508 Virginia Ave.; June 8, for 2 weeks or longer; L. H. Sheets, Sterling, Colo., Evangelist.—S. K. Biffie, Pastor.

MONTREAL, P. Q.—Verdun Gospel Tabernacle, Hickson and Verdun Aves.; June 6—; Mae Eleanor Frey, Evangelist.—W. J. Cole, Pastor.

ROCK ISLAND, ILL.—Bethel Church, 13th Ave. and 6th St.; June 2-21; Pat Poland, of Rushville, Evangelist.—Frank J. Young, Pastor, 722 Eleventh St.

CORNING, N. Y.—Tent Meetings: Evangelist and Mrs. E. T. Quanabush, week of June 27; Mary Louise Paige, July 4-Aug. 1.—A. D. Skymer, Pastor, 348 N. Hamilton St., Painted Post, N. Y.

KANSAS CITY, MO.—Gospel Center Assembly of God, 348 Michigan; June 20-July 4, or longer; Ira Stanphill, Coffeyville, Kansas, Evangelist.—R. A. Ezell, Pastor.

LARIMORE, N. DAK.—New field. Opening service, June 13. Fellowship meeting, June 21; bring basket lunch. Evangelists Blanche Brittain and Mildred Westerlund in charge.

DALLAS, TEXAS—Old Camp Meeting Revival, Sunset and Tyler Sts.; June 6-July 11, Otto J. Klink; July 11-Aug. 1, Philip Megna; Aug. 1-15, Geo. Hayes, Evangelist.—Albert Ott, Pastor.

NAMPA, IDAHO—304 Sixteenth Ave. N.; June 22, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak.—Frederick and Mrs. Byers are the Pastors.

SCOTTSLUFF, NEBR.—Tent Meeting, June 17-July 18. Last week, sectional camp. Benton H. Armes, Hutchinson, Kansas, Evangelist.—W. M. Lamar, Pastor.

WASHINGTON, D. C.—Calvary Gospel Church, 1911 H St. N. W.; entire month of June; special meetings for deepening of the Christian life, and evangelistic services; William Nagel, Evangelist.—Harry J. Steil, Pastor.

MISSIONARY CONVENTION

EAST ST. LOUIS, ILL.—Full Gospel Tabernacle, North 26th St. at State; Missionary convention, June 18-20. Noel Perkin, Springfield, Mo., Missionary Secretary, and a number of missionaries will speak. Services: 2:30 and 7:30; Sunday, 11:00, 3:00, and 7:30. Rooms provided as far as possible.—Adolph Petersen, 2901 Renshaw Ave.

MIAMI, OKLA.—June 13, for 3 weeks; Evangelist and Mrs. F. R. Anderson, Dallas, Texas. There will be day services.—Pastor and Mrs. J. M. Cockerell, 250 B. S. E.

SIoux FALLS, S. DAK.—Gospel Tabernacle, 13th St. at Phillips; June 8-July 4; Carl and Edna Goodwin, Los Angeles, Calif., Evangelists. Arthur F. Berg is the Pastor.

HOUSTON, TEXAS—Central Assembly of God, 2310 Keene St.; June 6-July 4; Evangelist R. G. Cockerell and Party, of Weatherford.—J. A. Wilborn, Pastor.

LONG BRANCH, N. J.—First Pentecostal Church, 457 Hampton Ave.; June 16-July 4; Elder William A. Cox, of Alabama, Evangelist. Broadcast each Thursday morning 9:30-10:00 over WBRB, 1210 kilos.—Andrew Rahner, Pastor, 141 Washington St.

NORTHWEST DISTRICT COUNCIL

The 19th annual session of the Northwest District Council will convene in the Assembly of God church, Oak and Pine Sts., Centralia, Wash., June 22-25. We urge every church in the District to send their pastor and one delegate.—J. A. Bogue, District Secretary, 1202 E. 67th St., Seattle, Wash.

NEW WESTMINSTER, B. C.—District Tent Meetings, July 4-18. Elder E. S. Williams, General Superintendent Assemblies of God in U. S. A., Principal Speaker; J. W. Follette, New Paltz, N. Y., Bible Teacher. Write Pastor A. Scratch, 529 Ninth St., New Westminster, B. C., or District Superintendent J. A. Hughes, 1809 Crescent Road, Victoria, B. C.

VANCOUVER, B. C.—Sixth Ave. Tabernacle, 1602 Sixth Ave. W.; June 20-July 4; J. W. Follette New Paltz, N. Y., Principal Speaker. Confere ce in connection, June 29-July 2. D. N. Buntain, General Superintendent of P. A. O. C. and missionaries from overseas will be present. Write Pastor T. Johnstone, 1602 Sixth Ave. W., Vancouver, B. C., or District Superintendent J. A. Hughes, 1809 Crescent Road, Victoria, B. C.

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

PHARAOH, OKLA.—Fellowship meeting and dedication service, June 27. James S. Hutsell will preach dedicatory sermon in afternoon.—G. W. Perkins, Pastor.

WICHITA, KANSAS—Sectional C. A. Rally, Pentecostal Tabernacle; all day, July 5; basket dinner. Chas. Sheall, Pastor, 1136 S. Main.—Earl J. Hance, Sectional Secretary, Caldwell, Kansas.

GENEVA, ALA.—Rally Day, July 4. Sunday School work will be discussed. Share your ideas and plans with us. We will share ours with you.—J. B. Maltby, Pastor; Claud Peterson, Superintendent.

OKLAHOMA S. S. RALLIES

Thomas, June 28; Elm Grove, June 29; Cordell, July 1; Cyril, July 2; Stillwater, July 5; Pawhuska, July 6. Three services at each place: 10:00, 2:00, and 7:45. Basket lunch.—Albert Ogle, State S. S. Superintendent.

PAWHUSKA, OKLA.—S. S. and C. A. Rally, N. C. District 218 E. 8th St., all day, July 6. Bring well-filled baskets. Services: 10:00, 2:30, and 7:45. P. C. Nelson, General Presbyter, morning speaker; Albert Ogle, State C. A. President, afternoon speaker; night service given to C. A. Rally.—Henry R. Samples, Pastor.

MEGARGEL, ALA.—Fourth annual C. A. Convention, July 8-9; Megargel Assembly, on State Highway 11, 12 miles south of Monroeville, Ala. Convention is held in connection with the State Camp Meeting. Each local C. A. President and one duly elected delegate required to be present. Bring your musical instruments. First service, 10:00 a. m., July 8. For information write A. L. Shell, Pastor, Monroeville, La., or Troy B. Helms, State C. A. President, Box 335, Brewton, Ala.

SECTIONAL CAMP MEETING

BASSETT, NEBR.—North Sectional Camp Meeting, in grove quarter mile east of Bassett, on Highway 20; June 24-July 4. A. C. Bates, Superintendent Texico District, will speak twice daily; other able ministers on program. For further information write A. M. Alber, District Superintendent, 634 S. Denver St., Hastings, Nebr., or Kenneth Baker, Pastor, Bassett.

NORTH LOUISIANA CAMP MEETING

SHREVEPORT, LA.—The North Louisiana Camp Meeting will be held in South Shreveport, East 69th and Henderson Sts., June 17-27. Principal day speakers: District Superintendent David Burris; and District S. S. and C. A. President, Mrs. Agnes Stokes. Night speaker, P. C. Nelson, President Southwestern Bible School, Enid, Okla. Very desirable camping ground for tents, trailers, etc., free. Rooms furnished to those not prepared to camp. Meals on freewill offering plan. Those who wish may bring groceries which will be served at the table.—H. E. Simms.

EASTERN DISTRICT CAMP MEETING
MARANATHA PARK, GREEN LANE, PA.—Annual District camp meeting, July 16-Aug. 15. Special speakers: A. A. Wilson, Wm. I. Evans, Hattie Hammond, Allan A. Swift, and many other Eastern District ministers. Illustrated booklet sent on request. For further information write Vernon G. Gortner, Maranatha Park, Green Lane, Pa.

ROCKY MOUNTAIN DISTRICT CAMP MEETING

DELTA, COLO.—Foot of Grand Mesa; June 18-27. Clyde C. Goree, Amarillo, Texas, Main Speaker. Tents and cots for rent; cabins near by; bring bedding and cooking equipment. Lunch stand will be erected. For information about either camp, write Pastor W. F. Morton, Delta, Colo., or District Superintendent F. C. Woodworth, 5700 So. Broadway, Littleton, Colo.

BRAESIDE PENTECOSTAL CAMP MEETING

PARIS, ONT., CAN.—Braeside Pentecostal Camp Meeting, July 4-18; A. A. Wilson, Kansas City, Mo., main speaker. Other special speakers: D. N. Buntain, General Superintendent, and J. W. Wright of Toronto. R. L. McCutchan, Enid, Okla., Bible teacher. Paris is about 30 miles from Hamilton, Ont. For further information write J. H. Blair, District Superintendent, 160 East Ave. North, Hamilton, Ont.

GEORGIA CAMP MEETINGS

BLAKELY, GA.—One mile south of city, under a gospel tent, June 18-July 4. Brother and Sister Louie W. Stokes, of Atlanta, Evangelists and Bible Teachers, in charge, assisted the first week by District Superintendent and Mrs. S. W. Noles, the second week by Ralph Byrd, of Atlanta. P. Z. Smith is the Pastor.

COTTON, GA.—Five miles east of Pelham, June 26-July 11, Superintendent and Mrs. S. W. Noles in charge the first week, assisted by Evangelist Etta L. McCaskill and other able evangelists the second week. Meeting will be conducted under a large brush arbor beside the church. T. J. White, Meigs, Ga., is the Pastor.

NORTHERN CALIFORNIA AND NEVADA DISTRICT COUNCIL AND CAMP MEETING

ST. HELENA, CALIF.—Auto Park, on Highway 29; June 29-July 18. District Council will convene June 29-July 2. Missionary days, July 4-5. C. Stanley Cooke, Oakland, Calif., Evangelist; Pastor and Mrs. Alvin L. Branch, Orwell, Ohio, Bible teaching and Sunday School work; Bernice Mast, Children's work. Howard Carter, London, England, will give a week of Bible teaching. New tabernacle and dining hall. For information write Pastor R. J. Thurmond, P. O. Box 516, Chico, Calif.

ILLINOIS DISTRICT CAMP MEETING

LINCOLN, ILL.—Brainard Park, Chautauqua Grounds; June 25-July 5. Special Speakers: W. I. Evans, Dean of Central Bible Institute, Springfield, Mo., Bible Teacher, and Jack Saunders, Evangelist. Auditorium seats 3500; about 88 cottages on ground for rent; meals at reasonable prices. Camp reached by Illinois Central, Alton, and Illinois Terminal Railroads, and by Greyhound Bus Lines. Highway 66 enters from northeast and southwest, Highway 121 from north and southeast, and Highway 120 from east and northwest. For information write Arthur Bell, District Superintendent, Box 133, Belleville, Ill.

NORTHWEST CAMP MEETING

CENTRALIA, WASH.—Borst Park, where Pacific Highway enters city from the north; June 20-July 5. General Superintendent Ernest S. Williams will minister the first week. Dr. Charles S. Price will be the Evangelist. Howard Carter, London, England, will be present the last week. Excellent camping facilities, large auditorium, new dining hall. For information write Pastor C. T. Walberg, 208 N. Oak St., Centralia, Wash.

WESTERN NEW YORK PENTECOSTAL CAMP (Eastern District)

EBENEZER, N. Y.—Evangelical Park, 15 miles east of Buffalo, June 30-July 11. Special Speakers: Allan A. Swift, Elizabeth, N. J., Morning Bible teacher; District Superintendent Flem Van Meter and other visiting ministers, afternoon speakers in "Deeper Life" meetings; Boston Turner, New Castle, Pa., night evangelist; Frank Peckham and workers will conduct S. S. Teacher's Training Course; Marion Aylor, Children's Meetings; N. T. Spong, C. A. Meeting. For information address Gordon R. Bender, 688 Tonawanda St., Buffalo, N. Y.

NORTH CENTRAL DISTRICT COUNCIL AND CAMP MEETING

ALEXANDRIA, MINN.—Lake Geneva Camp, June 20-July 5. Special Speakers: W. T. Gaston, Sacramento, Calif., and A. G. Ward, Toronto, Ontario. Services conducted in Swedish, German and English. Free camping ground; rooms near by; Meals at reasonable prices. North Central District Council convenes June 22. Candidates for minister's credentials requested to meet Committee, June 23. Camp grounds reached by Great Northern and Soo Line Railroads, also by bus. U. S. Highway 52 goes within 1/2 mile of camp. For reservations of tents and cots write District Superintendent F. J. Lindquist, 3015 Thirteenth Ave. S., Minneapolis, Minn.

TRI-STATE CAMP MEETING
BAXTER SPRINGS, KANSAS—Tri-State Camp Meeting, July 1-12, in City Park. Speakers announced later. J. A. Rogers, President. J. M. Cockereil, Secretary-Treasurer, 230 B S. E., Miami, Okla.

REVIVAL AND SECTIONAL CAMP MEETING
RUSSELLVILLE, ARK.—Assembly of God, June 19-30; W. T. McMullan, Okmulgee, Okla., Evangelist. Sectional Camp Meeting July 1-11; W. T. McMullan, Night Speaker.—L. L. Riley, Pastor.

ARKANSAS-LOUISIANA DISTRICT CAMP MEETING

(Southwest Section)
CAMDEN, ARK.—Sectional Camp Meeting, July 15-25. District Superintendent David Burris, in charge of day services; J. E. Hamill, Hattiesburg, Miss., evening speaker. Rooms free; meals on freewill offering plan. Camping quarters can be had. For further information write Pastor A. W. Tanner, 412 Center St., Camden, Ark.

WEST CENTRAL DISTRICT CAMP MEETING
STORM LAKE, IOWA—On Highways 71 and 5 two miles from city; July 20-Aug. 1. Dr. Charles S. Price, Evangelist; Myer Pearlman, Springfield, Mo., Bible Teacher. Auditorium, dining room, cottages, etc., for campers' convenience. Camp equipped with electricity and sanitary system. For information write Roy E. Scott, District Superintendent, Mercer, Mo., or Chas. E. Long, Secretary, Box 193, Clarinda, Iowa.

ALABAMA DISTRICT CAMP MEETING
MEGARGEL, ALA.—Megargel Assembly; July 8-18; Main Speakers: Wm. F. McPherson, Sanford, Fla., and S. Clyde Bailey, Mobile, Ala. Large District tent will be used. Bring your own camping equipment; plenty of room for tents, trailers, etc. Meals at mess hall, registration fee charged for taking meals there. Megargel is 12 miles south of Monroeville, on State Highway 11, and the Frisco Railroad. For information write Pastor A. L. Shell, Monroeville, Ala., or District Superintendent J. C. Thames, Elba, Ala.

NORTH DAKOTA DISTRICT CAMP MEETING
LAKEWOOD PARK, N. DAK.—Near Devils Lake. Third annual Pentecostal camp meeting under auspices North Dakota District Council, July 6-18. Opening rally Tuesday night. Council sessions begin 10:00 a. m., Wednesday. All ministers, workers and delegates urged to be present. Dr. Charles S. Price, Pasadena, Calif., Principal Speaker; Salvatore Noferi will be in charge of orchestra. Meals served on grounds. Store and postoffice. For information as to cottages, tents, etc., write A. Christenson, District Secretary, Box 64, Noonan, N. Dak.—Herman G. Johnson, District Superintendent.

KANSAS DISTRICT CAMP MEETINGS

OTTAWA, KANSAS—Forest Park, on Marias des Cygnes River; July 15-25. City water and all modern conveniences. Mayor and Chamber of Commerce, with Pastor Leonard Palmer, extend a cordial invitation to all.

WOODSTON-ALTON CAMP, on U. S. Highway 24, between Woodston and Alton; July 29-Aug. 8. Old, established camp; large screened dining hall.

ATTICA SHARON CAMP, 6 miles west of Attica and 5 miles east of Sharon, on U. S. Highway 160, Aug. 12-22. Large shady grove, electrically lighted, plenty of pure cold water.

Tents, cots, and meals at moderate prices at each camp; 5 services daily. Charles C. Robinson special speaker at all 3 camps. For information write Claude J. Utley, Secretary-Treasurer, 426 Scotland Ave., Topeka, Kansas.

OPEN FOR CALLS Pastoral

Homer V. Foley, Sumner, Mo.—“Prefer a pastorate in northern Missouri or Iowa. In General Council, been preaching 11½ years. Reference: Roy E. Scott, District Superintendent, Mercer, Mo.”

Paul C. Bucher, 1867 Superior, Toledo, Ohio—“Long experience in church work; wife teaches vocal music.”

MISCELLANEOUS NOTICES

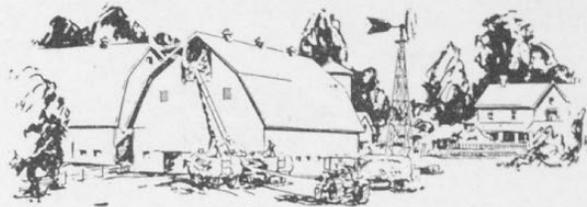
NEW ADDRESS—629 E. Delavan Ave., Buffalo, N. Y. “I have accepted the pastorate here.”—W. F. Duncan.

NEW ADDRESS—General Delivery, Colton, Ore. “I have accepted the pastorate here.”—Beauford F. Miller.

WANTED—Old Evangelists for free distribution.—Mrs. L. Eilerts, 708 S. Poplar St., Wichita, Kansas.

NEW ADDRESS—Box 239, Glenrock, Wyo.—“I am pastoring the work here. Passing ministers invited to stop.”—Paul Hokanson.

WANTED—Experienced evangelist, with good tent, to do pioneer work in big cities in Mississippi where Pentecost has never been preached.—H. M. Sandlin, District Superintendent, 115 Fifteenth Ave., Laurel, Miss.



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An old professor in biology used to hold a little brown seed in his hand. “I know just exactly the composition of this seed. It has in it hydrogen, carbon, nitrogen. I know the exact proportions, and I can make a seed which will look exactly like this seed from the plant. But if I plant my seed it will come to naught; its elements will simply be absorbed by the soil. But if I plant in good ground the seed God made it will become a plant, because it contains the mysterious principle which we call the life principle.”

Just as it makes a difference in the kind of seed we plant if we want to get a crop, so it makes a vast difference in the kind of seed we plant in our minds and hearts. The Word of God brings life to those who believe it and let it work in their hearts and lives. The Pentecostal Evangel is a paper full of messages from the Word of God, and those who read them are blessed, some with salvation, others by receiving the Baptism, others with healing. Why not help to plant good seed in the hearts of your friends by subscribing for the Evangel for them? The paper can be had from now until the end of the year for fifty cents. With each subscription we will send a free copy of the book, “Spirit Filled, Led, and Taught,” written by the editor of the Evangel.

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JUDGMENT ON SIN

"A revival that is real and permanent must begin with judgment on sin. People must judge their own sins, confess their own sins, abhor their sins, and by grace divine forsake their sins. This they did at Nineveh in the days of **Jonah**. The third chapter of the prophecy of **Jonah** records a revival, in some respects the most remarkable of any in history. Judgment was pronounced against Nineveh, the time was set, but all the hundreds of thousands of that city repented at once and turned from sin to God."—Ira E. David.

WORLD MISSIONS CONTRIBUTIONS

May 26-31 Inclusive

ALABAMA. Personal Offerings	\$ 5.00
ARIZONA. Personal Offerings	1.00
Flagstaff Assembly of God	8.36
Kingman Full Gospel Church	4.00
ARKANSAS. Personal Offerings	1.00
CALIFORNIA. Personal Offerings	51.00
Arvin Christ Ambassadors	2.00
Atwater-Winton Assembly	12.81
Coalinga Pent'l F Gospel S S	10.91
Kingsburg Full Gospel Assembly & S S	12.50
Live Oak Pent'l Assembly of God	5.00
Los Angeles Berean Assembly	5.00
Monterey Calvary Tabernacle	84.31
N Hollywood Assembly of God	10.00
Riverbank Pent'l Mission	22.80
Roseville Glad Tidings Tabernacle	25.00
Ukiah Gospel Tabernacle	5.50
Westwood Full Gospel Assembly	2.16
CONNECTICUT. Personal Offerings	10.00
Wilmington Cal Pent'l Ch	195.88
DELAWARE. Wilmington Cal Pent'l Ch	50.00
Wilmington Calvary Sunday School	68.05
Wilmington First Pent'l Tabernacle	16.00
FLORIDA. Personal Offerings	5.00
Wildwood Assembly of God	21.00
ILLINOIS. Personal Offerings	40.17
E St Louis Bethel Tab & S S	3.10
INDIANA. Personal Offerings	10.00
Ft Wayne 1st Pent'l Tabernacle	36.72
IOWA. Personal Offerings	27.75
KANSAS. Personal Offerings	6.59
Attica Assembly of God S S	12.74
Humboldt Assembly of God	11.00
KENTUCKY. Personal Offerings	1.25
Carver Mission S S	.50
LOUISIANA. Personal Offerings	5.00
MAINE. Personal Offerings	8.00
MARYLAND. Chevy Chase Calvary Church	1.20
Cresaptown Full Gospel A of G	3.02
MICHIGAN. Coldwater Emmanuel Chapel	5.00
Colon Assembly of God	9.10
Harrison Hi-Way Tabernacle	11.00
MINNESOTA. Personal Offerings	100.00
Minneapolis Fremont Tabernacle	10.85
Thief River Falls Gospel Tabernacle	10.00
MISSISSIPPI. Personal Offerings	25.20
MISSOURI. Personal Offerings	104.98
Ft Worth Shield of Faith Bible Institute	115.24
Kansas City Full Gospel Tabernacle	79.47
Springfield Assembly of God S S	30.00
Springfield Assembly of God C A's	3.53
Springfield Assembly of God Crusaders	100.00
St Louis Bethel Temple	13.00
MONTANA. Personal Offerings	12.06
Missoula North Side Assembly of God	1.09
NEBRASKA. Bassett A of G S S	6.00
Hastings Full Gospel Church	2.32
Naper Assembly of God	11.00
NEW JERSEY. Personal Offerings	26.00
Dorothy Full Gospel Pent'l Assembly	20.50
Egg Harbor City First Baptist Church	106.16
Vineland Full Gospel Assembly & S S	4.00
NEW MEXICO. Personal Offerings	9.45
NEW YORK. Personal Offerings	30.40
Almond (West) Sunday School	8.00
Batavia Gospel Tabernacle	1.00
Aurora Full Gospel Church	10.00
Cortland Bethel Pent'l Assembly	9.46
Cortland Bethel Pent'l S S	5.00
Hornell Glad Tidings Tabernacle	25.00
Ossining Gospel Assembly Ch & S S	67.00
Tottenville Wells Memorial Church	18.50
Westfield Gospel Hall	3.50
NORTH DAKOTA. St Thomas A of G S S	11.00
OHIO. Personal Offerings	5.00
Alliance Full Gospel Tabernacle	5.26
Cambridge Assembly of God	1.00
Delaware Trinity Pent'l Assembly	8.50
East Liverpool Pent'l Church	3.31
Tippecanoe City Bethel Tabernacle	20.50
OKLAHOMA. Personal Offerings	5.00
Ada Assembly of God Tabernacle	2.31
Clebit Assembly of God S S	18.80
Collinsville Assembly of God	2.00
El Reno Assembly of God S S	3.00
Fittstown Merry Lane Assembly S S	33.84
Okmulgee Assembly of God	12.50
Pawhuska A of G & S S	6.00
Ryan Brown Chapel	1.90
Sparks Christ Ambassadors	1.50
Tulsa Foreign Miss Prayer Band 5th & Peoria	5.00
Wilson Assembly of God S S	12.00
OREGON. Personal Offerings	5.63
Hermiston Full Gospel Mission	

Medford Full Gospel Church	12.89	Tacoma Pent'l Tabernacle & S S	250.00
Portland Sylvan Pent'l S S	5.06	WEST VIRGINIA. Personal Offerings	10.00
Sta. field Full Gospel Church	7.00	WISCONSIN. Personal Offerings	25.00
PENNSYLVANIA. Personal Offerings	32.44	Milwaukee Bethel Tabernacle (German)	232.00
Bangor Calvary Tabernacle	19.00	White Lake Elton Assembly Taber & S S	4.75
La caster 1st Pent'l Church S S & Y P S	242.00	HAWAII. Hilo Glad Tidings Church	7.00
Scranton Pent'l Assembly of God	2.50	Total amount reported	\$ 3,173.15
Waynesboro Calvary Tabernacle	44.00	Home Mission Fund	\$ 31.95
SOUTH DAKOTA. Sisseton Bethel Church	33.40	Office Expense Fund	37.92
TEXAS. Personal Offerings	117.73	Literature Expense Fund	5.99
Dexter Assembly of God Church	8.00	Reported as given direct for Home Missions	73.10
Nacogdoches Assembly of God S S	5.00	Reported as given direct to Missionaries	383.21 532.17
Olney Assembly of God Church	15.44	Amount received for Foreign Missions	\$ 2,640.98
Raymondville Assembly of God Church	2.00	Amount previously reported	22,314.11
Winnboro Harmony Assembly of God Church	3.00	Total amount received for Foreign Missions to date	\$24,955.09
VERMONT. Personal Offerings	6.00		
VIRGINIA. Bluefield First Pent'l Church	3.53		
Newport News Gospel Tabernacle	10.25		
St Paul Pent'l Assembly of God	3.25		
WASHINGTON. Bremerton A of G & S S	47.73		
Puyallup Pent'l Tabernacle & S S	55.00		

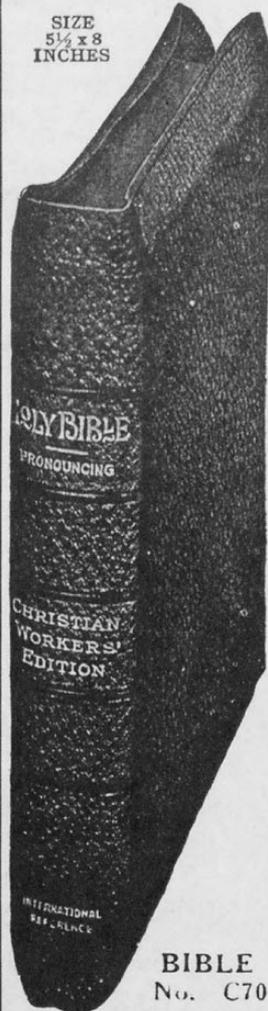
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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the 'son of Ā'brā-hām. 2 Ā'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;	a Lu. 3, 22	the c
	b Ps. 132, 11	to Ct
	Isa. 11, 1	18 ¶
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