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What Is the Basis of the Pentecostal Message?



Harold H. Moss

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

There is a widespread and ever increasing interest in the circles of the spiritually-minded concerning the Baptism with the Holy Spirit. This interest is by no means confined to the several branches of the Pentecostal movement. Earnest, devout Christians of all denominations are awaking to the need of a Holy Ghost revival and are searching for the true scriptural program. We are living in the dispensation of the Holy Spirit, which began on the Day of Pentecost in the upper room. This dispensation is to continue on until the Lord Jesus Christ shall have come for His bride, thus bringing it to a close.

Let me pause here a moment to say that we must pursue this important subject with open heart and mind if we would deal with it fairly. We must put out of our consideration any extravagances that we may have met in the movement, ignoring the claims of such Pentecostal folk as have little in their lives to indicate their closeness to God. We must look to the

Word of God for light. If we must, to strengthen our faith and clear the mists of doubt and appraise the physical demonstrations, examine the experiences of those who profess to have the Baptism, then let us do so among those whose lives are showing the fruits of the Spirit. Most of our critics are willing to concede that there are such godly-living folk among us.

It is not my purpose in this article to deal with the operations, gifts, or graces of the Holy Spirit, but rather with the basis of the teaching of Pentecostal preachers concerning the definite experience of the Baptism with the Holy Spirit. First let me set forth the essence of the doctrine.

The Baptism with the Holy Spirit is a definite and personal visitation of the Holy Spirit in which He takes full control of the believer's spirit, soul, and body, fills the seeker with His glorious presence, and manifests Himself through the believer's faculties. This definite experience is separate from and subsequent to regeneration, and its full consummation is evidenced by the initial physical sign of speaking with other tongues as the

(Continued on Page Two)

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(Continued from Page One)

Spirit gives utterance. For the past twenty-five years or more the Pentecostal folk have emphasized this teaching, together with the need of a fullness of spiritual power and of a Spirit-controlled life, until, as one writer recently said in the *Sunday School Times*, "Its influence and teaching is touching an increasing circle of Christians of all denominations."

There exists a wide difference of opinion on the matter of the speaking in other tongues. There are those who flatly refuse to believe that any supernatural gift or manifestation is for the present day and age. This position is so unscriptural and absurd that we will make no further comment on it in this article. There are others who believe that there may be some manifestations by the Holy Spirit, but that they should not be encouraged because they might unhappily be followed by fanatical emotionalism. These folk are so controlled by this fear that they are willing to accept without question, analysis, or a proof, the wildest tales of purported frenzy and fanaticism which the enemies of the Pentecostal movement concoct and carry to them. Many of these people are sincere Christians, Spiritually-minded, and desirous of all the fullness of God in their lives. But the seeds of prejudice have been sowed so deeply in their minds that they are reaping a crop of fear and bitter antagonism toward Pentecostal Christians.

Still another class believes that some one of the nine gifts may be the evidence of the consummation of the Baptism with the Holy Spirit. A large number of this group have had the Pentecostal experience and have spoken in other tongues, which at the time they understood to be the physical sign that the blessed Comforter had come in the full consummation of the Baptism. Now, however, they deny that the manifestation was the evidence of their experience, and rather apologetically state that it was a coincidence. I do not want to appear uncharitable towards these people, but I feel I must say that it appears to me that not a few of them have compromised their convictions to court popular favor. In other words, they have sought to create a popular Pentecost. It is thought by some that Pentecostal preachers teach that speaking with tongues is the thing to be emphasized and the goal to be reached in the Baptism. They intimate that we believe this to be the goal in the Holy

Spirit's manifestation. I can only say that if these folk have ever heard such teaching it has been through some illiterate, untutored individuals who are ignorant (not necessarily dishonest; they may be sincere) of the scriptural teaching. It does not represent the current, approved teaching of the Pentecostal movement.

It has been said that the basis of most Pentecostal teaching is confined to the Book of Acts. Perhaps the emphasis that has been given to the four examples of the Baptism cited in the Book of Acts, together with other statements of the apostles in this book relative to the experience, has proved somewhat misleading to casual observers. What is the principle of interpretation of Scripture on the part of the Pentecostal believers? Why do

We are living in the dispensation of the Holy Spirit. It began in the upper room at Jerusalem with the descent of the Spirit upon the one hundred and twenty disciples. This dispensation is characterized by definite, distinctive operations of the Spirit in the mental, spiritual and physical parts of the believer. It was promised in the Old Testament and Gospels, demonstrated in Acts, and its incidental and ultimate working and objective in the experience of the Christian is described in the Epistles.

they, in support of their teaching that the supernatural manifestation of speaking with tongues is the initial evidence of the full consummation of the Baptism, emphasize the Book of Acts? The truth of the outpouring of the Holy Ghost is rooted deep in the four Gospels and can be readily traced back to the prophets. In the Gospels we find both John the Baptist and Jesus teaching that the Baptism with the Holy Spirit was a definite experience which was yet to come. Let us quote first from John: "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Matt. 3:11; Mark 1:8; Luke 3:16. John was preaching the gospel of repentance and water baptism to all who would listen to his message. There was no special distinction made in the matter of who was to receive this promised experience, but addressing the mixed multitude he simply made the one sweeping statement, "He shall

baptize you with the Holy Ghost." It is obvious, however, that he had in mind those who through repentance and remission of sin would be worthy of this blessed experience.

Throughout His ministry the Lord Jesus emphasized the fact that the Holy Ghost was coming to the life of the believer in a manner in which He had never before been manifested. He taught that it was expedient for Him to go, for if He did not ascend to heaven the Comforter would not come. This indicates a special manifestation, for there is ample evidence that the Holy Spirit had always been identified with the work of God in the universe, and in the hearts and lives of men. But now He was about to come in a new way, to do a new thing. Standing on the Mount of Olives at the close of His ministry on earth, about to be translated to the throne of His Father, Jesus repeated the message of John the Baptist, saying, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence"; thus indicating that in a very few days they would receive the experience He had definitely set before them during His earthly ministry.

The exact number who heard the message of Jesus is uncertain, but we know that at least one hundred and twenty believed Him sufficiently to act on His word in faith and expectation. They returned to Jerusalem to an upper room to tarry for the blessed experience. They understood well enough that various miracles, including speaking with tongues, were to be received as part of the promise of Jesus, for Mark records our Christ as saying to them, "These signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. However these earnest disciples did not seek manifestations, miracles, or tongues. Luke tells us that "they worshiped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."

Right here let me pause to say that one of the outstanding characteristics of the Pentecostal movement, resultant upon the blessed experience of the Baptism with the Holy Ghost, is a spirit of worship that gives rise to an unquenchable joy which finds its center in the expression of praise and exaltation of the Lord Jesus Christ. A noted Methodist missionary, recently declared that "The gospel that appeals . . . must be a gospel of joy. It

is significant that that part of the evangelical movement that is spreading most rapidly in Chili is the Pentecostals, and the thing that is most attractive about them is their joy. They seem to offer something that lifts them from the dull and drab."

We thoroughly agree that the Gospels show that the Holy Spirit is the divine instructor and revealer of truth, and that He makes the presence of Christ real within the heart of the Christian. Let me emphasize here that we are not in the least confused in our interpretation of Scripture in the matter of sequence, as it has been suggested. We do recognize the place that the Gospels occupy in the general scheme of New Testament teaching.

The next step in the progress of the plan was the actual outpouring of the Holy Spirit—the experience itself. As the Gospels showed that it was to come, and described the benefits that would follow its coming, so it is the Book of Acts which reveals in historic account the manner in which it came. This is sound logic and proper sequence. In three of the four historical accounts it is emphatically stated that they spoke with other tongues, not because they sought tongues, but because the Holy Spirit chose to manifest Himself in this special manner upon each occasion.

It is thought by some that because there was no speaking in tongues mentioned in the case of the experience of Philip's converts, that here is reason to believe that speaking with tongues need not necessarily obtain. Let us remind those who would use this as proof, that the evangelical church does not fail to recognize the need of a baptismal formula when baptizing in water because there is no record of Philip's using one when he baptized the Ethiopian eunuch. It is evident that some extraordinary manifestation must have been present when Philip's converts were baptized with the Spirit, for it aroused the amazement of Simon the Sorcerer to such an extent that he sought to purchase the gift from Peter and John that he in turn might impart it to others.

It is certain that in the case of the outpouring in Cornelius' home, speaking with tongues was the evidence which convinced Peter and his six coworkers that the Italians had received the very same brand of experience that the disciples had received on the Day of Pentecost. As proof of this statement I quote from Acts 10:44-47: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as

came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

In the following chapter Peter makes his defense before the council at Jerusalem for having gone to the Gentiles. In the fifteenth verse he states that the Holy Ghost fell on those in Cornelius' home in the same manner as on the disciples at the beginning; and in the sixteenth verse he definitely qualifies the experience as the Baptism with the Holy Ghost.

It is suggested that we are not to take occurrences recorded in the Book

this parable, for the Lord Jesus before He left this earth eliminated all possibility of uncertainty by the terms in which He gave His disciples their new dispensational charge:

"Go ye into all the world and preach the gospel to every creature." Thus we see that the point raised does not fit the actual facts of the case; for the limiting of missionary work during the ministry of Christ marked the close of one dispensation, while both the command, "Go ye into all the world," spoken after His resurrection, and the "Ye shall be baptized with the Holy Ghost," spoken before and after His resurrection, and experienced following His ascension, belong to the new dispensation, the dispensation of the Holy Ghost and of grace.

If we should state that one part of the experiences of the early church is not to become a criterion for subsequent similar experiences, it would seem that we should place ourselves on dangerous ground; for then we should not know where to stop in thrusting aside the ideals and characteristics of the early church as a pattern for the present day church. Well might the cry be, with the rise of Modernism, "Back to Pentecost!"

In the light of what God is doing in these last days, the example in the Acts of the Apostles is strengthened. It is readily admitted by many of the critics of our teaching that they have met with any number of really devout Christians, whose integrity and faith are above question, who testify to having received an experience just the same as that recorded in the second chapter and other like passages of Acts. We often hear it said that history repeats itself, and while we cannot assume that we yet have all that the early church had, still it is delightful to know that we are in a large measure, by the gracious hand of God, enjoying a similar experience.

It is suggested by one writer that speaking in tongues accompanied the early experiences of the apostles because there was need of something spectacular to arouse the slumbering people of their day to the mighty workings of God. Peter, when challenged by the multitude, made answer relative to the experience they had just received (and let us note here that it was the physical manifestations that were particularly in question), on this wise: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh," etc. And in conclusion, when many in the mul-

(Continued on Page Eight)

...Fragrance...

"They say that once a piece of common clay
Such fragrance breathed, as from a garden blows;
'My secret is but this,' they heard it say—
'I have been near the rose!'

"And those there are who bear along with them,
The power with thoughts of Christ men's hearts to stir;
For having knelt to kiss HIS garment's hem,
THEIR garments smell of myrrh.

"So grant I pray Thee, Lord, that by Thy grace,
The fragrance of Thy Life may dwell in me;
That as I move about from place to place,
Men's thoughts may turn to Thee."

—Rev. F. J. Exley.

of Acts as a pattern for our present day experience any more than we should limit missionary work to the Jews because Jesus sent the disciples to the house of Israel. We must remember that when Jesus confined the ministry of His disciples to the Jewish people it was dispensational. Jesus made this fact clear in His parable of the householder sending his servants to the husbandmen to receive the fruit of the vineyard; which is in fact what Jesus did when He sent the disciples to the house of Israel. It was the last official appeal to the Jewish nation. And when the servants were mistreated then the son, the rightful heir, appealed to the husbandmen; but the husbandmen conspired to kill him. Calvary marked the closing of the Jewish dispensation. But our conclusions by no means rest solely or even chiefly on a proper interpretation of

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AN EXCELLENT SPIRIT

There is little that will make the commonplace so uncommon as preserving an excellent spirit in the midst of adversity, calm in the midst of storm. The common thing, when all is going against us, is to flare up and lose control of the poise and balance of our spirit. The uncommon thing is to rest quiet in spirit, unflustered by the surging billows of adversity, in the assurance that "all things work together for good to them that love God"—even the storms. The common thing when we are oppressed under the tyrannical overbearing spirit of our fellowmen is to revolt. We are wont to retaliate with the same weapons, or even worse if we can, that they have used against us. The uncommon thing is to pray in a spirit of tenderness for those who spitefully use us, and quietly bear the cross they impose upon us.

David discovered that many of the evils in his life were self-contained, and he cried out, "Create in me a clean heart, O God, and renew a right spirit within me." Daniel is a fitting example of the principle of an excellent spirit in the midst of adversity. He had risen to a place of authority because he had ability. It aroused the unjust jealousy and bitterness of those about him. They plotted against him. But the king recognized that there existed in Daniel something that could not be found in his accusers, though they may have had as much native ability as Daniel. The secret is expressed best in the Scripture itself. Let us quote it: "Then this Daniel was preferred above presidents and princes BECAUSE AN EXCELLENT SPIRIT WAS IN HIM."

That is the secret, my friends, of noble Christian living. The most commonplace things of life are made beautiful by an excellent spirit. The drab old courtroom of Pontius Pilate has become the theme for artists because Christ made the commonplace uncommon through His excellent spirit, which when He was reviled, reviled not again. The same excellent spirit which in Christ could cry on Golgotha's brow, in the face of the scoffing, mocking crowd gathered about the cross, "Father, forgive them," has lent transcendent glory and beauty to the place.

"We walk by faith, not by appearance." 2 Cor. 5:7, R. V.

By faith, not appearance. God never wants us to look at our feelings. Self may want us to; and Satan may want us to. But God wants us to face facts, not feelings; the facts of Christ and of His finished and perfect work for us.

When we face these precious facts, and believe them because God says they are facts, God will take care of our feelings.

God gives feeling when He sees that we trust Him apart from all feeling, resting on His own Word, and on His own faithfulness to His promise; and God will give the feeling in such a measure and at such a time

as His love sees best for the individual case.

We must choose between facing toward our feelings and facing toward God's facts. Our feelings may be as uncertain as the sea or the shifting sands. God's facts are as certain as the Rock of Ages, even Christ Himself, who is the same yesterday, to-day and forever.—*Streams in the Desert*.

"When darkness veils His lovely face
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil."

Trouble is God's testimony to us that we are true sons, who are being led by Him into new knowledge of Himself.—Burrell.

"In all these things we are more than conquerors through Him that loved us." Rom. 8:37.

The gospel is so arranged and the gift of God so great that you may take the very enemies that fight you and the forces that are arrayed against you and make them steps up to the very gates of heaven and into the presence of God.

It is a wise eagle who sits on a crag and watches the sky as it is filling with blackness, and the forked lightnings are playing up and down. He sits there perfectly still, turning one eye and then the other toward the storm. But he never moves until he begins to feel the burst of the breeze and knows that the hurricane has struck him; with a scream, he swings his breast to the storm, and uses the storm to go up to the sky; away he goes, borne upward upon it.

That is what God wants of every one of His children, to be more than conqueror, turning the storm-cloud into a chariot. You know when one army is more than conqueror it is likely to drive the other from the field, to get all the ammunition, the food and supplies, and to take possession of the whole. That is just what our text means. There are spoils to be taken.

Beloved, have you got them? When you went into that terrible valley of suffering did you come out of it with spoils? When that injury struck you and you thought everything was gone, did you so trust in God that you came out richer than you went in? To be more than conquerors is to take the spoils from the enemy and appropriate them to yourselves. What he had arranged for your overthrow, take and appropriate for yourself.

When Dr. Moon, of Brighton, England, was stricken with blindness, he said: "Lord, I accept this talent of blindness from Thee. Help me to use it for Thy glory that at Thy coming Thou mayest receive Thine own with usury." Then God enabled him to invent the Moon Alphabet for the blind, by which thousands of blind people were enabled to read the Word of God, and many of them were gloriously saved.—*Selected*.

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HUMILITY

-:-

"Learn of Me, for I am meek and lowly in heart." Conceit and vanity are natural to fallen man, and there is perhaps no grace or quality of soul more difficult to obtain and retain than that of humility. And be it remembered that none among earth's teeming millions will ever manifest this quality of mind except through the operation of divine grace.

Selfishness and pride are the root sins. Everything was going well with Lucifer until he said, "I will exalt my throne above the stars of God . . . I will be like the Most High." This scripture marks the beginning of sin in the universe. Here we behold "the anointed cherub" through pride and self-will transformed into the arch-rebel of all time. This poison was breathed by our first parents in the garden and thus through their creature effort to become "like the Most High" they gave to their posterity a nature polluted with the virus of rebellion and self-will.

All subsequent history proves the truth of God's inexorable law that "He that exalteth himself shall be abased." There is but one sane and safe attitude for all creature intelligences, whether men or angels, and that is one of absolute and unceasing dependence. Is it not strange that as a race we are always learning, but never quite able to come to the full knowledge of this truth? We have had a thousand examples, both in secular and in sacred history, yet we continue to manifest the same depravity. When a nation, a religious movement, or an individual begins to wax strong, such are likely to become inflated and top heavy with an exaggerated sense of their own importance. The flesh is ever inclined to revel in dress parade like the foolish king of Babylon, who strutted in his palace like a banty rooster and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But alas! "While the word was in the king's mouth, there fell a voice from heaven" which sent the proud monarch into the fields to "eat grass as oxen." "Pride goeth before destruction, and an haughty spirit before a fall."

Space will not permit us to do more

than suggest the baneful influence of this seductive and destructive evil in the civilizations of the past. I must content myself with endeavoring to emphasize to the saints in general and to the ministry in particular the absolute necessity of a close walk with the lowly Jesus, if we are to have that mind in us "that was also in Christ Jesus." Of course, there is a certain polish that folk may acquire, a feigned humility that they may put on, which in certain circles may pass for the Christ spirit. But this "home brew" religion can only serve to fortify the soul in its vanity and self-complacency.

Pride is inherent in the old nature, and herein lies the reason that "they that are in the flesh cannot please God." The flesh ever seeks its own. It is not merely guilty of varied infractions of God's law, but is enmity against Him. The carnal heart is a law unto itself and is in open rebellion against divine authority—no wonder the Holy Spirit has spoken of the unregenerate as "children of wrath." Salvation begins where sin began—at the root of things. The divine axe is laid at the root of the tree of pride and self-will. God demands heart humility. His standard is a mind and spirit entirely subdued and Christ so enthroned that it is no longer "I," but "Christ." Christ in you is "the hope of glory," and "if any man have not the Spirit of Christ he is none of His." Christianity therefore simply means a people possessed by the Spirit of Christ, a people in and through whom His disposition and His attributes are being manifested.

Here, perhaps, is the best test of one's spirituality. Let us not suppose that tongues and outward manifestations of any kind are the final test of one's abiding in Christ. Here is the crux: Are we meek and lowly in heart? Just as really as pride is intrinsic in the old nature, humility inheres in the new. "If any man be in Christ he is a new creature." The believer not only has contact and fellowship with Christ, but has essential union with Him. "He that is joined to the Lord is one spirit."

Just as Adam through pride and self-will brought the old creation down in defeat, Jesus, the second Adam,

through humility and surrender to the Father's will, even unto the death of the cross, brought the new creation up in victory and everlasting glory. "His humility is our salvation. His salvation is our humility" (Murray).

It is only by constantly abiding in Christ that we may consistently manifest His meek and lowly nature. Unsanctified human nature will ever manifest itself in pride and self-will in some of its varied forms. Spirituality will manifest the lowly nature and disinterested love of Christ. May the Lord help us to examine ourselves and see whether we are tending toward world conformity or toward Christ-likeness.

Christians never backslide while they remain humble. In fact the world has little pull upon submissive souls. Their roots strike deep into the soil of God's unfailing love and grace. Their leaf does not wither, for they are watered with perennial springs from the everlasting hills.

Failure to abide in that gracious attitude of heart which has characterized religious movements in their beginnings is responsible for their decay. Many ministers of the Word have ceased to be a power for righteousness for the same reason. Instead of growing in grace they have grown in self-dependence and have become self-centered. The fruits of the Spirit will only mature when the branch is abiding in the vine, and wherever this essential union with Christ is broken there is a reversion to type and the works of the flesh are manifest.

Paul was deeply humbled at the time of his conversion, and though mightily blessed and honored of God, the fact that he had been "a persecutor and injurious" ever weighed upon his great soul and caused him to feel a deep sense of unworthiness. It will do us all good to "remember the pit from whence we were digged." This practice will help us "not to think of ourselves more highly than we ought to think."

Bishop McIntyre kept the trowel with which he once worked as a bricklayer hanging up in his study. Whenever he began to feel himself getting top heavy he would take a good long look at it and then sit down where he belonged again.

A self-important, pretentious minister of Christ who is always projecting himself into the forefront is a monstrosity. God in heaven only knows the failures that are directly attributable to this human weakness.

I once read of a young minister who walked into the church, down the aisle and into the pulpit, with a lordly air
(Continued on Page Nine)



Answered Prayer



Pastor William Coxe, at the Springfield Assembly

So many of God's dear children want to know the secret of answered prayer. There is a vast difference between praying and merely saying prayers. The one expresses the sincere need of the heart, while the other is a vain repetition of words. There are certain conditions which must not obtain in our lives if God is to hear and answer our prayers. There are also conditions which must obtain in order that God might hear and answer prayer. Let us note some of these.

Moral Hindrances

There must be no deliberate sin in our lives. Psalm 66:16 reads, "If I regard iniquity in my heart the Lord will not hear me." God has saved us from sin. He expects our hearts to be freed from sin altogether. We are washed in the blood of Jesus Christ which is efficacious to cleanse us through and through, to make us pure and clean; and the blood is the Father's provision whereby we may continue in this purified condition. The Psalmist exclaims, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." And the prophet tells us in Isa. 1:15, "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." If our hands are clean, if our hearts are pure, God can and will hear and answer prayer.

We must bear no malice, hatred, envy, etc. "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses." This verse tells us that when we come to God in prayer we should have a forgiving spirit, we should be free from enmity or jealousy or malice, that we should have a kindly feeling toward our brother or sister. Some few years ago a lady came to the altar for prayer for her body. After asking the sister a few questions I felt that she did not believe God would hear, and I told her so. Upon probing a little deeper into her life, I found some hindrances to answered prayer—jealousy, malice, hatred, criticism.

We must have no carnal motive. "Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts." Jas. 1:3. The object of our requests ought always to be God's glory. Frequently we pray for things to satisfy our own desires. Our blessings we want so that we may enjoy ourselves and have a good time. We

like to feel good, we like to have ecstasies of delight all our own and all to ourselves. Our appetites, both spiritual and temporal, are such that we have a constant, unceasing series of requests to God for our own benefit. And we receive not because we ask amiss, desiring to consume the things we receive on our own lusts. God says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Hindrances in Home Life

Oftentimes home conditions are hindrances to answered prayer. "Ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel . . . that your prayers be not hindered." 1 Peter 3:7. In the assembly the husband may pray and testify and shout. The wife may also pray and testify and shout and frequently speak in tongues. And yet the home life may not be what it ought to be. Harsh words, arguments, bickerings, and sometimes quarrels, are in evidence in the home. The children are spoken of as angels when company is around, but are called brats and pests when the family is alone. I knew of a man who testified that he was wholly sanctified. To hear him in a meeting you would gather that the "old man" was taken out root and branch. He came home at midnight one time when the ground was covered with ice and snow and the weather was very cold. His wife came downstairs to open the door, robed only in her night garments. When he passed through the door he pushed his wife out into the cold night, barefooted, and thinly clad as she was; then locked the door. The wife found shelter at a neighbor's. Yet that man testified and prayed, and expected God to hear from heaven. I recently heard a brother say he could not understand how Christian people could live as they do and expect God to bless. "Brethren, these things ought not so to be."

Requirements—Desire

We must be earnest in our desire. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." A positive, earnest desire, coupled with a determination to receive an answer, is necessary to effectual prayer. "The effectual fervent prayer of a righteous man availeth much." James says. Sometimes I have had people say to me, "Brother Coxe, if God wants me

to have a blessing He will give it to me; He will heal me, He will baptize me in the Holy Spirit when He sees I need these things." No, no, Beloved, He says for you to ask and receive, seek and find, knock and it shall be opened. Sometimes asking is not enough so we must begin to seek. And oftentimes when we seek we shall find out what hinders God from answering us. He will let us know the reason the heavens are closed, and no blessing or power or healing comes through. Then we can knock loudly before the door of God's storehouse—knock until our God hears and sends a divine radiogram to our hearts that He has heard and answered.

Faith

We must have faith. "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." We cannot expect to get anything from God unless we have faith in Him, unless we believe Him and trust Him. He never fails, His Word is true, His promises are sure and eternal. "According to your faith be it unto you," Jesus said to the blind man. He believed and his eyes were opened. Without faith it is impossible to please Him. He offers us salvation, we must believe Him. He offers us healing, we must take it by faith. He promises to supply our every need, we must not doubt Him but trust Him. All things are possible to him that believeth. The clouds roll back, the storms cease, the waves calm, the doubts go, temptations are overcome, rough places become smooth, and victory comes, if we have faith in Him.

Obedience to God's Will

* We must ask according to His will. "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15. Mr. George Muller was asked by a lady in New York city how he received such wonderful answers to prayer. Mr. Muller replied that when he prayed he went into the secret closet and closed the door. Then he got down on his knees before God and never said a word but listened for God's voice. If necessary he waited an hour, if necessary he waited two hours, four, five, six, eight, ten, or even longer, until he heard God's voice telling him what was His will concerning the matter. "Then," he said, "I ask God for the things He showed me, and I receive them." What

a simple faith this man had in his Father! Would that we had a like desire to learn His will before we begin to talk to Him and ask Him for things. "But thou, 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."

The All-Prevailing Name

We must ask in Jesus' name. "That whatsoever ye shall ask of the Father in My name, He may give it you." John 15:16. The name of Jesus is the only prevailing name with God. It is the only name with merit. We cannot come to God to-day in the name of Abraham, Isaac, or Jacob, but must come in the name of Jesus. We cannot pray in the name of a godly father or mother; they have no standing or merit before the throne. It is the name of Jesus Christ, God's Son, the Second Person of the Trinity, which is preeminent in heaven. He shed His blood that we might be saved. He ascended up on high, to the right hand of the Father, to make intercession for us. He made His name acceptable in heaven by His obedience unto death, even the death of the cross. The name of Jesus is our credit slip before the throne of God. In His name we can ask what we will and it shall be done.

Holy Ann, known as an Irish saint, was a poor, ignorant Irish girl whose mentality was such that she could not learn her letters, so she was sent home from school as too dumb to learn. Later on she found employment in the home of a physician as a maid of general work. Still later she found salvation through Jesus Christ, and still later she experienced a deeper knowledge of God. The Father very graciously endowed this woman with a remarkable faith; and answers to prayer, yes wonderful answers, were given to her. One day she started to the well in the meadow a quarter of a mile from the house, to draw water. In the yard right by the door was an old dry unused well. One of the doctor's boys jestingly asked "Holy Ann" why she didn't ask her heavenly Father to put water in the dry well, and she replied, "I will." She did ask God to put water in that dry well, then took her bucket and went to draw the water. The boy said, "Where are you going, Ann?" To which she replied, "To the well for water. I asked my heavenly Father to put water in the well, and He has done so; now I am going to draw it." Needless to say, the water was in the well and she got her pail full.

-:- Purity, Prayer, Power -:-

A Message for the Year

POWER

The great need for this year is a new manifestation of the mighty power of God. We need it for a victorious life, and for a fruitful ministry. Without it there is bound to be defeat; with it we can be more than conquerors. Without it there is bound to be barrenness; with it there will be abundant increase.

As we approach the end of this present evil age, a greater manifestation of the power of Satan is noticeable. This is necessarily so if the power of God is hindered and limited by His people. When God withdrew His presence and power from Israel because of their sin and disobedience, they were overcome by their enemies; but when God showed His power in their midst, none could stand against them. What is needed to-day is the saving, keeping, enabling, counter-acting and victorious power of the eternal God manifested anew through His people. Nothing else will avail.

That a loving Father is willing to give His power to His believing children who delight to do His will, none will deny, for He has declared: "the people that do know their God shall be strong and do exploits"; but that most Christians to-day lack this power is sadly apparent. What is the reason?

PRAYER

One reason for this lack of power can be found no doubt in a lack of prayer. As long as Moses lifted up his hands in prayer, the Israelites under Joshua prevailed over Amalek; but when he weakened and let down his hands, Amalek prevailed. His hands were finally stayed by Aaron and Hur until the going down of the sun, and the victory was won by the people of God. **IF WE WANT POWER, WE MUST BE CONSTANTLY IN TOUCH WITH THE SOURCE OF POWER.**

Hezekiah prayed when Jerusalem was compassed about with the armies of Assyria. As a result the power of God was manifested in the destruction of his enemies and the deliverance of Israel. It was the zeal of the Lord of hosts which gave this victory, because Hezekiah's prayer was heard in heaven.

It is when God's people recognize their helplessness, and humble themselves under His mighty hand, and call

Let us ask in the all-prevailing name of Jesus, and God will hear and answer.

upon Him, that He delights to show His power on their behalf. **WE NEED THE PULL OF PRAYER UPON THE POWER OF GOD AS NEVER BEFORE IN THE HISTORY OF THE CHURCH.** Shall we not really give ourselves to prayer until there is a new manifestation of the power of God? What is your answer?

PURITY

But there is also a reason why there is no manifestation of the power of God in answer to our prayers. It is a lack of purity in life, in heart, in thought, in motive, or in conversation. God looks at the heart and demands that our hearts be perfect before Him. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." **UNCONFESSED SIN WILL HINDER OUR COMMUNION WITH GOD, PREVENT HIS ANSWERS TO OUR PRAYERS AND ROB US OF SPIRITUAL POWER.** It was the man after God's heart who declared: "If I regard iniquity in my heart, the Lord will not hear me." The prophet of old understood this when he wrote: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

If we are not "praying in the Holy Ghost" (Jude 20), or receiving answers to our prayers, or experiencing fresh manifestations of the power of God in our lives and in our ministry, let us honestly ask Him to search our hearts and see if there be any wicked way in us. There may be no revelation of outrageous sins as viewed by the world, but only those so-called "little sins" such as bad temper, impatience, pride,—“pride of face, pride of place or pride of grace”; envy, strife, jealousy, bitterness, foolishness, sensitiveness, neglect of prayer, **NEGLECT OF READING GOD'S WORD**, self-indulgence, love of money, love of praise, love of pleasure and such like. But all these grieve and quench the Spirit and prevent us from really praying.

Remember that it is generally "the little foxes that spoil the vines." A little defective wiring prevents the electric current from producing light or power, or it stops a conversation over the telephone. The sainted Robert Murray McCheyne declared: "It is not
(Continued on Page Nine)

WHAT IS THE BASIS OF THE PENTECOSTAL MESSAGE?

(Continued from Page Three)

titude were convinced of the reality and blessedness of their experience, he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That which follows in the nineteenth to twenty-first verses of this chapter, and which was not manifested at the time of the disciples, simply indicates that this outpouring of the Spirit should be a constant experience until the time of Jacob's trouble, when the signs in the heavens and earth—the blood and fire and vapor of smoke—should be manifested.

We are admittedly in the last days now. It seems clear to us that God is once again speaking in like manner as He did on the Day of Pentecost, to arouse the slumbering church to one last supreme effort to spread a great world-wide Holy Ghost revival of soul-saving gospel before Jesus shall come.

Modernism and the teaching of evolution have made such inroads in the ranks of the church that in desperation Christians have turned to God from their indifference and coldness to seek the fires of the Holy Ghost that they might survive the crushing influence of ecclesiastical despotism. And once again God has answered the cry of a hungry people and has shed abroad the blessed outpouring of the Holy Spirit in a general way. And it has come in just the same manner as it first fell in the days of the apostles, with the same signs, evidences, gifts, and graces.

We as a movement do not teach or believe that this experience, the Baptism with the Holy Ghost, is the supreme or ultimate thing for a believer to receive; but rather that it is the opening of the door to a life of power and blessing, in which the physical demonstrations and gifts of the Spirit are incidentals contributing their part in the greater work of the Spirit, which is the building up and molding of Christian character in the likeness of Christ.

Let me conclude with a brief sum-

mary of our viewpoint of the scriptural teaching, as set forth in this article, pertaining to the Holy Spirit. First, the Gospels reveal the promise and purpose of the experience, and the charge to tarry for it, with some of the signs that shall follow the Spirit-filled life. Second, the Book of Acts records the manner in which it was received. And as the manner of its reception is not dealt with anywhere else in the Scriptures, we conclude that the instances of its occurring set forth in Acts are sufficient criterion for us to be guided by. If the speaking in tongues as the Spirit gave utterance was there used as an indisputable evidence of the genuineness of the experience, so we may logically and reasonably expect a similar manifestation. Third, that the Epistles set forth the regulations for the church, and the experimental operation of the Holy Spirit in the daily life of the believer subsequent to the Baptism with the Holy Spirit. Amen!

Other phases of the work of the Holy Spirit in the church will be dealt with in later articles.



Be Right With God



Lela M. Thompson

"Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

If our joy has to sift through some fleshly ecstasy it detracts from its spiritual value. For joy we must live in the place of drawing waters out of the wells of salvation.

Do you feel you must have certain experiences with human contact, perhaps, to be jubilant? Do you feel you just have to have someone to lean on or confide in? Beware! "It is better to trust in the Lord than to put confidence in man." Oh, if we mean to obey God at all, let's obey when He speaks to us. How much farther along we should be on the pathway to glory, if we did that way.

God is so grieved if we do not in some way take this eternal message to those about us. There is much to say and much to do, but we need God's guidance in every step and to lean solely upon the merits of Jesus. Actions of kindness extended in Jesus' name, a kind word spoken or something given or loaned, expecting nothing in return speaks mightily.

Are you in a condition to be of service to God or are you going on with a big make-believe testimony having "lost out" somewhere along the line? Have you failed right there to make

the crooked paths straight? If you have, take new courage. Go the limit to get back to God. Someone's very soul depends on you. The Holy Spirit is wooing you. You lose sleep. You worry and fret. Your heart weighs a ton. Yet your deepest desire is to somehow be right with God, walking uprightly before man.

Do you feel you have wronged someone and that you could never ask their forgiveness? Are you trying to pray and testify, disregarding the facts in God's Holy Word? Fear to pray and testify with iniquity in your heart. Dare we fight against God? Don't push that thing back in one corner of your mind, bring it to light, for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He will not forgive you unless you forgive your brother. Don't fail to tell God your weakness.

It is humbling to admit our wrong, if we have wronged someone, but if you want to grow by leaps and bounds just do that thing that is hard for you. Have a heart-to-heart talk with that brother or sister and see if you do not grow a hundred times stronger. We cannot go through by going our own way and yet professing to know Jesus. "He that being often reproved harden-

eth his neck, shall suddenly be destroyed and that without remedy." We are being tried as by fire. Do you want to come out as pure gold? Do you want to be sifted free of all the chaff? Just obey God. God can only see His image in us as we allow Him to remove all that is unlike Jesus. If your soul has been in a prison a long time it need not be. David said, "Bring my soul out of prison, that I might praise Thy name." If your soul is in a prison of doubt, confusion, disbelief or stubbornness, just call on God. When our repentance pleases Him, having righted every wrong and when the precious Blood covers, "Ye shall ask what ye will and it shall be done unto you."

The way that leads to life everlasting is a closed way with only one entrance. We can take no one with us who fails to walk in the light and who does not put on the robe of righteousness. We must leave them behind or go their way which leads to eternal destruction. We cannot lead others if we are not strong enough to eliminate compromising. We cannot make God's plan fit our plans. We must make our plans conform with God's will for us. If you are not willing, ask God to make you willing. "If you love Me keep My commandments."

-:- When Men Read the Scriptures -:-

George Wendling, a follower and close friend of Ingersoll, read the Scriptures more closely than Ingersoll did, that he, too, might be able more successfully to argue against them. But Wendling, reading sincerely, became convinced of the truth of the Word, was converted and became Ingersoll's most powerful antagonist. To Ingersoll's lecture on "The Mistakes of Moses" he replied with one on "The Mistakes of Bob," that crushingly revealed Ingersoll's ignorance of the Bible.

So also Joseph Barker, the English infidel, reading the Bible to get more material against it, came to believe it, and went unweariedly over his ground again to undo the great harm he had done, becoming a flaming evangelist in England and America. And General Wallace, unbeliever when he began reading the Gospels, was saved by them and inspired to write his soul-stirring book, "Ben Hur, a Tale of the Christ."

Thus always the Word of God is its own complete vindication. Men continue unbelievers and scoffers only so long as they do not or will not read it.

How do men become Modernists and remain such? By ceasing to read the Word itself and going to libraries and reading books against it. The proofs of such neglect of the text itself are clear, and more and more convincing as we read or hear the Liberals and Modernists. One of their theological leaders sneered recently at "minute acquaintance with different books of the Bible!" What did that amount to? Living the Christian life is the thing!

Another great professor of Yale College showed amusing and amazing ignorance of the books of Matthew and of Revelation which he was discussing. Astonishing misstatements of what they say the Scriptures teach are everywhere in their sermons and books. Some of these writers impress the close reader as probably not having read their New Testament through nor a complete Gospel nor any Epistle since they lapsed into Modernism.

Collate what they declare Jesus did not claim to be; examine what they say He emphasized as the most important concern of life; see the astonishing things they put into His mouth. All absolutely unfounded in the Word. Study their arguments of how Paul taught differently from Christ, misrepresenting both Christ and Paul. And so on, more and more misstatements in ignorance of the Word; the writings of the Modernists and their sermons are steadily drifting farther away from

the light of the actual Scriptures.

Professor Peake's "Commentary," which but for Bishop Leete, it is reported, would actually now be in the Methodist course of study, is a rehash of the most extreme destructive criticism, books upon books of that cult in a great volume, instead of intelligent and spiritually penetrating explanation of the words of the Bible itself. It is a "commentary" only in misnaming.

If such unacquaintance with the text of what they were discussing could be found among Orthodox commentators or writers how the whole crowd of the Modernists would shout "Ignoramus!" The Orthodox do not need to call names, but lovingly exhort these neglecters of the Bible for the libraries of infidels to go back to the Word itself. Let us make a compact to study the Bible as never before. That is the sure way to get nearer together.

It need not be "literal" study, if the Modernist is afraid of that. Let him master the contents. If he does, however, he will get a very profound respect for the very words of the Holy Scriptures. There is something very wonderful in Bible words both in the original languages and in accurate translations. But in any case, it is only fair and honest scholarship to really know what one is discussing.—Dr. Charles Roads, in *The King's Business*.

HUMILITY

(Continued from Page Five)

as if something of unusual importance was about to occur. He failed miserably and went out with his head hanging. Outside an old minister met him at the exit and said, "Young man, if you had come in as you went out, you would have gone out as you came in."

A self-seeking, self-centered ministry will paralyze the faith of any church. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" When shall we get through with petty jealousies, the trivial envyings of small minds and secret strivings about who shall be the greatest? Oh, that we could catch the spirit of the apostle to the Gentiles when he said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Surely if we are called to preach at all, it is grace—grace given unto us that we may preach the gospel of grace, grace flowing from the sacrifice of

our Lord. Shall we then seek to exalt ourselves by preaching the humiliation of our Lord? God forbid! Let us ever seek to keep that lowly cross between us and the world, and learn from Him to be lowly in heart.

I will now close these remarks with a quotation from Peter to "the elders which are among you": "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, *submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility* for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

PURITY, PRAYER, POWER

(Continued from Page Seven)

great talents that God blesses so much as great likeness to Jesus; a holy man is a mighty weapon in the hands of God." Oh, for men to-day through whom God can again demonstrate His power!

We must have a new manifestation of the power of God. This can come only in answer to prevailing prayer, and prevailing prayer is possible only when there is purity of heart and life.

Let every Christian be diligent to promote a world-wide revival in the entire body of Christ by individual *Purity, Prayer, and Power*.

"TRUST ALSO IN HIM"

The word *trust* is the heart word of faith. It is the Old Testament word, the word given to the early and infant stage of faith. The word *faith* expresses more the act of the will, the word *belief* the act of the mind or intellect, but *trust* is the language of the heart. The other has reference more to a truth believed or a thing expected.

Trust implies more than this; it sees and feels, and leans upon a person, a great, true, living heart of love. So let us "trust also in Him," through all the delays, in spite of all the difficulties, in the face of all the denials, notwithstanding all the seemings, even when we cannot understand the way, and know not the issue; stall "trust also in Him, and He will bring it to pass." The way will open, the right issue will come, the end will be peace, the cloud will be lifted, and the light of an eternal noon-day shall shine at last.

-:- The Gospel in Foreign Lands -:-

PEKING PRISON WORK VERY ENCOURAGING

About a year ago a door was opened in the jails at Peking for the preaching of the gospel to the prisoners. A few missionaries, together with the native workers from the different Pentecostal missions in the city banded together once a week and held meetings in two of the largest prisons, and ever since then God has been working mightily in the hearts of the prisoners. After a few months we held a baptismal service when forty-two were immersed signifying that though they were still prisoners, yet they were free in Christ. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Ten of the number were women prisoners. A short time after that, in another jail, thirty-seven more prisoners were immersed making a total of seventy nine. There are still quite a number that are wanting to be immersed, but are waiting for the weather to get a little warmer to perform the ceremony. Recently another large prison has opened its doors for the gospel, and we are doing all we can to get the gospel to the five hundred prisoners in this jail.

Some of the saints may wonder how we baptize prison converts, so I will explain how it is done. I had on hand \$25.00 toward an electric ceiling-fan for the mission to be used during the hot summer months. Owing to the fact that this sum was not sufficient for that purpose I used it in purchasing some No. 24 gauge galvanized sheet iron and had a tank made 3 ft. wide, 3 ft. deep and 7 ft. long. On the outside, the sides are heavily reinforced so that when more than 2

ft. of water is in the tank the sides are free from bulging, and yet the tank is light so that a Chinese man with the aid of a board places the tank on his shoulder and carts it off to the prison some three miles away, where it is filled with water by the prisoners using their large wooden buckets. Immersion is a type of death, and if you saw this huge tank you would say sure enough it is a wonderful coffin, and just the thing for the purpose.

Beloved, we are endeavoring to do our part, and we covet your prayers for this prison work, and for China's full evangelization before the Lord comes.

Apart from the jail work, gospel work is being carried on in rug factories, and in a Chinese girls' orphanage. Eight girls in this orphanage have been saved and many have their Baptism in the Spirit. On account of the shortage in funds, forty-five of the saved girls as well as many other unsaved ones had to be sent away from the orphanage. Pray for the poor of China.

The Famine Relief Society's figures show that over 15,000,000 people in China at the present time are starving and unless help is forthcoming nearly all will die before the winter is over.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9, 10.—H. E. Hansen.

THE GOSPEL IN JAPAN

"Bless the Lord, O my soul; and all that is within me bless His holy name." The past year, especially the past three months, has brought so many blessings from our heavenly Father, that it is hard to tell where to begin in recounting them. The Tachikawa assembly has been going on steadily with its regular meetings. All

while several held him, others forced "sake" (Japanese rice liquor) down his throat. As he refused to open his lips they poured it down his nose, and nearly choked him. As soon as he could get free from them, he came immediately to the church, where a service was in progress, and quietly knelt in prayer. We did not hear of this incident from him, but from others, who asked prayer for him. This is only an example of some of the hard times our Christians have, and what they have to fight against. Many of them, too, find it hard to give up the world and their old companions, and thus it takes a little time until their faith is established. So we ask your prayers.

We had a water baptismal service on the second Sunday in October; but none of the Tachikawa church people were baptized. We thought some of them were ready for baptism as we examined them, but at the last minute they were not ready to come. Two from Kokubun-ji outstation, and some of the Bible school girls were baptized. The power of the Holy Spirit has been upon the meetings continually in a quiet way, and we believe that He is doing a deeper work in the lives and hearts of the Christians. Many have been saved during the past three months, but we look to God to give them continuing power. It is hard for the Japanese to hold on; we shall not know the full result of this work until we see them in heaven.

New Outstation

One of the greatest causes for thanksgiving at this time is the opening of a new outstation in a place called Ome, which your generous gifts have made possible. This place is about thirty minutes by fast electric from Tachikawa,

and is not hard to get at, but the carfare is expensive and mounts up. So for some time we hesitated to take this extra expense upon the work; but at last the Lord gave us the faith to branch out there. The town is as large as Tachikawa, if not larger, and much more progressive and up-to-date. Only being farther away from Tokyo, and not a junction, it is not a growing town as Tachikawa is. There is just one little denominational church in Ome, and the Japanese pastor is not, so far, unfriendly to us. The Lord led us to a nice little house in a most convenient place, between the public school and the main street. We have had two meetings there already, and both in the Sunday school, and in the evening service the place has been packed. We intend, God willing, to have at least three nights of special meetings there in January and we hope and pray for great things for Ome.

Bible School

We are so thankful to be able to give a good report on the Woman's Bible School



Brother H. E. Hansen and Jail Converts

meetings have been well attended; but on Sunday evening it has seemed almost impossible to find seating capacity for the young men who have crowded in. Our assembly consists largely of young men and young women, very few older people. The young men have on their own initiative organized themselves into a young men's club, which they call the "Revival Club." The object seems to be to win other young men to Christ, and to promote the interests of the church. They are none of them rich; most of them are farmers' sons; but they have been very generous in donating needed equipment for the church; and in giving their free time to work for the church when necessary. Since the workers and Bible school students are all women, these young men have often been a great help to us. We do praise God for them, but they need your prayers. Many of them have very strong temptations. For instance, one young man (hardly more than a boy) was grabbed by his companions in business (he works in a basket store) and

for the past three months. Five new students entered in the fall, so that we have now fifteen students in all; five in the second year, and ten in the first year. The second-year girls are doing splendid work and proving themselves to be called of God. I do not doubt that all of them will be able to graduate this next June, and that God will use them mightily for His glory. As for the first-year girls, it is still too early to judge, but some of them are doing very well. I teach in the Bible school from eight to twelve-thirty every morning except Saturday and Sunday; and I preach every evening, so it is absolutely necessary that I spend the afternoons in prayer and Bible study. Therefore when you wait in vain for a letter from me, please remember and forgive and may your long waiting for letters make you pray for more teachers for this Bible school. We need most of all a music teacher (I am not really capable of teaching music, and my kindergarten teacher will soon be married); also we should have a capable Japanese woman to teach the Japanese language to the girls, as most of them are not educated, and don't know how to use their own language. This is an imperative need; please help us by praying about this matter. There is a dear Christian woman in Tachikawa who could do this work, but her people are bitterly opposed to Christianity, and will not let her come near us. Do pray for her.

The students have been kept very busy with their practical work. Each one has at least one appointment a week, and the second-year girls have two. It is because of their faithful assistance that we have been able to conduct so many Sunday schools and outstations. Please pray that they may be enabled to overcome self and that God may be able to use them mightily for His glory. We praise God for the beautiful spirit of co-operative service which has been manifested among them, and we look forward with confidence to the new year, believing that He who has led will continue to lead and bless.—Harriet Dithridge

A MESSAGE FROM SINGAPORE

Jesus said, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If there is such joy over one sinner that repenteth, what will there be over nineteen?—surely enough to make the heavens ring. A short time ago nineteen young men came to our home to attend a prayer meeting. It was the first prayer meeting that any of them had ever attended, for they all came from heathen homes. They came because each had a noble desire to become a Christian. After a brief message from the Word we all bowed in prayer, each one earnestly praying the penitent's prayer. What joy filled our hearts as many of these young men lifted their tear-stained faces from prayer! They did not all weep over their sins, but there is one thing certain—they all earnestly repented, and left our home new creatures in Christ Jesus. These boys are students at the school where I have been teaching Bible for the past few months. They are coming again a week from Saturday with twelve other boys who have also expressed their desire to become Christians.

All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

On several occasions we tried to raise enough money from the homeland to build a mission school and chapel. We were not especially blessed in these efforts. What little money we did receive we had to use to meet our personal expenses. With many financial problems facing us we felt that there was only one alternative and that was to pray. For several days we spent much time in earnest prayer, and it was not long until we received definite leadings from the Lord to go out among the local Chinese and ask them to help finance the



Singapore Christian Students

building of a mission school and chapel. The first step we took was to ask the British Government to grant us a section of land for this purpose. This they did willingly. With this encouragement we set out on the task of raising funds. From the very beginning we found favor with the people because we could speak their language. Day by day we have gone out into the business section of the city visiting the different merchants with the result they have given \$1600.00 (Singapore dollars) toward our work. The building will be completed to-day and the amount that the local Chinese have subscribed will cover the total cost of the building and furnishings. We expect to hold the dedication service Christmas day. Our hearts are overflowing with gratitude to Him who has thus blessed our feeble efforts. The village where we are beginning work has long been a place of refuge for the most notorious criminals in the Straits Settlements. We believe that the Lord will change many of these wicked lives into channels of blessing.

One day the Lord led us to the office of a wealthy tin merchant who has several tin mines on the Peninsula. He told us many interesting things about the mines, but the most interesting of all is that one mine employs 300 Cantonese coolies and another two hundred. We asked him if there was anything being done for these men in a religious way. He answered, "Not a thing." Then we asked him for permission to take up gospel work in these mines. To this he gave his whole-hearted consent. It is now our aim to place a New Testament

in the hands of each mine worker, also to distribute tracts and tell the old, old story. This is just one more of the many doors that have been opened before us. To reach these mines one must travel a long distance by automobile and boat, then walk several miles across rough country. We expect to take up this work soon after the first of the year.—Cecil M. Jackson.

BLOOD TUMOR HEALED

My little girl was born with a light blue mark rather low down on her back which spread and swelled during the first year of her life until it formed a lump about the size of a hulled walnut and the discoloration extended high up on her back. When she was a year old my sister visited me and we prayed for the baby and she anointed her. The doctor had said it was a blood tumor and that an operation was necessary in order to remove it, but no operation was ever performed and we never doctored her any for it. From the time we prayed for her and anointed her, the lump and discoloration both began to diminish. Now at six years of age she has no sign of it left, save a tiny blue mark which a stranger would scarcely notice. The Lord has been our wonderful Healer for years, and has healed us many times. A notable instance of His healing help was in my last confinement which was almost entirely painless. Praise the Lord!—Mrs. Inez Walker, Mitchell, Ind.

DISTRIBUTION OF JANUARY, 1929, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	\$ 313.70	
Allowances of Missionaries on fur-		
lough	50.00	
Mission Station Expense	110.00	473.70
EGYPTIAN FIELD		
Allowances of Missionaries	240.00	
Allowances of Missionaries on fur-		
lough	50.00	
Mission Station Expense	70.00	
Native workers	62.50	
Lillian Trasher & orphanage	236.50	659.00
FRENCH SUDAN FIELD		
Allowances of Missionaries	441.18	
Mission Station Expense	146.00	587.18
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	870.42	
Mission Station expense	50.00	
Native workers	100.00	1020.42
SOUTH AFRICAN FIELD—TRANSVAAL		
Allowances of Missionaries	307.00	
Native workers	43.00	350.00
TOTAL DISTRIBUTION—AFRICA		\$3090.30
CHINA		
NORTH CHINA FIELD		
Allowances of Missionaries	774.60	
Allowances of Missionaries on fur-		
lough	110.00	
Mission Station Expense	270.00	
Native workers	37.00	
Anglin orphanage	630.35	1821.95
WESTERN CHINA & TIBET		
Allowances of Missionaries	278.50	
Allowances of Missionaries on fur-		
lough	21.50	
Mission Station Expense	328.00	
Native workers	191.50	819.50
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	264.00	
Mission Station Expense	45.00	309.00
CENTRAL CHINA		
Allowances of Missionaries	137.00	
Allowances of Missionaries on fur-		
lough	40.00	
Mission Station Expense	44.00	
Native workers	20.00	241.00
SOUTH CHINA		
Allowances of Missionaries	546.00	
Allowances of Missionaries on fur-		
lough	72.86	

(Continued on Page Thirteen)

-:- In the Whiten'd Harvest Fields -:-

HUNGRY FOR THE TRUTH

Pastor S. H. Robertson, Exeter, Calif., writes: "Just closed a 3 weeks' campaign, Brother and Sister Vincent B. Alexander, of Porterville, Calif., in charge. Splendid interest, 21 saved, 14 received the Baptism with the Holy Spirit. This is known as a hard place, but there are many hungry people here."

McHENRY REVIVAL

Brother Hamill, McHenry, Md., writes: "Just closed a 3 weeks' revival with Sister Ethel Huber, of Grafton, W. Va., as evangelist. The meeting was held in the old Methodist church. Twelve were saved and one filled with the Spirit. People generally were revived."

THRIVING ASSEMBLY

Pastor-Evangelist Mrs. M. Hepps, Litchfield, Ill., writes: "We have three and a half weeks' revival at our new tabernacle, Evangelist and Mrs. Jack Gibbs in charge. Forty came to the altar, 11 received the Holy Ghost. We started the work here 7 months ago in a home; we now have a tabernacle paid for."

OKLAHOMA REVIVAL

Sister Rhoda Mackey, Crescent, Okla., writes: "Sister Cora Crank has just closed a campaign here. Several prayed through to victory and the saints were built up. Brother Nelson, of Enid was with us one night; also Brother Lawson, of Shawnee preached for us once. As our pastor had just resigned, Sister Crank has taken charge of the work. Any Council minister passing this way is cordially invited to visit us. Sister Crank may be addressed, General Delivery, Crescent, Okla."

FINE REVIVAL AT FRESNO

Pastor and Mrs. L. R. Keys write: "Brother Al and Sister Louise Nankivell, of Chicago, have just closed a splendid meeting at the Full Gospel Tabernacle in Fresno, Calif. Sister Nankivell's messages were much enjoyed by the good crowds in attendance. A good number of souls were brought to the Lord during the campaign. One feature of the meetings was the splendid service in song. Sister Nankivell has composed a number of songs. She and her husband sang to the edification of all."

INDIANA MEETINGS

Raymond R. Merrin, New Era, Mich., writes: "My father, Evangelist W. H. Merrin, and I, a song leader, opened a campaign in Attica, Ind., Dec. 30. Souls were saved and several were healed by the mighty power of God. This is a new work. At the close of the meeting the assembly was set in order. We then went to West Terre Haute, Ind., for a meeting, where souls were saved, reclaimed, and believers filled with the Spirit. Great interest was manifested,

and the meeting closed with an overflow crowd. Address c/o A. A. Sebring."

MANY HEALED

Pastor Otis R. Averill, Eau Claire, Wis., writes: "We have had special meetings for the past 2 weeks. Evangelist Clarence H. Jenson, of Alexandria, Minn., was with us 2 weeks. A number sought the Lord for salvation and quite a number are seeking the Lord for the Baptism of the Holy Ghost. Many were healed of various afflictions, among the number, Sister Christine Moe, whose blind eye was restored. The meetings were well attended, and because of the miracles performed in our midst the good news has been spread abroad. To God be all the glory."

REVIVAL IN WASHINGTON

Pastor Harry Collier, Washington, D. C., writes: "Our recent revival has been

THE PLACE

HEBREWS 4:14-16

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where Heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask "Where?"
O soul, it is the secret place of prayer.

—Adelaide A. Pollard

owned and blessed of God in a gracious manner. Brother Shreve came for a ten-day New Year convention, but on account of illness of the pastor stayed for 4 weeks. God swept away the cloud of sickness, and there was a clear shining of the Sun of righteousness when I was able to return to worship with 'the little flock' on the last day of the meeting. Hallelujah! Jesus Christ is the same yesterday, to-day, and forever. 'Scooping up honey with a ladle from the storehouse of God,' scarcely expresses the way in which we have been partaking of the Spirit-filled messages. The outstanding feature of this revival seemed to be an earnest desire for a closer fellowship with Christ. The altar was filled night after night with Christians praying for deeper depths, higher heights, and wider widths of God's love. No account was kept of the number saved, but many came at each altar call seeking salvation, healing, or the Baptism of the Holy Spirit. We believe God met them with gracious blessing and that there was a great reaping of golden grain which shall endure to His everlasting kingdom. About 20 united with the church on the last day of the revival."

GALESBURG MEETING

Secretary E. V. Ecklund writes: "Evangelist Ruth Cox, of Yukon, Oklahoma, has just closed a very successful three weeks' campaign at the Calvary Pentecostal Church, 266 East South street, Galesburg, Illinois. This is Sister Cox's second campaign in this assembly and she was mightily used of the Lord. Despite the fact that the streets were a solid sheet of ice, the revival spirit that prevailed drew the people, and our crowds were good. Many wept their way through to Calvary and were gloriously saved, others were baptized in the Holy Spirit according to Acts 2:4, and sick bodies received definite touches from the great Physician, praise the Lord! Our assembly is less than a year old, having been set in order by Brother Bell, April, 1928. Since then, the Lord has been so bountiful, that we have been enabled to build a comfortable brick church. The formal opening was held September 23 Brother W. T. Gaston, General Superintendent, preached the dedicatory sermon and it was a great day with the Lord. We are at present without a pastor and are praying that God will supply our need. Any minister, passing through, who is in fellowship with the General Council will be welcome."

BRIEF MENTION

Brother P. O. Broxton reports a 3 weeks' successful revival at St. Augustine, Fla., conducted by Evangelist Effie Luan Miller. Souls were saved, reclaimed and baptized with the Spirit.

Pastor W. B. Lane writes of a 2 weeks' meeting conducted at his church by Brother and Sister Hale of San Antonio in which several were saved and filled with the Spirit. The new church was dedicated on Jan. 20, amidst great rejoicing. Pastor Lane's new address is 1014 E. Monroe St., Harlingen, Texas.

Pastor T. J. Gotcher, Paris, Ark., reports a new interest in the work there. The services are well attended and many are expressing a desire for the Baptism with the Holy Spirit. Praise the Lord!

Pastor B. E. Hillman, Atlanta, Ga., writes that the Bible Convention conducted by District Superintendent J. E. Spence was very edifying. The assembly was set in order with 76 charter members, several were licensed to preach and one ordained. Brother Spence is expected to return in April for another convention.

Pastor R. W. Freeman and wife, Caldwell, Kans., write: "Jesus met with us in a precious way the first 20 nights of this year. He was present to save, heal and baptize. Sister Cutsinger, of Oklahoma was used of God in giving out the Word."

At the end of the first week of the meeting being conducted by Dolores Lee Dudley in Cincinnati, Brother O. E. Nash sends in an enthusiastic condensed report saying that over fifty were weeping their way through to Calvary. The scenes of twenty years ago he says are being repeated.

Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

GOOSE CREEK, TEXAS.—Brother Meyer Tan Ditter and wife will begin revival meeting, March 6, to run two or three weeks.—F. R. Anderson, pastor.

MATTOON, ILL.—Revival campaign beginning Feb. 17, to continue indefinitely, Evangelist Adele Carmichael, of Quincy, Ill., in charge.—Pastor Arthur Bell.

KANSAS CITY, MO.—Revival campaign at Faith Temple, 13th and College Sts., Feb. 27-March 17, Zelma Argue in charge.—J. E. Perkins, pastor.

GARY, IND.—Christ's Ambassadors' Rally March 10. All Pentecostal young people of the state are invited. For further information write D. F. Taylor, 713 Pennsylvania St.

GRAFTON, N. D.—Revival campaign Feb. 17 to March 3. E. Ellsworth Krogstad, of Albert Lea, Minn., as evangelist.—Pastor Blanche Brittain.

VERNON, TEX.—Evangelist A. F. Gardiner, of Caldwell, Tex., will begin a revival Feb. 24, to continue 3 weeks or longer. For further information write Pastor R. L. Steger, Box 1284, Vernon, Tex.

PENSACOLA, FLA.—Ten-day Bible Convention at the Assembly of God, 609 N. Devillif St., Feb. 15-24, Elder J. E. Spence in charge. All ministers and workers of sub-district number 2, are urged to be with us.—W. J. Hurst, Bagdad, Fla.

HOUSTON, TEX.—Brother and Sister Meyer Tan-Ditter will conduct a meeting at the Houston Heights Assembly of God, Feb. 3-March 2, inclusive. For further information address the pastor, Hugh Y. Montgomery, 1106 Yale St.

ATLANTA, GA.—Revival services at Trinity Temple, 172 Goodwin St., S. W., beginning Feb. 17, District Evangelist S. W. Noles in charge. Any Council minister passing this way will be welcome.—Pastor B. E. Hillman, 938 Pulliam St., S. W.

FREDERICK, MD.—Evangelist Homer Peterson will hold a series of meetings in the First Pentecostal Mission, 22 North Market St., March 12 to 31, or longer. For further information address Pastor David Wilson, 112 West 4th St., Frederick, Md.

PROVIDENCE, R. I.—The next quarterly convention of the New England District Council will be held March 15-17 at Pentecostal mission, 128 Point St. Meals will be served on the free will offering plan. Those desiring rooms should address the pastor, Miss Grace Hunter, 114 Woodward Ave., East Providence, R. I.

JOHNSTOWN, PA.—Evangelist Hattie Hammond of Hagerstown, Md., will conduct evangelistic services at Grace Pentecostal Church, 414 Franklin St., beginning Feb. 17, continuing 3 weeks, or longer. Meetings every night at 7:30, Sunday, 10:30 a. m. and 7:30 p. m.—Charles C. Eyer, pastor, 17 Jefferson St., Roxbury, Johnstown, Pa.

KANSAS CITY, KANS.—Dr. M. H. Markley, formerly pastor of Scruggs Memorial Methodist Church, St. Louis, Mo., is conducting a revival campaign for us (Seventh and Riverview), which will continue to Feb. 24th. Bible studies every afternoon, except Monday and Saturday. Evangelistic sermon every night, with three services on Sunday. Neighboring assemblies invited.—C. C. Miller, pastor.

MARION, ILL.—The semi-annual convention of Christ's Ambassadors of Illinois will be held in Brother Bailey's church, 503 E. Marion St., March 2-3. We want to urge each local president in the state to be present, also as many members and friends as care to attend. There will be committees on hand to secure lodging for all. There will be business discussions, good speaking, music, etc.—Vernal D. Gibson, president, 5611 Forrest Blvd.

GRAFTON, W. VA.—Revival campaign in Pentecostal Church, 101 Beech St., Feb. 17 to March 17, inclusive. Brethren of near-by assemblies are cordially invited.—H. A. Nunley, pastor.

HARTFORD, CONN.—Evangelist Allan Swift will conduct special services at the Bethany Pentecostal assembly, corner Windsor Ave., and Sunset St., Feb. 15-24, inclusive.—Chas. H. Moyer, pastor.

LADIESBURG, MD.—Evangelist Homer Peterson will conduct a meeting at the First Pentecostal Church, March 1-10.—Pastor David Wilson, 112 W. 4th St., Frederick, Md.

MALVERN, ARK.—Revival, March 10-31, Evangelist J. W. Dodd in charge. Services every evening at 7:30. A fellowship meeting in connection with the revival, March 29-31.—Pastor P. F. Ramsey.

LE MARS, IOWA.—Revival campaign at Gospel Tabernacle, 302 Central Ave., March 17-April 7, Evangelist Zelma Argue in charge. Services every night, except Saturday, at 7:45.—Pastor Joseph Terlizzi.

MASSILLON, OHIO.—Evangelist Wm. Emegger and Brother L. C. Hicks will hold a revival at Peniel Assembly of God, W. Main Ave., beginning Feb. 17. For further information address Pastor Mrs. Clara E. Kennedy, 1107 W. Main Ave.

SPRINGFIELD, MO.—Special meetings at the Calhoun and Campbell Street church, beginning February 17 and to last fifteen days or longer, with J. R. Elsom of San Diego, Calif., in charge.

FRESNO, CALIF.—Evangelist Watson Argue will hold a 2 weeks' revival campaign at the Full Gospel Tabernacle March 31 to April 14, inclusive. Nearby assemblies plan to attend. For further information write to Pastor L. R. Keys.

FALLING WATERS, W. VA.—Campaign in new tabernacle, beginning Feb. 17, with Evangelist L. A. Hill, of York, Pa., in charge. Services every evening at 7:30. Dedication service Feb. 24, 2:00 p. m.—H. E. Hardt, pastor.

CHAMBERSBURG, PA.—Evangelist Stanley Cooke will conduct a revival campaign at the Bethel Pentecostal Chapel Feb. 8-24, inclusive. Services every evening, except Mondays, at 7:30. Sunday morning service at 10:45.—Pastor Jack Heinrich.

OKLAHOMA C. A. RALLIES.—Bigsby, Feb. 15th; Duncan, Brother Forteberry, pastor, March 23; Oklahoma City, 1813 W. 2nd St., Brother Kullman, pastor, March 24. Three services each day.—M. J. McClellan, 316 E. Cherokee, Enid, Okla.

PHILADELPHIA, PA.—A revival campaign will be conducted at Highway Mission Tabernacle, 19th and Green Streets, by Miss Hattie Hammond, March 17-31. Meetings every night except Mondays, at 8:00. Young People's Rally Saturday night, March 30th.

MANSFIELD, MO.—Pentecostal revival at the Christian church, beginning March 15, to be conducted by Brother and Sister J. McGuire, of Kaw City, Okla. We also expect Brother A. A. Wilson in some of the services. For further information write, Henry Moody, Mansfield, Mo.

LAWRENCE, KANS.—Evangelist Evelyn D. Becker and Helen J. Engle of Baltimore, Md., will conduct a 2 weeks' revival at 14th and Rhode Island Sts., beginning March 17. A cordial invitation extended to nearby assemblies. Musicians, bring your instruments.—Pastor B. A. Farrell, 1344 Kentucky St.

OAKLAND, CALIF.—Evangelist A. Watson Argue, of Winnipeg, Canada, will hold special evangelistic meetings at the "Glory Barn" of the Oakland Evangelistic Association, 2946 E. 14th St., March 3-24, inclusive. For further information address the pastor, R. H. Moon, 1260 E. 34th St., Oakland, Calif.

AKRON, OHIO.—Revival campaign at Pentecostal church, Cor. North Howard and York Sts., Feb. 17 to March 3, Dolores Dudley, the child evangelist, preaching. The Filipino song leader, Joe Elliot, will conduct the singing. Services every night at 7:30.—Pastor C. A. McKinney.

FLORENCE, COLO.—The midwinter convention Rocky Mountain District Council will be held at the Full Gospel Tabernacle, 325 W. Second Street, February 26 to March 1, three services daily, conducted by able brethren in the district. The Christ's Ambassadors' Rally will be held on the 26th, in charge of Brother Clyde F. Ferguson, district president. Lodging free to ministers and delegates. Meals can be obtained at very reasonable rates. All expecting to attend the convention write at once to Pastor Howard Gear, above address, for accommodations. Each assembly is urged to send its pastor and two delegates.—H. B. Garlock, District Secretary, 113 N. 15th Street, Colorado Springs, Colo.

MEETING DATES CHANGED

SASKATOON, SASK.—Revival campaign in Elm Pentecostal Tabernacle, Avenue A and 25th Street, Feb. 3-24. A. Watson Argue in charge. Broadcasting every Sunday morning from 10:00 to 11:00 over CJHS. For further information write Pastor C. B. Smith, 409 Avenue C No., Saskatoon, Sask.

NEW ADDRESS.—The address of Brother Stanley H. Frodsham is 7 Auburn St., Framingham, Mass.

NOTICE.—My husband, Carl E. Goodwin, and myself have taken the pastorate at Reedley, Calif., with the understanding that either of us may continue to accept evangelistic calls as the Lord may lead. Address all communications to Carl E. or Edna M. Goodwin, 1119 E. St., Reedley, Calif.

NOTICE.—As I will soon be leaving Springfield, I feel led to write a line to the readers of the Evangel and say that the spiritual need of many of our assemblies has been much upon my heart; and I have been definitely praying that God would open the way for my holding Bible and Prayer Conferences for the deepening of spiritual life among our people. Any pastors or assemblies who feel led of God to have me visit them with a view of holding such conferences, write me to my standing address.—W. E. Moody, 6039 S. Halsted St., Chicago, Ill.

OPEN FOR CALLS

EVANGELISTIC.—Anywhere in the Northwest District. Would also consider pastoral calls. Several years' experience with Volunteers of America. Have recently come into fellowship with General Council.—Evangelist J. F. Coates and wife, 1010 High St., Bellingham, Wash.

EVANGELISTIC OR PASTORAL.—E. F. Cunningham, 1030 N. Plum St., Mt. Carmel, Ill. Twenty years in this ministry. In fellowship with the Council.

The young minister whose loss of everything by fire was noted in the Evangel of February 2, under the heading, "The Singing Heart," would like to enter a field where there is no Pentecostal work but where a possibility of establishing one exists, or to take the oversight over a small, struggling flock that cannot support a pastor. He is willing to work as much as is necessary to make up his support. He is now transient but letters sent in my care will reach him. His name is Ed Curd.—Chas. E. Robinson, at Headquarters.

DISTRIBUTION OF JANUARY, 1929, MIS-SIONARY FUNDS

(Continued from Page Eleven)

Mission Station Expense	61.00
Native workers	87.00
South China work & workers	318.00 1084.86
TOTAL DISTRIBUTION—CHINA	\$4276.31
INDIA	
Allowances of Missionaries	3051.81
Allowances of Missionaries on fur-lough	225.00
Mission Station Expense	589.38
Native workers	201.50
Aston orphanage	175.00
Leper work	421.00 4663.69
SOUTH INDIA & CEYLON	
Allowances of Missionaries	415.00
Allowances of Missionaries on fur-lough	15.00
Mission Station Expense	40.00
Native workers	35.00 505.00
TOTAL DISTRIBUTION—INDIA	\$5168.69
JAPAN FIELD	
Allowances of Missionaries	864.00
Allowances of Missionaries on fur-lough	50.00
Mission Station Expense	335.60
Native workers	40.00 1289.60
PALESTINE & SYRIA FIELDS	
Allowances of Missionaries	546.00
Allowances of Missionaries on fur-lough	40.00
Mission Station Expense	139.00 725.00
PORTO RICO FIELD	
Allowances of Missionaries	160.00
Allowances of Missionaries on fur-lough	120.00
Mission Station Expense	14.00
Porto Rican work & workers	165.00 459.00
CENTRAL AMERICA FIELD	
Allowances of Missionaries	100.00
Mission Station Expense	100.00 200.00
SOUTH AMERICA FIELD	
Allowances of Missionaries	638.00

Allowances of Missionaries on fur- lough	90.00	
Mission Station Expense	2.00	
Native workers	25.00	755.00
PHILIPPINE & FIJI ISLANDS		
Allowances of Missionaries	105.00	105.00
WEST INDIES FIELD		
Allowances of Missionaries	100.00	100.00
MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	318.00	
Mission Station Expense	1.00	
La Luz	20.00	
Co-laborers	1.00	
Latin-American Institute	40.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	
California work	75.00	
Mexican truck	2.00	
Publishing House	45.00	827.00
MISCELLANEOUS FIELDS		
Alaska, allowance	45.00	
Straits Settlements, allowance	100.00	
Hawaii, allowance	100.00	
Samoa Islands, allowance	8.00	
Persia, allowance	226.00	
Poland, allowance	212.30	
Russia, allowance	310.00	
Latvia, allowance	58.00	
Bulgaria, allowance	80.00	
Greece, allowance	40.00	
Hungary, allowance	40.00	1219.30
Non-Council Missionaries (Designated) 839.78		
Total amount missionaries' allowances.....	19,054.98	
Missionary Rest Home	50.00	
Fares, Buildings, etc.,	4,539.36	
Deputational work	173.37	

	\$23,817.71
Disbursed from Special Accounts	111.97
	23,705.74
Shortage in December Funds	3.81
	23,709.55
Borrowed from February Funds	564.52
TOTAL OFFERINGS FOR JANUARY	\$23,145.03

HOME MISSIONS DISTRIBUTION	
Eastern District	\$40.00
Florida District	15.20
Illinois District	20.03
Iowa & N. Missouri District	43.68
Kansas District	52.05
Mississippi District	14.80
North Central District	38.39
Oklahoma District	23.04
Potomac District	9.52
Rocky Mountain District	14.12
South Eastern District	16.71
Southern Missouri District	55.53
S. W. Va., W. Va., & E. Ky. District	4.79
Tennessee District	4.00
Texas District	9.28
Total	\$361.14

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF WORLD MISSIONS DURING MONTH OF JANUARY

Foreign Missions	
California	\$4549.87
Pennsylvania	2969.25
New York	2171.35
Missouri	2138.83
Ohio	1529.90
Washington	1229.23
Illinois	1132.13
Texas	812.87
New Jersey	679.78
Kansas	652.04
Oklahoma	640.73
Oregon	520.21
Minnesota	468.86
Michigan	468.60
Canada	467.56
Iowa	460.33
Colorado	437.76
Wisconsin	369.70
Delaware	360.90
Nebraska	308.06
North Dakota	307.38
Massachusetts	239.00
Florida	202.48
Arkansas	193.55
Montana	180.18
Alabama	166.07
District of Columbia	147.00
Connecticut	146.90
Virginia	124.78
Tennessee	114.63
West Virginia	101.07
South Dakota	89.33
Indiana	87.00
Maryland	85.28
Kentucky	77.44
Idaho	61.63
Mississippi	57.83
New Hampshire	41.18

Alaska	34.20
Arizona	32.96
Louisiana	32.69
Georgia	32.35
Nevada	19.50
Maine	17.00
New Mexico	15.76
Utah	15.00
Wyoming	14.97
Foreign Countries	44.03

Total amount reported minus \$1904.11, given direct, and designated for expenses or \$23,145.03—
Total for January.

HOME MISSIONS	
Minnesota	\$146.08
Missouri	90.34
Kansas	61.84
Pennsylvania	51.50
Oklahoma	32.68
Iowa	30.26
South Dakota	21.19
Illinois	21.18
Colorado	20.82
Alabama	19.61
North Dakota	16.68
Texas	15.48
Mississippi	11.68
Nebraska	8.50
Maryland	6.32
California	6.00
Tennessee	4.50
Montana	3.48
West Virginia	3.20
Georgia	2.60
Virginia	2.00
Kentucky	1.80
Louisiana	1.75
Total amount reported minus \$193.50, or \$385.99— Total for January.	

WORLD MISSIONS OFFERING	
All personal offerings amount to \$2,672.76.	
.60 Assembly of God Newark Tex	
1.00 "Your Prayer Room" Knoxville Tenn	
1.04 Childress Chapel S S Cardwell Mo	
1.25 Sunday School Campbell Mo	
1.26 Midway S S Hoxie Ark	
1.50 Assembly of God S S Walthill Nebr	
1.50 Assembly Rosston Okla	
1.50 First Assembly of God Church Williamsville Mo	
1.55 Monette S S Monette Ark	
1.68 Assembly of God Belen N Mex	
1.74 Assembly of God Wesson Ark	
1.83 First View S S First View Colo	
1.85 Elbethel Church New Brockton Ala	
2.00 Assembly of God S S Chester Ill	
2.20 Assembly of God S S Illmo Mo	
2.25 Young People Wesson Ark	
2.30 Assembly of God Gran Quivera N Mex	
2.31 Assembly of God S S Paris Ill	
2.31 Bethel Assembly of God S S Elkhart Ind	
2.33 Assembly Gilpen Md	
2.38 Aiton Assembly and S S Afton Okla	
2.75 Assembly of God Sullivan Mo	
2.79 Assembly of God Blue Rock Ohio	
2.90 Bear Creek Assembly Atlanta Mo	
2.90 Assembly of God S S Pilot Point Tex	
3.05 Assemblies of God Church N Little Rock Ark	
3.25 Assembly of God N Miami Okla	
3.63 Pent'l Sunday School Van Buren Ark	
3.65 Assembly of God S S McCracken Kans	
3.75 New Bethel Assembly of God Ft Smith Ark	
3.80 Assembly of God Cape Girardeau Mo	
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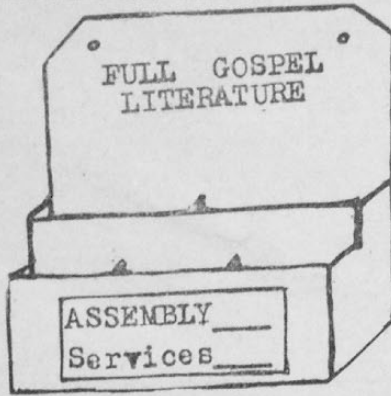
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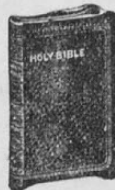
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Ī'-šāac spake to Ē'-

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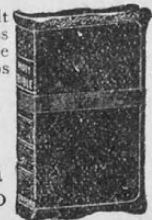
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