

THE **P** NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



Published weekly by The Gospel
Publishing House, Springfield, Mo.

SPRINGFIELD, MO., APRIL 29, 1939
NUMBER 1303

Single copies, 2 cents
\$1.00 a year in U. S. A.

Confession of Sin

Donald Gee at the Springfield Assembly

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Let us read the story of Achan. "Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done." Josh. 7:19, 20.

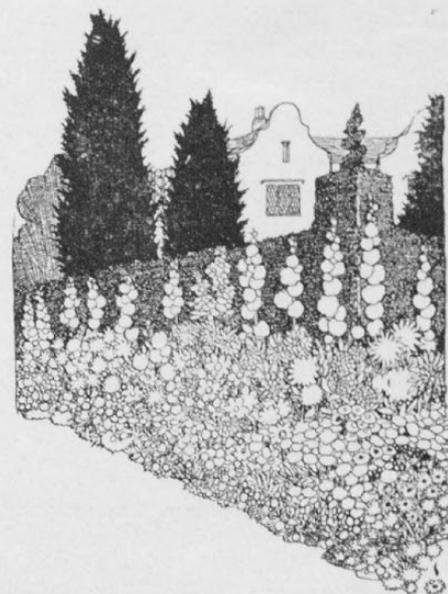
Achan, in deliberate disobedience to the command of God that they must not touch any spoil of their heathen enemies, took something that he coveted and hid it in his tent. But our secret sins are in the light of His countenance. God could see. In their next battle Israel, to their great surprise, were defeated. When they made inquisition to find out the cause of the matter, it was discovered by the unerring searching of God's Spirit that Achan was the guilty one. One man's sin brought defeat to his nation, and therefore his sin was not merely personal or private. It was a public sin. It involved all the people, and because it was a public sin demanded a public confession. It is a solemn thought, the fact that our sin may affect many.

We ought to have great wisdom in the matter of the confession of sin. The circle of our trespass should limit the circle of our confession. Some people have the habit of gathering in groups for mutual confession of sin. There are some things that are not intended to be confessed to any group. To do so is unhealthy and morbid and may become unclean. I believe that the principle is this: The circle of my confession is to be the circle of my trespass. If I have

committed a personal trespass, I owe a personal confession. If I have committed a public trespass, I owe a public confession, as was the case of Achan.

This is a day when we need to do clear thinking. So many people's thinking is muddy. We must distinguish between conference and confession. There are times when if you are burdened with a sense of your own temptations and perchance your failures it is a most helpful and desirable thing to talk the matter over with somebody wisely chosen. Nothing is more beautiful than when the pastor has the confidence of his congregation; and when any member feels he has a deep, cutting, personal, spiritual problem in his life, he can go and talk to his godly pastor about it. But that is not quite the same thing as running up and confessing to him. It is a beautiful thing when there are in the assembly women of mature years, ripe in purity and in all that makes a lovely Christian matron, to whom we can give the old-fashioned title of "Mothers in Israel." It is good when some of the young women can go to them and talk about those problems that all of us, men and women alike, have. But this is not quite the same as running up with a hasty confession. Our confession must be ruled by wisdom and bounded by the circle of trespass.

Then, too, at times it is easier to confess a thing to a crowd of people than to the one to whom you ought to confess it. The most difficult thing facing some of us is the fact that there is one person we ought to go to all alone and make an apology, a confession, and as much as possible a restitution. We would far rather get up and bleat it out in the meeting. We would rather take the edge off the ordeal by speaking in a group.



All Things Are Yours

By Carrie Judd Montgomery
(1 Cor. 3:21)

"All things are yours"; oh, wonder rare!
That you and I are each an heir
To all God owns in Christ, our Lord;
Thus saith His ever-living Word.
Believing this, our hearts are stirred
With praise beyond compare.

"All things are yours"; oh, hark to this!
And see what glory and what bliss
Are yours, if you will only claim
Your portion great in His Son's Name,
For God gave all when Jesus came;
His grace we must not miss.

"All things are yours"; for body, soul,
To give you light, to make you whole;
Abundant life through Jesus' death,
The Holy Dove's own sacred breath,
Yea, freely drink, the Spirit saith,
While waves of glory roll.

God wants us to go the hard and proper way and make confession to the one we have wronged.

Never forget that the ultimate confession of all sin must be to God Himself. Even if you have sinned against a fellow man, you have really sinned against
(Continued on Page Ten)

"To What Purpose Is This Waste?"

Mrs. Bertha P. Dixon, Los Angeles, California

The story of the Alabaster Box, broken over the head of Jesus of Nazareth by Mary of Bethany, is rendered beautiful to us by Jesus' own version of it: "She hath wrought a good work on me. She hath done what she could: she is come aforehand to anoint my body for the burying." Mark 14:6, 8.

Not only did Jesus explain her action, but He defended her against her indignant critics, telling them that for this expression of love, this deed of hers would be in the annals of the world's history. Matt. 26:13.

But why the critics? Why the question, "To what purpose is this waste?" This question is so closely associated in our minds with Judas Iscariot, that we freely assign it to the covetous class, and may fail to see that it covers an outstanding "Why?" of humanity.

In Mark's account, the question is attributed to "some who had indignation within themselves." Mark 14:14. In Matthew's, to "His disciples," (Matt. 26:8) and in John's account, to Judas. John 12:4.

Let us first examine the objection of Judas. "Why was not this ointment sold for three hundred pence and given to the poor?" His motive is explained, "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare (R. V. "took away") what was put therein." "The poor!" Amazing interest—a mere alibi.

"Let her alone," said Jesus, "the poor always ye have with you, but me ye have not always."

Judas suggests to us a class of questioners who are followers of Jesus in name only. They profess to love the Lord, but they love their little possessions more. They find it easy to hold the purse-strings, and by their withholding seriously interrupt the spread of the gospel through others, the service and ministry of true, self-sacrificing disciples.

These are often ready to finance a new enterprise which will make a show or bring glory to themselves. They question, "Why send missionaries to the foreign field? There are plenty of heathen at home. Why go to such expense? See how many ways we could use that money. Right now we need a new piano for the Sunday School, or a new carpet for the church, or there's the poor fund!" Alibi upon alibi! Covetous in heart, they are willing to overlook all that is closest to the heart of God that they may save for themselves

their own things, and their own glory. They have no sense of "the relative importance of things." No true vision. They "reap the reward of the covetous in all generations, blindness of varying degree, consequent mistaken judgement and wrong action."

Included in these is the Pharisaical type of would-be-followers, conservative, mindful only of the perfect past and their own adherence to it, careful for the traditions of the church. They are sure of their own understanding and interpretations, and when the Spirit of the Lord begins to revive and renew and move His people on, these, with their questions and exclamations and positive assertions, form a dead, heavy obstacle in the way of spiritual progress. They covet, not money, but prestige. They cannot pour out their lives in love gifts to their Lord.

Then there is the undesignated class, "some," according to Mark. These suggest many outside the fold who are always questioning the actions and teachings of Christian people, and of God Himself. If God is love, why did He allow Jesus to die for the sins of others? The awful martyrdoms of Christians and the massacres even in modern times? But we shall not tarry here as these and similar questions would cover too large a field for consideration now.

The next class consists of "His disciples." Why should they ask the same question as Judas—these true followers? They spoke quickly. The natural thought came to the front. "Waste," "poor," a sudden concern. Had they always been so careful of the poor? Jesus does not ask that question, but assuming their sincerity, He simply tells them they can always do for the poor, but the time is very brief when they can do for Him.

These "disciples" may represent those who have understood the need of Christ's suffering for the sinner, and have personally accepted Him as their Substitute and Defense. Yet concerning other things we hear them speaking impulsively their natural thoughts: Why should my queenly daughter go to Africa? She could grace a beautiful home, or adorn any pulpit. What a waste of beauty, grace and culture on a poor, ignorant race—others less educated can do that.

Why did that missionary die before he reached the shore of the foreign country? Why did God permit that capable young woman to die one year

after she reached China? Her father is heartbroken. She could have accomplished so much here. Oh the waste! I do not understand. Why must young couples so often bury their children in foreign soil and on lonely hillsides? Are there not plenty of "heathen" in this country where the climate and sanitary conditions are favorable?

Can it be possible that such remarks and questions as the following are sometimes heard among "His disciples"? God's people should have the best of everything. Steerage passage? Forbid. Hands of robbers? Never. Poor food? Unsanitary conditions? A slow, shameful martyrdom? Losses? Sorrows? Disappointments? No! Good receiving homes for the missionary,—always. No pioneering—go where all is ready. Others have attended to that.

Was it attended to by others? Then, answer please, this question, "To what purpose was *that* waste?" Others suffered gladly that our sons and daughters might escape the hardships. Should God call *our* sons and daughters to hardship, might there not also be a purpose in *this* waste?

But, we are not through. We must listen again to questions of a more personal nature: Why should these afflictions come to me? Why was my promising child taken? Why should the husband of my choice and youth be taken? Did God need him there, more than I need him here? Why should my father go in the midst of useful service when many live to serve much longer? Why? Why this hindering affliction in my body? Why must all my ambitions perish, while others realize theirs? Why do I have so little while others have plenty? Why must I serve a sick father or support a weak mother? None of my friends have to do this. I was trained and well fitted for a certain kind of work, yet here I am doing this which any one without my training could do. Why?

And so, on and on—this "why?" arises in truly Christian hearts to whom the Lord hath said, "Trust in the Lord with all thine heart and lean not to thine own understanding." Yet another line of questioning often confronts us: Why is a minister allowed to be curtailed in his service because of some one or few, through malice or competition or mischief making or envy or cold indifference?

Why is it that often the best missionary or worker may be thus temporarily defeated in his calling and purpose? Why the heartaches and deprivations and suffering? Why is it that sometimes the one who inflicts the wound is the one who will say it will all "work together for good." Why must "diamond cut diamond"? If not overweary

with questions may we answer these last with four more? Was not Jesus wounded in the house of His brethren. Did He not say, "A man's foes shall be they of his own household"? Was He not betrayed by one of the twelve? Did not the three who understood Him best sleep while He endured Gethsemane's agony?

How can all these above questions come to tempt and try His very own until they are impulsively uttered, thus passing the temptation on to others? *It is because they speak in the natural.* The questioner has not caught the heavenly vision, at least for the moment. They have not waited on God until they understood His purposes; until they were saturated with confidence in the One who explains, plans, promises, assures, loves, and cares; until they can say, no matter how truly the enemy has wrought the trial, "What infinite Love can afford, I can afford." Until, assenting that "all things work together for good to them that love the Lord," they bow in reverence and humility as the Holy Spirit explains the meaning, the purpose of it all.

These are ever learning to endure chastening, are preparing to meet the coming cross by submission to the present one. They have stepped beyond a more or less flippant use of this scripture, "For we know that all things work together for good to them that love the Lord," (Rom. 8:28) to the question "What Good?" They have found the answer in the next verse (v. 29) (so seldom quoted in this connection) that they may be "conformed to the image of His Son, that he might be the first-born among many brethren." "Beloved, think it not strange,"—for to this purpose is this waste!

Evil may come, Satan may harass, misunderstandings arise, jealousy and envy hound; the thorn, the rod, the stones (words) but the "Amen" of the yielded heart, the rejoicing of the obedient heart, the "count it all joy" of the tempted, tried heart, will ever bring the response of the Spirit, glory in the soul and that patience which is so essential to our perfection.

But the chief answer to all the questionings of "His own," is to be found in our consideration of a fourth class represented by Mary, herself.

Mary's action was a spontaneous deed of love and devotion. Nothing was too precious for her Lord. Anointing a guest was not unusual, but such a costly anointing, as to break an expensive alabaster box, and pour all that costly ointment upon one head, instead of letting it drip slowly and reserving most of it—this caused the astonishment and concern. *This class, then, includes those whose ardent love pours forth spontaneous sacrifice and suffering and costly*

service without question; because their questions have been answered as they sat, like Mary, at the feet of Jesus and listened to His words. These with taught, satisfied hearts count not the cost, offer no excuses, and never need an alibi. They serve not with eyeservice, as men pleasers, but do the will of God from the heart. They hear and yet ignore their critics, those objectors, the ones who totally misunderstand their motives and misconstrue them to others. These oft discerning the thoughts of men, move steadily on satisfied to be understood by their Lord, of whom He would say, "Let her alone. She hath done what she could."

The expression of Mary's devotion has lost through the centuries none of its perfume. It is like the light from the stars—which diminishes not, though it travels millions, and quadrillions of miles! Nor has the effect of the alibi of her critics lost any of its foul savor. Neither does Jesus' version of it all fail to impress hearts in the twentieth century, and give them understanding.

Fellowship with God

At one of the Northfield conferences a few years ago, a missionary to Africa told a story that stirred the heart of every listener. He had begun his work with companions as eager as himself. One by one they succumbed to the terrible climate. Three he buried—the others he took to the coast and sent home—sick. Then he turned back, to stand utterly alone, in the midst of hundreds of thousands of men who had never heard the name of God. Again and again he tramped the blistered plain, with his tongue so swollen he could not speak. Thirty times he was stricken with fever, with no one to care for him. Lions attacked him; natives ambushed him; he had lived on everything from ants to

rhinoceroses. And here was his conclusion: "I know the great joy of walking with Jesus Christ in the midst of all this; I stand ready at this moment to go through it all again for the joy I have had in flashing the word 'Saviour' into the darkness of a great tribe! Is it God's will? That joy makes the wilderness a garden; it makes the desert glow with the very presence of God!"

The Secret of Revival

In the winter of 1875 we were worshipping in the Brooklyn Academy of Music. We had great audiences but I was oppressed by the fact that conversions were not numerous. On Tuesday I invited to my house five old, consecrated Christian men. I took them to the top of the house and said, "I have called you here for special prayer. I am in agony for a great turning to God of the people. We have vast multitudes in attendance, and they are attentive and respectful, but I cannot see that they are saved. Let us kneel down and each one pray and not leave this room until we are all assured that the blessing will come, and has come!" It was a most intense crying unto God. I said, "Brethren, let this meeting be secret," and they said, "It shall be so."

The next Friday night came the usual prayer meeting. No one knew what had occurred on Tuesday night but the meeting was unusually thronged. Men accustomed to pray with great composure broke down under emotion. The people were in tears. There were sobs and silences and solemnity of such unusual power that the worshipers looked into each other's faces as much as to say, "What does this mean?" And when the following Sabbath came, although we were in a secular place, over four hundred arose for prayer, and a religious awakening took place that made the winter memorable.—T. DeWitt Talmage.

All Not Easy

The New Testament is not a very encouraging textbook for those who dream of "roses, roses all the way." There are many sharp thorns, like in the Saviour's crown, and in the apostle's flesh. There is no excuse for behaving as though strange things were happening to us at the present time. All that Jesus predicted has come true. There are still wars, and rumors of wars. There is still tribulation. But those who know Christ can have an inward serenity and an unspeakable joy.—T. Wilkinson Riddle.

I hope that when Christ comes He will find me either praying or preaching.—Augustine.

God judges a man, never by what he professes to be, but always by what he is.

THE PENTECOSTAL EVANGEL

EDITOR
STANLEY HOWARD FRODSHAM

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

MISSIONARY EDITOR
NOEL PERKIN

*The Pentecostal Evangel is a weekly publication
and is the official organ of the Assemblies
of God in U. S. A.*

Subscription Rates. \$1.00 per year in U. S. A.
Canada, \$1.50; Great Britain and possessions, 7/6.

Send all subscriptions to the Gospel Publishing
House, 336 W. Pacific St., Springfield, Mo., U. S. A.

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E. S. WILLIAMS

ASSISTANT SUPERINTENDENT SECRETARY AND TREASURER
FRED VOGLER **J. R. FLOWER**

Entered as second-class matter June 25, 1918, at post office at Springfield, Mo., under Act of March 3, 1879. Accepted for mailing at special rate provided in Sec. 1103, of Oct. 3, 1917, authorized July 3, 1918.



IN THE SCHOOL OF PRAYER

SUGGESTIONS FOR THE FAMILY ALTAR



A Prayer for Blessing

One of the briefest biographies in Scripture is that of Jabez. His story is told in two verses, 1 Chron. 4:9-10.

In the second of these two verses we read the prayer of Jabez. Also the comment, "And God granted him that which he requested."

Hear his petition: "Oh that Thou wouldest bless me indeed, and enlarge my coast." Turning to Acts 3:26 we learn that "God, having raised up His Son Jesus, sent Him to bless you." It is His will and purpose to bless us. So that we can pray with assurance every day for His manifest blessing.

What is his meaning in that word, "Enlarge my coast"? Is it not a prayer for a greater capacity for God? We need more room in order that we may bring forth more fruit for our heavenly Husbandman. Paul could testify "Our heart is enlarged." 2 Cor. 6:11. His heart was enlarged to receive more of the love of God that he might render to his Lord a greater service of love.

Jabez further prays, "And that Thine hand might be with me." Ezra testifies, "I was

strengthened as the hand of the Lord my God was upon me." We read, "The hand of our God is upon all them for good that seek Him."

It is written of the saints of the early church that as they were scattered abroad: "The hand of the Lord was with them." What was the result? "A great number believed, and turned unto the Lord." Acts 11:21.

His mighty hand will hold us fast. "His left hand is under my head, and His right hand doth embrace me." S. of S. 2:6. What need we fear?

Jabez continues: "And that Thou wouldest keep me from evil, that it may not grieve me!" We too can pray, even as the Son of God taught us, "Deliver us from evil," a prayer for the overcoming of the evil one and all his hosts.

You will find great blessing as at your family altar you continually use the simple Spirit-inspired words of this godly man. And you too will be able to testify, "God granted me my request." For He who is the Truth says, "Ask, and it shall be given unto you."—S. H. F.

QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Does "Whatsoever a man soweth, that shall he also reap," refer to sinners or to Christians?

It refers to both. We know that whoever "sows the wind, shall reap the whirlwind." Paul wrote this warning to the believers in Galatia. Gal. 6:7, 8.

What is meant by the quotation, "A nation shall be born in a day"?

"A nation shall be born in a day" is not a correct quotation of Scripture. That which is nearest to it is found in Isa. 66:8 where it says, "Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." By reading from verse 5 to the end of the chapter it will be found that this is a prophecy concerning the restoration of and coming blessing to Israel. It is believed that, "a nation shall be born at once," will be fulfilled when Jesus comes to reign, Zech. 14:3-21, at which time the Jews "shall look upon Him whom they have pierced." Zech. 12:10 to 13:1. It speaks of the national restoration of Israel to divine blessing, through their acceptance of Christ as their Saviour and Messiah. This restoration is prominently taught by the prophets. See Lev. 26:40-46; Deut. 30:1-5; Isa. 2:1 with 12:1-3; Jer. 23:5-8; 31:31-40; Ezek. 37:20-28; Zech. 12:9-14; ch. 14; Amos 9:13-15; Romans 2.

ONLY CHRIST CAN SATISFY—He who seeks true and lasting satisfaction from anything that the world can give goes on an endless quest. Belshazzar's feast of dainties brought him no peace, for overlooking that feast was the handwriting on the wall. The worldly man may have enough to sink him, but never enough to satisfy him.—A. Lindsay Glegg.

THE WAY OF SALVATION

An African Testimony

Some time ago a certain man, named Ukok, seemed demon-possessed in his efforts to hinder the work of God; according to the African Inland Mission paper. Many little huts for sacrificing were built in front of his house, and one goat after another was killed and sacrificed there to Jok (Satan) in the hope that Jok would heal him. However Ukok lost faith in Jok a short time before his death, because he did not help him, and finally he accepted the Lord Jesus Christ as his Saviour. He seemed so happy in the Lord, and always had a ready testimony for Him.

On March 18, about 2 p. m., he apparently died. They dug the grave and prepared him for burial. Late in the afternoon a village brother went in, and was amazed to hear a voice say, "Take the blanket off my face." He did so, and Ukok began to speak.

He had been, he said, at heaven's gate. He could hear the joy within, but a soldier stood outside the door and asked him where he was going. Ukok said he was going to heaven. "But you are a sinner," answered the soldier. "You can't come into heaven." Ukok said, "Yes, but I have believed, I have accepted Jesus as my Saviour."

His story ended, Ukok gave orders that the Jok houses were to be torn down. People came from far and near. He lived a week giving a glorious testimony and warning to all who came to see him. Then alone with a village brother (who accepted the Lord because of Ukok's testimony, and is so on fire for Him he has volunteered to go out with an evangelistic band to tell what

the Lord has done for him) Ukok went to be with the Lord.

His last words were, "The Lord is coming for me, the Lord is coming for me; I'm going to stay this time." The news of this has travelled far and wide, and eternity alone will reveal how many have been led to accept the Lord Jesus as their Saviour as a result of Ukok's testimony.

THE WONDERFUL WORLD

A Creation Study

The First Creation (Genesis 1 and 2) is a type of the New Creation. "We are His workmanship, created in Christ Jesus unto good works." Eph. 2:10. See also 2 Cor. 5:17; Gal. 6:15; Eph. 4:24.

I. ILLUMINATION.

The First Creation (1st day): "Let there be light."

The New Creation: "God, who commanded the light to shine out of darkness, hath shined in our hearts." 2 Cor. 4:6. See also Eph. 5:8; Heb. 10:32.

II. SEPARATION.

The First Creation (2nd day): "Let there be a firmament . . . and let it divide."

The New Creation: "Come out from among them, and be ye separate." 2 Cor. 6:17. See also John 17:16; Gal. 1:4.

III. RESURRECTION.

The First Creation (3rd day): "Let the dry land appear."

The New Creation: "Hath quickened us together with Christ . . . and hath raised us up together." Eph. 2:5, 6. See also Phil. 3:10, 11; Col. 3:1.

IV. IMPARTATION.

The First Creation (4th day): "God made two great lights . . . the stars also."

The New Creation: "One star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15:41, 42. Christ is the "Sun of righteousness"—see Mal. 4:2; John 9:5. The Church is "fair as the moon"—S. of S. 6:10; Matt. 5:14. The saints differ in their rewards, (as stars)—see Dan. 12:3.

V. MANIFESTATION.

The First Creation (5th day): "Let the waters bring forth." (Fishes and fowls.)

The New Creation: "They go from strength to strength." Psalm 84:7. See also 1 Peter 2:11; Phil. 3:12-14. "They shall mount up with wings as eagles." Isa. 40:31. See also Ex. 19:4; Col. 3:1.

VI. CONFORMATION.

The First Creation (6th day): "God created man in His own image."

The New Creation: "Whom He did foreknow, he also did predestinate to be conformed to the image of His Son." Rom. 8:29. See also Phil. 3:21; 1 John 3:2.

VII. SATISFACTION.

The First Creation (7th day): "God saw every thing that He had made, and, behold, it was very good . . . and He rested on the seventh day."

The New Creation: "I shall be satisfied, when I awake, with Thy likeness." Psalm 36:8; Psalm 103:5.

According to the *Kansas City Star*, the Bible is still the best seller in Germany. In the six years since the Nazi rise to power in 1933, 200,000 more Bibles have been sold annually than Hitler's *Mein Kampf*.

THE OUTLOOK AND THE UPLOOK

PRESENT DAY EVENTS IN THE LIGHT OF SCRIPTURE

THE GARDEN OF EDEN

The Garden of Eden, supposed by many to have been located between the Tigris and the Euphrates—especially that section watered by the Shatt-el Gharraf—is expected again to become a fruitful land. The Government of Iraq, with the aid of British capital, engineering skill and machinery, has been working since 1934 on a vast irrigation project to this end.—*Alliance Weekly*.

TEXTBOOKS

Writes Ernest Gordon in *Sunday School Times*: "An analysis of all textbooks used in the public schools of Vermont a century ago has been made by the New England Fellowship and compared with one of present-day schoolbooks. The old reading books contained from 75 to 100 per cent of religious matter. Today's books have far more material regarding the gods of Greece, Rome, and Scandinavia than concerning the true God. In none was there even a reference to Christ."

THE TRAGEDY OF PALESTINE

Writes H. N. Brailsford: "It is an intolerable tragedy that Palestine, at this moment of all others, should be virtually closed. It has received, in the last twenty years, some 460,000 Jews. Gradually, as their plantations mature and their industries develop, it might, without overcrowding or injury to the Arab, accommodate a total that might touch two millions. The closing of its doors to thousands of German-Jewish children, to whom the Zionists had offered an asylum and a school, was a callous act of timidity. They, at least, could do no harm to the Arabs."

CHRISTENDOM PROTESTS

In a recent editorial, the *New York Times* hails the protest against Fascist persecution signed by leaders of the Roman Catholic Church, the Protestant Episcopal Church, the Southern Baptist Convention, the Presbyterian Church, and the 25 bodies constituent to the Federal Council of Churches of Christ in America. The protest denounces what is going on in Germany today as "incompatible with Christianity," and the joint statement of the religious bodies, according to the *Times*, is "the first time that spokesmen of all Christian denominations in this country, Protestant and Roman Catholic, have united in a declaration on a subject of such international importance."

AT EASE IN ZION

Solomon Goldman, leader of American Zionist organization, lashes his countrymen for their apathy and materialism in the face of their nation's need.

"The countless suicides in Vienna, and the tortures of the little Jewish children in Berlin have not persuaded us to give up for a brief period of five or ten years our night clubs, our mink coats and our visits to Miami Beach."

He also mentions the fear that is seizing the Jews, and tells of being advised to "soft pedal" Jewish achievements in Palestine lest the report awaken anti-Semitism. He quotes the verses in Deut. 28:64-66 which record the curse of fear to come upon dispersed Israel.

ATHEISM AND YOUTH

In 1937 The American Association for the Advancement of Atheism offered prizes to high-school and junior college students for the best essays on "The Folly and Futility of Christianity." *The Alliance Weekly* gives the result of the offer: "This offer was made in 1937 through the columns of a Yakima County (Wash.) paper. The editor of the *Sunday School Times*, desiring to know the result, wrote to the Atheist Association to ask if the prizes had been awarded, and received the reply from the president of the Association that "No essays were submitted." "It surely is a matter for thanksgiving," says the *Times*, "that not a single student responded . . . by submitting essays attacking Christianity."

A MOVING INCIDENT

Donald Gee writes: "I was in Germany only yesterday and witnessed a moving incident. On the train from Germany into Holland an elderly Jewish couple were in my compartment. I noticed them get excited as we approached the frontier. When we reached the first station in Holland, a young Jewess was waiting for them on the platform, as they eagerly looked out. She joined them in our compartment, and all were overcome with great joy. The father was weeping; and the daughter (who looked about 19) kept on saying, 'God be thanked!' Evidently the daughter had left Germany some months before, and now the parents were able to join her. There were some tense moments when the Dutch officials examined all our passports, and they asked the daughter to go with them to the office. She was away about a quarter of an hour, while the train waited. Those in the carriage were trembling. I think we all felt thankful when she came back and all three were permitted to travel on together to The Hague. It was an emotional personal contact with one of the great tragedies of the hour."

Outlets

A DIGEST OF CHRISTIAN THOUGHT

ANARCHY—Unless the rule of right prevails over the rule of might, present-day civilization must disintegrate to the anarchy of the caveman age.—*J. E. Davies, American Ambassador to Belgium*.

CHRIST-EXPRESSION—We hear a good deal in these days about self-expression, one of the ugliest things that ever came out of the pit of darkness, the very antithesis of the Christian life. The Christian life, in its very essence, is Christ-expression; it is the loveliness of the Lord Jesus being manifested through a human personality.—*Capt. Reginald Wallis*.

MEASURING PRAYER—It is not the arithmetic of our prayers; that is, how many. It is not the rhetoric of our prayers; how eloquent. It is not the geometry of our prayers; how long. It is not the music of our prayers; how sweet. It is not the logic of our prayers; how argumentative. It is not the method of our prayers; how orderly. But, how fervent and how believing are our prayers?—*Bishop Hall*.

SCIENCE AND THE SUPERNATURAL

The gifts of the Spirit were in manifestation in the days of the French Huguenots. There has been a discussion concerning these in the French magazine *Le Christianisme*, and one skeptic assigns them altogether to "neurotic tendencies." A great French doctor protests against this idea, and says, "Science has nothing to say, because it simply cannot explain them."

You cannot explain away the gifts of the Spirit that are given to profit withal as the effect of nervous disorders. One liberal preacher commented on the story of Paul's conversion on the road to Damascus as "just an attack of epilepsy." Dr. Joseph Parker's comment on this was, "May God give us some more of this holy epilepsy!"

PROPAGANDA RACKET

The battle of propagandas has reached the stage where it offers opportunities for racketeers. We quote from *Herald of Holiness*:

"Unscrupulous persons are capitalizing on the spread of hatred propaganda especially in relation to pro-Jewish and anti-Jewish literature, using this means of obtaining funds under false pretenses. The writer of one pamphlet closes his attack on Jewry with the following paragraph: 'My aim is to send out as fast as possible twenty-five million of these pamphlets to cover the whole country. However you must realize that such a tremendous undertaking will cost approximately a half million dollars and unless I get from the great majority a moral and financial support, it will be impossible to carry out this great program. There is no use coming into the open with this fight unless the returns from this pamphlet indicate an overwhelming majority in accord with it.' His second pamphlet was just the opposite, stating that the Jews were for peace, progress and good will, and then closed with a similar paragraph as the above soliciting funds. The New York police discovered that this was a racket to get money out of unsuspecting interested people."

"THE CITY OF TOMORROW"

The promoters of the New York World's Fair proudly announce that \$165,000,000 has been spent to make it the ideal "city of tomorrow." No detail has been overlooked. Even the streets are each a different color—the blue avenue, for instance, being darkest indigo at its extremity and going through every shade of lighter blue until it merges in the dazzling white of the heart of the city. Primitive buildings of the past and fantastic structures of the future are displayed.

No building is stranger than the Temple of Religion. Protestants, Jews and Catholics have contributed to this, yet no services will be held there, says the *Elim Evangel*. Thus it will be a silent temple, with no message for the people. How far removed is this from the Chicago Fair of 1893 where, under the leadership of Moody and Sankey, the gospel was proclaimed so boldly. Man's "city of tomorrow" offers every attraction save Christ. But a greater "city of tomorrow" is being built by God. It will have riches and beauties far surpassing any city of man. The Saviour Himself will be the chief attraction in it. How much better it would be for man to spend his millions in the spread of the gospel, thus laying up treasures in heaven, that multitudes in heathen lands might be saved from eternal death and be brought to share in the glories of the New Jerusalem.

THE GOSPEL IN FOREIGN LANDS

SEND ALL OFFERINGS TO NOEL PERKINS, 316 WEST PACIFIC ST., SPRINGFIELD, MISSOURI

Heavenly Showers in Kansu

In faraway Kansu, the hearts of earnest workers in the Tibetan Border Mission are rejoicing as God blesses and sends showers in token of the rain to come, James and Rhoda Vigna write with joyful pens:

"It is with grateful hearts that we send you this letter to tell our friends what great things the Lord has done for us, whereof we are glad.

Reaching Out to the Traders

"Early last year the Lord enabled us to rent a small shop on the main street to use as a street chapel. During this year many Chinese, Mohammedans, and Tibetans from far and near have thus been privileged to hear the good tidings. Some have taken literature and returned to hear more; those desirous of being saved were prayed for and encouraged to join us in our regular meetings there and on the mission station. Praise God for this means of reaching more of these traders!

Some Baptized in Water—

"In the spring and early summer nine of the Chinese Christians received water baptism. Three of these were children of the evangelists, who know Jesus as their Saviour, and on one occasion suffered punishment for His Name's sake rather than join in the school parade to the temple to pray for rain. Praise Jesus!

"During last summer's nomad trip, we covered much territory, telling forth the old but ever new story of the Lamb of God. Many heard the gospel for the first time, and God met with some who were prayed for. Praise God!

—And Others in the Spirit

"This past year marked twenty years since W. E. Simpson first settled in Labrang, Kansu. While special meetings have been held from time to time, and anointings granted to seekers, no one had come through to the Baptism, but praise God, just lately He has been moving in our midst in the old time way. So far, three of the believers have testified in the open meeting to having been filled with the Holy Spirit for the first time, speaking in tongues as in Acts 2:4.

"We do praise and thank God for this earnest of blessing to come, and seek that we all may be faithful in showing forth the Spirit of Jesus, in word and deed, to the salvation of many souls."

GREAT THROGS ATTEND CONVENTION

A good letter from Philip Crouch, Field Secretary of our work in Egypt, brings a re-

port of the recent convention held in Abu Tig. Along with his report of business matters concerning the work he writes the following paragraph which will be of special interest to our readers:

"Since our work in that village is quite new we had occasion to wonder just how things would get along there, but now that the meeting is over we can only say that the Lord really helped us. In the first place the native Christians bore all expenses of the convention. We rented a large tent for the evening services and if you had seen the crowds that attended the meetings you would



Baptismal service near the Tibetan Border when James Vigna immersed nine believers. At the right are Mr. and Mrs. Vigna with their three children—Samuel, Eleanor, and Chester.

realize a little better how successful the convention was.

"Each evening the tent was crowded to capacity with large numbers standing on the outside. On Sunday we were unable to accommodate the crowd that thronged to the tent and finally we had to close the gates that permitted the people to enter the place where the tent stood. We had to have soldiers to control the crowd which easily numbered **over two thousand.**"

NEWS FROM FRENCH WEST AFRICA

Fred Glaser writes joyfully of God's moving in saving power in Ivory Coast.

"We can see how the hand of the Lord has been with us," he says in his latest letter, "and with the native workers in a special way the past few months. Our new Bible school is over, and we believe it has been a help to our work here. There were a few more attendants than last year.

"You will rejoice with us to know that in seven villages within a radius of twelve miles of Kaya, we have from five to twenty-five converts in each, who have at least sought the Lord for salvation just lately. Six of

these villages had no converts three months ago!

"In one village, which has the greatest number of converts, there has been such joy over their new experience that they wished to clear a road so we could reach them more easily. At our last visit the road was at least half finished. They said they intended to complete it soon. However, as it would go through cultivated fields, I told them we appreciated what they had done, and should gladly walk the remaining distance.

"You should see them come running to greet us as they hear the car. In the distance you can hear them singing the choruses we have taught them. They greet us heartily and tell us that we have been long in returning, though only a week or ten days really.

He Still Delivers

"Again we saw the hand of the Lord as, in answer to prayer, a demon possessed woman was saved and healed of demon power. Her husband is a faithful Christian, and one day when we gathered with the Christians of that village, she came for prayer. She gave her heart to the Lord, and from that time on she was healed. For ten years or more she was a slave to demons, and now she goes about singing the praises of God.

"A native worker testified how a convert of last year had still been troubled with tobacco habit. He despised it but could not let it alone. Much prayer was offered and only recently he found complete victory. Praise God in whom we find victory over every evil, and in whom we have joy and peace!"

BRIGHT NEWS FROM DARK AFRICA

Mr. and Mrs. Axel Oman write from Sierra Leone, West Africa: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

"We do certainly praise God for the reality and the truth of this verse of Scripture. Since the prayer meeting which the natives had the first week of the New Year, God has been blessing in a marked way.

Many Converts

"Since that time we have had converts every Sunday evening. For the month of January those who have professed salvation number about fifty. The whole church prays earnestly until the ones who have come forward really get through to God.

Earnest Prayer

"This week again the natives are going out into the woods to pray that God will pour out of His Spirit in a mighty way. Not many of the men of this church have been

filled. They are getting a real and desperate hunger that God will fill them with the Holy Spirit.

"Praise God that the burden for souls is becoming heavier and heavier on the hearts of the people. The natives are becoming deeply concerned for their own relatives. Many come to Freetown for work; and, finding the Lord Jesus Christ, are anxious to get back to their people to tell **them also** of Him.

"Pray with us that men and women may be filled with the Holy Spirit; that our new converts may be kept true; that, as they go back to their people, God will bless their efforts."

**FULL SPEED AHEAD IN MOSSILAND
Busy Days in Tenkodogo**

A letter from the Paul R. Weidmans in French West Africa brings news of busy days for the Lord's workers there. Schools are in session, buildings are going up, village work is being carried on.

In traveling to Northern Togoland to oversee the work there, the Weidmans passed through one village where they were told that thirty had "asked pardon" shortly before.

Three souls were filled with the Holy Spirit in a native convention at Ouagadougou. One worker declared he received such a blessing that he hasn't gotten over it yet. Praise God for His continued blessing in Mossiland.

Native Efforts Effective

Paul L. Kitch, reporting from Ouagadougou, tells of a fine little native church built almost entirely through the efforts of one native pastor. He found it a neat little mud church, with the necessary furnishings and a native blackboard. Also, a little distance away was a small mud house for the missionaries to rest in.

This native pastor was persecuted terribly by his relatives and others, but God gave power and strength to complete the task he set for himself, and now God has given victory. He has a nice group of Christians, and baptized six believers one morning. This is only one of other like undertakings for the Master by the natives themselves.

REVIVAL FIRES IN NINGPO

"We have just closed ten days of special meetings," writes Eva Louise Bloom, from Bethel Home, Ningpo, China. "For a long time we had felt the need of such a time of fellowship, and at last the date was set and surely confirmed by the Lord.

"From the very beginning of the services, great conviction of sin was upon the people; men, women, and children were desperate to be cleansed from sin. Several were even sick in bed until they were made willing to confess. Strong men cried out for mercy. One young woman whose life had been that of a real Magdalene was gloriously set free. Another confessed that she had smothered a baby of a Buddhist nun.

"But praise God, 'where sin abounded grace did much more abound.' Following conviction and confession, the joy of the Lord was poured out in our midst and we shall never forget the bright and shining faces of sinners saved by grace. Many were saved and over thirty believers were baptized in the Holy Spirit.

"We do praise God for His great goodness in giving us a time of peace during these days."

LOOKING AGAIN TOWARD AFRICA



Mr. and Mrs. A. J. Princic

Mr. and Mrs. A. J. Princic, after being engaged most of the time for the last year in deputational work for the Missions Department, are again feeling it is the Lord's time for them to make preparation for returning to missionary work in Africa. Our Brother and Sister Princic have spent one term on the field already, going first to Liberia and then on into Congo. They are looking to the Lord to supply their need for outfit, support, etc. All offerings for them should be sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri, designated for them.

**VISITING A NEIGHBORING MISSION
Carl D. Holleman, South India**

We recently took a short journey up into East Khandesh to visit Brother and Sister Cornelius and see what God is doing there.

We left Poona by train one afternoon and spent the night traveling, after changing at Bombay. Third-class compartments in India are not very conducive to good sleep; however, we did manage to sleep a little in spite of mosquitoes and many, many station stops.

Trials of Travel in India

At Bhusaval we changed to another train only to ride about thirty miles and change to a bus for a miserably dusty ride of twelve miles. Here we were faced with crossing a large river. We walked for half a mile through deep dust. Then, boarding a boat, we crossed the river. We could not get the boat to the shore, so we were carried by coolies the rest of the way. Brother Cornelius met us with his car to go the remaining six miles.

New Babes for the Kingdom

The following day we all drove to another river where thirteen precious souls were baptized. It was a real joy to see them following Jesus "all the way." Then we drove on to Dhanora where a new building was dedicated to God.

God Visiting the Villages

The Lord seems to be moving among many of the villages, bringing souls into the kingdom of God. Reports are heard of whole villages turning to Christ and being baptized. This is a great victory even though many of these may not fully understand the step they are taking.

The political movements in India today are the source of much trouble and dissatisfaction among the people, resulting in many seeking Christ.

One Man Catches the Vision

We were told of an old European professor in a college in Indore, who caught the vision and made an appeal to young men

in the college to go to the villages to preach Jesus. None responded, so he gave up his position and went himself. Such sacrifice and faith in a man of seventy years of age is certainly inspiring.

Sunday morning, four babies were dedicated to God, and over fifty-two took part in the Lord's Supper. We returned on Monday feeling refreshed, and rejoicing in God's blessing.

Palestine Interests All

I was asked to address a club of men comprised of Hindus, Muslims, and Christians. Being free to choose my subject, I spoke on "Palestine in the Light of the Bible." Great interest was shown and many questions asked. Although adherents of the three religions disagree strongly on what they desire and hope for, yet the spirit of the meeting was of mutual understanding and tolerance.

I was asked to address the club again, and to repeat the same subject at a joint meeting of all Christians in Kirkee. Praise God for the opportunity to speak for Him to those who really need Jesus in their lives!

LATIN-AMERICAN WORK PROSPERING IN COLORADO

H. C. Ball

I have just completed a tour of nineteen of our Latin-American churches in the States of Colorado, one in New Mexico, and one in Utah, in company with Brother D. Bazan of Denver, making a total of twenty-one churches visited and twenty-two sermons preached in the fifteen days we were out. The blessing of the Lord rested on us throughout the tour, driving back the enemy when he would have hindered us by illness, and opening closed roads before us.

Ten of these assemblies have new church buildings which I had never seen before, and five more have their own buildings. All of these have been erected with little or no outside help, being paid for by the Latin Americans themselves.

In Gill we found that the assembly had been visited with a wonderful revival in which twenty-two were baptized with the Holy Spirit. With only a few exceptions the brethren are revived and really enjoying their religion and witnessing a substantial growth in membership. Eight of these churches are pastored by graduates from the Latin-American Bible Institute of Saspamco, Texas. We have twenty-nine churches in Colorado at present.

Much of the success of the work in Colorado is due to the consecrated leadership of the Presbyter, D. Bazan. He is loved and respected by his people, and is full of the Holy Ghost.

A WORD FROM NORTH INDIA

One young man in a village near here has become greatly interested and the last day I was over there, he sat right in front of me all the time I was speaking and asked many questions as to just how he could obtain salvation. He remarked with a sigh, "But it is hard to leave everyone, Memsahib." I replied, "Yes it is hard, but the Scriptures say, 'He that loveth father or mother more than me is not worthy of me.'" Pray for this young man. As he sat there I could feel that God was speaking to his heart.—Mrs. R. McClay.

THE SUNDAY SCHOOL LESSON

The Healing of the Withered Hand

Lesson for May 7, 1939. Lesson Text: Matt. 12:1-21.

The Golden Text. It was the Sabbath day, and while passing through the corn the disciples plucked the ears of corn and ate. The Pharisees criticized Jesus for allowing the disciples to thus "break the Sabbath," but Jesus reminded them how David ate the shewbread. He said, "the Son of man is Lord even of the Sabbath day." v. 8. Then came the man with a withered hand. Jesus said that just as a man would not hesitate to save the life of his only sheep on the Sabbath, it is lawful to heal and do good on the Sabbath, and He healed the withered hand. The Jews held to the letter of the Law but had lost the spirit of it.

The Jew and the Sabbath. Even today the orthodox Jews are strict concerning the Sabbath. A close friend of the writer's saw an old man gesticulating wildly at him. It was early one Saturday morning. My friend ran to him, supposing there was some grave trouble. The old gentleman cried excitedly, "Please put out the light for me." "But why can't you do it yourself?" responded my puzzled friend. "My dear young man, I am an orthodox Jew," he said, "and this is the Sabbath day. I must do no work on this holy day." Laughingly my friend remarked, as he told me of the incident, that the energy the old man had expended in running down to the street and waving for help was far more "work" than the single motion of pressing the electric switch would have been.

A Burden Instead of a Blessing. Some of us can remember the strict Sabbath or Lord's day observances which our Protestant forefathers held. They considered it a grave sin to whistle on the Lord's day, while for one to be seen laughing then was sacrilege indeed. This makes the Sabbath a burden instead of a blessing. When the Lord gave the Sabbath He intended that it should be a day of joy and rest. The Jews had made it a day of bondage.

A Matter of Strife for Centuries. Even in the early church the Sabbath was a matter of strife. We know that "Christ is the end of the law to every one that believeth." Rom. 10:4. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. But certain teachers told the Roman Christians that they must not only believe on Christ but must observe the Jewish Sabbath. To correct this error Paul wrote in Rom. 14:5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Again in Col. 2:16, 17, Paul wrote, "Let no man therefore

judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body (the substance of the shadow) is of Christ."

They Had the Shadow, We Have the Substance. What did Paul mean? He was saying that Jewish ordinances and ceremonies, Jewish sacrifices and rituals, were all types, foreshadowings of the coming Christ. The Jewish sacrificial lambs offered were foreshadowings of the coming "Lamb of God, which taketh away the sin of the world." John 1:29.



The sprinkling of blood before the mercy seat by the high priest was a foreshadowing of the work of our great High Priest, Jesus Christ. In like manner, the rest which God enjoined upon the Jews of old was a foreshadowing of the rest which Christ has provided for all who believe.

Our Rest in Christ. Hebrews 4 shows this truth clearly. "There remaineth therefore a rest to the people of God." That rest lies in the finished work of Christ, because of which the believer ceases to work for his salvation. The Christian rests by simply trusting in the completed work of redemption through Christ, who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. Thus the Sabbath rest is not a day of bondage but rather a state of security and liberty which the Christian believer enjoys every hour of the week.

The Need of Carefulness. But we must be careful not to turn liberty into license. Let

us not turn privilege into perversion. After Paul had explained in Rom. 14:5 that the matter of observing certain days was for individual choice, he adds quickly, "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it." Let us assume that by "the day" he means "The Lord's day," "the first day of the week," or what the pagan creators of our present calendar call Sunday. Paul says that if we keep this day as holy, we keep it unto the Lord. If we fail to keep it holy, then we keep it not unto the Lord.

The Danger of Extremes. While the Pharisees went to one extreme, many Christians today are going to the other extreme. The writer has traversed the continent three times within the past year and in different sections of the country he has encountered an alarming condition. Some of our oldest assemblies are experiencing a falling off in the attendance in the Sunday evening services. It used to be that Sunday night was the best attended service, but today many only attend the Sunday morning service and spend the rest of the day motoring, picnicking, or at the seashore. How can we expect the unsaved to attend the evangelistic meetings Sunday nights if we do not set them an example by attending ourselves? Remember Paul's words in Gal. 5:13. "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." If we love the souls of sinners we will spend the Lord's day so as to set them an example and not a stumbling block. See Rom. 14:13, 21; 1 Cor. 10:31-33.

The Lord's Day for the Lord. The writer remembers the motto which used to hang in Robert Brown's Mission on West 42nd Street, New York City. It read, "One tenth of your income and one seventh of your time belong to God." The rich and fruitful worldwide ministry which Brother Brown's church today enjoys is evidence that God has blessed their observance of that motto through thirty-five years of ministry.

There were two institutions given before the Fall; one is the Sabbath of rest and the other is marriage. The devil hates both these institutions. He ever seeks to bring people into unrest and does his best to keep the Lord's day from being a time of rest and refreshing from the presence of the Lord. He also seeks to destroy the marriage union by bringing hatred and bitterness. Let each marriage be so full of love that it will be an earnest of the marriage of the Lamb. Let every Lord's day be to the saint an earnest of that eternal rest that remains to the children of God. —Harry J. Steil.

APOSTASY

From the *London Evening Standard* come some official statistics of the German government. "During the months of June, July, and August of last year 80,000 Germans registered themselves as deconverted from Christianity. During the same period 5,000 Germans registered themselves as converts to Islam."

IN THE WHITENED HARVEST FIELD

WRIGHT CITY, TEXAS—We began our meeting here March 4 and closed April 2. Pastor M. F. Mason has a fine church and a fine band of saints, full of the Spirit. Thirty-one were saved and 35 were filled with the Holy Ghost.—H. C. Leete and Sister Leete.

BILOXI, MISS.—Frank Moffett, Tulsa, Okla., just closed a 2 weeks' revival here. Twenty came to the altar for salvation. Since our taking over the pastorate last August, God has prospered the work. The revival has been a blessing to our church. Our house was filled with people who desired to hear the Word.—A. P. Bilbo, Pastor.

IDABEL, OKLA.—We just closed a meeting with Ruth Clem as the evangelist. Ten were saved, 6 received the Baptism in the Holy Ghost, and every department of the church was revived. God blessed in the healing service. One Methodist sister was healed of a very serious ailment, after doctors said she had only one chance to live. All Council ministers are welcome.—Geo. H. Goodin, Pastor.

NEW PHILADELPHIA, OHIO—We are praising God for the recent revival conducted by Evangelist Basil E. Hillman, of Dunkirk. It was the beginning of the outpouring for which we had been praying. Fifteen were saved, and 8 were baptized in the Holy Spirit, one of them being a man nearly 70 years of age who had been tarrying for many years. Seventeen were baptized in water, and 9 were added to our church fellowship.—Cyril E. Homer, Pastor.

MUSCATINE, IOWA—We have just closed a 4 weeks' meeting with Evangelist La Verne Willis, of Perry. Our evangelist surely hit some hard rights and lefts in his defense of the gospel, and his opponents were on the run from the reading of the text. Fifteen knelt for salvation, and some received the Baptism in the Holy Ghost. Also some good United Brethren folk were convinced by the inspired messages of the evangelist that the Pentecostal blessing is real.—R. P. Elliott, Pastor.

GOOSE CREEK, TEXAS—Evangelist and Mrs. J. D. Saunders came to us on February 19 for a 3 weeks' meeting, and from what the older members said it was the best revival in the history of the church. The beautiful part is that the revival spirit still continues. Many were saved, and about 22 were filled with the Spirit. We saw healings that were miraculous. I have kept constant check on some of the more outstanding cases and they have proven genuine. Twenty-one were added to the church. In the first year of our work here we have added 130 to our number, and have seen our missionary offerings almost double. We want to state as a testimony for missionary giving, that since the increase in giving we have enjoyed the greatest prosperity in the history of the church. We pray for a greater missionary vision.—U. S. Grant, Pastor.

BEGGS, OKLA.—November 27, 1938, our tabernacle burned, leaving us without a place of worship. Immediately we began to look for a new church home. After much prayer and study the Lord definitely led us to secure a nice brick school building 60 ft. by 70 ft. Evangelist and Mrs. Leonard Belknap have recently been with us in a two-week revival. Several prayed through to a definite experience with the Lord, and 2 of them received the Baptism in the Holy Spirit. The meeting closed with good interest.—D. B. Jagers.

QUANAH, TEXAS—Just closed a good revival with Evangelist and Mrs. L. H. Sheets, Sterling, Colo. They have a very spiritual ministry which is appreciated. The church was greatly blessed. We feel there was a deep and lasting work done. Some stated this was the best revival the church has had in a long time. The building was filled to capacity almost every night. This is our second year as pastor here. We thank the Lord for these blessed people in this church, and for what God has done for us all.—Clarence Love, Pastor.

MOOSIC, PA.—The Lord has richly blessed in a 3 weeks' campaign conducted by L. T. Stewart, of Wilson. The Lord used our brother in a wonderful way in preaching the old-time Pentecostal truths, and the saints were stirred to live for God as never before. The outstanding feature of the meetings was the great stir among the young people. Each night people were at the altar seeking salvation or getting back to God. The church as a whole was built up spiritually, and the revival spirit still prevails.—J. E. Jenkins, Pastor.

WILLMAR, MINN.—April 2 we concluded a 2½ weeks' revival with Evangelist C. H. Jenson, of Alexandria. God blessed in the baptizing of 6 with the Holy Spirit, and nearly a score accepted the Lord Jesus Christ as their Saviour. The evangelist's straightforward preaching of the full gospel brought strong conviction, and on the closing night over 200 flocked to the prayer room. Among this number were about 12 who came for salvation, and there was great rejoicing as one after another of them prayed through to victory and received the assurance of sins forgiven.—E. Elsworth Krogstad, Pastor.

EUREKA, CALIF.—We have been here for over a year, and it has been a year of continuous revival. More than 30 have received the blessed Baptism in the Holy Spirit, with the Bible evidence of Acts 2:4. We have taken in new members, and the backsliders are coming back one by one. The past few weeks have seen sinners repenting and weeping at the altar, seeking old-time salvation. The Lord has graciously blessed in sending in the tithes and offerings; the saints are working together, and we have been enabled to extensively repair the tabernacle and pay cash for all repairs. The Lord has also blessed in the healing of the sick. Some healings have been miraculous.—Walter H.

Smith, Pastor and Presbyterian of the Redwood District.

MALVERN, ARK.—This assembly has just closed one of the most successful revivals in the history of the church. Evangelist Murray N. Brown and J. W. Tucker, prospective missionaries to Africa from this District, came in February for a two or three weeks' revival. God blessed from the beginning in a marvelous way, souls being saved and filled with the Holy Spirit from the first service to the last. The Spirit was poured out in such great measure that it reminded us of how the Shekinah glory filled the temple until the priest could not minister. Many times in the song service conviction seized the congregation, and people would not wait for an invitation to come to the altar but arose from their seats and came crying and calling on the Lord. Some were baptized in the Holy Spirit while sitting in their seats. The revival continued six weeks and four days, and there was not a night that God did not manifest Himself in a precious way. Christ manifested His power through wonderful healings, and many seriously afflicted were made whole. One hundred and forty were saved, 65 received the Holy Spirit Baptism, and 49 names were added to the assembly roll.—C. H. Asher, Pastor.

EUREKA SPRINGS, ARK.—Our Sunday School is growing very nicely, and we are looking forward to enlarging our equipment. Our regular attendance is increasing. A goodly number have been saved recently in our regular services. One night in our prayer meeting, 6 were saved. Last Sunday we had a wonderful baptismal service and baptized 8 in water. Many new people are coming into the church.

The last Ozark Sectional Fellowship meeting was held at our church April 3, and the services were crowned with victory. Many churches were represented including District headquarters, and 27 ministers were present. James B. Hoiser, of Fayetteville, brought the morning message which was very much appreciated by all. The afternoon devotional service was conducted by Jack Wright, of West Fork. David Burris, District Superintendent, spoke on the theme, "Broadening our Vision." The service reached its peak when the quartet sang "Time won't turn back." The power of God fell and many people were made to weep and rejoice at the blessing of the Lord. The evening service was given over to a joint rally of the eastern and western divisions of the Ozark Section, with Sister Stokes, S. S. and C. A. President, in charge. The house was packed out and many were turned away. In the middle of a splendid program the power began to fall. It continued for about 30 minutes, and many people were weeping, dancing, and shouting. After a message in tongues and interpretation an altar call was given, and the altar was filled from one end to the other.—R. E. Gilliam, Pastor.

"From henceforth thou shalt catch men." Men need to be caught by the Sunday School, for the church, and for Christ. Would you invest 25c in the interests of 100 men? Send 25c for 100 Men's Cards. Place them in the hands of 100 men you would win.—GOSPEL PUBLISHING HOUSE.

Confession of Sin

(Continued from Page One)

God. Let me not think that by confessing to any priest or pastor or group or teacher I have completed the matter. That cannot take the place of my getting alone with God and openly, frankly, freely telling God, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight."

I want to press upon you that confession of sin is a *duty* if and when we have sinned.

The next story I take you to is of King Saul. 1 Sam. 15:24. "Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." After God sent Saul to do His will against the Amalekites, Samuel came to him and charged him with not having done all that God had commanded. The sinister point in the story, however, is that while Saul confessed (of course he couldn't very well do anything else; he was caught red-handed in it) yet there was not repentance. We find him catching hold of Samuel's robe, and saying, "I have sinned; yet honor me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God." That shows the shallowness of Saul's confession.

My mind goes back to when I was a boy, and Mother was bringing me up. I came to that awkward stage that all boys have, when they are growing so quickly that their feet are too big for them, and they are always stumbling over and breaking things. In passing through that period I was breaking cups and saucers and knocking over things. Every time I did it I said, "I am sorry," until you would think I had a parrot inside me saying, "I am sorry, I am sorry."

Mother put up with it for quite a while, but there came one Saturday when I broke something that she valued, and again I said, "I am sorry." She said, "Yes, I will make you sorry." And she went and got down something which in the good old-fashioned days used to hang behind the picture in England, and that Saturday I really *was* sorry. My confession became very genuinely connected with repentance.

Confession can easily become mechanical. I love the services of the Episcopal church. When I am on board a British liner I always go to the services on Sunday morning, and I appreciate the beautiful words of the service. But as I hear the words gabbled over, and a lot of people calling themselves "miserable sinners" and confessing: "We have done those things which we ought not to

have done," when they don't feel it, I realize there is no value in it. God wants confession that comes from the heart, or none at all.

Repentance is a fundamental thing, and it is needed. The first words of the gospel are, "Repent and believe." Repentance means literally, a change of mind. To repent is to change your mind. Often when I have been in a foreign country and have noticed a rather inviting curio, I have thought I would like to take it home to England with me. I have gone into the little native shop or merchant's place and asked how much it was, and as soon as I heard the price I repented. I walked out.

After all, it is a good illustration of what happens in the kingdom of God. There was a time when the pleasures of this world, the pride of life, and all these other things were very attractive to me. I paused to look at them, and began to handle them; but I thank God that before I went any further I inquired the price. If you want to know the price, there is a ticket on it. "What shall it profit a man if he shall gain the whole world and lose his own soul?" When I saw the price ticket on the world—my own soul—I said, "That is a bit too much for me to pay." Thank God, I repented and walked out.

If you are thinking you can have the world, you can only have it at the cost of your soul. That is too great a price to pay for this world. Turn your back on it and walk out. That is repentance. You can keep on confessing and confessing without repenting, until in the end your confession has simply become mechanical. It doesn't do you or anybody else any good. It must be united with repentance if it is to lead to Salvation.

The word confession literally means, "saying the same thing." If I am to have an honest sincere confession before God I must say the same thing about myself that God says about me. I must agree with Him. He has put within my heart a monitor called "Conscience"; and if I am true in my confession I agree with my conscience. I have God's precious Word of Truth and I find I have to agree with that, and say the same thing about myself that it says.

Coming from Los Angeles on the train this week, as I was digging into the first few chapters of Romans, I found it hard to say, "That is my picture," but God help us to agree that *all have sinned*, that there is none that doeth good, not one. It is rather sweeping, but it is the road that leads to salvation.

Then I need to agree to God's convicting Spirit. He convicts us that we have sinned, and we ought to confess it. God help us to agree with His Spirit and say the same thing about ourselves that God *tells* us about ourselves.

The coming back to the father of the prodigal son all began when he started talking to himself. When he had talked to himself about himself, he wanted to go to his father. So we need to confess to ourselves and say, "Yes, I have sinned, I do need repentance, and I will go back to my Father."

When we have sinned we find in our hearts something that hates sin and says, "Oh, deliver me from it, cleanse me from it, snap the fetters that bind, and set me free." Thank God, when a man sees his sin, that is the beginning of the working of a man's salvation. From the story of King Saul, however, we see that confession of sin is of no worth unless it be joined with repentance. So we have to have, with confession, sincerity and a resolve to leave our sin and run from it.

The third story I bring you to is the old story of David. 2 Sam. 12:13. "David said unto Nathan, I have sinned against the Lord." Notice how that sentence comes every time. Achan said, "I have sinned." Saul said, "I have sinned." And David said to Nathan the same thing. "Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

Confession of sin needs the complete divine forgiveness. Confession of sin is not an end in itself. If that be all there is to it, it won't save anybody. On top of it I need forgiveness.

The older I get the more I thank God for this inspired story of David and his sin. I admire more and more the biographies of the Bible. I find that so often human biographies have so many weaknesses. If they are written by those who love the man they are writing about, there is an unavoidable temptation to write the rosy side and we feel that we aren't told the whole truth, so that we don't really know the individual. I read biographies with more skepticism now than I used to as a boy, for I am learning more about human nature. But in the Word of God I find it is magnificent how it paints the picture in all its truth. When the Bible tells about Abraham, it tells of his weaknesses. When the Bible tells about Moses it tells of his failure as well. And there is only one Character in its pages that is described as faultless, because, thank God, He was faultless.

So with David the story of his sin is told, and with an amazing wealth of detail. More helpful to us than that even, not only the outward side of the sin is told, but the inward side of the confession and repentance is also given to us in helpful detail. Oh, the 51st Psalm and the 32nd Psalm are so wonderful, so true to the sinner's experiences.

But that 51st Psalm especially I love. David laid bare his heart. He only

did it before God, but then the Lord caused it to be written down by divine inspiration, for the help and comfort of all penitents of all ages. How we have thanked God there was such a Psalm when we have sinned and have found there the words we were longing to say, and we have made the prayer our own.

Especially notice how David declared he needed something more than confession. He needed forgiveness and cleansing. Let me read you a few of those throbbing words. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." Have you made those words yours? "Create in me a clean heart, and renew a right spirit within me."

Those are divinely given words to help you. Because there are certain practices of confession of sin that have become prevalent today, I want you to be very careful in distinguishing between mental relief and divine forgiveness. You can easily confuse them. Mental relief is psychological. Divine forgiveness is spiritual. There is a tremendous difference between the two. I don't like that word "psychological"; so we shall just say "natural." If we have had a burden on our mind, some sense of failure and sin, or something else, if we merely tell it to somebody or to a group of people, it is natural for us to feel a certain relief, and say, "Oh, that is off my chest, and I am glad." We have a mental or an emotional relief, because we have shared it with somebody else.

I think it is the same kind of thing that some people experience when they go to the doctor. They have aches, and are worried about a certain pain they have, quite sure it is cancer or consumption or something else. They read the advertisements in the magazines and are convinced they have it. So at last they go to the doctor and tell him about it. After the visit they come out and say, "Oh, I feel better now; I have told the doctor." They may be suffering from some disease, and although they haven't had one bit of physical healing, they have a mental relief and feel better because they talked about it. We sometimes apply the same subtle psychology to our souls, and think that because we share the burden with somebody else we are rid of it. We aren't. We need more than that. We need to go further and pray, "Wash me, and I shall be whiter than snow."

Sin is defilement. When you have sinned you are defiled. Pardon me if I use a stronger word—you are filthy. You say, "I don't feel it." That is because you haven't been keeping pure enough

company; you would if you did. I was in Oslo, Norway, at one time. Going out one day I saw a couple of dogs on the porch, and as I noticed them I remarked, "My, aren't those lovely white dogs?" But while I stood still for a moment the two dogs ran away from the porch and began romping around in the snow, and when they got out against that pure white background I saw that they were dirty. Compare yourself with your fellow men and you may consider yourself as good as they are. But when I saw I got a vision of the Lord sitting on a throne, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips." God give us truer standards of comparison, where sin appears to be the sin it really is. To sin, I say again, is to be defiled. When you have been defiled you need more than confession—you need cleansing. And I thank God He will cleanse.

I come at last to that greatest of all New Testament scriptures concerning confession of sin—1 John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Oh, magnificent gospel word, "Faithful and just." Faithful—what does that mean? First of all, I think it means He is faithful to His own well beloved Son. I thank God that Jesus, the Son of God, came down from heaven, and on Calvary had laid on Him the iniquity of us all. So my dear Saviour, the Son of God, carried my sin and yours too; and because He carried it, God in His faithfulness will not let that sin remain on me, if I ask Him to have it removed, since I have taken Him for my own dear personal Saviour. I am glad He is both just and the justifier of him that believeth in Jesus.

A man in my assembly in Scotland was a bright business man, and one of the best members of the assembly for testifying, praying, and helping in every way. But a depression came to the business world, and he lost his joy. He used to sit in the services drearily. I knew something was wrong in his mind. This went on for months and I guessed what was wrong but nothing was said. I called at his place of business one night and he said, "Come in, Pastor; I want to talk to you. You know, Pastor, I am bankrupt. I was doing well, but I have lost everything, and I am about three hundred pounds (\$1,500) in debt. I don't know what to do."

"Well, neither do I," I told him, "but let's pray about it. Let us talk to the Father about it." So we got down on our knees together and told our Heavenly Father all about it. It wasn't the brother's fault. He was the victim of trade depression. When we got up from our

knees, I saw a smile on his face for the first time in months. I shall never forget it.

"Oh, Pastor," he rejoiced, "I feel a whole lot better." That was just lovely, and I rejoiced with him, but the debts weren't paid. And don't you, my friend, confuse feeling better with having the debt paid. There is a profound difference.

I said, "Well, now you must do all you can to get this cleared up. Sell as much as possible and collect in as much as you can." So he managed to scrape together two hundred and fifty pounds of the three hundred. But the last fifty—we didn't know where it would come from. We both prayed. Then a lovely thing happened. A sister in the Lord in the south of England sold a little house at that time, and realized from it the sum of three hundred pounds. "I want to give the entire proceeds from that house to the work of the Lord," she wrote in a letter that came to me. "Two hundred and fifty pounds I am giving to foreign missions, but I have a strong feeling that I ought to give fifty pounds to some brother in trouble."

I wrote back to her and said, "Send it along, we are waiting for it." Not many days later we received the check, and I had the deep joy of accompanying the brother to a lawyer and seeing the last of the debt paid off. When we came out of that office we were walking on springs. The debt is paid! I am glad if we come to Calvary tonight we know that the debt has been paid.

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

Having made confession of my sins, I know the faithful and just God, in view of the fact that my debt has been paid, completely cleanses. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Amen.

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, Springfield, Mo., Sept. 7-14; preceded by Camp Meeting Aug. 30.-Sept. 7.

FITSTOWN, OKLA.—April 23—; Cordelia Donnell, of Guthrie, Evangelist.—Haskell Rogers, Pastor.

DELTA, COLO.—April 18—; Roy P. Foster, Evangelist.—S. E. Williams, Pastor.

HAMMOND, IND.—5547 Sohl Ave., May 7-21; John P. Kolenda, Evangelist.—D. G. Scott, Pastor.

IRVINGTON, N. J.—58-60 Paine Ave., May 11-21; Allen A. Swift, Evangelist.—Jos. R. Potter, Pastor.

PITTSBURG, KANSAS—May 1—; L. D. Doss, of Independence, Evangelist.—C. M. Smitley.

PEORIA, OKLA.—May 1—; D. G. Killion, Reseda, Calif., Evangelist.—Frank Captain, Pastor.

CINCINNATI, OHIO—1224 Race St., May 7—; A. B. Crabb Evangelistic Trio.—O. E. Nash, Pastor.

GRAND ISLAND, NEBR.—May 1—; A. N. Trotter, Evangelist.—Silas S. Rexroat, Pastor.

LOUISVILLE, KY.—2115 Garland Ave.; revival now in progress; Joseph F. Sharp, Tulsa, Okla., Evangelist.—Theo. E. Gannon, Pastor.

MESA RICA, N. MEX.—April 30, for 2 weeks or longer; James D. Bell, Evangelist.—Thelma Koenig, Pastor.

TOPEKA, KANSAS—610 Lime St., revival in progress until April 30; Stanley Comstock, Evangelist.—Claude J. Utley, Pastor.

BAXTER SPRINGS, KANSAS—April 30—May 21; Mr. and Mrs. Vernon M. Murray, Singing Evangelists, Houston, Texas.—J. A. Rogers, Pastor.

GALT, ONT.—Pentecostal Temple, May 7—28; J. E. Kabisch, Cincinnati, Ohio, Evangelist.—J. C. Kleinsteuber, Pastor.

SYRACUSE, N. Y.—622 South Ave., May 7—28; Evangelist and Mrs. Christian Hild.—Glenn D. Jones, Pastor.

MILWAUKEE, WIS.—907 South 12th St., May 12—; P. C. Nelson, Enid, Okla., Evangelist. Joseph Wannemacher is Pastor.—By Evangelist.

DALLAS, TEXAS—Peak and Garland; May 7, for 3 weeks or longer; Sanders Trio, Jefferson City, Mo., Evangelists.—L. B. Staats, Pastor.

PETERBOROUGH, ONT.—Full Gospel Church; April 30, for 3 weeks; Arnie Vick, Rochester, N. Y., Evangelist.—Geo. A. Chambers, Pastor.

PARSONS, KANSAS—407 North 17th St.; April 18—30, or longer; Lloyd R. Logan, State C. A. President, Speaker.—Geo. L. Hanley.

HOUSTON, ARK.—May 1—; P. F. Ramsey, of Fordyce, Evangelist. Neighboring assemblies invited to co-operate.—Earl Teeter, Pastor.

ALBANY, ORE.—Meeting now in progress; Evangelist and Mrs. Albin G. Johnson. Alan H. Banks is Pastor.—By Evangelist.

ELIZABETH, N. J.—645 Broad St., meeting now in progress; J. Vernon Cardiff, Evangelist. A. D. Christenson is Pastor.—By Evangelist.

KENOSHA, WIS.—25th Ave. and Roosevelt Road, May 9—; R. S. Peterson, of Shawano, Evangelist. R. L. Scharnick is Pastor.—Mrs. R. Scharnick.

CONFIDENCE, IOWA—May 3—10; District Superintendent Roy E. Scott, Evangelist.—C. E. Thurmond, Pastor, Route 1, Melrose, Iowa.

ATLANTIC CITY, N. J.—205 Atlantic Ave.; April 30, for 2 weeks or longer; C. S. Tubby, of Canada, Evangelist.—J. Heinrich, Pastor.

GRANITE CITY, ILL.—12th and Meridian Sts., May 7—; Thelma Wilkins and Evelyn Bobas, Evangelists.—G. H. Hollister, Pastor.

YOUNGSTOWN, OHIO—Hillman and Marion Sts., May 7—; William and Virginia Gundersen, Lakewood, N. J., Evangelists.—A. L. Hoy, Pastor.

BATTLE CREEK, MICH.—303 Capital Ave. N. E.; May 7, for 3 weeks or longer; Evangelist and Mrs. Stanley Comstock.—S. Raymond Fostekew, Pastor.

PAWHUSKA, OKLA.—April 30, for 3 weeks or longer; Evangelist and Mrs. B. H. Givens, Wellington, Texas.—Wm. E. Atkinson, Pastor.

RACINE, WIS.—Full Gospel Broadcast, Station WRJN, 1370 kilos., Sunday 2:30—3:00 p. m.—E. Yngve Olson, Pastor.

ARDMORE, OKLA.—Lighthouse Assembly, April 30—; Ben King, of Tulsa, Evangelist.—Ed. M. Bice, Pastor.

CORNING, N. Y.—Calvary Tabernacle; May 2, for 2 weeks; Fred Huber, Trenton, N. J., Evangelist.—A. D. Skymer, Pastor.

SYRACUSE, N. Y.—662 South Ave., May 7—28; Evangelist and Mrs. Christian Hild.—Glenn D. Jones, Pastor.

CENTRAL BIBLE INSTITUTE COMMENCEMENT
SPRINGFIELD, MO.—Commencement exercises, Central Bible Institute, May 14—15. Baccalaureate service, Sunday, 2:30 p. m.; Evangelist Harvey McAlister, Toronto, Canada, Speaker. Commencement program, Monday, 7:30 p. m. Both services in new auditorium on Central Bible Institute campus.

FOSSIL, ORE.—City-wide tent campaign; April 30, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak. A new field for Pentecost. Co-operation of assemblies invited. D. E. Barstad in charge.—By Evangelist.

NORTH BERGEN, N. J.—4741 Husdon Blvd., April 30—May 14; Alexander Clattenburg, Evangelist. Young People's Rally, May 6.—Warren B. Straton, Pastor.

FT. WORTH, TEXAS—14th and Boulevard Assembly, April 30—May 21; Evangelist and Mrs. James E. Hamill, Hattiesburg, Miss.—C. L. Stewart, Pastor.

NEW PHILADELPHIA, OHIO—Glad Tidings Tabernacle, Beaver Ave. N. E., May 7—; Evangelist and Mrs. Harold Carlbloom, Minneapolis, Minn.—Cyril E. Homer, Pastor.

GLENWOOD, MINN.—Meeting now in progress; Jack Andrews, Bismarck, N. Dak., Evangelist. All neighboring churches invited to co-operate.—Harriet Janssen, Worker in Charge.

HAMILTON, ONT.—King William and West Sts., April 30—May 21, or longer; H. Alex. Christopher, Lewistown, Pa., Evangelist. J. H. Blair is pastor.—By Evangelist.

SPOKANE, WASH.—527 S. Spokane St., April 30—May 12; Prophetic Revival Campaign; Wm. H. Nagle, of New York, Evangelist.—W. J. Lewis, Pastor.

MISSIONARY CONVENTION

SIOUX FALLS, S. DAK.—Annual Missionary Convention at Coliseum, April 27—30. Missionary Secretary Noel Perkin and several missionaries will be present.—Arthur F. Berg, Pastor, 118 East 13th St.

RIPLEY, TENN.—Woman's Missionary Council Whitefield Church, night of April 28 and all day 29th. Fred Morris, Pastor. Mr. and Mrs. Ralph D. Williams, Missionaries, expected to be our main speakers.—Mrs. Ruth Starnes, Atoka, Tenn.

ROCHESTER, N. Y.—Almira at Grant St.; April 16, for 2 weeks or longer; Evangelists Mable and Jean Cunningham, Toronto Canada. Surrounding assemblies invited to co-operate.—Richard Prue, Pastor.

MINNEAPOLIS, MINN.—Missionary Convention, Gospel Tabernacle, 3015 13th Avenue South, April 23—30. Special speakers: A. G. Ward, Paul B. Peterson, J. R. Flower, and missionaries.—F. J. Lindquist, Pastor.

KANSAS CITY, MO.—Prophetic Full Gospel Campaign, Independence at Spruce, May 7—; Cecil J. Lowry, Instructor in Southwestern Bible School, Enid, Okla., Speaker.—Pastor and Mrs. Leonard Palmer, 321 S. Oakley Ave.

ANACORTES, WASH.—Bible Conference, * Full Gospel Tabernacle, 10th and O Ave., April 25—27. Special speakers, including Frank Gray, District Superintendent. For information write K. G. Stolsen, Pastor.—C. E. Butterfield, Presbyterian, Everett, Wash.

GREAT LAKES BIBLE INSTITUTE COMMENCEMENT

ZION, ILL.—Commencement of Great Lakes Bible Institute May 10; baccalaureate service 3:00 p. m., P. C. Nelson Speaker; graduation exercises 8:00 p. m.—C. E. McCarrell, Dean.

ILLINOIS DISTRICT COUNCIL

Seventeenth annual session, Illinois District Council, 78 Jennings Ave., Wood River, Ill., May 3—5. Night services in High School Auditorium. Those desiring minister's papers must be present for interview at church May 2. Beds and breakfast free to ministers and delegates.—C. M. O'Guin, District Superintendent, Box 512, Rockford, Ill.

SOUTHERN MISSOURI DISTRICT COUNCIL

The Annual District Council of the Southern Missouri District will convene at Campbell Ave. and Calhoun St., Springfield, Mo., April 25—28. C. A. Convention April 25, Herbert Bruhn, C. A. President, in charge. Beds furnished free to ministers and delegates. Meals can be secured at reasonable rates. For further information write S. L. Johnson, District Superintendent, Dexter, Mo.—K. H. Lawson, Secretary-Treasurer.

COMMENCEMENT SOUTHWESTERN BIBLE SCHOOL

ENID, OKLA.—Tenth annual Commencement of Southwestern Bible School, May 4—5. Alumni banquet, May 4, 1:00 p. m., Oxford Hotel. Same night, 7:30, special missionary service, Enid Gospel Tabernacle, 312 E. Cherokee; Louise Jeter, Missionary to Peru, Main Speaker. May 5, 2:30 p. m., baccalaureate service, Convention Hall, District Superintendent George W. Hardcastle, Speaker; 7:30 p. m., commencement exercises. Special music and addresses by students and graduates at all services. A fine class of 43 will graduate. Visitors expected from several States. For information about accommodations write the President, P. C. Nelson, 316 E. Cherokee.

CENTRAL DISTRICT COUNCIL

The Central District Council May 2—5 in Lima, Ohio, at Trinity M. E. Church, Market and West Sts. General Superintendent E. S. Williams will be the main speaker. Earl E. Bond, District Secretary-Treasurer, 769 Main St., Conneaut, Ohio.

McCOMB, MISS.—Mississippi District Conference May 2—4. All ministers in District urged to attend. Special speakers will be provided.—H. M. Sandlin, District Superintendent, 115 Fifteenth Ave., Laurel, Miss.; F. H. Beard, Secretary-Treasurer, Box 52, Laurel, Miss.

NEW ENGLAND DISTRICT COUNCIL

Semi-annual business meeting of New England District Council, 12 Howard St., Cambridge, Mass., May 2—3. Robert G. Gouge, Pastor. Ralph Jeffrey, Hagerstown, Md., Guest Speaker. First service 10:00 a. m., Tuesday. All ministers of the District urged to attend all sessions of the Council.—Wm. J. Mitchell, Superintendent; H. H. Shelley, Secretary, Cumberland Mills, Me.

SECTIONAL COUNCIL MEETINGS, OKLAHOMA DISTRICT

S. C. Section, Wilson, April 24—26; N. W. Section, Woodward, May 8—10. First services on Monday nights; business meetings afternoon of last day. Those wishing to meet the board may do so at these meetings.—G. W. Hardcastle, District Superintendent, Box 145, and W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

FLORIDA CAMP MEETING

Semiannual Camp Meeting, Pleasant Grove Camp Ground, Durant, Fla., May 11—21. Chas. O. Neece, Main Speaker. Dormitory rooms with bed, springs, mattress and pillows, \$3.00 for 10 days. Cottages on ground for rent. Meals to be had at restaurant. Meals free to ministers and their wives who register for the camp. Roomy camping space. No charge for tent space or house cars. Camp Committee in charge: W. H. Couch, 324 Courtland, Bartow, Fla.; H. F. Snow, 812 Genessee, Tampa, Fla.; N. A. Bell, 1907 North B St., Tampa, Fla. For further information write either one of the Committee.—N. A. Bell, Camp Secretary-Treasurer.

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

SILAM SPRINGS, ARK.—Ozark Section Fellowship Meeting, May 1. Neighboring sections invited. Bring musical instruments.—R. E. Gilliam, Sectional Presbyter, Eureka Springs, Ark.

BURLINGTON, IOWA—4 Division St., annual Fellowship meeting May 6—7. This has been an annual event for the last 30 years.—Geo. Shepherd, Pastor.

VINITA, OKLA.—All day Fellowship Meeting, May 1. Basket dinner. State tent will be erected at 400 North Wilson.—J. R. Harris, Pastor.

OKLAHOMA S. S. AND C. A. RALLY

All day: Wright City, May 1.—Albert Ogle, State S. S. and C. A. President, Box 801, El Reno, Okla.

VINITA, OKLA.—Northeast Oklahoma Fellowship Meeting, May 1. Speakers: District Superintendent Geo. W. Hardcastle, Lee Krupnick, and Guy Phillips. Services 10:00, 2:00, and 7:30. Bring well filled baskets. Services under tent. This is a new field. Raymond Harris is pastor.—Geo. H. Hughes, Box 356, Nowata, Okla.

CLANTON, ALA.—Fellowship Meeting and Sectional C. A. Rally, Temple Assembly of God, all day, April 30. Morning service, worship, special speaker expected. Afternoon, Young People, C. A. Classes. All classes in this Section, 4, urged to bring programs, special music and songs. Dinner spread for all.—Troy B. Helms, Pastor; Amon Jones, Secretary.

FIFTH SUNDAY FELLOWSHIP MEETINGS AND C. A. RALLIES

Alabama District
Section 1, Sayreton; Section 2, Tuscaloosa; Section 3, Sylacauga; Section 4, Temple; Section 5, Eufaula; Section 6, Melvin; Section 7, Thomasville; Section 8, Megargel; Section 9, Prichard; Section 10, McKenzie; Section 11, Andalusia; Section 12, Geneva; Section 13, Enterprise; Section 14, Mt. Moriah; Section 15, Bethel; Section 16, Love Hill. For information write Grover M. Langston, District President, Box 88, Clanton, Ala.

LODI, CALIF.—North San Joaquin Pre-Camp Meeting, Sectional Fellowship Meeting and C. A. Rally, May 1. Morning service, 10:30, and afternoon fellowship service, Glad Tidings Temple; High School auditorium, 7:00. District Superintendent J. Paul Thommen, District Secretary-Treasurer R. J. Thurmond, and District C. A. President Paul E. Radley will be present. Evangelist George Hays, Houston, Texas, expected to be night speaker. Bring your lunch; a drink will be served. Beds provided as far as possible to ministers. For further information write C. Ely Persing, P. O. Box 165, Escalon, or Stanley McPherson, San Joaquin, 238 Tokay St., Lodi.—Stanley P. McPherson, Pastor.

GARDEN CITY, KANSAS—Fellowship Meeting, May 5. Services 10:00, 2:30, and 7:45. Herbert Schmidt, Field Superintendent of Eastern European work, evening speaker. Basket dinner and supper will be served.—K. Campbell, Pastor, 711 N. 9th St.

CARTHAGE, N. Y.—Central New York Sectional Fellowship Meeting, May 11. Services 10:30, 2:30, and 7:30. Meals on freewill offering plan. Robert T. McGlasson, Pastor.—V. K. Fries, Secretary, 23 Pt. Watson St., Cortland, N. Y.

LEES SUMMIT, MO.—Kansas City Sectional Fellowship Meeting May 1. Services 10:30, 2:30; C. A. Kally 7:45. Bring basket dinner, musical instruments, and special songs. W. Brewer is Pastor.—J. L. O'Den, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

SAYRETON, ALA.—Prayer Conference and Sectional Fellowship Meeting, April 28—30. Services 28th and 29th at 2:00 and 7:30 p. m.; Sunday, 5:00, 11:00 and 2:30 with basket dinner. All ministers and assemblies of Birmingham Section urged to co-operate.—W. J. Hurst, Presbyter, Warrior, Ala.

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 492, Morganton, N. C. "I have accepted the pastorate here."—Roy Mullins.

NEW ADDRESS—1224 Race St., Cincinnati, Ohio. "We are now living on the third floor of our church building."—O. E. Nash.

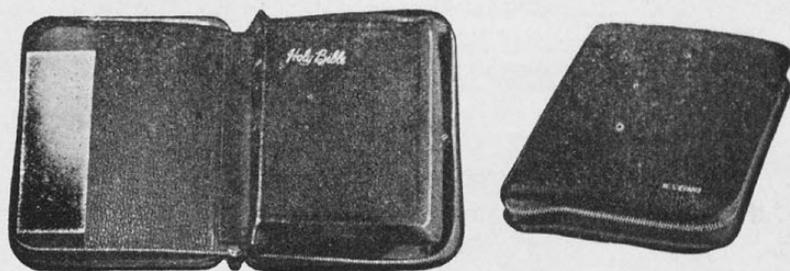
WORLD MISSIONS CONTRIBUTIONS

April 5-11 Inclusive	
ALABAMA Personal Offerings	\$18.54
Andalusia Assembly of God	8.27
Grand Assembly of God & Junior SS Class No 4	12.08
Phenix City Assembly of God SS	4.00
ARIZONA Personal Offerings	5.00
Douglas Assembly of God	8.50
Highman Assembly of God	7.45
Oak Creek Assembly of God SS	1.10
Phoenix Assembly of God	8.90
ARKANSAS Personal Offerings	27.60
Anna Sunnyside Gospel Church	.53
Arlkus Assembly SS	2.00
Bauxite Assembly of God	10.00
Bearden Assembly of God Church	1.00
Bentonville Bethel Heights SS	1.00
Bytneville Assembly of God	8.00
Bytneville A of G Driver Grove Schoolhouse SS	1.05
Dooneville Assembly of God	3.40
Camden Assembly of God SS	5.06
Charleston Assembly of God SS	5.00
Clarendon Sunday School & Missionary Band	2.21
Clarksburg Assembly of God SS	1.70
Clinton Assembly of God	1.09
Coit Assembly of God SS	4.63
Dardanelle Assembly of God SS	3.92
Dardanelle Robinson Point SS	1.00
Earle Assembly of God	1.90
Earle Gibson's Bayou Church & SS	1.00
Fayetteville White Chapel A of G	7.00
Florance Union Church	2.00
Fort Smith Dodson Avenue Assembly of God	15.43
Fortum Roadside Mission Assembly	.84
Hackett Assembly of God	.56
Harrison Assembly of God	2.84
Heber Springs Assembly of God	3.10
Hope Gospel Tabernacle	18.85
Houston Assembly of God	6.00
Hunter Assembly of God	.60
Hutwig Assembly	4.25
Kingsland Assembly of God	2.05
Lepanto Assembly & SS	10.52
Malvera Assembly of God SS	18.65
Mansfield Assembly & SS	5.65
Midland Assembly of God SS	2.91
Monette Church Chapel Assembly	2.36
Monticello Jose Chapel	2.04
North Little Rock A of G SS	17.50
North Malvera Assembly of God SS	3.30
Ridge Assembly of God	1.25
Russellville Assembly of God SS	25.00
Russellville Liberty Grove CA Class	1.00
Texarkana Assembly of God	10.00
Van Buren Assembly of God	10.56
CALIFORNIA Personal Offerings	244.08
Anuoch Assembly of God & SS	2.75
Arcata Pent Mission	5.18
Atwater Winton Full Gospel Church	14.00
Auburn Full Gospel Tabernacle	15.00
Avenal Gospel Tabernacle & CA	16.91
Benicia Trinity Full Gospel Mission	10.00
Blue Lake Pent Mission	2.53
Caruthers Full Gospel Assembly SS	7.81
Clovis Pent Assembly	3.49
Colusa Full Gospel Church	13.50
Compton North Side Full Gospel Tabernacle	20.02
Corcoran Full Gospel Mission SS	15.00
Dinuba Assembly	20.75
Dunsmuir Pent SS	61.04
East Palo Alto Community Church	18.70
Exeter Assembly of God SS	5.25
Fontana Pent Church	11.85
Fortuna Assembly of God	3.90
Glendale Grace Tabernacle	4.00
Healdsburg Assembly of God	5.00
Highgrove Full Gospel Church	4.00
Holtville Assembly of God SS	7.01
Kerman Grace and Truth Tabernacle	7.50
Lakeport Full Gospel Assembly	3.68

Lemoore Sunday School	2.00
Long Beach Central Gospel Tabernacle	55.00
Los Angeles Bethel Mission	5.00
Los Angeles El Bethel Congregation	15.00
Los Gatos Light House Mission	18.52
Lower Lake Full Gospel Assembly	1.80
Manhattan Beach Assembly	4.80
Manhattan Beach Christ Ambassadors	2.00
Merced Pent Church	8.27
Modesto Bethel Church	26.75
Monrovia Full Gospel Assembly SS CA & WMC	30.65
Nevada City Glad Tidings Tabernacle	4.00
Oakdale Bethel Tabernacle	12.90
Oakland Bethel Tabernacle	46.10
Oildale First Pent Church	9.85
Pacific Palisades Prayer Circle	8.00
Pittsburg Assembly of God	4.33
Placerville Full Gospel Assembly	12.04
Pomona Christ Ambassadors	2.00
Redwood City Full Gospel Church	36.00
Riverside Assembly of God & SS	20.00
Rohnerville Pent Assembly of God	2.54
San Bernardino Full Gospel Tabernacle	21.25
San Bruno Assembly of God Mission	2.75
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San Francisco Bethel Full Gospel Church	92.20
San Luis Obispo Full Gospel Church	10.00
San Miguel Community Full Gospel Church	5.00
Santa Ana Full Gospel Assembly	24.00
Santa Ana Full Gospel Assembly CA	1.50
Santa Paula Assembly of God	3.00
Santa Rosa Assembly of God	11.95
Seaside First Pent Church	2.00
Tracy Full Gospel Church	8.00
Turlock Bethel Temple	110.00
Ventura Full Gospel Church & SS	16.22
Walnut Creek Assembly of God	10.00
Wasco Fourfold Gospel Church	21.40
Willowbrook First Pent Church	5.00
Willows Assembly of God	5.68
Woodland Full Gospel Assembly	10.00
Yuba City Full Gospel Assembly	7.57
Yuba City Christ Ambassadors	2.00
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Canon City Pent A of God & SS	5.00
Chivington Assembly of God	3.00
Crook Assembly of God	3.05
Del Norte Full Gospel Church	4.40
Denver Pent Tabernacle SS	20.00
Grand Junction Pent Assembly of God	13.87
Loveland Assembly of God	6.35
New Raymer Full Gospel Mission	4.11
Paonia Pent Sunday School	11.28
Petz Assembly of God	5.40
Pueblo Glad Tidings Tabernacle	30.00
Stoneham Assembly of God	3.37
Trinidad Full Gospel Church	3.10
CONNECTICUT Personal Offerings	2.70
Bridgeport United Pent Church CA	5.00
Meriden Gospel of Calvary Assembly	6.00
DIST COLUMBIA Personal Offerings	5.00
Washington Bethel Pent Tabernacle	140.00
FLORIDA Personal Offerings	19.70
Avon Park Assembly of God SS	3.00
Durant Pleasant Grove Assembly	8.88
Goulds Full Gospel Mission	5.00
Green Cove Springs A of G & SS	4.25
Lakeland Assembly of God	6.20
Ocala Assembly of God SS	3.75
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Zephyrhills Assembly of God	3.70
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Columbus East Highland WMC	4.00
Macon Assembly of God & SS	8.60
IDAHO Personal Offerings	14.82
Aberdeen Gospel Tabernacle	20.19
Coeur d'Alene Good Tidings Assembly	9.16
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Glenns Ferry Assembly of God SS	6.39
Horse Shoe Bend Assembly of God SS	2.50
Idaho Falls Glad Tidings Assembly	10.44
Lewiston First Pent Assembly	5.00
Mesa Assembly of God SS	2.00
Nampa Assembly of God SS & CA	12.00
Payette Assembly of God	10.20
Payette Assembly of God CA	1.00
Pocatello Glad Tidings Assembly	3.50
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Coffeen Assembly of God	4.57
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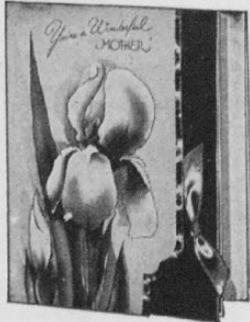
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Scripture-Text Mother's Day Folders
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This lovely line of Mother's Day folders carries carefully chosen sentiments and has strong appeal. They convey the proper sentiment to Mother in a "straight-to-the-heart manner."

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No. 1242—You're a Wonderful Mother



No. 1242—25c

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 You've a heart that's so tender,
 A love that's sincere,
 You've a deep understanding,
 A faith that's so true,
 May life give its sweetest
 And best gifts to you."

A truly beautiful folder with lovely floral design in delicately tinted colors. Gold metallic insert and pretty ribbon bow. A meaningful sentiment with appropriate Scripture text, Ps. 68:19. Size 5x6. The sentiment reads:

No. 1259—To Mother and Father on Mother's Day



No. 1259—25c

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"And, as I think this Mother's Day, Of the nice things you both do, There aren't words enough to tell The joy I wish for you!"

The Gospel Publishing House, Springfield, Mo.

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Lawrence Assembly of God	27.54
Netawaka Wetmore Assembly of God SS	2.00
Newton Assembly of God SS	20.00
Osborne Assembly of God Missionary Band	5.00
Palco Assembly of God SS	4.20
Pratt Assembly of God SS & CA	8.31
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Sharon Assembly of God SS	4.12
St John Assembly of God SS	2.62
Tribune Cactus Assembly of God	5.09
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Worthington Gospel Tabernacle	5.00
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Gulfport Assembly of God SS	8.00
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Stonewall Assembly of God	1.38
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Bucklin Assembly of God	3.30
Canalou Assembly of God & SS	10.00
Ellisnore Assembly of God	1.50
Excelsior Assembly of God SS	1.38
Fayette Assembly of God SS	2.61
Festus Assembly of God Church	8.00
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Kansas City Full Gospel Tabernacle	6.75
Malden Assembly of God SS	1.62
Mountain View Assembly of God	2.66
Nevada Assembly of God	5.00

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Cement Rocky Ford SS	2.00
Crescent Assembly of God	3.00
Davenport Assembly of God SS	1.59
Eakly Assembly of God SS	4.50
Enid Assembly of God	24.61
(Near) Fairview Midway Assembly of God SS	4.00
Hominy Christ Ambassadors	1.00
Jones Assembly of God	1.98
Longdale Assembly of God	2.53
McAlister Assembly of God SS	12.90
Minco Assembly of God & SS	3.50
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North Seminole Glad Tidings Mission	6.50
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Sayre Assembly of God SS	4.35
Sterling Assembly of God	1.00
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Tulsa Faith Mission A of G SS	3.83
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Tulsa Sprindale Assembly	5.00
Wirt Assembly of God SS	10.00
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Bandon Assembly of God	3.00
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Bonanza Full Gospel Church	5.10
Canyonville Gospel Mission SS	2.00
Condon Full Gospel SS	2.00
Cottage Grove Assembly of God	39.37
Enterprise Full Gospel Assembly	1.60
Garibaldi Assembly of God & SS	10.00
Gresham Assembly of God	18.06
Hood River Assembly of God	5.00
Ione Pent Sunday School	2.63
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Irrigon Full Gospel SS Young Married Peoples C	1.02
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North Bend Assembly of God	2.25
Nyssa Assembly of God Tabernacle & SS	3.00
Sheridan Full Gospel Assembly	14.06
Toledo Assembly of God	16.41
Turner Assembly of God	10.98
Vernonia Assembly of God	7.31
Waldport Assembly of God	6.25
Westport Assembly of God & SS	15.25
PENNSYLVANIA Personal Offerings	244.31
Altoona First Pent Church	15.00
Anita Full Gospel Pent Mission	7.51
Beaver Falls First Pent Church	7.60
Boynton Pent Sunday School	2.67
Brave Assembly of God SS	7.25
Central City Pent SS	33.52
Chambersburg Bethel Pent Church & CA	30.00
Coatesville Pent Assembly	1.25
Columbia First Pent SS	25.12
Dilliner Poland Assembly of God	4.00
Duncannon Assembly	3.00
Freeport Full Gospel Assembly	21.00
Greensburg Pent Assembly	22.25
Hamburg Full Gospel Tabernacle	11.00
Irwin Pent Church	8.50
Lewistown Full Gospel Tabernacle	10.00
Mechanicsburg Pent Assembly of God	3.00
Melcroft Full Gospel Tabernacle	21.00
Midland Pent Assembly	10.50
Monessen Pent Mission	10.00
Mount Union First Pent Church	10.00
Mount Union First Pent SS	5.00
New Castle First Pent Church	50.00
New Castle First Pent Church CA	12.50
New Freeport Gospel Tabernacle	2.00
Norristown Calvary Gospel Tabernacle CA	3.00
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Philadelphia First Latvian Church	15.00
South Fork Pent Assembly of God	6.00
Tyrone Pent Tabernacle	10.00
Washington Assembly of God	5.00
Wilson Living Word Tabernacle CA	6.00
Windber Full Gospel SS	5.50
York First Pent Church	27.67
SOUTH CAROLINA Greenville S S A of G	7.46
SOUTH DAKOTA Personal Offerings	15.00
Bruce Assembly of God	7.78
Clearfield Full Gospel Assembly	1.27
Dewey Assembly of God	5.90
Edgemont Gospel Tabernacle	19.16
Hill City Gospel Tabernacle	4.12
Lake Preston Gospel Tabernacle	6.00
Meckling Full Gospel Tabernacle	7.25
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No. 1168—Wishing You Joy on Mother's Day.



Size 4 1/4 x 5 1/2. Scripture, Psalms 129:8, "The blessing of the Lord be upon you." The sentiment reads:

"If wishing you Mother's Day happiness could make all your wishes come true I'm sure you know there is nothing The day wouldn't bring to You."

No. 1211—Mother's Day Greetings to a Sweet Mother.

Size 4 1/2 x 5 1/2. Scripture, Prov. 4:18, "... The path of the just is as the shining light, that shineth more and more unto the perfect day." The sentiment reads:

"Greetings and many good wishes Sent in the happiest way For you are such a sweet Mother, And this is such a sweet day."



10 Cents

Scripture-Text Mother's Day Folders

No. 1087—Mother's Day Greetings, Mother Dear.



No. 1087—10c

Orchid design. Pretty colors. Size 4 1/2 x 4 1/2. Scripture, Matt. 5:8, "Blessed are the pure in heart: for they shall see God." The sentiment reads:

"Orchids are rare and beautiful too, Just like the many sweet things that you do, So 'orchids to you' for there never could be A lovelier mother than the one God gave me."

No. 1095—Loving Greetings on Mother's Day.



No. 1095—10c

Sweet pea design. Die cut and metal insert. Size 4x5. Scripture, Isa. 60:19, "... The Lord shall be unto thee an everlasting light, and thy God thy glory." The sentiment reads:

"Affectionate Mother's Day greetings And glad good wishes too, With happy thoughts of Mother's Day And loving thoughts of you."

5 Cents

5 Cent Folders for Mother's Day

Good quality papers. Envelopes included. Nice designs and colors. Average Size 3 3/4 x 3 3/4

No. 1052—Mother's Day Greetings.



No. 1052—5c

Beautiful basket of flowers. Scripture, Jas. 1:17, "Every good and every perfect gift is from above." The sentiment reads:

"Just to say I love you and wish you all the happiness in the world."

No. 1055—To You on Mother's Day.



No. 1055—5c

Attractive basket of flowers. Scripture, Ps. 129:8, "The blessing of the Lord be upon thee." The sentiment reads:

"Mother's Day greetings, And there is no end To the love in my heart. And the glad thoughts I send."

Wood Gospel Tabernacle	4.30	Crane Assembly of God	8.00
Vale Gospel Tabernacle	7.60	Cuero Assembly of God	5.00
TENNESSEE Columbia Full Gospel SS	4.93	Dallas Bethel Temple	37.00
Knoxville Euclid Avenue Assembly of God	1.10	(Near) Dallas Tripp Full Gospel Church	3.84
Knoxville Island Home Gospel Tabernacle	4.86	Ft Worth Blvd Assembly of God	15.05
Union City Assembly of God SS	2.00	Ft Worth Fostepco Heights Assembly	10.00
TEXAS Personal Offerings	68.50	Ft Worth Polytechnic Assembly of God WMC	2.00
Abilene Assembly of God	4.00	Fra-kston Assembly of God	6.40
Alma Valley Farm Assembly of God	1.25	Freeport Assembly of God	11.75
Alvarado Assembly of God	1.50	Galena Park Assembly of God	3.00
Amarillo Assembly of God & CA	33.90	Gladewater Assembly Church	10.00
Angleton Assembly of God	11.75	Goose Creek Trinity Tabernacle SS	102.51
Arp Assembly of God SS	2.67	Grapevine Assembly of God	5.00
Austin (South) Assembly of God SS	2.50	Greenville Full Gospel Assembly of God	8.00
Big Springs Assembly & SS	4.35	Harlingen Assembly of God	18.24
Boyd Assembly of God	1.76	Hereford Assembly	70
Bridgeport Assembly of God SS	1.50	Houston Central Assembly of God WMC	10.00
Briscoe Assembly of God SS	2.95	Houston Central Park Assembly WMC	5.00
Burkburnett Assembly of God	5.00	Houston First Assembly of God	9.87
Carlisle Sunday School	1.60	Houston First Assembly of God WMC	20.00
Cayuga Assembly of God SS	10.00	Houston Little Log Church WMC	5.00
Childress Assembly of God	4.57	Houston Norhill Assembly of God	13.50
Conroe Assembly of God	3.00	Jacksboro Assembly of God SS	5.00

Kenedy First Assembly of God	2.78
Longview Assembly of God	4.92
Los Fresnos Assembly of God	2.00
Marlin Assembly of God CA	1.00
Marlin Full Gospel Assembly of God SS	5.76
McCamey Full Gospel Assembly of God	9.06
Muldoon Assembly of God	1.00
Newcastle Assembly of God	3.12
Pasadena Assembly of God & WMC	11.91
Pilot Point Assembly of God & SS	4.00
Plainview Assembly of God	7.65
Seagraves Assembly of God SS	12.86
Snook Full Gospel Tabernacle	4.36
Sunray Sunday School & WMC	2.18
Tivoli Assembly of God	3.77
Tyler Bascom Assembly	5.70
Wichita Falls Assembly of God	22.00
Yoakum Assembly of God	7.60
UTAH Personal Offerings	10.00
VERMONT Plainfield Emmanuel Pent Church	5.00
VIRGINIA Personal Offerings	10.00
Ashland Pent Church	3.00
Front Royal Assembly of God	4.00
Jewell Ridge Assembly of God	5.00
Manassas Full Gospel Church	10.00
Norfolk Glad Tidings Church CA	10.00
Norfolk Gospel Tabernacle	30.08
North Tazewell Assembly of God	5.00
Petersburg First Pent Tabernacle	19.00
Purcellville Silcot Springs Pent Church & SS	7.60
Rileyville Full Gospel Mission	4.00
Winchester Full Gospel Tabernacle	12.00
Winchester Hayfield Assembly	14.34
Windsor Pine Grove Assembly	8.30
WASHINGTON Personal Offerings	171.50
Anacortes Pent Assembly of God	20.00
Arlington Full Gospel Tabernacle	10.85
Bellevue Pent Assembly of God	19.76
Bremerton Assembly of God	44.35
Brewster Assembly of God	6.20
Colfax Full Gospel SS	5.00
Conlee City Grace Full Gospel YP	5.00
Colville Pent SS	12.87
Deer Park Pent Assembly of God	10.00
Ellensburg Bethany Pent Church & SS	26.97
Everett Bethany Temple SS	10.00
Hoquiam Bethel Temple Church & SS	11.50
Ione Assembly of God SS	8.00
Lind Full Gospel Church	16.11
Monroe Evangel Tabernacle SS	2.50
Neppel Assembly of God	5.00
Oroville Assembly of God	5.83
Pasco Full Gospel Church	7.08
Poulsbo Full Gospel Tabernacle & SS	4.45
Puyallup Woodland Sunday School	10.00
Raymond Full Gospel Tabernacle	15.00
Raymond Full Gospel Tabernacle SS	5.00
Richland Assembly of God	1.00
Seattle Fremont Pent Tabernacle SS	10.00
Sedro Woolley Bethel Tabernacle	16.00
So Bellingham Fairhaven Gospel Mission	6.96
Sumas Pent Sunday School	20.65
Sunnyside Full Gospel Tabernacle SS	15.00
Tacoma Pent Tabernacle Young People	10.00
Tenino Assembly of God SS	6.50
Toppenish Pent Assembly of God	5.57
Trinidad Crescent Bar Full Gospel Assembly	5.00
Walla Walla First Pent Assembly	4.30
WEST VIRGINIA Personal Offerings	1.50
Dorothy Assembly of God SS	4.48
Grafton Assembly of God	6.15
Miami Assembly of God & SS	6.00
St Albans Assembly of God Mission	2.97
Woodrow Church & SS	3.60
WISCONSIN Personal Offerings	31.00
Antigo Gospel Hall	5.45
Black River Falls Gospel Tabernacle	7.00
Fond du Lac Gospel Tabernacle	48.00
Kenosha Christian Assembly & SS	45.01
Lodi Full Gospel Assembly	4.00
Milan Gospel Tabernacle	3.00
Pound Full Gospel Tabernacle	6.00
Racine Full Gospel Tabernacle & SS	31.21
Richland Center Full Gospel Church	3.00
Ripon Gospel Tabernacle	9.00
Siren Gospel Tabernacle & SS	28.65
Sparta Assembly of God SS	5.49
Wausau Christian Assembly	15.00
Wausau Christian Assembly SS	15.00
Wautoma Gospel Tabernacle	14.32
Whitehall Gospel Assembly	5.10
WYOMING Personal Offerings	9.10
Cheyenne Pent Church	8.00
Gillette Pent Assembly of God & SS	11.10
Osage Assembly of God	6.50
Rock Springs Assembly of God	6.00
CANADA Toronto Evangel Temple	3.00
Vancouver Glad Tidings Temple	18.50
FOREIGN Personal Offerings	1.50

Total Amount Reported	\$9,618.11
Home Mission Fund	283.09
Office Expense Fund	92.38
Literature Expense Fund	40.27
Reported Given Direct for Home Missions	119.31
Reported Given Direct to Missions	1,142.66
aries	1,677.71
Amount Received for Foreign Missions	7,940.40
Amount Previously Reported	4,311.63
Amount Received for Foreign Missions this month	\$12,252.03

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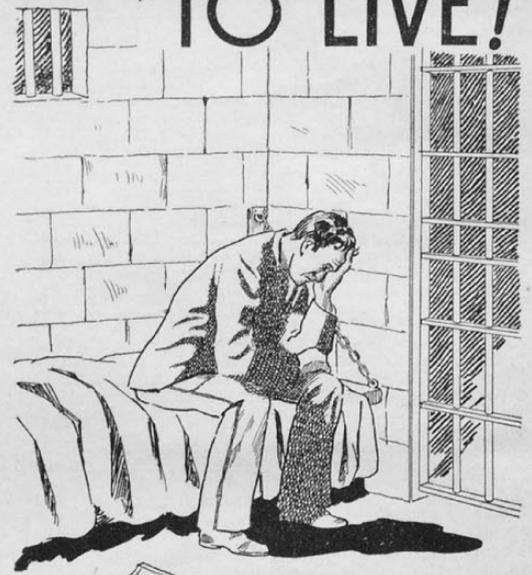
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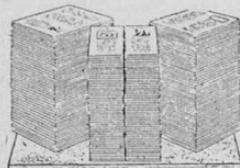
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