

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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What manner of persons ought ye to be in all holy conversation and godliness?
2 Peter 3:11

The Christian Race

Are We Making the Grade?

W. E. Moody

Follow after righteousness, godliness, faith, love, patience, meekness.
2 Tim. 4:11

1 Cor. 9:24-27. Read these verses carefully.

When Paul wrote these words he had in mind the Grecian games, such as running on foot, riding horseback, or in chariots. Among the Greeks the foot race seemed to be the most popular and exciting. Much preparation was made for the contest, and to win the prize was considered a great honor.

In Psalm 19:5 David speaks of the sun as being like a "a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race."

Verse 24. "Know ye not?" This striking phrase occurs twelve times in Paul's epistles. It indicates that those to whom he is writing ought to know; and it is the common consent of all who write on "Christian Conduct" that *ought* is the strongest word in Christian *ethics*. If we *ought* to do a thing, we are verily *culpable* if we do not do that thing.

"Know ye not that they which run a race run *all*, but *one* receiveth the prize?" Not all who enter the Christian Race *win*. In chapter 10:1-5 we read, "Moreover, brethren, I would not that ye should be ignorant, how that *all* our fathers were under the cloud, and *all* passed through the sea; and were *all* baptized unto Moses in the cloud and in the sea; and did *all* eat the same spiritual meat; and did *all* drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with *many* of them God was *not well pleased*: for they were *overthrown* in the wilderness. Now these things were *our examples*, to the intent that we should not lust after evil things, as they also lusted."

In verses 6-10 we are given examples of those who *failed* to *win*. And verse 11 tells us that these examples are written for *our admonition*; while in verse 12 Paul winds up with the striking admonition, "Wherefore let him that *thinketh* he standeth *take heed* lest he fall." It is vain to *begin* the race unless we *persevere* unto the *end*.

This article is a searching one. Read it. Then re-read. Preserve it, so that you can go back to its timely warning again and again.

Rev. 2:10 tells us, "Be thou faithful unto death, and I will give thee a crown of life." In Matt. 10:22 Jesus said, "He that endureth to the end shall be saved." And He repeats these words in Matt. 24:13. Many Bible critics would have us believe that this twice repeated statement has no application to you and me, but had a mere *local* application to the *Jews*. These same Bible expositors also make short work of such solemn statements as found in Hebrews 3:6, 13, 14 and similar passages. Let us however take heed *how* we hear. "So run, that ye may obtain." *So* is a little word, but it is big with meaning. Take for example the word *so* in John 3:16. "God *so* loved the world, that He *gave*," etc. Who can measure the immensity of that one word *so*? No man, angel or archangel can measure it.

Take also 1 John 4:17, "As He is, *so* are we in this world." Who can measure the length, breadth, depth, and height of our "identification with Christ" as displayed in that little word *so*? Then look at John 20:21, "As My Father hath sent Me,

even so send I you." We stagger at such sublime statements. "So run, that ye may obtain."

Who can sit unmoved when they read of Paul's attitude as shown in Phil. 3:13, 14?—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "Forgetting"—"reaching forth"—"pressing." *Such a sustained attitude* cannot but gain the goal and win the prize. This he actually did as 2 Tim. 4:7 makes clear. "I have fought a good fight, I have *finished* my course, I have kept the faith."

In Rev. 3:11 we have the urgent admonition, "Hold fast that which thou hast, that no man take thy crown." Verse 25. "And every man that striveth for the mastery is *temperate* in all things."

Every candidate for the Grecian races had to take an oath that he had been ten months in training; and that he would not violate any of the regulations. As Paul tells us in 2 Tim. 2:5, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Or as Weymouth puts it, "And if anyone takes part in an athletic contest, he gets no prize, unless he obeys the rules." A Grecian athlete, while training, had to live on a *strict, self-denying* diet; refrain from wine and pleasant foods; endure the extremes of cold and heat. In fact, he went through the most laborious discipline.

What do we find in our text? "Every man that striveth for the mastery is temperate in all things." In other words, he exercises *self-control* in all things.

At the very entrance of our Christian life we are told (Luke 13:24) to "*strive* to enter in at the strait gate." This word *strive* is from a Greek word which means to *agonize*.

All the powers of earth and hell are arrayed against the one who is determined to run this Race. Hence the words of Jesus in Matt. 11:12, "The kingdom of heaven,

(Continued on Page Six)



JOINT HEIRS WITH CHRIST
He that overcometh shall inherit all things.
Rev. 21:7

Laborers Together with God

Ralph D. Williams, Missionary to Central America, at the Central Assembly in Springfield

"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

Missionary work invariably means sacrifice. But since the gospel came to mankind there have always been some, whether many or few, who were willing to make the required sacrifice in obedience to the Lord. To some obedience has meant to go, while to others it has meant to remain at home and stand behind, and I must say that the sacrificial spirit shown by many of the home churches often astounds me.

Some people have no missionary vision. Some say they do not think it is either necessary or advisable for missionaries to go to foreign lands when there are so many heathen in the homeland. But if all the missionaries stayed home and preached to their fellow-countrymen, there would be almost as many heathen at home and we should be depriving millions in foreign lands of the opportunity to accept the gospel. So it is not possible to compare the needs of this land with the needs of foreign lands on an equal basis. Most, if not all of our relatives and friends in the homeland who are not saved are so because they have deliberately chosen to remain in their sinful condition, whereas missionaries to foreign lands go to hordes of men and women who have never had a chance to hear the gospel even once.

One important way in which a sacrificial spirit needs to be shown is in giving. The Lord gave us an illustration of this in the story of the lad with the loaves and fishes. The lad had probably just enough for his own meal, but when Jesus was looking for food with which to feed the multitude the lad came forward and gave what he had. Suppose the lad had been listening, and when they had said to Jesus, "There is a lad here, which hath five barley loaves, and two small fishes," he had started off at a good clip and hidden himself! Suppose he had gotten down into a ditch, behind a big boulder and had satisfied his own hunger with his loaves and fish! But he did not do that. He was willing to give his lunch to the Lord. And he didn't go hungry; he had his fill. And twelve baskets full were left over. How big those baskets were we don't know.

Some might say "But the Lord doesn't work miracles like that now." In answer I say, There are thousands who could testify that when they sacrificed for God He gave back to them in His faithfulness far more than they can ever understand.

When we visited a little church in Missouri we found but little missionary spirit among the people. The pastor talked rather apologetically about his hopes that he could raise a few pledges for missions, perhaps twenty or thirty. But finally he said, "Some time ago we tried taking up a missionary offering of a penny a day. That was not much to do, and all the people didn't do it, but" (and his eyes brightened up as he said

this) "as soon as we started to pull for missions my own offerings doubled in amount." If missionary giving works out that way for the pastor, why shouldn't it work out that way for every one else? I have heard many give a similar testimony. It seems that when people really open their hearts to give for missions they develop a spirit of greater liberality, and a liberal soul gets blessed.

I suppose our experiences in Central America are true of nearly all mission fields. There are many trials and hardships which seem impossible to overcome, but from time to time there are great revivals and hundreds are brought to the feet of the Master. We can't say we have seen thousands brought to Christ in sweeping revivals such as some report, but as we have preached the gospel we have seen a constant confirming of the Word with signs following, as Jesus promised. Every few days or every week there have been some saved, some baptized in the Spirit, and some healed.

The work has developed until there are about 2,500 Pentecostal believers in Central America. We might be tempted to feel much gratification at what has already been done. However, when we compare the accomplishments with the great need of the six or seven millions of people who live in the Central American republics, we feel we have just touched the border.

At one time we felt that if we could but reach out to a certain town and a certain section and get churches established there, our work would be done. But instead we find that every new place we reach, makes it possible for us to see six or eight or ten more places that need the gospel. So as our borders spread our knowledge of the need has increased, and the burden on our hearts has grown heavier. As we go back to Central America, therefore, we feel in great need of your prayers.

The Lord works in ways that oftentimes we do not understand. At the time some things happen that seem very insignificant, but later we see how they have had a bearing on the development of the Lord's work.

A boy came to our Bible School who was unable to continue his studies due to sickness. He lived in a miserable little hovel. His name was Santos. Along with his particular sickness he had various other tropical diseases such as malaria and intestinal parasites. It seemed that very soon he would leave us and go to the better land.

The brethren came to me one night at 2 or 3 a. m. and said, "Santos is dying." I jumped out of bed, put on some clothes, and went a distance of three or four blocks over trails that were rough, due to the way the rain had washed them, and to the place where Santos lived. We prayed for Santos. There seemed no miracle at the time, but in a few weeks he was up and rejoicing for he knew he had been healed. He had been almost dead.

I had often wondered, while Santos was studying in our school, what he could ever do for the Lord. He did not appear to have any particular ministry. After his sickness he was so emaciated that it seemed he would never be attractive in the natural. But it wasn't long before we heard he was taking charge of a little group of brethren, developing his ministry and winning souls for the Master.

We made a long trip to another part of the country that lies close to the next republic and there the Lord enabled us to start a work. It was a section where we had never preached before. In a miraculous way those brethren, without a pastor or guide, went on after we left them and the work grew and developed. It seemed entirely a work of the Spirit moving in their hearts, and showing them things which we ourselves had not had time to teach them.

Eighteen months later I went to that place again. I had not waited so long because I was idle or careless, but there had been so many other places in need of care that I could go no sooner. As I returned to visit this place I felt sure I should find the few who had been saved disbanded, and nothing left of the work we had started. But to our great surprise we found, instead of six or eight Christians, about thirty, and all of them much more zealous than when we had left.

Some had been baptized in water, some had been straightened up and baptized in the Spirit. While we were there we baptized eight more in water and formed an assembly of fourteen members. They told us they needed a Pentecostal pastor, and pleaded with us to stay. We said we could not stay and we had no one to send. I mentioned that they had no funds to support any one, but they said that would not hinder, for they knew the Bible teaches the people to tithe and they were willing to tithe. They said if they tithed they would have God's blessing. "Who is it makes our corn six inches, or seven inches, or eight inches long?" they said. "It is the Lord. All we can do is plant the seed. If it comes out four inches long, we have to be satisfied. If the worm has gotten into the top and

Make me to go in
the path of thy com-
mandments; for there-
in do I delight.

Psalm 119:35



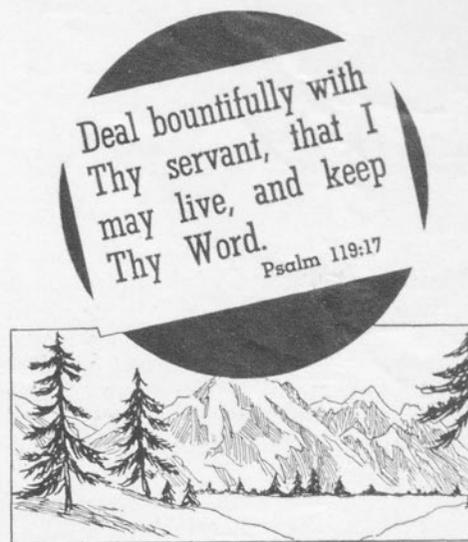
eaten about a third of it, we have to take it anyway. Isn't it much better to give our tithes to the Lord and then claim His promise to bless our crops?" They were very reasonable in this view, and the Lord blessed them for their stand.

Later we made an appeal in a conference in another part of the country for a worker to go to this particular place. The Lord spoke to Santos, the young man who had been healed so wonderfully, and he went up to minister to them. The Lord has blessed his work, and instead of having one little church there the work has developed until now there are about six churches right on the border, and Santos has gone over into Honduras taking natives with him to preach and testify for Christ. Each time he does this he reaches further afield, and as a result we have another section opened up in Honduras. In that section there are about ten towns and villages where the gospel is being preached, and Santos is the presbyter for that section.

It would be impossible for the missionaries to carry on and do all the work themselves. We are glad that because of the anointing of the Holy Spirit upon the lives and the teaching and preaching of the missionaries, the hearts and understanding of the natives are opened. The Lord has healed the sick and baptized the believers with the Holy Spirit. The natives claim their dead have been raised to life. They claim some have been bitten with scorpions but have been delivered. One was bitten by a rattler while coming to church, but despite the pain he prayed there on the road, and arrived at church without pain and had no further trouble. It would be impossible to tell the hundreds of cases like that where God has mightily confirmed His Word to the native brethren. Many of the natives have a wonderful experience with God, and they testify for Christ among all their friends, while some of them hear the Lord's call to full-time gospel ministry.

We are not talking of what *we* have done. We are "labourers together with God," and it is He who has done the work. All we have been is mouthpieces taking the message for Him. We believe the Christians at home have been praying and their prayers have brought forth results on the foreign field. Our work has sometimes seemed like giving a hoop a good push and letting it run along by itself. We have started things and God has continued working on and on. Not only has the Lord confirmed the Word when it has been preached to the natives by the missionaries, but He has confirmed the Word preached by the native Christians themselves.

Some of the natives are wonderful personal workers. Some are amusing but some are adept. I remember one rather peculiar character, who worked hard for the Lord. Sometimes I felt he was out of his dispensation. He would have been a great man to live in the days of the Judges if he could have found the other side of the jawbone of the ass which Samson wielded. Or he would have been a good fellow for Samuel to call upon to slay the Amalekites. His name is Tanis. He was the only one of our Christians who didn't give up carrying his knife. The native knives are about two feet long. He did not use his knife for



defence or aggression but he insisted on carrying it. One time it stood him in good stead. A group of unbelievers were standing mocking him. "There is no God. There is no future life. There is nothing after death," they said. "When we die we are finished, like animals," and they pointed to some rough-looking dogs and cows.

Tanis looked at the one who was doing most of the talking, with a glare. As they would say in Spanish, "he hit him a blow with his look." In the distance was a small tree two or three yards high. Tanis went to it, whipped his knife out, and started lopping off branches until the tree was cut down. He slashed the tree angrily and fiercely. Then he turned and looked at the fellow who was twenty or thirty paces away. To every one's astonishment he began slashing the knife in the air as he advanced. The fellow was taken back. He turned pale and trembled, no doubt thinking that his end had come. But Tanis did no more than make signs around him. "What is the matter? What are you trembling for?" said Tanis. "Aren't you the fellow who hasn't a soul? The tree didn't move when I cut at it, but here you are changing color and trembling. I thought you were like the tree that doesn't have a soul." "Yes, I have a soul," the fellow replied. "Don't you ever think you haven't a soul," said Tanis. "You have, and what you need is to get salvation." So the fellow was quite convinced from that time on that he had a soul. But Tanis is quite an exceptional native and we have not many like him. When he gets through praying there is a hole in the ground where he has been fighting while praying.

It is a miracle what God has done for the native Christians. Some can quote a hundred Scripture verses and make no mistakes. Others only know two or three scriptures, it seems, for they use the same ones every time they testify for four or five years, but nevertheless they win souls. I think some of them will be heroes when we get to heaven; they have not had the opportunities we have had, but are nevertheless bringing in precious sheaves to the Master. Can't you imagine what a joy it is to have such people come to Bible School to learn the Word? Hardly a word drops but what they cherish it. When they preach they bring out their message so clearly and reasonably, and so move the hearts of the people, that I

have felt like sitting back and letting them preach oftentimes.

But there remains much to be done. As we go further we do not know in what direction the Lord will lead us, for there are many directions to go. In the coast range there are many unreached towns. We were driven out of one of those towns on one occasion. Going into Guatemala we were arrested by a government spy, accused of being communist agents, and rudely expelled from the country. Our heart sank as we felt that the same suspicion would hang over the brethren because of it. One chap was actually in jail five months, but the Lord miraculously delivered him.

Later with Billy Franklin we traveled over the same road, escorted by an armed guard as though we were criminals. But we stopped along the road at a certain place where there was a new assembly of believers. When we stopped there, I recognized it as the same place where on our previous trip we had been taken in by the armed guard and expelled from the country. The reason we had stopped there previously was that the automobile had broken down. While they kept us in this place, we testified to the people and told them about the Lord Jesus. The police had ridiculed us by saying, "Tell them about the Lord," but I had taken the opportunity. Now it was three years later, and when we went in this same house we found a congregation of eighty people. We had a meeting in a grass hut and it was packed tight with people. One of the young lads out of that very house has gone to El Salvador to attend our Bible School and now he is back in Guatemala preaching to his own people. So we can't despise the little incidents. Sometimes the elaborate plans we make with large purposes in view do not work out, but by carefully following the Lord and being faithful in the smaller opportunities presented, the work is advanced and sometimes there are far-reaching consequences.

A Model Christian

"But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55.

Paget Wilkes once said, "Elsewhere we read of our sitting at the right hand of God; but when Stephen, the first Christian martyr went home, he saw Jesus standing, and I can imagine the Lord standing and calling upon all the hosts of heaven to witness the scene, saying, 'There is the product of My atonement. Look at his face; listen to his voice. That is what My salvation can do.' Can God take you in your workshop and in the ordinary walk of life, and so let you go through fierce persecution and trial that when you come through victorious He can say, 'That is the product of My atonement, a life that glorifies Me in every little thing'?"

Soul Rest

Have you learned to stop brooding over your cares, and are you leaving them all with Jesus? Have you entered into the abiding rest which He gives to the soul that resolutely and continually looks unto Him?

Crackling Thorns or Golden Bells?

Alice E. Luce

"It is better to hear the rebuke of the wise than for a man to hear the song of fools; for as the crackling of thorns under a pot, so is the laughter of the fool; this also is vanity (emptiness)." Eccl. 7:5, 6.

* * * *

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out." Ex. 28:34, 35.

* * * *

When I used to go camping among the villages in India during the cool season, we used the common Oriental method of making a fire. Two bricks were placed on the ground, on which the cooking pot was placed, and bits of dry rubbish were shoved under it for kindling. Oh how those thorns did crackle when we set fire to them! Such a noise, such a splutter, such a fuss they made, that you would think they were going to burn a city down; but they had all burned out in a few moments, and all the fire would have died down if we had not pushed in some better kindling. This is used by the Holy Spirit as a type of the joy of this world—the song of fools—noisy, hilarious, but very soon ending in ashes and nothing more.

Some years ago one of our large dailies printed a picture commemorating the exploits of some brave Russian flyers. Three of the Soviet leaders were pictured carrying small urns containing the ashes of the three Russian flyers who broke the record for flying into the stratosphere and then fell to their death. Over the pictures these words were inscribed: *their glory ends in ashes*. Could anything be truer? All the honor, glory, fame, riches, carousing, and applause of this world end—like the crackling of thorns under a pot—in nothing but ashes.

Looking at the other picture here presented, we find the high priest's robe adorned with little bells of gold—type of that which is divine, pure, perfect, and permanent—which would give a beautiful sound as he moved back and forth during his ministrations in the tabernacle. Jesus, our great High Priest, has entered into the heavenly sanctuary, and is ever living to make intercession for us. The signs of the times all around us tell us that His Return to take His bride must be very near; and the anointed ear can hear the tinkling of the golden bells as He is coming forth. Does not this music speak to us of the heavenly joy in His heart as He looks forward to the marriage day, and also of that same joy as it is bestowed on His waiting saints here below?

There is another precious thought which comes as we meditate on the hem of the high priest's garment, representing the work of the Holy Spirit in this age. The pomegranates speak to us of the *fruit* and the

golden bells of the *gifts* of the Spirit. As the marriage of the Lamb draws near, His bride should be making herself ready; and He longs to find her adorned with the beautiful garments of needlework which His Spirit alone can produce. Her testimony to the world (the golden bells) should be given by means of the gifts of the Spirit, lists of which are given us in 1 Corinthians 12, another in Romans 12, and yet another in Eph. 4:11. Combining all the lists, we find a total of nineteen precious gifts which the Holy Spirit longs to bestow

upon every assembly, "dividing to each one severally, even as He will" (R. V.).

How many of the gifts of the Spirit are manifested in your assembly or your meeting? Would it not pay us all to look into this matter and wait on God in humble contrition to find out the reason why so few are in evidence? When Jesus comes again He desires to find *each* assembly fully equipped, as the body of Christ in miniature, with every one of these priceless gifts (which represent the members of the body, or the *operation* of the Spirit in testimony to the world) in manifestation, "in order fully to equip His people for the work of serving—for the building up of Christ's body—till we all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of fullgrown men in Christ." Eph. 4:12-16 (Weymouth).

Building a Pentecostal Library

P. C. Nelson

Every assembly ought to begin at once to build a library for its own use, and for the use of its Sunday School and its Christ's Ambassadors. These auxiliary organizations may take the lead in this task, but the needs of the assembly should not be forgotten. Our own Gospel Publishing House has published a fine line of books, adapted to the use of the Sunday School, and besides this special library they have published numerous well written Pentecostal books, all of which should eventually find places in the library. Every new book issued from our headquarters press should be added immediately. The imprint of the Gospel Publishing House is a sufficient guarantee of fitness and excellence.

But in addition to these good books, there is need of several good reference books, such as the studios in the assembly may use to great profit. These should include a good Bible dictionary, a good commentary, a good encyclopedia, a complete concordance, and other books of that kind. These can often be bought second-hand at a fraction of their original cost.

Our people have not yet learned the permanent value of our own Pentecostal Evan-

gel. Not a number should be lost. We are doing our best to secure a complete file for Southwestern Bible School, and have already bound volumes for 1926, '27, '30, '31, '34-'39, and as soon as the missing numbers can be found they will be bound and kept for ready reference. Why throw away such wonderful Pentecostal literature? If you want the very best that has been written on the Baptism in the Spirit, on divine healing, on the coming of the Lord, on practical phases of the Christian life, on our world-wide missions, you will find it in the files of our own Evangel. A single volume supplies enough such illuminating articles to make several smaller books on different subjects.

In the volumes for 1930 and 1931, our editor has supplied us with a remarkable series of testimonies from some of our best known and highly esteemed brethren, who have written out their testimonies at some length telling how they received the Baptism in the Spirit. A few of them were published in a booklet entitled, "Filled with the Fullness of God." That series of twenty or more testimonies would make a splendid book—just the thing to put in the hands of ministers of other communions who are starved and hungry, and it would be inspiring reading for all of us. Think what a wonderful collection of testimonies to the healing grace of our Lord could be gathered even from one annual volume of The Evangel! And those beautiful articles by our General Superintendent, and by other gifted writers with whom the Lord has blessed the Pentecostal movement—how useful for reference!

If you cannot afford to have your Evangel bound by a professional binder, save a complete file, and perhaps some one who knows how to bind them will come along and show you. Some of these articles should be read again and again. Those who need healing should keep reading healing testimonies to inspire their faith—to counteract the chilly atmosphere of unbelief with which they are surrounded. Those who are well should read such testimonies to

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EDITOR
STANLEY HOWARD FRODSHAM

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

MISSIONARY EDITOR
NOEL PERKIN

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E. S. WILLIAMS

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fortify themselves against the attacks of the devil, and be prepared to take hold of the Lord by faith when the test comes. No better collection of winnowed testimonies can be found than those printed in our Evangel. Let us hear the conclusion of the whole matter—*save your Evangel, bind them if you are able to do so, and feast continually upon the rich diet therein provided.*

Enid, Oklahoma

The Joy of Giving

By a Pastor

When we came to our present pastorate, we soon learned that the congregation had little interest in missions. I, therefore, one day had placed in the seats some envelopes, and requested the people to enclose in these their offering for missions, and to put on the plate, when it was passed, their contribution for the pastor's support. At the close of that service, the contents of the envelopes amounted to about forty cents. We then suggested that the order be reversed; the offering for the pastor placed in the envelopes, and the missionary funds put on the plate. The result this time was about forty cents on the plate, and the rest in the envelopes.

Somewhat perplexed, I went to the Lord in prayer. One Sunday evening, when praying for money for missions, the Holy Spirit spoke to me, saying, "Give half of the offering for missions, and keep half for yourself." I said, "Yes, Lord, I will." We have followed this method for the past eleven months.

Sometimes, when the offering has been very small, our faith has been tested, but we have lacked no good thing. One day my wife asked me to buy a pound of butter. I had only seven cents; but as she was able to give me a little money that she had, I went to the store. On the way I called at the post office, and received a letter containing six dollars; three dollars for missions, and three for myself. For some time any money received in this way had been kept for our personal use, but the Lord had blessed us so greatly, and we had so much joy in giving, that we decided to divide all money received by us in the same way, half for missions and half for ourselves. How glad we are that we heard that "still, small voice" that Sunday evening and that we responded. We understand more fully the meaning of the words, "Be careful for nothing," and we know He cares, for He "loveth a cheerful giver."

Last fall when we asked a brother to come to hold some special meetings, it was left to us to entertain him. On the day he was to come, up to two hours before his arrival, I had two cents on hand. But the Lord knew our need. I went for the mail and received a letter with ten dollars enclosed, from a good sister, living on a little farm many miles from us. The Lord provides.

One Sunday evening, our offering amounted to about one dollar and fifty cents. This meant seventy-five cents for our support. It looked small, but I said to my wife, "The Lord will provide." On the following day I received another letter from the same good sister, with ten dollars enclosed. How did she know we needed

the money? We had never mentioned our needs to her. She knows the Lord's voice when He speaks to her heart.

Last year I wished very much to attend Council. The time drew near, but we had no money. A few days before the date of Council, much more than was needed came to hand. How good God is!

I write this testimony with the prayer that it may encourage others to trust the Lord and to give more for missions. The Master said, "Give, and it shall be given unto you," and do not forget that "the Lord loveth a cheerful giver."

On to Pentecost

*Some of us stay at the Cross,
Some of us wait at the tomb,
Quickened and raised with Christ,
Yet lingering still in its gloom.
Some of us abide at the Passover feast,
With Pentecost all unknown,
The triumphs of grace in the heavenly place
That our Lord has made His own.*

*If the Christ who died had stopped at the Cross,
His work had been incomplete.
If the Christ who was buried had stayed in the tomb,
He had only known defeat.
But the way of the Cross never stops at the Cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.*

—Annie Johnson Flint.

The Mantle of the Elder Brother

There is a wonderful power in the speaking in tongues under the power of the Spirit of God. "He that speaketh in an unknown tongue speaketh not unto man but unto God; . . . in the spirit he speaketh mysteries." A close intimacy, a deep fellowship, a wondrous communion, is established between the creature and the Creator. It is a means of building up the saint and of keeping off the enemy, and it is a mighty weapon that God puts in the hands of His people.

God loves to be gracious, but His infinite grace in pouring out His Spirit according to His promise in Joel at this present time is misunderstood and not appreciated by the many.

This spirit of opposition to the ways of God is not new—it is as old as Cain. But God does not consult the prejudiced when He is about to do a new thing. The opposition of those who are not one with Him does not hurt His kingdom. He can go further afield to get His overcomers. He has plenty of centers He can recruit from. There is no forced service in His kingdom.

Sometimes the Father does come out and entreat the elder brother, but not always. The immaculate one ignored! The profligate honored! That is the view of the elder brother. His mantle has fallen upon a great many others since.

And the merriment inside the house did not depend on the elder brother. They

did not miss him. Things went on swimmingly without him. And that added fuel to the fire.

Let them alone. God's plans are infinitely wider than man's pettiness.

Supreme Court Upholds Tract Distribution

The Supreme Court of the United States recently voided three city ordinances prohibiting the distribution of handbills because they littered the streets, and a municipal law requiring permits for door-to-door canvassing.

The appeals to the high court came from Los Angeles, and Worcester, Massachusetts, where persons had been arrested for distributing meeting announcements; also from Irvington, New Jersey.

A municipality, the court ruled, may enact "regulations in the interest of public safety, health, welfare, or convenience," but may not deprive anyone of his civil rights to circulate information and opinion. To prevent littering, cities must punish those who actually throw papers on the streets. The Irvington law, the court declared, was not limited to those who canvass for personal profit but to everyone—including "one who wishes to present his views on political, social, or economic questions"—and such censorship through license "strikes at the very heart of the constitutional guarantees."

With legal approval plus divine sanction, tract workers may spread the Name and fame of the Lord Jesus Christ from door to door, shore to shore by printed page.—From article by Tom M. Olson in the publication NOW.

17 Pounds of Free Tracts

You will agree that our writers are used of the Lord in preparing scriptural and timely messages. Sunday School lesson material, gospel papers, and full gospel books sent out from the Gospel Publishing House are widely and gratefully accepted. Likewise our tracts have a gracious ministry.

Faithful friends will appreciate our present offer of assorted full gospel tracts in quantities of 37 pounds for \$10.00. Payment may be made in ten payments of \$1.00 each, at least one order being sent each month. With each \$1.00 payment, the purchaser will receive two pounds of assorted tracts. With his tenth order, he will receive a two pound package, plus seventeen pounds of free tracts, and an all-metal paper and tract box (regular price of box \$1.25).

Thus, although payments are deferred you reap the same benefit promised on cash orders. Send today remittance of \$1.00 for your first order and say, "I wish to buy tracts by the ten-payment plan. Send a free folder listing your full gospel tracts."—GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

John R. Mott spoke truly when he said: "It takes time to be spiritual; it doesn't happen."

"There is no such thing as over-work if you are in God's order."

Changing Things by Prayer

Charles Elmo Robinson

I was one of a group of college boys when some one suggested that we go to a certain man's home and see what was going on. The speaker said there was a holiness meeting to be held there and that the public was invited. So I went with the crowd.

A woman was the speaker and when she finished her address, not a word of which afterwards remained in my memory, she said, "Is there any one here who wants to be a Christian; if so will you please stand?"

That was something entirely new to me. I had been a Sunday School boy, but had been kept from going to church or anywhere else at night, because my parents looked on my getting an education as the most important thing in life. I must be early to bed and up early to study. The woman's words were no surprise to the other boys who were familiar with the ways of evangelists.

When I heard the proposal I thought that no one anywhere could be found who did not want to be a Christian, so I instantly stood, supposing of course that all the other boys would do the same. But none did. I was astonished at this, but being naturally of an independent spirit, I remained standing.

The woman said, "Will you come here and let us pray for you?"

That too sounded perfectly reasonable. What harm could any one sustain by being prayed for? Besides my mother had taught me to always show great respect to the ladies. So I stepped forward and knelt beside the chair they pointed me to.

I had no consciousness of sin. Rather I supposed the Lord would save me at once, as He surely did not often have a chance to save as good a boy as I knew myself to me. I had never sworn, never touched tobacco or strong drink; never had played cards or danced. I was just about "tops" in the way of moral excellence I thought.

I put the tips of my fingers into the holes in the cane chair-bottom, and looked down through it at the figures in the in-grain carpet, wondering what they would do next. They prayed. But nothing happened to me. I did not get saved. I wondered at this greatly. Why was God so slow?

Then I began to think of some little things I had done that were wrong. The list increased so fast and to such an extent that soon I could think of nothing good I ever had done. I was in desperate need of salvation, and began to pray the Lord to have mercy on me. (I know now what I did not know then—that the people had prayed conviction on me.)

The next thing I now remember I was back in my place with the boys, but I was standing, talking, and the leader said, "Just see his face shine!"

The next morning I began getting people saved, bearing witness all around. That is fifty-six years ago and I have been living for God ever since.

If that woman had not invited me to come and be prayed for, I presume I should have gone away unsaved. I conclude that it is a fine thing to get people to the altar, even though they are not convicted, and even though they are not even serious.

Get the boys and girls to the altar, then gather around them and pray to God to convict them of sin. I recall seeing a rowdy girl go to the altar as a rich joke, a prank. She could not keep a serious face as she made her way down the aisle. The workers gathered around her in such a way that she was hemmed in and had to stay where she was. Prayer went up in a mighty volume, and God sent the Spirit of conviction on her so strongly that her grins were changed to looks of terror, and she settled down in earnest to pray God to save her soul. As sometimes a drunken man is sobered at the altar and arises saved



Set your affection
on things above.

Col. 3:2.

and sober, so this girl was solemnized and arose a child of God.

"Whosoever shall say . . . and shall believe in his heart those things which he saith shall come to pass; *he shall have whatsoever he saith.*" Mark 11:23. I knew a young man bent on breaking up a prayer meeting in a home. He opened the door and thrust a goat into the room, then lay down on the porch to look under the door and watch the results. Instead of being stampeded, the people prayed, and there on the porch floor the world-be disturber became so convicted, that he sought the Lord and was saved. He has now been an Assembly of God preacher for many years.

We often forget the destructive power God has placed in our hands, the power of prayer to destroy the opposition to God's pleadings set up by the devil in a young person's soul. Let us get them to the altar and then pray until God draws them to Himself with an effectual drawing.

The Christian Race

(Continued from Page One)

suffereth violence, and the violent take it by force." The Apostle Paul emphasizes the same thought in 1 Tim. 6:12, "Fight the good fight of faith, lay hold on eternal life."

The Christian life is not a picnic, but a conflict—a battle. But in Ephesians 6 the whole armor is provided, and that armor is Christ. What a blessed paradox we have in Heb. 4:3, "We which have believed do enter into rest." The Christian life is a

fight, but it is a fight of faith; and faith is resting in God and in His Word.

"Now they do it to obtain a corruptible crown; but we an incorruptible." The prize awarded by the judge or umpire was a chaplet of green leaves taken from the pine or fir groves. This chaplet or wreath is spoken of in this verse as a corruptible crown. The leaves soon faded away, and were in themselves of no value.

The word crown here is not that of a king, which is expressed by a different Greek word, namely *diadem*; but was simply a wreath or garland. What those runners valued was not the prize itself, but the honor of winning the prize before a large and excited throng, and suggests *fleshly activity* and *self-seeking*. "But we an incorruptible."

Our minds turn at once to 1 Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance *incorruptible*, and undefiled, and that *fadeth not away*, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Then again in 1 Peter 5:4, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that *fadeth not away.*"

Verse 26. "I therefore *so run.*" How? "Not as uncertainly." Weymouth: "Not being in any doubt as to my goal." He was not uncertain of the goal. He knew that all he had to do was to *keep running*.

"I therefore *so run.*" I run *without swerving*—going straight ahead. As before stated (Phil. 3:14) "I press toward the mark."

In doing this he cast away *every encumbrance*. Hence his keen advice as given in Heb. 12:1, 2, "Let us lay aside (literally, *fling aside*) every weight, and the sin which doth so easily beset us . . . looking (looking off) unto Jesus." This is not a *sham battle*, but a stern "fight of faith"—a real hand-to-hand conflict. "So fight I, not as one that beateth the air." Or as Weymouth puts it, "I am a boxer who does not inflict blows on the air"; and as Moffatt, "I do not plant my blows upon the empty air." Paul realized that he was facing a real foe, and that foe was *Satan*; and therefore he did not beat the empty air, but hit straight and hard at his great foe. He *resisted* the devil, and did not quail before him.

Verse 27. "I keep under my body." Weymouth says, "I hit hard and straight at my body"; and Moffatt puts it, "I maul and master my body." What did Paul mean by saying, "I keep *under* my body"?

1. He meant, "I control my appetites."

(a) "I control my eating and drinking." While it is true that some of God's children are consulting *dieticians* more than they are consulting God, it is nevertheless true that many are eating *unwisely* and even *recklessly*, and are thus defiling the temple of God.

In God's Word drunkenness and gluttony go hand in hand, and one is just as sinful as the other. It would be well for us to consider carefully the words of Prov. 23:1-3, "When thou sittest to eat with a ruler,

consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; for they are deceitful meat." See also *Luke 21:34*.

(b) I control my *sleeping*." Early rising, where possible, is a great incentive to spiritual life and usefulness. Andrew Murray gave forth a telling and startling truth when he wrote, "All God's great saints have been *early risers*." Jesus rose "a great while before day." Are *we* doing it?

Making all allowance for the exigencies of these modern days, I am sure that our spiritual life and usefulness would be greatly enhanced if we should give more time in the early morning for spiritual communion with our Lord.

(c) "I control my *reading*." The writer is convinced that the vast amount of desultory and unprofitable reading that is indulged in by the average Christian of today accounts largely for the shallow spiritual condition of many.

It is hard to lay down any law in this matter, but it is safe to say that any book, newspaper, or magazine, the reading of which robs us of our relish for God's Word and for prayer, is and will continue to be a *curse* to us.

(d) "I control my *talking*." The Apostle James said truly, "The tongue can no man tame." "Too much talking" has been the curse of many a child of God, and has robbed him of much spiritual heritage. Many—both preachers and people—have lost their anointing, and have become *spiritually barren* because of too much *talk*.

2. When Paul said, "I keep *under my body*," he meant, "I control my *passions*." *Lawful appetites and lawful passions* are God's gifts to men. The *abuse* of these appetites and passions leads to *sin* and *hell*.

It is not often we hear Matt. 5:27, 28 preached from, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." We are told in 1 Cor. 6:18 to "*flee fornication*." And in 2 Tim. 2:22, Paul tells Timothy his son in the Gospel to "*flee youthful lusts*"; and in 1 Tim. 5:22 he writes to him three pregnant words, "Keep thyself *pure*."

Again in 1 Peter 2:11 we read Peter's stirring words, "I beseech you as strangers and pilgrims, abstain from *fleshly lusts*, which war against the soul. Uncontrolled appetites and passions have been the curse and downfall of every civilization up to date; and this country, and Great Britain, and other civilized lands are hastening to the same destruction. Let us "cry aloud, and spare not."

"I keep *under my body*." The human body may be classed as "a *good servant*, but a *bad master*." Divorces, unlawful remarriages, and uncontrolled passions have become quite common in the professed Christian Church of today. Truly we need a revival of "pure and undefiled religion." For this let us earnestly pray.

"Lest that by any means." The word *lest* is found over 250 times in God's Word, and usually rings out a strong note of warning. One of these warnings is found in the next chapter (10:12), "Wherefore let him that thinketh he standeth take heed

lest he fall." "Lest . . . when I have preached to others, I myself should be a *castaway*." Sad words! Some able Bible teachers and writers tell us that this word "castaway" has reference to the fact that their *works* shall be *disapproved*, but not they themselves.

However, in view of the fact that the Holy Spirit is *very careful* in His choice of words with which to bring out the truth; and also remembering that it ill becomes a teacher of the Word to be *dogmatic* on matters on which there is difference of opinion; yet I personally feel that in view of the fact that this word translated "castaway" in the Authorized Version is given in the American Revision as "rejected," and may also be translated *worthless, reprobate, refused*: and moreover as it does not state that *works* in the verse are in question, but rather "lest *I myself* should be rejected or become a castaway," the writer has considerable *hesitancy* in accepting the position that the thought of *works alone* is in question in this 27th verse.

Moreover, as it is well known that all down the history of the Christian Church a number of godly and anointed preachers have gone back on the truth and into deep sin; and have not knowingly repented before being called hence, this verse is a tremendous warning lest we also fail God.

Let me close this message with Paul's final words to Timothy (2 Tim. 4:5), "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Following this Paul leaves with Timothy (and with us) those stirring words, "I have fought a good fight, I have finished my

course, I have kept the faith." O may we triumph so!

Some "Why's" of an Observer

As I have traveled back and forth across America in evangelistic labors, making train connections often where I have had from a few minutes to several hours' wait I have asked, "*Why* are there so many Pentecostal Assemblies that have no advertisement of their church location, pastor's name or residence, or any information concerning services?"

Recently I desired to contact a pastor in a city in a Western State. I had a message to deliver from a fellow pastor. When I stepped off the train I went into the depot and saw a "Church Register of Local Churches"—but *no* Assemblies of God registered there. Next to this was a wall rack with religious literature containing tracts, pamphlets, periodicals, etc., of just about every false doctrine and "ism" known—but *no Pentecostal Evangel*s or Full Gospel reading. Five people took papers from the rack and read them. There was an Assemblies church in town. I had a message for its pastor but how was I to locate that person? I thought of the newspaper office, so went to the church editor. All the information I received was: "That pastor does not advertise his church in the paper; I'm sorry; I cannot even tell you his name or just where their church is located, but I know it's a way out on the edge of town." The editor did not know which direction to go to seek the church. I asked, "How long has he been pastor here?" and was told for two or three years.

If our great message of Pentecost is the world's greatest need today, *Why* have I found city after city, towns and hamlets, where there are Assemblies, and yet neither pastor and people are concerned enough to place *Evangel*s in public places where others can read them and be brought to the Light of the Full Gospel? *Why* is there such a limited vision of what is to be done for God and what *can* be done?

Why does the business world spend millions every year to advertise that which will damn body and soul, and Pentecostal ministers and churches do not even spend a few minutes a week to put a church announcement in the local paper, or take Full Gospel literature to a railroad station and leave it where others may take it and read?

After over two hours of walking through blistering sun rays, I finally located that Assemblies church, "out on the edge of town." I peered through a window and saw the Sunday school register, which said—"36 Attendance Today." No wonder! *Why* should I expect to find any larger number when a church is advertised so little or so sparingly? We must take the gospel to the whole world, but begin at home.—*A well-known evangelist who prefers to be anonymous.*

Can We Not Do Likewise?

More than 900 Korean Christians in a country circuit pledged themselves to work definitely for the conversion of three friends, each praying daily for them throughout a six months' period. As a result, every church has a large growth in membership and two doubled in size.

National Assembly of God Sunday School Conference

February 13-15
Springfield, Missouri

This Conference is called upon the recommendaton of the Sunday School Committee convened at the last General Council.

ALL DISTRICT SUNDAY SCHOOL
REPRESENTATIVES ARE URGED
TO BE PRESENT.

Both General Council and District executives will attend every session. Pastors, evangelists, Sunday School superintendents, department heads, and teachers should attend. Send your workers; let them sit in the sessions. Precious seed thoughts will be given out by consecrated Sunday School leaders throughout our fellowship.

Messages and round-table discussion will cover every phase of Sunday School work from Cradle Roll to Adult departments, including Sunday School organization, new Sunday Schools, Home Missions, Child Evangelism, Junior Church, Vacation Bible School, etc.

Those who can attend will please notify the Sunday School Department by February 8.—GOSPEL PUBLISHING HOUSE, Springfield, Missouri.

THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ··· 336 WEST PACIFIC ST. ··· SPRINGFIELD, MISSOURI

Our Thirty-Five 1939 Missionaries

Where They Are and What They Are Doing

It seems to us that what appears on these two pages is not far short of a miracle—THIRTY-FIVE new missionaries sent out during 1939—especially when one considers that most of these have sailed within the last three months of the year since war conditions have made international travel exceedingly dangerous, and permission to travel greatly restricted.

God's plan of salvation for the world remains unaltered by war or any other unusual circumstances; but when He has called He has prepared the way and opened seemingly closed doors.

The thirty-five shown here are only those who were granted missionary appointment last year and do not include the many older missionaries who have returned to their mission stations. A few of these were already on the field when missionary appointment was granted by the General Council.

Mr. and Mrs. Ragnar Udd and Gail Winters of the Northwest District, Mr. and Mrs. Lindholm from Maine, Angeline Pierce from Nevada and J. W. Tucker, whose home is in Arkansas, made up the party that sailed from New York in October—all new missionaries to take up work in Belgian Congo. Letters they wrote en route were quite amusing, as they told of their difficulties and narrow escapes in making their way through strange places where they could neither understand nor make themselves understood. A cable message received late in December from our Congo Superintendent brought the good news that they had arrived safely. It was with great excitement and a hearty welcome that those on the field received this new help. Mr. Udd, Mr. Lindholm, and Miss Winters are graduates of Glad Tidings Bible Institute in San Francisco; Miss Pierce is a graduate of our Central Bible Institute here in Springfield, and Mr. Tucker was graduated from Southwestern Bible School in Enid, Oklahoma.

Ruth Johnson, Elizabeth Maynard, Mr. and Mrs. Phillips are the new workers who left for Africa in company with the Princics, Florence Steidel and Louise Hackert. Miss Johnson and Miss Maynard are on their way to Liberia, where the second-term missionaries are also going, while the Phillipses are to join Mr. and Mrs. W. Lloyd Shirer in opening the new field of Nigeria. The eight missionaries

left New York early in December planning to change steamers in Lisbon, Portugal. Letters from the Princics and the Phillipses have just been received, written January 6, saying they had been stranded in Lisbon for three weeks waiting for their connecting boat, the "Amstelkerk" of the Holland-W. Africa Line. Several times its sailing had been postponed, but at the time of writing they had reasonably definite word that it would pick them up the next day, (fortunate for them since they reported that their funds were running low due to the prolonged delay). One missionary's reflections on the situation ran thus:

O "Amstelkerk" thou ship divine,
For thee, our barque, we pen this line.
From "Vulcania's" deck we first did see
A hilly town and waited thee.
Day after day in Lisbon town
The sun came up, the sun went down;
Rains came, we scanned the sea,
We looked in vain for sight of thee.
On Christmas day we gave a cheer
For Santa's helper was lurking near.
But he, like thee, O "Amstie" dear,
Chose not among us to appear.
The week wore on, 'twas soon New Years;
Each passing day increased our fears.
We tramped the streets of Lisbon town,
We entered the shops and jewed them down.
At last word came that cheered us much:
The English had set free the Dutch.
We like this town: we're loath to leave
But when we do we shall not grieve.
At last, O ship, one favor more—
Please land us safe on Afric's shore.

Brother Princic and Brother Phillips seem to have spent the time well in ministering in an Episcopal Church, among the Plymouth Brethren, and also in a Pentecostal group, all through an interpreter.

Mr. and Mrs. H. M. Cadwalder, well known in several States, were appointed to supervise the work in Egypt last summer, sailing in July. In the few months they



Mr. and Mrs. Ragnar E. Udd
Gombari, Belgian Congo



Mr. and Mrs. Ernest Lindholm
Gombari, Belgian Congo



Angeline Pierce
Gombari, Belgian Congo

Gail P. Winters
Belgian Congo



Ruth Johnson
Cape Palmas, Liberia, West Africa

Elizabeth Maynard
Liberia, West Africa



Mr. and Mrs. H. M. Cadwalder
Alexandria, Egypt



Irene Dietrich
Transvaal, S. Africa



J. W. Tucker
Belgian Congo



Mrs. J. S. Richards
Transvaal, South Africa



Lillian
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Dorothy Ganz
South India



Trudys Lawrence
Muriaro, N. India



Verena Rich
Lakhimpur-Kheri,



Kathryn Vogler
North India



Mrs. Herbert Cox
North India



Elizabeth Galley
North China

have been there it appears that God has blessed their work and has strengthened the native church through their efforts.

Irene Dietrich, Mr. and Mrs. John S. Richards, Mr. and Mrs. Edgar D. Pettenger and Mrs. Daniel Wilcox are not new missionaries, but were granted General Council appointment late in 1939 since we were again assuming responsibility for missionary work in South Africa. All of these workers have labored in South Africa for some years, but we are counting them among our 1939 missionaries in that they became affiliated with our organization this last year. Mrs. Wilcox has written that she is glad to be back in the land of her calling and is finding much to be done. The Pettengers write that they are having wonderful opportunities in visiting regularly in ten large mine hospitals where the sick and injured are glad to listen to the gospel message. There has not been time to hear from the other South Africa missionaries since their sailing in December.

Lillian Flessing and Erma Miller have been laboring faithfully in Brazil for some months and we were glad to add them to our fellowship this last year. Miss Miller has had a previous term of service in Brazil, and this term she is being assisted by Miss Flessing, a graduate of North Central Bible Institute.

Of Dorothy Ganz we might say, "She hath done what she could." She left her home in Chicago for her new work in South India last February. During her few months there she endeared herself to the other missionaries and to the natives in an unusual way and made remarkable progress in the study of the language,

giving promise of an outstanding ministry. The Lord, however, saw fit to call her to higher service, and in September she passed on to be with Him.



Mrs. Daniel Wilcox same party was Verena Transvaal, S. Africa M. Rich from Kansas

Trudys Lawrence of Alhambra, California, sailed from Los Angeles in December in company with Katherine Cooke to assist her in village work in North India.

who plans to work out from Lakhimpur-Kheri station in India after some months of language study. Miss Rich is a graduate of Central Bible Institute. Further word will be given when we hear from them.

Kathryn Vogler, daughter of Fred Vogler, Assistant General Superintendent, has been in India since early last year, engaged for the most part in language study. We have received some excellent reports from the field of her adaptability to missionary work.

Mrs. Herbert Cox is again answering the call of God upon her life for missionary work in North India. She first went out in 1919 but upon the death of her husband felt best to return to America where she has reared and educated her three boys. We were glad to send her forth again to resume her work there.

Elizabeth Galley was our only new missionary for China during 1939. At present she is engaged in language study in Peking. Her home is in Dallas, Texas. She is a graduate of Southwestern Bible School.

Mr. and Mrs. Kolenda, graduates of Southern California Bible Institute, have been in Brazil only a very short time, but their presence has already been a blessing to the work there. The Kolendas are from Lansing, Michigan.

Mr. and Mrs. Ray Jones of California recently arrived in Nicaragua. A letter just received from them brings this good word: "We are happy to be here in the service of the King. God is working in a wonderful way and many souls have been saved since we came here in October. Surely this is one of God's richest harvest fields."

Mr. and Mrs. Einar Peterson, both graduates of Central Bible Institute are not new recruits, having worked with H. C. Ball in the Latin American work for several years, but were granted missionary appointment this year. The big event in their home at this time is the arrival of a new little son, Paul Byron Peterson, born January 5. Laura Kritz, although newly appointed, has also served faithfully in the Latin American work for several years.

Louise Jeter has been received into Council fellowship since coming home on furlough from Peru. During her term of service there she labored consistently with our General Council missionaries so that we were glad to grant her

(Continued on Page Thirteen)



Mr. and Mrs. J. P. Kolenda
Sao Paulo, Brazil



Mr. and Mrs. Ray Jones
Esteli, Nicaragua



Mr. and Mrs. Einar Peterson
Mexican Border



Lillian Flessing
Brazil

no picture
available

Erma Miller
Brazil

no picture
available



John S. Richards
South Africa



Mr. and Mrs. Edgar D. Pettenger
Transvaal, S. Africa



Mr. and Mrs. Everett Phillips
Ikot Ekpen, Nigeria



Laura Kritz
Mexican Border



Louise Jeter
Chimbote, Peru

THE SUNDAY SCHOOL LESSON

The Prodigal Son

Lesson for February 11. Lesson Text:
Luke 15:11-32.

"This man receiveth sinners and eateth with them." Thus the Pharisees sought to accuse Christ because they felt He did what God would not do. Their murmuring drew forth three parables of priceless worth, which show that God is a God of love who rejoices over the repentant sinner and condemns an attitude such as the Pharisees manifested. In the parable of the Prodigal Son, this lesson is especially emphasized.

The Prodigal Son

Luke 15:11-20

His rebellion. "Father, give me the portion of goods that falleth to me." So spake the younger son, discontented with his home, and desiring independence. His spirit is that which energizes every sinner—the spirit of pride and self-will. Like the Prodigal, the sinner desires the world, wants to "live his own life" independent of God.

"And he divided unto them his living." It would do no good to keep the boy home when his heart was elsewhere. So the father grants the request that the boy may learn through bitter experience the madness of his way. This is the way of God. He allows willful sinners to experience the bitterness of sin, that having tasted it they may return to Him.

"And not many days after the younger son . . . took his journey into a far country and there wasted his substance in riotous living." Some time elapsed before the boy left home. But backsliding had already begun—and now that which was in his heart, manifested itself in action. Gathering his fortune together he journeyed into "a far country"—which is the land of forgetfulness of God where every sinner and backslider lives. There his fortune was wasted, just as all money, time, talent, and effort not spent for the glory of God is wasted. "Only one life, 'Twill soon be past. Only what's done for Christ will last!"

His retribution. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want." "The pleasures of sin" are but for "a season"; and emptiness is the end thereof. When the Prodigal's money ran out, so did his friends. And he was left alone with that abysmal loneliness which sooner or later comes to those who forsake God.

"And he went and joined himself to a citizen of that country; and he sent him . . . to feed swine." So great was his need that he, a Jew, became servant of a Gentile, and fed swine, to the Jew an unclean animal! The Prodigal wanted the liberty of independence from God. He found it meant slavery to sin! Such is always the case. And the filthiness of his position is illustrative of the depths of sin to which a man will sink when once he abandons God.

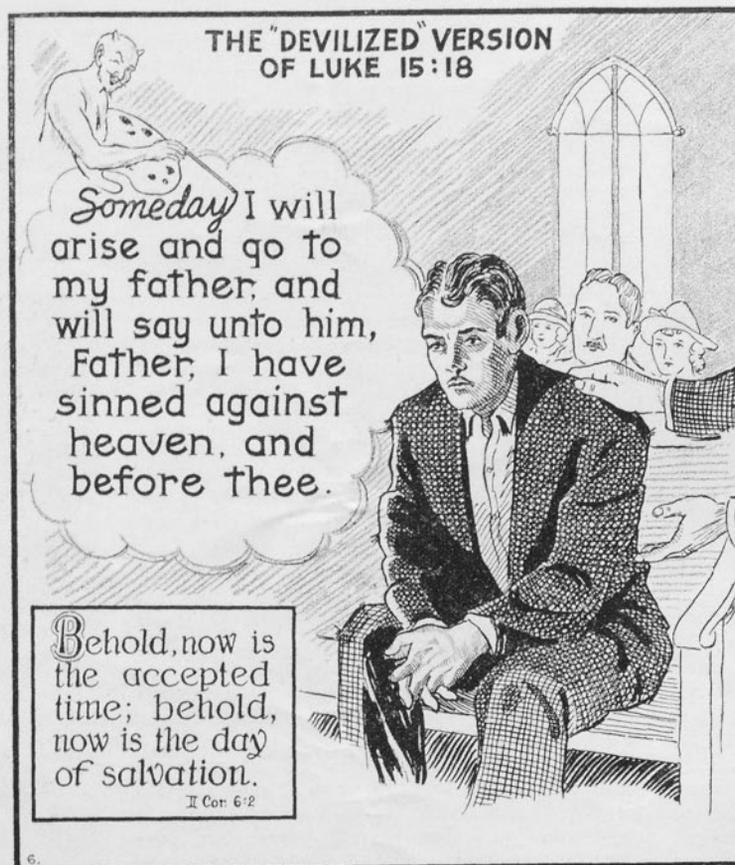
"And he fain would have filled his belly with the husks that the swine did eat: and no man gave unto him." He might have returned home when he first began to "be in want." Instead he vainly tried to satisfy his hunger with swine food. How like sinful man's attempt to satisfy the craving of his *soul* by gluttonous gratification of fleshly appetites!

His repentance. Verses 17-19. Thus far the picture has been dark and gloomy. Now the day breaks!

"And when he came to himself." The expres-

sion is very fitting! The Prodigal awakens from the deadly slumber into which he has been lulled by Satan. He is restored to his right mind; for sin is a form of insanity, insanity because it is madness for a man to neglect his immortal soul to gratify his dying body, insanity because it is unnatural for a man to live in sin when God has created him for Himself.

"He said, How many hired servants of my father's have bread enough and to spare and I perish with hunger!" Now at last the Prodigal sees life in its true light. He contrasts the comfort he once knew at home with his present pitiful plight. He sees the folly of his way and longs for "Father's house." Is it not true that all the restlessness and dissatisfaction of the worldling is the yearning of his heart for its only true home in God?



"I will arise and go to my father . . . and say . . . I have sinned"—a good resolution! But resolutions will not suffice. "The road to destruction is paved with good intentions." Perhaps the Prodigal knew that; for he translated intention into action and forsook his filthy surroundings—a proof of the reality of his repentance.

The Prodigal's Father

Luke 15:20-24.

Let us notice the action of the father; for in him we have a most arresting revelation of the attitude of God toward the sinner.

His willingness to forgive. "But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him." What a reception the boy received! How it must have allayed his fears! So God loves the sinner. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. And we "who sometimes were far off are made nigh by the blood of Christ." Eph. 2:13.

A girl returned to her country home one night after an absence of several years spent in sin in a big city. With fear and trembling she walked up the lane to the cottage that had been home, won-

dering if she would be received. To her surprise she saw that a lamp burned brightly in a window—and the door was unlocked! After a happy reconciliation she asked her mother how it was that the lamp was burning at such an hour and the door unlocked. "My Dear," replied the mother, "since the night you left, the lamp has never been out, and the door has never been locked!" So God longs and waits to forgive the penitent sinner.

His loving action. The son is not gradually restored. Reconciliation is instantaneous! So God restores the sinner. He gives him the kiss of reconciliation, the robe of Christ's righteousness (Isa. 61:10; Rev. 3:18), the ring of filial relationship and sealing (Esth. 3:10, 12; Jer. 22:24; Eph. 1:13, 14; 2 Cor. 1:22), and shoes for strength in service. Zech. 10:12; Eph. 6:15.

His joy over the penitent. There was great rejoicing in the father's house. A great feast was prepared to celebrate the return of the Prodigal. But who had the greatest joy? Was it not the father? The angels rejoice when sinners are saved. But most of all it is God Himself who rejoices when the sinner comes home!

The Prodigal's Brother

Luke 15:25-32.

What an unlovely character was the elder brother! His words reveal his—

Self-righteous pride. He is angry at his father's reception of his brother, and jealous of the blessings that brother is receiving, yet proudly refuses to share them even at his father's entreaty. How exactly like the Pharisees, proud of their morality, who not only refused to enter the Kingdom themselves, but objected to others doing so! Matt. 11:16-19; 23:13.

Lack of love. He refuses to recognize his brother as a brother and speaks of him as "thy son." He magnifies his brother's sins and parades his own goodness. The Pharisees professed to love God, but deceived themselves; for "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

Unthankfulness. The elder brother complained that he had received no kid to share with his friends. He was guilty of the same sin for which his brother had now been forgiven; for he desired pleasure apart from his father. He was reminded that all that was his father's was his as well, therefore he should be happy at his brother's

return. Evidently he did not appreciate either his father or the blessings of home.—J. B. Bishop.

THE CURE FOR COMMUNISM

A young man named John who joined the Communists, and at their instigation and with funds they furnished him, joined three secret organizations in order to "bore from within," was arrested one day by the sign on the Los Angeles Bible Institute, "Jesus Saves." Says Dr. Paul Rood: "He came into my office and poured out his story. Wednesday evening he came back, a different man, telling me of his experience in the Fisherman's Club on Monday evening. 'The men I used to associate with meet in dark rooms with a watchman at the door. We hated God, the church, and society. We were out to tear down. We were unhappy. In the Fisherman's Club I saw men who were rejoicing in Christ, and who knew how to smile.' At an Institute meeting on Sunday afternoon, John gave his testimony that 'Jesus saves.' There were Communists in the audience, and John recognized them. With holy boldness he told the story of what Jesus Christ had done for him, and expressed his purpose to serve Christ wholly."

THE DYING WORLD AND THE LIVING WORD

GOING BACK TO THE BIBLE

One fruit of persecution in Germany appears in the report, published in *Herald of Holiness*, that a Catholic Bible study center has been started in Stuttgart where Catholics may become familiar with their Bibles.

POLISH PROTESTANTS

Not only millions of Jews and Roman Catholics, but 100,000 Protestants have come under Soviet rule in Poland, says *The Christian Advocate*. A large portion of this number, we would add, are Pentecostal believers. They need our prayers.

MILLIONS FOR ATHEISM

According to *Alliance Weekly*, Russia is providing in her budget the sum of \$6,000,000—raised by voluntary subscription—to maintain the world's largest printing press, which will be used to print anti-Christian and antireligious books in five languages.

BRITISH GAMBLING

More money is being spent in Great Britain for gambling than is needed for the ordinary French budget. *The Methodist Recorder* states that two and a half billion dollars is spent on horse-racing, greyhound-racing, football pools, and gambling machines by the British people.

PAGANS IN AMERICA

There are over a million pagans living in the United States, states *The Gospel Minister*. There are 150,000 Hindus, 180,000 Buddhists, 200,000 Mohammedans, and 600,000 Confucianists and Taoists. When we pray for the heathen in foreign lands, let us not forget to pray for those in our own land.

AMONG GERMAN SOLDIERS

It is reported that a booklet of meditations on Psalm 62 has been prepared by two German pastors for the use of soldiers, and these are said to be on a high level of thought. It is further reported that some of the German military authorities, including the Commander-in-Chief, General von Brauchitsch, are doing everything possible for the spiritual life of the soldiers under their command.

RUSSIAN CHURCHES REOPENED

A recent issue of *The Antireligious Journal*, an atheistic publication in Russia, complains of the formation of an "infantry of Christ." In other words, itinerant clergy now travel from place to place to perform religious rites in private homes. Women are also said to be engaged in the religious work. In order to counteract this condition, the Soviet Government have been compelled to maintain, if not to reopen, many of the registered churches, and to appoint temporary priests in deserted parishes to "protect" the population against the "infantry of Christ." The winds of persecution have failed to extinguish the light of religion in Russia.

THE NATIONAL SPIRIT

That demons go out among the nations to inflame the minds of people into war-making is evidenced by the following comment of Dr. H. P. Van Dusen, written after he went to Japan last September: "The moment one moves from the realms of personal relationships into areas where the nation's life and policy are involved, it is a wholly different world. Silence, secretiveness, evasiveness and a baffling semi-mystical subdued passion possess the consciousness of almost every Japanese, even the finest Christians. In greater or less measure, their thinking (or better, feeling) on political and international matters is dominated by a combination of insidious, all-pervasive propaganda and unthinking patriotic loyalty which appears to be the strongest force in their beings."

COMMUNISM IN THE COLLEGE

The American Student Union may represent only a small section of American college students. However, the fact (reported by *America*) that at their recent convention this Union declined, by an overwhelming vote, to condemn the Soviet invasion of Finland shows the direction into which many young Americans are drifting and will drift unless they are won for Christ and rooted in Bible truth.

THE GUARDIAN ANGEL

Fighting north of Lake Laatokka in Finland, a Finnish officer and nine men saw an angel in the sky facing Russia, its arms outstretched to protect the Finns, reports *Time*. Skeptics would sneer, but the possibility of such a sight is known to Bible lovers. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7)—and there are multitudes in Finland who trust in the Lord.

JEWRY'S PLIGHT

In December *The Times* (London) reported that the Nazis are driving into a vast concentration camp at Lublin, in Central Poland, the two million or more people of Jewish blood in Greater Germany. Let us pray continually for the Jews that many of them may call on the Lord in this their day of trouble, and that the eyes of many of them may be opened to see in Christ their glorious Deliverer.

REVISING CHRISTIAN FUNERALS

C. E. Haterius, writing in *Religious Digest*, points out that our modern funerals have gone pagan. He deplores the excessive sums spent on caskets, attendants and "the flower fetish," then adds:

"Sweden in part has solved the flower fetish by the organization in 1921 of a Flower Fund. Friends of the deceased remit money gifts to the Fund, which in turn sends to the bereaved family a simple memorial message with the name of the donor. The Fund then provides small, inexpensive housing for more than one thousand old persons. Living memorials!"

POLAND AFTER THE WAR

Smaller towns and villages in Poland practically disappeared during the siege, says *The Prophetic News*. Nothing but heaps of ruins were left, and signs were erected to state what the place was formerly. Cholera and typhoid epidemics have been raging in Warsaw as a result of the pollution of the city's water and the destruction of the water works. The hospitals and temporary hospitals are filled with wounded, for whom there are insufficient medical supplies. There has been a terrible wave of Jewish suicides. The world is rightly shocked by such ruthless and misery-dealing warfare. However, there is little sign of aggression being stopped before Christ returns.

ITALY AND THE AXIS

Despite the studiously restrained language of Count Ciano in his speech in Italy in December, he had somewhat to say against Germany. He made it plain that Germany, says *The Christian* (London), in their actions against Poland, had not only acted contrary to the Italo-German agreement of May last, mutually binding the partners in the Axis not to push national controversies to extremes, but had kept Italy in the dark in regard to the Russo-German Pact until less than forty-eight hours before it was signed in Moscow. Apparently the Rome-Berlin Axis is being replaced by the Moscow-Berlin hook-up, which is more in line with Bible prophecy. There have been reports recently that Italy is building "a Maginot line" in the Tyrol lest German aggression should spread southward.

TRUCK LOADS OF BIBLES

During recent months the American Bible Society's agencies in China have faced a transportation problem. From the interior—"Free China"—came requests for more and more Bibles and Christian books, but it seemed impossible to ship them inland. It was of no use to plead with shipping companies, for the one little narrow-gauge railway leading to Free China can handle only a small fraction of what is required; the port is clogged with freight awaiting shipment. In desperation it was decided to buy trucks and send them inland. The scheme was not without risk. The roads are bad. There was danger of bombing, for the trucks might be mistaken for government ones. Besides, the trucks might break down. However, one after another of the trucks reached their destination safely. The Bibles, books, and Christian literature were offered for sale, and so eager were the college students and other literate Chinese that they bought the Bibles, etc. at prices that left the Bible Society with a profit.

THROUGH TRAGEDY TO TRIUMPH

Writes L. D. Brandeis in his pamphlet, *The Jewish Question*: "A generation ago a few Jewish emigrants from Russia and from Rumania, instead of proceeding westward to this hospitable country where they might easily have secured material prosperity, turned eastward for the purpose of settling in the land of their fathers. Within a generation these Jewish Pilgrim Fathers, and those who followed them, have succeeded in establishing these two fundamental propositions: first, that Palestine is fit for the modern Jew; second, that the modern Jew is fit for Palestine."

"The suffering of the Jews due to injustices continuing throughout nearly twenty centuries is the greatest tragedy in history," he says. "Never was the aggregate of such suffering larger than today. Never were the injustices more glaring. Yet the present is pre-eminently a time for hopefulness. The current world thought is at last preparing the way for our attaining justice. The war is developing opportunities which make possible the solution of the Jewish problem."

BOOK REVIEWS

THE LIFE OF PAUL

There are many biographies of the apostle Paul, and reading them is an instructive and helpful thing. But of course, being written by persons not enjoying the experience of Pentecost, they do not bring out Paul's teachings about those things so precious to us.

Now, however, our own dear brother, P. C. Nelson, in a way that is charming and scholarly and yet simple, has written a biography of Paul, as well as an analysis of Paul's Epistles. The two can be had bound in one volume or separately. Assembly of God preachers, Sunday School workers, and other studious people will find these books a source of great delight and profit.

Life and Letters of Paul (combined book), \$1.75.

Life of Paul (separate volume), \$1.00.

The Letters of Paul (separate volume), \$1.25.

Order either from Gospel Publishing House, Springfield, Mo., or from P. C. Nelson, 316 East Cherokee, Enid, Okla.

Pentecost Today, by Harry A. Stemme, Pastor Bethel Temple, Chicago, is a thirty-page booklet made up of four radio addresses delivered over WCBD (same wave length as WMBI), entitled, *Paul's Grace Message in Galatians*, *The Baptism of Fire, Calvary*, and *When Will Tongues Cease?* Of special interest to all who want to know what the Bible says about the Full Gospel message of Pentecost. Price 10c, plus 2c for postage. Order from Pastor Harry A. Stemme, 1901-5 Washington Blvd., Chicago, Ill.

THE PRAYER CORNER

"Laboring fervently . . . in prayer"

MONDAY, FEB. 5—Luke 15:1-10.

"God's shepherd-heart watches over all, and if one sheep is missing, He immediately sets forth to find it. As we sense that heavenly joy over the found sheep, we shall ourselves grow in the grace of bringing the lost to the Shepherd and to the safety of the fold."

Kaya, French West Africa—Please pray for our backsliders, especially for a young man who is struggling under conviction, yet not willing to pay the price. Pray for those who will attend Bible School, that God will help them in the study of His Word. Since we last wrote you, twenty natives have followed the Lord in water baptism.—Fred Glaser.

Ouagadougou, F. W. Africa—Pray that the Christians who have been called into the army may be kept true to the Lord, and that He will give us all special wisdom and strength to carry on the work until Jesus comes.—A. E. Wilson.

* * * *

TUESDAY, FEB. 6—Luke 15:11-19.

The late George Morrison of Scotland reminds us that the first request of the younger son was that of every selfish spirit—"Give me." His last request, so different and so suggestive of radical change, was—"Make me." Standing squarely between these two far separated flashes of the soul, this young man says in effect, "Forgive me," as he cries, "I have sinned. I am no more worthy." Repentance must come before restoration is possible in the Father's house.—"Daily Communion."

Ouahigouya, F. W. Africa—A number continue to ask prayer that they may receive the Baptism. One man said recently that as he was praying in his hut the Spirit came upon him until he hardly knew where he was, but he did not receive the fullness, and is longing to receive. Pray for me as I seek to put the Gospel of John into the Gourma dialect of farthest northern Togo. We are encouraged in the outstation work with the conversion of three elderly men, a married woman, four girls, and three boys. Also several healings have encouraged the people's faith.—John Hall.

Birthdays—Mary Martin, Liberia; James Modder, North India.

* * * *

WEDNESDAY, FEB. 7—Luke 15:20-24.

The love of God for drifting humanity, like the love of a father for his prodigal son, seeks expression through the hearts of His people. If the destitute and needy souls are to be helped, some one must tell them the news. This is God's plan, and God's ways are always best. It is wonderful to review the progress that has been made in the United States and foreign lands through the past years as the gospel message has gone forth, but over against this is the story of tremendous needs still unmet.—Noel Perkin.

Tenkodogo, F. W. Africa—Please pray that the Lord will help us as we take up our residence in the new field of Togoland, that God will supply the funds for a church and residence at Dapongo and a church at Mongo; also that our minds be quickened to learn at least two more native languages, and that we may become proficient in the French language. There are great possibilities for an indigenous church at Mongo. Pray that God will restore a backslidden native preacher there.—Paul Weidman.

* * * *

THURSDAY, FEB. 8—Luke 15:25-32.

No forgiveness is complete which does not join forgetfulness. You forgive only so far as you forget.—F. W. Robertson.

Yako, F. W. Africa—Praise God for answered prayer. The man God so wonderfully healed of paralysis, and for whom we requested prayer, has now asked pardon for his sins. We also asked prayer for the salvation of our new gardener, and he too has confessed faith in Christ. Please pray for the salvation of a young man who was ill for several weeks. Two of our workers prayed for him, and he is now entirely healed. Pray for a Mohammedan teacher in the local government school and for his two wives. He is reading the New Testament in French, and we are visiting the home, telling them the way of salvation. Please continue to pray for the complete healing of the wife of one of our native workers.—Vivan Smith.

Birthdays—Ruth Kelley, North India; Elsie Reese, Southwest China; Willis G. Long, North India.

* * * *

FRIDAY, FEB. 9—Luke 6:27-36.

"Wherever in the world I am, in whatsoever estate, I have a fellowship with hearts to keep

and cultivate; a work of lowly love to do for Him on whom I wait."

Ikot Ekpene, Nigeria—Praise is offered for many answered prayers. In one section the chiefs had started a severe persecution of our church, and one elder was imprisoned. When we were in that section a chief, the ringleader of the persecutors, called us to pray for him; although surrounded by charms, his witchcraft could not help him. Remember the work here in prayer please.—W. L. Shirer.

Witwatersrand, South Africa—Pray for two assemblies needing full-time native pastors.—E. D. Pettenger.

Birthdays—J. H. Burgess, South India; Lawrence Olson, Brazil.

* * * *

SATURDAY, FEB. 10—Matthew 9:10-15.

Those who begin the day by feeding their souls well in the morning watch, those whose delight is in the law of the Lord, and who meditate in His law day and night, such will

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das and his brethren;	Pom. 1, 3	er M
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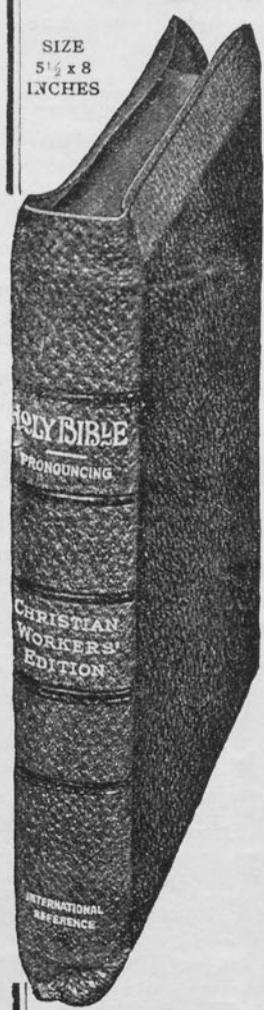
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be spiritually nourished and strong, if the Word is mixed with faith.—J. Hudson Taylor.

Cairo, Egypt—Please pray that we may know the will of God in some very important matters.—C. W. Doney.

Lavras, Brazil, South America—Pray that God will bless the Word sown in a number of new places visited, that new works may be opened. We have a number of large cities on this field still untouched with the Pentecostal message, and we are anxious to reach these as soon as time and means will permit.—Lawrence Olson.

Birthdays—Thelma and Beatrice Hildebrand, Southwest China.

* * * *

SUNDAY, FEB. 11—Luke 15:17-20, 25-32.

The angry elder brother is a picture of a man refusing to enter into a blessing. He could not understand his father's ways, but had he come into the house, acted decently and trusted his father, he might have understood. Many exclude themselves from a spiritual blessing because there are some things they cannot understand, but if they would go forward trustfully, they would understand. The ways of God are often like stained church windows, which to those outside are dull and meaningless, but reveal their beauty to those who are within.—M. Pearlman.

Dairen, Manchuria—Please pray with us for the support of native workers and funds that will enable us to enter new sections of the North China and Manchurian field. Pray that we may find favor with the authorities, so that we shall not be overly hindered in opening new work and evangelizing untouched sections of the field. Urgent prayer is requested for God to send a revival over the whole Manchurian field.—Martin Kvamme.

Birthday—Mrs. Fred Merian, North India.

GOOD NEWS

Good-Night

Dr. Langdale, of New York, tells of a devoted Christian business man who was struck by an automobile and fatally injured. He was told he had only about two hours to live. His implicit faith in God kept him calm. He called for his family. "Wife," he said, "you have been the greatest woman in the world to me. Through sunshine and shadow we have walked together. Many times I have seen the Spirit of God shining in your face. I love you far more than the day you became my bride. Good-night, dear, I'll see you in the morning."

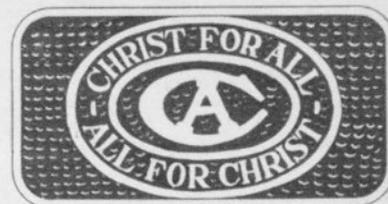
"Mary, you are our first born," he said to his eldest daughter. "What a joy you have been to your father. What a Christian you are. Mary, you will never forget how your father loved you. Good-night, Mary, I'll see you in the morning."

He turned to his eldest son, Will, a fine Christian man, and spoke a few words of farewell to him, closing with the words, "Good-night, Will, I'll see you in the morning." Then he passed by Charlie, a wayward son, and spoke to his youngest child, Gracie, a beautiful young girl. "Gracie, you have been a song of gladness, a ray of light, in our home." He spoke of her recent conversion, and the joy it had brought to him. He closed his remarks with the words, "Good-night, Gracie, I'll see you in the morning."

Last of all he turned to Charlie, the wayward son. "Charlie, what a fine promising boy you were. We gave you all the opportunities that we gave the other children. You have not hearkened to the call of the Saviour. But I have always loved you, and love you still. Charlie, God only knows how much I love you. Good-bye, Charlie," he said with great emotion, "good-bye, good-bye."

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The Gospel Publishing House highly recommends the six, 75c books listed below as choice all-time gifts. With each book you order, you may also have a Christ's Ambassador Reflector for only 25c to attach to the license plate of your car. Regular price of the reflector, alone, 35c. One book and one reflector for only \$1.00.



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Why should his father say, "good-night" to the others and "good-bye" to him? The terrible truth then dawned on him that he was lost and in that condition would never see his father again. He was struck to the quick. He fell on his knees by the bedside of his dying father, and earnestly prayed that God would save his soul, and let him meet his father again.

"Do you really mean it, Charlie?" said the father. "God knows I do," said broken-hearted Charlie. The father then led him to Christ, and said to him, "Now it is 'Good-night' Charlie. I am grateful to God it is not 'Good-bye,' but only 'Good-night,'" and he was gone.

OUR THIRTY-FIVE 1939 MISSIONARIES (Continued from Page Nine)

appointment a few months ago. She is a graduate of Southwestern Bible School.

It is with pleasure that we present this group

of new missionaries to our readers for their prayer and support. We are grateful (and we are sure that the missionaries are, too) for the loyal help our assemblies have given in helping these new workers with outfits, fares, and pledges of support in order that they might get out to the field, but we are sure that the responsibility does not end there. They have gone out with a vision of the need on the foreign field, and a whole-hearted surrender to the will of God for their lives, but times may come when only the prayers of God's people in this country can hold them up against the terrific onslaughts of the enemy. Let us do our part by holding them up in prayer daily and in doing our best to stand behind them with financial support. We trust the Lord may enable all who have pledged toward their support to keep up their payments so that none will have to suffer.

REPORTS FROM THE REAPERS

LAUREL, MISS.—The Lord blessed us here recently in a very successful revival with Evangelist Clifton Hall, Bastrop, La., in charge. A splendid interest was enjoyed during the meeting, and a number sought Christ for pardon of their sins. The entire church was edified through our brother's ministry, and all feel encouraged.—Frank H. and Margaret Beard, Pastors.

WALNUT CREEK, CALIF.—Just closed two weeks of revival meetings with Earl Larson, Evangelist. The power of God was felt in every service. Three received the Baptism in the Holy Ghost, several were saved, and a spirit of revival prevails. Many of us will long remember the watchnight service as the power of God fell upon us.—W. L. Ray, Pastor.

LONDON, ONT.—W. E. Long conducted a campaign here near the close of the old year. The entire congregation enjoyed Brother Long's ministry, which is quite unique, and which proved very helpful. He has a special appeal to the outsiders and to church people. The services were well attended, and a number came forward for salvation. I enjoyed his ministry very much.—R. E. McAlister, Pastor.

ST. JOHN, WASH.—We have enjoyed a 4 weeks' meeting with Evangelist and Mrs. Arthur K. Knowles, of Linden. Several came to the altar for salvation, and some expressed a real experience. A number were reclaimed. A deep spiritual hunger has prevailed since the meetings closed. Six followed the Lord in baptism. The whole church was revived during Brother and Sister Knowles' stay with us, and we enjoyed their fellowship as well as their ministry.—L. E. Davis, Pastor.

NEEDMORE (7 miles south of Waldon), ARK.—The Lord has graciously blessed our assembly by giving us a stirring 3 weeks revival in answer to many months of prayer. Charley Clay, Fanshawe, Okla., evangelist. Around 45 were saved, 20 received the Baptism in the Holy Ghost, and 28 were baptized in water. We had a wonderful time on the banks of the creek. Fannie Vise brought the message from God's holy Word. The revival spirit is still prevailing.—R. C. Clay, Pastor; Mrs. Eula Calvert, Secretary-Treasurer.

GRACEMONT, OKLA.—We have just closed a revival with Buster Stevens as the evangelist. We had good results, and some splendid preaching. A few were saved. This is a new field, and the interest is good. We have a nice band of young people. We have a 28x36 foot building, and it is almost always filled. All Council ministers passing this way are invited to stop. We are 5 miles east and 3/4 south of Gracemont. The name of the church is Sage Chapel.—J. O. Stockton, Pastor.

WICHITA, KANSAS—We have just closed a 3 weeks' campaign with Evangelist and Mrs. Vernon M. Murray, Texas Singing Evangelists. God met us in a wonderful way from the first night. The crowds were so large that we had to secure additional seats. The Sunday School attendance went from 59 to 120 in the three weeks of the revival. Quite a number knelt at the altar for salvation, the saints were built up, and several new folk were drawn to the church.—Jack H. Woods, Pastor, North Wichita Assembly of God.

JACKSBORO, TEXAS—We have just closed one of the greatest years in the history of this church. We had three revivals in the year 1939 which proved a great blessing. Souls were saved and believers were baptized in each of these meetings. F. L. McWhinney, Sacramento, Calif., was with us two nights before Christmas, and his messages were a great blessing to the saints. On Christmas eve, 4 prayed through to a definite experience with God. C. S. Shields, of Monroe City, was with us Christmas week. On New Year's eve we had a watch-night service,

in which 4 were converted and one received the Baptism according to Acts 2:4. We also had a consecration service and the glory of God melted the hearts of the saints.—L. F. Joyner, Pastor.

RAYMOND, WASH.—We have been enjoying a Holy Ghost revival in this needy field. God sent M. E. Edmunson, 1636 San Bernardino Rd., Covina, Calif., to us for a revival that has produced encouraging results. The church has been built up spiritually. But this has not only been a meeting of spiritual power and victory, it has also been successful from the standpoint of souls saved and filled with the Spirit. Perhaps one of the most encouraging things to report is the number of backsliders who have been reclaimed and filled with the Spirit.—Jae Bushnell, Pastor.

JOHNSTOWN, COLO.—We have enjoyed an old-fashioned 3 weeks' revival, Verne J. Crews of Denver, evangelist. As the Word was preached from night to night under the anointing of the Holy Spirit, God's power was manifested in saving and baptizing souls. Around 16 were saved or reclaimed. At our watch-night service New Year's eve, 9 were at the altar seeking salvation. The revival closed with a precious fellowship meeting of the churches in this section. Four seekers were saved and one was filled with the Holy Ghost the last night. The revival spirit continues.—Dorcie B. Arnold, Pastor.

HARTFORD, ILL.—God is adding new members to our church and blessing in every department, for which we are all thankful. Some weeks ago H. Barnett, of Texas, conducted a successful meeting here, which proved a blessing to both church and Sunday School.

M. L. Grable, from Headquarters, held a Sunday School convention at Alton. A number of our teachers attended, also our Sunday School superintendent. They came back with a mind to work.

Brother Barnett encouraged the people, and God blessed. Our Sunday School attendance broke all local records and reached the height of 357. The best part of it is, the attendance is staying in the neighborhood of 300.—M. W. Wilson, Pastor.

C. A. CONVENTION

The annual Nebraska C. A. Convention was held at Ord, Nebraska, Nov. 29-30. The city co-operated in a fine way, and helped us to take care of the large number of delegates which totaled 600 on the last day of the convention.

Evangelist P. S. Rahneff, who was the main speaker, spoke with great fluency and unction of the Spirit. District Superintendent A. M. Alber acted as chairman of the business session. A sweet spirit of harmony and co-operation prevailed throughout the discussion. We believe that Nebraska has made a very progressive move in putting a man on the field on behalf of the C. A. and Sunday School work. This was by far the largest C. A. convention ever held in Nebraska. The following officers were elected: L. W. Dickinson, President; E. M. Clark, Vice President; Earl Cummings, Secretary-Treasurer.—E. M. Clark, Pastor, Ord, Nebr.

COMING MEETINGS

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

OKLAHOMA CITY, OKLA.—9th and Phillips Assembly, Feb. 4-; Jimmie Mayo, Evangelist.—Earl F. Davis, Pastor.

JUSTIN, TEXAS—Jan. 21—Feb. 3; Hershel W. Barnett, of Harrold, Evangelist.—Irvin E. Smith, Pastor.

KANSAS CITY, MO.—Independence and Spruce, Feb. 4-25; W. H. Boyles, St. Paul, Minn., Evangelist.—Luther S. Sherlund, Pastor.

SALEM, N. J.—332 Grant Street, Jan. 21—Feb. 11. C. S. Tubby, of Canada, Evangelist.—Boston W. Turner, Pastor.

GALENA, KANSAS—Feb. 13, for 2 weeks or longer; L. D. Doss, Evangelist.—G. P. Hertweck, Pastor.

SPRINGFIELD, MO.—Central Assembly, Feb. 4-18; T. J. Jones, London, England, Speaker.—Bert Webb, Pastor.

MASSILLON, OHIO—407 Oak Ave. S. E., Jan. 31—Feb. 11; Hattie Hammond, Evangelist.—R. A. Miller, Pastor.

PASADENA, TEXAS—Jan. 30—Feb. 11; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Carl Alcorn, Pastor.

CHICO, CALIF.—Jan. 28—Feb. 11; Paul Gaston, Evangelist.—Paul E. Radley, Pastor.

JACKSBORO, TEXAS—Jan. 28-; George Newby, of Tyler, Evangelist.—L. F. Joyner, Pastor.

MONTREAL, CANADA—Evangel Tabernacle, Jan. 28—Feb. 25; Christian Hild, Evangelist.—C. E. Baker, Pastor.

HARRISON, ARK.—Feb. 4-; J. M. Cokerell, Wellston, Okla., Evangelist. Corbett C. Crace, Pastor.—By Evangelist.

WILMINGTON, DEL.—23rd and Pine St., Feb. 4-25; Nimrod Park, Evangelist.—J. E. Jenkins, Pastor.

DATE CHANGED

LAKOTA, N. DAK.—Feb. 11-; opening new field.—Blanche E. Brittain, Evangelist, address General Delivery.

HOPE, ARK.—N. Main and Ave. D, Feb. 22—March 10; Guy Shields, Ft. Worth, Texas, Evangelist.—James E. Hamill, Pastor.

TULSA, OKLA.—Bible Convention, 13th and Trenton, Feb. 19—March 3; T. J. Jones, London, England, Speaker.—Guy Phillips and W. F. Garvin, Pastors.

TACOMA, WASH.—South 12th and G Sts., Feb. 11-29; Wallace G. Ross, Minneapolis, Minn., Evangelist.—Harry J. Steil, Pastor.

EVERETT, MASS.—Glad Tidings Tabernacle, Feb. 14—March 3; Stanley Cooke, Baltimore, Md., Evangelist.—W. J. Mitchell, Pastor.

TAMPA, FLA.—50th St. and East Broadway, Jan. 28-; Donnell-Holler, Evangelist. Mr. and Mrs. Fred Voight, Pastors.—Cordelia Donnell.

TORONTO, CANADA—Revival and Bible Conference, Bond and Dundas Sts., Jan. 21—Feb. 4; Guy Shields, Ft. Worth, Texas, Evangelist.—H. Earl Winburn, Pastor.

RAPID CITY, S. DAK.—Jan. 17; Hans F. Bretschneider, Evangelist. Meeting will close with Black Hills Fellowship Meeting, Feb. 5.—W. J. George, Pastor.

REEDLEY, CALIF.—Full Gospel Tabernacle, Jan. 28-; F. A. Sturgeon, of Washington, Evangelist.—A. H. Drake, Pastor.

PHILADELPHIA, PA.—3000 S. Carlisle St., Feb. 2-4; District Superintendent Flem Van Meter, Speaker.—Wilbert D. Schock, Pastor.

TULSA, OKLA.—1407 W. Bowen Place; Jan. 22, for 2 weeks or longer; Evangelist and Mrs. S. J. Scott, of Ponca City.—John A. McPhail, Pastor.

NEWTON, KANSAS—118 Poplar St.; meeting in progress; Evangelist and Mrs. Don Mallough, Seattle, Wash.—C. W. Safford, Pastor.

BROADCAST

The "Gospel Train," Station KTAR, 620 kilos., Sundays 10:30-11:00 p. m., Mountain Time. Address Gospel Train, Station KTAR, Phoenix, Ariz.—N. D. Davidson, Pastor.

BROADCAST

DALLAS, TEXAS—Radio Broadcast, Station WRR, Mondays 10:00-10:30 p. m., from Revival Tabernacle, Park and Richardson Sts.—C. C. Helvey, Pastor.

WOOD RIVER, ILL.—First and Jennings Sts.; Feb. 4, for 2 weeks or longer; Mayme E. Williams, Evangelist. Neighboring assemblies invited to participate.—A. T. Hickman, Pastor.

ST. LOUIS, MO.—Trinity Tabernacle, Page Blvd. and Marcus Ave., Feb. 1, through the month. Dexter E. Collins, Granada, Minn., Evangelist.—Fred Lohmann, Pastor.

PEORIA, ILL.—Special Young People's Evangelistic Revival, Hamilton Blvd. and Randolph Ave., Feb. 4-18; Theo. Ness, Minneapolis, Minn., Evangelist.—W. E. Wood, Pastor.

LAUREL, MISS.—Quarterly Ministerial Meeting and Prayer Conference, Kingston Assembly of God, First Ave. and 18th St., Feb. 6-7. Free entertainment to ministers.—Frank H. Beard, District Superintendent, Box 52, Laurel, Miss.

SUPERIOR, WIS.—Central Gospel Tabernacle, 1614 Ogden Ave., Meetings now in progress. Evangelist Zelma Argue, Winnipeg, Canada, in charge.—A. A. Anderson, Pastor.

MODESTO, CALIF.—Home-coming revival, 15th and G Sts.; Feb. 4, for 2 weeks or longer; Guy Renfrow and Leonard Rogers, Evangelists.—Donald G. Weston, Minister.

BRADENTON, FLA.—Revival Temple, 700 Manatee Ave., Jan. 28-; Chas. O. Neece, Evangelist. All nearby assemblies invited to attend.—L. Wilfred Meyers, Pastor.

MOBILE, ALA.—119 Mobile St., Jan. 28—Feb. 18; Evangelist and Mrs. Gideon O. DeMerchant. Radio broadcast each Sunday 8:30-9:00 a. m., Station WALA, Mobile.—Clyde C. Goree, Pastor.

SCOTTSDUFF, NEBR.—15th St. and 6th Ave.; Jan. 28, for 3 weeks; Evangelist Julia M. Peterson, Oakland, Calif., and Opal Garrett, of Franklin.—J. S. Farrar, Pastor.

BEDFORD, PA.—Bethel Pentecostal Church, Spring St.; Feb. 18, for 3 weeks or longer; Mrs. Ethel Huber, Evangelist. Nearby assemblies urged to co-operate.—B. Gregory Fisher, Pastor, 603 South Richard.

MISSIONARY PRAYER CONFERENCES Experiment, Ga., Feb. 5-6; Waycross, Ga., Feb. 12-13. Special speakers at each of these meetings. Rooms free for visitors. Christian workers invited.—S. W. Noles, District Superintendent, P. O. Box 1101, Columbus, Ga.

KANSAS MISSIONARY CONVENTIONS Coffeyville, Feb. 1; Hutchinson, Feb. 2. Three services in each place. Special Speakers: Fred Vogler, Home Missionary Secretary, and Louise Jeter of Peru.—V. G. Greisen, District Superintendent, 1017 S. Market St., Wichita, Kansas.

WINNIPEG, MAN.—Calvary Temple, Feb. 6, for two weeks. Broadcasting Sunday 10:00 P. M. over a hook-up of three stations: CJRC 630 kc Winnipeg, CJGK 1430 kc Yorkton, Sask., and CJRO 6150 kc on the 49 tower short wave band.—Watson Argue, Pastor.

MINISTERIAL CONFERENCE

LAUREL, MISS.—Mississippi District Ministerial Conference, Kingston Assembly of God, 1st Ave. and 18th St., Feb. 6-7. All ministers urged to attend, especially Presbyters and Home Missions Committee. Free entertainment to ministers and wives.—Harvey L. Smith, District Secretary, Box 25, Noxapater, Miss.

ROCKY MOUNTAIN DISTRICT

COUNCIL

DENVER, COLO.—The 23rd annual Rocky Mountain District Council will convene at Denver Revival Tabernacle, 9th and Acoma, Feb. 6-9. First service, Sunday School Rally Tuesday 2:30 P. M. Local and visiting ministers will be the speakers. J. E. Austell, District Superintendent, 5700 S. Broadway, Littleton, Colo.

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

SILAM SPRINGS, ARK.—Ozark Sectional Fellowship Meeting, Feb. 5. Services 10:00 and 2:00. Lunch will be served.—Omer Jarrell, Presbyter; Clyde Daniel, Pastor.

BOSS, MO.—Fellowship Meeting, Sullivan Section, Feb. 10. C. A. Rally in afternoon. Please bring music.—Oscar Fox, Presbyter, Boss, Mo.

TERRELL, TEXAS—C. A. Rally, Dallas Section, night of Feb. 5.—H. D. Skelton, C. A. President, Route 3, Cement City, Dallas, Texas.

CHELSEA, MASS.—Annual Fellowship Meeting, First Pentecostal Church, Feb. 22. Services 2:00 and 7:30; District Superintendent Roy Smuland, Guest Speaker.—J. Earl Douglass, Pastor.

FELLOWSHIP AND C. A. RALLY HOBBS, N. MEX.—C. A. Rally night of Feb. 7th, and Fellowship meeting all day Feb. 8.—W. A. Goodwin, Pastor, Scott F. Mitchell, Presbyter.

HIAWATHA, KANSAS—Rally, Northeast Section, Feb. 3. Services 10:30, 2:30, and 7:30. Bring instruments and specials. Dan Moore is pastor.—James D. Wilkers, Sectional Secretary, 700 Vattier, Manhattan, Kansas.

YOUNGSTOWN, OHIO—Northeast Ohio Fellowship Meeting, 2821 Hillman St., Feb. 5. Services and speakers: 10:00, Paul Beck of Conneaut; 1:30, business session; 2:30 and 7:00, John W. Follette.—Claude Weaver, Secretary-Treasurer, 978 Inman St., Akron, Ohio.

INDEPENDENCE, MO.—Kansas City Sectional Fellowship Meeting, Assembly of God, Feb. 5. Services 10:30, 2:30, C. A. Rally 7:45. Bring basket dinner, also musical instruments and special songs. F. G. Conley is pastor.—J. L. O'Dell, Sectional Secretary, 1506 Van Brunt Blvd., Kansas City, Mo.

WALDRON, KANSAS—C. A. Rally, Eastern District of Southwest Section, Feb. 3. Services 10:30, 2:30, and 7:30. Basket lunch will be served. Bring musical instruments and songs. Claude Myers is pastor.—T. Glen Ahlf, Sectional Secretary, Corwin, Kansas.

SILOAM SPRINGS, ARK.—Ozark Sectional Bible Conference, Feb. 5-16. All ministers of this section urged to attend. District Superintendent David Burris will be in charge. For further information write Omer Jarrell, Presbyter, Green Forest, Ark.

LEXINGTON, KY.—Fellowship Meeting, Odd Fellows Temple, Feb. 5. Services 10:00, 2:00, and 7:30. Morning service given to District Sunday School Committee. Hot coffee and tea served by local church. L. M. Campbell is pastor.—Chas. S. Craighead, Presbyter, 321 Wallace Ave., Frankfort, Ky.

GENTRY, ARK.—Ozark Fellowship Meeting, Feb. 5. Services 10:00 and 2:00. Meals served by local church. Vent Bolin is pastor. Evening service will be at Siloam Springs. This service will be the beginning of our Sectional Bible Conference and C. A. Convention. District Superintendent and C. A. District President in charge.—Omer Jarrell, Presbyter, Box 294, Green Forest, Ark.

DELAWARE, OHIO—Southwestern Ohio Fellowship Meeting, 147 E. Winter St., Feb. 12. Andrew G. Basell is pastor. Services and speakers: 10:30, E. J. Morgan, Columbus; 2:30, T. K. Leonard, Findlay; 7:30, Leonard Norris, Johnsville.

These meetings will be held on the second Monday of each month hereafter.—Andrew G. Basell, Secretary-Treasurer, General Delivery, Delaware, Ohio.

KANSAS "DEEPER LIFE" MEETINGS
Three services at each place unless otherwise expressed.

Gerlane, night, Feb. 12; Medicine Lodge, Feb. 13; Sharon, Feb. 14; Corwin, Feb. 15; Attica, Feb. 16; Severy, Feb. 19; Le Roy, Feb. 20; Erie, Feb. 26. (2:30 and 7:30); Humboldt, Feb. 27; Chanute, Feb. 28; Fredonia, Feb. 29; Independence, March 5; Greensburg, March 6; Dodge City, March 7; Garden City, March 8; Scott City, March 10; Tribune (Cactus), March 11, 7:30 p. m.; St. Francis, March 12; Traer, March 13; Oberlin, March 14; Dresden, March 15.

Pastor Harry E. Bowley will be the speaker in the Attica-Sharon Section. Special speakers for each section. The Kansas Presbyters will be in charge of all meetings, one or more being present at each service. The District Superintendent, will be present at all meetings. Let all local Assemblies pray that God will come into these meetings with great power.—V. G. Greisen, District Superintendent, 1017 So. Market St., Wichita, Kansas.

OPEN FOR CALLS

Evangelistic

Dick Prue, 474 Bay St., Rochester, N. Y.—"I have resigned the pastorate of Central Gospel Tabernacle to re-enter the evangelistic field. In fellowship with Eastern District. References."

J. E. Manus, P. O. Box 445, Clarendon, Ark.—"I have given up the pastorate here and am in evangelistic work. In fellowship with General Council. Fifteen years' experience in the ministry."

Evangelistic or Pastoral

C. D. Truitt, 1005 Montgomery St., Johnson City, Tenn.

Paul C. Bucher, 1867 Superior St., Toledo, Ohio—"Many years' experience in gospel work. Reference: G. F. Lewis, 11 Warren Ave., Youngstown, Ohio."

MISCELLANEOUS NOTICES

NEW ADDRESS—1633 Ninth St., Lubbock, Texas. "I have accepted the pastorate here."—Mont M. Walker.

NEW ADDRESS—Box 293, Sullivan, Mo. "I have accepted the pastorate here. Council brethren passing through are invited to stop with us."—Odus H. Virgin.

NEW ADDRESS—504 W. Lexington St., Elkhart, Ind. "We have accepted the pastorate here."—Walter E. and Eunice Smith.

NEW ADDRESS—306 Second St. S. E., Bentonville, Ark. "We have accepted the pastorate here. Council brethren will find a welcome."—Roy B. Suhl.

WANTED—Used songbooks, Evangelists, S. S. papers, etc., for a new field.—Mrs. A. E. Goates, Dover, Ark.

WANTED—More Evangelists, C. A. Herolds, and song books needed for this new field.—Carl Bergman, 2518 Grant St., Clinton, Iowa.

WITH CHRIST

Brother C. A. McKinney, pastor of the Pentecostal Church at North Howard and York Sts., Akron, Ohio, passed away on January 1, 1940, after a long illness. Brother McKinney was one of the organizers of the Central District and was elected to the first Presbytery Board and Cre-

dentials Committee. He served the District one year as Secretary-Treasurer, and for two years was District Chairman. He was very well known throughout the entire country and will be greatly missed. We extend deep sympathy to the sorrowing.

MISSIONARY CONTRIBUTIONS

January 10-16 Inclusive

Table listing contributions from various churches and individuals across different states including Alabama, Arizona, Arkansas, California, Colorado, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Table listing contributions from various churches and individuals across different states including Colorado, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

Table listing contributions from various churches and individuals across different states including Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, Nevada, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

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Thayer Assembly of God & SS	9.21
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Cut Bank Full Gospel Tab SS & CA	25.41
Fairfield Gospel Tab & SS	6.59
Forks Pent Sunday School	2.50
Scobey Sunday School	3.00
Waterloo Assembly of God SS	2.00
NEBRASKA Personal Offerings	20.00
Anselmo Center Pent SS	1.50
Beatrice Assembly of God	6.90
Burton Assembly of God SS	7.02
Burwell Full Gospel SS	5.77
Chappell Assembly of God	5.22
Emerson Assembly of God Mission	1.00
Falls City A of G Church	1.50
Grand Island Old Fashion Ch & SS	9.00
Hartington Full Gospel SS	1.05
Maxwell A of G SS	5.00
McCook Pent A of G	28.82
New Castle Christ Ambassadors	1.00
Omaha Glad Tidings Assembly	14.00
Ord Full Gospel Church	7.50
Scottsbluff Assembly of God	30.18
South Sioux City Full Gos Tab & SS	5.00
Theodor Bethel Church Assembly	7.55
Winnebago Highway Mission	2.00
NEVADA Genoa A SS	13.00
NEW JERSEY Personal Offerings	52.10
Haskell Full Gospel Assembly	2.00
Long Branch Pent Church & SS	13.00
Rockaway Full Gospel Tab	18.79
Salem Pentecostal SS	10.00
Trenton Gospel Tab SS	15.60
Trenton Gospel Tab Childrens Ch	2.00
Trenton Gospel Tab CA	5.00
Washington Port Calden Pent Light-house	8.00
NEW MEXICO Personal Offerings	14.50
Artesia A of G Church & SS	5.25
Cliff Assembly of God Church & SS	2.00
Clovis Assembly of God	5.00
Corona Assembly of God	4.00
Deming Assembly of God Church	2.27
EUINCE Assembly of God	3.62
Las Cruces A of G SS & Booster B	85.02
NEW YORK Personal Offerings	57.85
Brooklyn Lighthouse Church	78.50
Buffalo Riverside Gospel Tab & SS	61.00
Corning Calvary Tab	10.00
Dansville Gospel Tab	4.00
East Aurora Gospel Tab	5.07
Jamaica Calvary Gospel Tab	30.00
Long Island City Gospel Tab	13.98
Martville Pent Church	3.00
Mohawk Full Gospel Assembly	2.00
Spencerport Assembly	4.68
Poughkeepsie Faith Pent Church	17.00
Rochester Central Gospel Tab	16.00
Syracuse Grace Tab & SS	20.00
Towntown Calvary Evangelistic Ch	2.70
W N Brighton El Bethel Pent Ch	55.00
NORTH CAROLINA Personal Offer	5.00
Edenton Assembly of God	7.60
NORTH DAKOTA Personal Offer	6.85
Binford Gospel Tab & SS	10.19
Cavalier Full Gospel Tab	10.99
Crosby Gospel Tab & SS	15.15
Devils Lake Gospel Tab & SS	1.72
Egeland Pent Assembly of God	3.05
Fargo Gospel Tab	30.12
Grafton Gospel Tab	30.25
Hettinger Gospel Tab & SS	8.61
McVillie Hamlin M E Church	2.10
Noonan Assembly of God & WMC	19.54
Regan Gospel Tab	12.50
Selfridge Gospel Church	5.50
Tokio Full Gospel Mission	4.94
Williston Gospel Tab & SS	5.85
OHIO Personal Offerings	30.14
Akron Bethel Temple	1.88
Akron Krumroy Pent Church	13.00
Ashtabula Assembly of God SS	5.00
Bedford Assembly of God	10.76
Bedford Gospel Tabernacle	9.00
Bergholz A of G SS	10.00
Bucyrus Assembly of God Mission	14.23
Dayton Bethel Temple & CA	70.00
Dayton El Bethel Branch Mission	13.10
Dayton West Carrolton Branch Mis	6.00
Delphos Full Gospel SS	11.44
Delaware Trinity Pent Assembly	3.20
(Near) Dover Bethel Chapel	3.00
Girard Assembly of God	6.00
Lorain Assembly of God Church	20.00
Louisville Full Gospel Tab	3.00
Marysville Glad Tidings Tabernacle	6.00
Massillon Peniel Chapel & Jr SS	37.00
Medina Bethel Assembly	16.00
New Philadelphia Glad Tidings Tab	21.00
Orrville Assembly of God Church	5.00
Zanesville Assembly of God Chapel	6.13
OKLAHOMA Personal Offerings	43.50
Avant Assembly of God SS	3.00
Broken Arrow A of G SS	17.45
Chattanooga A of G SS	1.44
Claremore A of G Church	10.00
Duncan Bible Con & Mis Convention	10.23
Drumright Assembly of God	5.00
Enid Assembly of God	18.35
Fairfax Assembly of God	6.00
Fairfax Naval Reserve Com A of G	1.97
(Near) Fairview Midway Assembly of God & SS	4.00
Geary Assembly of God	17.54
Gracemont Sage Chapel A of G	6.60
Hominy A of G Church	5.00
Hominy Assembly of God CA	1.00
Maud Assembly of God Church	10.50
McAlester A of G SS	11.51
Ninnekah A of G SS	2.00
Oklahoma City Glad Tidings Mission	3.02
Oklahoma District Council Con	38.14
Putnam Roseland Assembly	2.50
Seminole Old Glory Mission CA	1.10
Shawnee Assembly of God SS	2.00
Stillwater Assembly of God SS	5.00
W Sectional Okla Dist Coun Meet	5.96

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Harrisburg Christ Ambassadors	5.00
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Kinzer Calvary Monument SS	10.00
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Mount Union First Pent SS	5.18
Muncy Pent Assembly	9.20
Norristown Christ Ambassadors	3.00
Philadelphia Highway Mis Tab SS	45.96
Poland A of G Church & SS	12.00
Schuylkill Haven A of G Mission	2.00
Shamokin Gospel Tabernacle SS	13.00
South Fork Pent A of G	4.72
South Fork Pent A of G Children Ch	2.81
Walnut Hill Sunday School	2.00
Windber Full Gospel Church	5.50
RHODE ISLAND Pawtucket Full Gospel Tab	41.96
SOUTH DAKOTA Personal Offer	11.85
Bonesteel Gospel Tabernacle	10.00
Edgemont Gospel Tabernacle	14.61
Gregory Gospel Tabernacle	1.16
Hill City A of G Church	4.57
Madison Assembly of God	11.00
Meckling Full Gospel Tabernacle	11.35
Rapid City Assembly of God	9.35
Rosholt Gospel Tabernacle	5.84
TENNESSEE Personal Offerings	1.00
Columbia Assembly of God	4.50
Knoxville Euclid A of G	7.53
Memphis First A of G Ch	43.85
Memphis First A of G CA	5.00
Munford Assembly WMC	2.40
Union City A of G & SS	7.00
TEXAS Personal Offerings	31.80
Abilene A of G SS & CA	3.00
Angleton Assembly of God	7.89
Audobon Assembly of God	1.00
Austin First A of G SS	17.10
Austin First A of G WMC	1.64
Beach Assembly of God SS	5.00
Boyd A of G Church	1.20
Bruni Assembly of God	2.00
Burkburnett A of G Church	5.00
Burkburnett Pent A of G & SS	5.00
Cayuga Assembly of God SS	10.00
Clarendon Assembly of God	1.36
(Near) Cleveland Cross Roads A	1.50
(Near) Cleveland Evergreen A of G	1.00
Conroe Assembly of God	5.00
Corsicana Full Gospel Church	5.90
Corpus Christi Hillcrest A of G SS	1.80
Crane Assembly of God Church	6.75
Crosby Coady Community Church	2.38
Curo Assembly of God SS	5.00
Edna A of G Church	2.00
Fairfield A of G Church	24.16
Flynn Assembly of God SS	2.00
Fort Worth Fostepco Hts A of G	10.00
Galena Park Assembly of God	3.00
Greenville Assembly of God	10.00
Harlingen A of G & WMC	22.77
Houston Assembly of God	2.00
Houston Heights Gospel Tab WMC	5.00
Irving Glad Tidings SS	5.00
Jacksboro A of G SS	2.00
Kenedy First A of G SS	3.00
Kilgore Assembly of God SS	2.71
Newcastle A of G Church	1.77
Olney Assembly of God	14.21
Pasadena Assembly of God	8.79
Pasadena Assembly of God WMC	5.00
Peros Assembly of God Church	4.00
Plainview Assembly of God	10.00
Port Arthur First A of G	15.00
Port Arthur North End A of G	27.50
Sachse Assembly & SS	3.68

Saint Jo A of G SS	1.00
San Antonio Glad Tidings Church	12.00
Seabrook Assembly of God SS	4.31
Shamrock Assembly of God SS	1.81
Sherman Full Gospel SS	7.33
Slaton Assembly of God	4.10
South Houston Assembly of God	3.50
Teague Assembly SS	1.76
Texas City A of G SS	3.35
Troup Red Oak Flat Assembly	5.28
Tyler Assembly of God WMC	10.00
Wichita Fairview Assembly of God	4.00
Yoakum Assembly of God	4.00
VIRGINIA Personal Offerings	5.00
Amonate Assembly of God	2.00
Culpeper Assembly of God	5.00
Norfolk Gospel Tabernacle	50.00
North Tazewell Assembly of God	5.00
Petersburg First Pent Tab	15.50
Purcellville Silcot Springs Pent Church & SS	7.00
Selma Full Gospel Tab SS	2.18
Winchester Hayfield Assembly	22.00
Windsor Pine Grove Assembly	5.86
WASHINGTON Personal Offerings	73.90
Anacortes Pent Assembly of God	22.50
Arlington Full Gospel Tab & SS	4.07
Bellingham Fairhaven Gospel Mission	6.16
Bellingham Pent A of G SS	2.84
Bellingham Pent Tab Jr Church	2.00
Bellevue Pent Assembly of God	8.45
Colfax Full Gospel Assembly SS	10.15
Colville Pent SS	5.00
Copalis Crossing A of G & SS	11.65
Electric City A of G SS	8.03
Ellensburg Bethany Pent Church & SS	32.68
Everett Fairmount Gospel Chapel	2.00
Grandview Assembly of God	3.00
Granite Falls Bethel Tab & SS	15.00
Hay Pentecostal Church	11.12
Hoquiam Bethel Temple Church & SS	22.25
Latah Pent Church	9.35
Leavenworth Pent Assembly of God	9.00
Marysville Pent Assembly & SS	12.85
Monroe Evangel Tabernacle	2.19
Moses Lake A of G Church & SS	5.00
Newport Pent A of G SS	3.00
Onalaska Assembly of God	2.00
Pasco Full Gospel Church & SS	17.38
Poulsbo Full Gospel Tab & SS	9.18
Prosser Gospel Tab	10.00
Puyallup Woodland Sunday School	10.00
Raymond Full Gospel Tab	15.00
Raymond Full Gospel Tab SS	5.00
Rice Pleasant Valley Full Gospel SS	2.80
Ritzville Assembly of God	21.17
Sedro Woolley Bethel Tabernacle	19.80
Shelton Calvary Pent Church	5.00
Spokane First Pent Church	163.20
Spokane Glad Tidings SS	15.00
Sunnyside Full Gospel Tab SS	6.34
Toppenish Pent Assembly of God	2.36
Walla Walla Pent Assembly of God	20.00
Wapato Pent Assembly of God	13.75
WEST VIRGINIA Personal Offerings	5.25
Carolina Assembly of God	3.25
Dorothy Assembly of God SS	1.80
Fairmont Trinity Tabernacle	15.20
Hotchkiss Assembly of God	5.00
Martinsburg Bethel Pent A of G	40.00
Miami A of G Church & SS	4.25
Saint Albans A of G Mission	6.23
Williamstown Pent Church	1.23
Winchester Christ Ambassadors	37.24
WISCONSIN Personal Offerings	50.00
Adams Gospel Tabernacle	25.30
Athens Gospel Tabernacle	8.80
Beaver Dam Gospel Tabernacle	24.50
Beloit Gospel Tabernacle	13.96
Green Bay Gospel Tabernacle	31.00
Ironwood Gospel Tab	8.00
Lake Nebagamon Hawthorne Gos Tab	8.81
Lodi Full Gospel Assembly	2.00
Manitowoc Gospel Tabernacle	10.00
Marinette Gospel Tabernacle	8.01
Milan Gospel Tabernacle	21.35
Milwaukee Bethel Tabernacle German	3.00
Milwaukee Full Gospel Church	11.77
Milwaukee Glad Tidings Temple	26.42
(Near) Mosinee Community Gos Tab	7.82
Owen Gospel Tabernacle	16.00
Portage Gospel Tab	8.35
Pound Full Gospel Tab	6.00
Ripon Gospel Tabernacle	4.20
Sparta Assembly of God	5.00
Tomahawk Gospel Tabernacle	3.00
Whitehall Gospel Assembly	8.40
Wausau Christian Assembly	21.00
Wausau Christian Assembly SS	15.00
Wautoma Gospel Tabernacle	12.00
West Allis Gospel Church	20.00
Wilson Assembly of God SS	3.00
WYOMING Personal Offerings	2.00
Buffalo Assembly of God SS	2.40
Cheyenne Pent Church	10.05
Gillette Pent Assembly of God	12.87
Laramie Full Gospel Tab	5.72
Osage Assembly of God	3.50
Torrington Assembly of God	5.99
Wheatland A of G Tab	2.80
CANADA Personal Offerings	3.54
Hemaruka Alta Lawrence SS	2.70
FOREIGN Personal Offerings	9.00
Total Amount Reported	\$ 9,268.26
Home Missions Fund	470.08
Office Expense Fund	65.35
Literature Expense Fund	37.66
Reported Given Direct for	
Home Missions	118.76
Reported Given Direct to	
Missionaries	854.55 1,546.40
Amount Received for Foreign Missions	7,721.86
Amount Previously Reported	11,338.48
Amount Received for Foreign Missions This Month	\$19,060.34

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