

NOT BY MIGHT, NOR BY POWER,

BUT BY MY SPIRIT, SAITH THE LORD

THE PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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Weak Things to Confound the Mighty

SAMSON was a Nazarite, separated unto God, an Israelite out from Israel, distinct from the other brethren, who were envious, and did not believe in him. And they were prepared to hand him over to their enemies.

Three thousand men of Judah went to the top of the rock Etam, and said to Samson, "Knowest thou not that the Philistines are rulers over us? . . . We are come down to bind thee, that we may deliver thee into the hand of the Philistines." Judges 15:11, 12. This is how they treated their would-be savior.

They bound him, incapacitated him, but in that state, the Spirit of God came mightily upon him. The cords that bound him were snapped, the entanglements loosened, and through the power of the Spirit of God in him, he wielded the jawbone of an ass to the destruction of a thousand of the enemy. Judges 15:15.

The brethren did not see the Spirit of God come upon him. Yet the invisible Spirit was working with visible results through one of their kin. It was not the abnormal muscle of Samson, it was the mighty Spirit of God, and He chose the despicable instrument of destruction—the jawbone of an ass. That is God's way. The sling and stones for Goliath. The tent peg for Sisera. So still God's Spirit is seeking outlets

through the Nazarites of Israel—that is, His consecrated, wholehearted people.

The Spirit of God can and does do real, tangible work through human bodies. On the Day of Pentecost a mighty rushing wind came mightily upon the modern Samsons and worked through instruments which were the laughingstock of the enemies of Christ. The jaws were operated upon. The jaws of the whole one hundred and twenty were worked upon supernaturally.

The Spirit of God, instead of doing destructive work, first of all praised through these yielded members the constructive work of God the Father, through the Son, in man's salvation. The Spirit gave glory to the Father and Son for salvation through the objects of this salvation, viz., men and women in the upper room.

Samson slew a thousand with the jaw-

bone of an ass. When the crowd saw the jaws working on the day of Pentecost, and other manifestations of the mighty Spirit of God loosening this band of one hundred and twenty who were acting like drunken men, some mocked. Some were convicted, and three thousand were slain through the mighty operation of the Spirit of God focused and voiced through Peter.

Imagine the ridicule and laughter and sneering of Samson's brethren as they saw him take the jawbone of an ass. Equally interesting it would have been to have heard their comments after he had slain the thousand. Of course he was "possessed," but they did not know the nature of the Possessor. It could be truly said of Samson, "Neither did his brethren believe in him." They wanted to hand Samson over to his enemies and theirs, but the

Spirit of God through Samson handed the enemies of Israel over to destruction.

Why was it the brethren were envious of Samson? Because they were subservient to the enemies of Samson and of Samson's God. The Philistines, the enemies of Israel, were tacitly accepted as rulers, and as having dominion over the children of Israel. The Spirit of God did not accept it, and revolted against it through the consecrated, yielded Samson. There was an undercurrent, a (See Page 5)



O Happy Saints

The saints of God! their conflict past,
And life's long battle won at last;
No more they need the shield or sword:
They cast them down before the Lord.
O happy saints, for ever blest,
At Jesus' feet, how safe your rest.

The saints of God! their wanderings done,
No more their weary course they run;
No more they faint, no more they fall,
No foes oppress, no fears appall.
O happy saints, for ever blest,
In that dear home, how sweet your rest.

The saints of God! life's voyage o'er,
Safe landed on that blissful shore;
No stormy tempests now they dread,
No roaring billows lift their head.
O happy saints, for ever blest,
In that calm haven of your rest.

The saints of God their vigil keep
While yet their mortal bodies sleep,
Till from the dust they, too, shall rise
And soar triumphant to the skies.
O happy saints, rejoice and sing;
He quickly comes, your Lord and King.

O God of saints, to Thee we cry;
O Saviour, plead for us on high;
O Holy Ghost, our Guide and Friend,
Grant us Thy grace till life shall end;
That with all saints our rest may be
In that bright Paradise with Thee.

—William Dalrymple MacLagan, 1869.

The Morning Star and the Sun of Righteousness

Dr. H. A. Ironside, Pastor of Moody Memorial Church, at the Full Gospel Tabernacle Assembly of God,

Read Revelation 22:16-21.

The Old Testament ends with the solemn words, "Lest I come and smite the earth with a curse." The last word of the Old Testament is "curse" for that is all the Law could bring to man. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. But the New Testament ends with the words, "The grace of our Lord Jesus Christ be with you all. Amen."

It seems so fitting that the Holy Spirit should have so arranged it that when we come to the end of the canon of Scripture the last voice we hear should be that of our beloved Saviour. You notice how He addresses His people, using the personal name "Jesus" which was given Him when born on earth. Before His birth the angel said, "Thou shalt call His name Jesus, for He shall save His people from their sins." Jesus is to us a unique name, but it wasn't unusual to the Hebrew people. The name "Joshua" is the Hebrew form of the word, the Greek being "Jeesous", or as we say, "Jesus." Joshua means, "Jehovah the Saviour." The name tells us who and what He was. When He grew up on earth He bore that name. He was Jesus in the carpenter shop. He was Jesus as He went over the hills and through the valleys in Galilee, Samaria and Judæa preaching the gospel. When hanging on the tree "they wrote that name above Him that all might know the reason we forevermore should love Him." Pilate commanded and a card was made out in Hebrew, Greek and Latin saying, "This is Jesus, King of the Jews." It was intended to be a grim jest on Pilate's part, for the people hated that title, but Pilate practically said, "The reason I am crucifying this Man is that He is seeking to raise an insurrection against Cæsar, proclaiming Himself king."

When He arose from the dead and ascended to God's right hand we are told that the Father ordained that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:10. That includes even the infernal regions. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:11.

The apostle says, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Heb. 2:9. Now when He speaks to His own for the last time before He descends to call us to be with Himself, He says, "I, Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:16. "I, Jesus—Jehovah the Saviour."

John Hamilton, the converted actor, used to like to make this acrostic: *Jesus Exactly Suits Us Sinners*. The five initial letters spell "Jesus." Have you found that out? Have you fled to Him as a poor sinner?

Granite City, Illinois

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief," said Paul. So the chief of sinners is already in heaven, and everyone else can get in behind him if they will.

Revelation, while dealing very largely with events after the church has left the scene, is nevertheless God's last message to the churches. It is for His church of this age, in order that they might order their lives now in view of that coming day. When I understand what is coming it helps me to take the right attitude towards this world at the present time.

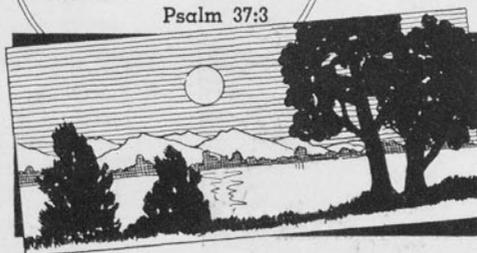
"I am the root and the offspring of David," says Jesus. Rev. 22:16. "I am the root of David—that is, David sprang from Him. That is a title of deity—"I am the root of David." David came into existence through the omnipotent power of Jesus. He was David's creator. But He adds, "I am the offspring of David." As deity David sprang from Him, but as a Man He sprang from David. Mary was a lineal descendant of David through his son Nathan, and Joseph was a lineal descendant of David through another son, Solomon.

"I am . . . the bright and morning star." Rev. 22:16. What is the morning star? It is the herald of the dawn. This tells us of the Lord Jesus as the coming One. Peter says we are to cherish the Word of prophecy for it shines as a light in a dark place. We are to keep it in our hearts until the Day Star arises. Jesus is the Day Star—the bright and Morning Star. In a little while He is going to shine forth in glory—quietly, serenely, beautifully, to herald the coming day.

That is not the way the Second Coming is presented in the Old Testament, nor always in the New Testament. In Malachi, after giving the description of the terrible things to take place on the earth during the Great Tribulation, which comes between

**Trust in the Lord,
and do good; so
shalt thou dwell
in the land, and
verily thou shalt
be fed.**

Psalm 37:3



the Rapture of the saints and the appearing of Jesus in His glory, the Spirit of God says, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2. Our Lord Jesus Christ is coming as the Sun of righteousness to dispel all the sin clouds of earth and to bring in the reign of everlasting righteousness.

"Behold, a king shall reign in righteousness." Isa. 32:1. "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." Psalm 72:7. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. That is the way the people of Israel were taught to look for Him. That is the aspect of His coming that is presented in Matthew, Mark, and Luke; they are practically all occupied with His coming again as the Sun of righteousness to bring in the kingdom, that is, the coming of the Son of Man. That term always refers to His coming to the earth.

But in John's Gospel you get another aspect of His coming. On the last night before going to the Garden of Sorrow, with His disciples around Him, He warned that one of them should betray Him, and when Peter declared that he would never fail to follow Jesus but would lay down his life for His Master, the Lord said to him, "The cock shall not crow, till thou hast denied me thrice." John 13:38. Jesus immediately adds, "Let not your heart be troubled: ye believe in God, believe also in Me." Did you notice how these words follow what He said to Peter? Jesus knew how broken-hearted Peter would be after denying his Lord, and how he would go out in the dark and weep bitterly; He knew how he would feel when he realized the terrible thing he had done, so He said, "Even then, do not be troubled: ye believe in God, believe also in Me. You believe in God when you can't see Him; believe also in Me, when you no longer can see Me. When I am no longer here personally to comfort and help, believe in Me, trust and confide in Me. In my Father's house are many mansions—many abiding places, resting places for you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." John 14:3. There is nothing like this in Matthew, Mark, or Luke. There is no hint in those Gospels that the first thing in connection with the Second Coming will be to take His own to be with Him in heaven. This is a new revelation, a new development of truth, an opening up of something very precious and lovely that had not been heard by them before.

This is the aspect of His coming developed by Paul through the Holy Spirit. He was used to open it more fully. He said, "The Lord Himself shall descend from heaven with a shout, with the voice of the

archangel, and the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them; so shall we ever be with the Lord." 1 Thess. 4:16. It is Paul who tells us, "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. "For this corruptible must put on incorruption, and this mortal must put on immortality." That is what is going to take place when the Lord Jesus shines forth as the Bright and Morning Star.

Some of us don't often see the morning star. It shines out just before the dawn when everything is darkest down below. Through the gloom there is that beautiful star shining. No matter how dark it gets, don't be discouraged. Though apostasy is increased, iniquity is abounding, the love of many is becoming cold, distress on earth with grave perplexity, men's hearts failing them for fear—no matter how dark conditions may be, Jesus is coming. He may come at any moment now, and when the Morning Star shines forth we know that the day—the day of righteousness—will soon appear.

"I am the root and the offspring of David, the Bright and Morning Star," says Jesus. Rev. 22:16. And immediately there is a response on the part of His own. "The Spirit and the Bride say, Come. And let him that heareth say, Come." Rev. 22:17.

I don't think the word "Come" here is addressed to the unsaved. Generally it is used as though this verse is simply a message to sinners. Undoubtedly the last part of the verse does, but the first two sentences have an altogether different meaning. I like to read Wycliffe's Old English translation! "I am ye roote and ye offspring of David, and ye bright and morning star. And ye Spirit and ye spouse are saying, Come Thou. And let him that heareth say, Come Thou." The "come" is addressed to Christ, and wherever the message is carried and men hear with faith, let them all say, "Come, Lord Jesus."

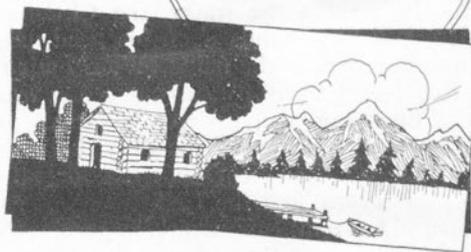
I remember one night in Stockton, California, in a German church, I was preaching about the coming of Jesus. As I was in prayer I was conscious of a woman's getting up and going out, for in those days the skirts would swish whenever a lady walked. It seemed to me that this lady must have gone out in a hurry. When I finished my prayer and went to greet the friends at the door, I found a woman pacing back and forth in the lobby. The moment I came she said to me, "How would you dare pray like that—'Come, Lord Jesus'? I don't want Him to come. It would break in on all my plans. How dare you!"

I said, "My dear young woman, Jesus is coming whether you want it or not." But she was indignant, irate. She told me of certain worldly interests which she had, that some day she wanted to be a Christian but not until all these things had gone by.

But you can't bargain with Christ that way. If you put worldly things first, perhaps the day will arrive when you are ready to come to Christ but you may find you have no inclination left. The Lord says, "Behold, now is the accepted time;

Delight thyself also in the Lord; and He shall give thee the desire of thine heart.

Psalm 37:4



behold, now is the day of salvation." So harden not your heart.

But oh, if you know Him and love Him, surely your heart says, "Come, Lord Jesus." If we are really waiting for His coming, of course we shall not be indifferent to the needs of the world. Naturally we shall be concerned about men and women who are unsaved. So we shall be glad to take up the gospel invitation given in the last part of the verse, "And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:16. Is there a poor thirsty soul here? You have tried in vain to slake your thirst on the waters of earth. What Jesus said of the water in the well at Samaria is true of all that this world offers: "Whosoever shall drink of this water shall thirst again." I don't care what it is, you may try it all but you will thirst still—"but whosoever shall drink of the water that I shall give him shall never thirst, but it shall be in him a fountain of living water, springing up into everlasting life."

I tried the broken cisterns, Lord,
But all their waters failed.
E'en as I stooped to drink they fled
And mocked me as I wailed.

Earth's pleasures I so sadly mourned,
But never wept for Thee
Till faith once touched my sightless eyes.
Thy fount of life to see;

Now none but Christ can satisfy,
None other name for me:
There's life, and love, and lasting joy,
Lord Jesus, found in Thee.

Because we know how well He can satisfy the human soul, we take up the cry and invite you to come. "Let him that is athirst come. And whosoever will, let him take the water of life freely."

Now we come to two very solemn verses, Rev. 22:18 and 19. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." I shudder when I read a verse like that and think how people try to add to Scripture pretended revelations of their own and foist them upon others. Think of Mohammed's making up the Koran for his religion, and trying to force it upon the people as an addition to the Book of God. Think of Smith trying to foist the Book of Mormon as an addition to the Scriptures, and of Mary Baker Eddy trying to foist upon the

world her book, "Science and Health with Key to the Scriptures" as something added to the Bible. I don't need her key, for the Bible is already an open book.

I was speaking like this in Moody Memorial Church when a young girl sent a note up to me saying, "How stupid you are, Doctor. Mrs. Eddy's book was never intended to open the Scriptures: it was intended to lock them." I thought she was a rather clever girl after all.

"If any man shall add unto these things." It will be awful for men and women to have to face in eternity the results of their work. But the next verse is as solemn, and it makes me tremble for our so-called "modernists." "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19. God says, "You will never reach heaven if you try to destroy My Word." What a serious thing it is to teach men and women that God's Bible is not, after all, the inspired Word of the living God.

But after these two tremendous statements we hear again the voice of Jesus from heaven—the last word that ever will be heard from heaven until 1 Thessalonians 4 is fulfilled, and "the Lord Himself shall descend from heaven with a shout." That will be the next word from heaven. It is in Rev. 22:20. "He which testifieth these things saith, Surely I come quickly. Amen." And John, speaking for the whole ransomed church of God says, "Even so, come, Lord Jesus." Does your heart say that?

I remember a number of years ago I was giving an address on the Second Coming in the old Y.W.C.A. hall in Buffalo, N. Y. At the close of the meeting two ladies came to see me. They were sisters. "We should like to tell you something about our conversion," they said. I like to listen to people tell of their conversion. I know a lot of people who can't tell you anything about conversion. But these ladies had been converted and knew what it was all about. So I listened as they told what to me was a very interesting story.

When young these two ladies lived in Ontario, Canada. Salem, on the outskirts of Elora. There came to their village two mighty men of God preaching the Word. At first they were received into the village church, but after a time the session got upset, for the preachers were telling people that they could know they had eternal life here on earth. The idea of such conceit, they said! Even the minister did not know whether he had eternal life, they thought. And these two men were preaching the Second Coming. So the church officers met and voted to close the church doors, although people were being saved every night. The mother of these two young people said, "I have a big old-fashioned farmer's kitchen. It is nice September weather, and we can bring in a lot of benches and boards for the folk to sit on, and keep the windows open so that those who cannot get inside may gather on the lawn and hear. Come and hold your meetings in my home." So they did.

The people flocked from all around and God worked in mighty power so that many
(Continued on Page Four)

Rabbi Ephraim of Jerusalem

A True Story by C. A. Gabriel

Rabbi Ephraim was born in Tiberias, Palestine, in 1856, of orthodox parents. His father was a Rabbi, and his father-in-law, the chief Rabbi of Tiberias. Rabbi Ephraim was placed at the head of the community, and given the responsibility of protecting and delivering members of the Tiberias community from any injustice. As he was under French protection, all the powers of the French Consul were at his service. He was esteemed and revered by Jews and non-Jews. Even the Rabbis and leaders of Tiberias honored him. He hated the Christians and missionaries, and inflicted horrible punishment upon any Jew who would go to them. Therefore the inquirers feared him very much.

His position gave him liberty to study. This he did diligently in the Talmud and in the Old Testament. Christ met him there and asked him questions about Isaiah the forty-eighth chapter where he found the Trinity mentioned, also about the fifty-third chapter where he read about the suffering Saviour. But what touched him most was the miserable condition of the Jews. "Why are we, the children of Israel, the chosen people, God's elect, not in possession of God's glorious promises which are ours? Why have we been more than 1800 years without our Temple?" He reasoned within himself, saying, "The first Temple was destroyed for three great sins committed by Israel, and only after seventy years was it rebuilt. What was Israel's great sin that caused the destruction of the last Temple? They were no longer idolatrous, nor were their women leading shameful lives. They did not lack zeal, nor stop offering sacrifices until the Temple was destroyed. Why has God left us for so long in such a calamity?"

He wept and searched the books. He inquired of his fellow Rabbis, and they became much concerned about him. They sought to appease his anxiety by various explanations, but he was not satisfied. He felt sure that it must have been some capital sin against Almighty God that brought His wrath upon them. He did not rest until Christ met him and told him to "cease to hate Me. Love Me and I will give thee peace."

Thus Rabbi Ephraim found everlasting peace in Christ. The persecution which followed lasted for all the rest of his life, but not once did he waver or recant from his new-found joy. As soon as his faith was known in Tiberias, his friends forsook him. His wife and children were taken from him, and he was made to feel the bitterness of being hated for Christ's sake. He went to Safed, but even there he was not safe though he had not yet been baptized. Then he went to Nazareth where there are no Jews, and was baptized in the house of Boulos Haddad. He invited all the Christian communities, and Orthodox and Protestant leaders came to the service which was held May 15, 1899. He gave a testimony to the people who filled the two

rooms of the house and told them of the power of God that had changed him. While he was in the water, the Christian leaders laid their hands upon his head, and he was baptized in the name of the Father, the Son and the Holy Ghost, the one true God. Each one then offered a prayer of thanksgiving, after which he prayed thanking the Lord Jesus for showing him the Way, the Truth, and the Light.

Each Christian community wanted him to join their congregation, but he did not then feel led to become a member of any church. He came to Jerusalem and worked as a day laborer, carrying stones and mortar to earn his living. The Syrian Orphanage was building some rooms, and he worked for them. Then he was given work in their pottery for a time.

Later Mr. Thompson, of the Christian and Missionary Alliance, was in need of a Jewish worker, and someone directed him to Rabbi Ephraim, who accepted the position of evangelist to the Jews. A hall was rented on Jaffa Road, and the evangelist spent his days there reasoning with Jews who came to inquire. Many a heated argument took place in that hall. The room was often filled to overflowing with Jews and others who came to the Saturday evening evangelistic services. Sometimes on the way to his boarding place after these services, he was stoned by boys, and once received an ugly gash on the head. Still he did not cease to preach Christ.

When the Rabbis found out that by persecution they could not get him to recant, they tried bribery. He accepted their invitations to go to the Chief Rabbinate in Jerusalem and spent hours with the Rabbis, showing them from the Scriptures that Jesus is the Christ of God. They could not convince him otherwise. Some of them were awakened to the facts which he advocated with such certain proofs and met with him privately for inquiry and prayer. The number of his followers increased. Some of them went to Europe and started Chris-

tian churches. Others used to gather in secret places in Jerusalem, for prayer and study of the Word.

At the opening of the last World War, he went to Egypt; and when at its close he returned to Jerusalem, he secured employment as gatekeeper at the Syrian Orphanage. Here in his little room he was always witnessing for Christ, and often held meetings in other parts of the city. It was his delight to spend part of his Saturdays in the reading room known as "The House of the Seekers after Truth," talking with men and boys who came in, and he often remained for the evening meeting to pour out his soul in a message from the Word, in the Hebrew language. This he continued to do even after he was so old and feeble that Dr. Schneller gave him a room on the premises of the Syrian Orphanage and allowed him to retire. He was a living testimony to the saving power of the Lord Jesus Christ.

Rabbi Ephraim was seventy-four years of age when he was gathered to his fathers on August 30, 1930. On his death bed he was triumphant in Christ. Esper Domet, one of the assistants in the Orphanage, visited him the evening before he passed away. He said afterwards, "I felt the presence of the Lord near that bed. Rabbi Ephraim asked me to pray with him. I did so and then he prayed this prayer: 'Lord Jesus I praise Thee that Thou didst redeem me. I praise Thee that Thou didst use me in Thy service for the salvation of many souls. I ask Thee, Lord Jesus, to bless Thy Church all over the world and to strengthen it; but especially do I ask Thee for the secret Hebrew Church in Jerusalem. Give her, dear Lord Jesus, faith and means to increase and prosper to Thy glory. I praise Thee for all, dear Lord Jesus.'"

With these words and many more of praise and adoration of his Lord and Saviour, he passed on to meet Him whom he loved so well, and for whom he sacrificed so much, to await the day in which the Crown of life will be placed on his head.

The Morning Star and the Sun of Righteousness

(Continued from Page Three)

were saved. In this family of ten children, all were saved but these two girls, one being about fifteen and the other almost seventeen. The two were always chummy. One night as the preacher closed the meeting he ended with those solemn words: "And there shall be two in one bed. One shall be taken, and the other left. And two shall be grinding at the mill. One shall be taken, and the other left. Two shall be in the field. One shall be taken, and the other left." Now I know, of course, that this has a double application as found in the Gospel. I take it that it means that when Jesus appears as Son of Man, one will be taken by judgment and the other will be left to enjoy the kingdom, but the application this preacher made was that when Jesus comes in the air as the Bright and Morning Star to call the church to Himself, on this round globe it will be night in one place and two shall be in bed—one to be taken and the other to be left. In another part of the world it will be morning; two will be

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preparing the morning meal—one taken and the other left. In another part of this round earth it will be high noon. Two shall be in the field—one taken and the other left to suffer God's wrath upon sinful men.

Very seriously and solemnly this preacher repeated the words and urged the people to come to Christ. Then the meeting closed. After the congregation had gone, the mother said, "Lassies, go to your bed." The two girls went to their room, but not to sleep. They were exercised because Jesus was coming. By and by they did get off into a troubled sleep. At two o'clock in the morning one of them awoke. The door was open into the kitchen and the light was shining. There was no one in the house but their mother, so she called, "Mother, are you ill?" There was no reply. She got up and went to the kitchen. But there was no one there. She picked up the lamp and walked through the hall to her mother's bedroom, but there was no one in Mother's bed.

"Esther," she called to her sister, "wake up. I believe the Lord has come and Mother is gone and we are left behind!" Her sister said, "Oh, Christina, what do you tell me! Surely not!" But she said, "I am afraid it is true. I went out and Mother is gone. She hasn't been in her bed tonight. I believe the Lord must have come just after the meeting and Mother was caught up to be with Christ, and we are left behind." "Oh, if that is true what shall we do?" the other cried.

The two girls looked into one another's eyes as a lot of other people will look into each other's eyes in consternation when Jesus shall have actually come.

"If it is really true, there is old Deacon So-and-So," said one. "We know he is a good old Christian man. Let's go down to his house and see if he is gone too."

They dressed and started down the road at about half past two in the morning to find out if there were other missing ones. On the way along the road they hardly dared speak, they were in such terror.

"Oh, Chrissy, if he is gone too what shall we do?" one whispered. "If we had only come to Christ last night!" But on they went.

When they got to the house there was no sign of any disturbance. One of them started through the gate and up the walk ready to knock at the door, when the other happened to look away down the road which came at right angles, and noticed some one coming.

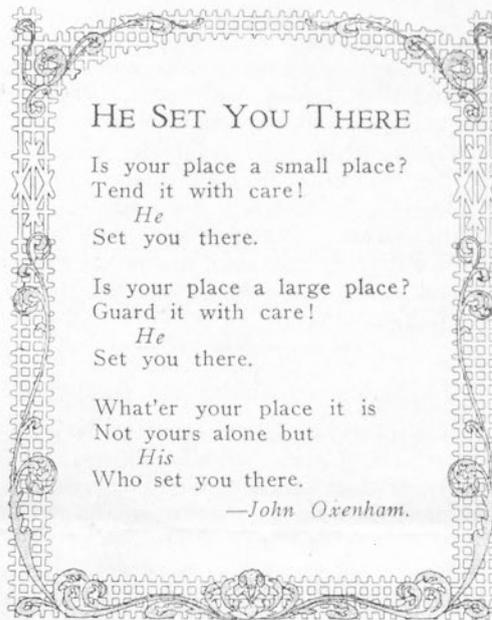
"Don't knock," she cried. "There's Mother coming up the road." The mother came and threw up her hands. "I thought I left you girls sound asleep!" she said. "You did, Mother," they said, "but where have you been? We came out to see if Deacon So-and-So had gone to heaven. We thought the Lord had come and that you had been caught up to be with Christ."

Then the mother explained that a neighbor lady had stayed at their home after the meeting and talked about the things of the Lord until midnight, and she had said, "It is a nice quiet night; I will walk home with you," and when they got to the other woman's home they had cakes and tea. And at two-thirty she had started home, only to find her girls on the road trying to find out whether Jesus had come!

There will be a day like that when all over this country people who have scoffed and sneered at the coming of the Lord will be frantic, and many will be looking to see who are gone and who are left behind. If you value your soul, and have never come to Jesus, come to Him now and trust Him and be ready to meet Him with gladness when He returns.

Yes, our Lord is coming,
Coming soon I know,
Coming back to this world to reign;
But His weary pilgrims
Will to glory go,
When the Saviour comes again.

Those who know their Bibles best and are most familiar with conditions in the world today are persuaded we are living



HE SET YOU THERE

Is your place a small place?
Tend it with care!

He
Set you there.

Is your place a large place?
Guard it with care!

He
Set you there.

What'er your place it is
Not yours alone but

His
Who set you there.

—John Oxenham.

in the last hours of the Christian dispensation. We see conditions prevailing in the church of God—ever-increasing apostasy among some, coupled with a greater interest in missionary work on the part of others—and the signs tell us that Jesus is coming soon. We see the Jews gathering back to their own land, prophecy being fulfilled before our very eyes, and these things tell us that the fig tree is putting forth its green leaves to show that Jesus is coming soon. We see conditions in Europe and the Far East that are working up to the very circumstances predicted in the Scriptures concerning the last days. If it were not that many of us know that Jesus is our own Saviour, our hearts would be filled with fear and dread, but because we do there is no fear or dread. With joy we cry, "Even so, come Lord Jesus."

If you don't know Him, come to Him now. "I would like to come, but I don't know how," some might say. That is what Charlotte Elliot said years ago when that French preacher was visiting in her home. She had resented his mention of her need of Christ and had spoken rudely, but later she apologized and asked him how a person should come to Christ. He said, "Come just as you are, with all your sin and need, and trust His mercy and grace. His Blood will cleanse your heart, and He invites you to come to Him for pardon." She did, and when she next saw him she handed him a slip of paper on which were

written some words which she had made her personal prayer:

Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee whose Blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, Thy love unknown,
Has broken every barrier down.
Now to be Thine, and Thine alone
O Lamb of God, I come.

She added much to it later on. I heard Mr. Moody say once that more people had come to Christ while that little hymn was being sung, than any other hymn, and it was her own confession of how she came to Jesus. Won't you come to Him in the same way?

Weak Things to Confound the Mighty

(Continued from Page One)

union with the Philistines who were dominating Israel. The enemies of God were mastering and ruling the children of God. And they accepted it when they should have rejected it.

This is the situation today. Men are under the dominion of the devil. Men everywhere are despising those upon whom the Spirit of God comes, loathing the instrument—the "jawbone." They are concerned, in consternation, when the enemies are subdued through this instrument. And they would like modern Samsons to be conquered by the Philistines. *But the Spirit of God is unconquerable.* When the Samsons are taken out, then the Philistines will have their full play and power upon those, Samson's brethren, who reject God and His Spirit and His Spirit-filled ones.

When Samson was sore athirst, refreshing waters flowed from out that jawbone, waters that revived him in his weariness. Today the modern Samsons are refreshed and renewed as their jaws are worked upon by the Holy Spirit. They speak unto God in mysterious words which "no man understandeth" (1 Cor. 14:2), but which God understands and appreciates. By this means they are edified and strengthened to stand against their enemies and the enemies of their God.

\$2.00 Worth of Books Free

There are 14 valuable textbooks in our three Systematic Bible Study Courses. Twelve of them are 50c books; the other two are \$1.50 and \$1.25 each; in all an \$8.75 value.

Many Bible loving friends are buying these books at \$1.00 per month for five months; \$1.75 the sixth month. Upon making the sixth payment, they receive \$2.00 worth of free books.

Ask for particulars.—Gospel Publishing House, Springfield, Mo.

A Suggestion

"Every home needs the Evangel. Every child needs the C. A. Herald. My daughter is a Baptist. The Baptist Movement is growing. A fund is taken up by the church and the church paper goes into every home. Why not send a representative to every church and stir up enthusiasm? We can learn some things from other denominations."—Mrs. R. E. Young, Waco, Texas.

Sunday School Convention

There were delegates from far and near attending the Sunday School Conference held in Springfield from February 13th to 15th, but best of all, the Lord was with us.

He who puts the question not only to Peter but to each one of us, "Lovest thou Me?" bids all of us if we really do love Him, "Feed My lambs . . . feed My sheep." The great Shepherd of the sheep is always exceedingly interested in Sunday School work, and so are His Spirit-filled children, when their eyes have been opened to the vast possibilities in this great field of evangelistic endeavor.

Marcus Grable, of the Sunday School Department of the Gospel Publishing House, always has the work of the Sunday Schools a heavy burden on his heart. The messages given by Brother Grable and others during the conference were all to this end—How may we reach the thousands of needy children of this land who receive no religious teaching of any sort? And when we do get them to our Sunday Schools, how can we best win them for Christ and train them for Christian service?

The child is always much more open to God than the adult who has become hardened in sin. Count Zinzendorf, the anointed leader of the early Moravians, was converted at a very early age, and when only a child of four wrote out the following covenant: "Dear Saviour, do Thou be mine, and I will be Thine." Later he took as his life motto the words: "I have one passion: it is Jesus, Jesus only." When a lad of sixteen attending the university at Halle, he was zealous in creating prayer bands in the college and no less than seven were formed.

Later, when he opened his estate at Herrnhut, in Germany, as a haven for consecrated Christian refugees, he started special services among the children, agonizing before God with many tears for their conversion. No wonder that when the Spirit fell so mightily at Herrnhut on that memorable occasion, August 13, 1727, the children as well as the adults were filled with the Spirit. A witness wrote, "The spirit of prayer and supplication at that time poured out upon the children was so forceful and efficacious that it is impossible to give an adequate description of it in words. . . . The breezes of the Spirit pervaded at that time equally both young and old."

At Herrnhut they fed the lambs well and so it is no wonder that from that one small village more than a hundred missionaries went out to all parts of the world in twenty-five years.

The outstanding thing about that Moravian revival was the marvelous spirit of prayer that came upon both adults and children. A prayer meeting known as the "Hourly Intercession" was started in those days that lasted day and night unceasingly for a hundred years.

It was noticeable how speaker after speaker at the Sunday School conference laid special emphasis on prayer, that only those laborers that are truly faithful in their prayer life will be blessed in their Sunday School endeavor.

The same God who graciously met with Count Zinzendorf and those early Moravians two centuries ago, will in response to our constant intercession and labors, give us the hearts of the children. As we prayerfully minister to them the Word of God, we can look to Him to pour out His Spirit upon the children, convicting, converting, cleansing by the application of the precious blood of Christ, and then filling them. "For the promise—the gift of the Holy Spirit—is unto you, and to your children." Acts 2:39.

After the three days of conference, as the various delegates who attended, encouraged in their labors for the Lord, returned to their respective spheres of service, we heard the word from more than one of them, "This is the most helpful convention we have ever attended." The hope was expressed that similar conferences be held in every District throughout the country.

We are expecting to publish a number of the addresses given in the *Evangel*. Brother Grable also will print many of them in the *Sunday School Counsellor* that he sends out free from time to time to Sunday School workers throughout the land.—S. H. F.

"Tribulation Worketh Patience"

The following letter, written by a missionary in China, vividly illustrates the reality of that which "tribulation worketh," and that God makes the "wrath of man to praise Him" in many unexpected ways.

"It has been wonderful to listen to the stories of some of our students and others, of how marvellously God has cared for, led and protected them individually. His eye is upon His trusting ones. I am greatly impressed by the brave, hopeful cheerful spirit of the Chinese Christians. I expected to find them despondent and downcast, but the reverse is true of most of them I have met.

"I was invited to take tea with some missionaries from — who had been obliged to leave their work, which was all broken up. They had lost all their belongings, even their clothing, but they seemed so happy. When I asked why they could be so happy they replied: 'Because through all this trouble, our Chinese Christians have come to really know God.' One dear friend called on us . . . she was radiantly happy. Her two children are in college in America. She and her husband had had to flee suddenly from their home, taking a roll of bedding and the clothes they wore. They, with many of their Christian Chinese, escaped to an out-station, a small village where there had been much opposition to the Gospel.

"They lived there for several months, in Chinese houses without heat or comforts, eating Chinese food. But God turned the hearts of the people to favor their message of salvation, and eleven had already been baptized. After they had left their Mission Station (which was a large one, with schools, church, etc.), almost all of it was burned. They personally lost their own home, and all they had gathered during

many years of missionary life—the photographs, the keepsakes, the many things sacred because of the association with their children. Yet not one word of complaint—only praise to God for His blessing upon their Chinese Christians.

"Later, her husband came to our school to conduct morning service, and one felt the joy bubbling up. It was not resignation, but real rejoicing. He said that in all those months he had not heard one bitter word from their Christians, and no word of hatred. What a wonderful testimony!"

Consider the Lambs!

Zella M. Lindsey

A farmer in southeastern Kansas had a flock of Western sheep. One day he noticed a coyote prowling about, waiting his chance to steal one of the lambs. But the old sheep sensed the danger, and quickly gathered together, side by side, heads facing out, and their backs and tails forming the inside of the circle. So close did they stand that it was impossible for the beast to break through. Thus they protected the lambs from the enemy.

The sheep of God's fold have a responsibility to the young lambs. The enemy is ever watching to steal away the new convert. If the older saints will stand together in love and unity about those who have recently been saved, upholding them in earnest prayer, it will not be often that one will be stolen away. But all too often older Christians, by their indifference and unfaithfulness, break the circle of unity and love and thus invite the devil to make off with those who have lately found the Lord.

Many times the circle of protection is broken by petty bickering and quarreling. This seems to be one of the devil's master devices. How often, after the differences are settled and unity is again restored, these older saints discover that while they were busy quarreling among themselves the lambs were carried away by the enemy.

Let those who have been saved for some time look especially to the Lord for a spirit of yieldedness and humility. Contention seems to be a sin into which older Christians easily slip, and it is more often found among them than among the new-born babes in Christ. Let each consider the other, and have special thought and care for the lambs.

When tempted to enter into controversy, stop and ask yourself, "After all, is the matter of dispute really so important as the souls of the younger Christians? Can I afford to become entangled in this, when it may result in some weaker brother's failing the Lord?"

Let us do our utmost, "with all lowliness and meekness, with longsuffering, forbearing one another in love" to "keep the unity of the Spirit in the bond of peace."

Boldness in Prayer

Prayer, when it prevails, has about it a boldness, a holy audacity, which reminds us of the prophet whose plea was—"Do not disgrace the throne of Thy Glory!" Jer. 14:21. When a saint understands that prayer has three intercessors—the interceding Spirit within, the interceding suppliant, and the interceding Christ before the Throne—he feels himself but the channel through

whom a current passes, whose source is the Holy Spirit in his heart, whose final outpouring is through our great High Priest into the bosom of the Father; and he loses sight of himself in the thought of the divine stream, and its spring and its ocean. How can he but be bold?

Prayer becomes no more mere lame and timid asking—it is claiming and laying hold on blessing. Nay, it is waiting for and welcoming the blessing, as a returning stream from the heart of God, pouring back into and through the heart of the suppliant. While he calls, God answers—there is converse, intercourse, inter-communication. Prayer is not only speaking to God, but hearing Him speak in return. As a Japanese convert said, it is like the old-fashioned well, where one bucket comes down while another goes up—only, in this case, *it is the full bucket that descends!*—A. T. Pierson.

Be Not Weary in Well Doing

Be always abounding in the work of the Lord, flowing out and overflowing therein, for you know that your labor is "not in vain in the Lord." The word is emphasized. *Not in vain.* For the enemy would try to make you believe it is in vain.

"Cast thy bread upon the waters: for thou shalt find it after many days." The waters carry it far, but thou shalt find it in unexpected places, bringing unexpected results, and unexpected joy. Meantime, you sow in faith, you water in faith, and God is going to give the harvest. And you stand in faith for that.

It is not in vain. You may say to yourself that it is vain, or you may listen to the enemy who says this. But the Word of God says *it is not in vain.* In due season we shall reap if we faint not. Reap now in time a hundredfold, and hereafter eternal life.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

A Quiet Mind

If we fret and fuss about the swarming trials, we shall get the sting and miss the honey. If we meet them quietly and restfully, we shall get the honey and miss the sting. What are you getting out of your hard places, the sting or the honey?

Rest comes through quietness. Isaiah says: "My people shall dwell in a peaceable habitation and quiet resting places." As the discordant noises of life are eliminated by quiet waiting before Him, we learn to know the "rest that remaineth unto the people of God."—H. M. Herr.

Jesus and Souls First

"The men and women we need are those who will put *Jesus and souls first* and foremost in everything and at all times; life itself must be secondary, nay, even those things more precious than life. Of such men, of such women, do not fear to send us too many."—Hudson Taylor, founder of China Inland Mission.

GOOD NEWS

Hard to Believe, but It Works

George F. Dempster says: "Modern wireless, telegraphy and telephony—to say little yet of television—are marvelous achievements of scientific discovery, and the British Broadcasting Corporation has done splendid service in the matter of reaching lost and lonely ones through its S O S messages. Cases of reunion are not infrequent, and those sundered far by time and distance have been brought together again. I recall its early experiments and attempts, and the speculation, the hostile criticism, the incredulity, and the pessimism of those days not so very long ago, and I marvel at the strides which have so swiftly ensued. Incredulity has disappeared. No announcement of new features seems beyond the possibility of realization."

The other day I stood watching an airplane zooming across the sky. I knew that there was nothing to lift the heavy machine from the earth, keep it in the air, or send it rushing across the landscape but two short and narrow paddles revolving in thin air. I said, "It isn't so. It can't be." It is incredible; but of course we all know it is true, because it works. A great ship weighing many tons soars into the

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Splendid for high school age young folk; for the Sunday School and church library; for the home and personal library.

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The Sugar Creek Gang

Ea. 50c

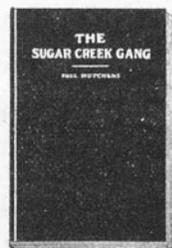
By Paul Hutchens

As a story for youth of 10 to 14 years, we believe this book is in a class by itself.

It would be hard to find an adventure story more packed with thrills than this story of Bill Collins and his pals, Dragonfly, Poetry, Little Jim and Circus. It was no wonder that Bill called that week the most exciting one of his life. The boys found a mysterious map hidden in a hollow tree; they discovered where the treasure was buried; and they caught—but you'll want to

read the story yourself to find out.

Gospel Publishing House, Springfield, Mo.



Ask for free leaflet, "Books That Children Like."

air and roars away at tremendous speed clear across the ocean. It can't be so—but still the plane flies.

Another impossible thing that is nevertheless so, is where a down-and-out drunkard, by the simple act of repentance and trusting in Jesus Christ, is delivered from his desire for drink—a desire that has overcome his most desperate efforts to reform—and is made into a clean-hearted, clear-eyed, sober Christian gentleman. Anyone who knows the ways of drunkards knows this cannot be so; but it works. Looking at this transformed and rejuvenated drunkard, one feels like saying as I did about the plane, "It isn't so," at the same time knowing that it is an established fact.

It doesn't matter how low a man may have gone, how vile he has become. He may be a thief who has done time for bank robbing or murder. He may be a cigarette fiend, a dope addict, or a gutter drunkard. No matter what—if he will give up trying to control himself and turn himself over to the Lord Jesus he will be transformed, given a new heart, delivered from the power of his evil habits, made to love even his enemies—that is, he will be born again."

On coming down from the pulpit one day a burly stranger accosted me. He said he was a car knocker; that he could drink a gallon of whiskey a day and still do his work; that he had a lovely Baptist wife, and he wanted to quit drink but he could not. "My name is Charles Tenney," he said. "Is there any hope for me?" He and I knelt there together in the empty church and he was saved. He immediately became the most faithful house-to-house helper I had. Ten years later he came to see me, still rejoicing in God. What God did for Charles Tenney He waits to do for you who read and need.

A two-gun bandit with a long criminal record—I shall not tell you his name although it also was Charles—knelt for prayer as we held service in the jail. He professed salvation, but after we were gone he feared the work was not deep enough. He went to his knees on the steel floor, and earnestly sought God. At midnight he received the witness and began to shout. It was against the rules to make a noise in the night and his cell mate warned him, "They will turn the hose on you," but he shouted on. The sheriff came to his cell and looked in, but did not interfere. The restraint of God was upon the officer. Charles expected a long stretch in the penitentiary, but in answer to prayer he was given merely a very short time in the jail. When he got out he brought his wife to us and she got saved, then they began preaching. They have been at it now for several years.

Is your case any harder than that bandit's was? Even if it is, God is able to deliver you. Come to Him today. Do it now. "It is said, Today if you will hear His voice, harden not your hearts." Christ's promise to you is, "Him that cometh unto Me I will in no wise cast out." Jesus has purchased your redemption with His own precious blood. Will you take today, as a free gift, what He has bought for you? He has been waiting long for you to come to Him. Don't keep Him waiting any longer.—C. E. R.

Jesus Died for All

It is not a difficult matter to open a mission in an isolated section, start a revival, and win converts. But it is difficult to find those qualified to wisely man the new work and acquire enough money to finance it.

Let us remember that while Jesus died to save the poor and needy, He died as well for the intelligent, more prosperous man. Such are needed to help build an assembly. What are you doing to reach this class of people? Our Christian Worker's Card is calculated to interest the prosperous as well as the poor. Let them help you win precious souls for whom Jesus died; enlist their interest in your work. When ordering, ask for 1000 Christian Worker's Cards price \$1.15.—Gospel Publishing House.

THE REGIONS BEYOND

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

Conversion of a Brahmin



James Modder
and Gyani

Gyani was a Hindu of the Hindus, a Brahmin, the strictest caste of all Hinduism; but Gyani, whose name means "wisdom," found a greater wisdom in the God of the Christians, the one true God who made all things.

It was almost the close of the camping time at Maharajganj, thirty miles north of Chapra, when, one afternoon in the bazar, an honest-faced man approached James Modder and asked for books. He purchased one of the Gospels, then asked, "Is that all

you have? Cannot I buy some other book?"

Brother Modder sold him the other three Gospels and invited him to visit them at the camp. Days later when the meetings were over and they were breaking camp, Gyani came for a few moments of conversation, and was invited to visit Brother Modder at Chapra during the Christmas holidays when there would be special meetings there.

A Receptive Heart

Gyani visited Chapra and, although as a caste Hindu he could not eat with Christians, he stayed on the mission compound and attended every service. He seemed literally to drink in every word the evangelist spoke. He came to morning service and especially liked to stay for prayer. He knew and understood the plan of salvation from his own studies in the Gospels he had bought in the bazar.

Later he visited the Modders at various times when they were on camping tours and at Chapra also. Although he was a diligent student of the Word of God and had splendid fellowship with Brother Modder, he always evaded the question of water baptism.

As long as an Indian is not baptized his people usually consider that there is chance of his forgetting the "foolishness" of his inclination toward Christianity. But water baptism brings a change—it brings persecution, deprivation of all rights, and hatred from friends and family alike.

Brother Modder spoke one last time to Gyani concerning this matter of settling once and for all his loyalty to the Lord, then entrusted the whole thing to God, praying earnestly that Gyani should be led into the place of full consecration.

A Consecrated Heart

One day a letter came from Gyani. He desired baptism, praise God! Moreover he desired to be baptized on a certain day, the day upon which he said the Lord had showed him he should take this step.

On the appointed day Gyani came, his caste lock removed and his heart utterly humble before his Saviour and Master. How the angels in heaven must have rejoiced when this earnest soul took his stand openly for Christ!

Gyani returned to his village knowing he would have to face persecution but rejoicing in his Lord, nevertheless. He has inherited a small amount of land and is self-supporting,

so has no fears in that way. He is going on with God, but he needs the prayers of his Christian brothers that his wife may be saved.

Let us remember also his village, Sikandar-pur, where Gyani has been greatly loved and respected. We pray that he may be the nucleus of a new Christian community there.

NEW MISSIONARY COUPLE FOR INDIA

We are happy to announce the appointment of Mr. and Mrs. Nelson J. Miller for missionary service in North India. For several years Brother and Sister Miller have felt the call of God upon their lives for foreign missionary work and believed that God would have them labor among the Tibetans. Since Tibet proper is closed to the gospel it seemed best that they locate on the India side of the Tibetan border where they could learn the language and contact the people as they came across the border.

In recent months there has arisen a need in the English-speaking Bible school in Calcutta for a Bible teacher, and it seemed that Brother Miller would fit into the situation



Mr. and Mrs. Nelson J. Miller

nicely. In Calcutta there would also be ample opportunity to contact the Tibetans of that large city. Mr. and Mrs. Derrick Hillary are our only missionaries in the Bible School work in Calcutta and are appealing for help.

There has now arisen a new and quite urgent need for some one to take up the work in the city of Lucknow, where the work which has been carried on for years under another Pentecostal board is being turned over to our organization. A cablegram from our North India District Council recommends that we send some one out immediately for this place. Brother and Sister Miller have kindly offered to co-operate with the Missions Committee in meeting this need and are willing to take over the work in Lucknow.

These young people have been active in pastoral and evangelistic work in Montana, Oregon, and Northwest District for several years, and we believe that by the help of the Lord they will fit nicely into the present need there.

Mr. and Mrs. Miller will be sailing from San Francisco April 3. Steamer letters may be addressed to them in care of the S. S. Klipfontein of the Silver Java Pacific Line, 681 Market Street, Suite 441-443, San Francisco, California, sailing April 3.

BRIEF NOTES FROM NEAR AND FAR Mossiland

The missionaries in the Mossi field are looking forward with great anticipation to the com-

pletion of the translation of the New Testament into Mossi. They expect to see this work finished by the end of 1940. Also the Gospel of John has been translated into Moba, the tribe among whom the Weidmans will be laboring in Togoland.

Many tribes are yet untouched by the gospel message but advances are being made. Just recently the field executive committee chose two new sites for future work in the hitherto unreached Gourounse tribe. Pray that God will guide the workers as they seek to claim these tribes for the Lord.

Home from Africa

We are glad to welcome home Mr. and Mrs. Elmer Schwalbe and little Joel Edward from Gold Coast, West Africa. We trust the Lord may refresh them in spirit and build them up in body while they are home. Mail will reach them at 1120 South 36th Street, Milwaukee, Wisconsin.

TA CH'ANG CHURCH DEDICATED

Word comes from Ta Ch'ang, North China, where Marie Stephany, Alice Stewart, and Henrietta Tieleman are stationed, of the recent dedication of their new church in connection with four days of special meetings.

"Our new church was dedicated to the service of the Lord in a series of special meetings with Brother B. T. Bard as special speaker. There was a splendid spirit of love and unity during the four days, and we believe many were helped and blessed.

"Our outstations were well represented, and we were surprised to see that our new chapel which we had thought sufficiently large to give us room to expand was filled to capacity in several services.

"We praise God for the blessing which He has granted Ta Ch'ang mission and missionaries. Through His grace and guidance the one small rented house and one evangelist has grown to be several buildings and almost thirty workers. Now we are asking Him to supply us with one hundred native workers although even that many would not be enough to meet the need.

"Many places are asking us to send workers to teach them the way of righteousness; and many times our hearts are sad because we have not enough teachers to send. Will you stand with us in prayer to 'the Lord of the harvest that He would thrust forth labourers into His harvest'?"

Workers for the Future

"This year we have twelve students attending Bible school at Peking, seven women and five men. Five of these young people will be graduating this next spring. Also there are more than twenty attending our own local four-month Bible school.

"We trust that you will pray with us that all these students will yield themselves wholly to the Lord. Many of them have been delivered from the drug habit and we remember that some of our best workers have been like them in this respect. We do trust that God will use them as channels for His marvelous blessing to others bound by fetters of sin.

"Our orphanage which started out as a sideline with only one baby has grown until now we have twenty-eight children and are taking new ones all the time. A little baby came to us just a short time ago. We were told that no one wanted her and she would be thrown out on the fields to die if we refused to take her in. What could we do? Take her, of

course! But now comes the matter of her support.

"Only three dollars a month will save a child's life, feed, clothe, house, and educate her! And what darlings they are! Even while they are playing, they sing hymns and clap their hands for joy, their eyes shining like black stars.

"Anyone who would like to have a share in helping to raise these children for the Lord should send offering designated for the Stephany Orphanage addressed to the Missions Department, 336 W. Pacific Street, Springfield, Missouri."

The Power of the Gospel in Shansi

Those interested in China and especially the work in Shansi Province will enjoy the illustrated forty-five page book descriptive of the mission work in all its phases— orphanage, Bible school, day school, chapel meetings, rescue work among the dope addicts, evangelization among the outstations and villages, etc. The material for the book is supplied by Marie Stephany, founder and superintendent of the work. Write to the Foreign Missions Department for "The Power of the Gospel in Shansi Province." The price is only ten cents.

A CHOSEN VESSEL IN INDIA

"The Lord has been blessing," writes Alfred Blakeney from Dehra Dun, North India "We thank Him for new interest aroused among both Christians and non-Christians. For several weeks we have been holding special meetings with a converted Sikh, Bakht Singh.

"This brother is surely a marvel of God's grace. Saturated with the Word of God himself, he spares no effort to impress upon the people the absolute necessity of knowing it themselves. He continually reminds his congregation to turn to the references or to take them down for study later. He insists upon every Christian's bringing his Bible to every service; and if the Christian does not own a Bible, he advises him to sell his clothes to get one!

"From two to three hundred people have attended these services night after night, and many souls have gotten through to God. At night after the regular service, Bakht Singh holds Bible study followed by prayer. He has sold over two thousand Bibles during these meetings and we feel greatly encouraged as we see the Lord working so blessedly through this brother.

"God has also called out other young men to preach the gospel without definite support. All of whom we have heard have been blessedly used of God, and we feel that such workers as these will surely play a great part in the calling out of a people for God in India."

NEW CHURCH HOME IN ARGENTINA

"It is a day of real thanksgiving for us," writes Mrs. W. F. Dunbar from Mendoza, Argentina, "for we are rejoicing in the manner in which our Lord has made possible the purchase of a house for the mission in Mendoza.

"It seems so long that we have looked and prayed, and now it is good to see that God has worked for us. The building is only a dwelling house and will need many changes to make it suitable as a place of worship and a home for the missionaries, but we thank God for making the way clear for us.

"Sunday we held our first services in the new house, using one of the larger rooms for meetings. Just before time for service a terrific storm swept over us. We found that the roof leaks in many places. Frantically I scrubbed and cleaned floors during the last half hour; you see, not only water but also the mud of which the roof is made comes through!

"We plan to make the necessary changes as quickly as we get permits from the government and the Lord supplies the means. Pray that He will crown our work with blessing and

grant us the sweetness of His presence and the salvation of souls."

A MOSSILAND STORY

It is just a little story of two brothers, Wend'woga and Kouka, but it is a little story of a great God's great love and wondrous grace.

Wend'woga, the older brother, was with a group which went from Ouahigouya district to Kaya several years ago. Wend'woga received the Lord with joy while in Kaya but he soon forgot the love which had drawn him and the grace which had saved him. He backslid and, upon returning to Ouahigouya, he made life miserable for his little brother, Kouka, who had also found the Christ and was following his Lord faithfully.

When the missionaries first entered the Ouahigouya district they met Wend'woga, but he seemed nervous and would not stay long in their presence. One day when they visited his village he went to greet them and lingered longer than usual. When it was time for them to leave, he called them back, saying he wanted to get right with God.

He couldn't stand another day of feeling his sins bearing down upon him, nor another hour of realizing that the lovely Lord he had once known was not with him. Every time he even saw a Christian his heart would thump, and he would run from the sight of one.

As he and the missionaries knelt under a cornstalk shelter while he poured out the pent-



Brothers whose lives have been changed by the power of the gospel, Wend'woga and Kouka of Mossiland.

up feelings of his heart, a whirlwind blew down the shelter and a pole landed across his back but he prayed on unmoved! Soon he found God and arose with joy and peace in his heart.

Wend'woga's wife, also backslidden, soon returned to the Lord; and they, together with Kouka, attended the station Bible classes. Wend'woga feels the call of the Lord upon his life for service, and he earnestly seeks the Baptism so he might serve more efficiently.

Wend'woga is just one among many, and his story is but one more to reveal the graciousness of our God. How marvelous that He should stoop to lift up the fallen, and to bring back to the Light those who have wandered off into darkness. Praise His wonderful Name!

A VISIT BY LETTER

"We wish it were possible," writes Beatrice Hildebrand from Yunnan Province, Southwest China, "to visit you in person; but, as we are so far, far away and our means of travel so slow—we must either walk, ride horseback, or be carried in bamboo chairs—we can only visit by letter.

"Each day finds us busy studying for our third examination in the Chinese language. Truly, methinks it is a strange and difficult tongue! Many sentences have to be memorized as there is no correct translation for some thoughts. For instance, instead of 'He is a soldier,' the Chinese say, 'He eats grain!'

"Still, we are encouraged for our friends and teachers say we are getting along well. Our

course of study is quite complete, with Bible study especially accented so that, although our vocabulary is small, we can talk about the Lord.

Sunday School Work

"We usually have about thirty or forty pupils in our little Sunday School. All of them are from heathen homes and few can read, but they are well-behaved children. We teach them to recite Scripture verses and sing little choruses about Jesus. We end each service with prayer and, while they all close their eyes and the little boys take off their hats, we forget their dirty faces and ragged clothes, their queer hair cuts and manners, and see them only as jewels for the King.

"These little Chinese children are dear to our hearts. They have no encouragement in their heathen homes, but we pray that they will come to Jesus while they are little children and while their hearts are still easily touched.

"To the Chinese the thought of dying is one of darkness and terror and superstition. Near us there is an execution ground which many will not approach after night. They have no peace because they have not the Lord of peace.

"One day recently, while we were out walking, we met an old woman. She was very friendly, stopping to talk to us, asking where we were going and where we came from. We told her about the Lord, trying to make the wonderful old story as simple as possible. Like everyone else, she wanted to go to heaven but did not know the way. We pointed the way to Calvary and told her of the peace and joy to be found there. We pray that she may in truth find this Lord of peace who taketh away all fear."

"GREATER IS HE . . ."

From Robert McClay comes news of God's working in their behalf in India.

"The enemies of the Cross are working; but praise God, He is and ever shall be greater than those who would oppose His children.

"Not long ago the Hindus tried to wreck our gospel shed in the Ormanjhi bazar, telling the people not to listen to our preaching and not to allow us to have meetings there. We repaired what they had torn down and held our meetings as usual the next bazar day.

"The Lord undertook, so there was no disturbance and this enraged the leaders so that they planned a big meeting to denounce our work and warn the people against Christianity.

"On the day of their great meeting, two educated, high-caste Hindu women who were on a pilgrimage stopped at the Ormanjhi rest bungalow. Upon hearing of this meeting they went and listened to the various speakers rail against the missionaries and their work. After some time one of them asked for permission to speak.

A Stiff Rebuke

"'We are surprised,' she said, 'to hear educated Indian men use such language. Instead of speaking against what others are doing for the uplift of India, you should show your loyalty and love to your country and people by doing something yourselves to better conditions!'

"She also spoke well of the work done by missionaries. This of course upset the meeting which was soon brought to a close. If a Christian had spoken thus there would have been a riot right away, but God used one of their own Hindu people, and a woman at that, to rebuke them! It made us think of Balaam who was expected to curse Israel, but God made him bless them instead.

"How precious it is to stand still and see the working of God in our behalf! There are some who are very much interested and are almost persuaded to step out for Christ. Pray for these that every hindrance may be removed."

THE SUNDAY SCHOOL LESSON

The Crucifixion of Jesus

Lesson for March 17. Lesson Text: Luke 23:26-49.

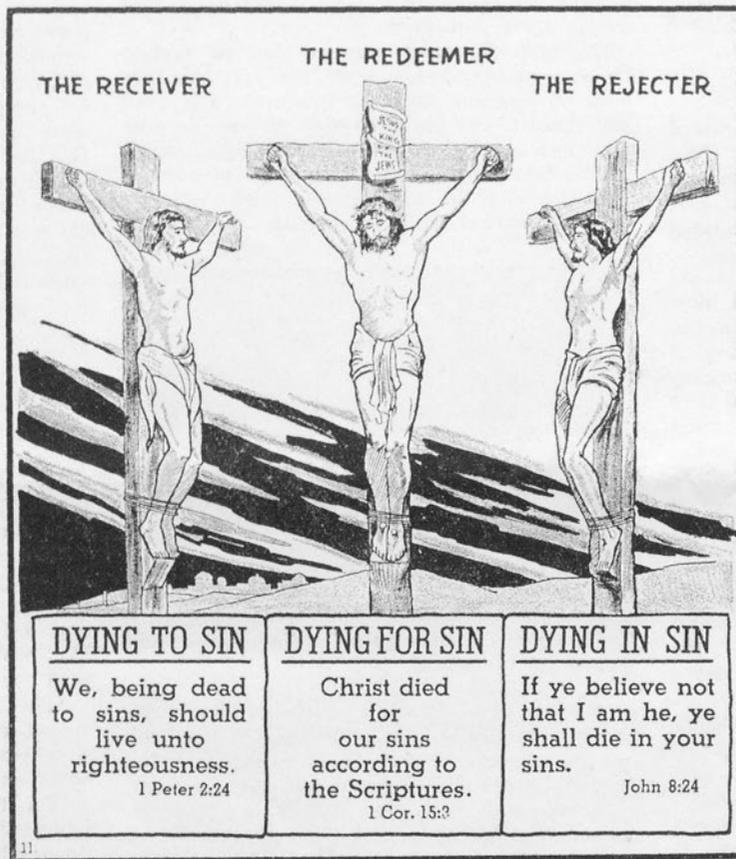
Dr. J. Wilbur Chapman was once traveling through the magnificent Grand Canyon. "It seemed to me," he said, "that scenery more sublime could not be found in all the world, and if I had never been impressed before with the existence of God, I should have cried out unto Him in the midst of those mountain peaks. I noticed that every one in the car, with one single exception, was gazing with rapt admiration. This one woman was reading a book, and did not lift her eyes once from the printed page while we were in that wonderful scenery. I overheard her say to a friend, 'This is the thirteenth time I have crossed the mountains. The first time I could not keep the tears from rolling down my cheeks, so impressed was I, but now I know it so well that I frequently go through the whole range with scarcely a glance out the window.' And it is thus, alas! that we may find ourselves reading the story of the Cross. That which fills heaven with wonder, and furnishes the angels with a theme for never-ceasing praise, we read with dry-eyed, cool-hearted indifference. Let us ask the Holy Spirit to so move in our hearts that we may never read the Story of all stories without receiving new revelation of its meaning, new inspiration for Christlike living, and new love for our Lord!

Love manifested on the Cross. Verses 33, 34. "Father, forgive them," prayed Jesus as He hung on the Cross. O what immeasurable, illimitable, unfathomable love! Though He had been rejected, misunderstood, humiliated; though they spit in His face, smote Him with their hands, crowned Him with thorns, lashed Him with cruel thongs, drove nails through His quivering flesh, and left Him to die the torturous death of crucifixion; yet He prayed, "Father, forgive them!"—no resentment there, no hatred, no retaliation, no defending Himself! "As a sheep before her shearers is dumb, so He openeth not his mouth." Isa. 53:7. We are to manifest the same attitude toward those who wrong us. Why? First, because He has commanded us to do so. See John 13:14-17; Matt. 5:44-48. Do we love Him enough to obey? Second, because we ourselves have been forgiven much. You and I were just as guilty of crucifying Christ as were the Roman soldiers. Our sins nailed Him to the Cross. But He has forgiven our sins! Not many years ago in India there lived a famous outlaw chief who, after a life of crime, had been wonderfully saved. He had been terribly wronged by enemies who had caused the death of his wife, had caused him to be unjustly convicted of crime he did not commit, had subjected him to hideous torture which left him a cripple for life. All India wondered why he took no revenge. Always this blessed man gave the simple answer, "I have been forgiven; must I not forgive?" Can we do any less than adopt this attitude? See Matt. 18:21-35; 6:15.

"For they know not what they do." See how Jesus sought to find excuse for their treatment of Him! See how He sorrowed—not because of what they had done to Him, but because of what their treatment of Him would bring upon themselves! Love, says Moffatt's translation of 1 Cor. 13:6, is "always slow to expose, always eager to believe the best, never glad when others go wrong." Are we manifesting that love. Is this our attitude toward our enemies? Are we manifesting that love without which our words are as

"sounding brass"? Jesus expects us to; let us not disappoint Him!

Enmity manifested around the Cross. Verses 34-39. Notice—1. The callousness of the guards who "parted His raiment and cast lots"—so hardened in heart that they calmly sat under the cross gambling over the very garments of Christ! They are typical of many people today. 2. The indifference of the crowd. "The people stood beholding Him"—just careless onlookers, like many today who hear the story of the Cross and see nothing in it. 3. The taunts of the rulers. "He saved others; let Him save Himself," or, as Matthew has it, "He saved others; Himself he cannot save." The rulers were mistaken. Jesus might have saved Himself, but He had not come for that purpose. He came to give Life and Salvation to the world, and to do that He must die. There



is no life except by death—it is an eternal principle through which alone we can bring blessing to others. We cannot die *for* sin; but we can die *to* self; and like the grain of wheat falling into the ground and dying, we may bring forth fruit unto God. See John 12:24-27. 4. The inscription on the cross—"This is the king of the Jews"—was intended by Pilate as a slur upon the Jews who had caused him so much trouble. It was as if he had said, "There you are. See what a king you have!" Little did Pilate know that what he had intended as a jibe was really a truth ordained by God to be proclaimed at such a time! 5. The unrepentent thief. Verse 39. How hardened a man's heart may be even in the face of death! The impenitent thief, echoing the ridicule, resentment, and unbelief of the crowd, died in sin, a type of the millions who since then have died without Christ.

Salvation issued from the Cross. Verses 40-43. What a difference between the two thieves! Concerning the penitent thief, let us notice the following facts:

1. He was thinking of God and knew that it was against Him that he had sinned. This is revealed in his words to his companion—"Dost thou not fear God, seeing thou art in the same con-

demnation?"—and this was a proof of his repentance; for it is the very essence of repentance to regard sin, not only as wrong done against one's self and others, but primarily as wrong done against God.

2. His penitence is further shown in his recognition of his own guilt, the justice of his own punishment, and his recognition of Christ's innocence and Lordship.

The story of the penitent thief also reveals—1. that salvation is independent of good works; for this thief had not time to do any! 2. That there is no "sleep of the soul"; for Jesus said, "Today thou shalt be with me in paradise." 3. That salvation is not universal; for there were two thieves and only one was saved. 4. That the chief joy of heaven consists in personal communion with Christ who said to the thief, "This day thou shalt be with Me in paradise."

The phenomena attending the Cross. Supernatural signs accompanied the death of Christ. God would have the world know that this was no ordinary man it had crucified. Let us notice two of those signs which are recorded by Luke:

1. The hiding of the sun. The darkness which covered the earth for the three hours during which the sun withheld its light pictured Nature as mourning because of the sin which had been done. "Well might the sun in darkness hide, and shut her glories in, when Christ the Mighty Maker died, for man the creature's sin."

2. The rending of the veil. The veil of the temple was miraculously rent in twain signifying that through the death of Christ whose body was rent on the cross, "a new and living way" was now once and for all open into the presence of God for all believers, thus abolishing the Old Covenant with its priesthood and ceremonies. See Heb. 10:19-22.

The last words from the Cross. "Father, into Thy hands I commend My spirit." Jesus did not *have* to die. Years before He had said, "I lay down My life . . . no man taketh it from Me, I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:17-18. Jesus demonstrated that power. Usually those who were crucified lingered for many hours; but Jesus by an act of His own will yielded His spirit unto God.

The influence of the Cross. Verses 47-48. "Truly this was the Son of God!"—so spoke the centurion who was an eye witness of all we have discussed in our lesson. Is it any wonder that he was profoundly impressed? God grant that we may so live in the revelation of Calvary that nothing in us may hinder the mighty power of the Crucified from working in and through our lives to bring blessing to the world!—J. Bashford Bishop.

FREEDOM FOR ALL

A recent issue of a German missionary magazine, *Dein Reich Komme* (Thy Kingdom Come), said to have a circulation of 150,000 copies, has an article on Christian freedom which says: "The Christian community in all the world, and in every nation, has this one task: to show in life and action to all people that Christians are free and happy. They must have shining faces because they can and must in every situation of life praise Him who made them free. Whenever, therefore, the church bell calls to prayer, whenever there is a church or chapel, however small, wherever men come together to hear about Christ, there they seek for freedom. They will get the message, 'As the Lord has made men free, so also are you truly free.' Everywhere this freedom is still being persistently fought. One day the Kingdom of Christ will come, and those powers which now bind us, sin, death, and the devil, will be vanquished by God's Son and the King to whom is given dominion all over the world."

THE DYING WORLD AND THE LIVING WORD

AMONG MEXICAN FIREMEN

F. J. Huegel, a gospel worker, has visited the four fire stations of Mexico City and their 250 men, states *Sunday School Times*. Some 200 Testaments have been given out and the firemen are eager to study them.

IN OUR LARGEST CITY

The Federation of Churches of Greater New York recently issued a pamphlet which states that in that great city there are 1,200,000 children not receiving any religious teaching and 5,000,000 people who are not associated with any Christian church. It seems that our large cities glory in worldliness more than in godliness.

WHEN WARS SHALL CEASE

Said an editorial in the *Church Times*, a religious weekly in England: "Let us face the facts. War is a contraption of the devil, and it becomes more devilish as it continues. If the nations were Christian there could be no war. But the nations are not Christian, and there will remain either war or the fear of war until the reign of Christ the King is established on the earth."

WHENCE COME DICTATORS?

What brings on dictators? A minister in Chicago, S. J. Reid, has given the following answer: "Why have men made the surrender of their freedom to the dictator? Because they were in despair, and in sheer desperation they clutched at the first plank thrown to them. It is a moral surrender; hence the loyalty to Christ which ennobles men has been transferred to cheap lords, sprung from the blacksmith's shop, a painter's studio, and a peasant's hut."

SPIRITUAL IGNORANCE

Dr. Donald Davidson has said: "The ignorance today regarding spiritual things is appalling. It is found in the street and in the universities alike. A university student confessed to me that he had utterly no idea of what clergymen meant when they spoke of a trinity. In the slums, I have been asked time and again to baptize dead children." It is the duty of the Church to so spread the gospel that such conditions will not exist. "My people are destroyed for lack of knowledge," is the Lord's complaint. Hosea 4:6.

JEWISH SOLDIERS

It is expected that the European War will spread to the Near East in the spring. In readiness for this, many in Palestine are volunteering to fight for the Allies. According to *Jewish Missionary Magazine*, 135,900 Jews have enlisted, or 80 per cent of the entire male Jewish population within the age limits. Those between 18 and 35 will be used in military service, and those between 35 and 50 will serve in other capacities according to their ability. It is also reported that Great Britain has a million soldiers stationed near the Suez Canal, not far from Palestine. With so much military activity in and around Palestine it seems that the nations are hastening on to their last great conflict at Armageddon.

STALIN'S DELIGHT

At an hour when the world is shocked and horrified by Russia's unwarranted and ruthless onslaught against Finland, the truth of the following will not be doubted. Boris Scouvarine, in writing a biography of Stalin, reports a conversation which is said to have taken place between Stalin, Kamenev, and Djerzhinsky in which the dictator said: "To choose one's victim, to prepare one's plans minutely, to slake an implacable vengeance, and then to go to bed . . . there is nothing sweeter in the world." Would that such an attitude were not held by the leader of a great nation, but God is permitting "the basest of men" (Dan. 4:17) to come into power in these last days to bring His purposes to fulfillment in the earth.

THE MESSAGE OF MODERNISM

Says a writer in *Christian Century* in criticism of modernist teachings: "Two years ago we started our five-year-old son to Sunday School. When he returned the first day, I asked him, 'What Bible story did you have today?' He answered with some surprise, 'We didn't have any Bible story.' The next Sunday I asked the same question. Same reply. He learned about the beauties of nature, about the values of tolerance and kindness, and much beside. But somehow I felt myself acutely dissatisfied." When a church turns aside from the Word of God, it has no vital message for the world.

PROTESTANTS IN POLAND

Whether the invasion of Poland by Germany was in any way justifiable or not, one blessing is seen in it. "As in Austria, the invasion of German troops was hailed with joy by the oppressed Protestant population," states *Sunday School Times*. The shameful persecution of forty-five evangelical pastors by Polish Catholics is cited. Many pastors and church workers met with martyr deaths, it is claimed. These reports are taken from German religious papers; however, similar reports of suffering and horrible deaths among Pentecostal believers in Poland prior to the invasion have come through the Russian and Eastern European Mission.

SHADOWS OF ANTICHRIST

Writes Dr. R. W. Weaver, Chairman of the Committee on Public Relations in the Southern Baptist Convention: "Since 1937, seven countries, five republics, one constitutional monarchy and one federal corporative state, with a total population of over 94,000,000, have come under the sway of dictators, making a grand total of nearly 500,000,000, or one-fourth of all living humanity—and not one of the modern Caesars is favorable to our evangelical faith." In these dictators we can see shadows of the Antichrist who is to come—"that man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2:3, 4.

MISSIONARY WORK IN UGANDA

In 1900 there were 62 missionaries and about 40,000 members in the church of Uganda, in Central Africa. Today there are 163 missionaries and over 210,000 Christians.

This country is very poor, but one of the missionaries brought a few cotton seeds in his pocket and said to the chiefs, "Plant these; they may be useful to you." The cotton grew in the soil of Uganda like grass, so that today there are 1,500,000 acres all under cotton—which furnishes about 80 per cent of Uganda's exports. It all started with a few seeds in a missionary's pocket. From this small beginning money is coming into Uganda for raising the standard of living and for the work of the Lord.

There are old women in Uganda who still treasure their baptismal cards signed by Alexander McKay, the pioneer missionary to this field. They can remember standing by the roadside when a band of young men were being driven to execution. They were Christians, and they had been told to deny Christ or they would be put to death. As these young African lads, with their hands bound behind them, were marched along the road to execution, these women watched them and they said: "They sang as they went along the road." When they were asked what they sang they said, "They sang that hymn we call the Martyrs' Hymn now:

Daily sing His praises,
Daily, daily sing to Jesus.

They were wrapped around with banana leaves and burned to death trying to sing with their last breath this hymn."

PREACHING TO YEMENITE JEWS

According to *Sunday School Times*: "Mr. Sloan, a Scotch minister, has been visiting the Yemenite Jews of Arabia, a community of some 30,000 who left Jerusalem at the warning of Jeremiah, 'He that abideth in this city shall die by the sword. . . . For I have set my face against this city. . . . It shall be given into the hand of the king of Babylon, and he shall burn it with fire.' Jer. 21:9, 10. 'It was a thrilling experience,' he writes, 'to be the first to tell these people about Jesus Christ. They listened with deepest interest as I told them how their Scriptures had been fulfilled in Christ, and I left numbers of them earnestly studying the Hebrew New Testament.'

MESSIAH WILL COME

The coming of Messiah is both the hope of the Church and the hope of suffering Israel. Though "blindness in part is happened to Israel" and their true Messiah is still rejected of them, they will accept Him when He returns in glory. And that they are looking for His appearing today is shown by the following poem, written by Philip M. Ras-kin, which appeared in *The Sentinel*, a widely circulated Jewish weekly:

"My brother, wait! From Zion's hill,
Or soon, or late—arrive he will!
Enrobed in light, he'll wind his horn,
Drive the night, and light the morn;
Unchain the earth, renew its youth
And give rebirth to life and truth.
Life's stream, bedimmed with lust and greed,
Is overbrimmed with blood-stained weed.
And man, unmanned in manless strife,
Has long unplanned the plan of life.
Till life is dim, and man is slave—
So wait for him to come and save.
Look up the hill, dream on thy dream;
For come he will—he must redeem!"

INDIA'S FUTURE

Gabriel Courier in writing about India in *The Christian Herald* says: "There was war on the banks of the Indus last month. Moslem is fighting Hindu. Six Moslems and five Hindus have fallen in a battle at Sukkur Sind. It is the first of many battles to follow, say both Moslems and Hindus. It is fresh evidence, says heckled Great Britain, that 'India once freed, would destroy herself in civil war.' The Moslems, a minority group (less than one-fourth the total population in India) are led by the determined Mahomed Ali Jinnah who is probably the most active force for disunity in all disgruntled India. Born a Hindu, converted to Islam, he has been a nationalist and a 'communist,' once a staunch supporter of the Indian Nationalist Party, and now an even more zealous supporter of the All India Moslem League. He wants independence for Moslems first, all India second. Jinnah actively curries British favor; he says he would rather be controlled by England than be at the mercy of the Hindus. Opposing him are Nehru and Gandhi, arch Hindu patriots, who seek to throw off the British yoke for all India and not parts of it. They want that now. Says Gandhi, 'If England fights for the maintenance of democracy, she must necessarily end imperialism in her own possessions and establish full democracy in India.' But India, even to an ardent anti-Britisher, does not seem ready for full democracy. It is the most inharmonious of Britain's territories. The writer was in India a few months ago, and brought out of it one firm conclusion: All Indians seem to want 'independence,' but not one in ten thousand of them knows what they would do with it once they got it, nor who might rule them, nor who might step in, as suddenly as Russia has stepped into Finland, to give them a far worse rule than Britain's. One guess is that there will be no 'full democracy for India during the war, and probably not after it.'" While Britain has ruled, India has been open to the gospel and missionary work has been encouraged in many ways. Whatever may be India's future, let us pray that the door shall remain open for the spreading of the gospel in that needy land.

THE PRAYER CORNER

"Laboring fervently . . . in prayer"

MONDAY, MARCH 11—Isaiah 53:1-10.

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

—Isaac Watts

Lavras, Brazil, South America—Pray that God will give us an outpouring of His Spirit on the believers here. Thus far only a few have received their Acts 2:4. Also pray for God's blessing on one of our evangelists, Oswaldo Campolino, as he goes into a new city to open a full gospel work. Kindly remember to pray for his little son, nine months old, who is not well.—Lawrence Olson.

Sao Carlosdo—Pray for the conversion of a spiritist medium whom we are trying to lead to the Lord.—Vernon L. Fullerton.

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TUESDAY, MARCH 12—Mark 10:32-34.

Not only must missionaries suffer in going forth, but the Church must go forward in self-denial to the point of suffering. Redemption work, soul-saving work, cannot be carried on without suffering.—J. Hudson Taylor.

Ribeirao Preto, Brazil—Please pray for the enquirers, that they may have a real born-again experience and be willing to make a clean cut for God. Also pray that we may be able to launch out and start many new outstations.—Erma L. Miller. Please pray that our Sunday School may continually increase in number and holiness. We desire this part of our work to serve as a means of bringing souls to Jesus.—Lillian C. Flessing.

Birthday—Mrs. H. T. Goodwin, Gold Coast.

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WEDNESDAY, MARCH 13—Luke 23:33-46.

We sometimes look back to the price paid in the last great world war. It cost three hundred and thirty-two billion dollars, or an equivalent of twenty thousand dollars for every hour since the birth of Christ, and twenty-six million dead. This gives faint conception of the tremendous price paid for a false peace which could not endure. Great as this cost has been, it is infinitely less than the price paid in the sacrifice of God's Son. Is it because we do not appreciate the value of the Sacrifice that we refrain from telling others about it?—Noel Perkin.

Peking, North China—Pray that the Lord will send a revival to the Truth Bible Institute and throughout this land.—Elizabeth Galley.

Siaho, Northwest China—We long to see God, the Holy Spirit, manifest Himself in our midst. Please pray with us to this end.—James Vigna.

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THURSDAY, MARCH 14—Matthew 27:23-36.

"Lord Jesus, when we stand afar
And gaze upon Thy holy cross,
In love of Thee and scorn of self,
Oh, may we count the world as loss!

"When we behold Thy bleeding wounds,
And the rough way Thou hast trod,
Make us to hate the load of sin
That lay so heavy on our God."

Ivory Coast, French West Africa—Pray that God may supply the needed funds for a residence at Dapongo in Togoland and for a church at Mongo; also that we may continue to have health and strength to carry out this intensive building program this dry season.—Paul R. Weidman.

Pasadena, Calif.—During the month we have been busy with our tract work among white and colored in different sections of Pasadena and Altadena, and have also left rolls of gospel literature with firemen at the different fire halls. Just now we have succeeded in getting the first few hundred letters containing a gospel portion and suitable gospel tracts ready for mailing to Jews in Brookline, Massachusetts. Please pray that God will bless and use every piece to the salvation of souls.—J. M. Perkins (retired from Liberia, West Africa).

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FRIDAY, MARCH 15—Mark 15:24-41.

When he first heard the story of the Crucifixion an old mountaineer exclaimed, "Oh, how I wish I had been there with a shotgun!" We were there, but not to defend our Lord. The sins that nailed Him to the cross were our own. The intolerant Pharisees, sure they had attained theological perfection, how well we know them! The Sadducees, outraged when Jesus interfered with their modernistic doctrines, are no strangers. Pilate, willing to sacrifice justice to political expediency, is still with us. The treachery of Judas, the cowardice of the eleven, the callousness of the soldiers, and, in the background, the complacent indifference of the public—these motives and feelings have been our own. We were there when they crucified our Lord.—Day by Day.

Galle, Ceylon—We are praising God for the wonderful way in which He has been helping us in the past three months to make the payments on our church building. Practically all of it has come from Ceylon people. Please continue with us in prayer for a Holy Ghost revival.—Carl F. Graves.

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SATURDAY, MARCH 16—John 19:16-30.

So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

That Great Physician liveth yet
Thy Friend and Guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.
—Whittier

Chutupaloo, North India—We have had many discouragements; but, as we have sought the Lord, we are beginning to see His hand in even these. We need your prayers.—Robert McClay.

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SUNDAY, MARCH 17—Luke 23:33-46.

"If half our working time were spent in prayer we might look for results more than double their present value. In the bustle and hurry of life we might find it hard to drop our tasks and withdraw for a quiet hour in 'the secret of His presence'; and yet we read that Luther, in the very busiest period of his busy life, said, 'I have so much to do that I cannot get on without three hours a day in prayer.' Christ thought it not lost time to spend whole nights in prayer, and if prayer was necessary for Him, how much more is it for us?"

Barquisimeto, Venezuela—In August of this year D. V. the yearly convention of the Protestant churches if western Venezuela will be celebrated in Barquisimeto, and we ask an interest in your prayers that the Lord will be glorified. Pray that all the needs may be met as expenses for such a gathering are heavy.—G. F. Bender.

Birthday—Mrs. H. C. Osgood, Southwest China.

THE SUNDAY SCHOOL

Tulsa's Training School

"Tulsa's first city-wide Pentecostal Training School closed Friday. Pastors and people both agreed that it was a very successful undertaking. At a meeting of ministers and deacons, it was decided to have another such school at the same time next year.

"For three weeks, the people of all the Tulsa churches united in the classes. Most of the pastors dismissed their week-night services to enable their people to attend. We had four different subjects as follows:

"'Sunday School Administration'; Teacher, Pastor Guy Phillips.

"'Principles and Methods of Teaching'; Teacher, Mrs. W. F. Garvin.

"'Studies in New Testament and Revelation'; Teacher, Mrs. Frank Bell.

"'Studies in the Life of Christ'; Teacher, Pastor F. C. Cornell.

"The classes met in Faith Tabernacle each Tuesday and Friday night. There was one period of class work with a thirty-minute chapel service following; then back to the class rooms for the second period. At each chapel service one of the pastors spoke. Attendance was very good in spite of the severe weather. The average was 264. The highest was 310.

"Again we wish to thank you for the help you have given, and we heartily recommend a similar school to busy churches."—W. F. Garvin, Tulsa, Oklahoma.

(Ninety-nine members of the City-wide Training School received certificates from the Gospel Publishing House.)

Other Tulsa Activities

"Here is our 1939 report of the 13 Sunday Schools of the Tulsa Association. I do appreciate the splendid opportunity for service in this branch of the gospel work. Pastors and superintendents have shown me every courtesy possible, and I thank God for their fine cooperation.

"Several records have been broken in the total result which are as follows: (1) Every Sunday School made a report for each 1939 quarter. (2) We have one new School in Tulsa. (3) We enjoyed a 20% increase in the Schools in the Tulsa Association. Praise the Lord! This increase is divided as follows: Sand Springs 702; Glad Tidings 311; and the others with a total increase of 631. These figures are totals of quarterly averages. This gives a total attendance gain of 1644 over last year. In 1938 we had a total attendance in all Schools of 7976, and in 1939 the total was 9623.

"Our Schools are divided into 'Class A' and 'Class B' groups according to enrollment. Schools with an average of 175 and over every Sunday for a quarter receive the 'Class A' banner. Those averaging 174 or under for a quarter are given the 'Class B' banner. This banner system is proving a blessing. North Utica, Robert Keith, pastor, won the fourth quarter 1939 'Class A' banner. Carbondale, where Brother Cornell is pastor, won the 'Class B' banner. Brother Cornell said he would prefer last place in the 'Class A' Schools. He will work hard trying to get out of 'Class B' Schools. Others will catch the idea and try to do as well.

"We have two Sunday Schools that showed a steady increase since the last quarter of 1938—without a loss.

"All Assemblies have made or are planning to make improvements—more room or improved equipment. Our Training School (mentioned above) is doing fine. The results are more than pleasing. Good attendance and much interest is everywhere."—W. B. Sowash, Tulsa

Sunday School General Superintendent, Box 2162, Tulsa, Oklahoma.

Now Ready—"Studying the Pupil," by Myer Pearlman, our new book on child study. This book replaces "The Pupil," of the Standard Bible Study Course which is now out of print. This new book contains practical studies on each phase of physical, mental, and spiritual development of the child from birth to maturity. "Studying the Pupil" will be a welcome and valuable aid to workers in every branch of gospel service; also to the parent who desires to deal understandingly and wisely with problems of child training.

A revised edition of Mr. Pearlman's book, "The Life and Teachings of Christ," also part of the Standard Course, is also ready. These

books are 50c each. Those interested may send for new folder on Systematic Bible Study.—Gospel Publishing House, Springfield, Mo.

A GRATEFUL READER

"I want to express my appreciation of the *Pentecostal Evangel* and of the book, 'Not I But Christ.' They are such a blessing. I am praying God's richest blessing on the one who sent them to me."

There are many who would be just as thankful for the *Evangel* and full-gospel books as this reader. Why not invest one or more \$ in such a ministry? With every year's subscription to the *Pentecostal Evangel*, a free copy of the book "Not I But Christ" is given.—Gospel Publishing House, Springfield, Mo.

THE POWER OF GOD'S WORD

On one occasion, I was hailed by a Brahmin in excellent English. He said he had never been to England. I asked, "How do you keep up your English?" He said, "I read aloud to myself out of the Bible twice a day." I said, "What do you make of the Bible?" He replied, "I have decided that the sooner the books of all other religions are burned the better; the only hope for the world is the Bible. There would then be no war or sedition in India, and we should all be living in peace and in love with one another." I said, "You must be a Christian?" "I worship the Lord Jesus Christ. I teach the people about Him," he said, "but I am not a Christian because I have never been baptized, and I have never met a Christian."—F. D. Frost.

REPORTS FROM THE REAPERS

CARLSBAD, CALIF.—The Lord has blessed in a 3 weeks' meeting conducted by Brother and Sister Paul B. Franklin. Brother Franklin's messages were up-building and real food for the soul. Several knelt at the altar for salvation and some received the Baptism in the Holy Ghost. The saints were greatly encouraged to live closer to the Lord.—Earl and Lola Davis, Pastors.

CASHMERE, WASH.—We just closed a revival with Evangelist and Mrs. J. W. Long. The meetings were a blessing to all. Eleven or 12 came for salvation. God is blessing here. Since we came here in May, about 20 have been saved or reclaimed, and 10 have received the Baptism according to Acts 2:4. We praise God for it all.—Pastor and Mrs. R. C. Davis.

HORNELL, N. Y.—We recently concluded a series of evangelistic meetings in Glad Tidings Tabernacle here with Brother and Sister Richard Prue, of Rochester, as the evangelists. Although the winter weather was very severe and many were hindered from attending the services, the services were especially owned of God and several found the Lord as their Saviour. Our brother's ministry is of the old-fashioned type.—A. T. Smith, Pastor.

COLLINSVILLE, ILL.—A very successful revival was recently conducted in our assembly by Evangelist Allan G. Snider. Eighteen were saved or reclaimed, 6 received the Baptism in the Holy Ghost according to Acts 2:4, and on the last night of the meeting, with the house packed out, 9 followed the Lord in water baptism and 10 united with the church. We thank God for the way He is blessing in our assembly.—Vernal D. Gibson, Pastor.

REPTON, ALA.—The Lord has blessed in a successful revival at the Oakdale Assembly with Evangelist and Mrs. D. V. Williams in charge. Great conviction was in evidence throughout the revival. Three were saved, and one was filled with the Holy Ghost. The entire church was edified. The Lord confirmed His Word by healing the sick. The whole church enjoyed our brother's ministry and we are encouraged to press on to greater victory.—L. M. Pullen, Pastor.

LAUREL, MISS.—The second Quarterly Ministerial Conference convened here in the Kingston Assembly February 6-7. From the first to the last service God's presence was mightily manifested. One who has attended like meetings in several States said the best fellowship existed here of any place he had ever seen. S. D. Garrett and E. E. Noland were our night speakers. Several sought salvation in these evangelistic services.—Harvey L. Smith, Secretary, Box 25, Noxapater, Miss.

WICHITA FALLS, TEXAS—We are in the midst of a great revival with Evangelists Fern Huffstutler and Verbal Eskew in charge. God has blessed from the beginning with altars filled at each service. The meeting has been going on one week and about 20 have prayed through to old-time salvation. Several have been baptized according to Acts 2:4. The largest crowds

are attending that we have had since our coming here two years ago. We are having a program over Station KWFT each week day at 2:15. The meeting will continue two or more weeks. The entire community is stirred.—E. B. Crump, Pastor.

ENID, OKLA.—January 7, Brother and Sister Mayo came to us for a 3 weeks' meeting. There was perhaps a foot of snow on the ground, and the temperature was hovering near the zero mark; but that did not discourage anyone, seemingly, because we had the best attendance we have ever had in a revival. In spite of many obstacles, such as some 300 or 400 cases of influenza in the city, and the temperature usually far below the freezing point, the revival continued a week longer than scheduled. Some 25 adults were saved, a 6-year record in the Sunday School was broken, and on the last Sunday money was raised in cash and pledges to buy a Sunday School bus, which we now have.

Brother and Sister Mayo's singing, playing of many instruments, and very capable ministry in chalk art as well as preaching, along with the children's work, proved to be a great blessing.—B. L. Greene, Pastor.

SASKATOON, SASK.—We have just closed a successful three-weeks' campaign at the Elim Pentecostal Tabernacle, Clarence H. Jenson, of Alexandria, Minn., Evangelist. The Lord's blessing rested upon our brother's ministry. Souls were saved, sick healed, and a number were gloriously baptized with the Holy Ghost. During the last week of this revival our provincial midwinter Workers' Convention convened in conjunction with this meeting. About 45 workers were present. Evangelist Jenson served as the evening convention speaker, and many of our District brethren ministered during the day services. This meeting closed with a capacity crowd of about 500 people in attendance.

We are also happy over the progress and success of the Bethel Bible Institute. This school is located here in Saskatoon, and is conducted under the Saskatchewan District and endorsed by the Pentecostal Assemblies of Canada. G. R. Hawtin is the principal. P. G. Hunt, the writer, and others are serving as teachers, and this year we have 115 students enrolled.

Another phase of the Elim Tabernacle work here that I would like to mention is the "Wonderful Word Broadcast" over Station CFQC. This program reaches several provinces and states, and souls are being saved through this effort.—W. H. Found, Pastor and District Superintendent.

PILLAGER, MINN.—During the six weeks of meetings conducted here recently by the Light Bearers' Quartette, 22 came for salvation or reclamation, and 10 received the Holy Spirit Baptism according to Acts 2:4. Besides this many of our people were refilled. In our entire assembly there are only about half a dozen who have not yet been filled with the Holy Spirit. On several occasions there was no preaching for the Holy Spirit took charge, and when the altar call was given the people filled the altar and platform to pray.

People who came to ridicule and sneer

kept coming night after night until they were convinced of the reality, and soon were under great conviction. Some whom we thought the hardest came and were saved. How our hearts thrilled to see a young, former bartender and one of his former customers, both of whom were saved in these meetings, kneeling side by side praying for the Holy Ghost Baptism. They were both filled with the Spirit and are going on with God. Men are in the majority in our church. The last night of the campaign 47 men and young men were praying at the altar. The meetings are over but the revival is still on.

We have served this church as pastor for 2½ years. During this time God has seen fit to double our Sunday School and church attendance. Pledges have been received to establish a building fund which will be used this spring to enlarge the church. The plans also call for the raising of the building and the making of a full sized basement.—C. V. Waters, Pastor.

COMING MEETINGS

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

GREENSBURG, KANSAS—Feb. 20—; Evangelist and Mrs. Don Mallough, Seattle, Wash.—C. N. Rima, Pastor.

BRAINERD, MINN.—Feb. 25, for 2 weeks or longer; L. O. Rynning, Evangelist.—Stanley Comstock, Pastor.

VINITA, OKLA.—Feb. 25—; Dorothy Fowler, Kansas City, Mo., Evangelist. J. R. Harris is pastor.—By Evangelist

BIG STONE GAP, VA.—March 3-24; J. M. Cockerell, of Texas, Evangelist.—Ira F. Stanphill, Pastor.

DALLAS, TEXAS—210 E. Jefferson Ave., March 11-17; T. J. Jones, London, England, Speaker.—Albert Ott, Pastor.

ERIE, KANS.—March 12-31; Mark B. Paddock, Kansas City, Mo., Evangelist.—O. M. Rayborn, Pastor.

CUYAHOGA FALLS, OHIO—1753 Williams St., March 9—; Evangelist and Mrs. Hans Bretschneider.—I. A. Shank, Pastor.

HILL CITY, S. DAK.—March 5-17; Evangelist and Mrs. Floyd R. Hoole, of California.—Harry Dreyer, Pastor.

ALEXANDRIA, VA.—316 King St.; March 5-24, or longer; Otto J. Klink, Evangelist.—George James, Pastor.

COLUMBIA, PA.—229 Locust St., March 12-26; Sergius Fraser, Winnipeg, Canada, Evangelist.—Earl W. Winand, Pastor.

COTTER, ARK.—March 17-31; Evangelist and Mrs. Loren Wooten, Springfield, Mo.—H. B. Laws, Pastor.

GREENVILLE, FLA.—Feb. 25—; Andell L. Todd, Humboldt, Tenn., Evangelist. J. A. Brooks is pastor.—By Evangelist

LEONARD, TEXAS—March 3, for 2 weeks or longer; O. T. Killion, Paris, Texas, Evangelist.—Roy B. Quillin, Pastor.

AKRON, OHIO—Krumroy and Massillon Roads, Feb. 25—; Arne Vick, Rochester, N. Y., Evangelist.—David Karlson, Pastor.

HILLSBORO, TEXAS—March 10, for 2 weeks; George Hayes, Evangelist.—Charles R. Jones, Pastor.

BAKERSFIELD, CALIF.—17th and O Sts., March 10—; Wallace G. Ross, Minneapolis, Minn., Evangelist.—Floyd L. Hawkins, Pastor.

FORT SMITH, ARK.—March 17, for 4 weeks; Evangelist and Mrs. Stephen Vandermerwe. Neighboring assemblies invited to join us.—C. A. Lasater, Pastor.

ELWOOD, KANSAS—March 10—; Gene Nicely, Conrad, Iowa, Evangelist.—V. Ernest Shores, Pastor.

BURBANK, CALIF.—Olive at 7th, March 3-17. Opening new work.—John H. Bostrom, Evangelist.

FT. WORTH, TEXAS—Boulevard Assembly, March 10-24; Mrs. J. M. Cockerell, Evangelist.—C. L. Stewart, Pastor.

BROCKTON, MASS.—Feb. 25—March 17; Evelyn Olsen, Evangelist.—Raymond G. Gordon, Pastor.

ENID, OKLA.—312 East Cherokee; Stanley H. Frodsham, Editor of the Pentecostal Evangel; March 17 to Easter Sunday, March 24.—B. L. Greene, Pastor.

BALTIMORE, MD.—35th St. and Old York Road, March 10-31; Evangelist and Mrs. Pete Saleskey, of Westport.—Enoch C. Wood Jr., Pastor.

MADISON, WIS.—Bethel Chapel, Rush St., March 5—; Quabush Evangelistic Party. S. P. Bell, 2302 E. Washington Blvd., is pastor.—By Evangelists

BUTLER, N. J.—The First Baptist Church Pentecost, March 24—April 6; Homer Peterson, from Potomac District, Evangelist.—George W. Clement, Pastor.

TAMPA, FLA.—Mount Zion Assembly, Feb. 28—March 17; Theodore Ness, Minneapolis, Minn., Evangelist.—Curtis W. and Mrs. Ringness, Pastors.

CANTON, OHIO—Sherrick Rd., in Waco; March 19—April 7; Alma Hodgson and Blanche Novak, Evangelists.—A. R. Horst, Pastor.

MILWAUKEE, WIS.—March 10, for 3 weeks; Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—Jos. Wannenmacher, Pastor, 1136 W. Madison St

YORK, PA.—474 S. Pershing Ave.; March 17, for 2 weeks or longer; Evangelist and Mrs. F. Ewald.—A. D. Skymer, Pastor.

JEFFERSON CITY, MO.—March 17, for 2 weeks or longer; Evangelist and Mrs. R. L. Bartlett, Ft. Worth, Texas.—E. F. Sanders, Pastor.

SPRINGFIELD, MO.—Glad Tidings Assembly, March 19-31; W. M. Stevens, Wichita, Kansas, Evangelist.—Earl J. Hance, Pastor.

SEMINOLE, OKLA.—March 3, for 3 weeks or longer; Martin Luther Davidson, Colorado Springs, Colo., Evangelist.—Berl Dodd, Pastor.

SARATOGA, TEXAS—Meetings in progress; Evangelist and Mrs. William A. Ward, Washington, D. C.—R. Rambey, Pastor.

ALFORDSVILLE, IND.—Feb. 28—; H. A. Brooks Sr. and H. A. Brooks Jr., Springfield, Mo., Evangelists.—D. L. Baker, Pastor.

FT. WORTH, TEXAS—Clinton and Exchange Sts., March 3—; R. D. Zook and Family, Evangelists. M. E. Collins is pastor.—By Evangelist

WILLARD, OHIO—Pearl and Woodbine Sts., March 10-24; Elsie H. Petro, of Conneaut, Evangelist.—H. W. Reeser, Pastor.

MOUNT UNION, PA.—First Pentecostal Church Feb. 21—; Gay Benson, of Philadelphia, Evangelist.—Eugene W. Benjamin, Pastor.

ROCHESTER, N. Y.—372 Flint St.; March 10, for 4 weeks; C. Stanley Cook, Baltimore, Md., Evangelist.—Raymond E. Ackley, Secretary, 49 Greig St.

NEW ORLEANS, LA.—St. Claude and Friscoville Ave.; Tenth Anniversary Revival, March 24—April 7; E. L. Newby, Ft. Worth, Texas, Evangelist.—T. Horace Clark, Pastor.

SUPERIOR, WIS.—1614 Ogden Ave.; Youth Revival Campaign, March 19, for 2 weeks or longer; Allan Snider, of Granite City, Evangelist.—A. A. Anderson, Pastor.

An Easter Award



This "Mount of Olives" NEW TESTAMENT is a Blackface New Testament with Christ's words in red. It is unique because of its binding. The back edge is of rich Brown Morocco with titles stamped in gold; front corners are rounded, edges are red under gold.

The covers are of thoroughly seasoned, Olive Wood boards; cut from trees grown in the Holy Land. There are 47 most beautifully tinted, full page, Bible pictures; 32 Photogravure Plates of Bible scenes. The size 6x4 1/2 x 7 1/8 inches. Presentation box. No. MOB31, Each \$2.50.

Gospel Publishing House
Springfield, Mo.

COMING MEETINGS (Cont'd)

WASCO, CALIF.—March 10, for 3 weeks or longer; Paul B. Franklin, of Los Angeles, Evangelist. Earl W. Mincey is pastor.—By Evangelist.

BRUNER STATION, TULSA, OKLA.—In progress for 3 weeks or longer; Kenneth Byerly, Artist-Evangelist.—Singing Carters, Pastors.

MOOSIC, PA.—Full Gospel Tabernacle, March 10—31; Evangelist Nimrod Park, of New York, Speaker.—Fleming S. Van Meter, Pastor.

ROSEVILLE, CALIF.—Glad Tidings Tabernacle; March 3, for 2 weeks or longer; Evangelist and Mrs. Vernon M. Murray, of Texas.—A. A. Lowe, Pastor.

HATTIESBURG, MISS.—Edwards St. and Bernice Ave., Feb. 28—; Mr and Mrs. Gideon O. DeMerchant, Evangelists.—J. Monroe Graham, Pastor.

GARY, IND.—Gospel Tabernacle; March 3, for 2 weeks or longer; Clarence H. Jenson, Alexandria, Minn., Evangelist. James D. Menzie is pastor.—By Evangelist.

LYNDEN, WASH.—7th and Liberty Sts.; March 12, for 3 weeks; Carl and Edna Goodwin, Evangelists.—Russell Rexroat, Pastor.

BARTLESVILLE, OKLA.—Meeting in progress to March 10; Jack and Esther Martz, Reading, Pa., Singing Evangelists. C. Haymaker is pastor.—By Evangelists.

MACON, GA.—Feb. 28, for 3 weeks or longer; Edna K. Jacks Evangelist and coworker, Margaret Mills.—Earl A. Crawford, Pastor.

CAPE GIRARDEAU, MO.—1202 S. Sprigg St., March 3—23; Evangelist and Mrs. James Cockman.—R. M. Crenshaw, Pastor.

IRAAN, TEXAS—March 1, for 2 weeks or longer; Morris Leikovitz, Oklahoma City, Okla., Evangelist.—James D. Bell, Pastor.

TULSA, OKLA.—Rededication Service and burning of mortgage, Full Gospel Tabernacle, 5th and Peoria, March 10. Also Home-coming. Former pastors and members urged to attend. General Superintendent E. S. Williams and District Superintendent Geo. W. Hardcastle, Chief Speakers.—Guy Phillips, Pastor.

EAST ST. LOUIS, ILL.—Bethel Tabernacle, March 3—; Joseph and Helen Dunets, of Rochester, Ill., Evangelists. Mrs. Imo Hisserick, 612 N. 84th St., is pastor.—By Evangelists.

JAMAICA, L. I., N. Y.—Calvary Gospel Tabernacle, 90-10 168th St., March 17—April 7; A. H. Argue and daughter, Zelma, Winnipeg, Canada, Evangelists.—Vernon G. Gortner, Pastor.

ST. LOUIS, MO.—Page Blvd. and Marcus Ave.; Feb. 27, for 3 weeks, Mr. and Mrs. Percy T. King, "King's Musical Messengers." Neighboring assemblies invited to take part.—Fred Lohmann, Pastor.

BEAUMONT, TEXAS—South Park Assembly of God; March 10, for 2 weeks or longer; H. L. Duncan, Independence, Kansas, Evangelist.—N. R. Giasullo, Pastor.

EAST ALTON, ILL.—Full Gospel Assembly, West Main St.; March 3, for 2 weeks or longer; Allan G. Snider, Minneapolis, Minn., Evangelist. A. H. Ferguson is pastor.—By Evangelist.

KENOSHA, WIS.—25th Ave. and Roosevelt Road, March 19—April 7; Evangelist and Mrs. Jack Martz, Reading, Pa. Radio Broadcasts over Station WRJN, 1370 kilos, Racine, Saturdays 7:30-8:00 p. m.—R. S. Peterson, Pastor.

FLINT, MICH.—2215 Lewis St., March 5—24; Sanders Brothers, Jefferson City, Mo., Evangelists. Radio broadcast Tuesday mornings 11:30—12:30, Station WMPC Lapeer, Mich., 1200 kilos.—Chas. W. H. Scott, Pastor.

PAMPA, TEXAS—500 S. Cuyler St., March 3—17; A. M. Alber, Superintendent Nebraska District, Evangelist. Special two-day Convention March 14—15. Special rates on rooms and meals.—H. E. Comstock, Pastor.

AUBURN, N. Y.—101 North St.; March 14, for 2 weeks or more; Evangelist and Mrs. E. Morgan, of Canada, Special Speakers. Neighboring assemblies asked to assist in this pioneer effort for God.—H. J. Snelgrove, Pastor.

DISTRICT BIBLE CONFERENCE
EL DORADO, ARK.—March 4—8, Ralph M. Riggs, Superintendent Southern Missouri District, main speaker. All ministers, workers and laity of this District are urged to attend. Free sleeping quarters. Meals on freewill offering plan.—R. C. Jones, 1217 Ross Ave., Pastor.

OKLAHOMA SECTIONAL COUNCIL MEETINGS
South Central Seminole, March 11—13. Northeast, Tulsa, March 25—27. Northwest, El Reno, April 8—10. Southeast, Eufaula, April 15—17. North-Central, Enid, May 20—22. Applications for license and ordination will be examined on these occasions.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

GEORGIA—SOUTH CAROLINA DISTRICT
District Presbyters' Meeting and Missionary Prayer Conference, Fenwick and Bohler Sts., Augusta, Ga., March 14—15. C. Milford Hicks is pastor.

Missionary Prayer Conference and C. A. Rally, Thomaston, Ga. (Silverton), March 28—30. O. L. Kelley, Route 1, is pastor. Rooms free.—S. W. Noles, District Superintendent, P. O. Box 110, Columbus, Ga.

PRAYER CONFERENCE AND MINISTERS' INSTITUTE

JEANNETTE, PA.—Special Prayer Conference and Ministers' Institute, First Pentecostal Church, Clay Ave., March 3—10, sponsored by Eastern Potomac, and Central District. Services 9:30, 2:30, and 7:30. Good speakers. Sunday School Workers' Conference, March 11—13. Write Pastor A. E. Gidman, 417 N. 3rd St., Jeannette, Pa., for accommodations. Ministers will be cared for first.—Fred D. Drake, Prayer League Leader, Eastern District, 9 Prospect St., Jamestown, N. Y.

TEXICO DISTRICT SPRING CONVENTIONS
South Plains Section, March 5—6, at Seagraves, Texas. Pecos Section, March 7—8, Crane, Texas. Southeast New Mexico Section, March 12—13, Roswell, N. Mex. North Plains Section, March 14—15, Pampa, Texas. Central Plains Section, March 19—20, Crosbyton, Texas. Northeast New Mexico Section, March 21—22, San Jon, N. Mex. Northwest New Mexico Section, March 26—27, Belen, N. Mex. Southwest New Mexico Section, March 28—29, Las Cruces, N. Mex.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

KANSAS "DEEPER LIFE" MEETINGS
Coldwater, 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; Morland, March 17; Miller Assembly (Hill City), March 18, 7:30 p. m.; Webster, March 19, 7:30 p. m.; Woodston, March 20; Alton, March 21; Osborne, March 22; Jewell, March 24 (Easter sunrise service and all-day meeting); Ionia, March 25, 7:30 p. m.; Mankato, March 26, 7:30 p. m.; Kensing-

ton, March 27; Pleasant Green, March 28, 7:30 p. m.

Where no hour is stated all-day meeting will be held.

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. The District Superintendent and one or more Presbyters 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.

NORTHWEST DISTRICT MISSIONARY CONVENTIONS

Yakima, Wash., March 5—6; Walla Walla, Wash., March 7—8; La Grande, Ore., March 9—10; Payette, Idaho, March 11—12; Twin Falls, Idaho, March 13—14; Aberdeen, Idaho, March 17—18.

Fred Vogler, Home Missionary Secretary, and Noel Perkin, Foreign Missionary Secretary, Special Speakers.—Frank Gray, District Superintendent, 2139 S. L. St., Tacoma, Wash.

TEXAS DISTRICT SPRING CONVENTIONS

Valley Section, Raymondville church, March 5—6. San Antonio Section, 1641 13th St., Corpus Christi, March 7—8. Yoakum Section, Cuero, March 12—13. Austin Section, East Side Church, Austin, March 14—15. Houston Section, Little Log Church, Cortland and Aurora Sts., Houston, March 19—20. Waco Section, Full Gospel Church, Marlin, March 21—22. Lufkin Section, Lufkin, March 26—27. Beaumont Section, First Assembly, 13th and Bluebonnet, Port Arthur, March 28—29. Tyler Section, Tyler, April 2—3. Dallas Section, Oakcliff Full Gospel Church, 919 Morrill St., Dallas, April 4—5. Greenville Section, Trenton, April 9—10. Ft. Worth Section, 14th and Boulevard, Ft. Worth, April 11—12. Wichita Falls Section, 5th and Broad St., Wichita Falls, April 16—17. San Angelo Section, Winters, April 18—19.

All ministers of the Texas District urged to be present at these conventions to renew their fellowship with the District. Also all workers. All conventions begin at 10:30 the first day, at 2:00 and 7:30. For further information write Superintendent F. D. Davis, 1716 Thirteenth St., Port Arthur, Texas.—F. D. Davis, District Superintendent.

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

ROLLA, MO.—Fellowship Meeting, Sullivan Section, March 9. Harry Jenkins, Morning Speaker. C. A. Rally in afternoon.—Oscar Fox, Presbyter, Boss, Mo.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Marcus and Page Avenues, March 10. Fred Lohmann is pastor.—Elmer J. Boettcher, Secretary, 3182 Alfred Ave., St. Louis, Mo.

CAMBRIDGE, OHIO—Southeastern Ohio Fellowship Meeting, March 11. Services 10:30, 2:30, and 7:00. Special Speakers: E. J. Morgan, of Columbus, and E. E. Bond, District Secretary-Treasurer, of Conneaut. Ministers' meeting at 1:30. Subject for discussion, "Tithing." Each minister come prepared to take part in discussing this subject.—Isaac Griffith, Sectional Secretary-Treasurer, P. O. Box 268, Martins Ferry, Ohio.

LAWRENCE, KANSAS—C. A. Rally, March 9. Services 10:30, 2:30, and 7:30. Bring your instruments and special songs. Special speakers. P. D. Pittman is pastor.—James D. Wilkers, Sectional Secretary, 700 Vattier, Manhattan, Kansas.

SUPERIOR, WIS.—1614 Ogden Ave.; Youth Revival Campaign, March 19, for 2 weeks or longer; Allan Snider, of Granite City, Evangelist.—A. A. Anderson, Pastor.

DECATUR, ARK.—Ozark Sectional Fellowship Meeting, March 11. Services 10:00, 2:00, and 7:30. Lunch served by local church. Mrs. F. D. Cable is pastor.—Omer Jarrell, Presbyter, Green Forest, Ark.

AUBURN, N. Y.—Central New York Fellowship Meeting, 101 North St., March 14. Services 10:30, 2:30, 6:30, and 7:30. Ministers' and Workers' meeting 1:15. Harold J. Snelgrove is pastor.—Robert T. McGlasson, Secretary, 20 Vincent St., Carthage, N. Y.

ST. CHARLES, MO.—All-day Fellowship Meeting, 6th and Franklin Sts., March 16. Services 10:30, 2:00, and 7:30; C. A. service 6:30. Basket dinner will be served. Neighboring churches please co-operate. Glenn Renick, Presbyter.—K. E. Matchulat, Pastor.

CINCINNATI, OHIO—Southwestern Ohio Fellowship Meeting, 1224 Race St., March 11. O. E. Nash is Pastor. Services and Speakers: 10:30, Andrew G. Basell, Delaware, Ohio; 2:30, Ernest Ohde, of Centerburg; 7:30, Thomas K. Leonard, of Findlay.—Andrew G. Basell, Secretary-Treasurer, General Delivery, Delaware, Ohio.

OKLAHOMA S. S. AND C. A. RALLIES
In connection with Sectional Councils: Seminole, Okla., March 11—13; Tulsa, Okla., March 25—27. All Sunday Schools in South Central and Northeast Sections of the District expected to be represented and submit their reports for the past year.—W. C. Shackelford, District S. S. and C. A. President, 721 W. Seneca, Okmulgee, Okla.

OPEN FOR CALLS

Evangelistic
Mrs. Dollie Huffman, Flat River, Mo.—"Am now free to accept calls again. Ordained. With the Council over 14 years."

Evangelist and Mrs. V. W. Weaver, Box 1034, North Loup, Nebr.—"In fellowship with Nebraska District Council."

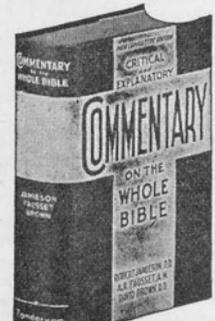
Carl D. Pierce, Jacksonville, Ark.—"In fellowship with Arkansas District Council. Reference: T. J. Gotcher, Presbyter, 1201 W. 22nd St., North Little Rock, Ark."

Don A. Emmons, 465 Elizabeth St., London, Ontario, Canada—"Open for calls in the United States during April and May; in or around the Missouri District preferred."

Dorsey Short, 3052 Fulton St., Brooklyn, N. Y.—"I am at present serving the Full Gospel Mission here. Reference, Vernon G. Gortner, Cold Spring Road, Huntington, L. I., N. Y."

Jack Gresham, Route 5, Box 670, Houston, Texas—"Licensed with Texas District for over 6 years. Am single and travel alone. References: E. M. Yeaton, General Presbyter, 7817 Capitol Ave., Houston, Texas; T. P. Robison, Sectional Presbyter, 2414 Cackberry St., Houston, Texas."

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CHAPTER XXVIII TITLES STAMPED

Ver. 1-28. A bad conscience makes men righteous are alone truly bold (ch. 14. 26; Psal Anarchy producing contending rulers shortly of each. but by a man . . . prolonged—or, of understanding—i. e., a good ruler—he wh regards the right, i. e., a good citizen, shall j days)." Good rulers are a blessing to the p government as a punishment for evil is cont good as blessing to the good. 3. A poor ma

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Evangelistic or Pastoral

Powhattan Huffman, Flat River, Mo.—"Resigning the work here April 20. A prayerful consideration of your plans will be appreciated before writing me."

J. C. Green, 1510 W. 3rd St., Santa Ana, Calif.—"I have resigned the pastorate at Costa Mesa, Calif. Reference: District Superintendent Ben Hardin, 2515 So. Fremont Ave., Alhambra, Calif."

Pastoral or City Mission

J. C. Patey, R. 1, Ferndale, Wash.—"My wife and I are graduates of Moody Bible Institute. In the ministry 30 years. We have each received the Baptism in the Holy Spirit. My wife is an evangelist. Our daughter, a graduate of Northwest Bible Institute, is experienced in Daily Vacation Bible School work and also has conducted special meetings for young people. She plays the piano and violin and sings. Our adopted daughter plays the piano and sings."

MISCELLANEOUS NOTICES

NEW ADDRESS—414 Maple Ave., Fergus Falls, Minn. "Have accepted a call from the Gospel Tabernacle Assembly."—B. C. Heinze.

NEW ADDRESS—5712 State St., East St. Louis, Ill. "We are serving the people at Trinity Full Gospel Church, on 57th near State St."—Pastor and Mrs. Grover M. Langston.

NEW ADDRESS—45 Hillcrest Ave., Melrose, Mass. "I have resigned as pastor of the assembly at Dover-Foxcroft, Me., to become pastor of Melrose Pentecostal Assembly."—F. Wesley Pope.

NEW ADDRESS—705 W. 23rd, Houston, Texas. "We have accepted the pastorate of the Heights Assembly of God, W. 23rd and Shepherd Dr."—Charles H. and Mrs. May Miller.

NOTICE—Have back numbers of the Evangel for 1938 and 1939; file nearly complete. Will send to some one. Write—Thos. Cowley, Box 111, Ambrose, N. Dak.

WANTED TO BUY IMMEDIATELY—Gospel tent, prefer 60x90. State size, age, condition, price, and weight in first letter.—James E. Hamill, 107 W. Avenue C, Hope, Ark.

WANTED—Full Gospel books on all subjects, Pentecostal Evangel, and New Testaments, for hospitals, house-to-house visitation, and jails. The need is great.—R. Allen, 50 N. Wolcott, Chicago, Ill.

WANTED—Evangelists, S. S. papers, especially children's papers and picture cards, large picture rolls, tracts, etc., for needy field.—Mrs. Albert Callender, Route 5, Minden, La.

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Yonkers Full Gospel Assembly 21.00	Portland Gospel Tab 41.14	Houston A of G Mission 4.00	Siren Gospel Tab 8.50
Yonkers Star of Hope BC 1.25	Prairie City A of G SS 3.86	Houston Brooksmith A of G WMC 3.00	Superior Central Gospel Tab 28.02
NORTH CAROLINA Avon A of G 7.11	Reedsport Assembly of God 5.00	Houston Cottage Grove A of G 1.53	WYOMING Personal Offerings 1.00
Charlotte Calvary Gospel Hall 5.00	Roseburg Full Gospel Assembly 13.30	Houston Heights Gospel Temple 15.00	Newcastle Assembly of God 5.27
NORTH DAKOTA Personal Offerings 60.65	Siletz Gospel Tabernacle 10.65	Houston Heights Gospel Tab WMC 5.00	CANADA Personal Offerings 20.00
Bowesmont Fleece Gospel Tab & SS 6.26	Silverton Calvary Pent Assembly 12.70	Houston Kashmere Garden A of G 10.00	MISCELLANEOUS 412.18
Grand Forks Gospel Tabernacle 9.00	Spray Full Gospel Assembly 3.32	Houston Studewood A of G 35.00	Total Amount Reported \$ 8,683.72
Minnewaukan Union Gospel Tab 4.00	Sweet Home A of G Church & SS 13.87	Jacksboro A of G SS 2.00	Home Missions Fund 444.63
Osnabrock Gospel Tab 5.80	Turner Assembly of God 15.85	(Near) Lockney Cedar Hill Church 3.60	Office Expense Fund 91.66
Rugby Tab & SS 5.00	Vernonia A of G Church & SS 9.25	Navarro Assembly of God SS 2.90	Literature Expense Fund 46.45
OHIO Personal Offerings 47.35	Westport Assembly of God 13.40	Olney Assembly of God 13.05	Reported Given Direct for
Bergholz Assembly of God 20.00	PENNSYLVANIA Personal Offer 100.35	Ovilla Assembly of God 1.41	Home Missions 220.44
Black Diamond Assembly 1.60	Allentown Glad Tidings Tab 14.54	Plainview Assembly of God 10.00	Reported Given Direct to
Canton Bethel Tabernacle 100.00	Anita Full Gospel Pent Assembly 4.95	Port Neches A of G Church 4.67	Missionaries 700.55 1,503.73
Columbus Assembly of God 1.00	Berwick Little Flock Mission 5.00	Saint Joe A of G SS 1.00	Amount Received for For-
(Near) Dover Bethel Chapel 3.00	Central City Pent SS 28.50	Texas City A of G SS 4.47	eign Missions 7,179.99
East Liverpool Pent Church 10.00	Dickson City Pent SS 16.00	Troup Red Oak Flat Assembly 6.00	Amount Previously Reported 13,840.05
Girard A of G Church 5.50	Enola Pent Mission 16.00	Tulia Assembly of God Church50	Amount Received for Foreign
Lorain A of G Church 25.00	Harrisburg Christ Ambassadors 5.00	(Near) Tyler Copeland SS 3.00	Missions This Month \$21,020.04
Lorain Roumanian A of G 4.00	Hyndman Assembly of God 3.37	Waco Faith Tabernacle 4.00	
Mantua Bethel Assembly 5.00	Lebanon Pent A of G SS 4.00	Waco Morrow Ave A of G 11.00	
Marysville Glad Tidings Tab 6.00			

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