

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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Our Debt to Calvary

Prophecy came in olden times when holy men of God spoke as they were moved by the Holy Ghost, the Spirit of Christ within them signifying beforehand the sufferings of Christ and the glory that should follow.

In the 22nd Psalm we have a preview of the sufferings of Christ on Calvary, and also of the glory that was to follow, when "all the ends of the world shall remember and turn unto the Lord." Verse 27.

What a spectacle Calvary was, the angels peering from heaven, the bulls of Bashan gaping from hell, and unholy men mocking from earth!

The redemption that comes by means of the blood of the Cross is so deep, so marvelous, so glorious, that angels desire to look into it, the sinless angels seeking to find out how it was that their Creator, the wholly sinless One, should be "made sin" to redeem mankind. They had no plummet to fathom the mystery of that holy, sacrificial love of His.

Many bulls of Bashan, denizens of the realms of darkness, surrounded Him and gaped upon Him, and as a ravening and roaring lion they sought to destroy the indestructible One.

And calloused men of earth laughed Him to scorn. They shook their heads in derision saying, "He trusted on Jehovah that He would deliver Him: let Him deliver Him, seeing He delighted in Him."

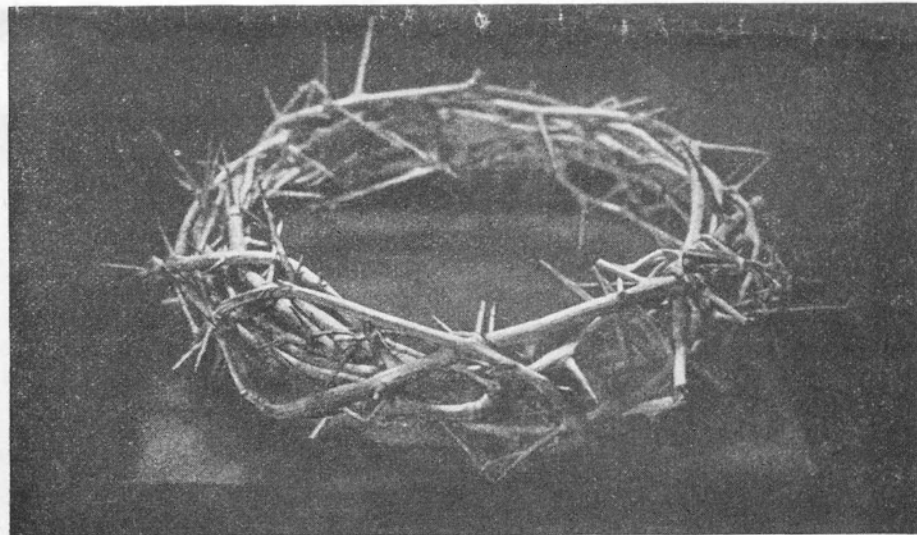
Before Christ went to the cross He said, "I am the Way, the Truth, and the Life." He is the Way, for no one can come to the Father but by Him. He is the Truth that dispels all the lies of Satan. He also is the Life. Life came out of death. He declared, "I have power to lay it (My life) down, and I have power to take it again"—thus securing complete victory over death and the grave. And He, the living Christ, will today give to us life—eternal life—and life more abundant. As many as receive Him have life. But he that has not the Son has not life, but is dead in trespasses and sin.

He declared, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much

*We may not know, we cannot tell
What pains He had to bear;
But we believe it was for us
He hung and suffered there.*

fruit." At Calvary we see the grain of wheat—the Bread of Heaven—dying on an earthly cross! Christ came down from heaven. He was heaven's best. But He was crucified on earth by man and treated as man's worst. But out of that awful death on earth there will be abundant fruit for heaven.

He who was born to be King of the Jews, who came down from heaven, was treated as an outcast, as one of earth's worst criminals; but the outward shame of the cross, the bitter sufferings of the phy-



sical, were nothing compared with the anguish and bitterness when He who knew no sin became sin for us, when holiness became sinfulness, when purity became impurity, when the One from whom had proceeded nothing but graciousness, goodness and love, received in awful fullness the concentrated essences of hatred, malignity, envy, viciousness, and every abominable sin, known and unknown. He was made sin, was overwhelmed with sin, when Jehovah made to meet on Him, Him who knew no sin, the iniquity of us all, of every one, both Jew and Gentile, through all the period of man's existence on the earth.

"Sin, when it is finished, bringeth forth death." James 1:15. The death of Christ at Calvary showed that sin was bringing forth its natural sequence. If He was made sin it must be that He must die.

Caiaphas said that it was expedient that one man die that the whole nation perish not. John 11:50. God's vision was greater and wider. It was expedient that one man die that the world should not perish. The mystery of Calvary, the extent of that love that brought about Calvary, can never be fathomed throughout eternity.

Calvary was not a mistake. The price paid was compensated for by the results. It became Him to be perfected by suffering in bringing many sons unto glory. Heb. 2:10. The Church presented to the Father, without spot or wrinkle, well compensated the Father for His gift, the Son for His sacrifice, and the Spirit for His activities.

"He—the Lamb of God—shall see of the travail of His soul, and shall be satisfied." Isa. 53:11.

A satisfied eternity will compensate for the unutterable anguish endured in those three hours of eclipse—not merely of the sun from the earth—but of the Father from the Son by the blackness of the forces of darkness, that blackout of all blackouts which wrung from His lips the words, "My God, My God, why hast Thou forsaken Me?"

The pæans of praise from those who throw wide the gates to let in the Everlasting King, the shouts of praise and hallelujahs, and the joyous anthems of the redeemed will ever compensate the Lamb of God for the despairing cry that rose from the accursed tree. For all the angelic hosts and all the redeemed will sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

And the whole redeemed creation will unite in the majestic song, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Amen.

Do you know what it is to personally say: "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion forever. Amen."

The Blood of the Covenant

A Communion Meditation by P. C. Nelson at Kansas District Council



"This is my blood of the new testament, which is shed for many for the remission of sins." Matt. 26:28. The same words are found in Mark 14:24.

Today we are surrounding the table of the Lord. To me it is a very solemn hour, and a time of the sweetest fellowship with Jesus and His people.

In taking the cup, Jesus said, "This is my blood of the new testament." By the words "new testament" our Lord was not referring to the book we call the New Testament. Not a line of that wonderful compilation of twenty-seven books was written till long after this date. This inspired book contains the new testament of which He spoke, hence its name. If we translate the word "testament" by the word *covenant*, we come nearer what was in the mind of our Lord. Jesus is "the mediator of a better covenant." Heb. 8:6. This is the covenant of which Jeremiah prophesied. Jer. 31:31-34. This is the covenant of grace secured by our Mediator, Jesus Christ, on the condition of His sacrificial death on Calvary's cross.

I have called this a covenant of grace for under this covenant we receive all by grace, when we deserve nothing but punishment and death. In Hebrews this covenant is compared to a will. We use the word in this sense today in the law courts—"the last will and testament." "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is for no strength at all while the testator liveth." As long as the testator lives he has a right to change his will, but after he is dead no change can be made. Heb. 9:16, 17. As the sacred writer adds, even the old covenant was sealed with blood.

Now the blood of Jesus, sealing the new covenant or testament, is a sign of His death, and makes all of its provisions effective and binding. "For all the promises of God in him are yea, and in him Amen." 2 Cor. 1:20. "This is my blood of the new covenant."

Under this covenant it is not a question of what we have earned, what we merit or deserve. It is a question of what our Lord has secured for us by His sacrificial death, what God the Father has promised

to give us on condition of the full satisfaction for our sins rendered by our Saviour. As John says, "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:2. Jesus said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. Paul says that Jesus gave Himself "a ransom for all" (1 Tim. 2:6), and in Ephesians 1:7 he says, "We have redemption through His blood, the forgiveness of sins."

A timid young woman in Scotland, at a time of fierce persecution, on her way to a forbidden religious service, met some inquisitors on horseback, who halted her and asked her where she was going. She dared not lie, neither did she dare to reveal the place of the meeting, so she answered, "I am going to my Father's house. My eldest Brother has died, and we are meeting to hear His will read." They allowed her to pass on. We have met here in our Father's house. Our eldest Brother, Jesus, has died, and we have met to hear His will read. Let us then hear what this will provides for us.

In the first place, it provides a complete and perfect forgiveness for all our sins. Viewed from a legal standpoint, this forgiveness is called justification, a word which Paul frequently used. "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 4:24-26.

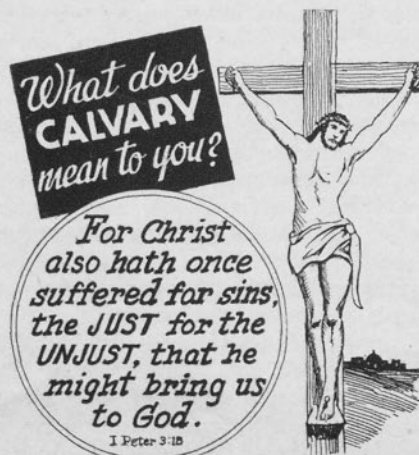
"Blessed is the man whose transgression is forgiven, whose sin is covered." Psa. 32:1. But the cancellation of a great debt, wonderful as that is, and the acquittal of a serious charge before a court of law, marvelous as that is, might leave the sinner a pauper, and a criminal perfectly helpless against future temptations. We repudiate the doctrine of "Eternal Security" as taught by extremists; however we do not rely on our own power to stand in the evil day

against the wiles of the devil, but upon the armor provided by the grace of God. Eph. 6:10-17. Peter tried to stand in his own strength, but after his humiliating fall, he was not so self-confident as he was before. "Blessed be the God and Father of our Lord Jesus Christ," he says, "which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"—Peter was so crushed when he saw Jesus crucified and buried that he was like a dead man till Jesus came forth from the tomb, and assured him of His forgiveness and reinstated him—"to an inheritance incorruptible, and undefiled, and that fadeth not away"—he thought his inheritance was lost forever—"reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5. The heirs are kept and the inheritance is reserved, all through the goodness of God on the basis of the covenant of grace.

The gift of the Holy Spirit is bestowed upon us, not because we are worthy, but because our Lord has gone into the Holy of Holies and has there presented His one eternal and perfect and all-availing sacrifice. Heb. 9:11-15. Till this sacrifice was presented to God, the Holy Spirit in His fulness could not be given. John 7:39. The Spirit is the pledge and seal of our inheritance, and the purchase must first be made before we could have the seal and pledge. Eph. 1:11-14. If you have been filled with the Spirit you have been marked and sealed as belonging to Christ, and the Spirit is to you an "earnest," a first instalment of your inheritance by your union with Christ. You are an heir of God and a joint-heir with Christ. Rom. 8:14-17.

We really do not know how rich we are. We have a rich God. He is our Father. He owns the universe. We are His heirs, and joint-heirs with His only begotten Son. Often I see on a Jewish synagogue the name in Hebrew letters, "B'nai Israel," Children of Israel, and frequently, "B'nai Berith," Children of the Covenant. We are the children of the new covenant. That covenant has been sealed with the blood of Jesus. "This is my blood of the new testament," or covenant. How can we praise Him enough?

This cup of which we partake today is a symbol of the blood of Calvary's cross—the blood that purchased our deliverance from sin and from the penalty hanging over our heads. It speaks to us of the price that was paid to purchase us—"Ye are not your own; ye are bought with a price." 1 Cor. 6:19, 20. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Jesus, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. This cup speaks to us of a love which transcends all other love. "Who loved me, and gave Himself for me." Gal. 2:20. It speaks to us of our prom-



The Quiet Hour

Evangelist Don Mallough

ise to be true to Him so long as life shall last. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

The Roman emperors were deified and claimed divine honors even while they were alive. A Roman legion, encamped upon the banks of the Black Sea in a bitterly cold winter, received a command for all the soldiers to worship the emperor by pouring wine at the foot of his image which had been set up. Failure to do so meant a penalty of being stripped of garments, and being sent out on the frozen sea to perish. The commander read the decree and started the soldiers on the march. Each one was to dip a cup in a vessel filled with wine, and as a mark of loyalty to Rome and its emperor, was to pour it as a sacrifice at the foot of the emperor's image. Christianity had spread through the Roman army partly due to the preaching of Paul in his imprisonments. As they marched, one, and then another, and still others till forty soldiers had fallen out of line, unwilling to sacrifice to the emperor's image. The commander exhorted them to think of home and country, of parents and loved ones, and not to throw away their lives on account of a superstition. He warned them to come prepared to obey the decree the next night, which proved to be even more bitterly cold. Again the command was given, and the army started on the march. One Christian soldier after another fell out of line till there were forty. These were stripped and sent out on the sea to die. As they went forth they sang,

Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown.

Fainter and fainter grew the song as the martyrs went farther and farther out from the shore, and as one and then another fell in death. Before the morning dawned, the last voice was stilled. But alas! one poor soldier, unable to pay so great a price, came clambering up the bank, desiring to save his life, by pouring the wine. He finally reached the vessel, took the cup and dipped it in the wine, but before he could reach the image and pour the libation, he fell in death. A heathen soldier, who had been convicted by what he saw and heard that night, said to himself, "There must be forty crowns. I will take the crown lost by this traitor." Stripping off his garments, he went out on the sea, singing,

Forty wrestlers wrestling for Thee, O Christ,
Claim for Thee the victory and from Thee the crown.

Brethren, as we now partake of this bread, symbol of the body of Jesus, and of this cup, symbol of His blood, let us pledge our loyalty to Him, no matter what the cost may be. "Be thou faithful unto death, and I will give thee a CROWN OF LIFE."

Little Ministries

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of the wheat fields in the bags of little seeds.—Dr. Cuyler.

There are two critical times in the life of the prophet Elijah. One of them is when God said, "Go hide thyself," and the other is when He said, "Go shew thyself." The man of God must experience the quiet time by the brook Cherith before he can show himself before Ahab and the public. He must trust the Lord for every provision before he exhorts the people to put their trust in Him. The time of separation must of necessity precede the time of service. One must go to the private place with God before being ready for the public place for God. We need the discipline of the private place to prepare us for the victory of the public place. Elijah would not have been what he was on Mt. Carmel if it hadn't been for the experience by the brook.

Multitudes are willing to stand before men but few are ready to stay alone with God. In the fast tempo in which we are living it is a most difficult thing for God to get us to be still before Him. Always there are pressing duties and urgent tasks that need to be done. The endless parade of duties never seems to pass from our view, and coupled with the vision of great needs, it goads us on and on continuously.

The greatest of God's men have spent a long period of apparent inactivity previous to their greatest victories for God. All other efforts cease for them so that they can shut out the din of this world, that they may hear the still small voice of the Lord. In some instances, as in Elijah's case, they were led to the quiet spot and in others it was forced on them by imprisonment, exile or illness. In every case, however, God's purpose was wrought out.

Moses spent forty of his best years on the back side of the desert at the menial task of herding sheep. It was his time for hiding himself. The time he spent in the house of Pharaoh was valuable but the time he spent alone with God was indispensable. Ezekiel was forced into inactivity at the river Chebar and there God spoke to him. Although highly educated the Apostle Paul must needs spend three years

on the Arabian desert attending "God's University." While there he learned more than in all the time he spent at the feet of Gamaliel. John, exiled on Patmos, was in the Spirit and received a more wonderful revelation than any man before or since. Even in considering Christ we notice that He spent ten times as many years in private as He did in public ministry. Then too, oftentimes during His public ministry He retreated from the gaze of men, proceeding to a secret place, to enjoy the sweet presence of His Father.

Solomon in his wisdom says there is a time for all things. There is a time to receive and a time to give out. There is a time to pray and another time to preach. A time to speak to God for men and a time to speak to men for God. The great trouble is that when God says, "Go hide thyself," we champ at the bit in eagerness to be doing something. That desire drowns out the voice of God and our time of waiting is prolonged. Thus God's plan is defeated in our lives, at least temporarily.

I saw a cartoon one time showing a reaper at work with a dull scythe. In an inset was pictured a grindstone labeled prayer and study. It was immediately visible that the reaper wasn't making a great deal of progress. The cartoonist's comment below was that if he had taken more time at the grindstone he would have saved much time in the harvest field. How very true that thought is.

Someone today finds himself off the beaten path, perhaps by the brook, trusting God, but apparently doing nothing of great accomplishment. Do not fret or complain and lose the blessing that God desires that you should have. "Be still and know that I am God," is His message to you. Now is your opportunity to receive the greatest revelations of truth from Him. This is your great schooling period. Are you quiet enough to hear the voice of the one who "spake as never a man spake"? If God has spoken audibly or through circumstances and has said "Go hide thyself," then be content knowing that "He doeth all things well."

Just as surely as God speaks to us to closet ourselves alone with Him so surely does the time come when He says, "Go shew thyself." In that time it is just as important that we be obedient as in the other instance. It is now time to declare God's truth and to transmit that which we have received during the waiting period. It is time to preach, to exhort, to challenge the enemy and to work miracles in the name of the Lord. As a battery coming from the charging line, we go forth radiating the power of God and accomplishing great things for Him. This could not be done if there was not the time of quietness with God first. We must go to the secret trusting place to be educated for our ministry. We must return there periodically if we would have continuous success in our ministry.

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What shall I do to inherit eternal life?

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Luke 9:18

The Passover

David Baron

The history of redemption begins with the Passover. It is the first and "beginning of months," and commencing of days in the history of the redeemed family. Ex. 12:2. Redemption has not only a beginning, but also a prelude. The prelude to the typical redemption from Egypt was Pharaoh's tyranny, Egyptian bondage, and God's promises and covenant with Abraham long before Israel went there. Genesis 15. The Psalmist sings that it was in remembrance of His "holy word" of covenant and promise that, when the fullness of time came, He brought forth His people from the land of Egypt with joy, and His chosen with singing. Psalm 105:42, 43.

And so our redemption, too, has its prelude. Sin introduced into the world by the great adversary; the Fall which brought man to ruin and wretchedness; and, blessed be God! the great covenant of grace, and the eternal counsels of peace and salvation to man between the Father and the Son, "before the foundation of the world." Eph. 1:3-9.

The ground and means of God's great salvation for man is the Lamb slain, the blood shed. Christ crucified is the very foundation stone of redemption. Of this great and central truth the paschal lamb, which is the central object in the Passover, is one of the most perfect types to be found in Scripture. The daily sacrifice, and especially the paschal lamb, is a type of the Messiah—the pure, innocent, and suffering servant of Jehovah, upon whom the Lord lays the iniquity of us all." Isa. 53:6.

In Ex. 12:3-6 we read "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb according to their father's house, a lamb for an house . . . And ye shall keep it until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it at even." This instruction has generally been taken to foreshadow the short interval of as many days between Christ's public entry into Jerusalem and His crucifixion.

Peter with the Passover type in his mind, tells us that redemption was no afterthought or remedy of an unforeseen evil devised by God at the time of its arising. We were not redeemed with corruptible things, with silver or gold, from the vain manner of life handed down by our fathers, but with the precious blood of Christ "as of a lamb without blemish and without spot, who was foreknown (or foreordained) before the foundation of the world, but was manifested at the end of the times for us who by Him do believe in God." 1 Peter 1:18-20. Compare this with the words of the same apostle in his second Epistle. He reminds us that "one day is with the Lord as a thousand years, and a thousand years as one day," that the Lord is not slack concerning His promise, as some men count

slackness (2 Peter 3:8,9)—in the light of which we may surely say that it is no mere chance that Christ, the true Lamb of God, who was "ordained" from the foundation of the world, was actually manifested and slain for us at the end of four millennial days, reckoned from the beginning of months, and commencing of the days of human history, when the first promise of a coming Redeemer was given, immediately after the Fall in the Garden of Eden. Gen. 3:15.

The paschal lamb must be not only "a male of the first year," a foreshadowing that the Christ should pour out His soul unto death for us in the prime of His life, but that, like all the animal sacrifices presented to God, the lamb must be "without blemish" (Ex. 12:5), which gloriously received its fulfillment in the absolute moral perfection of the great antitype, the Lamb of God, of whom the Prophet Isaiah, in that great prophecy of the sufferings of the Messiah and of the glory which should follow, declares that "He had done no violence" (in His outward life), "nor was any deceit found in His mouth" (or inward being) (Isa. 53:9), and who, as we have just been reminded by Peter, was the "Lamb without blemish" (in Himself) and "without spot" (or unaffected by any impression of sin from without), so that He can be the Saviour of others, and by His "precious blood" atone and cleanse from all sin.

The paschal lamb slain, they must take a bunch of hyssop and dip it in the blood and strike with it the lintel and the two side posts of their dwellings, and not venture outside their blood-sprinkled doors until the morning; for that night was to be a night of judgment. Jehovah would pass through the land of Egypt and smite all the firstborn, both of man and beast, from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive that was in the dungeon—for God is no respecter of persons, and only those sheltered under atoning blood—those for whom a ransom was provided in the slain lamb—would be passed over and sheltered from avenging justice.

Egypt, in its hostility to God and His people, and lying under curse and judgment, is regarded in Scripture as the type of "this present evil world." "Christ our Passover," says Benjamin Weiss, "has now been slain for us. The door of the sanc-

tuary has been sprinkled, and opened wide to every one who is willing to enter and walk in the new and living way. Let him who is anxious to secure for his soul the love of God, and eternal life, provide for himself the blood of the Lamb, by joining the household and family of God. But the door of his heart and conscience must first be sprinkled by means of a bunch of hyssop, which signifies humility. As the proud and haughty ones are compared, in Scripture, to the lofty cedars of Lebanon, the humble, poor, and contrite ones are denoted by the hyssop, which was the smallest of plants, and was found growing on rocks and in the midst of ruins.

"The spiritually poor and needy, the meek and broken-hearted, can alone partake of the feast of the paschal Lamb. Humility is the bunch of hyssop which is dipped in the blood of the humble Jesus, and that blood is sprinkled on the door posts of the conscience and heart. When this is done to any one he may join the family, assembly, and Church of the firstborn. He may feed in safety upon the body of the Lamb, in the house of God, and, although thousands fall at his side, and tens of thousands at his right hand, the Lord looks upon the blood on the door posts of his heart, and wards off from him the arm of the destroyer."

The blood was to be sprinkled on "the two side posts and on the upper door post," but not on the threshold; and take care that you do not, by hardness of heart and contempt for this, the only means of God's great salvation, crucify to yourself the Son of God afresh, and thus trample His much more "precious blood" underfoot.

Once sheltered under its blood, Israel was called to feed on the lamb thus slain. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; its head with its legs, and with the inwards thereof" (Ex. 12:8,9), instructions full of spiritual significance when viewed in the light of the antitypical fulfillment. For He who saves His people by His blood, Himself becomes their spiritual meat and drink, and says to all who would follow Him through the wilderness into the promised land of rest: "As the living Father has sent Me, and I live by the Father, even so he that eateth Me, the same shall live by Me." And again, "Whoso eateth My flesh, and drinketh My blood, hath eternal life . . . for My flesh is meat indeed, and My blood is drink indeed"—glorious spiritual realities symbolized by those blessed emblems of His broken body and shed blood which He gave to His disciples on that Passover night on which He was betrayed, when He transformed the paschal supper into the communion feast which the Church was to observe all

Believe on the Lord Jesus Christ, and thou shalt be saved

!

Act 16:31

Do you KNOW you are saved?

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom. 10:9

through her wilderness experience "till He come."

The whole of the paschal lamb was eaten; not one particle of it was to be left. It is thus the Saviour gives Himself altogether to be His people's food; it is not a part, but the whole of a precious Christ that is provided for us. All the holiness of His life, all the devotedness of His death, all the efficacy of His blood, all the power of His resurrection, the dignity of His ascension, the influence of His intercession, and the glory of His coming again; everything He does, He has, He is, the whole is given unto us to feast upon; and we need it all. I cannot spare a single particle of this provision—not the smallest fibre. I must have Him all to meet the exigency of my case, the necessities of my soul. If we know anything of Jesus, as we ought to know, we shall be anxious to know all about Him; we shall find the whole that God has written needful to satisfy the cravings of our soul, needful to compensate the exhaustion of a trying pilgrimage.

The paschal lamb was to be "roast with fire," which foreshadowed the sufferings of our Redeemer when He became "The sacrifice of Jehovah's Passover" (Ex. 12:27), and endured for us not only the reproach and shame and agony heaped upon Him by the hands of wicked men, but the righteous anger against sin of Him who in His divine essence and absolute holiness is not only the God of love, but a "consuming Fire."

The "bitter herbs," or simply "bitters," as it is in the Hebrew, were intended not only to remind them of their past afflictions in Egypt, but are emblematic of the sorrow for sin, and of the bitter trials and conflicts both within and without, peculiar to those who have been brought out of Egypt and who feed on the paschal lamb. "By Christ's atoning blood," writes Weiss, "Christians are reconciled to their heavenly Father, and their good and kind Shepherd spreads a magnificent table for them, in the presence of their deadliest enemies. They enjoy happiness and felicity, which the world can neither give nor take away. Rising from the table they return into the camp of their enemies to difficulties and trials, afflictions and sore temptations. They have still to withstand the sharp arrows of the Egyptians and to cross a Red Sea. They have to traverse a wilderness where there is no water. They have to fight against an Amalek, and pass over a Jordan, before they can come into the glorious promised land, the spiritual Zion, and heavenly Jerusalem, where they will enjoy their Passover without bitter herbs, and abide for ever in the presence of the Lamb of God."

Not only Christ's atoning death itself, but the very manner of that death, and each of the details and incidents connected with it, were in accordance with the predictions of prophets and seers centuries in advance. How unlikely it would have seemed from the human point of view that the Messiah, upon whom all the hopes of the nation were set, should be put to death

at all; and if He were put to death that it should be, not by the Jewish mode of stoning, but by the more barbarous Gentile Roman method of crucifixion. But once the light of fulfillment was thrown on those most unlikely and astounding events in Jewish history, it became manifest that all these things happened "that the Scriptures might be fulfilled," and that they could only have been brought about by the overruling and controlling power of Him "who sees the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:10.

The apparently insignificant point is the injunction about the paschal lamb, "And a bone of Him shall ye not break." Ex. 12:46; Num. 9:12.

Now this is the New Testament history and commentary on its fulfillment: "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came and brake the legs of the first, and of the other which was

shall be poured upon them; of their sorrow and anguish over their "only one" whom they brought forth in travail, in whom was all their hope and salvation, and whom they yet pierced and crucified; of how that same long-rejected "pierced" One shall yet appear a second time for their salvation, and usher in that long-looked-for day, to which all the holy prophets bore witness, namely, when Jehovah shall be King over all the earth, when "the Lord shall be One and His Name One." But here is the One in whom all these glorious future events are centered, and through whom alone they shall be consummated when again that "other Scripture," in those very prophecies of Zechariah, shall be fulfilled, which saith, "They shall look on Him whom they have pierced."

The fullest explanation of the unleavened bread, and of its relation to the Passover, is given by the Apostle Paul in 1 Cor. 5:6-8. "Know ye not," he says, "that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

If the paschal lamb sets forth Christ our Passover slain for us in order to bring us pardon, peace, and new life, the unleavened bread was designed to prefigure the holiness of the new life, and the fellowship with God which must characterize the redeemed.

There is no true holiness or "doing right" in God's sight, until we behold the "dear dying Lamb," and

know what it means to be redeemed with "precious blood," for even "the good works" of the unregenerate man, as Augustine expressed it long ago, are in God's sight only so many "splendid sins." But from the moment the paschal lamb was slain, and the offerer identified himself with the offering, the Jew had to put away all leaven from his dwelling. We read that "whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

It is the Lamb of God that bears away our sins, and brings us pardon and reconciliation with God, but "let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

No one can enjoy the feast of the Lord if he does not first "purge out the old leaven." What is leaven? Actual material leaven consists of a microscopic vegetable ferment, which is characterized chiefly by the rapidity of its growth and diffusiveness, so that it permeates the whole lump into which it is put, and nothing is able to stop its growth except fire—a fit emblem, therefore, of corruption, of which it is the figure in every place in which it is mentioned in the New Testament.

Here in 1 Corinthians 5 the apostle speaks of it as the "old leaven," which answers (Continued on Page Six)



Upon a life I did not live,
Upon a death I did not die;
Another's life, Another's death,
I stake my whole eternity.

Dr. Valpy

crucified with him: but when they came to Jesus, and saw that He was dead already, they brake not His legs: howbeit one of them with a spear pierced His side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of Him shall not be broken.

"And again another scripture saith, They shall look on Him whom they pierced." John 19:31-37.

Adolph Saphir beautifully observed, that with his eyes fixed on the dying Saviour, and in the light of what he had just witnessed, the Apostle John sees how Christ and His cross are not only the center—but the Alpha and Omega, the Beginning and End of Israel's history. The commencement of Israel's national history was the exodus from Egypt, of which the Passover was the perpetual memorial, but here is the true Passover, and it was to Him that the paschal lamb pointed all along when it was said, "A bone of Him shall not be broken."

And what is to be the end of Israel's history? It is graphically described in the last chapters of the prophecy of Zechariah. There we read of Israel's final repentance when the Spirit of grace and supplication

250 Sunday School Rallies

Of our 34 General Council Districts, there are 19 which have designated workers for the office of District S. S. Superintendent. District officers of at least six other Districts will themselves "fill in the gap" until a Sunday School officer can be arranged for. Think of it! 25 full-time Sunday School folk on the field; workers who will study needs of their District and seek to meet those needs by holding sectional Sunday School Rallies.

Sister Agnes Stokes in the Arkansas District purposes to hold 35 Sunday School Rallies this year. Other District S. S. Superintendents plan to hold numerous sectional Rallies at strategic points. It would be conservative to say that at least 250 Assembly of God sectional Sunday School rallies will be held in coming months. If each of these is attended by only 100 Sunday School workers, we should, by the help of the Lord, reach at least 25,000 with improved Sunday School methods.

Are You Interested?

Probably you would like your Assembly to be host to one of these Rallies. If so, contact pastors and Sunday School superintendents in near-by schools. Interest them in joining your School in a Rally. Then, write your District S. S. Superintendent for a date for a Rally in your School. You will be surprised how the Lord will bless such services as each worker gets under a burden and prays that souls will be saved through Sunday School channels. Your District executives will be glad to know of your willingness to cooperate in improving established Schools and in opening new ones.

The Gospel Publishing House is making heavy expenditures equipping District S. S. Superintendents with a bountiful supply of free helps. All of this material will be used and exhibited at your local Rallies.

Probably you know of individuals in your own or near-by Schools who are successful in Children's work, Cradle Roll, Home Department, Teacher Training, etc. They should be used as speakers in your sectional Rallies. Your District S. S. Superintendent should be advised concerning such leaders.

The Gospel Publishing House is eager to help in every way possible in advancing the cause in every School and District.—M. L. G.

Following is the present list of Assembly of God District Sunday School Superintendents.

Mrs. Agnes Stokes, 703 Watkins, Conway, Arkansas
 Earl E. Bond, 769 Main St., Conneaut, Ohio
 N. T. Spong, 3836 Trask, Erie, Pennsylvania
 W. W. Hurston, Box 1101, Columbus, Georgia
 Clarence Ferguson, Box 339, Mattoon, Illinois
 P. D. Pittman, 1911 Rhode Island, Lawrence, Kansas
 Mrs. Anna Schmidt, Box 268, Clay City, Kentucky
 Margaret Miller, 205 Crosley St., West Monroe, Louisiana
 Kenneth Erwin, 908 13th Ave., Laurel, Mississippi
 Lester Dickinson, Ord, Nebraska
 Bernice Mast, Morgan Hill, California
 W. C. Shackelford, 721 W. Seneca, Okmulgee, Oklahoma
 R. A. McClure, 320 Michigan, Pueblo, Colorado
 R. M. Riggs, 1933 N. Main, Springfield, Missouri

W. E. Emanuel, 803½ St. Clair, Tampa, Florida
 O. A. Schultz, 744 N. Highland Ave., Memphis, Tennessee

F. D. Davis, R. 1, Box 207B, Ft. Worth, Texas
 A. A. Daly, 140 Ave. G., Hereford, Texas
 Mrs. A. B. Dennis, 48 N. M. St., Pensacola, Florida

The Passover

(Continued from Page Five)

to the "old man" with its corrupt deeds (Eph. 4:22) of our former condition, and proceeds further to define it as "the leaven of malice and wickedness," which embraces both "the evil habit of mind and outward manifestation of the same in word or deed."

The ceremony of "searching for leaven" still exists among the Jews in all the lands of their dispersion. I well remember the interest with which as a boy I used to follow about my father on the evening before the fourteenth of Nisan, as with lighted wax candle in hand, after uttering the

Pastors . . . Superintendents

Thirty days ago, we mailed your Sunday School secretary a 1940 form for reporting your School. Ask her if she has filled in and returned it to the Gospel Publishing House. Only one report each year is necessary. It is important that your School send its 1940 one. If the form has been misplaced, you may ask for another.

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prayer, "Blessed art Thou Jehovah our God, King of the universe, who hast sanctified us by Thy commandments and commanded us to remove the leaven," he proceeded to search all likely and unlikely places all over the house for leaven, picking up a few crumbs of bread which had been purposely dropped here and there before, and gathering the whole into a large wooden spoon, and tying it together ready for the ceremonial burning before noon next day, ending the whole by uttering the formula in the Chaldaic language, "All the leaven in my possession, that which I have seen, and that which I have not seen, be it null, be it accounted as the dust of the earth."

Let us see to it that we walk in sincerity and truth, and that we can at all times look up to the searcher of hearts and say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any way of wickedness in me, and lead me in the way everlasting."

The spiritual reality of the Feast of Unleavened Bread will be exhibited by Israel on a national scale when, after they shall look upon Him whom they pierced, and behold as the Jewish Apostle John did at the foot of the cross, and as Paul in the passage we were considering, that their Messiah Jesus was their true Passover sacrificed for them, they shall be known as

"the holy people" with *Kodesh l' Yehovah*—"Holiness to Jehovah"—written upon all they are and have, yea, even upon the very bells of their horses. Zech. 14:20; Isa. 62:12.

"In those days, and that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50:20.

Restitution

We can "whiten our robes" when soiled after conversion. Charles Finney tells of a young woman who came to him in great distress; for she was guilty of disobedience to that Scripture: "Exhort servants to be in subjection to their own masters; not purloining (not pilfering), but shewing all good fidelity." Titus 2:9, 10.

What, she asked, was she to do? Mr. Finney answered, "You must restore the stolen things, and confess your sin to those you have wronged." She started on her path of self-humiliation, one guilty memory raising another. Some laughed at her, others felt for her, but all forgave.

She came at last to the episcopal palace, for the unhappy girl had stolen a shawl from Bishop Hobart's daughter. She wrapped it up, and handed it in to the palace gates, without a word of explanation.

Conscience whispered, Someone else may have been suspected: you must go in and confess. She immediately went back, and sought admittance. She was shown in to the Bishop; and she told him all the truth. The old man wept aloud, and, laying his hand on her head, prayed God to forgive her, as he did. Peace came to her, in a flood past all understanding: her life, ever after, says Mr. Finney, adorned the doctrine in all things.

Our Best for Christ

A Christian worker decided to spend a certain evening over one text of the Bible. She chose John 3:16. After spending two hours over it, she got no further than the first three words, "God so loved." There was so much in them she could not proceed with the text. She wrote the words in her diary, "God so loved." She covered them with her tears. Three months after she went back to the text again, and this time she got three more words, "that he gave." She spent the whole evening on them until the great meaning entered into her soul. She then took her pen and paper and wrote,

"God so loved that he gave."

I so love that I give

After the word give she left a blank. The thought came to her, What did God give? And the answer came, God gave His best, His only begotten Son. It led her to give her best.

*Keep up the song of faith,
 However dark the night;
 And as you praise, the Lord will work,
 To turn your faith to sight.*

*Keep up the song of faith,
 The dawn will break ere long;
 And we shall go to meet the Lord,
 And join the endless song.*

Evangelizing the Jewish People

"To the Jew First"

Alexander Marks

The Jew is closely linked with the Bible and with the Saviour of the Bible, even our Lord Jesus Christ. If you persecute the Jews, you must abandon the Bible, and if you abandon the Bible you abandon the Christ of the Bible who said, "salvation is of the Jews."

The Jew has proved to the world that he is indestructible. We have had great empires in the past. The Babylonian, the Medo-Persian, the Grecian, and the Roman Empires with all their greatness and pomp have disappeared, but the Jew remains a mighty force in the world today.

Although persecuted and oppressed by the nations for 1900 years, without a country or an army to defend them, having experienced fire, water, and weapons of destruction, the Jew has shown to the world that he is indestructible.

The Bible also has experienced something similar to the Jew. Communism has tried to destroy it by fire; infidels, Modernists and higher critics have tried to destroy it by criticism; but the Bible has defended and vindicated itself and has put its critics to shame. It is the "best seller" in the world of books. It is admitted in Nazi Germany that the sales of Mein Kampf (the bible of Germany) have not equalled the sales of the Bible.

Thirdly, the Lord Jesus Christ, the Saviour of the Jewish Scriptures, has also proved to the world that He is indestructible. The Lord Jesus Himself said to the Jews, "Destroy this temple (body), and in three days I will raise it up." John 2:19, 21. The Romans tried to destroy Jesus Christ by giving Him a cross but that was not the end of Christ, for Calvary does not spell "defeat." Calvary speaks of "victory." Calvary was not the end—it was the beginning; and the Jewish Apostle Paul declared that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18.

It was to the Jew that Jesus came. His early ministry was one exclusively among the Jewish people and He declared, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. It was to the Jews that He entrusted this glorious gospel message when He said, "Go ye into all the world, and preach the gospel to every creature,"—beginning at Jerusalem, not beginning at Samaria—but notice, "Jerusalem"—"to the Jew first." And if you have observed the missionary activities of the Jewish Apostle Paul, you will have noticed that his method was "to the Jew first." When he went into idolatrous Athens and saw the city given up to idolatry, his spirit was stirred within him. "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Acts 17:16. Did he

then preach to these idolaters? No! Notice, "Therefore disputed he in the synagogue with the Jews, and with the devout persons . . ." Paul realized that the quickest way to evangelize those idolaters was to evangelize the Jews in Athens. The quickest way to evangelize the world is to evangelize the Jew.

First, the Jew can live in any climate. Therefore, he will make a good missionary. Secondly, he can adapt himself to any circumstance in life or to any condition. Thirdly, the Jew knows more than one language. He knows the language in which he worships, Hebrew; and the language which he uses for business. The Jew in India, China, Japan, or South America will



Three Jewish saints: Alexander Marks, author of this article, at left; Myer Pearlman, writer in our Sunday School quarterlies, in center; and Lee Krupnick, chief photographer of Tulsa "World."

learn the language or dialect of that country for the purpose of helping the business. When these Jews are converted, their languages will be used for the glory of God.

According to modern missionary activity it seems to be "to the Jew last." Africa, China, India, and other fields seem to come first. The Jew should have the same opportunity as the Gentile of hearing the gospel. Are you aware that out of 16,000,000 Jews there are at least 10,000,000 that have never heard the gospel of our Lord Jesus Christ preached in simplicity—never have had an opportunity to accept this glorious message which was to be preached unto "all nations" beginning at Jerusalem? There is a wonderful opportunity for evangelizing the Jew. Never before in the history of Jewish missionary activity has it been true that the ear of the Jew is so open to listen to the gospel of Jesus Christ as now. "And how shall they preach, except they be sent?"

As a Pentecostal Jewish believer I have proved that the Pentecostal message is the message that will capture the hearts and minds of the Jews. As Paul declared, "The Jews require a sign, and the Greeks seek after wisdom." Jesus said, "These signs shall follow them that believe."

There are 5,000,000 Jews in the United States of America. There are several denominational missions to the Jews in the U. S. A., but so far, to my knowledge, I know of only one definite Pentecostal Jewish testimony that believes in the salvation of the soul, the Baptism in the Holy Ghost according to Acts 2:4, Divine Healing, and the glorious Coming Again of our Lord. Is this not a challenge to our Pentecostal movement with its thousands of churches supporting missions in India, Africa, China, Japan, and South America, while the Jew has little place in their program? The Jew with his wonderful knowledge of the Scriptures, the Jew with his culture, the Jew with his enthusiasm, needs this Pentecostal message. Many Jews are becoming atheistic, or are going into Christian Science and other cults, and we allow them, for the simple reason that we do not give them an opportunity of hearing this glorious message that thrills our own hearts.

I am praying that God will touch the hearts of His people that they may realize the need of the evangelization of the Jews, the people who gave us the Bible, the people who gave us the Saviour, the people who are longing for the coming of the Messiah to deliver them from their enemies. Will you tell them that He has come to be their Saviour and that He is coming soon for the Church of God and finally as the Deliverer and King of the Jewish people?

The writer of this article has been invited to assist in the Assemblies of God Hebrew Mission in Chicago. Our Home Missions Department is particularly interested in this Jewish work, and Brother Vogler would greatly appreciate offerings to help further this enterprise. As we read the ninth, tenth and eleventh chapters of Romans, we are made to realize God's love for Israel, and the need of our constant prayers and

earnest endeavors to bring to this people the gospel concerning their Messiah, our Lord Jesus Christ.

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Marvelous Revival in Dehra Dun

By A. A. Blakeney, North India

I wish you all could have seen them wending their way to the meeting place, evening after evening, for six wonderful weeks. The Indian Christian Community of Dehra Dun, three hundred strong, met regularly to hear the Word of God expounded in the power of the Spirit, to pray and wait before the Lord for hours at a time night after night. It was wonderful to see, and how we praise our God for His blessing!

Regular services were begun at five-thirty each evening; at nine-thirty the Bible study began, and then prayer until all hours of the night—or morning! This was the schedule for six weeks. The seventh week was given over to cottage prayer meetings, bazar and village preaching, and response to calls for visiting and prayer.

If ever any Christian community received the truth, this one did through these weeks, and such straight preaching as one would not have thought possible. Nevertheless a beautiful spirit of love and unity prevailed throughout.

Almost three hundred and fifty Bibles were sold or given during these weeks and about fifteen hundred Gospel portions. Praise God for this opportunity of getting the Word of God into the hands of the people.

A Brother's Example

The Indian evangelist gave the city seven weeks of the most intensive and self-denying ministry we have ever seen. There is no doubt that both Christian and non-Christian communities have been shaken as never before.

This worker's fearlessness and devotion to his Lord, his loyalty and love for the Word of God is marvelous to see, and the example and ministry of this one self-denying brother has brought a deeper consecration into the lives of his own people even in these few weeks, than a missionary from another race could effect in years.

We praise God for the growth of the ideal of an indigenous church for India. We are sure that, in the final analysis, this is the only hope of reaching the millions of India's peoples.

In the meantime we must, by God's help, continue our endeavor to present Christ to the

lost, and to teach and train workers to go forth among their own people in consecrated, devoted service.

Our evangelist has gone on now to other stations in the district, and the Lord is wonderfully blessing everywhere. In one place we saw almost a whole church, about one hundred adults and children, going from village to village singing and witnessing for the Lord, finding, in spite of the devil's efforts to hinder, a genuine welcome everywhere, almost without exception.

Miss Mall is now conducting Bible study with fifteen to twenty people who are hungry for the Baptism. Six or seven of these are teachers in a girls' school and have marvelous opportunities for witnessing. Let us pray that God will uphold them and keep them standing true even in the face of the opposition they are sure to face.

Looking Forward

In spite of world conditions we feel that the Lord is calling us to go forward with the gospel and reach as many places as possible with gospel lighthouses. Today there seems to be so little of aggressive evangelism in comparison with the number of educational and institutional works! We are arranging for a gospel hall in the village of Majra, and are trying to get contacts with the Anglo-Indian colony near Dehra.

We are also planning further extension of our work by opening a gospel hall in Shaharapur. A beautiful hall in a good location has already been found there, and we are confident that God will bless in this move.

TEN STUDENTS TO GRADUATE

According to word received from John Lugo recently, ten students will be graduated from Mizpah Bible School in Puerto Rico this year. He writes:

"Twenty-three years ago Pentecost was first preached in the island of Puerto Rico. Today there are sixty-six hundred brethren believing the full gospel, and the great majority of these are sealed with the Baptism in the Holy Spirit.

"These twenty-three years have witnessed

wonderful healings, almost unbelievable conversions, and glorious revivals where fifty or sixty have been filled with the power of the Holy Ghost within a couple of days. For all these things which our great God has done and for those things which we still look forward to, we praise and worship Him with jubilant hearts.

Blessing Through Bible School

"One thing which God has given us and which has shown itself to be a great help and blessing is our Mizpah Bible School opened in October, 1937. One class has been graduated and every member is working in the field. Two opened new works and have a total membership now of over one hundred and sixty with more than sixty baptized in the Holy Ghost.

"The others are actively working either in charge of some work or as assistant pastors or in opening new works. They are all grateful to the Lord for allowing them to go through Mizpah where they were trained in the use of the powerful Sword that can win liberty from sin for all men.

"This year a new class will graduate; ten will receive the coveted diploma and go forth to labor for the Master. However, they are not waiting until they finish school to start their work. Many are already giving their time after class hours in strenuous efforts to win souls for the Lord. They are all praying that the Lord will lead them and use them for His honor and glory. Won't you pray with them?"

"Puerto Rico is very poor, and the school has not had everything easy. Just now there is a debt of over three hundred dollars which must be met; but our Father is rich and we know we can trust Him to send in the funds needed for the furtherance of His work in this island. Please pray with us that all obstacles may be overcome and that our Mizpah Bible School may continue doing its good work for the glory of the Lord."

CHRISTMAS IN MANCHURIA

A. J. Ahlberg

Our Christmas season in Mukden was one full of joy in our Lord and in the fruit He has given us here. Although there were no other white friends with us we were so busy and our days so full that we did not have time to be lonely.

The Sunday before Christmas found us beginning the day with Sunday Schools at two of the gospel halls. At 11 A. M. a joint service for the grown folk was held at the church, the



Marching through the streets of Dehra Dun from the Christian Community to the Gospel Hall each evening, these Indian Christians were an impressive testimony. Walking directly under the banner is the Indian evangelist.

children waiting outside until their turn came! The adult service lasted until 2 P. M. when we were forced to ask them to leave so the children could have room in the building.

At 5:30 we were finally free to go home for our Sunday dinner—after six and a half consecutive hours of meeting! You may be certain we were quite ready for that dinner! But, nevertheless, we praised the Lord for the great crowds and good spirit manifested during the day.

Carols and Mail Bring Joy

Early Christmas morning we were awakened by singing in our compound. When we looked out to see what was going on, we saw a lovely sight. A group of the older Sunday school girls and some of the workers were standing below our window, each one holding a lighted candle and lustily singing Christmas carols for us. We appreciated the love manifested thus—it was not easy for them to crawl out in zero weather and come singing at five in the morning!

They were so concerned about our possible loneliness that the native pastor's family insisted we come for a native feast—not exactly like you had at home, but good and prepared by hands of love, anyway.

The mail carrier brought greetings and news from friends in the homeland and our hearts were made glad so that we praised our God for His wonderful love and care for us.

At six o'clock we began the Christmas meeting for the Christians, repeating the program which had been given for the children the day before. Some of the workers and young people took part this time, and all had a joyous time. On Tuesday evening the program was given again at the Eastside Mission Hall which was packed with people who seemed to enjoy the efforts of the children.

The last baptismal service of the year was held at the church on December 31. Ten more precious souls followed the Lord in this step of obedience. How we do praise the Lord for His gracious blessing upon the Mukden work.

Good News of Outstation

We spoke last month of the new place to which we sent our native pastor and two Bible women, and where twenty-two believers were given water baptism. These people have now gotten together and obtained the consent of a friendly landlord to rent a suitable building for a gospel hall. One of the influential Christians of the group came to Mukden to tell us about the way the Lord is opening for them there, and to ask our advice and help.

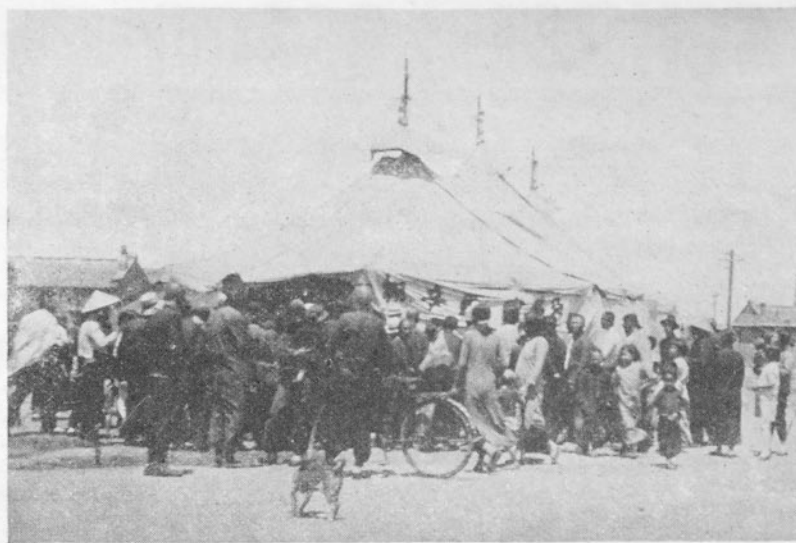
We are sending two workers to help them obtain a permit from the officials for opening a gospel hall as a branch of the Mukden Assemblies of God. We earnestly hope that those in the homeland will take this upon their hearts and pray that this permit will be granted.

In the meantime we must help them remodel the inside of the building, prepare benches and platform, and a small pulpit. Three of the Christians from there came to Mukden for our Christmas meeting. They are surely happy in their Saviour and on fire for Him. It was a blessing to talk with them and hear their testimonies.

We are soon to have eight days of special meetings with one of the native teachers from the Peking Bible School as special speaker. We trust that the Lord will pour out upon us that endowment of the Spirit which is needed to combat the powers of darkness.

Delivered from Demon Possession

Recently a Mrs. Kao, living near our Eastside Mission, was delivered from demon possession, in answer to prayer. A Christian family



Crowd gathering for the tent meeting in Mukden

living in the same compound felt sorry for her in her pitiful condition, so tried to interest her in the gospel, telling her of Jesus' power to deliver from such oppression.

They asked the Mission evangelist to visit Mrs. Kao. He and his co-workers found her under the power of Satan; but she seemed to understand what they told her and wanted to believe. After praying with her she seemed much better and began to rejoice in the Lord.

When the woman's husband returned home, he refused to believe anything but insisted upon burning incense and offering sacrifice to their house-god in order to regain its favor. She remonstrated but he would not listen, and as soon as he started burning incense the devil returned in fury to torment her. She became as a dead person and lay for seven hours in this condition.

The daughter of the Christian family, finding her this way, began to pray but felt that her strength in prayer was not sufficient against such power. She called her mother and together they cried out to God. They still felt the need of other help but they live far out and the weather was many degrees below zero, so they just expressed their weakness to the Lord and trusted in His strength.

Soon they noticed Mrs. Kao begin to froth at the mouth. She cried out that the devil had gone out of her and she was free. Arising from where she had been lying as though dead, she praised the Lord with all her might! The Christians then exhorted the husband to believe on the Lord Jesus, as he had seen what His power could do. Mr. Kao consented and the next Sunday the family went to the Mis-



Mr. and Mrs. Virgil F. Smith

sion where they testified and Mr. Kao confessed and repented of his sins to the best of his understanding after having heard so little of the gospel.

When they reached home again after church, Mrs. Kao walked into the house and, without being told by anyone, she began to pull down the gods, altars, and incense burners in the

home, destroying them all herself. This is quite extraordinary as the natives are usually afraid of their own gods and ask Christian workers to do this for them.

Mrs. Kao seemed to be delivered from every fear, and we rejoice with them in this manifestation of God's power.

APPOINTED TO BRAZIL

It has been the pleasure of the Missions Committee recently to become acquainted with Virgil F. Smith, a returned missionary from Brazil. He and his wife have spent two terms on the field, going out each time just because they believed God was calling them to that work, but with no mission board behind them.

Since 1927 they have labored faithfully in Brazil with the blessing of God upon their ministry.

Our missionaries on that field with whom they have been associated have strongly recommended that they be granted General Council appointment. After interviewing Brother Smith the Missions Committee approved their appointment and will send them back to Brazil under the General Council just as soon as the matter of their fare and support can be arranged. We should be glad for any assistance that may be given our Brother and Sister Smith as they visit among the assemblies.

Brother Smith was born in Texas where he was converted when a small boy. Later he attended Abilene Christian College for seven years and then taught in high school for three years. Eventually he entered gospel work as an evangelist, pastor and then missionary. He received the Holy Spirit about seven years ago and nearly all to whom he ministered in Brazil were filled with the Spirit.

Mrs. Smith comes from the State of Kentucky where she gave her heart to the Lord when a very small child. She is a graduate of the Louisville Normal School and also attended the University of Wisconsin. For three years she taught in the Louisville public schools. Sister Smith has also taken special work in Bible study. After laboring in Brazil with her husband for a number of years she was filled with the Holy Spirit.

We are truly glad to receive these consecrated workers into our fellowship, and trust that they may be able to arrange their fare and support soon so that they may return to their work in Brazil.

REPORT FROM ALASKA

The Lord is blessing in the Juneau assembly where Mr. and Mrs. Ralph Baker have accepted the pastorate. The saints are being revived, souls are seeking God for salvation, and there is a deep hunger among the young people for the Holy Spirit. Every Thursday is set aside as a day of fasting and prayer.

Besides regular services, there is a weekly meeting in the jail where a number of men have asked for prayer. Also, there are weekly meetings in the tuberculosis wards of the government hospital, and two have been saved there. A building site has been given to the assembly and, by the Lord's help, a new church will be built in the spring.—K. Bloxham, secretary.

THE BIBLE IN GERMANY

A report in the *New York Times* states that the Bible continues to be Germany's best seller. According to figures issued by the Prussian Bible Society, 951,000 copies were sold in 1939. A particular demand for Bibles has evidenced itself since the outbreak of the war.

THE SUNDAY SCHOOL LESSON

The Walk to Emmaus

Lesson for March 24. Lesson Text: Luke 24:13-35.

Thank God that the gospel story did not end with the crucifixion! The darkness of Calvary was dispelled by the rising of the Sun of righteousness! After revealing Himself first to Mary of Magdala, and then to Peter, He appears, in our lesson today, to two disconsolate disciples as they walked the seven mile journey from Jerusalem to Emmaus. And He who walked with them that day still comes to walk with us along the path of life! He is just the same today—alive, and waiting to make Himself to all of us "a living, bright reality, more present to faith's vision keen, than any object outward seen." His tender voice still whispers reassuringly down through the ages, "Lo, I am with you all the days even unto the end of the age."

The Risen Christ Unrecognized Luke 24:13-16.

The sorrowing disciples. Who were these two downcast followers of Christ? One was named Cleopas. Some believe that since the name of the other was not given, it was the writer of the gospel himself. Be that as it may, these men were sad and perplexed. They thought Christ was dead, although they had news that He was risen—news which had raised great questionings in their minds but had failed to alleviate their sorrow. "And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them."

The unrecognized Christ. "But their eyes were holden that they should not know him." Why did they not recognize Him? First, because a certain change had taken place in Christ so that He was not instantly recognized in all cases by His disciples after the resurrection. See Matt. 28:17; John 20:14; 21:4. Second, their minds were fixed on themselves, their sorrow and disappointment. Third, they had refused to believe either the word of Christ or the testimony of the women concerning the resurrection, and, therefore, were not looking for Him. Fourth, it may be too that the Lord Jesus preferred to be unrecognized until He had shown them the Scripture passages about Himself.

Let us learn a lesson! Jesus wishes to make Himself known to us in the daily circumstances of life. If, however, we are taken up with our trials and sorrows—our eyes upon ourselves; if we fail to count on His sure Word of promise, then we shall fail to recognize His presence, and thereby miss the joy and comfort which His presence brings.

Said David Livingstone, the great pioneer missionary to the heart of Africa, who once went for five years without seeing the face of another white man, "Shall I tell you what sustained me amidst the toils, the hardships, and loneliness of my exiled life? It was the promise, 'Lo, I am with you always, even unto the end.'" Sorrowing child of God, look up and rejoice! Count on His promise! He who walked with Livingstone in the heart of Africa, is by thy side just now, waiting to meet thy deepest need! Isa. 41:10; 43:2.

The Risen Christ Teaching Luke 24:17-27.

The question. Verse 17. Why did Christ ask this question since He knew the answer? He wished to "draw them out," that is, have them tell

Him just how they felt about what had taken place. He is just the same today, eager to have us pour out our hearts to Him and to allow Him to settle all our questionings and remove all our fears. Psalm 62:8; Matt. 11:28-30.

The answer. Verses 18-24. The two disciples, amazed at the Stranger's seeming ignorance concerning the life and fate of Jesus, proceeded to enlighten Him. Their words show their sincerity, but also reveal their misunderstanding of the crucifixion. They had expected Christ to set up the kingdom of God on earth over which He should reign as king. Instead they had seen Him crucified. To them the Cross was an inexplicable tragedy.

The rebuke. Verses 25-26. The word "fools," simply means "foolish ones." Jesus rebukes them, not for failing to recognize Him, nor for failing to

While they communed together...Jesus himself drew near

Luke 24:15

"Did not our hearts
burn within us?"



While I was musing, the fire burned:



then spake I with
my tongue. Psalm 39:3

accept the testimony of the women, but for failing to believe the Scriptures—"O fools, and slow of heart to believe all that the prophets have spoken." Verse 26 might be paraphrased as follows, "Was it not necessary for Christ to have suffered in order to be glorified?"

The exposition. Verse 27. The two disciples had doubtless heard great men teach the Scriptures, but never before had they heard such an expositor as this One who took them through the Law, the Psalms, and the Prophets, calling their attention to every scripture that referred to Himself. For examples, see Gen. 3:15; Ex. 12:46 with John 19:36; Ex. 17:6 with 1 Cor. 10:4; Num. 21:9 with John 3:14; Psalm 22; Isa. 53; Zech. 9:9; 12:10; 14:4; Mal. 3:1; 4:2.

Just as Christ revealed Himself to the disciples through the Scriptures, so He reveals Himself to us today. As we read and meditate upon His Word, it is quickened and made real to us and so becomes a revelation of the living Christ.

The Risen Christ Revealed Luke 24:28-35.

The invitation. The time passed quickly and the group arrived in Emmaus. And Jesus "made as though he would have gone further." Why

did He do that? To draw from them an invitation. He wanted to go in with them, but would not do so uninvited. These words teach us a great deal. Christ may know that we love Him; but He desires us to express that love. He longs to reveal Himself more fully to us, but waits until we entreat Him with our whole hearts. Many times He postpones blessings and delays answers to prayer in order that we may press more closely to Him.

"But they constrained him saying, Abide with us. . . . And he went in to tarry with them." These disciples did not fail to improve their golden opportunity. Notice this—they had enjoyed His presence along the way but were not satisfied. Some one has said, "The good is enemy of the best." And had the disciples been satisfied with "the good," they would have missed the greater blessing. Many people are satisfied with a blessing that merely touches the emotions; others press on and receive a real revelation of Jesus Himself that penetrates to the depths of the inner life.

The revelation. Jesus, being guest, was asked to "say grace," after which "he took bread and blessed it, and brake, and gave to them." There was something familiar in this action—and the disciples recognized their Lord! Has it not often been thus with us—after a time of seeming darkness, He has revealed Himself to us in some "little thing," and we have exclaimed, "It is the Lord!"

After having convinced them that He was still living, Jesus vanished from their sight in order that they might accustom themselves to walking by faith. We have not seen Him with our mortal eyes, but, Hallelujah! He has revealed Himself to us in many ways. We know He lives, and we eagerly await the day when we shall see Him face to face!

The effect of the revelation. The revelation of Christ comes to the mind, but it also comes to the heart. Christ is not a theory but a living reality. And often, after a time of fellowship with Him in prayer, or after listening to the preaching of His Word, we say with the disciples of Emmaus, "Did not our hearts burn within us, while he talked with us by the way?"

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together . . . and told them what things were done in the way." Contact with the risen Christ resulted in a spontaneous desire to share their experience with others. So it should always be. Some people seek blessing as an end in itself. But all blessing should result in consecrated action or else it falls short of God's will.—J. Bashford Bishop.

THE SOUL WINNER

Some one who noticed General Gordon's patient endurance of, and perseverance with one or two reckless, insolent lads in a "Ragged School," in Manchester, said, "I fear, General, your Christian work in Dark-Lane Ragged School will never get the fame and applause from this world that your military achievements in China have lately secured for you."

To this Gordon's reply was: "My dear sir, if I can be the means in the hands of God of leading any of these precious souls to Jesus, I must place that among the most glorious trophies of my life; and to hear the Master at last say, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me,' will be to me a resplendent, undying glory, when so many of earth's fleeting honors have tarnished and faded away into obscurity."

THE DYING WORLD AND THE LIVING WORD

RELIGIOUS BROADCASTS

During 1939 the National Broadcasting Company increased its time for religious broadcasts by thirteen per cent at an estimated value of \$2,600,000, reports *Herald of Holiness*.

A PUBLIC PRAYER MEETING

For sixteen years a public prayer meeting has been held in the Town Hall in Sydney, Australia, says *Dawn*. It meets every Wednesday from noon to 2:30, and is attended by over a thousand.

A BOLSHEVIK CONTRADICTION

This is Joseph Stalin's motto, inscribed on a public building in Moscow, says *Gospel Call*: "The Soviet Union does not covet one inch of the soil of other states, but will defend every inch of her own soil."

THE GROWTH OF ROME

The city of Rome, whose population in the Middle Ages dwindled to as little as 30,000, now has a population of 1,130,000, says the *Gospel Minister*. It has nearly doubled in population since the rise of Mussolini, and it continues to grow rapidly.

IN FASCIST SPAIN

All private and public schools of Madrid were closed by governmental decree, reports *Revelation*, until their political and religious status could be determined. The Protestant schools thus have been closed for several months in that city, although religious services continue. In another city, Escorial, neither the Protestant meetings nor the Protestant school are allowed to function. More than thirty Protestant pastors who fled Spain have not yet dared to re-enter.

ROME'S REVIVAL

D. M. Pantou writes in *Dawn*: "It is most significant that it was the Roman Empire which Napoleon sought to revive; and it is the revival of the Roman Empire (Rev. 13:1; 9:10) which we await. For it is astounding to learn that Napoleon was not a Frenchman at all, but a Roman—an Italian; and it has even been claimed—though never proved—that he was a lineal descendant of the Cæsars. At the coronation of Napoleon, the Pope chanted, May Augustus live for ever. He made his infant son King of the Romans, a title belonging exclusively to the heir of the Empire of Rome. It is most extraordinary that his name is one title of the Antichrist—*napos leon*, the Lion of the Thicket. Jer. 4:7."

UNITED AGAINST GOD

Soviet atheist circles are said to be delighted with the way Germany and Russia are coming into agreement in the fight against religion. To Swiss Evangelical sources *The Christian* (London) attributes word that Herr Hess recently expressed a desire to read the anti-God literature which has appeared in German, in order that he might take advantage of the experience of the Russians in their anti-God struggle. The Soviet Press also reports that Hitler has decided that pastors in prison for political reasons shall be banned from serving in the army or from any office. So the rulers in Germany and Russia have much in common, both through their military agreement and in their attitude toward religion. Thus far Russia has not attacked the Jews, but as William Green, the President of the A. F. L. predicts, "the moment it suits Stalin's purpose to terrorize the Jews, Soviet Russia will start playing the same anti-Semitic game as Nazi Germany." The alliance between the two nations, as prophesied in Ezekiel 38 and 39, is ever becoming more concrete.

THE PROGRESS OF WORLD MISSIONS

In the German-Swiss Protestant paper *Evangelische Schulblatt* the following figures are given. For each million inhabitants there are 3,027 Christians in Japan; 1,478 in China; 6,774 in British India; 23,153 in the Dutch East Indies; and 24,213 in Africa. It is not stated whether these numbers include adults only; neither is it told whether only baptized Christians are counted. However, they show in what fields there has been the greatest harvest and indicate the vast amount of work there is yet to be done.

THE GOSPEL IN POLAND

Before the German-Russian invasion of Poland the Russian Missionary Society of London, England had 256 whole-time workers, 56 of whom were supported by them and the rest self-supporting. According to a report in *Advent Witness*, not one of their evangelists has been killed, but most of them have been deprived of all they possessed. The home of their Superintendent in Warsaw was bombed and his family were left with what they stood up in. The building in Pulawska, Warsaw, where their Polish Headquarters are situated was very badly damaged; however, they are continuing to use the offices and meeting hall there. Those evangelists from whom they have heard are carrying on their gospel work though they are in direst need of financial help and Bibles and other supplies.

OUTCASTS OF ISRAEL

Many Jewish refugees are marooned in boats and barges on the Danube, reports *Jewish Chronicle*. They have been drifting for three months without being permitted to land anywhere. Their position has become critical since the Danube is frozen over and it is almost impossible to approach their boats. Two thousand are icebound near the Rumanian port of Sulina and over a hundred of them are ill. Many children have their ears and hands frozen. Another part of one thousand Jewish refugees from Germany are marooned on a small steamer on the Danube in Yugoslavian waters, and food is brought to them by Jews of Yugoslavia. The Rumanian and Yugoslavian Governments, anxious not to create any precedents, are determined not to permit these refugees to land, so they are homeless outcasts. Like Jeremiah of old their lamentation is, "Thou hast made us as the offscouring and refuse in the midst of the people." Lam. 3:45. When will they realize that they can receive God's favor only by accepting His Son?

REVIVAL IN SIAM

A spiritual revival in Siam is reported in *Sunday School Times*. One missionary in Bangkok writes: "Where once we counted our converts by ones and twos, we are counting them by tens and fifties, and in some places by hundreds. More than six hundred men and women have pledged themselves to become teachers and preachers of the Word. One hundred and sixty-five groups have been organized for prayer, Bible study, and testimony. You cannot hold them back! Where they used to meet and talk about crops and sickness and troubles in the church, they now talk about only one thing, the glory and the joy of the New Birth in Jesus Christ.

"People careless of their use of the Lord's money have become strict accountants of every penny; 'social' Christians have become testifying Christians. We have not had time to write, hardly time to eat. Three hours of Bible study and prayer in the morning, three in the afternoon, and then an evangelistic service in the evening! The eagerness with which this newly stirred group of 3,000 followers of Christ are clamoring for the Word of God is significant."

OPEN-MINDED JEWS

Sunday School Times tells how a Hebrew-Christian minister in Baltimore was giving out tracts in a park when a Jew who had accepted a tract on a previous Sunday, called to him. The preacher approached the man, who was seated in the midst of other Jews, and soon they were engaged in a conversation which lasted for four hours. He told why he, as a Jew, believes that the Messiah has come. They said that on the coming Sunday they would be on the same spot awaiting him. So on each Sunday afternoon during June and part of August, he met with twenty or more middle-aged and elderly Jews, with the Hebrew Bible in his hands, breaking the Bread of life to them. There are many open-minded and spiritually hungry Jews like these. Pray daily for the Holy Spirit to open their eyes to Jesus and the salvation which He died to obtain for them.

DESPISERS OF THE LAMB

According to *Dawn*, the following appeared last June in *Schwarse Korps*, the organ of Herr Himmler, Chief of the German Police: "Which of us, wandering through the lovely German countryside and coming unawares upon a cross, does not feel deep in his heart a strange but enduring sense of shame. The gods of our ancestors were different. They were men, and carried in their hands a weapon which typified the natural characteristic of our race, namely readiness to act and self-reliance. How different is yonder Pale Figure on the Cross, whose passivity and emphasized mien of suffering express only humility and self-abnegation, qualities which we, conscious of our heroic blood, utterly deny. The corruption of our blood caused by the intrusion of this alien philosophy must be ended." Such will be the religion of the "king of the north." It is foretold in Dan. 11:37, 38: "Neither shall he regard the God of his fathers . . . but in his estate shall he honor the god of forces." Germany and Russia are fulfilling their role in Bible prophecy.

GOOD NEWS

A WOULD-BE SUICIDE

A young soldier was brought a few weeks ago into a London hospital after attempted suicide. He fought with the doctors to let him die. For days he refused to speak to anyone. When he did, it was only to say: "Next time I'll see that I finish it; I'll drink a pint, not just a half."

A slip of a girl nurse (Olga Lord) sitting by his bedside while the policeman on duty was having his meal in the corridor, told him that he was all wrong because he had left God out of his reckoning; that God for Christ's sake would forgive him; and that if he committed himself in trust to Him, He would give him strength to face life, and conquer.

The next time the nurse passed his bed, he said: "Nurse, I took your advice; I have put my trust in Him." Days later, when she had been moved to another ward, he sent her a note: "Yes, do go on praying for me; but don't be anxious about me: ever since I trusted the Lord I have been a new man inside, and I know it."

After leaving the hospital he wrote: "Since you gave me that first talk on our Lord Jesus Christ, I have placed my faith and trust in Him, and He has looked after me and made me very happy. I have never stopped thanking Him since I left the hospital. I spent an hour in church this morning, and I told Him how grateful I am for all He has done for me; and He told me that as long as I placed my faith in Him, He would watch over me."

Are you discouraged? Everything seem vain? Christ will change your whole life and your whole outlook if you put your trust in Him.

THE PRAYER CORNER

"Laboring fervently . . . in prayer"

MONDAY, March 18—Luke 24:1-12.

If these women and if the disciples had only had a deeper faith and a clearer understanding of Jesus' words that He would rise again on the third day, they would have been saved all their anguish and sorrow. The women had come to perform a last service for Him to whom they were so greatly devoted; but the angelic message received at the empty tomb revealed to them the opportunity of lasting service for a living Lord.—H. Leavitt.

Juncos, Puerto Rico—Please pray for a new outstation here; we are expecting a good gathering of souls. Also pray that God will supply all the needs in our Puerto Rican Bible School.—Louis C. Otero.

Birthday—Eric M. Johnson, Gold Coast (furlough)

* * * *

TUESDAY, 19—Luke 24:13-24.

Three men on a road! Was there ever a more glorious fact than this, that when two men feel their worst on a lonely road, a third joins them? The two were so preoccupied by their sorrows, their arguments, and their mental prejudices that they failed to recognize the third man. So often we cannot see beneath the form in which He appears. What a tragedy when, on our roads to Emmaus, we fail to recognize the great Companion who travels the way with us.—L. D. Spaugy.

El Salvador, Central America—Local opposition has succeeded in closing one of our churches in the east of the republic. Pray with us that this may be overcome. The needs of the work are very many at the present and make great demands on our strength. Your prayers for our physical sustenance will be greatly appreciated.—Ralph D. Williams.

Guatemala—Pray for the success of the gospel as we reach out into new territory.—John L. Franklin.

* * * *

WEDNESDAY, 20—Luke 24:25-35.

How could their hearts do otherwise than "burn within" them? It is our Resurrected Lord that makes the whole Word of God incandescent. When He opens the Book, and at the same time opens our hearts to understand the Book through His Holy Spirit, there is always light. He still draws near to go with us on our day's journey. How slow and dull our eyes and hearts in discovering His identity! Shall we not ask Him to turn in with us today?—Daily Communion.

25 de Mayo, Argentina, South America—Pray for a boy who is under conviction of sin, also for the healing of a woman who believes the witch doctor put diabolical power over her after we had prayed and she was better. Pray for the healing of several "incurables" who attend our services, and for an unsaved man who opposes the gospel and his saved brothers. Pray that a double portion of the Spirit be poured out upon Argentina, especially in 25 de Mayo, the hardest of all places.—Alice C. Wood.

Trujillo, Peru—Please pray that the Lord will guide us regarding permanent quarters for our Spanish Gospel Publishing House in Peru.—A. S. Erickson.

Birthdays—Miss Jennie Carlson, Liberia; Mrs. J. H. Burgess, South India.

* * * *

THURSDAY, 21—Matthew 28:1-10.

Behold, Behold! Oh, joy untold!
The Christ is risen from the grave!
He paid our debt, and we are free,
And He goes forth with power to save.
Across the nations tell the tale;
Across the ages make it known;

Rejoice! Rejoice! The angels stand
Bright in the glory of His throne.

No longer shall the fear of night
Oppress the soul as age draws on—
Behold! Behold! The streaks of gold
Are telling of immortal dawn!

Lo, we behold the Risen One!
We rest us on His heart of love—
Behold! Behold the glory breaks
And life forever waits above!

—B. F. Sours

Ribeirao Preto, Brazil—Please pray for one of our new converts who for the last few weeks seems to be persecuted by an evil spirit. Also pray for funds (about \$25.00) to buy a bicycle for our native evangelist. We are very happy for the wonderful results at our new outstation, Crairinhas. We have a full hall at all services, and the interest is growing. Souls are hungry; praise God.—Erma L. Miller.

Please pray with us that the Christians who have not as yet been baptized in the Holy Spirit may soon receive. I am in need of a musical instrument and would like a tiple.—Lillian Flessing.

Birthday—Mrs. Roy Davidson, Gold Coast.

* * * *

FRIDAY, 22—Mark 16:1-20.

Here we have our marching orders. The King commands: "Go ye into all the world, and preach the gospel." To whom? "To every creature." We shall not go alone. The Lord Himself went with them confirming the Word with signs following. Let us go in person or by proxy; let us go in prayer and by means of our purses poured out into the Lord's missionary treasury.

Sao Carlos do Penhal, Brazil—Pray that God will save two families that are spiritists. Also pray that God will bless our efforts in a leper colony.—V. L. Fullerton.




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GOSPEL PUBLISHING HOUSE, Springfield, Mo.

Jerusalem, Palestine—Pray for God's Spirit to be poured out in our midst; only this will avail. Pray for the salvation of the young men who are attending Bible classes. Pray that a Bible School may be opened here. Pray that the church may become self-supporting, and that we may be given funds and at least two native evangelists for Palestine. We need your prayers.—Saul Benjamin.

SATURDAY, 23—John 20:1-18.

Ye mourning saints, dry every tear
For your departed Lord.
"Behold the place; He is not here!"
The tomb is all unbarred:
The gates of death were closed in vain,
The Lord is risen, He lives again.

—T. Hastings

Chin Hsien, Manchuria—Please pray for the healing of two believers, Mr. Wang and Mr. Chao. In answer to prayer the former is better, but both are greatly in need of His healing touch.—Pansy Blossom.

Mukden—Please pray for the work at the new Gospel Hall recently opened in the city of Liao Yang. We praise the Lord that there are already twenty-two who have been baptized in water, and over thirty are waiting for the next baptismal service. Pray that the Lord will pour out His Spirit in their midst during the special meetings we are holding there.—A. J. Ahlberg.

Ponta Delgada, Azores—Pray for a Catholic priest whom I visited.—Manuel Sequeria.

Birthday—Miss Etta V. Cauthers, North India.

SUNDAY, 24—Luke 24:13-19, 27-32.

For some Easter is the climax and terminus of religious devotion until the season again returns. For the followers of the risen Saviour it is but an introduction to enlarging Christian service. For the first disciples of Jesus the days and weeks following the resurrection were filled

with instruction and prayer. Then came the power and presence of the Holy Spirit, who transformed ordinary men into men of action. The book of Acts records what resurrection faith can accomplish.—S. W. Beidler.

Colombo, Ceylon—Please pray (1) for more Ceylonese workers and funds with which to support them, (2) for funds to build a greatly-needed place for our growing Sunday School and proposed Bible School. We praise God for several who have been saved, including two Buddhists and one Roman Catholic.—Walter Clifford.

GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of February, 1940.

- Brown, Robert Dwight, Goshen, Oregon
- Downey, Roy Freeman, Siletz, Oregon
- Hageman, William F. Jr., Portland, Oregon
- Hedeen, Carl O., Tacoma, Washington
- Hilton, James R., Donna, Texas
- Kelly, Oliver L., Thomaston, Georgia
- Larson, Hildur J., McKeesport, Pennsylvania
- Miller, Densil R., Garibaldi, Oregon
- Ruff, Richard S. W., Los Angeles, California
- Strunk, August, Benton Harbor, Michigan

The following names were removed from the General Council ministerial list during the month of February, 1940.

- Cockerell, Roy G., Weatherford, Texas (withdrew)
- Cockerell, Thelma L. (Mrs. R. G.), Weatherford, Texas (withdrew)
- Ingle, Tom, Webbers Falls, Oklahoma (dropped)
- Perks, Cecil J. (Transferred to Pentecostal Assemblies of Canada)
- Perks, Mollie (Mrs. C. J.), (Transferred to Pentecostal Assemblies of Canada)
- Sigafoose, Charles W., Pasadena, California (deceased)

17 Pounds of Free Tracts

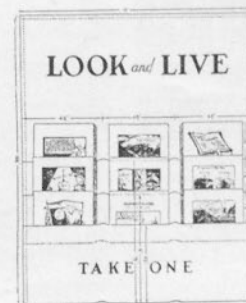
In order to encourage quantity purchases and distribution of full gospel tracts, we offer 17 pounds of tracts (an \$8.50 value) and a \$1.25 metal tract box without extra charge. Send \$1.00 per payment (once a month or often-er) for 10 payments. For each \$1.00, you will receive \$1.00 worth of tracts. With your tenth order, you will receive 17 pounds of extra tracts and the box free.



Some may prefer to send \$10.00 cash and receive the 37 pounds of tracts and the tract box immediately.

Still others may wish to send \$2.00 for the first payment and receive \$1.00 worth of tracts and the box (\$2.25 value); then 8 payments of \$1.00 each. On the last payment they will receive 17 pounds of tracts without charge.

Tract Pocket Each 40c



We picture here a neat pocket. Ask for a free folder, "Jesus Commanded It," which tells how you can make the container at small cost. We have these Tract Pockets attractively machine made of white canvas at 40c.—Gospel Publishing House, Springfield, Missouri.

Publishing House, Springfield, Missouri.

REPORTS FROM THE REAPERS

MERIDIAN, MISS.—We have just closed a very successful 5 weeks' revival at East End Assembly of God, Gene Martin, Creston, Iowa, Evangelist. A number were saved or reclaimed, and filled with the Spirit. Brother Martin was greatly used of the Lord in giving out the Word, and every department of the church was greatly strengthened.—P. F. Ramsey, Pastor.

DETROIT, MICH.—The Lord has especially blessed us, of the Russian Pentecostal Church, in a wonderful way during two weeks of special meetings ending February 18. Evangelist J. J. Matolina, chairman of the Russo-Ukrainian branch of the Council, spoke Ukrainian and English. Six received their Baptism in the Holy Ghost, and 7 expressed their desire to be baptized in water. Shortly before, 3 others were filled with the Spirit. The church in general was also greatly encouraged.—John W. Seregow, Pastor.

DAYTON, OHIO—A great revival was recently conducted in Bethel Temple by Evangelist John E. Kabisch. The power fell from the first meeting and all through the campaign. Many people were saved, a great many were healed of various afflictions, and about 22 received the Baptism in the Holy Spirit. Brother Kabisch's messages were powerful and convincing and all the people seemed to respond to the Spirit's call. Every service seemed to get better, and there was great rejoicing.—A. B. Cox, Pastor.

LAKEPORT, CALIF.—February 18, Evangelists Holmes and Jackson closed a 7 weeks' meeting with us. Many souls were saved and a great interest was aroused in all the surrounding country. Other church people attended faithfully and several who had opposed the Baptism in the Holy Spirit publicly said they wanted it. There were some outstanding

conversions. These men are Scripturally sound, and fine musicians. We thank God for what they have done in this hard field.—L. F. Wilson, Pastor.

WATERFORD, CALIF.—February 13 we began a revival with Evangelist and Mrs. Vernon Murray, of Texas. God has blessed from the first service. Several have prayed through to a real experience of salvation, and some have been filled with the Spirit. Our church is packed out each night. Our brother's anointed messages, preached with old-time power, have brought the churches closer together in our town, and the saints have been stirred to a closer walk with God.—Pearl E. Herndon, Pastor.

BROOKLYN, N. Y.—We praise the Lord for the way He has blessed us at Ebenezer Tabernacle in a 4 weeks' revival with Evangelist Grace Thomson Masters. Night after night the church was edified by the deep spiritual messages brought forth under the anointing of the Holy Spirit. As a result of her ministry, souls have been saved and baptized with the Holy Spirit according to Acts 2:4, sick bodies have been healed, and the saints fired to a new zeal in living a more perfect and holy life.—L. A. Hill, Pastor; by T. C. Cochran, Secretary.

PETERSBURG, VA.—We appreciated God's blessing in our midst, during the recent revival conducted by Etta Reckley, Cumberland, Maryland. Several were saved and about 12 or 13 received the Baptism in the Spirit.

We had seventeen inches of snow during the meetings. However, a path was dug to the church door, and services continued with the exception of one night. God's presence continues to bless.—O. L. Harrup, Pastor, First Pentecostal Tabernacle.

SALEM, OHIO—A week ago we closed our Fourth Anniversary series of meetings with Jack Lucas as evangelist. Truly it was wonderful to see the whole church seeking God with all their hearts, and God pouring out His Spirit night after night. Eleven were definitely baptized in the Spirit, and 5 were saved. Many new ones are becoming interested in our church, and the cries of our hearts and the fruit of our labors are about to be realized. The revival spirit is still with us, and last night two turned to the Lord.—Milton R. Searles, Pastor, Lighthouse Tabernacle.

ELIZABETH, N. J.—Recently the Lord has been moving in an old-time way in Trinity Pentecostal Church. We were privileged to have David H. McDowell, Assistant Superintendent, of Jeannette, Pa., as evangelist for four weeks. His ministry was attended with much unction. A number were saved and baptized with the Holy Spirit. It is impossible to know the degree of the Spirit's work in the lives of the saints, it even reaching as far as to neighboring assemblies. We have just had a blessed water baptismal service, and the presence of God lingers in our midst.—Warren C. Anthony, Pastor.

ST. LOUIS, MO.—Last night Evangelist Dexter E. Collins, Granada, Minn., closed a 3-weeks' meeting at the Trinity Tabernacle. The anointing of the Holy Spirit rested upon his ministry of the Word in building up the faith of the church in a wonderful way. Sinners were converted, backsliders were reclaimed, and many who had become discouraged were revived. There are many earnest seekers for the Baptism in the Holy Spirit who seem to be on the borderland of a great outpouring of the Holy Ghost. A great foundation work of faith has been wrought through our brother's faithful ministry. The revival program continues under the leadership of the "King's Musical Messengers," Mr. and Mrs. Percy T. King.—Fred Lohmann, Pastor.

KNOXVILLE, TENN.—We came here a year ago last November to establish a work. Crowds were very small for some time. We had Sunday School in the afternoon, but after a few months decided to change to forenoon, as we could tell more what we were accomplishing. The first Sunday we had 23 present, but we have had a slow growth ever since and have made a record of 108.

Last August our church was set in order with 25 charter members. We have also purchased a lot for the purpose of building a church. We are worshipping in a store building at present.

We have just closed a very successful revival, although the weather was very bad, with the Tennessee Twins, Ursula and Opal Brummett. Twenty-three professed salvation, one was filled with the Holy Ghost, and 10 came into the church, giving us a membership of 38. We have a fine group of about 18 young people. Council brethren passing this way will find a welcome.—Phillip H. Lowe, Pastor.

SUPERIOR, WIS.—Old-time Pentecostal power has been falling in our midst during a 4 weeks' revival conducted by Evangelist Zelma Argue, Winnipeg, Canada. People would drive in from distances up to 90 miles away and come again and again. Twenty were gloriously filled with the Holy Spirit, many were healed, and a goodly number sought the Lord for salvation. The saints were revived and stirred. One little girl who was praying for her parents' salvation had the joy of seeing her mother saved, and her father arose from bed one night after midnight and came to the Tabernacle asking us to pray for him. Whiskey was abandoned, cigarettes were left at the altar, lipstick and rouge were removed without any urging. One sister who has been sick was touched by the power of God, and when she went to the doctor he said, "I don't understand it, but something wonderful has happened to you." We are rejoicing to know that Jesus is the same yesterday, and today, and forever.—A. A. Anderson, Pastor.

SEATTLE, WASH.—Many souls were won to the Saviour and the church was greatly strengthened through the ministry of Evangelist Wallace Ross, of Minneapolis, during the four weeks of nightly meetings which ended February 4, in Hollywood Temple. The Word of God was made to appear still more precious and powerful by this consecrated young man. He began his preaching career when 15 years old, and lacks only about a year of having served 15 years in the Lord's vineyard. Brother Ross' evangelistic messages were clean-cut and deeply stirring, and his sermons to the saints called forth a deeper consecration and a greater determination to win souls for the Lord.

Brother Ross' trip to the West Coast was amply rewarded by his seeing his own sister saved in one of the Sunday night meetings after he had preached a message on salvation. Mrs. Ross and their two children came with the evangelist. Her testimony of how God marvelously healed her crippled paralyzed body when she was a girl, has been a great blessing to every Christian. Brother Ross' ministry here was especially enjoyed by the students of the Northwest Bible Institute, to whom he spoke several times in chapel, calling them to unreserved and complete surrender to the Lord for a life of total separation to His service.—Henry H. Ness, 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.

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.

KANSAS CITY, KANSAS—7th St. and Riverview Ave., March 10-24; Doreen Justus, Evangelist.—H. B. Garlock, Pastor.

BAUXITE, ARK.—March 24—; Evangelist and Mrs. J. J. Mott, Calvin, Okla.—J. C. Snyder, Pastor.

KENNETT, MO.—March 24—; Mayme Williams, of Florida, Evangelist.—E. L. Hance, Pastor.

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.

GREENVILLE, FLA.—March 26—; T. C. Anderson, Columbus, Ga., Evangelist.—J. A. Brooks, Pastor.

SALINA, KANSAS—918 N. 10th St., March 24—; Hildreth Ethridge, Evangelist.—F. W. Prather, Pastor.

FT. ATKINSON, WIS.—March 10—; K. L. Godbey, Ft. Collins, Colo., Evangelist.—Herman P. Grahl, Pastor.

HARTSHORN, MO.—March 10—; Asa J. Leach, of Irontdale, Evangelist.—T. B. Conway, Pastor.

EL CENTRO, CALIF.—March 17-24; S. S. Scull, Bible Teacher; T. C. Cunningham is pastor.—By S. S. Scull.

BARNESBORO, PA.—North End Tabernacle, March 24—; Wilbur J. Cox, Culver, Ind., Evangelist.—K. W. Wilkerson, Pastor.

POWERS LAKE, N. DAK.—March 26—; Barfoot Brothers, of Canada, Evangelists.—E. W. Knutson, Pastor.

JOPLIN, MO.—1508 Virginia Ave., March 12—; L. D. Doss, Independence, Kansas, Evangelist.—S. K. Biffle, Pastor.

PORTERVILLE, CALIF.—500 East Olive St., Easter Revival, March 24—; Mr. and Mrs. F. Pepper, Minneapolis, Minn., Evangelists.—Eugene C. Williams, Pastor.

SPRINGFIELD, MO.—City-wide Revival Campaign, Shrine Mosque, April 7—; Dr. Charles S. Price, Evangelist.—Bert Webb, Pastor.

Ask for our 1939-40 catalog for complete list of Preacher's Helps.

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.

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. Skymmer, 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.—Bert Dodd, Pastor.

SARATOGA, TEXAS—Meetings in progress; Evangelist and Mrs. William A. Ward, Washington, D. C.—R. Rambe, 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 Westernport.—Enoch C. Wood Jr., Pastor.

MADISON, WIS.—Bethel Chapel, Rush St., March 5—; Quanabush 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.

FORT ATKINSON, WIS.—Gospel Tabernacle, March 10—; K. L. Godbey, Fort Collins, Colo., Evangelist. H. P. Grahl is pastor.—By Evangelist.

DINUBA, CALIF.—240 South L St., March 24—; the "King's Musical Messengers." Neighboring assemblies invited to co-operate.—Russell E. Griffin, Pastor.

DAYTON, ORE.—March 10, for 2 weeks or longer; Ferris A. Dodd, of Silverton, Evangelist. Neighboring assemblies invited to attend.—John C. Cox, Pastor.

MT. VERNON, MO.—March 17, for 2 or 3 weeks; J. L. Whittaker, 831 Garfield, Springfield, Mo., Evangelist.—J. R. Vest, Pastor.

SAGINAW, MICH.—114 No. Fourth; March 12-31, or longer; Evangelist and Mrs. J. Paul Bruton.—Gene S. Hogan, Pastor.

RAPID CITY, S. DAK.—730 Quincy St., March 19-31; Evangelist and Mrs. Floyd R. Hoole, of California.—Wm. J. George, Pastor.

NEBRASKA CITY, NEBR.—Full Gospel Tabernacle; March 10, for 2 weeks or longer; G. A. Comstock, Evangelist.—Oscar Davidson, Pastor.

MINNEAPOLIS, MINN.—3015 Thirteenth Ave. S.; March 17-31, or longer; W. E. Long, Evangelist. F. J. Lindquist is pastor.—By Evangelist.

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.

MERCERSBURG, PA.—March 10, for 3 weeks or longer; Margel Spencer, Pocomoke City, Md., Evangelist.—Cyril S. Fowler, Pastor.

HOISINGTON, KANSAS—March 10—; N. R. Dickerson, Pawhuska, Okla., Evangelist. Claude Kendrick is pastor.—By Evangelist.

OKLAHOMA SECTIONAL COUNCIL MEETINGS

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.

CHANGE OF DATE

LAKOTA, N. DAK.—Opening new field in county seat, March 10; delay unavoidable.—Evangelist Blanche E. Brittain, General Delivery.

DATE CHANGED

BROCKTON, MASS.—105 Pleasant St., March 10-31; Evelyn Olsen, Tacoma, Wash., Evangelist.—Raymond G. Gordon, Pastor.

WILMINGTON, DEL.—City-wide Revival and Deeper Life Convention, 908 West St., March 22—April 7, or longer; Hattie Hammond, Williamsport, Md., Evangelist.—R. P. Hughey, Pastor.

GRANITE CITY, ILL.—Full Gospel Tabernacle, Easter Convention, March 17-24. Speakers: Morse Ward and Lester Sumrall. Special youth nights, 22nd and 23rd.—E. H. Chamberlain, Pastor.

SCHUYLKILL HAVEN, PA.—March 24, for 3 weeks or longer; Emma Dickerson, Elizabeth, N. J., Evangelist. Neighboring assemblies invited to co-operate.—Vallie M. Seaman, Pastor.

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 Sneider, of Granite City, Evangelist.—A. A. Anderson, Pastor.

EAST ST. LOUIS, ILL.—Bethel Tabernacle, March 3—; Joseph and Helen Dunets, of Rochester, Ill., Evangelists. Mrs. Imo Hissrick, 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.

FARGO, N. DAK.—403 7th Ave. N.; March 12, for 2 weeks or longer; Evangelist Julia M. Peterson, Oakland, Calif., and Opal Garrett, of Nebraska. R. L. Brown is pastor.—By Evangelist.

DOTHAN, ALA.—Dedicatory Service and Bible Conference, March 24-31; Church Dedication, Easter Sunday; District Superintendent Marvin L. Smith, Main Speaker. Nearby assemblies asked to co-operate.—Oscar Adkins, Secretary.

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.

EVANSTON, ILL.—Greenleaf and Elmwood Ave.; Special Day of Prayer, March 21. Meetings 10:30, 2:30, and 8:00. Neighboring pastors will speak at each service. Special music and singing.—Elizabeth J. Ashcroft, Pastor.

NORTHWEST DISTRICT MISSIONARY CONVENTIONS

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.

NEBRASKA DISTRICT COUNCIL

The 23rd Annual Nebraska District Council will be held at Old-Fashioned Church, 6th and Sycamore, Grand Island, Nebr., April 9-11. General Superintendent E. S. Williams, Evening Speaker. Many visiting brethren expected to be on program also. Rooms furnished for ministers and their wives. Delegates and visitors must provide own rooms. S. S. Rexroat, 1118 West 11th St., Grand Island, Nebr., is pastor.—A. M. Alber, District Superintendent, 831 N. Kansas Ave., Hastings, Nebr.

TEXAS DISTRICT SPRING CONVENTIONS

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.

TULSA, OKLA.—Deeper Life Convention, Full Gospel Tabernacle, March 24-31. Three services daily. Alice R. Flower, Springfield, Mo., David Burris, Russellville, Ark., and Albert C. Bates, Ft. Worth, Texas, Special Speakers. A welcome to all both far and near.—T. E. May, Committee Chairman, 1048 N. Rockford Ave., Tulsa, Okla.

OKMULGEE, OKLA.—Missionary Convention, 617 N. Oklahoma, March 24-25. Main Speakers: General Superintendent E. S. Williams and Missionaries from foreign field. Services 10:00, 2:00, and 7:30. Sunday night service broadcast over local radio station KHBG, 1210 kilos., as usual. Entertainment provided as far as possible.—Glenn E. Millard, Pastor.

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 1101, Columbus, Ga.

TEXAS DIST. SPRING CONVENTIONS

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, April 9, 10. Las Cruces, N. Mex.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

KANSAS "DEEPER LIFE" MEETINGS

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.; Kensington, 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.

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

CRANE, MO.—Springfield Sectional Fellowship Meeting, March 18. First service 10:00 a. m. Henry Richmond is pastor. K. H. Lawson, Sectional Presbyter, in charge.—J. L. Whittaker, Sectional Secretary, 831 Garfield, Springfield, Mo.

Announcing

"The Ideal Vacation Bible School"

To the many who have been expecting this announcement, we are glad to report that our first V. B. S. material, "The Ideal Vacation Bible School," is now off the press. The book is of 148 pages, covering every phase of V. B. S. administration. The school of large or small enrollment can use plans presented in this book. The price is 50 cents.

By April 1, we hope to have ready Beginner Book 1, Primary Book 1, Junior Book 1, and Intermediate Book 1. Watch for further notice.—Gospel Publishing House, Springfield, Mo.



BROOKFIELD, MO.—Fellowship Meeting, March 25. Services 2:30 and 7:30. Supper at 6:00. All cordially invited.—L. B. Bell, Pastor.

WILMER, ALA.—C. A. Rally, Section 5, Tanner-Williams Assembly of God, March 31. Bring your musical instruments.—B. R. Kendrick, Pastor.

BONIFAY, FLA.—Annual C. A. Easter Rally and Fellowship Meeting, at Court-house, March 24. Several good programs are expected.—A. L. Williams, President; J. B. Davis, Secretary-Treasurer, Crestview, Fla.

POTTSTOWN, PA.—Capitol Fellowship Meeting, 423 High St., April 1. Services 1:30, 2:30, and 7:30. Special speakers for each service. This is a pioneer work.—Evangelist H. Alex. Christopher, 443 1/2 Walnut St.

SO. CUMBERLAND, MD.—Annual Easter C. A. Rally, Northern Section Potomac District, Elder Street, March 25. Services 10:30, 2:00, and 7:30. Bring lunch and instruments.—Kenneth Brann, Sectional Vice President, 217 Wood St., Westernport, Md.

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, Presbyterian.—K. E. Matchulat, Pastor.

EAST ST. LOUIS, ILL.—Sunday School Convention, 26th St. at State, March 29—31. Marcus Grable and Zella Lindsey, Springfield, Mo., in charge of all meetings. First meeting Friday 7:30; Saturday 10:00, 2:00, and 7:30; Sunday, Sunday School 9:30; Brother Grable will speak on Sunday Schools at 11:00.—A. N. Trotter, Pastor.

EAST ST. LOUIS, ILL.—C. A. Fellowship Meeting, embracing metropolitan area; Guy Shields, principal speaker. Services, March 21—22, at Washington Park Tabernacle, Brother Mandel, Pastor; March 23, at Full Gospel Tabernacle, 26th and State, A. N. Trotter, Pastor.—Albert Brown, Sectional Vice President, 579 N. 24th, East St. Louis, Ill.

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.

DANBURY, CONN.—Sectional C. A. Rally, Southern New England District, 72 White St., March 30, 7:30 p. m. Godfrey Berggren is pastor. Edwin P. Anderson, New England C. A. President, Bar Harbor, Me., will speak. Sister Anderson will play several numbers on the vibraphone. All officers of C. A. groups requested to be present at 7:00 for short business session.—M. Janulewit, Sectional Secretary, Riverside Dr., Devon, Conn.

OPEN FOR CALLS

Evangelistic or Pastoral

R. D. Zook, 1209 Greenwood St., Pueblo, Colo.—"I have resigned as teacher in Shield of Faith Bible Institute. Will with my family enter the active field at once."

Pearl E. Herndon, Route 1, Box 467, Modesto, Calif.—"Open for calls after April 1. Am resigning the pastorate at Waterford, Calif."

Elgin Smith, 812 Lowry St., Stillwater, Okla.—"We are resigning the work here. Four in family. Both wife and I are ordained; been in Council 14 years. We all play instruments; special singers. I am orchestra director. We have been pastors at the Tabernacle 4 years."

Evangelistic

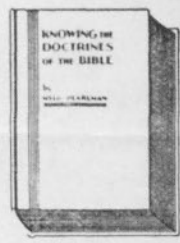
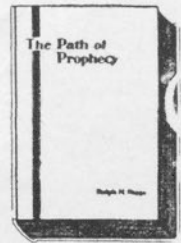
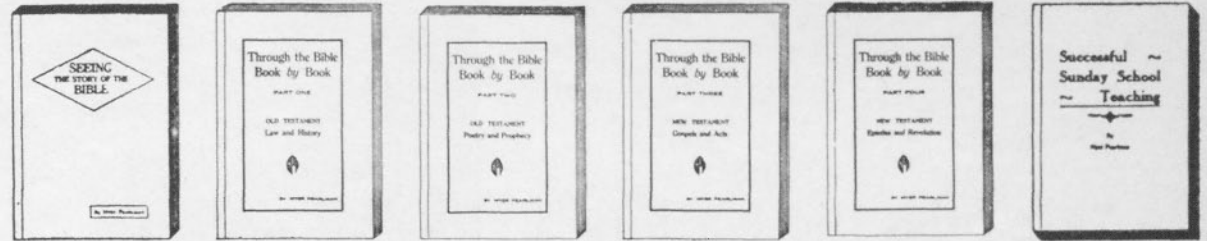
R. L. Bayles, 1034 Lenox Ave., North Chicago, Ill.—"I have resigned my pastorate at Waukegan, Ill. In fellowship with General Council."

Louie Shultz, Route 1, c/o Rachel Hale, Dyess, Ark.—"We started a new work here in September 1938; now have a fine church body which has increased in membership from 7 to about 60. Am married, was ordained by Arkansas District."

Clifford Sloan, 2510 Virginia Ave., Joplin, Mo.—"I have recognition with Southern Missouri District Council, and am recommended by S. K. Biffle, Sectional Presbyterian, 2519 Main St., Joplin, Mo. I travel alone."

Pastoral

Henry L. Felicy, 2456 Charlotte St., Kansas City, Mo.—"Over 20 years' experience in the ministry. Reference: V. G. Greisen, Kansas District Superintendent, 1017 So. Market St., Wichita, Kas."



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At the top are pictured the six textbooks of the Elementary Course. In the bottom row are shown those comprising the Standard Course. In the center, we show the two books of the Advanced Course. The 12 books in top and bottom rows are 50 cents each; "The Path of Prophecy," \$1.25; "Knowing the Doctrines of the Bible," \$1.50.

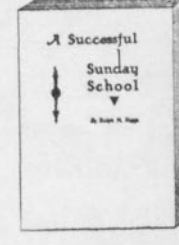
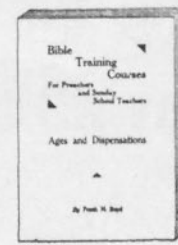
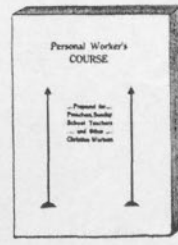
Every pastor, evangelist, and Sunday School worker should have a set of these books; any Christian will profit by reading them along with his Bible.

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Nine of these books are by Myer Pearlman, two by R. M. Riggs, one by Helen Atkinson, two by Frank Boyd. Ask for our free folder just off the press which tells about these textbooks.

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R. E. Lister, Box 825, Maud, Okla.—"Both wife and I preach. Wife plays piano. Have loud speaker and Sunday School bus. Will go anywhere if there is an opportunity to build up a good church. Reference, George W. Hardcastle, District Superintendent, P. O. Box 145, Okmulgee, Okla."
D. Roy Parsons, 8 Grove St., Caribou, Me.—"Ordained in New England District. Wife also minister and musician; work together; in Pentecostal ministry about 10 years. Have traveled and worked in Newfoundland and Canada. Especially interested in C. A. and Missionary work. Have one boy 5 years old. Have not yet resigned pastorate."

MISSIONARY CONTRIBUTIONS

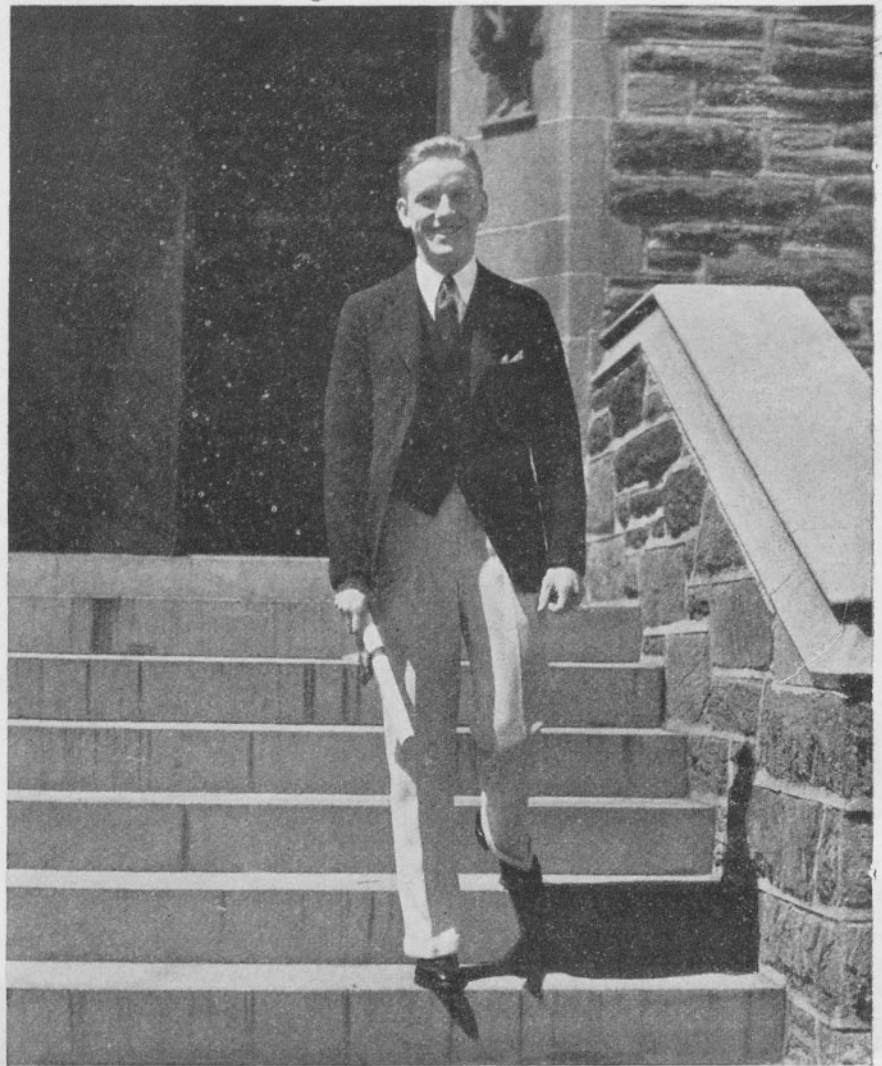
February 21—27 Inclusive

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Whitney Assembly of God & CA	11.00
NEVADA Reno Glad Tidings A of G	9.60
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Haley Vessery Pent Assembly & SS	6.83
Hettinger Gospel Tabernacle	2.00
OHIO Personal Offerings	169.83
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Akron Door of Hope Tab	3.00
Conneaut Assembly of God & SS	124.85
Hagerstown Assembly of God	5.25
Louisville Full Gospel Tab	3.75
(Near) Moscow Christian Assembly	6.00
Newcomerstown Assembly of God	2.60
Tipp City Bethel Tab	8.52
Willoughby Assembly of God	11.64
Zanesville A of G Chapel	2.15
OKLAHOMA Personal Offerings	430.75
Arkoma Assembly of God	1.87
Eakly Assembly of God SS	4.50
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Jenks Assembly of God SS	4.00
Jones Assembly of God	3.05
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Nowata Assembly of God SS	7.50
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Rosholt Gospel Tabernacle	6.28
TENNESSEE Personal Offerings	2.00
TEXAS Personal Offerings	36.50
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Breckenridge A of G & WMC	31.25
Daisetta Assembly of God SS	4.00
Dallas Peak & Garland A of G	18.00
Dallas Oak Cliff Pent Church SS	6.00
Fort Worth Hemphill Heights A of G	1.50
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Goose Creek Trinity Tab	20.00
Haskell Assembly of God SS	2.75
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Houston Broadmoor A of G WMC	10.25
Houston Central Assembly of God	22.50
Houston Evangelistic Temple WMC	51.50
Houston First A of G & WMC	18.61
Houston Magnolia Park A of G	57.90
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Houston Magnolia Park A of G WWC	5.00
Houston Magnolia Park A of G CA	7.00
Houston Magnolia Park A of G WMC	16.45
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Muldoon Assembly of God	1.00
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N Ft Worth Rosen Heights SS Jr Dept	1.15
Overton Assembly of God	3.50
Sachse A of G Church & SS	5.69
Snook Full Gospel Tab & CA	2.62
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Mossyrock Pent A of G & SS	11.00
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Rochester Assembly of God	1.66
Spokane First Pent Church	84.70
Spokane Glad Tidings Temple	30.75
Tacoma Pent Assembly of God	170.00
Tacoma Pent A of G SS	245.00
Tacoma Pent Tab YP	10.00
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Yakima First Pent Church	54.09
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Oshkosh Gospel Tabernacle	33.00
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Wisconsin Rapids Gos Tab Ch & SS	21.00
WYOMING Osage A of G	3.25
Rock River Sunday School	3.00
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CANADA Personal Offerings	1.95
FOREIGN Personal Offerings	1.00
MISCELLANEOUS	86.00
Total Amount Reported	\$ 9,894.91
Home Missions Fund	249.51
Office Expense Fund	79.88
Literature Expense Fund	38.88
Reported Given Direct for Home Missions	651.46
Reported Given Direct to Missionaries	620.18 1,639.91
Amount Received for Foreign Missions	8,255.00
Amount Previously Reported	21,020.04
Amount Received for Foreign Missions This Month	\$29,275.04