

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS

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"Go No More Out"

Zelma Argue

"Go preach." Matthew 10:7.

"Go out quickly into the streets and lanes." Luke 14:21.

"Go ye into all the world." Mark 16:15.

"When they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:3.

"Him that overcometh will I make a pillar in the Temple of my God, and HE SHALL GO NO MORE OUT." Revelation 3:12.

"Going out" is an essential part of battle. "Then shall the Lord go out before thee." (It has rejoiced our hearts to hear of the Spirit of God "going" among enlisted troops overseas, hundreds surrendering to Christ. May this increase.)

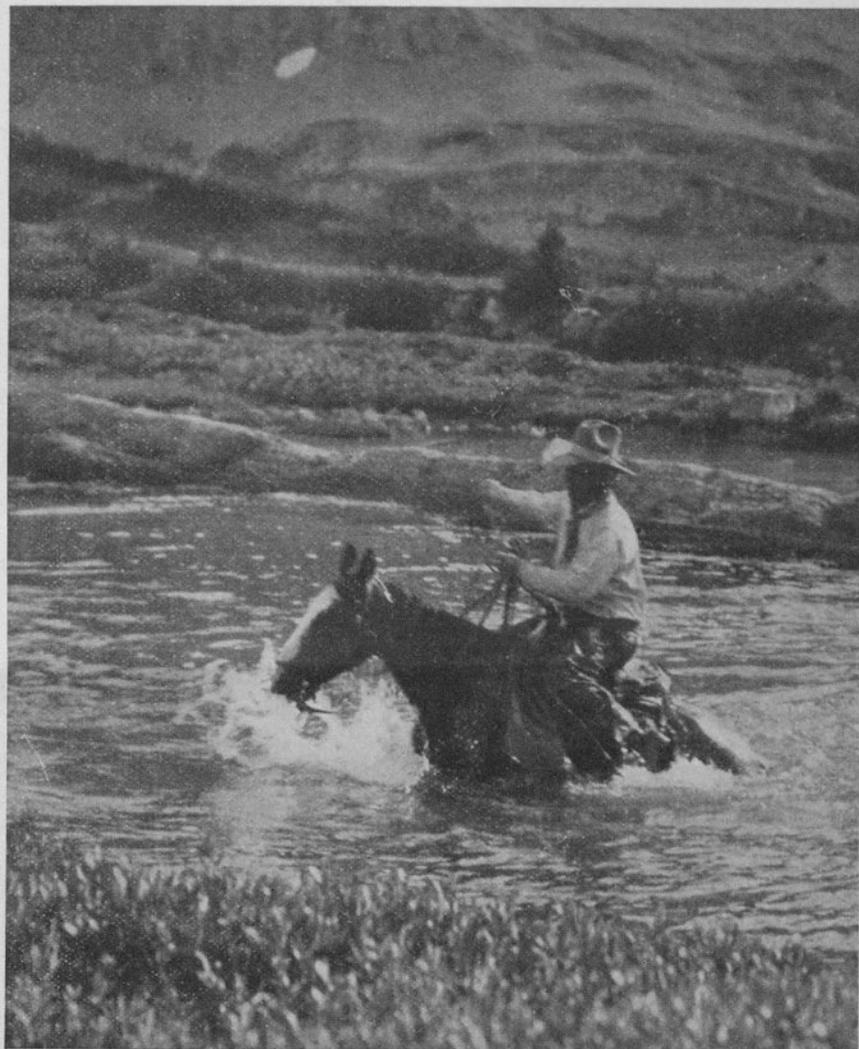
What words of cheer and promise these are for our day, when the call to arms is sounding throughout perhaps eighty per cent of the world, and sons are going out to answer the call, fathers are going out, and sometimes, as nurses, the daughters are going out. The wrenching of the heart, the packing up of a few little essentials, the peculiar sinking feeling as the tick, tick, ticking of the clock marks the approach of the time for departing, need no comment. Then the night before the departure, when, instead of sleeping, one keeps getting up at all sorts of queer hours to switch on the light and see if the time has come for the journey into the unknown, away from all that is familiar, cherished, into the strange, and the untried.

It was at a missionary farewell that the beauty and reassurance of these words, "No more out," first came home to me. A fine young missionary was farewelling for war-torn China, taking with him his wife, and young children. They were going out—out into a turbulent, strife-torn field, with every uncertainty before them. I sat in the congregation weeping. As I wept, and thought of all the farewells that had been made for the sake of the gospel, there came drifting into my memory some words that I had read in Revelation. The words were, "No more out. No more out." Ever since, I have cherished and loved those words. Now, with many a pain in our hearts, we go out, but then, "No more out."

There is a wonderful other side. If we go forth weeping, bearing precious seed with us, we shall someday come again, rejoicing, bringing our sheaves with us. Whereas, if we do not go forth, either in person, or by enabling someone else to go, there cannot be the joyous returning with the sheaves.

JESUS WENT OUT.

Out from the Ivory Palaces, out from the bosom of the Father, to a dark place where He would cry as though to a sky of brass, "Why hast Thou forsaken Me?" Out from the adoration of angelic hosts, into an atmosphere of hostility, enmity, suspicion, hatred. In Mark 1 we read of a time when He was in Capernaum, ministering, and staying in the delightful atmosphere of Peter's home. How happy they all were together. He healed Peter's wife's mother. The good news spread all around, and the people began to come. "At even, when the sun did set, they brought unto him all that were diseased . . . and all the city was gathered together at the door." It was a great healing service. At length, tired, but unspeakably happy, they all settled down to rest for the night. When morning came, folk thronged the door, and asked again for the minister. Peter went to find Him, but His resting place was empty. He had



gone out into the hills a great while before day. "All men seek for thee," Peter shouted. Why not stay right here in Capernaum, and build a tabernacle? There was lots of ministry at home without going farther. Tremendously tempting! But in the hours before daybreak the battle had been fought out. The answer was ready. Quietly Christ replied, "Let us go into the next towns, that I may preach there also; for therefore came I forth." Out from that happy scene they went, to be derided, despised, rejected.

ABRAHAM WENT OUT.

Abraham, the friend of God and the father of all the faithful, was called to go out. "Get thee out!" "By faith Abraham, when he was called to go out . . . went out." That call stands an eternal record of his faith in God. He was content to dwell in tents, a pilgrim, for he looked for a city which hath foundations.

THE TWELVE WENT OUT.

"These twelve Jesus sent forth." Matthew 10:5.

THE SEVENTY WENT OUT.

"The Lord appointed seventy other also, and sent them two by two before His face, whither He Himself would come." Luke 10:1.

THE EARLY CHURCH WENT OUT.

The early church did not want to go out. The fellowship was so delightful and the services were so good, they preferred to stay together in Jerusalem. But the Lord permitted persecution, to stir
(Continued on Page Six)

Behold He Prayeth

Ernest S. Williams

BEHOLD, he prayeth" was the word brought to Ananias when he was asked to visit Paul that he might receive his sight. God is looking for praying men. It was as Cornelius prayed that the messengers told him to send to Joppa and ask for one Simon Peter. It was as Peter prayed that he saw the sheet let down in which were all manner of beasts and fowls and creeping things. Through his prayer he saw a vision and through his vision he was prepared to minister to Cornelius.

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Here is a wonderful promise to secret prayer. We need the times of being shut away with God alone. And such times will be signally rewarded. Prayer has the promise of moving mountains. When Jesus made that promise, without doubt He had in mind the mountains of discouragement, darkness, hindrances to the cause of God and the well-being of man more than literal mountains.

An illustration of this is found in the fervent supplications of Daniel. For twenty-one days he refused all pleasant foods. He ate enough to sustain life, but refused to eat for the enjoyments of taste. During that time he prayed, seemingly without results. But was it without results? At the end the angel assured him that he was beloved of God and informed him that the reason the answer to his prayer had not been earlier received was not because it had not been heard, but because of spiritual conflict in the heavenlies. When we realize that we "wrestle not against flesh and blood, but against principalities and powers," we are made to realize that prayer is often a battle. It is as we fight it out on our knees that we see the victory in public life. "Men ought always to pray, and not to faint."

Prayer should be with expectation. Unless we expect God to answer, our petitions may become somewhat like those of the heathen who "think they shall be heard for their much speaking." Prayer is the sincere cry of the heart, not vain repetitions. We are instructed to "watch therein with all perseverance." Jacob affords a striking lesson here. He would not let the angel go unless he blessed him. Blessing to Jacob meant power to meet his brother Esau. The answer to prayer brought to Esau a change of heart. Jacob's prayer acted favorably on the object of prayer and also reacted favorably upon Jacob. Elijah affords another lesson in persevering, watchful prayer. On Mount Carmel he prayed the seventh time before he had evidence that his prayer was heard. It is holding on until results follow that is meant by "praying through."

Prayer also should include waiting on God in quiet worship. "Be still and know that I am God" is as essential as to cry with a loud voice. Hannah prayed a heaven-reaching prayer when "only her lips were seen to move." Her prayer was inaudible, but it came from the deepest reaches of the heart.

Too little is known of quiet waiting before God. What a power there is in stillness. Of stillness there are two kinds. There is a stillness of death. We would avoid a stillness of mere inactivity. There is a stillness of soul waiting which is full of life. It is the soul shut in with God, waiting quietly in sweet communion. "My soul, wait thou only upon God," was the cry of the Psalmist. "Be still and know that I am God" is the advice of our Divine Redeemer if we would learn of Him. "True silence," says William Penn, "is rest to the mind, and is to the spirit what sleep is to the body, nourishment and refreshment."

It is in the time of quiet waiting that God is often heard to speak. It was in such a mood that Samuel heard the voice of God and responded, "Speak, Lord, for thy servant heareth." So often our human thoughts are disordered and our emotions are uncontrolled. The Christian should learn to "bring into captivity every thought to the obedience of Christ." There would be less nervous break-downs if there were more



FAITH OF OUR MOTHERS

By Fred Scott Shephard

Faith of our mothers, wondrous faith,
That long endures and ne'er despairs,
Clinging to God, unwaveringly,
For those that on her heart she bears.

Refrain

Faith of our mothers, wondrous faith,
Hallowing life, strong e'en to death.

Though children often go astray,
And wander in the paths of sin,
Still doth her mother-love hold fast
And trust that love divine may win.

Through all the changing scenes of life
Her love hath been a guiding star
To point us to the paths of right,
To draw us back from ways afar.

Faith of our mothers, speaking yet,
Though silent be her tender voice;
Shall we not turn anew to God
And seek the Saviour of her choice?

quiet, restful, communion as a feature of the Christian's life of prayer. Says Thomas Carlyle, "Silence is the element in which the great things fashion themselves together, that at length they may emerge full-formed and majestic into the daylight of life, which they are henceforth to rule." "There remaineth a rest to the people of God." Prayer may be restful as well as torrential.

One of the greatest blessings of prayer is the realization of God. When Moses went to the tabernacle to pray, God came very near to him. Out of his communion there arose a desire for communion in the people, and "they worshipped every man at his tent door." Unless the Christian enjoys the consciousness of fellowship with God, he is not likely to be one who prevails in prayer. And if he is without fellowship with God he is not likely to bring others to God. It was when the God of glory appeared unto Abraham that he became the man of God. It was when Moses saw the glory of God that he became the fitting one to lead the people forward.

It is as we are made conscious of God in the secret place of prayer that we are changed into His image from glory to glory. There is that of us that we are conscious of. There is the real personality, the deep self that reveals itself in all our life, that we are often not so conscious of. We like to impress people with ourselves as we would like to appear. To do this we use our conscious mind and will. But it is not long before this veil of our artificial self is seen through and the real man is revealed. It is "as a man thinketh in his heart so is he." The inner man continually shows forth through the outer man. One has likened this inner man to the ocean, the conscious mind to a river which flows into this ocean. When they meet they intermingle. The waters of the inner life mingle with the waters of the conscious mind and will, and the waters of the conscious mind and will flow into the waters of the ocean of inner life. Our conscious life brings supplies to our inner life. Our inner life predominates over our conscious life. Nothing helps to fill this ocean of man's inner self with divine goodness and Christian loveliness like prayer that realizes the presence of God. Prayer, meditation, and study unfold the life of Christ and make us partakers of the divine nature in its beauty. Our inner life can never be what it ought to be unless we are men of prayer. "They that wait upon the Lord shall renew their strength."

The Word of God

"I have been a lover of the Word of God, and that uninterruptedly. I have read considerably more than one hundred times through the whole Bible, with great delight. I have for many years read through the whole Old and New Testaments, with prayer and meditation, four times every year.

"I also state to the glory of God, as His witness, that in my inmost soul I believe that all the books of the Old Testament, and the Gospels, Epistles and Revelation of the New Testament, are written by inspiration. This I have believed to the full ever since my conversion in the beginning of November, 1825. Before that time, though brought up from my earliest days to be a clergyman, I cared nothing at all about the Bible, and from my fourteenth year to the twentieth never read a single chapter of it."—George Muller.

A Postwar Revival

The Vision of A. G. Ward

Someday, difficult as it may seem at the moment to believe, this horrible war which has plunged a whole world into such darkness and gloom, will be over. The last shot will have been fired, the last ship sunk, and peace terms will be the order of the day.

Postwar days will be days of tremendous responsibility for the statesmen of the world, whose lot it will be to gather at a peace conference; but methinks postwar days will be fraught with even greater responsibility for the church, and because of this I am greatly exercised lest the church be caught unprepared for what may well prove to be the greatest opportunity for world evangelism in the history of the race.

Before we proceed to discuss, at greater length, a postwar revival, may we take a few moments to consider the revival which we now find ourselves in the midst of—a revival of demon power on this earth. We have had similar revivals in the past. For instance, before the Flood and, again, just prior to Christ's first advent, but the present demon revival seems to be on a larger scale. Think seriously of the diabolical quartet of demonized forces now at work for the overthrow of the Christian church and the utter extermination of Christianity from the earth—Nazi paganism, Fascist atheism, Anti-God communism, and Far Eastern heathenism.

If it were not for our faith in God's Word we might be in despair, but fortunately God has acquainted us with the final outcome of such a Satanic effort as I have referred to. It is plainly stated in the Word that "the gates of hell shall not prevail against" the church, and again in the last clause of Ephesians 6:13, we are bidden to withstand our demon enemies and be found in full command of the field of battle when the Lord returns (literal translation).

The aftermath of the present titanic struggle between the forces of evil and the nations which stand for religious liberty and freedom will undoubtedly be more dreadful than we can imagine, but such moral conditions as we anticipate will, we believe, afford the church the greatest, and possibly the last, amazing opportunity to demonstrate to the whole world, the reality and the power of the supernatural. We believe the postwar revival must be a revival of the supernatural on a larger scale than anything the world has yet witnessed, and nothing less will be a satisfactory answer to the present revival of demon power.

Such a revival as we have in mind will require a new order of leadership in the church. Many of our present leaders are men of God and, we believe, men who are ably filling their respective positions, but the church must be presented with a more challenging program than the one she has before her at this hour—a program which only the most daring leaders will venture to advance—a program which will make the very heaviest demands upon not only all the spiritual resources of the church, but also upon her physical, intellectual, and financial resources as well—a program which will call for the setting aside of many of our "pet ideas" (I do not include in this, any

of the great fundamental doctrines of the church) and sectarian plans, such as have long outlived their usefulness and are now proving much more of a liability than an asset, which are hindering us from entering the fullest co-operation with God for the working out of His highest purpose for us in these closing hours of man's day, and which will undoubtedly be swept downstream as so much debris before the mighty force of the next visitation of the Spirit.

A postwar revival will require leaders who will dare to be reckless adventurers in God, who will so fully abandon themselves to His will that they will be glad to founder and go to the bottom, that the billows and waves of God's grace may flow over them, even to the masthead. Leaders who will be strategists rather than tacticians—men who will know how to so use the moral forces at their command that they will be able to outmaneuver all the powers of evil.

Undoubtedly the postwar revival will meet with great opposition from the enemy. We believe that the present titanic struggle going on in the world was instigated by the devil, largely because of the unparalleled success of the church in world evangelism during the past century, more particularly during the last fifty years. If this be true, any further effort on the part of the church, after the present war is ended, to carry forward a great soul-saving program, will be bitterly opposed by Satan and his allies.

Then, we must also be prepared to meet the opposition which is certain to come from the apostate church—from the people professing to be Christians, but so worldly that they should be returned to the mint, be weighed, analyzed, and plainly stamped "counterfeit." Last, but not the most easily defeated, will be the opposition from the spiritually minded people who are perfectly content with their present spiritual attainments and unwilling to acknowledge any further spiritual need. Our previous experience has taught us that often the bitterest opposition to a real visitation from God may come from the people who are just one round below those who have set themselves to have God's best at any cost.

It is our conviction that no more time should be lost in preparing for another worldwide visitation from heaven—for a revival of the supernatural, on such a scale as will more than successfully cope with all the forces of evil and demonstrate to all men

everywhere that God lives, that His word is true, and that He has not forsaken His faithful children, even if for a time it has seemed as though they were left as hell's helpless victims.

Let us encourage our people to pray believingly for a postwar revival. Let us prepare our leaders to move promptly when the hour strikes for action. May we not be found wanting, so self-centered and pre-occupied with the carrying out of our carnal ambitions and fleshly desires that we will not be ready to co-operate with God in what may well prove to be the grandest opportunity ever afforded the church for soul saving since the early apostolic days.

Onward, Christian soldiers, marching as to war,
With the cross of Jesus going on before,
Christ, the royal Master, leads against the foe;
Forward into battle see His banners go.

Crowns and thrones may perish, kingdoms rise and wane,
But the Church of Jesus constant will remain.
Gates of hell can never 'gainst that Church prevail;
We have Christ's own promise, and that cannot fail.

Onward, then, ye people, join our happy throng,
Blend with ours your voices in the triumph-song;
Glory, praise, and honor unto Christ, the King,
This through countless ages men and angels sing.

Stars

Kirchener, the astronomer, had a friend, another astronomer, who denied the existence of the Creator. This friend once entered his study, and, casually looking around him, lighted on a globe of the heavens exquisitely constructed. He asked whose it was, and who made it.

"It is not mine," said Kirchener; "and I don't think anybody made it; it must have come there by chance."

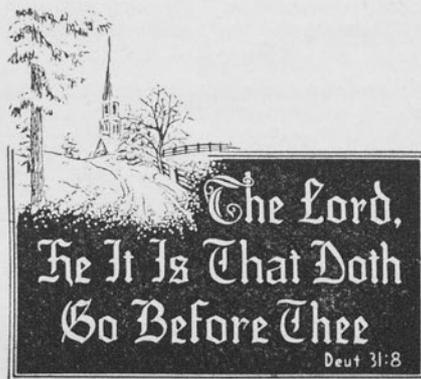
"What an absurd answer," said his friend.

"Well, but look," the astronomer replied: "you cannot believe that this little globe sprang into existence of itself; yet you imagine that the infinite heavens, of which it is but a wretched copy, made itself."

The arrow entered the infidel astronomer's heart: he became a disciple of Christ. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1:20.

"That's What I Want!"

Dr. Chamberlain tells the story of a devotee who was converted by his preaching at the sacred city of Benares. This man had dragged himself many miles upon his knees and elbows to bathe in the Ganges. He had a terrible heart-hunger for cleansing. The burden of his sin was more than he could bear. "If I can but reach the Ganges," he thought, "this shame and bondage and fear will be taken away." Weak and emaciated from his long and terrible pilgrimage, he dragged himself down to the river's edge, and, praying to Gunga, crept into it; then, withdrawing, he lay upon the river's bank and moaned, "the pain is still here!" Just at that moment he heard a voice from the shadow of a banyan-tree near by. It was the missionary telling the story of the Cross. The devotee listened eagerly, and drank it in, rose to his knees, then excitedly to his feet; and, unable to restrain himself longer, cried, "That's what I want! That's what I want!"



Then Shall the End Come

Read the story of Jonah and Nineveh. It contains two pictures of grace, the grace of God to rebellious Jonah and to wicked Nineveh. And Jonah was the bigger rebel, because he rebelled against light. But they each had a chance to repent before it was too late. This is a picture, recorded in history, of God's gracious dealings with one city, and as far as it is recorded, there was no saving element in its life. Sodom had Lot inside and Abraham outside praying for it, and yet it was destroyed. Nineveh had no such prophet inside or out. It simply had one single message, "Yet forty days, and Nineveh shall be overthrown."

This story shows forth God's desire to save the nations and the cities. Nineveh is just one city that is quoted, but God has been just as gracious to other cities all down the ages. Listen to His message of mercy, "Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" The helplessness of the children appeals to God. And the helplessness of the children all down the ages has appealed to God.

Man at his best is no better than Jonah, and God had to teach Jonah, not Jonah teach God. Man cannot teach God what or how He is to do with the wicked dead, or with those who know not how to discern between their right hand and their left. The Judge of all the earth will do right, and when we hear His final verdict we shall then know it is right, whether we see it now or not.

God has an accurate record, and will give just sentence to vindicate Himself before man and also before His holy angels. Christ said it would be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for the city of Capernaum, because they repented not when they had opportunity.

We condemn Jonah and say he was harsh, but there are many Jonahs today. They want to see destruction, and they have a hard verdict on God Himself. God condescended to argue with Jonah, but as a rule He is silent, and men misinterpret silence, and by that silence misjudge God.

Christ vindicated God in showing that His grace and mercy could reach to the despised Gentiles. He chose out the good Samaritan and taught a lesson through him. Goodness from an unexpected source! He showed up the religious people at the same time. The disciples were surprised when they saw that He talked with the Samaritan woman. Surprise was followed by amazement when they found that many believed on Him through her testimony. The Syro-phenician woman was another example of His great love to the "dogs." The Jews had the meat, the children's bread, and the "dogs" outside had only the crumbs at that time.

But Paul was anointed to take the children's bread and give it to "dogs," and the children, the Jews, have gone on short rations ever since. But the children are going to have their fill of bread again one day.

The disciples questioned their risen Master, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He replied, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The parenthesis was to give time for the operations of the Spirit. "Ye shall receive power after that the Holy Ghost is come upon you." They were first to be Holy Ghost witnesses at home, and then in the uttermost parts of the earth, to the Ninevites. And the Jonahs are set aside for the time being. They were not even called in.

Jonah was ignored by the king of Nineveh. He did not even ask Jonah to pray for him. The Ninevites prayed direct to God without mediation. And Jonah was incensed. The Jew as a nation has been set aside, and the Gentiles are having access to God direct. It will stir them up. The Jew is to have his time after the work of the Spirit has had full course of operation among the Gentiles.

"Wilt Thou at this time restore the kingdom?" "Ye shall receive power." The restoration of the Kingdom is linked up and closely connected with the working of the Spirit of God. First there must be the powerful witnessing, and when the witnessing in power and demonstration of the Spirit is completed, then you may look for the restoration of the kingdom. The former and latter rain, the dispensation of the Gentiles, the dispensation of the Spirit, are to precede the restoring again of the kingdom to Israel. Let us not fail God in getting the gospel message out to the ends of the earth. The Master tells us, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

How will the restoration take place? Read the story of Ezra and Nehemiah. There you find it was gradual. The restoration was accomplished by leaders raised up by God Himself, preceded by a decree of a favorable

leader, himself raised up in the providence of God. But that restoration was piecemeal and there were enemies in the land. So we may expect God to raise up leaders among the Jews, the Ezras and the Nehemiahs, to restore the house of Israel, and for the rebuilding of the temple. The Tobiahs and Sanballats will be overcome. The restoration will take place in spite of every difficulty. Mark the pattern. In the books of Ezra and Nehemiah every detail has its significance, and the restoration is there foretold in type, if not in word.

"Wilt Thou at this time restore the kingdom?" "Ye shall receive power." Look for the supernatural power, and look also for the restoration. When you see the one, expect to see the other.

Contact with God

In the life of every man, without exception, there lies a treasure of boundless wealth to be discovered—or lost. *This infinite treasure is dynamic contact with God.* Ali Safed owned a large farm and had beautiful and valuable orchards, grain fields, and gardens. He was contented and wealthy. But one day an old Buddhist priest visited Ali, and told him about the value of diamonds. That night Ali Safed went to bed a poor man. He still had his farm and his money, but he had lost his contentment. He must have some of these diamonds. Seeking the priest, the latter told him to "find a river that runs through white sands, between high mountains. In those white sands you will find diamonds." So Ali sold his farm, and wandered from place to place throughout the world in quest of diamonds. Then his money was gone, his clothes were in rags, and with all of hope and zest for life vanished, he threw himself into the bay at Barcelona.

But the man who purchased Ali's farm, as he led his camel to drink, noticed a curious flash of light from the white sands of the stream. He picked up the stone, and when the old Buddhist priest came for a visit, the latter cried: "Here is a diamond." Fingering the white sands that Ali had left in search of diamonds, they discovered the famous diamond mine of Golconda, the most magnificent diamond mine in all the history of mankind. Ali Safed had searched the world for enormous wealth when it was hidden on his own farm.

Definite Faith

"He that believeth on Me, as the Scripture hath said, out of his innermost being shall flow rivers of living water." John 7:38.

It is not, "he that believed on Me when he was converted;" not "he that believed on Me when he entered into eternal life!" but it is, "he that is believing on Me now;" just as you are breathing now, and will keep on breathing while you continue this natural life. You must be a definite believer for the stream to flow out of you. There are a hundred and one things that seem to be against this practical outflow of life. That is just where faith comes in. The Spirit's outflowing needs believing on our part, just as much as the Spirit's inflowing.—Evan Hopkins.

God's will of life in Christ for us is not stint, but abundance; not poverty, but riches; not weakness, but power; not scantiness, but fulness.

PENTECOSTAL EVANGEL

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If Only One Hour of Life Left to Spend; What?

George A. Chambers, Peterboro, Ontario

"I will ask you one question, and answer me" (Mark 11:29), were the words of Jesus that silenced the chief priests, elders, and scribes of His day. I am asking a question of my readers, especially workers, which I hope will put us "on the spot":

"What would your counsel be if you knew you had but one hour to spend?"

Would you counsel folk to follow your example in the home? in your business? before the public? in your ministry? Would you counsel your hearers to attend the sports and pleasure places of the day? To be most sociable and not take life too seriously? Would you advise them to keep pace with even the Pentecostal Joneses? Would you tell them to take the easy way, and shun the way of the cross? Would you advise compromising the truth and playing to the galleries?

In that hour left you, would you try to persuade precious, hungry hearts to refrain from manifestations of the Spirit, or from giving vent to the pent-up groans of their soul? Would you advise them to live in the sense life, and follow the promptings of their own natural minds and cravings? Would you, my worker friend, advise the hush system in services, and the putting on of the soft pedal so that the carnal-minded visitor in the service would never guess it to be a Pentecostal or Holy Ghost service?

Would you advise the substituting of programs for the free promptings of the Holy Ghost? Would you advise the using of high-pressure stunts or freak evangelism with the thought of filling the church and keeping things going at high speed?

NO, NO, NO. You would not counsel after the above fashion. If you had been reduced to a ministry of this description, the next and last hour would be spent in repentance, in calling on God for forgiveness for a wasted life and ministry. You would go down in abasement and self-abandonment.

No, you would not counsel in any of the suggested ways, but the very opposite. You would advise a one-hundred-per-cent consecration of every life to God. You would advise seeking God in old-time fashion. You would advise maintaining in the strictest and highest degree the standard of the apostolic church. You would advise a returning to the old paths. Your soul, ready to slip out in another hour, would take on fresh zeal, earnestness, and seriousness with whatever audience you might chance to have, and pack into that hour everything you had failed to do before the things that made Pentecost so wonderfully real in the early days.

If this is a true diagnosis of what you would or would not do if time were limited

only to one hour for you, then God would have us take inventory and counsel and live now as we would then.

The Stowaway

A True Story

From time to time we read in our newspapers of people who have crept aboard the big ships sailing across the oceans, and have hidden themselves away, trying to gain free passage to some other land.

About thirty years ago, a poor Chinese lad, who was unhappy and starving in his

he might have been flung overboard. But to his surprise, he found the captain a kind-hearted man. He was made to work for the rest of the voyage, but he was treated fairly. When the ship arrived in Baltimore, the captain took him on shore himself and led him to the house of his own minister, a Methodist preacher, and asked the minister to take charge of him.

The minister looked around his congregation for the best Christian home he could find, and choosing one which was very humble but decidedly Christian, he asked the good people to take the boy in as a lodger, and look after him. The Chinese lad had never in his life found such friendliness; the family with whom he lived guided him into a job, and he was soon earning enough to pay for his keep. Then later, finding him very bright and intelligent, they arranged for him to have a university education. At last came the proud day, when Soong, the Chinese stowaway, took his degree.

Before that, however, he had given his heart to Christ, because of the fine example of the people with whom he lived.

Feeling that he ought to return to his own country and try to serve China in its great need, for the sake of Christ, he worked his way back to China where he married. His wife, too, became a Christian—indeed she became a very great and beautiful saint. They had three daughters, all of whom grew up to be Christian girls.

The eldest daughter married Sun Yat Sen, the man who led the Revolution in China, and who created the Chinese Republic. The second daughter married Mr. Kung, who is today the Chinese Chancellor of the Exchequer, or, as they call him, the Finance Minister. The third daughter married Chiang-kai-shek and is the wonderful little woman who might be described as the Joan of Arc of modern China, for she is the inspiration not only of her husband's life, but of the manhood and womanhood of China in its great struggle against Japan. She is actually the head of the Chinese Air Force, and although they are involved in the most unhappy war, she and her husband are Christians, and their aim in life is to bring China to the feet of the Prince of peace.

Is it not wonderful that a humble Baltimore home should have had such a tremendous influence upon the life of the world, because it revealed Jesus Christ to a poor foreign lad?

It is not wonderful that a humble Baltimore home should have had such a tremendous influence upon the life of the world, because it revealed Jesus Christ to a poor foreign lad?

Our Hope

"I wonder many times," Samuel Rutherford used to say, "that ever a child of God should have a sad heart, considering what the Lord is preparing for him."

A Cow Contributes to the Aged Ministers' Benevolent Fund

Here is an interesting letter from a friend in Florida who has a burden for the older ministers:

"We are sending \$15.00 to be placed in the Ministers' Benevolent Fund. This is our tithe from our milk. We have a cow. We said to the Lord, 'If it will be pleasing to you for us to give the money to our aged ministers, you send us a customer to buy a quart of milk every day at ten cents, and we will send it for that purpose,' and He did. We had a little bank that would hold \$5.00, so we would drop the dimes into the bank until we had \$4.60. Sometimes the customer would bring a piece of money too large to put in the bank, until we had \$5.00 additional. So we put 40c in the bank to make it open, and when we counted the money, after opening the bank, we had a total of \$15.00. Then the enemy said, 'Just send \$10.00,' but we said, 'Get thee behind me Satan.' Now we believe the Lord multiplied it or added the \$5.00, for which we thank Him. Now this customer is a good Methodist lady and when she came for the milk we invited her to go with us to the church at A——, and she received the Holy Ghost baptism and is being wonderfully blessed. So the precious Lord has been in it all the way and has put His approval upon it so that we are sure He will get glory out of this \$15.00."

Of course the Lord blessed the purpose of this sister, and if you have it in your heart to help our older ministers we feel sure He will show you a way by which you can help also. Remember the date, Sunday, May 25, 1941.

Send your offerings to J. R. Flower, Treas., 336 W. Pacific St., Springfield, Mo.

own country, watched his chance and slipped on board an American brig, which was just about to leave port. He crept down the companion way and hid. At night he would crawl out and steal about the vessel trying to pick up odd scraps of food; sometimes he would have to beat off a rat which tried to share the food with him!

When the little vessel was tossing amid the great waves in the middle of the Pacific Ocean, he was suddenly pounced upon by one of the crew and dragged before the captain. He looked a very dirty and unhappy specimen and fully expected to be beaten; in fact, in those rather cruel days

Be Filled With the Spirit

Elijah prayed earnestly for rain. James, who records this, speaks of a spiritual rain, the early and latter rain that God gives and will give. The husbandman waiteth with long patience that the precious fruit may receive the early and the latter rain. The Husbandman provides the rain to ripen the precious fruit. The fruit has nothing to do but respond to the care of the Husbandman. Elijah prayed for rain and Christ said, "And I will pray the Father, and He shall give you another Comforter"—the Holy Spirit, the rain. Elijah prayed for rain and now the Lord prays, beseeches, requests that you receive the rain—"Be filled with the Spirit" Eph. 5:18. God has the Spirit. He is asking, requesting, desiring, that vessels be provided.

Be filled with the Spirit! How often? As often as there has been a leakage or withdrawal. The locomotive engine has an automatic filler and as soon as the boiler is in need of water a fresh supply is always available. Be filled with the Spirit! How can you be filled? By letting Him who made the request, who gave the command, carry out His plan, His purpose.

Why are we not filled with the Spirit more often, more continuously? Because there are so many things to choke the channel. We are occupied so much with other things that we do not see the need, and the spiritual life suffers. The cause of Christ does not progress and we are devoid of power.

Be filled with the Spirit! The sunflower does not want any coaxing to turn to the sun. It is like the sun in its shape and color, it looks up to the sun, partakes of the sun, it glories in the sun. Ask the sunflower if it needs the sun. The reply is, "I cannot live without it." And yet today people who are being born of the Spirit are trying to live independently of the Spirit. Instead of requesting, seeking, desiring the Spirit, they are desiring the things of time and sense and the world; ignoring the request of their Father, the Father of spirits, who comes and says, "Be filled with the Spirit." You say, "I have been." Speak to the sunflower, "You had the sun a week ago. Is that not sufficient?" "No, I long, I pine, for the sun. The sun is my life. My life is from the sun." Last week's supply of the Spirit does not meet this day's need.

On the Day of Pentecost the disciples were filled with the Spirit. Wonderful, glorious, marvelous as that was, it was necessary for Peter and John to have a fresh filling when they were before the Sanhedrin a few days later. The upper-room supply was for the Day of Pentecost. The supply in the room of the Sanhedrin was needed to meet the fierce adverse conditions they had to contend with there.

Stale manna was forbidden. The heavenly bread had to be gathered daily. Christ taught His disciples to pray, "Give us *this day* our daily bread." The Holy Spirit makes real, brings nigh, the fresh, daily, heavenly bread. There are lots of Gibeonites about today with plenty of moldy bread. The holders of moldy bread were made hewers

of wood and drawers of water to the children of God. Joshua 9:27.

The bread of heaven is set aside by many today, and the pastry cook and housewife are called in to provide the social from the church kitchen. If the bread of life is set aside, of course the skill of the cook must be engaged to make palatable the husks the swine have left over.

"In my father's house is bread enough and to spare." Come to the Father and you will have bread, the fatted calf, raiment, and music. God is a wonderful Caterer. He has the resources of the earth and reserves of heaven to draw on—and the bread of life, the bread of heaven, and the water of life.

Being filled with the Spirit is being filled with God. Amen.



"Go No More Out"

(Continued from Page One)

them from the nest. "Then they that were scattered abroad went everywhere, preaching the gospel."

PAUL WENT OUT.

The Lord said, "Make haste and get thee quickly out of Jerusalem." "Depart, for I will send thee far hence unto the Gentiles." Paul accepted the commission and became the greatest witness for Christ the church has had.

In the Middle Ages this vision was lost

Instead of going out to seek the lost, it became the custom to retire into a life of solitude and seclusion. Many became hermits. Others entered monasteries and convents to withdraw from the world.

After the Reformation the vision became restored

Particularly in the days of Whitefield the vision blossomed into life again. Influenced by the Wesleys, he began preaching with anointing. "Soon the complaint was rife that he was driving people mad, and the churches began to close upon him also." They already had closed upon John Wesley's fervent pleas, for although the common people heard him gladly, yet the angry clergyman would generally remark, as he descended the pulpit stairs, "Sir, you cannot preach here again." "One day, as Whitefield declared the gospel in a building filled to the uttermost, he cast his eyes outside and saw a thousand yearning and disappointed faces. The thought seized him, Why not go out and preach in the open? But this was a thing unheard of. When he consulted his brethren they condemned it as a fanatical notion. While thus exercised, he went to Bristol, and preached with such fervency that, in a fortnight, every church in the place shut its doors against him, in emphatic protest. There remained the prison. He

preached to the poor prisoners the gospel which the church refused. But soon that door, too, was closed by order of the mayor. Thousands were hungering for the Bread of life, but neither in church nor in prison was Whitefield permitted to dispense it. He now recognized the clear hand of God. Turning from these barred doors he saw, far out in the fields, the beckoning hand of the Master who had found His pulpit on the green hillsides of Galilee. He obeyed.

"On Saturday afternoon, February 17, 1739, he took his stand on a little green hill and began to preach the gospel. Some two hundred coal miners gathered about him. As he continued day after day, his audience soon grew to twenty thousand, who pressed upon him eagerly to hear the Word of Life. They filled the hedges. They climbed the trees. Then Whitefield saw a moving sight.

"He saw white channels forming in the black faces of the miners. The whole multitude was drenched in penitential tears. Ere he ended, black faces were washed white, and black hearts, too! He at once wrote to Wesley in London: 'Come! the fire is kindled in the country!' When John Wesley came, and saw the grace of God, he was glad. Whitefield, called to other parts, left him to continue the work, and Wesley entered upon his great career as a field preacher. As he passed from place to place, the fire of God followed him: yea, it traveled to the remotest parts of the country."

Wesley perceived that a great, far-reaching work could only be accomplished by an itinerant ministry. "Oh, for an itinerant ministry," he cried. Only thus could the cities, towns, villages be permeated with the message. When Whitefield found he was ridiculed, he replied humorously in the words of David, when mocked by his wife, "I will yet be more vile than this! . . . It was before the Lord!"

COST OF GOING OUT.

There is a cost to going out. While Moody had his first large church in Chicago, he was satisfied. His vision did not reach any farther. Two quiet women on the front seat kept praying for him. Then came the great fire of Chicago, which swept his church and many other fine buildings out of existence! In this hour of desolation God gave him something straight from heaven—a mighty Baptism from on high. So moving then was the revelation of the Lord, that he asked God to stay His hand! The story of how Sankey, the gospel singer, came into his life, and journeyed with him to Britain has often been told. In the largest buildings in the principal cities of Scotland, Ireland, and England God gave them mighty revival scenes, their crowds reaching many thousands, reminiscent of the days of Whitefield. Yet, God restored Moody's church in Chicago, and it continues to this day, so he surely lost nothing by "going out."

F. B. Meyer tells in "The Bells of Is," of a crisis in his earlier ministry, when under his pastoring, a beautiful new church building had been built. It was the dream of a lifetime, with a great dome, and other noble features, and in a city where he had done great work for God, even for years being at the great prison gates each morning at eight o'clock to meet the prisoners let out at that hour, to get them started in a right life. Then came the blow! The church voted in someone else as pastor for the fine new building. He might have sunk under it.

He decided he would not go under, but "go out" and seek the lost. The result was, God gave him a world-wide ministry, that has enriched the life of the whole church.

Modern Provision for Last-Hour Going Out

Why the railroad?

Why the great highway systems, never before attained?

Why the automobiles?

Why the modern steamships and airplanes?

Why the radio in this generation?

Does not God look with concern and compassion upon our generation? Has He not seen the crash of civilization just ahead? While we know prophecy will be fulfilled, yet the love of God is still there, "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

Until he was eighty years old, John Wesley traveled between four thousand and five thousand miles a year. At his death there were some 76,000 Methodists. Francis Asbury traveled year after year over a great circuit, embracing all the settlements of the early American colonies. His great circuit, away out into the pioneer settlements and back to the settled Atlantic Coast, gave him but one week a year home, for years. It was a terrific price to pay, but his objective was attained. The early circuit riders knew many a cold, weary hour on horseback, but attained their goal of evangelizing the pioneer districts. Lord Beaverbrook, Canadian-born, said in his youth he would never be a preacher, as he had known such poverty in the home of his father, a humble circuit-rider preacher. In later years, after attaining tremendous success financially and in publishing one of the most widely circulated of England's daily papers, he said he would, if he had his life to live over, choose to be an evangelist, believing that humble career offered the best way of serving humanity. President Calvin Coolidge made this statement, "Let ministers preach the gospel, and not bother about politics. Though their congregation may seem small, the message they preach will get out and make itself felt in the nation."

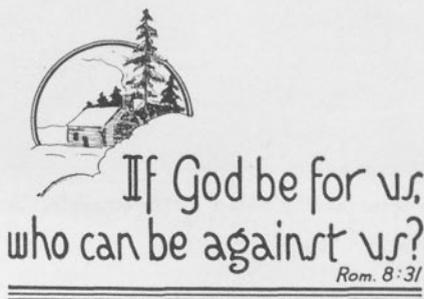
The Advertising Value of Going Out

God surely has a sense of advertising values when He tells us to go into all the world, for curiosity still plays a big part in human construction. "I will now turn aside and see this great sight," said Moses. And the boy that nobody much would turn out to hear at home becomes an object of interest when he is courageous enough to go a thousand miles away. Canadians like to go to hear "the Boy From Texas," and in Texas the folks like to go to hear an evangelist from Canada! We cannot get the unsaved converted very well unless they will hear the Word of God. It is the slightly unusual feature that gives us an excuse for insisting that our unsaved friends accompany us to service, when they would not go ordinarily. And somehow when an expectant crowd face the speaker, it draws the best out of him, far more so than a crowd that takes him for granted. Consequently, he cries to God for anointing and power to rise to meet the unusual opportunity before him. As Whitefield and the Wesleys presented an unusual sight in the open fields wearing gown and bands; as Elijah presented an unusual sight when he suddenly appeared from the mountains of Gilead, "girt with a girdle of leather about his loins," as John presented a startling sight as he emerged

from the desert, with "his raiment of camel's hair, and a leathern girdle about his loins," so folks today still go to hear God's Word when there is something unusual. Then, think of the power such great gospel travelers as David Livingstone or Hudson Taylor had over their own nation, on their return from their heroic travels afar, when their own nation delighted to do them honor. Their words carried weight at home that otherwise they never would have carried.

The Irreparable Loss in Not Going Out

When my mother was a girl of fifteen, her father was accidentally killed, the little family left behind losing all they had. In this great sorrow the fifteen-year-old girl and her seventeen-year-old brother attended revival services being held by two sisters in their home-town Methodist Church in Ontario. Both were saved. Within a couple



of years both were in the West, where the brother donned the Salvation Army uniform, and was active in working for God. He sold *War Cry's*, and walked the streets until his feet wore through his shoes. He became discouraged, and decided to give up the Lord's work, and go into something where he could make money. What his life might have been if he had gone on for God despite discouragements, we have often wondered. He went on the railroad, but lost his hearing. He married my father's beautiful young sister, but they lost their first-born son, and a little later, through a wrong medical prescription, she was poisoned and died. He was ambitious in business, and borrowed money to invest, but lost it all. He went hunting, and accidentally shot away part of his foot. He was meantime getting farther and farther away from the faith of his youth and married a brilliant musician who was a Christian Scientist. Their eldest child was a lovely boy, and when he was sixteen, through his cousins, he was saved and received his Baptism. Whether he might have been influenced away from his faith in later years, I do not know, but at eighteen God saw fit to take him home. He was down under the family car fixing it. The boy was perfectly aware of the danger from gas, but must not have noticed the garage door swinging to and fro, and was found in the morning, asphyxiated. Before this, a cloud had settled over the mind of his brilliant mother, and in that cloud, she had died. This uncle now lies buried in Florida. I do not remember him as a happy man, but rather as a man with a frustrated life. On the other hand, when my mother was taken from us not long ago, she passed away telling us that the Lord was with her, that her work was finished. Early in life she put her all upon the altar and never took it back. God abundantly rewarded her.

OUR GOING OUT IS BLESSED.

"The Lord shall bless thy going out, and thy coming in." "He that goeth forth and weepeth, shall doubtless come again rejoic-

ing, bringing his sheaves with him." Our going out may be to street meetings, or to hospitals, or to visit some lonely shut-in, but God will bless it abundantly.

The Night Is Coming When No Man Can Work

Many doors are now closing. With what exquisite satisfaction missionaries who may be forced to leave the land of their labors can look back, realizing they labored while they could.

HE THAT OVERCOMETH . . . SHALL GO NO MORE OUT.

"And they overcame him by the blood of the Lamb, and by the word of their testimony." In a remarkable way the Latter-Rain movement has ventured out for God. Multiplied times hearts have been melted that were never melted by more formal and set methods of approach. We rejoice that the spirit of the early church, every single one a burning witness for Christ, has been recaptured.

Now we look forward to the consummation, when "Go!" will be changed to "COME!" "COME, ye blessed of my Father, inherit the Kingdom."

Then they will come, from Europe, from China, from Africa, from India, from our street meetings, and prison and hospital efforts with golden sheaves. Then they will come in, to go out no more. No more separation. No more loneliness. No more departings. But together, and with the Lord, forever and ever.

Prayerlessness

How many thousands of Christians know next to nothing of the blessing of true prayer fellowship with God. Dr. Andrew Murray, of South Africa, tells that in 1898 there were two members of an influential circle in New York who attended the Northfield Conference for the deepening of the spiritual life. They returned to their work with the fire of a new enthusiasm. They made plans to bring the whole circle to an awakening. In a meeting the leader was guided to ask the brethren a question concerning their prayer life: "Brethren, let us today make confession before God and each other. It will do us good. Will every one who spends half an hour every day with God in connection with His work hold up a hand?" One hand was held up. He made a further request: "All who thus spend fifteen minutes hold up a hand." Not half of the hands were held up. "Prayer, the working power of the Church of Christ, and half of the workers make hardly any use of it!" Then he said: "All who spend five minutes hold up their hands." There were no hands raised. But one man came later with the confession that he was not quite sure if every day he spent five minutes. "It is," said he, "a terrible unveiling of how little time I spend with God."

Explain!

Gipsy Smith has said: "Friend, explain the dew-drop—you cannot analyze it but God fathers it. Tell me how He kisses the bit of black earth in your garden and makes a bunch of primrose blooms. Tell me how He came to my Gipsy tent before I had ever heard of Him. Tell me how God in Christ got hold of my drunken father and saved all of his children. I do not know how, but I know He did it and that is enough to prove the reality of it."

THE REGIONS BEYOND

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



Left: Caught in the flood. Right: Chinese refugees after having had a bitter struggle. Christian love and kindness saved them from starvation.



Relieving Chinese Sufferers

Peking, North China

Harold Hansen acknowledges with deep appreciation the special offerings received for the poor: "There has been so much terrible suffering all around. Our hearts were continually burdened, and while we had not breathed a word to anyone about our burden, a cry was constantly going up to God to send help. Then the offerings came as a definite answer to prayer. We felt God had a work for us to do—not only to relieve the physical suffering but that those who were helped might also receive spiritual life.

"We have asked the Lord to guide us in our distribution of funds and it has been very encouraging to see the results. One couple who formerly were greatly used of the Lord had grown cold and could not be persuaded to come out to the meetings. Their hearts were touched through a little gift of food and a toy for the baby at Christmas. Another gift of food and clothes at Chinese New Year brought them to their knees where for a number of hours they remained, confessing and crying for mercy.

"A mother and five children were helped just in the nick of time when the mother felt she could go on no longer and was being tempted to end their suffering in the river. Once more she has proved that Christ never fails.

"Another family has been brought back to the Lord through help which came just at the opportune time. We purchased clothing, food, and bedding for the family. Now the father has a position and the son has found a place where he will be apprenticed to learn the trade of tailoring. They realize this help has come from the Lord and are anxious to bring others to the light. Many others have been helped, but these are the outstanding cases."

Canton, South China

J. E. Perdue writes: "Canton is indeed a city of destruction. Famine, malnutrition, and disease stalk the streets. Thieves are rampant everywhere. At night the streets are almost

totally deserted. Travel is impeded by almost continual enforcement of martial law.

"The call for spiritual and physical relief is greater than ever. The cost of firewood and rice has increased to new high levels, and conditions of poverty and starvation are more serious than last year. Your liberal contributions have made it possible for us to give some measure of relief to our worthy destitute Christians as well as others who are in need. Through this avenue the gospel message is reaching those who know nothing of our Lord and Saviour.

"We had the joy of baptizing eight believers at our Canton assembly. Kindly pray that they may grow in grace and in the knowledge of the Lord. We desire to see definite conversions in the adjacent villages and towns. At times we wonder just what help we can bring to the people of China who are suffering so intensely. Consolation is found in the thought that our presence in their midst when so many have been forced to evacuate does give them some measure of comfort.

"In conclusion we express our deep gratitude for your faithfulness to us by prayer and gifts. We are living in strange and perilous days, but our help cometh from the Lord who made the heavens and earth. 'In the name of our God we will set up our banners' (Psalm 20:5)—JEHOVAH-NISSI.

"We commend you to the goodness of our heavenly Father's love and care."

STUDYING CHINESE IN THE PHILIPPINES

Letters have been received from our five young missionaries who were forced to leave North China but who have located temporarily in the Philippine Islands in order to continue study of the Chinese language.

Elizabeth Galley, Doris Carlson and Gladys Knowles speak in appreciation of the warm welcome received both from the missionaries and from the Filipinos: "Although the call to China is upon our hearts, we are not blind to the need in the Philippines. There are

many Chinese in the islands and among them some Christians. While language study is our daily task, there are many opportunities for soul winning here, as most of the people speak English. Do pray that God will use us for the upbuilding of His kingdom."

Mr. and Mrs. Robert Tangen write: "Our move to the Philippines seems to have been a definite move of God in that from the very beginning we have seen His hand in it. Naturally we were reluctant to leave North China, and we surely did not want to return to the States so soon after coming to the field. We thank the Lord that He has opened the way for us to come here and continue our studies. In the meantime we are endeavoring to be as useful in this field as possible."

NEW CHAPEL DEDICATED

J. W. Nilsen, Tanganyika

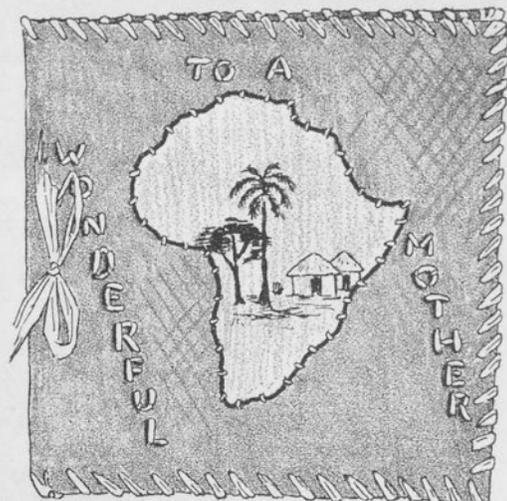
Several months ago we made a trip to Chief Makitalus' village where permission had been obtained to erect a chapel and school. This village is a considerable distance from our station. We drove part of the way and then hiked for four hours, some of the time wading through mud ankle deep. But we felt well rewarded for the effort when we saw the large crowd gathered for the dedication and heard the singing of the natives as they busied themselves about final arrangements for the services to be held the following day. We marched up and down and sang gospel songs such as that village had never heard before.

A Glorious Day

In the morning we were awakened by the sound of dozens of voices lifted in prayer from the surrounding native huts. The first service held at 9:00 in the morning lasted for more than two hours. From this service we went down to the river where 13 were buried with Christ in baptism. A profound impression was made on the hundreds of native Christians and heathen who were present. From the baptismal service we returned to the village where food was served to the great multitude who gathered. Afterwards one of the native pastors gave an evangelistic message and scores of heathen heard the gospel, possibly for the first time. As a climax to the day, all the Christians gathered to partake of the Lord's Supper. The services were indeed a great encouragement to the local pastor who opened the work only a few months ago. There are now 23 baptized Christians in that village; pray that the work may continue to grow.



13 baptized, Tanganyika



Facsimile of a card which Gladys Taylor, one of our missionaries in Belgian Congo, made from native bark and grasses and sent to her mother as a remembrance on Mother's Day.

The following poem is dedicated to the mothers of all our missionaries:

THANK GOD FOR PRAYING MOTHERS

*Their prayers and tears go up to Him
Who gave His life for others,
And bring His blessing back to us;
Thank God for praying mothers.*

*Their hearts may break beneath the load
Of life's great weight of sorrow,
Yet on they press, o'er rugged road;
Toward Heaven's golden morrow.*

*No night too dark, no task too great,
Their motto ever "OTHERS"
So oft their part to watch and wait—
Thank God for praying mothers.*

*And when I reach the glory land
My voice shall blend with others,
To sing this song upon that strand
"Thank God for praying mothers."
—By Eloise May Richey*

OPEN DOORS—BUT WHO WILL ENTER?

Santa Catarina, a state of more than a million inhabitants in the extreme southern part of Brazil, has hardly been touched with the gospel. Besides three missionaries we have only three native workers in the entire state. Albert Widmer, of the British Assemblies, has worked there for about four years with very blessed success, and a few months ago Brother Kolenda moved to that section to help him.

Mr. and Mrs. Virgil Smith, who have spent ten years preaching the gospel in northeast Brazil but who now feel the leading of God to work in the southern section, have now located at Joinville in the northern part of Santa Catarina. Quoting from their recent letter: "We have assumed responsibility for the evangelization of the northern section of the state, which comprises more than fifteen counties. At present we have work opened in only four county seats.

Joinville, where we live, is an industrial city of more than 40,000. Here there is a very happy church with a few more than one hundred members and about a hundred and fifty in regular attendance. Meetings are held nearly every night with a full house each time. God is graciously blessing to the salvation of souls and baptizing of believers in the Spirit. Our immediate need is a larger building. We are praying and working toward the erection of a new hall at least three times as large as the one now rented. We do not know where the money for this building will come from but believe God is able to supply the need. "The church supports a native worker who

spends his entire time in co-operation with us in the evangelization of this field. There are more doors open than the two of us can possibly visit with any frequency. Besides Joinville, we have four organized churches to be visited and looked after. So you see we have plenty to do and could keep a dozen more busy if they were available.

"We have been here only three weeks and have not yet become well acquainted, but we have seen much blessing and opportunity. Our aim is to make Joinville a center of evangelization and spiritual power which will be felt throughout the district. Pray that God will supply every spiritual and physical need that we may carry on according to His will."

**WHAT'S NEWS
IN THE MISSIONS DEPARTMENT**

Mr. and Mrs. Norman Barth, returning from Japan, arrived in Los Angeles early this month. They expect to remain with friends in Cave Junction, Oregon, for a short time of rest before proceeding east.

* * * *

Mr. and Mrs. Glenn Dunn have also arrived safely from the Philippine Islands. Their permanent home address will be 2914 Jones Street, Greenville, Texas.

* * * *

Mrs. G. K. Johansen and her two daughters sailed from Shanghai on April 5 aboard the "President Cleveland," which was scheduled to arrive in San Francisco April 23. Mr. Johansen is remaining on the field, but on account of conditions in China it has been deemed advisable for the family to return to the States. Pray that the Lord will sustain Brother and Sister Johansen and bless the sacrifice which they have been willing to make for the sake of the work.

* * * *

Mr. and Mrs. James Modder left Calcutta, India, for San Francisco on March 12 aboard a Silver Java Freighter boat. We have not received definite word yet as to the date of their arrival. Their address in this country temporarily will be 810 Seventy-sixth Street, Kenosha, Wisconsin.

* * * *

Katie Wise, who arrived on furlough from Southwest China in March, is at present staying with her mother in Fayetteville, Arkansas. Her address is 725 York Street.

* * * *

A missionary report from Gold Coast appearing in the Evangel of March 29 stated that Brother and Sister Leonard Weston had moved to their new location in Walewale. We wish to correct this statement which should have read "Arnold Weston."

* * * *

Mr. and Mrs. John Kennedy and Mr. and Mrs. B. E. Tanner are booked to sail May 10 from New York on the "El Nil," of the Egyptian Line. Mr. and Mrs. Kennedy expect to take over the work in Freetown, Sierra Leone, relieving Axel Oman who is due for furlough. The Tanners plan to return to the Belgian Congo.

PRAY FOR THE YOUTH OF CUBA

Monday, April 7, in the Assembly of God of Habana, Cuba, four young men received their diplomas after having completed the course of study in our Bible School. Louie Stokes describes to us the graduation service, the first of its kind in our Cuban work: "The church was beautifully decorated with native flowers and palms—and the glory of God. The class sang, 'Let the Lower Lights Be Burning,' after which each of the four young men spoke along the thought of Christ the Light and the Christian as the reflector of His Light in this dark world. The service closed with a time of consecration. All of these graduates received the Baptism with the Holy Spirit while at the school and we could see a definite change in their lives.

"PRAY FOR THE YOUTH OF CUBA, friends, that more of them will receive a burden and a vision for the need of their own land and lost souls!"

ANOTHER MISSIONARY PARTY SAILS

We are happy to announce that on April 15 five of our missionaries sailed from San Francisco—two bound for the Philippine Islands, two for South India, and one for North India.

Blanche Appleby and Rena Baldwin who are going under Council appointment to the Philippines were both formerly engaged in missionary work in China. Since the door to their former field seems to be closed at the present time, they feel that God has a ministry for them in the Philippine Islands. While the sphere of that ministry is not yet clearly defined, it is anticipated that Miss Appleby and Miss Baldwin will fill an important place in the Bible School which we are hoping to open in the Islands this year.

Mr. and Mrs. John H. Burgess with their son Stanley are returning to South India, their field of service for many years. While on the field Mr. Burgess served as superintendent and also head of the Bible Training School. We are happy that it has been possible to send these workers back in view of the urgent appeal which has come to us from South India for an increase of missionary personnel to care for the needs of the work.

Betty Davis is returning to commence her second term in North India. Miss Davis has already proved her capability as a missionary, and we trust that as she goes back to the land of her calling God may open to her a blessed ministry and a wide sphere of usefulness.

Pray for these missionaries, and for all our workers who may be traveling the high seas in these days when their course is fraught with the dangers of war.



Betty Davis



Blanche Appleby



Rena Baldwin



Mr. and Mrs. John H. Burgess



THE DYING WORLD AND THE LIVING WORD

OUTSIDE THE CHURCHES

According to *Time* there are at present 70,000,000 Americans without any church affiliation. What a challenge to full-gospel people!

LOST!

In eastern, southern, and western Europe there are 400,000,000 white people without the real gospel of Christ, reports the *Prophetic Word*. And these people, many now living in countries engaged in war, will be lost—condemned to eternal punishment—unless they are reached by the gospel.

THEY NEED CHRIST

"Youths from 16 to 21, of both sexes, make up only one eighth of the population above childhood," writes John D. Rockefeller 3d in the *New York Times*, "yet they furnish a fifth of our criminals." Although their crimes are usually not of the violent nature "their offenses are a very real menace."

THE GOSPEL IN THAILAND (SIAM)

For one hundred years missionaries have labored in Thailand (Siam), but out of a population of 9,500,000 there are but 50,000 Christians and only one quarter of these are Protestant. The national religion is Buddhism. Except for about 500,000 Moslems and 50,000 Christians, all the people are Buddhists. The spiritual need of the Thai people is great. Won't you pray for them? The present missionary force is not large, and there are areas containing at least three million people where there is no gospel missionary whatever.

JEWES AND ARABS

The war has brought Jews and Arabs in Palestine together as never before. The old strife has almost completely disappeared. There is a new friendliness, as reflected in this statement by Ribchi Kemal, prominent Arab scientist: "The Jews and Arabs must fight shoulder to shoulder to defend democracy and create a common Semitic culture." It reminds us of Isa. 14:1, where the Lord promises to set Israel "in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

THE CAUSE OF DUTCH RIOTS

One of the main causes of the riots in Amsterdam, says *The Jewish Chronicle*, was the open rejection by the Dutch people of the Nazi policy of anti-Jewish persecution. This is not only true of Amsterdam but of all Holland. The Nazis have since been making savage "reprisals" against the Jews; and in order to intimidate their Dutch sympathizers Amsterdam has been fined \$10,190,000 and Hilversum and Zaandam \$1,750,000 and \$375,000 respectively. God's word to Abraham still stands: "I will bless them that bless thee, and curse him that curseth thee." Gen. 12:3. God's payday has not come as yet—but it will.

TO THE JEW FIRST

A few Christians are witnessing for Christ among the Jews, but Rabbi Stephen Wise of New York says: "For eighteen hundred years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all, to know who Jesus was and what the Christ means. The very ignorance of the Jew regarding Jesus condemns not the Jew, but Christendom." The blame will rest on us if we do not tell them. Many Jews associate Christianity with intolerance, persecution, and cruelty. If they could be introduced to the real Christ many of them would love Him even as many fell in love with Him nineteen hundred years ago. Remember that the gospel of Christ is "to the Jew first." Rom. 1:16. Why? Because judgment will be "of the Jew first." Rom. 2:9.

THE VALUE OF ARCHAEOLOGY

Recently in London Sir Frederic G. Kenyon discussed with members of the Victoria Institute the value of archaeological discoveries and their bearing upon the Bible. "To sum up," he said, "one may say that the contribution of archaeology to Biblical study has been to widen and deepen our knowledge of the background of the Bible narrative, and especially the Old Testament. . . . The trend of all this increased knowledge has been to confirm the authority of the books of the Old Testament. Destructive criticism is thrown on the defensive; and the plain man may read his Bible confident that, for anything that modern research has to say, *the Word of God shall stand forever.*" "Heaven and earth shall pass away, but My Word shall not pass away." Matt. 24:35.

A BIBLE-QUOTING STATESMAN

Many were interested when Prime Minister Churchill of England in his overseas broadcast told how, prior to the Libyan campaign, he had sent this message to General Wavell: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." An incident related by Rene Kraus in his book tells more about this Bible-quoting statesman. In 1911 Prime Minister Asquith of England informed Churchill that he had documentary evidence that Germany was preparing for war and asked, "Would you like to go to the Admiralty?" Churchill went to his room and there opened his Bible. The first verse upon which his eyes fell was: "Hear, O Israel: Thou art to pass over Jordan this day." Deut. 9:1. He accepted this as God's guidance and accepted the appointment as First Lord of the Admiralty.

NEWS FROM NORWAY

The large Filadelfia Assembly (Pentecostal) in Oslo is still functioning, reports *Redemption Tidings*. A letter from the church secretary dated Nov. 28, 1940, says: "We all do very well, and have our meetings unhindered and work going on in blessing as usual. Mrs. Barratt (aged widow of the Pentecostal pioneer, Thos. B. Barrett), although very thin and weak, sticks to the promises and keeps praying and smiling. We are under no restrictions whatever in the work: (only) remittances to mission field in suspense. Food and clothing are available in sufficient quantities. Hitherto the Lord hath helped us. We thank God that . . . in these southern parts we had no devastations on property and land. In the latter times there must be tribulations, and we cannot possibly expect always to be kept out of it. May it work out repentance of shortcomings for individual and nation."

WORK IN HOLLAND CONTINUES

The Pentecostal work in Holland continues with a large degree of freedom, according to these reports taken from the January 1941 *Spaden Regen* (*Latter Rain*) and sent to us by Brother Ray van Oosbree:

"*Oestgeest*—Christmas was celebrated here to the satisfaction of everyone. A large number of children came to remember the birth of the Saviour of the world.

"*Rotterdam-Zuid*—During the wonderful Christmas season the Lord again richly blessed us. Three souls came to the Lord. Through the love of many a blessed feast could be prepared for the children. The meeting place was filled to capacity.

"*Hilversum*—On December 8 twenty brothers and sisters were baptized in water in the beautiful new accommodations of Brother Doppenburg's church. Continually souls are being converted, and we rejoice in new showers of blessing."

(*Spaden Regen* is the official organ of the Assemblies of God in the Netherlands. P. van der Woude, Editor.)

HAILE SELASSIE'S TESTIMONY

The emperor of Ethiopia, at a Christian gathering in London about two years ago, said:

"No doubt you all remember reading in the Acts of the Apostles how Philip baptized the Ethiopian official. He is the first Ethiopian on record to have followed Christ; and from that day onwards the Word of God continues to grow in the hearts of Ethiopians.

"From early childhood I was taught to appreciate the Bible, and my love for it increases with the passage of time. All through my troubles I have found it a cause of infinite comfort. 'Come unto me all ye that labor and are heavy laden, and I will give you rest'—who can resist an invitation so full of compassion?

"Because of this personal experience in the goodness of the Bible, I was resolved that all my countrymen should also share its great blessing and that by reading the Bible they should find Truth for themselves. Therefore I caused a new translation to be made from our ancient language into the language which the old and the young understood and spoke. Today man sees all his hopes and aspirations crumbling before him. He is perplexed and knows not whither he is drifting. But he must realize that the Bible is his refuge and the rallying point for all humanity. In it man will find the solution of his present difficulties and guidance for his future action, and unless he accepts with clear conscience the Bible and its great message he cannot hope for salvation. For my part, I glory in the Bible."

Of the nation's twelve to fifteen millions of people, more than half are either Mohammedans or pagans, but many in the western part are Christians. Haile Selassie himself is a devout Christian and welcomes the work of Christian missionaries among his people.

A Wise Pastor



He wants every member to win souls; be regular at church; bring in at least his tithes with regularity; and live blamelessly before the world. How to do it? He sets the example, preaches the Word, and urges every member to read the Evangel.

Have a box of them in the church as this pastor does. Every Sunday urge the people to take one, leaving 2c if they are able. Subscribe for 12 or more for 3 months. A box for them sent free. Pay \$3.00 once a quarter. Or better still, send for 25 copies weekly. It pays big dividends in building up a church.

Gospel Publishing House, Springfield, Missouri

THE SUNDAY SCHOOL LESSON

Seven-Year Whole-Bible Course

Jesus, the King

Lesson for May 18, 1941. Lesson Text: John 12:12-19.

We have now come to the Passover season of March, A. D. 30, the fourth and last of our Lord's public ministry. He had been working in Perea, on the east of Jordan, because of the intense and growing opposition of the religious leaders in Jerusalem. Up to this time His ministry had been retiring, and He had forbidden His followers to proclaim Him publicly, so that He might demonstrate that His teaching was spiritual. He had not come as a leader of revolt against the Romans or as one who desired political power or prestige. On the contrary, all who followed Him had to forsake all earthly glory and be willing to suffer hunger, poverty, reproach and persecution.

THE KING OFFERED. And yet Jesus was a King. "To this end was I born, and for this cause came I into the world," was His answer when Pilate asked if He were a king. His outward reign over all the earth is yet future; but the all-important fact for us to recognize is that *He is offered as King to every one of us today.* He comes meek and lowly in heart, just as He came to Jerusalem riding on the donkey's colt. The kingdom He seeks is the same as He sought then—rule over your heart and mine. What reception will you give Him?

Let us picture the scene on that morning of what we now call Palm Sunday. The road from Bethany to Jerusalem was crowded with pilgrims—men, women, and children traveling to the holy city to observe the Passover feast. Jesus had come up from Perea and was staying in the home of His beloved friend Lazarus whom He had just raised from the dead. This event was what precipitated the triumphal entry into Jerusalem. The crowds who had witnessed that notable miracle reported it in Jerusalem, and many then went out from the city with palm branches in their hands to acclaim the Prophet of Nazareth. Jesus did not refuse their homage. Sending two of His apostles ahead to borrow for Him a young colt from one who was evidently a disciple, (for the donkey as a mount for princes see Judges 5:10; 10:4; 12:14.), He rode forward amid the shouts of "Hosanna!" (Save now). The cries of the multitude have been paraphrased thus: "God save the King! Hail to the God-sent Messiah who has come to save us!"

THE KING REJECTED. It looked for the moment as if the hour of Christ's great triumph had come, and the whole nation had accepted Him. But alas! it was not so. There were many sincere followers of the lowly Nazarene in that rejoicing crowd; but also many who were only stirred superficially and carried along by mass enthusiasm. Jesus Himself realized that fact only too well; for in the midst of it all we find Him bursting into uncontrollable weeping. As the beautiful city of Jerusalem came into view on turning the shoulder of the Mount of Olives (for Bethany lies on the east side of the hill), "He beheld the city and wept over it." He knew that the nation as a whole, represented by her religious leaders, was even then rejecting His claims and saying, "We will not have this man to reign over us." He knew that the chief priests, scribes, and Pharisees were plotting His destruction, and that within a few days they would hand Him over to the Romans, to suffer the most

brutally cruel death that was ever invented. He knew that many who were then shouting, "Hosanna," would soon be joining in the cry, "Away with Him, crucify Him!" He wept as He thought of their rejection of the things that belonged to their peace, and of the terrible judgments which would fall upon the rebellious city. Some forty years later (A. D. 70) the Romans besieged it, and eventually laid it even with the ground, leaving not one stone upon another, *because Jerusalem had not known the time of her visitation.*

To you, dear reader, the perusing of these lines is a time of visitation. Jesus is offering Himself to you as Saviour to wash your sins away in His precious blood; and as King to rule and reign in your heart and life. What is your answer today? For those who reject His offer of mercy

rejection and His death. The second was after His ascension, when "He received from the Father the Promise of the Holy Ghost" and shed it forth upon the members of His body gathered in the Upper Room at Jerusalem. Acts 2:33; Psalm 133:2. The third will be the final proclamation of His Kingship over all the world when He comes again. The voice of God the Father will some day proclaim to all the universe: "I have set My King upon My holy hill of Zion. With My holy oil have I anointed Him." Psalm 2:6; 89:20.

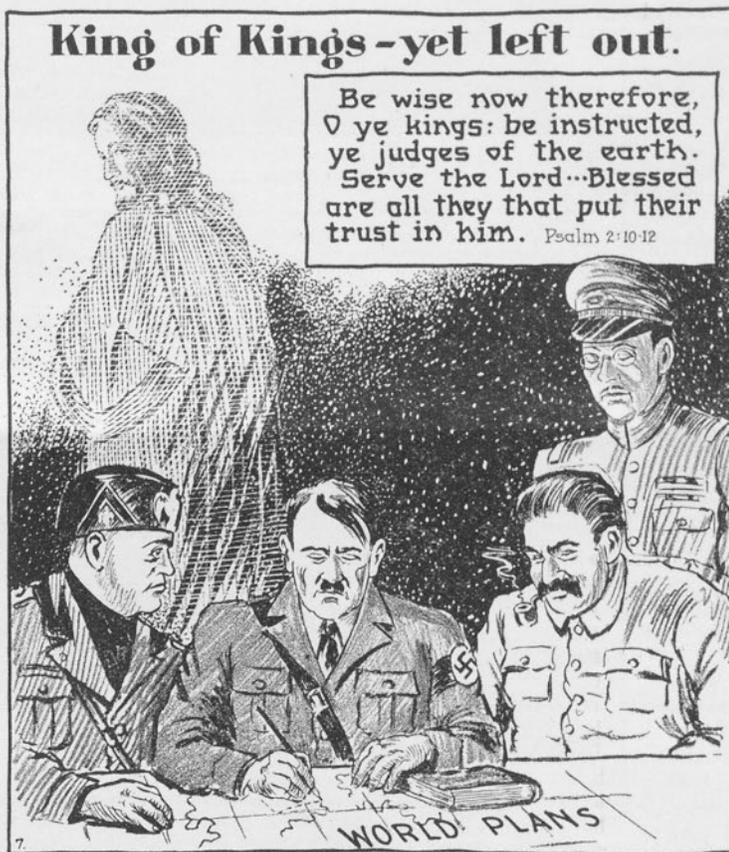
John the evangelist delighted in bold contrasts. Over against the sacrificing love of Mary, whom we have taken as typical of those who accepted Jesus in their hearts, he places the sordid covetousness of Judas, who betrayed His Lord for thirty pieces of silver. The whole house was filled with the exquisite perfume of the spikenard; but the devil tried to overcome that fragrance by an evil odor that came from hell itself. The other disciples were in a condition of mind between the two. They were not traitors like Judas, neither did they have the wholehearted faith and devotion of Mary. They truly loved Jesus, but did not take in what He was trying to teach them about His coming death and resurrection. *They understood not,* as John remarks here; but after receiving the Holy Spirit they remembered how the prophecy of Zech. 9:9 had been fulfilled—how Jesus had offered Himself as King to His own nation, but they had rejected Him and crowned Him with thorns.

THE GREEKS SEEK JESUS. Among the Jewish proselytes who had come up to Jerusalem for the Passover was a group of sincere seekers after truth who requested an interview with Jesus. This is a picture for us of the Gentile nations who will acclaim Him as King when He comes the second time. Then He will appear not in lowliness and poverty, but in great power and glory. First of all we expect Him to appear in the clouds *unto them that look for Him* (Heb. 9:28; 1 Thess. 4:14-18), to catch them away to be with Him for ever in glory. In the heavenly places will then be set up the Judgment Seat of Christ (2 Cor. 5:10; 1 Cor. 3:11-15) and the Marriage of the Lamb will be solemnized. Rev. 19:6-9. Meanwhile on earth there will be the reign of Antichrist, the Great Tribulation, and the gathering of the nations to fight against Jerusalem. From the Marriage Supper Christ and His bride will descend from heaven just in time to prevent the destruction of the Jews. He will destroy the Antichrist and all his hosts, and set up His own kingdom of righteousness and peace over all the earth. What are you doing with Jesus today? Upon the answer to this question will depend your whole life here on earth and your destiny for all eternity. Oh that every heart may accept Him as Saviour and King, and then work to hasten the day when *all shall know Him.* 2 Peter 3:11-14; Isa. 11:9; Rev. 22:20.—Alice E. Luce.

FREE TO SUNDAY SCHOOL WORKERS
The December issue of *Our Sunday School Counsellor* is most valuable to officers and teachers. One thousand copies are left over. You may have a copy for each officer and teacher in your school. Drop us a postal card telling us how many copies you can use.—Gospel Publishing House, Springfield, Mo.

Not how much money will I give to God, but how much of God's money will I keep for myself?

Don't fail to make plans to attend the National Young People's Conference at Central Bible Institute, Springfield, Mo., June 24 to July 4.



there remains no other way of salvation, nothing but "a certain, fearful looking for of judgment." Heb. 10:26-31.

THOSE WHO ACCEPTED HIM. There were several groups among those who witnessed Christ's triumphal entry into Jerusalem. First of all let us take Mary, who the night before had anointed Jesus with her costly spikenard. There seems an implied connection in John's record between that anointing and His proclamation as King. To this day there is an interesting continuance of the *anointing* as king in the coronation ceremonies of every king of England. Not only is the holy oil placed on his head, but he also bares his breast for the archbishop to anoint him there. This typifies that he is to receive the Holy Spirit not merely on his mind and thoughts, but first of all in his *heart*, that he may be enabled to follow the Lord's guidance in ruling his people. 1 Kings 1:39.

David's whole career is a type of Christ, first in His rejection, then in His acceptance by His own brethren the Jews, and then in His final reign over all the earth. Just as David had three kingly anointings, we may trace three in the records of our Lord Jesus Christ. The first anointing was this one by Mary, just before His

QUESTIONS AND ANSWERS

ERNEST S. WILLIAMS

Where Paul says, "And so all Israel shall be saved," does he mean that all Israelites that have lived before Christ or since will be here to enjoy the millennial kingdom?

It is our belief that Paul has reference to a national restoration of Israel, and not that every Israelite will be saved, no matter how he has lived. Paul also said, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, whose praise is not of men, but of God." Also he has said, "For they are not all Israel which are of Israel." The "all Israel that shall be saved" are those who will accept our Lord Jesus when He comes again, to share in the coming Kingdom.

What did Paul mean when he said, "To deliver such an one over to Satan for the destruction of the flesh, that the spirit might be saved in the day of Jesus Christ"? Did he mean that physical death would bring salvation?

It is my understanding that Paul felt that bodily suffering, possibly through wasting disease, would bring the offender to repentance, and that through repentance, his heart might be restored to rightness with God, that he might not be eternally lost. "Except ye repent ye shall all likewise perish," shows that sin must be repented of and forsaken. Without repentance the soul would be lost.

MISSIONARY PRAYER REQUESTS

Feloka, Liberia—Pray with us that we may have guidance and protection as we go to new fields and that souls will be saved and filled with the Spirit and sick bodies healed. Also pray that more native workers will be sent forth with a special endowment of power for service.—A. J. Princic.

Peking, China—Please pray for the healing of two Bible students, Mrs. Li and Mr. Wang.—H. E. Hansen.

Wei Hsi, China—Pray that God will keep the Lisu Christians who are leaving China to go to Burma.—Mary E. Lewer.

Chapra, India—Pray that the Lord will grant unto us His servants that with all boldness we may speak His word, by stretching forth His hand to heal and that signs and wonders may be done by the name of His holy child Jesus. Acts 4:30. Violet Schoonmaker.

Jaffna, Ceylon—Pray that the Lord will pour out His Spirit in our midst and give us a real revival. Pray for a man who has deserted his family and for his wife that she will be saved and baptized with the Spirit. Also pray that funds will be supplied for a building in which to worship and for a car. Pray that I may be strengthened in body to stand the heat in Jaffna.—Rosa M. Reineker.

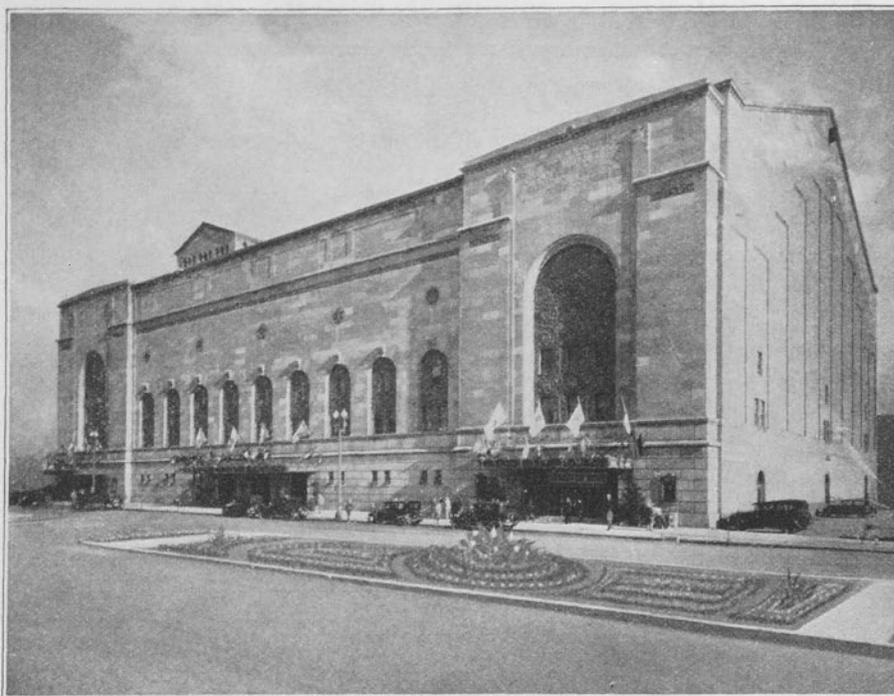
(Near) Habana, Cuba—Pray that the Bible students will go forth in the power of the Spirit to make Christ known to those who have not heard.—Louie W. Stokes.

Santa Ana, El Salvador—The eastern end of the republic is practically unevangelized but the hearts of the people are open, so please pray for us as we make new efforts to build up the work there.—T. Burt Evans.

Callao, Peru—Pray for the sixteen new converts who were recently saved in our special meetings. Also pray that we may secure a site on which to erect a church.—LeRoy Williams.

Chimbote, Peru—Pray that those who were saved recently may be filled with the Spirit.—A. I. Walker.

Lebanon, Syria—Pray for the salvation of some young men who are very much interested in the gospel. Pray that God will fill those who are seeking the Holy Spirit.—John G. Warton.



MUNICIPAL AUDITORIUM, MINNEAPOLIS, MINN.

Only Four Months

remaining in which to get ready to attend the nineteenth session of the

General Council

to be held in the Municipal Auditorium, Minneapolis, Minn., September 4-11, 1941.

All your old friends will be there, ministers, and missionaries from every quarter of the earth. They will be looking for you. Come praying—Come believing—Come Expecting—

COME!

DIVINE DELIVERANCE

A Pentecostal member of the Red Cross in Warwickshire, England writes in *Elim Evangel*: "I have to thank God for His companionship and deliverance. At noon one day I had asked the foreman for a 'pass out' from work at 7 p. m. because I wanted to attend a prayer meeting. This was granted, and at 7 p. m. I departed. However, ten minutes later the sirens sounded. Quickly I prayed for guidance. Should I adhere to my plan of attending the prayer meeting, or go back to the factory? God led me to go on to the meeting. By about 7:30 'Jerry' was dropping bombs and continued to do so for about four hours. The prayer time we had was very real and blessed, despite danger, and the power of God was felt mightily. The next morning, when I reported at the factory, I found that the spot where I should have been had I returned the previous night was directly hit by a heavy bomb, and all present were killed. God has no favorites, but He does protect and guide all who put their trust in Him. Praise His name!"

BOLIVIAN PRIEST CONVERTED

A former priest, Dr. Paul Sardau, is now preaching the gospel with great effect in Bolivia. He first became Professor of Law in the University of St. Andrew's, La Paz. Many of the leading

legislators and judges of Bolivia sat under him. Then he became a Roman priest, and in time a canon of the Cathedral in Sucre and the legal adviser of the Archbishop. He turned to the Bible in order to find there, if possible, the basis for the dogmas of the Roman Church. Instead, he found his Saviour there, and is now working with the Canadian Baptist Mission. "The only infallible rule for our guidance," he says, "is the divine word as we have it in the Holy Bible. The Roman Catholic Church proclaims full-throated and in all tones, that she is the only true Church of Christ. . . . In reality she has nothing but theatrical ostentation. The truth is not found in her. She has disobeyed the divine command, which says: 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.' Deut. 4:2."

EMPTYING THE OCEAN

An infidel, trying to understand God and comprehend all religious truth, reminds one of a little story told of Augustine. As he walked on the seashore one day he saw a child with a little cup, dipping water from the ocean and pouring it into a little hole in the sand. He said: "What are you doing, my child?" The little child replied: "I am going to put the ocean in this hole."

REPORTS FROM THE REAPERS

NOTICE

Referring to report from Faith Tabernacle, Bakersfield, Calif., which appeared in the Evangel of April 12, 1941, we are advised that Mrs. E. B. Smith and not Raymond Hill is the pastor of this assembly.

FT. WORTH, TEXAS—Evangelist and Mrs. B. H. Givins have been in a short revival at the Exchange Avenue Assembly. Several people were saved, some baptized in the Holy Spirit, and some healed. The stay of the evangelists, although brief, was a benefit to the church and greatly appreciated.—Millard E. Collins, Pastor.

RIVERSIDE, CALIF.—We had a very successful 4-weeks meeting with Evangelist Irl J. Walker, Portland, Ore. A number came to the altar and the church was edified. Brother Walker's ministry was very uplifting and was appreciated by all. He was to close at the end of 3 weeks, but it was so good we asked him to stay another week.—J. H. Unruh, Pastor.

FT. MORGAN, COLO.—O. L. Mabry, District Secretary-Treasurer, conducted a very profitable 2-weeks meeting here recently. His messages were forceful and to the point, and his teaching of the Word of God was greatly enjoyed, creating a desire in the hearts of the saints for a closer walk with God. The church is moving forward and enjoying the presence of the Lord.—A. W. Smith, Pastor.

LYNDEN, WASH.—The past year we have enjoyed a steady growth in every department of the church. A good deal of credit for this is due to the faithful ministry of Evangelists Carl and Edna Goodwin, John Barnes, S. S. Rexroat, and R. R. Nichols. Brother Nichols has just closed a very successful campaign. He came to us for only a short meeting, but the meeting was such a success it continued 4 weeks.—Russell Rexroat, Pastor.

WAUKEGAN, ILL.—We have just closed a 2-weeks revival conducted by Anna B. Lock, Galva, Ill. From the beginning a real hunger for God was manifested. The attendance at church and Sunday School reached a new high, and the church was packed the last night of the meeting. Souls were saved and the people of God revived. We are planning to have Sister Lock return in June for a city-wide revival. We expect to begin work this summer on our permanent church home here.—Allan G. Snider, Pastor.

WARSAW, ILL.—March 16 we began a meeting here with Evangelist W. M. Jackson of Augusta. Four people were saved the first night. The meeting continued two weeks, and a goodly number were saved or reclaimed. A C. A. Group was set in order with 21 charter members. Ten were added to the church roll. Brother Jackson was elected pastor, receiving every vote. Lulu Hulett of Bushnell is in charge until Brother Jackson can fill his evangelistic calls and return to us.—Frank Sherril, Secretary-Treasurer.

MEDFORD, ORE.—We are in the third week of a revival with Evangelist Dorothy M. Hoppie. There is a wonderful spirit of God's grace in the meetings. The highlight of the services so far was one night when three generations of one family knelt at the same altar of repentance—grandfather and grandmother, daughter and son-in-law, and two children of junior high school age. Other works of grace in salvation, restoration and general revival abound. Hallelujah!—Leonard Weston, Pastor.

(Near) **SHERMAN, OKLA.**—On April 8 a Fellowship Meeting was held at the Mayfield Assembly, and the Lord was with us in a great way. There were 23 ministers present. J. S. Murrell of Waynoka brought the morning message on the theme, "A Call for Consecrated Service." 1 Chron. 29:1-9. After a fine lunch sponsored by the local church, we had a time of fellowship together. Sister F. E. Dollar of Mooreland then spoke on "Things that Hinder God's Work." Ezra 4:4. S. Velda Wahl was the speaker at the C. A. Rally in the evening.—Ernest Wilford, Pastor.

ASHLAND, ORE.—We have just closed a revival with Evangelist P. E. Robertson of Glad Tidings Temple, San Francisco, Calif. The meetings were well attended, and a spiritual uplift was felt in the church and community. A number testified to a definite touch of healing, and 19 were baptized in water. Brother Robertson is one of the most fearless preachers we have ever known. He has a dynamic message on faith and healing, made more sure by personal experience. We thank and praise the Lord for Brother Robertson's ministry here.—R. E. Schmidt, Pastor.

HANSEN, IDAHO—Evangelist and Mrs. E. W. Fagerstrom, Springfield, Mo., have just closed a 3-weeks meeting here. Night after night God blessed in a real way. Some were saved, others reclaimed, and still others healed in answer to prayer. Many heard the message of Pentecost and were convinced of their need of a closer walk with God. When the evangelist spoke on "This is That," the church was filled to capacity, many coming from denominational churches. Two Junior Church prayer meetings were held, and many little lives were touched by the Spirit of God. Our Sunday School and Young People's group have been benefited, and our hearts are grateful that the revival fires are still burning.—John C. Cox, Pastor.

SAPULPA, OKLA.—We have been in an 8-weeks revival with Evangelist and Mrs. B. F. McCormick of Sapulpa. A goodly number of people were saved and filled with the Holy Ghost according to Acts 2:4, and there were a number of miraculous healings. One man was bleeding to death from a broken blood vessel in his stomach, and the doctor gave him only a few hours to live. We banded together in prayer and the Lord wonderfully healed him. Another person was given up to die and the Lord healed this sick one. A number of people were healed of different diseases. God also added a goodly number to the church. The revival fires are still burning. Monday night after the meeting closed my wife and I went to call on a man who was afflicted with several chronic ailments; God saved the whole family of 5, filled one with the Holy Ghost, and raised up the afflicted one.—G. W. Alsup, Pastor.

SEMINOLE, OKLA.—The C. A. Rally of the east side of the Oklahoma Central Section was held with the Seminole group on the night of April 10. God so graciously met us in this meeting that we did not have time for half the numbers on the program. After we had been silent before God for about one minute, the power of Spirit fell and the glory of the Lord clothed the service. C. O. Beauford, C. A. representative and pastor at Shawnee, gladly let the Holy Spirit have the right of way. Two messages in tongues and interpretations were given, an altar call was made, and then Wesley Beauford, pastor of the Bowlegs Assembly, delivered a stirring message on Prov. 1:10, "If sinners entice thee, consent thou not." At the close another altar call was given. The presence of the Lord was manifest throughout the service. The next Rally will be at Earlsboro, on the night of May 8.—Ted Stephens, Secretary, 324 N. Walnut, Holdenville, Okla.

QUINCY, ILL.—Dedication of the new addition to our church was held on Easter Sunday. District Superintendent C. M. O'Guin, who conducted the business meeting when the church was organized in 1925, delivered the dedicatory sermon. Some who had entered the ministry from here, and others living in distant places, returned to rejoice and fellowship with us. The Lord's blessing was among the people. The addition increases the size of the auditorium to 60x86, with many Sunday School rooms and much equipment on the lower floor. A new steam heating plant has been installed. The pipe organ has been refinished and relocated in the new addition. The interior has been remodeled and decorated, and fluorescent lighting incased in vertical fixtures has replaced the old. The platform has been built in three levels, with baptistry in east wall. We are grateful for the help of the Lord in the management and completion of the work. Our church is healthy and growing.—K. A. Auten, Pastor.

MUNFORD, TENN.—We praise the Lord for the 2½-weeks revival conducted here by Evangelist and Mrs. W. H. Couch, Durant, Fla. Several prayed through to salvation, 3 received the Baptism in the Holy Ghost, and several testified to having been healed in answer to prayer. One outstanding case was that of an elderly lady who had a stiff arm which she had not been able to use for over a year. After being anointed and prayed for, she was definitely healed. Another special feature of the revival was the very efficient service rendered in our Children's Church by Sister Couch. With her former experience as a school teacher and her wonderful knowledge of the Bible she was able to teach the children many things from the Word of God. She also taught them to sing in different languages. Many of the older people enjoyed listening to these services. The last night of the revival she led several of the children to the altar, where they sought God and were saved. The messages of these evangelists are very plain and strong, but they bring results.—S. H. Salyer, Pastor.

APPLETON, WIS.—The Gospel Temple; May 4, for 2 weeks; Robert L. Hillegas, Alton, Ill., Evangelist.—C. D. Goudie, Pastor.

SANTA MONICA, CALIF.—Tenth and Cedar Sts.; meeting in progress; Harry A. Jaeger, Evangelist.—C. M. Austin, Pastor.

GRAFTON, N. DAK.—May 18, for 2 weeks or longer; Clarence H. Jensen, Alexandria, Minn., Evangelist.—K. E. Olson, Pastor.

BRADFORD, PA.—Chambers and Corydon Sts., May 23—June 1; W. F. Duncan, Atlantic City, N. J., Evangelist.—E. Samuelson, Pastor.

SO. NORFOLK, VA.—May 21, for 3 weeks or longer; Mr. and Mrs. C. Merrill Johnson, Musical Evangelists.—E. W. Welford, Pastor.

LEON, IOWA—May 6, for 3 weeks or longer; Evangelist and Mrs. A. Knudson, Los Angeles, Calif. Geo. R. Lamb is pastor.—By Evangelist.

OKLAHOMA CITY, OKLA.—1110 N. W. 2nd St.; revival in progress; Hans F. Bretschneider, Evangelist.—H. T. Owens, Pastor.

COLORADO SPRINGS, COLO.—April 27—; Mr. and Mrs. A. J. Pope, Dallas, Texas, Evangelists.—Paul A. Fleming, Pastor.

ROCHESTER, N. Y.—Convention, 840 Culver Road, April 29—May 25; Evangelist M. W. Richards, Speaker.—C. Stanley Cooke, Pastor.

HOUSTON, TEXAS—Belmont Assembly; April 27, for 2 weeks or longer; R. A. Bryan, Evangelist. R. L. Day is Pastor.—By Evangelist.

DAWSON, MINN.—May 4, for at least 2 weeks; Evangelist and Mrs. Theodore Henke, Chowchilla, Calif.—Lloyd Christiansen, Pastor.

DES MOINES, IOWA—3020 Ingersol Ave., April 20—May 18; Marie Brown and Norma Sohwalbe, Evangelists.—W. E. Long, Pastor.

AKRON, OHIO—N. Howard and E. York Sts., May 4—25; A. L. Parker, Columbus, Ga., Evangelist.—James O. Savell, Pastor.

KANSAS CITY, MO.—5445 Cleveland Ave.; April 28, for 2 weeks or longer; V. L. Hertwick, Evangelist.—George Acree, Pastor.

KALAMAZOO, MICH.—Third and Vine, May 4—; Louise Nankivell, Chicago, Ill., Evangelist.—Mr. and Mrs. F. R. Davidson, Pastors.

GRAND JUNCTION, COLO.—Fourth and Grand; May 11, for 2 or 3 weeks; Smith and Rogers, Evangelists.—C. F. Ferguson, Pastor.

GRAND RAPIDS, MICH.—60 Gregg St. S. W. May 4—; Mrs. Lyda Paino, Indianapolis, Ind., Evangelist.—Raymond De Vito, Pastor.

NEW HAVEN, CONN.—Full Gospel Assembly, 240 Poplar St.; May 6, for 2 weeks or longer. Carl and Edna Goodwin, Evangelists.—Clinton E. Finch, Pastor.

ADA, OKLA.—7th and Hope Sts.; April 27, for 2 weeks; N. W. Brooks, Wichita Falls, Texas, Evangelist.—Floyd L. Poag, Pastor.

COVINGTON, TENN.—Near intersection of Highways 51 and 58; Tent Revival, May 1—30, or longer, R. H. DeLancy, Evangelist.—S. H. Salyer, Pastor.

OKLAHOMA CITY, OKLA.—S. S. Conference, Central Section of Oklahoma District, 9th and Phillips Assembly, May 15—16. First service 2:00 p. m. Special Speakers: District Superintendent G. W. Hardcastle, District Secretary W. S. Bragg, Sectional Presbyter R. L. Steger, Executive Presbyter F. C. Cornell, and District S. S. Superintendent W. C. Shackelford.—W. C. Shackelford, 919 W. First St., Okmulgee, Okla.

NEW MEXICO DISTRICT COUNCIL. The New Mexico District Council will be held in the First Methodist Church, Roswell, N. Mex., May 20—22. Assistant General Superintendent Fred Vogler, Main Speaker. For further information write C. A. Strickland, Pastor First Assembly, Box 1087; C. E. Roberts, Pastor Second Assembly, Box 1006, Roswell, N. Mex., or District Superintendent H. M. Fuller, 709 N. 12th St., Albuquerque, N. Mex.

NORTHWEST BIBLE INSTITUTE SEATTLE, WASH.—Commencement exercises Northwest Bible Institute; Baccalaureate service, May 11, 7:30 p. m., General Secretary J. Roswell Flower and District Superintendent Frank Gray, Main Speakers. Class night, May 13, 8:00 p. m. Final graduation exercises, May 14, 8:00 p. m., at Roosevelt High School Auditorium, J. Roswell Flower, Main Speaker.—Henry H. Ness, Principal.

WEST CENTRAL DISTRICT C. A. CONVENTION. **DES MOINES, IOWA**—Annual C. A. Convention, People's Church, 31st and Ingersoll Sts., May 30—31. Thomas F. Zimmerman of Granite City, Special Speaker; William E. Long, C. A. President David Hastie, and others, will speak also. Services 10:00, 2:30, and 7:00. C. A. Methods Class for all local presidents and delegates, each morning, 9:00-10:00. All young people's groups urged to attend.—Floyd T. Buntentbach, Program Chairman, 518 N. 8th St., Centerville, Iowa.

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.

BASSETT, NEBR.—May 11—; Silas Rexroat, Evangelist.—Fred Stading, Pastor.

SUNDOWN, TEXAS—April 25—; J. F. Mason, Evangelist.—Ortha Jones, Pastor.

NEWCASTLE, WYO.—April 28, for 2 weeks or longer; Irl J. Walker, Portland, Ore., Evangelist.—Elmer R. Burry, Pastor.

WEST FORK, ARK.—May 18—; O. M. Montgomery, Evangelist.—J. P. Mason, Pastor.

HAMBURG, PA.—May 4—18; Otto J. Klink, Evangelist.—Alvey S. Reckley, Pastor.

MALONE, WASH.—April 29, for 3 weeks; Evangelist and Mrs. Don Mallough.—Mary Carnes, Minister.

CHICAGO, ILL.—3142 N. Racine Ave., May 13—; Peter Jensen, Seattle, Wash., Evangelist.—John A. Westman, Pastor.

ZION, ILL.—May 11, for 2 weeks or longer; Evangelist and Mrs. Bird Campbell, Dallas, Texas.—C. E. McCarrell, Pastor.

CLARKS SUMMIT, PA.—April 27—May 18; Wm. H. Kautz of Lancaster, Evangelist.—William L. Devereaux, Pastor.

YORK, PA.—474 S. Pershing Ave., April 29—; A. H. Clattenburg, Evangelist.—A. D. Skynner, Pastor.

LANSING, MICH.—May 4—; Gene Martin, Creston, Iowa, Evangelist.—M. E. Conner, Pastor.

PRINCE FREDERICK, MD.—April 27—; E. L. Lambert, Evangelist.—Curtis Blewitt, Pastor.

SANTA ANA, TEXAS—May 4—; Fred Patterson, Evangelist. H. B. Holdridge is pastor.—By Evangelist.

QUAPAW, OKLA.—Meeting in progress; Alma Buff Bryant, Tampa, Fla., Evangelist.—Ray Ball, Pastor.

BRUNSWICK, MD.—May 7, for 3 weeks or longer; Mr. and Mrs. Virgil M. Dullabaum, Evangelists.—S. B. Foltau, Pastor.

DETROIT, MICH.—4th and Forrest Sts.; revival in progress; Evangelist and Mrs. Floyd R. Hoole of California.—Jesse R. Kline, Pastor.

PILOT GROVE (5 miles northwest of Sullivan), MO.—All-day service, May 18. Basket dinner at noon. First service 11:00 a. m.—Odis H. Virgin.

CHICAGO, ILL.—Special Divine Healing Meeting, 2715 North Ave., May 11—18; Fred Steinmann, Denver, Colo., Evangelist.—J. Robert Ashcroft, Pastor.

GREENWOOD, S. C.—Tent Meetings, Jackson St., Greenwood Mill, April 30—May 16; Roland Hummel, Evangelist.—James Parton, Pastor.

NASHVILLE, TENN.—In Gospel Tent; May 13, for 3 weeks; Evangelist and Mrs. James E. Hamill, Hope, Ark.—J. B. McIntosh, Pastor.

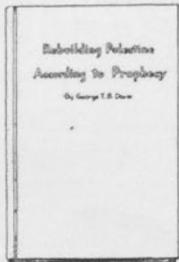
HOMINY, OKLA.—May 11—; Mr. and Mrs. C. J. Lowry, of Southwestern Bible Institute, Enid, in charge.—L. E. Blue, Pastor.

ABERDEEN, S. DAK.—Youth Revival, May 11—25; Christian Hild, Evangelist. Broadcasts, Station KABR, 1420 kilos., Sundays 9:15—9:45 a. m. and 10:15—10:45 p. m.—P. T. Emmett, Pastor.

OKLAHOMA CITY, OKLA.—Third Anniversary Revival, 737 N. E. 9th St.; May 18, for 2 weeks or longer; Harvey Mitchell, Evangelist.—Earl F. Davis, Pastor.



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ALTON, ILL.—Dedication of completely remodeled Edwards St. Assembly of God, May 11, 2:30 p. m. Assistant General Superintendent Fred Vogler, Guest Speaker.—O. R. Keener, Pastor.

INDIANAPOLIS, IND.—Laurel St. and Pleasant Run Blvd., May 4—; Evangelist and Mrs. Jack Saunders. Pastors and neighboring assemblies invited.—J. L. Price, Pastor.

VINELAND, N. J.—Sixth St., near Park Ave.; May 19, for 2 weeks or longer; Nimrod Park, Little Neck, L. I., N. Y., Evangelist.—Lawrence W. Pearce, Pastor.

FT. SCOTT, KANSAS—In New Church, 6th and Lowman; May 11, for 3 weeks; E. C. Langmay, Filipino Evangelist. This is a new work. Will appreciate help from neighboring assemblies.—Douglas J. Friesen, Pastor.

ALTON, ILL.—Third annual Missionary Convention, Edwards Street Assembly, May 11—18. Speakers: W. R. Williamson, Marguerite Flint, and Mr. and Mrs. C. D. Holleman. Services daily, 2:00 and 7:30, except Monday and Saturday.—O. R. Keener, Pastor.

PRAYER AND BIBLE CONFERENCES

Workers' Prayer and Bible Conferences for South Carolina: Columbia, May 13—15, H. D. Ferrell, Pastor; Greenville, May 11—18, Venny L. Clark, Pastor.—J. D. Courtney and Edgar W. Bethany, Presbyters for South Carolina.

CENTRAL BIBLE INSTITUTE COMMENCEMENT

SPRINGFIELD, MO.—Central Bible Institute Commencement, May 18—19, in large Tabernacle on School campus. Baccalaureate address, May 18, 2:30 p. m., General Secretary J. Roswell Flower, Speaker. Commencement exercises, May 19, 7:00 p. m.

SAN AUGUSTINE, TEXAS—Dedication of New Church, May 15. Services 10:30, 2:00, and 7:45. Lunch on grounds. District Superintendent F. D. Davis will be with us in all 3 services, and will bring dedicatory message. R. L. Bennett, Sectional Presbyter, will be with us also; other outstanding ministers expected.—Harlen J. Pate, Pastor.

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

LAVERNE, OKLA.—All-day Fellowship Meeting with basket dinner, May 20; C. A. Rally at night.—Grace Hopper, Pastor.

ARKANSAS CITY, KANSAS—Annual State C. A. Convention, June 2—4. First service Monday night. All C. A. and District officials expected to be present.—Lloyd R. Logan, State President.

CHETOPA, KANSAS—All-day C. A. Rally, May 9. Services 10:30, 2:00, and 7:30. All neighboring churches invited to participate.—Fay D. Clopine, Sectional Secretary.

POPULAR BLUFF, MO.—Fellowship Meeting, Christian Church, one block from Courthouse, May 5. All near-by pastors and a large delegation from each assembly urged to attend. Basket lunch.—Everett Kelley, Pastor.

GREELY, COLO.—Rocky Mountain District Bible Conference, 13th Ave. and 15th St., May 14—15. Fellowship Meeting, evening, 13th. Services 9:30, 2:00, and 7:30. C. A. Conference Wednesday afternoon; S. S. Conference Thursday afternoon. District Superintendent J. E. Austell in charge. For accommodations write Pastor K. L. Godbey, 1317 Ninth St., Greeley, Colo.

TEXAS C. A. RALLIES
Austin, May 12; San Antonio, May 15; Wichita Falls, May 19; Fort Worth, May 20; Coleman, May 22; Beaumont, May 26.—Leonard Norville, District C. A. President, 802 E. Jones St., Sherman, Texas.

GREENSBURG, KANSAS—C. A. Rally, entire Southwest Section of Kansas, May 16. Election of sectional secretary and assistant in afternoon service. Bring basket lunch and special music. L. A. Miller is pastor.—L. Glen Ahlf, Sectional Secretary, Medicine Lodge, Kansas.

GREEN LANE, PA.—Annual C. A. Rally, Eastern District, Maranatha Park, May 30. Services 10:30, 2:00, and 6:30, daylight saving time. District Superintendent Flem Van Meter, Leo S. Starner, and Thos. R. Brubaker, Speakers. Bring instruments and "Sing His Praise" songbooks. Cafeteria and lunch stand will be open.—J. E. Jenkins, District C. A. Secretary, 3118 N. Harrison St., Wilmington, Del.

MISSISSIPPI STATE S. S. CONVENTION LOUISVILLE, MISS.—State Sunday School Convention, June 3—4. Marvin L. Smith, Superintendent of Alabama District, will be principal speaker. Five services daily. Rooms and meals furnished as far as possible. For further information write Elton E. Noland, Stonewall, Miss., or Ray Shultz, Pastor, Louisville, Miss.—Elton E. Noland, District S. S. Superintendent.

OKLAHOMA CITY, OKLA.—C. A. Devotional Convention, Oklahoma District, 1110 N. W. Second St., June 2—4. Services: Monday, Pioneer Service 2:00. District Rally 7:30. Tuesday, Prayer 8:00. Service 10:00. Parade 2:00. Bring banners. Wednesday services at 8:00, 10:00, 2:00, and 7:30. Special speaker at each service.—W. C. Shackelford, District C. A. President, Okmulgee, Okla.

WICHITA FALLS, TEXAS—Woman's Missionary Council Rally and C. A. Rally, 5th and Broad Assembly, May 19. W. M. C. rally begins 2:00. Mrs. M. S. Cross, Director of Wichita Falls Section, in charge. C. A. rally 7:00. Mrs. E. B. Crump, Sectional Leader, in charge. This is the time of the year when we elect officers. Leonard Norville, State C. A. President, will be with us.—Mrs. E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

NORTHWEST DISTRICT COUNCIL

The 23rd annual Northwest District Council will be held at 304 North Second Ave., Walla Walla, Wash., May 22—23. D. H. McLaughlin is pastor. The District Presbyter will meet at the same place, May 20—21.—Frank Gray, District Superintendent, 2139 So. L St., Tacoma, Wash.

ILLINOIS DISTRICT COUNCIL

The 19th annual session Illinois District Council will be held at 12th and Jefferson, Quincy, Ill., May 6—8. K. A. Auten is pastor. Applicants for ministers' papers interviewed May 5. Free rooms for ministers. General Superintendent E. S. Williams, Guest Speaker.—C. M. O'Guin, District Superintendent, P. O. Box 512, Rockford, Ill.

EASTERN DISTRICT COUNCIL

The 25th annual Eastern District Council will be held at Maranatha Park, Green Lane, Pa., May 20—22. Applicants for ordination, or those who may be transferred to this District on that basis, may be interviewed at the Credentials Committee sessions.—A. Newton Chase, District Secretary, 408 Epworth St., New Castle, Pa.

OKLAHOMA SECTIONAL COUNCIL MEETINGS

Panhandle, Woodward, May 12—14; East Central, McAlester, May 19—21; Southeast, Broken Bow, June 16—18.

Each of these meetings begins with Young People's and Sunday School Rally on the first day mentioned, at 7:30 p. m.—W. S. Bragg, Secretary-Treasurer, Box 128, Okmulgee, Okla.

SOUTHERN CALIFORNIA DISTRICT COUNCIL

The 22nd Annual Council of the Southern California District will be held at Bethel Temple, 1200 Belleview Ave., Los Angeles, Calif., May 7—9; C. A. Convention May 9, 10, and 11 beginning evening of the 9th. Credentials Committee will meet Tuesday 10:00 a. m.; those seeking credentials will meet the committee then. J. R. Flower General Secretary, will be with us for the District Council.—Ben Hardin, District Superintendent, 2515 So. Fremont, Alhambra, Calif.

OPEN FOR CALLS Evangelistic or Pastoral

Elmer W. Pickel, 1641 Thirteenth St., Corpus Christi, Texas—"We have resigned the pastorate at Escobas, Texas, and are open for evangelistic or pastoral calls."

MISCELLANEOUS NOTICES

NEW ADDRESS—Box 275, Bokoshe, Okla. "I have accepted the pastorate here."—C. A. Oliver.

NEW ADDRESS—821 W. Locust St., El Dorado, Kansas. "We have accepted the pastorate here."—Paul C. Samuelson.

NEW ADDRESS—825 Seventeenth St., Sioux City, Iowa. "We have resigned the pastorate at Decorah, and become pastors of Glad Tidings Assembly of God."—Stanley H. Clarke.

BROADCAST

"Church of the Old-fashioned Gospel." Sundays, 8:15-8:30 a. m., Station KRRV, 910 kilos., Sherman, Texas.—Pastor and Mrs. Leonard Norville.

BROADCAST

"Friendly Family Fellowship," Mondays through Saturdays 3:00-3:30 p. m., and Sundays 9:00-9:30 a. m., Station KGDE, 1230 kilos., Fergus Falls, Minn.—Pastor and Mrs. B. C. Heinze.

BROADCAST

Gospel Broadcast, Niagara Falls, N. Y., Station WHLD, 1290 kilos., Saturdays, 9:15—9:30 a. m. If you can get us, write and tell us how far it reaches out.—Gordon R. Bender, Pastor, Riverside Tabernacle, 688 Tonawanda St., Buffalo, N. Y.

NEW RADIO PROGRAM

Bethel Temple, Dayton, Ohio, every Sunday, 9:30—10:00 a. m., over Station WING, 1410 kilos. Known as the "Bethel Temple Hour." A card from those listening will be appreciated. A. B. Cox is pastor.—L. H. Ruppert, Secretary.

NOTICE—The Trinity Pentecostal Church, 916 F Street N. E., Washington, D. C., will be happy to contact soldiers coming to Fort Belvoir, Va., and Fort Meade, Md.—Herbert A. Nunley, Pastor. Telephone Warfield 1524.

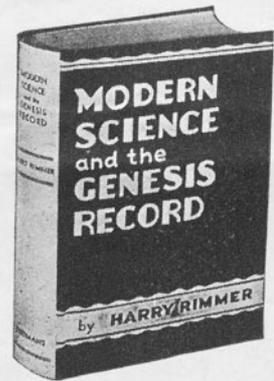
NOTICE—To all parents and friends having soldiers stationed at Camp Blanding, Fla.: Please get in touch with us. Will be pleased to minister to them in any way we can.—D. W. Norton and Myrtle Snair Norton, Pastors, 1116 E. 14th St., Jacksonville, Fla.

NOTICE—We shall be glad to hear from relatives or friends of soldiers stationed at Camp Claiborne (Bringhearst P. O.), so that we may invite them to services or be of any help possible to them. We are located on the cut-off road between Forest Hill and Lecompte, about 6 miles from the camp.—Pastor Warren J. Piersol, c/o H. C. Williams, Forest Hill, La.

MISSIONARY CONTRIBUTIONS

Table listing missionary contributions for April 16-22 inclusive, including Alabama, Arizona, California, Colorado, Florida, and Connecticut, with amounts in dollars and cents.

GEORGIA Personal Offerings	34.91	KANSAS Personal Offerings	15.25
Blakely Assembly of God	1.50	Arcadia Assembly of God SS	5.00
Columbus Riverview Assembly	3.00	Dighton Assembly of God	1.00
Experiment Assembly of God Ch	3.50	Elwood A of God Church	10.14
Macon Assembly of God	3.00	Galena Assembly of God	18.00
IDAHO Personal Offerings	50.00	Greensburg Assembly of God SS	11.65
Aberdeen Gospel Tabernacle	12.50	Greensburg Assembly of God CA	1.00
American Falls Assembly of God	24.77	Hill City Miller A of God	1.50
Bonnars Ferry Assembly of God	1.14	Hoisington A of God Childrens Ch	3.00
Buhl Assembly of God	3.90	Hutchinson Assembly of God	42.76
Glenns Ferry A of God & SS	4.58	Iola Assembly of God SS .....	.75
Nampa Assembly of God	7.00	Jewell Assembly of God	52.00
Wendell Assembly of God	6.68	Kansas City Assembly of God	6.00
ILLINOIS Personal Offerings	226.36	Kingman Assembly of God	4.65
Aledo Assembly of God Full G Tab	5.35	Medicine Lodge Assembly of God	4.91
Aitmont Assembly of God	6.50	Russell Assembly of God Ch & SS	10.00
Belleville Full Gospel Tab & SS	29.22	St John A of God Church	3.00
Bloomington Trinity Tab H & F M S	10.00	Topeka North Side Assembly of God	4.36
Chicago Bethel Temple	127.00	KENTUCKY Personal Offerings	10.00
Chicago Czechoslovak A of God	5.72	Brooksville Pariana Road A of G Tab	2.00
E St Louis Full Gospel Mission	2.00	Frankfort Assembly of God SS	3.29
Elgin Olivet Pentecostal Church	8.40	Louisville Bethel A of God	12.32
Galva Assembly of God	14.35	West Prestonsburg A of God	7.00
Grafton Assembly of God	3.00	LOUISIANA Personal Offerings	5.00
Granite City Tri City Park Tab	10.00	Bastrop Bonnidée A of God SS	1.35
Lombard A of God Prayer Group	5.00	Heffin Assembly of God	1.00
Mason City Assembly of God SS	3.58	Olla Mt Zion Assembly of God	4.30
Nameeki Com Heights A of God	17.50	Shreveport Full Gospel Tab	2.00
New Lenox Gospel Lighthouse	3.00	MAINE Bar Harbor A of G WMC	2.00
Robinson Pent Assembly CA	10.00	Monticello Lakeroad Church	50.00
Waukegan Gospel Church	5.22	MARYLAND Baltimore Bethel Pen Ch	10.00
Waukegan Pent Church	5.00	Frederick Shookstown Pent Church	1.50
Witt Full Gospel SS	1.17	Jones Creek Bethel Pen Ch & SS	10.00
INDIANA Personal Offerings	60.00	Oakland Sand Flat A of God	7.00
Evansville A of God Ch & SS	13.86	Pocomoke City Glad Tid Ch SS & CA	9.61
Gary Gospel Tabernacle	87.62	Swanton Painter A of God SS	5.00
Indianapolis Riverside Tabernacle	22.00	W Annapolis Full Gospel Ch & SS	5.62
Indianapolis Trinity Full Gospel SS	4.00	MASSACHUSETTS Personal Off	15.00
Indianapolis Woodworth-Etter Tab	52.50	Cambridge Bethel Tab & SS	10.00
Jasonville Assembly of God SS	11.75	Greenfield Glad Tidings Chapel	5.65
Plymouth Assembly of God SS	3.00	MICHIGAN Personal Offerings	85.00
South Bend Gospel Tab & CA	36.52	Alpena Full Gospel Tabernacle	7.50
Terre Haute Assembly of God	36.51	Battle Creek First Pen Church	4.00
Whiting Full Gospel Mission	6.00	Bay City Glad Tidings A of God	5.93
IOWA Personal Offerings	21.05	Bellevue Calvary Pent Tab	43.00
Amos Full Gospel Assembly of God	5.83	Chio Faith Tab Church & SS	21.32
Clinton Full Gospel Tabernacle	6.10	Coldwater Assembly of God	5.65
Creston Assembly of God	5.15	Dearborn Gospel Tabernacle	88.80
Des Moines Peoples Church	16.25	Detroit Hungarian Assembly of God	18.00
Grand River A of God SS	1.27	Flint Trinity Tabernacle	15.13
Melcher Assembly of God Church	5.00	Goodrich Full Gospel Tab & SS	7.45
Oelwein Assembly of God Church	1.00	Harbor Beach Assembly of God	5.00
Storm Lake Assembly of God	5.35	Highland Park Roumanian Pent A	13.87
Troy Mills Assembly of God	2.00	Ironwood Gospel Tab	17.40



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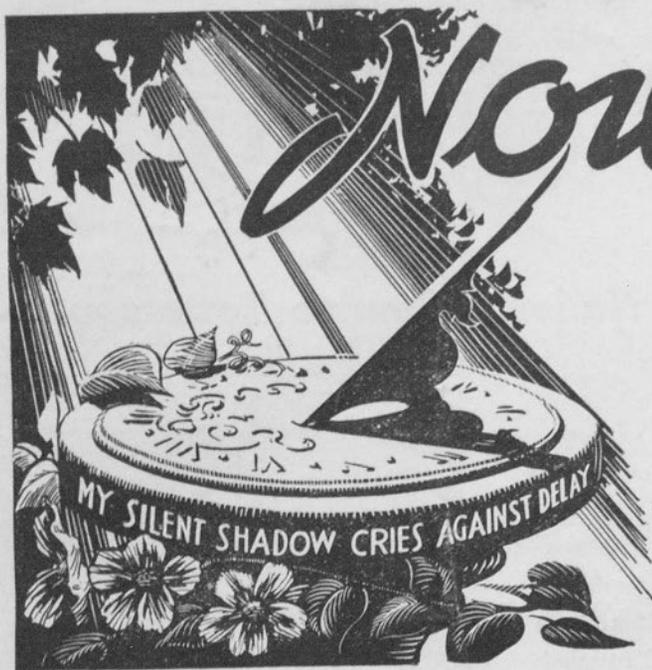
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Be among the first to catch the vision! Let your heart begin to thrill with anticipation of the wonderful things God is going to do for our Pentecostal young people at the second annual National Young People's Conference in Springfield, Missouri, June 24 to July 4. All young people between the ages of 15 and 35 are invited. The entire cost of the Conference is only \$10.00. This includes the room reservation fee of \$1.00 which we are asking all those planning to attend to send in without delay. It also includes room and board. Just sit down and fill out the following blank. Then slip it and your reservation fee into an envelope and mail to the National Young People's Conference, 336 W. Pacific St., Springfield, Mo.

Name _____ Address _____
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Scottville Meek Sunday School	2.71	OKLAHOMA Personal Offerings	54.75	RHODE ISLAND Providence A		Gradview Assembly of God Ch	3.60
NEVADA Las Vegas Assembly of		Barnsdall Assembly of God SS	10.03	of God Church	5.12	Hartford Pentecostal A of God	6.62
God Ch SS & CA	24.36	Beggs Assembly of God	2.50	S CAROLINA Personal Offerings	100.00	Hoquiam Bethel Temple Church & SS	29.40
Reno Glad Tidings Ch A of G	14.43	Broken Arrow A of God CA	5.00	S DAKOTA Personal Offerings	10.00	Lyman Mission Church	5.97
NEW HAMPSHIRE Keene Full		Buffalo Girard A of G Ch	1.97	Moon A of God Branch Mission	2.00	Monroe Evangel Tabernacle	6.97
Gospel Mission & SS	4.56	Cache Assembly of God SS	11.13	Rapid City Assembly of God	7.45	Montesano Bethel Pent Church	5.00
NEW JERSEY Personal Offerings	217.00	Chester Elm Grove Assembly	4.00	Rosholt Gospel Tabernacle	10.18	Mount Vernon Evangel Tabernacle SS	7.00
Bridgeton Full Gospel A SS	6.25	Choctaw Assembly of God	1.00	TENNESSEE Personal Offerings	4.00	Olympia Assembly of God	112.22
Camden Calvary Tabernacle	93.00	Collinsville Assembly of God	17.15	(Near) Brownsville Nut Bush SS	1.00	Onalaska Assembly of God	4.00
Elizabeth Trinity Pent Church	20.00	Custer City Prairie View SS	3.25	Burlson Detroit A of God Ch	3.10	Port Angeles Assembly of God	7.21
(Near) Freehold Ch of Georgia	38.00	Duncan Assembly of God S	10.04	Jackson Assembly of God	2.00	Puyallup Pent A of God & SS	65.00
Hammonont Rosedale Pen Church	4.00	Garber-Covington Oil Field A of G	31.48	Johnson City Berea A of God	2.10	Raymond Full Gospel Tab SS	5.00
Newark Bethel Pent Assembly	5.00	Jennings A of God Ch	3.70	Knoxville Euclid Assembly of God	4.00	Richland Pentecostal Assembly	7.45
Nutley Bethel Pent Assembly SS	4.00	Longdale Pentecostal SS	1.91	Morristown Pentecostal Assembly	5.00	Ritzville Assembly of God	10.30
Rockaway Full Gospel Tab	14.67	McCurtain A of God Church	3.00	South Knoxville Church of God	4.50	Seattle Evangel Temple SS	5.00
Washington Port Calden Pent L	14.00	Miami Assembly of God	23.00	TEXAS Personal Offerings	61.50	Sedro Woolley Bethel Tabernacle	10.20
NEW MEXICO Personal Offerings	5.10	Muse Assembly of God	4.11	Amarillo Assembly of God Ch	28.58	Spokane Glad Tidings Temple & SS	70.94
Carlsbad Assembly of God	5.00	Muskogee A of God SS & CA	11.42	Archer City Assembly of God	7.22	Springdale Full Gospel Com Ch	3.83
Clovis Assembly of God	9.50	Muskogee Assembly of God WMC	2.50	Austin First Assembly of God SS	12.17	Tacoma Glad Tidings A of G	51.85
Duran Assembly of God .....	.85	Pawhuska Assembly of God & SS	24.15	Austin (South) Assembly of God SS	7.00	Tacoma Pent Tab Crusaders Class	5.00
Eunice Assembly of God	2.50	Sapulpa Assembly of God SS	8.00	Bay City Assembly of God SS	2.53	Tonasket Assembly of God SS	6.00
Mesa Rica Assembly of God	1.68	Sasakwa Assembly of God	2.00	Beaumont Magnolia Park Assembly	2.00	Wapato Pent Assembly of God	13.60
Silver City A of G F G Ch SS	14.60	Seminole First A of G Y M P C	11.00	Beckville Pine Grove A of God	2.00	Winlock Assembly of God	4.00
NEW YORK Personal Offerings	128.68	Sherman Mayfield Assembly of God	6.30	Ben Wheeler Flatwood A of God .....	.84	Yakima First Pent Church	69.71
Alton Gospel Tabernacle	15.00	Sparks Assembly of God	5.56	Chillicothe Assembly of God	1.00	W VIRGINIA Personal Offerings	1.16
Aurora Full Gospel Com Chapel	3.00	(Near) Stillwater Pleasant Hill A		Crane Assembly of God Ch	4.00	Fairmont Trinity Tabernacle	16.64
Batavia Gospel Tabernacle	50.00	of God SS	4.00	Dallas Oak Cliff Assembly of God	17.11	Martinsburg Bethel Pent A of God	40.00
Binghamton Faith Tab & SS	61.50	Sweetwater Assembly of God	6.00	Flynn Assembly of God SS	3.00	Mt Hope Assembly of God	4.00
Buffalo Riverside Gospel Tab & SS	124.50	Tulsa Bruner Assembly of God	1.50	Galena Assembly of God	5.00	Patterson Creek Rocky G P A of G	13.00
Carthage Calvary Evangelistic Tab SS	15.00	Tulsa Carbondale A of God	27.33	Glynn Park A of God WMC	5.00	Ronda Assembly of God Church	3.00
Corona Free Gospel Ch YP	5.00	Tulsa Full Gospel Tab SS & CA	162.00	Graham Assembly of God SS	7.00	United Assembly of God	6.00
Endicott Calvary Tab Pen Church	61.00	Tulsa North Utica A of God SS	5.00	Grand Prairie A of G & WMC	4.50	Williamstown Pen Church of Life	2.40
Endicott Calvary Tab Pentecostal SS	9.28	Tulsa Assembly of God SS	7.11	Harlingen Assembly of God	23.28	WISCONSIN Personal Offerings	10.00
Jamaica Calvary Gospel Tabernacle	30.00	West Tulsa Assembly of God SS	13.86	Harlingen Assembly of God SS	17.12	Adams Gospel Tabernacle	25.16
Mohawk Full Gospel Assembly	2.00	Wilson Assembly of God & SS	6.82	Harlingen Assembly of God WMC	2.00	Antigo A of God Aab	5.00
Newburgh First Pen Church of God	20.00	Wynona Assembly of God	6.82	Houston Heights Gospel Temple	7.50	Augusta Gospel Tab	3.55
Newburgh First Pen Church of God CA	3.00	OREGON Personal Offerings	109.00	Jayton Assembly of God Ch	3.00	Baraboo Gospel Tabernacle	19.37
New Rochelle Full Gospel Ch CA	5.00	Astoria Full Gospel Assembly	6.52	Kenedy First Assembly of God	3.25	Black River Falls Full Gospel Tab	12.00
New York Glad Tidings Tab	1,439.00	Baker Assembly of God	12.00	Kilgore Assembly of God SS	14.22	Gillett Maple Valley Christians	2.00
Niagara Revival Center Tab SS	5.32	Burns Assembly of God	10.00	Liberty Assembly of God SS	10.50	Glidden Gospel Tabernacle	9.50
Springville Gospel Hall	5.00	Coquille Gospel Tabernacle	15.55	Littlefield Assembly of God	2.37	Madison Gospel Tabernacle	10.00
Watertown Fundamental Gospel Tab	17.00	Dayton Full Gospel A & SS	9.69	Lubbock Assembly of God	6.30	Marinette Gospel Tabernacle	4.50
West Brighton El Bethel Pen Ch		Dayville Presbyterian Church	13.00	Marlin Full Gospel A of God	4.00	Menomonie Gospel Assembly CA	3.25
Prayer Band	5.50	Elkton Full Gospel Church	2.54	New Castle A of God Ch	4.11	Milwaukee Bay View G Tab	6.00
N CAROLINA Personal Offerings	4.00	Grants Pass Full Gospel Temple	35.00	Odessa Calvary Tab SS	1.75	Portage Gospel Tabernacle	5.00
Avon Assembly of God	9.13	Hermiston Pent Tabernacle	5.16	Orange First A of G Ch	3.35	Racine Gospel Tabernacle & SS	11.84
Buxton Assembly of God	6.35	Hillsboro Assembly of God	7.54	Pelly Assembly of God	56.02	Richland Center Assembly of God	3.00
Windsor Elizabeth Pent A of G	3.70	Myrtle Point Assembly of God	4.85	Quannah Assembly of God SS	5.78	Rio Assembly of God Church	6.00
N DAKOTA Personal Offerings	4.25	Newberg Full Gospel Tabernacle	2.50	San Angelo Assembly of God Ch	17.50	Superior Central Gospel Tab	24.12
Bowesmont Fleece Gospel Tab & SS	10.77	Newport Assembly of God	4.73	South Houston Assembly of God	7.50	WYOMING Personal Offerings	1.00
Cando Gospel Tab & SS	16.50	North Bend Assembly of God CA	2.25	Tom Bean Full Gospel A of God	3.60	Wheatland A of God Tab	8.28
Fargo Gospel Tabernacle	43.90	Prairie City Pent A of G SS	4.76	Tyler A of God Church CA	3.00	CANADA Personal Offerings	18.00
Lakota Gospel Tab SS	3.00	Rainier Assembly of God & SS	30.25	Waco Full Gospel Church	3.73	MISCELLANEOUS	121.75
Lisbon Gospel Tab SS	1.77	St Helens Assembly of God	5.55	Waco Morrow Avenue A of God SS	11.00	Total Amount Reported	\$ 12,323.81
McClusky Pentecostal Sunday School	10.89	Stayton Assembly of God .....	.86	Wellington Assembly of God & SS	5.00	Home Missions Fund	696.16
New Rockford Pen Prayer Circle	4.00	Vale Gospel Tabernacle	12.28	Wichita Falls A of G SS	68.12	Office Expense Fund	200.62
Tokio Full Gospel Mission	14.92	Waldport Assembly of God	2.94	Yoakum Assembly of God	2.66	Literature Expense Fund	16.52
OHIO Personal Offerings	56.50	PENNSYLVANIA Personal Off	118.75	VIRGINIA Alexandria Full G Tab	26.26	Reported Given Direct for	
Akron Bethel Assembly of God	43.00	Allentown Glad Tidings Tabernacle	28.00	Belvoir Full Gospel Tabernacle SS	8.00	Home Missions	445.14
Akron Krumroy Pent Church	26.00	Bessemer Italian Pen Assembly	2.60	Bristol Assembly of God	8.43	Reported Given Direct to	
Cambridge Assembly of God	19.78	Bradenville Pentecostal Ch	15.00	Front Royal Assembly of God	4.00	Missionaries	783.35 2,141.79
Canton Bethel Tabernacle	115.00	Bradford Assembly of God SS	3.75	Purcellville Pentecostal Church	4.00	Amount Received for Foreign	10,182.02
Conneaut Assembly of God & SS	82.58	Brave Assembly of God SS	11.75	Riceville Full Gospel Mission	4.00	Amount Previously Reported	21,640.20
Dayton Bethel Temple	68.00	Central City Pentecostal Tab	34.74	St Paul A of God Ch & SS	5.00	Amount Received For Foreign	
Delphos Full Gospel A of God SS	5.32	Hyndman Pentecostal Church	7.87	South Norfolk Bethel Pent A of God	40.00	Mission This Month	\$31,822.22
Elyria Gospel Tabernacle	64.88	Johnstown Grace Pen Church	31.00	Sperryville Full Gospel Tab	6.68		
Girard Assembly of God Ch	5.00	Kinport Full Gospel Mission	11.58	Winchester Full Gospel Tab	15.00		
Harrison Christian Assembly	8.50	Moosic Full Gospel Tab Ch & SS	30.70	WASHINGTON Personal Offerings	159.00		
Huron Gospel Tabernacle	3.00	Peckville Pentecostal Tabernacle	7.35	Bellair & Pleasant Valley Full G Ch	13.00		
Louisville Full Gospel Tabernacle	10.00	Philadelphia Bethel Pent Ch	9.00	Bellevue Assembly of God SS	4.39		
		Philadelphia Evangelistic Center	35.00	Brewster Full Gospel Church	10.00		