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"Will Christ Come Again?"

By HARVEY McALISTER

That our Lord and Saviour, Jesus Christ, will come a second time is evident. In proof of this outstanding fact, we have His own words, "*If I go . . . I will come again.*" Did He say what He meant and mean what He said? He said exactly what He meant and meant exactly what He said. Note the triumphant ring of certainty in His words. He did not say, "*I may come again.*" but He said, "*I will come again.*" Our Lord's return is more certain than death. No ignorance on the part of believers and no hindrance on the part of worldings can prevent the coming again of Christ. John 14:3.

UNCERTAINTY OF THE TIME

That no human knows the time when Christ will return is evident. Jesus' own words are to this effect, "Of that day or that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father, . . . ye know not when the time is, . . . ye know not when the Master . . . cometh, at even, or at midnight, or at the cockcrowing, or in the morning." While no one, save the Father, knows the exact time when our Lord will return, yet the present world crisis points unerringly to His near approach. As we look out upon the world at the present time, we behold, in the events that are transpiring before our very eyes, and in the hearing of our ears, wonderful fulfillments of Bible prophecies, and by these signs of the times we know the coming again of Jesus is near—even at our very doors. Mark 13:32-35.

IN HIS RESURRECTION BODY

That Jesus Christ will come back in His resurrection body is evident. It was after He died on Calvary's cross, lay buried in a tomb, rose again from the dead, "showed Himself alive by many infallible proofs, being seen of them forty days," that He ascended into heaven. To the little company of faithful ones who witnessed His ascension, two angel-like men, who for that specific purpose had been dispatched from the skies, said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen

Him go into heaven." Thus it is evident Jesus went away in His resurrection body, and it is just as evident He will come back in a body just the same as the one He had when He disappeared from the gaze of the disciples behind the clouds, at the time of His ascension. Acts 1:3, 9-11.

WORLD PURSUES USUAL COURSE

That our Lord Jesus Christ, upon returning, will find the world going on in its usual course of pleasure-seeking, business and sin, is evident. The testimony of the Scriptures is clear and positive in this regard. We read: "For as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We also read: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: even thus shall it be in the day when the Son of man is revealed." And in this very connection, many worldlings and worldly-minded Christians are saying the exact things that the Scripture declares they would be saying; viz., "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Nevertheless, they, who are ignorant of the imminence of our Lord's return, are willingly ignorant. They could, if they would, know the truth. Matt. 24:37-39; Luke 17:28-30; 2 Pet. 3:3-5.

CAUGHT UP TO MEET CHRIST

That the Saviour, the Lord Jesus Christ, will come for His own, the "blessed and holy" dead and the living saints, and together they will be caught up to meet Him in the clouds, is evident. The words of Paul are most striking in this regard. "The Lord Himself shall descend from heaven: . . . the dead in Christ shall rise first ("the dead shall be raised incorruptible," "raised in glory," "raised in power," "raised a spiritual body"), then we which are alive and remain (unto the coming of the Lord), shall

be caught up together with them in the clouds to meet the Lord in the air." But some quote in objection: "It is appointed unto men once to die, and after death, the judgment." True! this is the divine appointment and has been for six thousand years; but, praise the Lord, there is a divine exception. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." There will be one generation of Christians who will not see death, but, like Enoch and Elijah, will be taken up bodily to meet the Lord in the air. 1 Thess. 4:16, 17; 1 Cor. 15:42-55; Heb. 9:27.

That the Scriptures which speak of our Lord's return mean the going to heaven of Christians by means of death is, notwithstanding its popularity, a wholly mistaken idea. Its ridiculousness is apparent upon reading into the Scriptures the word "death" where, as it stands written, it reads "the Lord." "Death itself shall descend from heaven with a shout with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet *Death* in the air: so shall we ever be with *Death*. Wherefore, comfort one another with these words."

DEATH AND THE RESURRECTION

There is perhaps no point upon which modern churchianity has more widely departed from these habits of thought, feeling and expression which characterize old Apostolic Christianity as to the place given to death on the one hand and to the resurrection on the other. With the apostles and with Christians who lived in their days, death was, so to speak, left behind; while the resurrection, or rather the coming of Him whom they knew to be the "resurrection and the life," was their one joyful, triumphant hope.

SUDDENLY AND UNEXPECTEDLY

That the Lord Jesus will come again, suddenly and unexpectedly, is evident. The witness of the Scriptures is most clear and emphatic in this regard, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "Behold, I come as a thief." A lightning's flash sug-

gests suddenness and the fact of His coming as a thief, suggests unexpectedness. A thief does not announce beforehand his coming, but he comes at a time when they think not—when they are not looking for him. Matt. 24; Rev. 16:15.

"But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready for in such an hour as ye think not the Son of man cometh. A thief cometh—not to stay; not to carry off the house, nor all that is in the house; not to steal the old cook stove, broken kitchen chairs and worn-out carpets; but—for a specific purpose; for the precious things, for the gold, silver and valuable jewels. He makes himself conspicuous by his absence as soon as he obtains what he is after. How strikingly illustrative of our Lord's coming for His jewels is the characteristic manner of conduct of the one who breaks into a house at night to steal. "They that feared the Lord . . . and thought upon His name . . . shall be Mine . . . in that day when I make up My jewels." Mal. 3:16, 17. The *parousia* (Rapture) will not be for the wicked or the great mass of heathen, but for the saints. The raptured ones will be comparatively few in comparison with the left-behind ones.

COMING FOR HIS BRIDE

"So cometh as a thief in the night, but ye, brethren, are not in darkness that that day should overtake you as a thief." The coming of the Son of man will be as a thief to the world and as far as worldings are concerned, but not as a thief with reference to His own. They will be looking for, expecting, waiting for their Lord's return. A young man and maiden, both of whom I knew intimately, were engaged. Her parents were bitterly opposed; persisted that the whole affair should be ended; positively forbade the young man setting foot on their farm any more. But the young couple felt differently and, as usual, the more they were persecuted the fonder they grew of each other. By and by he came to claim his own. He put a ladder to her upstairs window. She climbed out and down and entered the wedding chariot (a horse-drawn topless buggy) and together they were off. Daughter was missing next morning. Her sudden disappearance was shrouded in mystery through discovery of both doors bolted from the inside and all the downstairs windows securely fastened, as they were the night before upon retiring. But father, upon finding marks in the sand, of the ladder, and footprints and

chariot wheels, knew exactly what had taken place. The coming of that young bridegroom was, as far as the whole household was concerned, as the coming of a thief in the night, but his coming was not as a thief to his bride. She was expecting him, waiting for him, yea, looking for him. She might not have known, beforehand the exact time, but she knew he would come presently, and probably she pressed her cheek to the window pane several times and listened for the rumbling of chariot wheels. Even thus will it be when the heavenly Bridegroom claims His own.

BACK TO EARTH WITH CHRIST

That the Christ will come back to earth accompanied by the glorified saints, is evident. The words of the prophet Zechariah are very explicit on this point, "And His feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east (the same mount whence He went away) . . . and the Lord my God shall come, and *all the saints with thee.*" "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of His saints." John's description of this outstanding future event is also most glowing: "And I saw heaven opened, and behold a white horse; and He that sat upon Him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Zech. 14:3-5; Jude 14; Rev. 19:11-16.

GLORY OF FATHER WILL ATTEND

That the Son of God will return gloriously or attended with great and wondrous glory, is evident. Paul speaks of "The *glorious* appearing of the great God and of our Saviour Jesus Christ." Another translation of this inspired portion reads, "The appearing of the *glory* of the great God and our Saviour Jesus Christ." And Jesus said: "The Son of Man shall come in the *glory of His Father.*" The glory of the Father during Old Testament times

was so great that Moses, upon asking to see Him, was told, "Thou canst not see My face; for there shall no man see Me, and live." God then after tucking Moses away "in a cleft of the rock," and covering the mouth of the cleft with His hand, caused all His glory to pass by in one grand review. As the final unit of the grand procession went by, God lifted His hand and Moses quickly climbed out of hiding, and looked, but all he could see was God's "back parts." Jesus said, "No man hath seen God at any time," but evidently Moses came very near seeing Him. Titus 2:13; Matt. 16; Ex. 33:18-23; John 1:18.

THE GLORY OF THE SON

"They shall see the Son of man coming in power and *great glory.*" "The Son of man shall come in *His glory*, and *all holy angels* with Him." Christ will return—not in humility; not as a babe in Bethlehem's manger; not to be wrapped in swaddling bands, not to be mocked and scoffed and spit upon; not to die on the cross; not to lie buried in a stranger's tomb; but—in glory and accompanied by all heaven's angelic host. There are so many angels that it would be impossible to number them, and for this reason we read in the Bible about "an innumerable company of angels." Luke 21:27; Matt. 25:31; Heb. 12:22.

Christ, for the specific purpose of procuring man's redemption, allowed all the glory, possessed originally with the Father, to be veiled from the view of man by becoming incarnate. He threw a robe of flesh about Himself, as it were, and walked among men. The Son of God became the Son of man in order that we, sons of men, might become the sons of God and share with Him in His glory. Oh, the magnitude of the condescension! What wonderful love! Marvelous grace! Infinite mercy! Had He come down to earth with a display of the glory that was His while dwelling in the old home-stead of eternity, what then? Everyone He came in contact with would have fallen to the ground—man could not possibly have endured such glory.

THE TRANSFIGURATION SCENE

On the Mount of Transfiguration, Christ allowed for a few moments the robe of His humanity to be drawn aside and the glory to shine out. And what was the result? Peter and James and John fell on their faces and were sore afraid. And before recovery from the shock was possible, it was necessary for Jesus to tuck away from view within the robe of His humanity all the glory, touch them with His hand

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"What Is My Reward Then?"

What is the underlying, impelling motive of our service to the Lord, and to our fellowmen? What is the incentive that prompts us to action in the tasks which are a part of our daily life? What reward do we look for from our service? Is the motive and incentive of our service a mercenary hope of reward, or is what we do the result of a passion to be of the greatest possible usefulness? Do we think of our reward in terms of the benefit we hope to receive for ourselves, or do we serve for the joy and privilege of serving?

The Scriptures tell us that "the love of money is the root of all evil." There is no walk in life which is impregnable against its allurements. The golden god has fastened its charm upon countless souls and its sinister grip has ruined many promising lives. Its spirit is mercenary. It leads the victim into the measuring of all that he does by the standard of monetary gain.

How deplorable is the thought that this mercenary spirit should enter into the service for the Lord Jesus Christ. Paul feared it almost more than anything else with which he had to contend. To consider the ministry as a means of financial gain was abhorrent to him. True, he sets forth in unmistakable terms that the Lord "hath . . . ordained that they which preach the gospel shall live of the gospel"; but in equally emphatic terms he warns that the spirit of monetary gain should in nowise provide a motive for the ministry. "But I have used none of these things," he says, "neither have I written these things, that it should be so done unto me: for it were better for me to die than that any man should make my glorying void." The glory of a spiritual ministry is the conscious fulfilling of the will and call of God to preach the gospel for the sake of the Lord Jesus Christ.

A young minister said to me, "I am going to get out into evangelistic work." I asked him why. "Well," said he, "I can't make enough of a living in my pastoral work, and evangelistic work offers a greater opportunity. The evangelist preaches for two or three weeks in a place and everybody loosens up and gives him a good offering, and the pastor only gets the leavings." This young man was quick to assure me that money wasn't his only object—he did want to see souls saved. I believe he intended to be sincere in his ministry, but he failed to realize that a mercenary spirit was beginning to enter into his outlook on service. He was beginning to measure his success, not only by spiritual results, but also by financial gain.

Such a spirit will lead to serious consequences. The type of evangelism and pastoral ministry that has developed along these lines is usually shallow and generally becomes a spectacular display of human zeal and energy. The will and call of God and the need of a lost world do not govern altogether the direction of such a minister's activities. He is quite apt to determine the acceptance or rejection of a call to minister in the light of what he will receive. The larger his usual receipts become, the less inclined he gets to heed even an urgent call to minister where the need is great but the financial prospect slight. A Macedonian call would not interest him. Whether he means to or not, he is making a charge for preaching the gospel. He is setting a price on his ministry. He is lowering the ministry from a divine calling to a career. The will of God alone is no longer his guide. The mercenary spirit has entered into his heart.

Such evangelism or pastoral work may pack the largest auditoriums, and in mercy God may meet some few honest seekers who, for their help, are not looking at the minister but at Him whom the minister preaches. However, the comparative lasting results are far from possessing spiritual depths or reality. They are superficial to an alarming degree.

"What is my reward then?" Hear Paul's answer. "Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

Paul does not necessarily mean a fixed or definite charge. There are many who, claiming to live by faith, refuse to make a definite charge, but who make

it very plain that they are unwilling to answer a call to service unless a substantial return may be expected.

Brethren, shall we yield to the subtle charm of the golden god? Shall we compromise our high calling as Christian ministers for the sake of a monetary gain? What shall be our reward? What our controlling purpose and incentive? God forbid that it should be aught else than the glory of God, the peace of obedience to His will, and the winning of souls by an uncompromised preaching of the gospel under the unction of the Holy Ghost for the sake of Jesus Christ our Lord.

PRACTICE YOUR RELIGION

Mark 10:45

There was an earnest Christian in Yorkshire town in England, who was a barber. He noticed one week a great increase in his volume of business. Upon making inquiry, he found that the barber at the other end of the village was ill. When the week was ended, he took all that he had made above his average and carried it to his brother in business, with his Christian sympathy. There we have the practice of Christianity. "Inasmuch as ye did it."

When Montague was presented to Charles XII of France, his majesty condescendingly remarked: "I have read your essays, and I like them." To which the great essayist replied with much daring: "If you like my essays, you will like me. I am my essays!" What a fine thing it would be for us all, if we could thus identify ourselves with our words and deeds! "Christ was like that." It is a great thing to do good things, but often it is not our true self that is seen; we do many things through pride, through self-esteem, to appear to be better than we are. When the doings and sayings of our life are in perfect harmony with our very nature and they are good doings, we are progressing on the highest and best lines.

When you hear a man arguing to establish his honesty, or sincerity, or religion, you may know that he thinks he has given others just cause for doubt.

"WILL CHRIST COME AGAIN?"

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and say to them: "Arise, and be not afraid."

OUTFLASHING OF GLORY

When a band of men and officers with lanterns and torches and weapons would arrest Jesus, He asked them: "Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I AM. . . . As soon then as He said unto them, I AM, they went backward, and fell to the ground." (*He* is printed in italics to indicate that it has been supplied by the translators.) Jesus appropriated to Himself one of the Old Testament names of Deity ("Say unto the children of Israel, I AM hath sent me") and thereby asserted His deity. A flash of His inherent glory shone out and what was the result? Men could not stand in the presence of such glory—they "fell to the ground." John 18:3-8.

THE GLORIFIED CHRIST

The Christ—not in humility as in the days of His flesh, but glorified and with countenance as the sun shining in its strength—appears to John while he is banished to the lonely island of Patmos for being true to the word of God and the testimony of Jesus Christ. As soon as John (although a great saint, but notwithstanding this fact, very much human) saw Him, he says, "I fell at His feet as dead." And once more it was necessary, as when the disciples were on the Mount of Transfiguration, for Christ to lay His hand upon him in order to revive him. Rev. 1:12-18.

THE GLORY OF AN ANGEL

Some Jews, at the time of the death of Christ, went to the authorities and suggested that His tomb be sealed with the Roman seal and guarded by Roman soldiers in order to offset the possibility of Jesus' disciples coming by night and spiriting away His dead body and starting a false rumour that their leader had arisen. Accordingly it was officially sealed and officially guarded. But on the resurrection morn, one lone angel, with countenance like lightning and raiment white as snow, descended from heaven, broke the seal, and thereby utterly disregarded "the powers that be"; rolled back the stone from the door of the sepulchre; climbed up on top of the stone; and with sublime dignity sat down thereon. Awestruck, "for fear of him (those supposed to be brave soldiers) . . . did shake and become like dead men." Matt. 27:62; Matt. 28:6.

HEAVEN'S COMBINED GLORY

When the Lord of glory cometh

again, He will come—not in humility, but—with wondrous glory. There will be the glory of the Father, plus the glory of the Son, plus the glory—not of one angel—but an innumerable company of them. What a transcendent display of heaven's combined glory this old world will witness when Jesus returns!

OUTSTANDING WORLD EVENTS

That certain great outstanding world-events will take place on this earth, between the point of time when our Lord comes for His own, and the point of time when He returns to earth with them, is evident. During this period of time there will be a great tribulation, Antichrist will be revealed, and will set up his reign of terror on earth. These outstanding events are clearly predicted in the prophetic Word.

LIVING IN EXPECTATION

That we ought to be expecting our Lord's return for His people at any moment, is evident. There is no predicted event in the Bible, unfulfilled, that would prevent the coming of the Lord Jesus Christ in the clouds of heaven for His own at any moment. There are predicted and unfulfilled events that would prevent His coming back to earth with His people until they are first fulfilled.

INSPIRES FAITHFULNESS

That this blessed hope of a returning Lord for His own at any moment is conducive of faithfulness, is evident. It tends to make of those who hold it, not mystical dreamers, but faithful servants. We have the effect of holding such a hope vividly depicted in the manner in which Paul summarizes the results of the gospel in Thessalonica. "For they themselves show of us what manner of entering in we had unto you and how ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come." The ideal Christian is one who serves while he waits—"occupy till I come," or, as Weymouth puts it, "Do business until I return." 1 Thess. 1:9, 10; Luke 19:13.

A PURIFYING HOPE

That the blessed hope of the return of the Lord Jesus is a purifying hope is evident. The beloved disciple, who leaned on Jesus' breast, tells us: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knows us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet

appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." Observe the blessed hope of a returning Lord constrains to purity of life. Some one has well said that we should live as though Jesus died yesterday; rose to-day; and was coming to-morrow. 1 John 3:1-3.—*The Pentecostal Testimony.*

1,000 WORKERS WANTED

Some one brought the Gospel message to you—some one told you about Jesus—some one told you He could heal—some one told you He had promised a Comforter to His people—some one told you He had promised to come again. And what a thrill shook your being when you realized that these promises are true—every jot and tittle TRUE! Do you remember how your whole heart was filled with love of Jesus as you realized that the Full Gospel message was meant for YOU? Shall any of us ever forget the ones who brought to us first this wonderful message? They may have long ago passed on to be with the Lord, but whether living here or there with Him, we know we can never repay them for the kindly patience and tender love they manifested when they were leading us to Him in complete surrender. The only method by which we can show our real appreciation is to carry the Gospel message to others.

During the next two weeks the *Evangel* is asking every one of its friends to become a missionary or evangelist and help us carry this wonderful story to others. Pick out at least one home or one individual where the *Evangel* is not read and send it to them for the next SEVEN MONTHS for only 50c. Think of it! Seven months Full Gospel preaching—OVER 464 PAGES OF FULL GOSPEL MESSAGES—all for 50c to any address.

All around you souls are dying without Christ; other souls are lonely without the Comforter; other souls are dwelling in sick bodies our Lord is anxious to heal. WILL YOU BE A MISSIONARY? Do you love your neighbor enough to spend 50c to help him? Do you believe in the Pentecostal message strong enough to spend 50c to help carry it to some one else?

Make out a list of names of people who need to know the truth. Send the list to the *Evangel*, with 50c for each name, and we will send them the *Evangel* for seven full months. We are expecting at least one 50-cent subscription from YOU—and several such subscriptions if possible. Send in your list of names to-day.



HERE is a statement that amounts to a gracious promise to a sinner—any sinner: “As many as received Him to them gave He power to become the sons of God.” John 1:12. “As many,” He says. It is like His “Whosoever will.” How blessed it is to know that any sinner may become a son of God!

One necessarily infers that unless one becomes a son of God he will not be a son of God. This reminds us of Paul’s strong words to Elymas, “O full of all mischief, thou child of the devil, thou enemy of all righteousness.” It also brings to mind the biting words of the Lord Jesus to the Pharisees: “Ye are of your father, the devil, and the lusts of your father ye will do.”

But what is involved in becoming a son of God?

1. It is plain that one essential thing is that the sinner be cleaned up. If one of the elect sisters who is reading this message should think of taking a street waif and making him her son, one of the very first things she would arrange for would be to strip him of his rags and wash him. She would never tolerate him about her home calling her “mother,” clothed in the rags of the street gammin and filthy with the dirt accumulations of many weeks. She would take actual pleasure in “getting down to the skin,” in the glistening white bathtub.

Now the reason this elect sister hates dirt is that she knows that dirt and disease go together and that the prime law of good health is cleanliness. You may be sure that God, when He is adopting a child of the devil, and making him His son, will see to it at the very outset that he is thoroughly cleansed. This is not guesswork on our part, for in speaking of this very thing He says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

But here now is a very interesting and important point in this cleansing work. The sinner cannot wash himself. He must become as a little child. Indeed the Lord Jesus said, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” Now all of us who have families of our own know how a little child acts when it has fallen into the mud. See it coming with wry or perhaps tearful face, with out-stretched, mud-covered hands, wanting to be washed? That is the way for the sinner to do.

“Just as I am, without one plea
But that Thy Blood was shed for me,”
is the attitude of mind for the sinner to take. It is true James demands that

sinner’s hands, but he means that they must submit themselves to the cleansing of the Blood because of a desire to be clean. The sinner can only come to the Lord Jesus with all his filthiness upon him. He has no power or means to cleanse the defilement of his nature. If he ever would be clean he must come little-child fashion, and simply submit to the washing of regeneration by the Word. This greatly humbles the proud heart of him, but it is the way of salvation.

2. The other thing involved in a sinner’s becoming a child of God is his change of heart. How many of you ever saw a swine? Some of you say, “Surely, I have seen many swine.” Well, how many of you ever saw a swine that had been washed? “A washed pig!” I hear you exclaim. “What good would it do to wash a pig?” Sure enough, what good would it do? The first mudhole he could find he would ease himself down into it in supreme porcine delight. It would mean nothing to him that he had been washed. He is a swine and loves dirt.

Well, it is just that way with a sinner. Wash him to-day of all his sins, cleanse away the guilty stains of every evil deed and word and habit that now befouls his guilty soul in the pool of self-righteous reformation and, like the swine, the first chance he can find he will be back in his wallow. The evil companions, the unclean thoughts, the double-dealing, the hating of enemies, everything that makes a sinner unfit to associate with God or with God’s people, will still look as good to him as it did before he was washed.

So we see that when a sinner is being made into a child of God he must not only be washed, but his evil nature must be changed. If you change the swine so that he has the nature of a sheep, then after he has been washed, when he comes near a mudhole, he will walk daintily around it. It will not look good to him—he is a swine no longer but a sheep, and so he hates the mud. That means, you see, that the sinner must be changed; he must be made a new creature; he must be born again; old things must pass away; and all things must become new. And

those are the very things, you will remember, that the Scripture speaks of taking place when a man is made a child of God.

This new-born son of God, though he has loved to deceive, now loves the truth. Though his heart has been full of hatred and envy, now love and forbearance characterize him. If he has loved the haunts of sin and the companionship of the wicked, now he hates these things and loves the prayer meeting and the companionship of the saints. If he has hated work and preferred to make his bread by gambling and trickery, now he finds that bread earned by the sweat of his face is sweeter, and he is a gambler and a trickster no longer. Praise the Lord!

But what are the benefits to be derived from one’s becoming a son of God?

You knowing ones who have been children of God these many years smile at the idea of enumerating the benefits coming to the children of God. Of course I know a complete list of those benefits would look like a mail-order-house catalogue, but I want to mention three of them before I close this little message.

1. Being a child of God brings rest and peace. Jesus said, “Come . . . and I will give you rest,” and every promise of His He carefully keeps; so He gives rest to our souls. We know too that “the peace of God which passeth all understanding” keeps the hearts and the minds of the children of God. So anxiety and fear and vexation—three things that bring much grief to the sinner’s heart—are taken from the child of God. He sleeps while the storm winds howl. When he meets with adversity he is serene, knowing that God, who always provides, has better things in store for him. When serious sickness and even death enter the home he is undismayed. You can hear him quietly humming as he goes about his work,

“Be not dismayed what’er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.”

2. Being a child of God entitles one to be divinely healed. To His child the loving Father says in dulcet tones, “I am the Lord that healeth thee.”

A Son of God

By CHAS. E. ROBINSON

What Is Required to Become One? What Benefits Are Derived From Being One?

In the great goodness of His big, loving heart the mighty God in His sovereign mercy sometimes heals the sinner when he cries, but healing is an everyday provision for the sons of God. When the Syrophenician woman besought the Lord Jesus to heal her afflicted daughter, He told her that divine healing was the "children's bread." She begged Him into healing her daughter all right, but no begging would have been necessary had she been one of the children.

When Sister Bush came racing her foaming plow-horse up to the arbor where Mrs. Robinson and I were just ready to begin the morning service, and cried out, "Ed Woodworth is dying and wants you to come!" I was glad, so glad that we have such a wonderful Saviour, such a complete salvation. Ed Woodworth was a sinner whom I had known in a business way. He had been down for many days with a malignant fever and the doctor had that morning left him for the last time, saying that he was dying.

A few minutes later when flying wheels had carried us at top speed to his bedside, I said, "Ed, don't you want the Lord Jesus Christ to forgive your sins and make you a child of God?" The dying man nodded his eager assent and we prayed. The Holy Spirit gave real conviction of sin, and tears coursed down his feverish cheeks. When God had saved this sinner and made him a child of God, I said:

"Ed, don't you want this same wonderful Saviour, who has made you a son of His, to heal your body?" Again his assent was immediate and eager, and again we prayed that the Father would give His child the bread provided for the children. As soon as we had prayed I told Mrs. Woodworth to get Ed's trousers, so he could get up. When they were brought he put his feet on the floor and pulled them on. He walked to the door and looked out, and from that moment was a well man. It is a wonderful thing to be a son of God.

3. Being a child of God makes one a savior of men. 2 Cor. 2:15, 16. There is no thing that gives more abiding joy and satisfaction than the turning of many to righteousness. That it is delightful to the Father is shown by the promise that such people shall shine as the stars forever and ever. When the sinner has become a new creature, both His desire to please God and His compassion for hell-bound sinners make him an eager winner of souls. He waits before God until he is filled with the Holy Ghost and thus empowered for service; and then he continues to tell his sinner friends and every one he can, what a dear Saviour

he has found. He tells of the rest and peace that now are his; he tells of how his new-found Friend heals his sicknesses, and of how by the power of the indwelling Christ he is able to live without practicing any of the sins in which he used to indulge. He tries hard to induce the one he talks to, to come to Jesus for cleansing and to be made a child of God. I am reminded of Della Higginbotham, who well illustrates what I am saying.

Della was about twelve years old, and a member of a very disreputable family, all of whom were outbreaking sinners. One day Della came to the altar and allowed the Lord Jesus to make her whiter than snow, and to take away the heart of stone in her and give her a heart of flesh—a heart that loves righteousness and hates iniquity. As soon as she knew she was a child of God she asked me to go to her father. I said, "You go."

Instantly obedient Della ran lightly down the aisle and springing up caught a middle-aged, evil-looking man with both her arms about his neck. Thus

she hung on, begging over and over, "Papa, be a Christian! Papa, be a Christian." I followed as soon as I could and got the man by the hand, adding my entreaties to Della's. Soon his knees buckled under him, and then it wasn't long until another new name was written down in glory. Praise the Lord!

My sinner friend, if you will right now, drop on your knees where you are and give yourself over to God, "receive" Jesus Christ, asking Him to wash away all your sin stains and make you His child, He will do it at once. All He asks is for you to be really in earnest. He says, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Then you will have rest for your soul and the peace that passeth all understanding; you shall have the right to receive healing of all your ailments, and you shall be a worker together with Him, winning souls, and saving them from a bottomless hell. Then, don't wait, don't doubt; but yield your heart to God now.

That Look in the Eyes of Jesus

It's the test that tells the story. And only the fire-test can tell it out fully. No man knows what is in him till he is put in the fire.

There's only as much faith in your faith as stands the testing-fire. There's only as much courage in your Jesus-loyalty as stands the friction fire of ridicule or sneer or criticism. You don't know yourself till you have been through the fire.

Peter felt so sure of himself. Hadn't he been chosen one of the twelve, and, even more, one of the inner three? And wasn't he thought of as the first of these, the leader? Hadn't Jesus taken him up into the Transfiguration Mount? and into the inner chamber of Jairus' home? and just now into the inner recess of the Gethsemane prayer grove?

Hadn't he preached and cast out demons, and maybe raised the dead? And more than all these, wasn't he the one who made that bright, strong answer to Jesus' question about who He was? And how strongly the Master commended his answer! All this probably lay close to the surface of Peter's thought.

Like some others, he had a good memory for such things about himself. He was so sure of himself. He deny the Master! The idea! These others, little Andrew there in his modesty, guileless Nathanael in his simple purity

of idea, but lacking Peter's vigor of action—with a vague sweep of the eye—these others might, but Peter! Certainly not! He was sure of that.

How much alike we all are. Any one can see a speaking likeness of himself in this Peter-mirror, except, of course, you and me. Yet possibly even we have heard some one talking over things of this sort about himself, once, off alone.

But isn't it good to have self-reliance? Surely. All these things which Peter possibly remembered about himself with satisfaction were true. But there was one more that was true, too. And the more would put these things in a different light, and tend to bend his knee, both knees, rather than to bend his backbone so far backwards as to affect his thought and tongue.

He had been chosen, but in spite of marked weakness. He had been specially privileged those three times with James and John, but as a bit of much-needed schooling. He had preached and cast out demons through some one else's power.

The truth seems to be that Peter had been a special burden on the Master's heart. He had carried him in special prayer because of the marked weaknesses mixed up with his strong qualities. Too much self-confidence is a matter of the eyes; they see only

(Continued on Page Nine)

Eight Years a Prisoner in Siberia

Experiences and Sufferings of Charlotte Hoff, Missionary

Part Six

(Continued From Last Issue)

After I had thus yielded myself to the Lord without any will of my own, an inward certainty took possession of me that the Lord had answered my prayer and that I should be allowed to return home. Joyful and singing, I went back.

The doctor's wife said, "Lotty, what is the matter with you? Your face just beams with joy!"

I said, "Well, you know, Clara, we shall soon go home."

She laughed and said, "How is that to be?"

I answered, "With man it is impossible, but with God all things are possible."

I did not know myself at what time or how it would come to pass; that was God's concern. Daily we commended our home-going to the Lord, and praised and thanked and blessed Him continually, for He was daily the health of our countenance! We were always contented, for we had fish three times almost every day; not much else was to be had.

"Only Thee, I ask no other,
Thou art more than all to me,
Life, or health, or creature comfort,
I would give them all for Thee."

Oh, that we all would realize that man shall not live by bread alone but by the Word of God! To be discontented and greedy is worldly-mindedness, and offends the fatherly love of our God and the loving care of our great shepherd Jesus Christ. Covetousness is a great evil of our times; one tries to obtain all sorts of things, and after all it is only the catching of wind; and for that one gambles away the precious imperishable Life and its bliss. But whosoever trusts in Him, the Lord, is safe and well off forever.

"I've reached the land of corn and
wine,
And all its riches freely mine;
Here shines undimm'd one blissful
day,
For all my night has passed away.

My Saviour comes and walks with
me,
And sweet communion here have we;
He gently leads me by His hand,
For this is heaven's border land."

WITH GOD ALL THINGS ARE POSSIBLE

Soon after, the doctor family received a letter which reached them through God's wonderful providence. Their parents had written and urged them to try to return to them by all means. They were old and before their death had that one longing and desire to see their children once more and also their two little grandchildren. Upon this the doctor said he would do whatever was in his power to get the necessary papers for the return journey. As he had served the Soviet Government during times of epidemics in self-denying and self-sacrificing love, he was given the proper permits to leave for home after having produced the letter of his parents.

Our departure was to take place after the payment of 27 pounds of butter, a certain quantity of meat, eggs, etc. As the peasants were unable to pay any money for medical treatment, they gave other articles in payment; thus we were able to have cows three sheep and three hens. The cows yield very little milk, as the fodder is hard and not nutritious. One can therefore easily imagine how difficult it was to supply so much butter. It took months; yet our joy was so great that we scarcely noticed how the months passed by. We seemed to live more in heaven than on earth.

When these conditions had been fulfilled we were still without money for our passage and yet we were five persons. We reminded the Lord of His promises, "Ask, and it shall be given unto you," "Thou hast said, 'The silver is Mine and the gold is Mine,' is anything too hard for Thee?" "If ye have faith as a grain of mustard, ye shall say to this mountain, Remove hence to yonder place"; and relying on His Word we began to make preparations to travel. Our journey was to cost several hundred millions of rubles, for the inflation had already commenced. Whatever we could do without we tried to sell and to exchange for money. Our socks had no soles; I had always patched them with rags, and yet we received one and a half million rubles for each pair. With the same shoes I had received as a present in 1909 before I went to

Russia, I was now able to go back; the soles were still intact; only the upper parts had been patched up with old pieces of leather as well as I could. I had a cloth made of goats' hair as head-gear which had served me well during the stay in icy Siberia. Certainly the Lord is the same yesterday to-day and forever.

After we had sold all we could do without, we were still not sure whether the money we had would be sufficient for our home journey. As there are no ships with ice-breakers on the Timm river, navigation stops as soon as cold weather sets in. We asked the Lord to have mercy upon us and to send one more boat, for His Word's sake. The doctor said, "I believe the Lord still intends to send us one. So we began to thank the Lord for His help.

Shortly after, we heard the signal of a boat, and truly, there was one in sight. The captain was looking for a physician, for he was ill. He came to us and implored the doctor to heal him, as he was afflicted with a detestable disease. The doctor told him that we were on our journey homeward and he could therefore not treat him; then the captain proposed we all should go with him as far as Tomsk and live with him till we receive the permits to proceed on our journey, if we could give him a calf and be willing to cure him.

So we started from Siberia on the 6th of October, 1922. Our hearts were full of praise and thanksgiving towards our heavenly Father.

At Tomsk, the nearest railway station, we bought our tickets as far as Moscow. The cost was more than 226 million rubles for each person. We were much alarmed over this sum—how would we fare towards the end of our journey if the money did not suffice? We knelt down in our compartment and put the whole journey into the hands of the good Shepherd. We praised and thanked Him for all He had done hitherto, and that the captain with that loathsome disease had been the means of helping us make the journey to Tomsk almost for nothing. We then relied upon His promises. Children may live without worry. "Be careful for nothing!"

Day by day we lived as the children of our Father in heaven. We heard that the preceding trains had been robbed, many people killed, and others deprived of their clothing and then driven out of the train, so that they perished from frost, hunger and exposure; but we enjoyed the wonderful saving help of our Saviour until we reached Moscow.

(To be continued)

THAT LOOK IN THE EYES OF JESUS

(Continued from Page Seven)

part, the part they like to see and shut out the rest. They use a convex mirror—one looks bigger to himself.

Humility means opening your eyes to see all there is of yourself, including weak spots and failings, and to see some One else. When you see Him—no, you don't get smaller; you merely find out your real size, how small and helpless you are.

Humility is the root virtue. It is the essential to the highest mental clearness and grasp, and the highest efficiency in action, as well as in Christian character. But then that truth has a hard time getting into most of us.

Peter's strong and weak points get badly tangled. That stroke of the sword showed his personal love for Jesus, and his utter failure to understand Jesus. His love and boldness made him follow Jesus after the arrest; but his cowardice cautiously measured a safe distance toward the rear.

His eagerness, with a touch of curiosity, leads him to take advantage of faithful, thoughtful John's help at the gate. And once in, he boldly stayed, but his abominably selfish cowardice sends him to the extreme of vulgar blasphemy, even within earshot of Jesus!

The night has grown well on as the soldiers start toward the city with their prisoner, and the crowds straggling along. Judas' job is done, but he likely stays in the lead still, probably expecting even yet some dramatic turn.

Nine have scurried quickly away in the darkness. Peter follows at a safe distance, love and cowardice fighting it out within. He gets to the palace gate after the others have gone in, and the gate is shut again.

But John has been quietly keeping track of Peter, and now gets the maid to open the gate. He slips furtively out into the courtyard, mingling with the soldiers about the fire, trying to seem unconcerned so as not to attract attention.

Then the maid who had let him in comes along. Is she surprised at finding him out here among the soldiers? John is inside. She says, "You belong to this man Jesus?" Peter, surprised, quite taken off his guard, nervously stammers out an uneasy negative, and moves quickly away. That fire is getting too warm.

Again the accusation, and again the nervous, surprised, jerky sentences of cowardly denial, made a bit stronger. Then the third time, and now the oaths and vulgarity, words which they well knew he had never gotten from this Prisoner. Poor Peter! He knew the



Questions and Answers

Conducted by ERNEST S. WILLIAMS

In sending your question for this column address your letter: Question and Answer Editor, 336 W. Pacific St., Springfield, Mo.

217. *What is your opinion relative to buying furniture, or other large items, on the installment plan? Would doing so conflict with the scripture, "Owe no man anything, but . . . love"?*

When buying furniture, etc., on the installment plan, the seller is secured by the goods bought until such time as he is paid in full, so I do not think such would be considered as unjustifiable debts. But let any one who thinks of buying on the payment plan sit down first and count the cost, whether he will be able to complete his purchase or not. In most instances it would be better to deny oneself and lay aside a portion each month until enough was saved with which to buy outright for cash.

218. *What is the best way to deal with one concerned about his soul, but not saved, and what scriptures should one use?*

As different cases have different difficulties, you must know your Bible and then prayerfully trust the Holy Spirit to give you the right scriptures and advice to give.

219. *Shall we know one another in heaven? Some of our loved ones, when at death's door, have said they saw loved ones who had gone on before.*

We shall without doubt know one another in heaven. "Then shall we know as also we are known."

sort of language that fitted his position as a deserter.

But the words are barely off his lips when his eyes are drawn over to where the soldiers have brought Jesus out while waiting the dawn. And instantly he is caught by *the look in the eyes of Jesus*.

Reproach mingled with unutterable tenderness, but no bitterness, was in those eyes. Peter's heart was broken. In that look he saw himself and Jesus—his own weak, cowardly, untrue, bungling self; the reproach, the pity, the forgiving love of Jesus. And the rush of bitter tears began flooding out the old self-confident Peter.

If more of us might see that look in the eyes of Jesus!—S. D. Gordon, in *S. S. Times*.

220. *Please explain the difference between being saved and salvation as it is spoken of in 2 Thess. 2:13.*

One is saved as soon as his sins are forgiven. He is no longer lost, but is ready to meet God. "God hath chosen you to salvation through sanctification of the Spirit" has reference to the perfecting of our salvation or our finally being safely in heaven. The word is used in the same sense also in 1 Peter 4:18.

221. *If the righteous go straight to heaven when they die, why does the Bible speak of the trumpet sounding so loud as to wake up the dead?*

"Sounds so loud as to wake up the dead," is found in a song, but not in the Bible. When Jesus comes, it will be with a trumpet of authority and power and He will then raise our dead bodies, not our redeemed spirits. At that time our spirits will be united with our glorified bodies and the fullness of our redemption will be complete. We now have the salvation of our souls. 1 Peter 1:9. We will then have also the redemption of our bodies. Rom. 8:23.

222. *Is speaking with other tongues the evidence of the new birth?*

No. The disciples were saved before Pentecost; the Samaritans before Peter and John prayed for them to receive the Holy Ghost. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Gal. 4:6. "After that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

ABIDE IN CHRIST

The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way is the right fruit found on it. Let us so abide in the Lord Jesus.—J. Hudson Taylor.

While a Christian man in Connecticut was dying, he groaned out, "Lost, lost!" The pastor who was at his bedside said in surprise, "I thought you were saved." "Yes," he replied, "My soul is saved, but fifty years of my life are lost." He might have been useful during that time, but now the opportunity is lost forever.—A. C. Dixon.

The Gospel in Foreign Lands

THE RUSSIAN ORTHODOX CHURCH

The Russian Orthodox Church continues to lose ground. Rituals of the church are no longer observed and are held in disfavor by the people. It is noteworthy that Orthodox Church priests resign their posts, declaring their disbelief in God and church observances. About eight priests daily, as reported by the newspapers, tender their resignations and abandon the church.—*The Voice From the Russian Fields.*

SAILING FOR THE FIELD

We are glad to announce that Brother and Sister Finkenbinder and Sister Lena S. Howe are now back at their stations in Porto Rico. They sailed from New York August 31st. Previous to the return of these missionaries many letters were received by them telling of the native Christians' loyalty and desire for their return. We trust this new term of service may be one of the most fruitful our Brother and Sister Finkenbinder and Sister Howe have yet had.

REVIVAL IN PEKING JAIL CONTINUES

H. S. Hansen

Isaiah 61:1 is truly having a fulfillment in our city prisons. About the middle of June we had the privilege of immersing fifty-four prisoners. In one jail twenty-two followed their Lord into the watery grave, and in another jail thirty-two showed forth their death unto this world. This makes in all one hundred and twenty-four prisoners that have taken their stand for the Lord Jesus Christ.

Beloved saints, I'm sure though many of the hands that I folded and laid on their breasts have been stained with blood and other hideous crimes, yet the meek and lowly Jesus with one act on the cross forever blotted out their transgressions, and will remember them no more forever.

Although the services were held in the dark and dismal jails, yet the Spirit of liberty and the solemnity of God were upon the workers and prison candidates. After the baptismal services, we held an after service and administered the Lord's Supper. I wish you dear ones could have been with us at that time; those faces hardened through years of sin had melted, and to us they looked the same as any one transformed by the power of the Spirit. God help those dear prison brethren to prepare for the coming of the Lord.

Let us all continue to pray that the Spirit will have full sway in the hearts of the rest of these 1500 prisoners.

CAIRO SCHOOL AND MISSION

C. W. Doney

After a busy year in Cairo, Egypt, with the mission and school, we were looking to the Lord for a place to rest and to escape the heat for a short breathing spell, when we were offered a villa, free of rent, on the Mount of Olives, overlooking Jerusalem and the Jordan valley. We can see the Dead Sea and the Jordan River flowing into it,

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and far flung on the sky line the dark mountains of Moab. It is fully 20 per cent cooler here than "way down in Egypt's sands."

In our work in Cairo, God has given us the best year that we have had since coming, sixteen years ago. Our congregations are larger than ever. We never before had an assembly room large enough to seat our present congregation. Several have been born into the kingdom of God since we took over the new property. Just recently a fine young Norwegian brother was saved. He seems to be good material and I believe he will be made a blessing to us and to the work.

This year our school has been the largest and best of any year since it was opened in 1922. After years of testing, we are confident that the Christian school is the best factor in successful missionary work on the foreign field. Our staff of Christian teachers have done well this year and several of the students have accepted Christ. At the close of this school year many of them passed their yearly examinations with honors. Our church was packed when the standing of the students was shown and their certificates given out.

A TRIP TO URUMIA

John G. Warton

In answer to pressing invitations of the hungry one and the cry of the lost souls, the Lord led me to take a trip to Urumia, Persia, where some of our native workers are laboring faithfully. We started from Hamadan the latter part of May, expecting to drive through and reach Urumia as soon as possible; but because of the heavy rains and muddy roads, we had to move very slowly, stopping over night in different villages. Praise God for the privilege of speaking in some of these places about the Lord. But how one's heart breaks to see so many hundreds of villages one after another with no light of the gospel whatever. Mohammedan *maschids* (temples) can be seen in every village by the roadside, in which the weary travelers may rest and worship Allah and Mohammed, but not one Christian church or even a Christian can be found among them. Most of these towns have never heard the gospel message even once. Who will come to them before it is too late? Beloved, each day thousands are passing into eternity without Christ. As I looked upon these vast multitudes lying in the shadow of death, I could hear the voice of the Lord saying, "I am counting on you to tell them of Calvary's fountain."

After fourteen days' journey, we reached Urumia, and what a great difference. Yes,

like an oasis in the desert, for while gloom and darkness are all around, here shines the light of the Gospel. Our workers have been faithfully laboring here and God has marvelously blessed their labor. Thank God, we have some flourishing assemblies, especially in one place called Dyzatakah, where two years ago we built a chapel. I was glad to see the place filled to capacity. It is surely a blessing to look into the faces of these dear ones shining with the joy of salvation. All of them work very hard for a very small wage and live on scanty food, yet every evening they flock to the service to hear the word of God. Sometimes I would try to close the services early, thinking perhaps they were tired in body, but they would cry, "Brother Warton, please go on. We want to hear more. We are resting while listening." And often after the preaching service they would kneel on the bare ground for about two hours, pouring out their hearts in prayer and worship before God. Many of them spoke in other tongues as the Spirit gave utterance and some gave interpretations, while others agonized in prayer for their relatives and unsaved ones. Whenever opportunity affords, they go from place to place telling of His power to save. It is truly wonderful what the Lord has done. If you ask whence is their zeal, my answer is they have not much of earthly education, but it is the love of God shed abroad in their hearts that makes them want to seek their fellow men. Oh, if we could open more of such life-saving stations among those who have never heard of His love! The doors are wide open for us, but we need means to start with and to help these precious workers to go on with the work of the Lord. Will you pray and stand with us to reach these lost souls with the gospel message? "This day is a day of good tidings" (2 Kings 7:9), and God is counting on us. Let us do our best while we have the opportunity.

THE GOSPEL IN FRENCH SUDAN

Mrs. A. E. Wilson

Many things have happened this last month—some joyful, some sad; but praise God the joy far exceeds the sorrow. We are very busy as usual. It seems one always is, out here, but it is such a privilege to be here that even though the body and mind grow weary, the heart sings on. Hallelujah!

My husband has been away three weeks and it seems to me like three months. He is in Ouagadougou helping on the well, which has been such a trial to all. While he is away many duties fall to me which otherwise would be his. It is amusing to see the things the natives bring to me to do. Everything from repairing and sharpening old razors to settling palavers and cutting down gasoline tins from which I must make buckets to draw water.

Last month two more souls came to Christ, two young men from the bush village which is the home of Wentegada, our native worker. These two young men were brought to Christ through the testimony and lives of the Christians in that village. There are now eight Christians in that village, so far from the road of the white man. When

these two came for salvation we were surprised at their answers to the questions we asked concerning their faith, realizing that they were taught by natives so recently saved from heathenism themselves. "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in very truth, the word of God, which effectually worketh also in you that believe." "For what is our hope, or joy, or crown, or rejoicing? Are not ye in the presence of our Lord Jesus Christ at His coming?"

Can you for an hour transfer yourselves to our Sunday night services? Come. You will see a small group of Christians. As this is the season of cultivation, few sinners come. See them sitting cross-legged on the floor of the small pounded place in front of our house singing the songs of Zion as Miss George plays her organ as only she can play. A season of prayer followed then a testimony from every believer. By this time the armies of flying bugs of every size and variety are swarming about everyone, down our necks, up our sleeves, and in our hair until it is dreadfully annoying. But soon all of this, the bugs and the heat, are ignored as Wentagada sits there near the light (because of a guinea worm in his ankle, he cannot stand), and begins to talk to the Christians. He opens his Gospel of Mark, written in the native language, and reads to them from it and expounds the Word. It is so precious as he takes one scripture after another and shows them the truth. It is on a subject that is freely discussed between the Mohammedans and our Christians. That is, that God has no Son, could not have because He has no wife. Wentagada says to tell them to show him Adam and Eve's father and he will show them the father of Jesus. The Mohammedans all believe Adam and Eve were the first people. Oh! dear ones see him sitting there reading God's Word for himself and explaining it in such a way that my soul leaps within me. See him, who until we came here less than three years ago, was a real bush heathen, afraid of the white man; had never heard one speak his own language, had never held a book of any kind in his hand, had never even heard that God has a Son; yet to-night he is saved and happy. He is able to read God's Word and preach much better than many at home. Do you wonder at our joy? Do you wonder that the heat and the bugs are ignored? Do you wonder that we say they are our crown of rejoicing?

WHO WILL FILL THE GAPS?

J. M. Perkins

"Whom shall I send, and who will go for us?" Within the last few months, two of our Liberian missionaries have laid down their lives. Both had charge of Mission Stations, and both were especially zealous in getting out on the African trails to preach the gospel in heathen tribes, and towns about them.

Just a short time before she passed away, Miss Jessie Eustace had been out on a long preaching trip, and before her final sickness she had received money for her fare home. She had been urged to come home, but could not bear to leave the work until some one else came to carry it on.

Miss Katherine Kirsch had been to Liberia twice before, and she too had suffered much in and because of that dreadful climate, but did not hesitate to go back again that she might carry the gospel to a tribe that had been especially waiting three years for a missionary. Three years before, the king of that tribe had sent a chief to beg for a missionary and, being told that there was none to give them, he said, "Give me a book (letter) containing a promise of a missionary, and we will nail the letter to a tree, and sit down and wait for the missionary." They prayed and waited over three years, and Miss Kirsch was God's answer to their prayers. Truly these two warriors have "jeopardied their lives unto the death in the high places of the field." Miss Kirsch returned to U. S. A. in August on account of ill health and passed away a few days later.

Konobo, where Miss Eustace was, is about five days from Cape Palmas and in the midst of tribes that have no missionary. It is one of the most strategic points for missionary work on our field, and right on the proposed motor road from Cape Palmas to Monrovia, the capital. Who will volunteer to fill this gap, and carry on this work?

Note: We have a number who have volunteered to fill this need, but as yet funds are inadequate for their support. Pray that this need may be supplied.—Missionary Secretary.

AN APPEAL FROM INDIA

Niels P. Thomsen

The rainy season is now here. The fields and shrubbery are green, and India looks prettier than one could have thought possible two months ago, when the hot winds were blowing a terrific heat across her plains. Then, there was no vegetation to amount to anything, but now all is changed and the barrenness has disappeared. We long to see something like that happen to India as a people. We believe that God will yet send the heavenly showers upon India's thirsty hearts. We are here praying and laboring as best we can to bring the message to them, so that their hearts may be opened for what the Lord has to give them, but it is often under great handicap. May I illustrate from what happened just to-day? It is quite ordinary, and happens frequently in the life of a missionary.

Babhu is a young man of seventeen or eighteen years. About ten days ago we baptized him. He is a convert from Mohammedanism. His father is a landowner in one of the villages near our outstation at Unao. After he was baptized he paid a visit to his sister, and while there a telegram was received from the father, ordering the young man to be taken home. The brother-in-law took him home by force and he was so beaten by his father that we feared a rib had been broken, but the doctor said it was not. He tried to get away again, but again was caught and taken back and beaten. Now he just came and told me his pitiful tale. "Sahib," he said, "I can not go back there." And I agreed it would not be wise, but where to send him and what to do with him was a problem. I have no money to send him anywhere. The summer months are often hard for the missionary; the books

then always show less receipts. The funds hardly go around this month. Even funds set aside for a building must be used to help.

The evangelist in the outstation at Unao told me to-day that there are at least four families out there that are ready to become Christians. They believe that Jesus is the Christ and that their only hope of salvation is in Him. These are mostly Mohammedans. But there is a Mohammedan law which says that any one who becomes a heretic by leaving the Mohammedan religion must forfeit all he owns. His relatives may confiscate it all. He asked if I could help them, if they came, until they could get work or something. We could not baptize them and leave them to starve. Others would be sure to give them nothing until they would recant. I had to say that I had nothing with which to help them. It hurt to say this. It is easy to say that they should step over anyway, but not so easy to carry out. Facts must be faced. In the early church they took care of the poor that joined themselves to them.

The convert from Mohammedanism that I baptized last March has stood true through a great time of testing. He who took off a silk coat before he went into the waters of baptism is now wearing the cheapest cotton, and has only one set that he has to wash and dry and put back on again. We have had to help him and his family with about twelve dollars a month, but though he had never been used to work, he has applied himself until he has learned the technique required of a court writer and is promised work this next month. Surely you agree that the money expended is little compared to the great value of a soul saved for time and eternity. And there are many others that would also be saved if we would just give them that first help. Will you not share with us in this wonderful work of winning souls? The reward will be great on the other side.

The evangelist from Unao was also asking if he could not get a helper for the important center there. There is so much that could be done. Again it was the same thing—where could I get a native worker without money? We must at least give them enough to live on, and many of them could earn many times the amount we give them if they would take up some secular work. I had to say that when I had no money to help new converts, where could I get it from for a worker? Please join with us in prayer for these great needs when you approach the throne of grace.

Another worker from the city here told me of a young man that has been attending our meetings for a long time. He told me just this morning that this young man is now ready to be baptized. He was also a Mohammedan. His folks are wealthy, but when he leaves, it must be with nothing. I must help for a time.

I wish you could see the great need. Lift up your eyes and behold the field already white unto harvest. He that will take a hand and help to thrust in the sickle will receive wages.

The Bible says, "Love worketh no ill to his neighbor." So if we enjoy doing anything to others to cause them harm or shame, we do not love them. Love is unselfish. It helps; it does not harm.

:- In the Whitened Harvest Field :-

CHURCH EDIFIED

Pastor Walter R. Windsor, Plain Dealing, Tex., writes: "Have just closed a revival in which the Lord greatly blessed. Brother and Sister Stark were with us. Three were baptized with the Holy Ghost, 3 saved and a number reclaimed. The church was greatly edified by the messages."

GOOD TEN DAYS' MEETING

Brother J. W. Hughes, Ashworth, Texas, writes: "We are glad to report that God has blessed us at Ashworth. Sister E. C. Heath, of Amarillo, Texas, has been with us in a 10 days' meeting. Eleven were saved, 3 filled with the Holy Ghost, and 6 baptized in water. The saints have been revived and the whole community stirred by this meeting."

DISTRICT CAMP MEETING

Brother Edgar White, Grand Island, Nebr., writes: "Just a note of praise to the Lord for His wonderful spirit which prevailed throughout the entire Camp Meeting, which was the largest camp we have ever had, there being 75 tents on the ground. God moved in a wonderful way to save, baptize, and heal. Brother Sheall, of Coffeyville, Kansas, was the evangelist."

MINISTER RECEIVES HOLY SPIRIT

Pastor J. Lon Hale, Senath, Mo., writes: "We have just closed a 4 weeks' campaign under a large brush arbor with Evangelists Mamie E. Williams and Eunice H. Symonds in charge. This was truly an old-time Pentecostal revival. Intense interest was manifested throughout the entire country; people attended for many miles around; members of various denominations came and marveled. Though Pentecostal truth has been preached here for 20 years, some have just come to realize that it is real. Approximately 50 were saved and 10 received the Baptism of the Holy Ghost, including a Baptist minister."

GREAT REVIVAL AT McCOMB

Evangelist Florence Travis, McComb, Miss., writes: "On June 26, we purchased a lot and started building a tabernacle. About 10 days later we started a revival, and from June 26 until now, 44 have received the Baptism of the Holy Spirit, one sister and two brethren past 73 years of age among this number. A man 77 years' old, dying of heart trouble (physicians said he could not live until morning), was prayed for and healed. Afterward he was examined by several doctors, all of whom said his heart was as strong as any man's. He had been an infidel, having been to church only a few times in his life, but became convinced he was going to hell. I told him of the love of Jesus. He cried, prayed and was saved and healed. A crippled man, who had not walked without a cane in 8 years, was healed and received the Holy Ghost. The revival is still on. Six others received the Holy Ghost Sunday night. The

altars are full every meeting night. People throughout McComb, which has a population of 45,000, are talking about the revival—in shops, stores, mills, everywhere. Preachers are preaching about it, both for and against, but all are doing some good advertising, and people from every walk of life are crowding the tabernacle. Brother Stephen Vandermerwe was with us Aug. 22-25 and set the assembly in order with 37 charter members. More have been added and others will be. Brother J. W. Holway has been called as pastor."

PIONEER CAMPAIGN

Brother Alfred Trotter writes: "Evangelist L. A. Hill of Lancaster, Pa., has just closed a pioneer tent campaign of 3 weeks' duration, at Boonville, N. Y., which yielded blessed fruit. A number have been saved and have left the Roman Catholic Church, and several received the Baptism. Some testified to healing. The Pentecostal message was faithfully given and many are seeking God for a richer experience. The nearest assembly is in Watertown, N. Y., 50 miles away, where these hungry hearts attend services."

THE SICK HEALED

Evangelist G. W. Danks, Searcy, Arkansas, writes: "Just closed a 12 days' meeting near Georgetown, Ark. There were good crowds in attendance. One received the Baptism, one woman was wonderfully saved, and one backslider reclaimed. There were a number of cases of healing; one little boy who had fever and was having convulsions so that he had to be held on the bed at times, was prayed for according to James 5:14-15, and the Lord confirmed His Word. Another brother took deathly sick, and called for the saints. Prayer was offered and he was instantly healed and came to service that night. To God be all the glory."

EASTERN DISTRICT CAMP

The tenth annual camp meeting of the Eastern District, held at Wescoesville, Pa., near Allentown, during the month of July, was a notable camp, greater in attendance, interest, and results than any previous year, in the estimation of those attending. Brother J. N. Hoover, of California, was the principal speaker, and his stirring addresses on prophetic subjects and his evangelistic messages in the evening services held the interest of the people all through the camp. The divine healing service was particularly notable. Three long rows of those seeking healing were ministered to by the brethren. With head bowed and the people praying, it was noticed that one after another fell under the power, until the front of the tabernacle looked like a battlefield. In the morning service there were many testimonies to real miracles of healing. The tarrying services were well attended, and souls were praying through at all hours of the day and night in the good old-fashioned way.—J. Roswell Flower, Sec'y.

A YEAR OF BLESSING

Brother C. A. Lasater writes: "This has been a good year for the Assembly of God, S. 12th and Dodson Ave., Fort Smith, Ark. The blessing of the Lord has been upon us. Brother T. J. Gotcher, of Paris, Ark., was with us in a few days' meeting and the Lord saved and baptized souls. Brother Berl Dodd, of Fayetteville, Ark., held an extensive tent campaign in which many souls found the Lord both in conversion and the Baptism of the Holy Spirit. We have baptized 34 in water and there are more to follow. We send love and greetings to all the sister churches and ministers throughout the land."

SIXTY-ONE BAPTIZED

Evangelist R. L. Wilkerson, Knoxville, Tenn., writes: "Just closed a 2 weeks' revival meeting at Crosstown, Tenn., with 59 saved, 61 baptized with the Holy Spirit and 27 baptized in water. There were some healings. At the close of the revival the State Council meeting convened and we were very fortunate in having with us Brother J. R. Evans, General Secretary, of Springfield, Mo., whose messages we enjoyed. Several brethren from various sections of the State were with us. Brother Bridges is pastor of the church, and Brother Wiseman, assistant pastor."

MANY SAVED IN REVIVALS

Rev. W. E. Jackson, Piggott, Ark., writes: "Rev. J. W. Thomason, evangelist from Lone Oak, Ark., and myself have just finished a four weeks' revival; two weeks at Campbell, Mo., where I am pastor and two weeks at Piggott, Ark. There were 21 converted, and 5 received the Baptism in the meeting at Campbell. Eight were saved and 4 received the Baptism at Piggott. I took over the pastorate at Campbell, Mo., the first of the year after it had had a fall, but I believe it is climbing higher now. We have our new church nearly finished, and the Lord is blessing in every service."

SHE FINISHED HER COURSE

Lula E. Webster, helpmeet of Elder Shelt Webster, Route 1, Estella, Okla., has hastened on before to be with her Lord, whom she loved and served long and faithfully. Born August 10, 1877, in the State of Tennessee, she was married to our bereaved brother March 12, 1895, becoming the mother of twelve children of whom one was a daughter. She confessed hope in Christ and united with the General Baptist Church in 1901, remaining with that organization until she received the Holy Ghost Baptism July 14, 1914, and united with the Assemblies of God. Her remains were laid to rest in the Vinita cemetery, Elder A. R. May, of Centralia, Okla., officiating. We extend our heartfelt sympathy to Brother Webster, and pray God to comfort him with the comfort of the Holy Ghost.

WATER IN THE DRY LAND

Brother R. Hetzel, Frankston, Texas, writes: "Brother Rice, formerly of Lufkin, but at Nacogdoches at present, held a 3 weeks' meeting here. God has truly given us water in dry land, as several backsliders have been reclaimed and chronic seekers filled with the Holy Ghost. One man let the devil make him believe he was eternally lost, and Mother Wilmon, of Lufkin, prophesied that lightning would strike him in less than 30 days if he continued in that belief. The following Monday the prophecy came true; he was struck, and when he got to where he could pray he made peace with God."

GOOD OKLAHOMA CAMP MEETING

Rev. Gordon H. Millard, Curtis, Okla., writes: "Cotton Wood Corner (Seiling, Okla.) was the camp ground for the first sectional camp meeting in the district, which proved to be a great blessing to the whole section. There was not a discord throughout, and a special visitation of the Spirit was in almost every service, causing all workers to take courage and to determine to return to fields of labor and work more earnestly than before. The camp was favored by the presence of several visitors. Glenn Millard, State secretary, and Mother Bamford and Sister Campbell from the Southwestern Bible School. Also Brother P. C. Nelson, president of the S. W. Bible School, who conducted a healing service in which many were healed. Every one was delighted to hear the messages from the newly baptized Methodist preacher, W. T. McMullan, who has had considerable honor as a preacher in this and adjoining counties."

IMPORTANT NOTICE TO ALL EVANGEL READERS

The Circulation Department of the *Evangel* is badly in need of the following information.

1. The name and address of the pastor of your Assembly.
2. The names and addresses of your S. S. superintendent and secretary.
3. The names and addresses of the president and secretary of your Ladies' Aid Society, or Women's Missionary Council.
4. The names and addresses of the president and secretary of your Christ's Ambassadors or other young people's society.

This information is badly needed right now, and if given promptly will be of great value to us and considerable assistance in working for the spreading of our distinctive message.

We are asking every person who reads this article to be sure and call it to the attention of your assembly at the very next meeting, and ask the assembly to appoint some one to answer these questions *at once*. We especially call the attention of the pastors to this article. If you do not have all the officers above mentioned in your assembly, send the names and addresses of the ones you do have. This is highly important and will be greatly appreciated. *Every reader please*

notice. Don't wait for some one else to do it—do it yourself at the next meeting of your assembly, and forward replies to CIRCULATION DEPARTMENT, 336 W. Pacific Street, Springfield, Mo.

Forthcoming Meetings

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

BRANDON, MANITOBA.—Evangelist Watson Argue is holding a campaign with Pastor Thomas T. Latto in the City Hall auditorium.

WICHITA FALLS, TEX.—Evangelist A. F. Gardiner will conduct a revival at the Southside assembly Sept. 21-Oct. 13.—Pastor F. A. Toller.

DURANT, FLA.—Camp meeting at Pleasant Grove camp ground, 8 miles from Plant City, 18 miles from Tampa, Oct. 10-20.—N. A. Bell, Secretary-Treasurer.

ALTA, IOWA.—Revival beginning October 6th, continuing indefinitely, conducted by the young evangelist, Hannah Mae Steidle, of Dorrance, Kansas.—Elmer L. Simbro, pastor.

HURON, S. D.—Our meeeting with Brother and Sister L. Rynning in charge, announced to begin Sept. 22, has been postponed—beginning Oct. 13.—Pastor Guy H. Rake, 435 Dakota Ave., S.

ST. LOUIS, MO.—Evangelist L. C. Hall, of Vancouver, B. C., will conduct a 2 weeks' revival at Bethel Temple, Jefferson and Palm, beginning Oct. 6. Miss Irma Gaston, music director.—Henry Hoar, Pastor.

SCRANTON, PA.—Ten-day Prophetic Conference at Pentecostal Church, 825 Green Ridge St., beginning Oct. 10, to be conducted by J. N. Hoover, of California. For information write Pastor J. Roswell Flower.

WOODSTON, KANS.—Revival services beginning Oct. 8, in Sanoy Schoolhouse, 8 miles southwest of Woodston. Evangelists W. O. and Henrietta Thornberry, of Stockton, Kans., and Brother Charles Chaffin, in charge. All near-by assemblies are invited.—W. O. Thornberry.

COFFEYVILLE, KANS.—Sunday school and Christ's Ambassadors rally, first Sunday in October. Free entertainment. Bring your instruments. C. A. street meeting Saturday night. For further information write Pastor Clas. Sheall, 602 W. 11th St., Coffeyville, Kans.

HOT SPRINGS, ARK.—The seventeenth annual session of the Arkansas-Louisiana District Council will convene Monday night, Oct. 14, 1929, at Hot Springs. We extend a hearty welcome to our brethren in other fields to visit our Council session.—W. Jethro Walthall.

OKLAHOMA CITY, OKLA.—Sectional Christ's Ambassadors Rally at the Assembly of God, 1813 W. Second St., Oct. 19, 20. First service Saturday at 3:00 p. m. Three services Sunday with dinner on the ground. Free entertainment as far as possible.—H. B. Laws, pastor.

TIPPECANOE CITY, OHIO.—Dedication and revival. Bethel Tabernacle, 4th and Plum St., will be dedicated October 6th at 2:30 p. m. by Rev. A. B. Cox, assistant Superintendent of the Central District, and Rev. Wm. Emenegger, with L. C. Hicks at the piano. Will hold a revival October 8-27.—Pastor E. P. Cooper.

DOTHAN, ALA.—The Nineteenth Annual Council of the Southeastern District under a tent Oct. 8-10. The camp meeting will follow Oct. 11-20. Those desiring ordination or license will please meet the Council with recommendations from assembly and pastor or two ordained Council ministers. The Dothan people will endeavor to furnish rooms for those from a distance. Two Dothan cafes will serve meals at low rates. For further information on entertainment write to Mr. Warn May, Dothan. For official information.—J. E. Spence, Florala, Ala., P. O. Box 217.

BROOKLYN, N. Y.—The Lighthouse Pentecostal Church, 71-73 Himrod St., will hold its 24th anniversary convention Oct. 6-20, or longer. Special anniversary day, Oct. 12, services morning and evening. Special speakers for the day; evening service in charge of Loren B. Staats, of Blue Rock, Ohio, who will also have charge of the regular services of the convention. Services every night, except Mondays, at 8:00; Sundays, 10:30 a. m., 3:30 and 8:00 p. m. Everybody in this section cordially invited.—Pastor Ray S. Armstrong, 99 Eliot Ave., Maspeth, L. I., N. Y.

CLEVELAND, OHIO.—Annual Missionary Convention at Pentecostal Church, Lexington Ave., and E. 55th St., Oct. 10-20. Various missionary speakers have been invited. Pastor Donald Gee, of Edinburgh, Scotland, speaking nightly. Brother Gee has a world-wide ministry, particularly concerning the gifts of the Spirit.—Pastor Harry J. Steil.

NOTICE.—Evangelist Smith Wigglesworth of England will dedicate the new Jamaica Tabernacle on Oct. 6, located at Jamaica Ave. and 168th St., Jamaica, N. Y. It will accommodate 1500 people. Meeting will continue Oct. 6-27. Those desiring to attend communicate with Pastor Homer A. Tomlinson, 9305 24th St., Queens Village, N. Y. Tel. Hollis 0756.

OPEN FOR CALLS

EVANGELISTIC.—Roy E. Scott, Mercer, Mo.

PASTORAL OR EVANGELISTIC.—In fellowship with the General Council.—C. B. Webster, Lake Cicott, Ind.

EVANGELISTIC OR PASTORAL.—Any one desiring my services may address 216 C St., S. E. Miami, Okla.—John A. Linn.

EVANGELISTIC OR PASTORAL.—I have resigned the pastorate at Crescent, Okla., and am now open for calls.—Cora Crank, 1317 Linwood, Oklahoma City, Okla.

EVANGELISTIC.—Pianist and singer. Have good Hawaiian guitar. Will go anywhere the Lord leads, at any time.—Archie L. Pickering, 710 South 8th St., St. Joseph, Mo.

PASTORAL.—In fellowship with the General Council, have been preaching 13 years. Have been in evangelistic work 5 years. Can give reference if desired.—C. A. Terry, Box 55, Arden, Ark.

EVANGELISTIC.—In full fellowship with the General Council, I am now doing revival work again. Will consider calls anywhere in the Eastern or Central States. Address—1400 Broadway, Room 634, New York City, N. Y.—E. F. Hewitt.

EVANGELISTIC.—Anywhere in the United States. Five years' experience in evangelistic work in 8 states. In full fellowship with the General Council. Reference: A. W. Kortkamp, Alton, Ill.—Louis Draper, 1011 East 6th St., Alton, Ill., c/o Roy Slaten.

EVANGELISTIC.—Evangelist Albert H. Gilbert and wife, of Demarest, N. J., will be pleased to hear from any assemblies in North or South Carolina, Georgia, or Florida, desiring their services in a few meetings as they pass through these states. Address, Demarest, N. J.

PASTORAL.—I would like to get in touch with an assembly that needs a pastor or any one that would like to open up a new assembly where I could get land to work. I have a large family and would like to get them on a farm. I am in full fellowship with the General Council.—Elmer E. Gore, Box 135, Wheeler, Texas.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—Those wishing to communicate with C. C. Helvey, address him at Wetumka, Okla., Box 13.

CHANGE OF ADDRESS.—Brother Flem Van Meter's address is changed to 215 Geneva Road, Residence Park, Dayton, Ohio.

WANTED.—Old Evangels, tracts, cards, mottoes, Sunday school books, pictures or any kind of religious books for free distribution.—James Chapman, Route 1, Box 130, Barnesville, Ga.

NOTICE.—Pastor Joseph Kerr having resigned the pastorate at Decatur, Ill., the assembly would like to hear from any Council minister desiring a pastorate. Address Cedric L. King, 835 East Grand, Decatur, Ill.

NOTICE.—I would like to hear from any one who needs a housekeeper. I have a little daughter, 12 years of age. Home more than wages. Must be a Christian home, Pentecostal preferred.—Mrs. Katherine Keightly, Route 18, Windsor, Mo.

WORLD MISSIONS CONTRIBUTIONS

- September 6th to 12th incl.
- All personal offerings amount to \$1,844.49.
 - 1.00 Pentecostal Assembly S S Yale Okla
 - 1.00 Hershey Pentecostal S S Hershey Nebr
 - 1.32 Hatie Assembly Hatie Ark
 - 1.50 Hertford Assembly S S Hertford N C
 - 1.56 Assembly of God Decatur Ill
 - 1.60 Assembly of God Camden Ill
 - 1.64 Assembly of God Hoffman Okla
 - 2.00 Assembly of God S S Chester Ill
 - 2.00 Sunday School Arlington Tex
 - 2.08 Assembly of God S S Wright City Okla
 - 2.20 Strain Assembly Elmont Mo
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- 2.45 Assembly of God Sullivan Mo
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2.50 Sunday School Class Lasara Tex
2.60 Full Gospel Assembly Pillager Mian
2.62 Full Gospel Rescue Mission Marshfield Ore
2.65 Full Gospel S S Mount Vernon Wash
2.65 Full Gospel S S Hereford Tex
2.83 Children's Church Pe Ell Wash
2.96 Assembly of God Church Ava Ill
3.00 Christ's Ambassadors Electra Tex
3.00 Hollister Pentecostal S S Hollister Calif
3.00 Sunday School Dardanelle Ark
3.00 Assembly of God S S Wellington Tex
3.00 Pescadero Church & S S San Francisco Calif
3.00 Sunday School Grand Prairie Tex
3.00 Elmer Assembly of God Elmer Mo
3.00 Harpersfield S S Geneva Ohio
3.14 Christ's Ambassadors Faith Temple Kansas City Mo
3.25 Calvary Pentecostal Church Willits Calif
3.26 Pentecostal Holiness S S Boise City Okla
3.29 Assembly of God Warrensburg Mo
3.31 Greenridge Assembly Flintstone Md
3.35 Glad Tidings Assembly Hanford Calif
3.50 Pentecostal Mission Clelan Wash
3.50 Women's Missionary Circle Plant City Fla
3.52 Assembly of God Lamesa Tex
3.68 Pentecostal Assembly Raton N Mex
3.86 Congregational Church San Juan Bautista Calif
3.88 Gilpen Assembly Flintstone Md
4.00 Assembly of God Indian Valley Ida
4.00 Rocklin Full Gospel Mission Rocklin Calif
4.00 Assembly of God Church Tyler Tex
4.00 Assembly of God Perrin Tex
4.00 Hesler Pent'l Assembly Hesler Ky
4.20 Glad Tidings Tabernacle St Charles Mo
4.20 Assembly of God S S Hobart Okla
4.35 South Park S S Bassett Nebr
4.64 Assembly of God S S Booneville Ark
4.76 Pentecostal S S Port Lavaca Tex
4.90 Pleasant Hill Assembly Mt Ayr Iowa
5.00 Sunday School Conneaut Ohio
5.00 Grafton Assembly Grafton W Va
5.00 Magnolia Park Women's Missionary Council Houston Tex
5.00 Assembly of God S S St Petersburg Fla
5.00 Assembly of God West Point Nebr
5.00 Morrill Assembly of God Dallas Tex
5.00 Calvary Tabernacle Waynesboro Pa
5.00 Acampo Sunday School Acampo Calif
5.00 Assembly of God Sheridan Wyo
5.00 Sunday School Wales N Y
5.00 Assembly of God S S Holtville Calif
5.15 Pentecostal Assembly Toppennish Wash
5.22 Assembly of God S S Hammon Okla
5.30 Polytechnic Assembly of God Forth Worth Texas
5.35 Payette Assembly Payette Idaho
5.50 Junior Boys' Class Goose Creek Tex
5.51 Assembly Stonewall Miss
5.75 Glad Tidings Assembly Weed Calif
5.84 Sachse Pent'l Church & S S Sachse Tex
5.92 Assembly of God S S Elvins Mo
6.00 Assembly of God S S Port Arthur Tex
6.00 Assembly of God Pasadena Tex
6.06 Assembly of God S S Portales N Mex
6.09 Assembly of God S S Kaw City Okla
6.10 Full Gospel Mission Colusa Calif
6.15 Full Gospel Mission Ukiah Calif
6.17 Assembly of God Afton Okla
6.30 Trinity Pent'l Church St Louis Mo
6.30 Assembly of God Newcastle Tex
6.30 Thelma Assembly Tribune Kans
6.36 Assembly of God Mission S S Roswell N Mex
6.46 Assembly of God S S McCracken Kans
6.50 The Pentecostal Church Harrington Wash
6.50 Christ's Ambassadors Fort Collins Colo
6.51 Assembly of God S S Pratt Kans
6.58 Assembly of God and S S Rohnerville Calif
6.63 Bascom Assembly Tyler Tex
6.96 Assembly of God Newton Kans
7.00 Women's Missionary Council Wichita Falls Tex
7.00 Assembly of God Ripon Wis
7.21 Loveland Pentecostal Assembly Loveland Colo
7.21 Pentecostal Assembly Harbor Beach Mich
7.35 Busy Bee Band Tuolumne Calif
7.45 Attica Pent'l Assembly of God Covington Ind
7.45 Full Gospel S S Arlington Wash
7.73 Trinity Temple S S Atlanta Ga
8.00 Assembly of God Mission Santa Barbara Calif
8.00 Christ's Ambassadors Harlingen Tex
8.00 Christ's Ambassadors Foursquare Gospel Tab Tampa Fla
8.00 Sunday School Wichita Falls Tex
8.00 Assembly of God Olympia Wash
8.00 Rosalie Sunday School Rosalie Nebr
8.00 Assembly of God Flat River Mo
8.10 Assembly of God Hartford Ala
8.60 Huron Gospel Tabernacle Huron S Dak
8.61 Miller Assembly of God Hill City Kans
8.70 Christ's Ambassadors Bethel Temple St Louis Mo
8.85 Assembly of God Edina Mo
9.00 Assembly of God Breckenridge Mo
9.19 Assembly of God Mission Pe Ell Wash
9.25 Glad Tidings Mission Stockton Calif
9.37 Assembly of God Bay City Ore
9.40 Pent'l Assembly of God Roanoke-Uhrichsville Ohio
9.41 Mt Zion S S Riverton Ia
9.61 Highway Pent'l Assembly Trenton N Y
9.85 Full Gospel Assembly S S Springfield Ill
9.90 Gospel Tabernacle Memphis Tenn
10.00 Christ's Ambassadors Riverside Calif
10.00 Chaneyville Assembly Chaneyville Pa
10.00 Pentecostal Assembly Orlando Fla
10.00 Assembly of God Mission Byesville Ohio
10.04 Houston Pent'l S S Edmond Kans
10.16 Wynona Mission of Love Wynona Okla
10.23 Calvary Pent'l Church & S S Galesburg Ill
10.30 Pleasant Grove Assembly Durant Fla
10.50 Old Crichton Assembly Crichton Colo
10.58 Stem Full Gospel S S Calkin Ala
10.58 Full Gospel Assembly Marysville-Yuba City Calif
10.75 Assembly of God S S Avant Okla
10.75 Smithville Assembly Smithville Tex
11.00 Full Gospel Assembly Woodland Calif
11.35 Full Gospel Assembly Dayton Ore
11.85 Pentecostal Church Bazine Kans
12.00 Bethel Assembly of God S S Phoenix Ariz
12.00 First Pentecostal Church Lonaconing Md
12.00 Glad Tidings Tabernacle Pueblo Colo
12.08 Assembly of God Church Perry Ia
12.20 Assembly of God and S S Grand Jct Colo
12.40 Full Gospel Assembly & S S Walker Minn
12.59 Rocky Mountain District Council Longmont Colo
12.60 Glad Tidings Temple Lodi Calif
13.00 First Pentecostal Assembly Savannah Ga
13.00 Fairhaven Gospel Mission So Bellingham Wash
13.00 Friendship Class, Portland Gospel Tab S S Portland Ore
13.19 Assembly of God Eakly Okla
13.28 Assembly of God Porterville Calif
13.56 North Cumberland Assembly Cumberland Md
13.60 Assembly of God Percy Ill
14.22 Sunday School Enid Okla
14.25 N W Section Camp Meeting Mutual Okla
14.43 Full Gospel S S Selma Calif
14.65 Assembly of God Oroville Calif
15.00 Assembly of God Holland Ohio
15.00 Gerald Assembly Buffalo Okla
15.00 Oak Park Holiness S S Tampa Fla
15.00 Lettist: Pent'l Church Philadelphia Pa
15.00 Full Gospel Sunday School Corcoran Calif
15.00 Full Gospel Tabernacle Reedley Calif
15.06 El Centro Assembly of God El Centro Calif
15.30 Busy Bee Missionary Band Eureka Calif
15.50 Assembly of God Nelsonville Mo
15.50 Bethel Chapel Assembly Bethel Mo
15.64 Busy Bee Band Assembly of God S S Medicine Lodge Kans
15.65 West Point Gospel Church Quincy Ill
15.87 Busy Bee Band Sharon Kans
15.91 Bremerton Pent'l Assembly & S S Bremerton Wash
16.00 Church of Philadelphia Los Angeles Calif
16.37 First Church of Assembly of God Kansas City Kans
16.72 Assembly of God Miami Okla
16.85 Vine Pentecostal Church Long Island N Y
17.00 German Pent'l Assembly S Akron Ohio
17.00 Houston Heights Assembly & S S Houston Heights Tex
17.00 Russian Polish & Ukrainian Church Chelsea Mass
17.20 Glad Tidings Mission Tracy Calif
17.27 Convention of the Crusaders-Ambassadors of the Northwest
17.37 Pentecostal Tabernacle Riverbank Calif
17.50 Full Gospel Assembly & S S Kingsburg Calif
17.52 Dunsmuir Pentecostal S S Dunsmuir Calif
17.55 Assembly of God S S Coldwater Kans
17.65 Assembly of God S S Wellston Okla
17.82 Full Gospel Mission Pomona Calif
18.00 Laurel St S S Indianapolis Ind
18.43 Full Gospel S S Tulare Calif
18.51 Pentecostal Church Midland Pa
18.59 Glad Tidings Assembly Gilroy Calif
19.13 Pent'l Tabernacle Madera Calif
19.75 Busy Bee Missionary Band Galena Kans
19.80 Assembly of God Church Hanibal Mo
19.98 Portland Gospel Tabernacle Portland Ore
20.00 Farmer's Mill Mission Carmel N Y
20.00 A group of friends San Francisco Calif
20.21 Woodston Busy Bee Band Woodston Kans
20.57 Assembly of God Whittier Calif
21.85 Full Gospel Tower Chapel & S S Huntspoint Wash
22.67 Assembly of God Newton Ia
23.25 Four Fold Church & S S Bellflower Calif
23.65 Full Gospel S S Puyallup Wash
24.00 Assembly of God Terre Haute Ind
24.06 Pentecostal Evangelical Fort Collins Colo
24.26 Full Gospel Tabernacle Denver Colo
24.35 Assembly of God Fort Morgan Colo
25.00 First Pentecostal Church Jamestown N Y
25.00 Hagerstown Assembly Hagerstown Md
25.00 Bethel Pent'l Assembly Nutley N J
25.25 Eagle Bend Assembly Eagle Bend Minn
25.55 Pentecostal Church Framingham Mass
26.00 Livingston Full Gospel Mission Livingston Calif
26.60 Assembly of God Bartlesville Okla
26.67 Bethel Full Gospel Church Hayward Calif
27.26 So Cumberland Assembly of God Cumberland Md
28.00 Assembly of God Truesdale Ia
28.00 Assembly of God and S S Phoenix Ariz
28.15 Glad Tidings Assembly of God Santa Cruz Calif
28.38 Emmanuel Mission Harvey's Lake Pa
28.38 Church of God N Hollywood Calif
29.17 Verdugo City Gospel Mission Verdugo City Calif

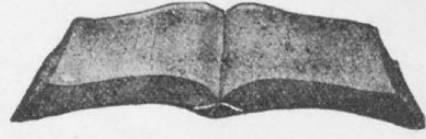
30.00	Millville Missionary Prayer Band Millville N J
30.00	Temple Church Clanton Ala
30.00	Pentecostal Assembly of God Martinsburg W Va
30.00	Pilgrim Class S Calif Bible School Pasadena Calif
30.00	Glad Tidings Mission Ceres Calif
30.26	Assembly of God Wichita Kans
32.49	Fourfold Gospel Mission Wasco Calif
33.40	Assembly of God Okmulgee Okla
34.00	Assembly of God Leavenworth Wash
35.00	Bethel Pentecostal Chapel Chambersburg Pa
35.00	Grace Pentecostal Church Johnston Pa
35.00	Bethel Chapel Glendale Calif
35.64	Pent'l Church of God New Haven Conn
36.00	Sunday School Goose Creek Tex
38.68	Pentecostal Assembly Grenora N Dak
40.00	Busy Bee Band Alexandria Minn
40.50	Highland Park Assembly Los Angeles Calif
42.00	Udenomnational Mission Kalamazoo Mich
42.00	Glad Tidings Christian Assembly of God & S S Chester Pa
43.00	Pentecostal Gospel Tab & S S E St Louis Ill
43.70	Busy Bee Band Joplin Mo
46.90	Altoona Pent'l Tabernacle Altoona Pa
47.68	Assembly of God Bethel Church Quincy Ill
50.00	Free Gospel Church Corona L I N Y
50.00	Pent'l Bible Class Avoca Pa
50.00	Bethel Church Modesto Calif
50.38	Full Gospel Tabernacle Meckling S Dak
70.00	Central Gospel Tab Long Beach Calif
74.77	Pentecostal Tabernacle Seattle Wash
85.33	Full Gospel Tab S S & C A Tulsa Okla
90.00	Full Gospel Assembly Washington D C
120.00	Christ Covenant Church Chicago Ill
124.23	Richey Evangelistic Association Houston Tex
136.00	Lighthouse S S Brooklyn N Y
149.61	Bethany Pentecostal Church Springfield Mass
154.00	Persian Pentecostal Branch Chicago Ill
223.00	First Pentecostal Church Oakland Calif
229.37	Assembly of God Tabernacle Minneapolis Minn
Total amount reported	\$6,673.13
Home missions fund	\$299.26
Office expense fund	46.44
Deputational expense fund	61.51
Reported as given direct to missionaries	28.60 435.81
Total for foreign missions	\$6,237.32
Amount previously reported	2,648.13
Total amount to date	\$8,885.45

WORLD MISSIONS CONTRIBUTIONS

Sept. 13th to 19th incl.	
All personal offerings amount to \$2,886.15.	
1.00	Holt Assembly Holt Fla
1.00	Assembly of God Havana Ark
1.37	Christ's Ambassadors McCook Nebr
1.59	Obethel S S Chandler Tex
1.69	Assembly of God and S S St Aubuert Mo
1.65	Snomish Sunday School Snomish Wash
1.75	Assembly of God S S Davenport Okla
2.00	Assembly of God S S Flippin Ark
2.22	Woodward Assembly of God & S S Woodward Okla
2.50	Full Gospel Mission Redding Calif
2.55	Assembly of God Carrollton Ill
2.62	Pleasant Hill Christ's Ambassadors Mt Ayr Iowa
2.80	Pentecostal Assembly of God High Bridge Ky
2.88	Christ's Ambassadors Chappell Nebr
3.00	Eldred Pentecostal Assembly Eldred Ill
3.00	Woman's Missionary Council Electra Tex
3.00	Full Gospel Church Trail Ore
3.00	Full Gospel Mission National City Calif
3.00	Assembly Wynne Ark
3.00	Berean Class Ewing Mo
3.05	Assembly of God S S Vernon Tex
3.10	Full Gospel Mission & S S Weskan Kans
3.22	Assembly of God S S Dexter Mo
3.40	Young Ladies' Class Full Gospel Tab Sacramento Calif
3.47	Assembly of God Melcher Iowa
3.75	Assembly of God Allemands La
4.26	Assembly of God S S Coffeyville Kans
4.54	Assembly of God Gray Iowa
4.61	Assembly of God S S Picher Okla
4.98	Assembly of God Whistler Ala
5.00	Full Gospel Mission Edgemont Ill
5.00	Bear Creek and Columbia Assembly Franklin Tenn
5.00	Full Gospel Mission Half Moon Bay Calif
5.00	Pentecostal Tabernacle Bakersfield Calif
5.00	Full Gospel Tabernacle Kingsburg Calif
5.00	Haskell and Peoria S S Tulsa Okla
5.00	Ladies' Bible Class Full Gospel Tab Watertown N Y
5.30	Mayfield Assembly Cedardale Okla
5.66	Prairie Lea S S Ingalls Kans
6.00	Bible Missionary S S Class Flint Mich
6.00	Full Gospel Assembly S S Monrovia Calif
6.10	First Pentecostal Church Corry Pa
6.50	North Peoria Mission Tulsa Okla
6.65	Evangelistic Full Gospel Tab S S Salem Ore
6.89	Pentecostal Assembly of God Gridley Calif
7.28	Grace Tabernacle Lyman Wash
7.39	Assembly of God Church & S S Puxico Mo
7.85	Full Gospel Mission S S Coalinga Calif
8.00	Full Gospel Mission Napa Calif
8.00	Assembly and S S Ottawa Kans

8.00	Assembly of God Brashear Mo
8.01	Assembly Senath Mo
8.14	Full Gospel Church Fowler Calif
8.15	Assembly of God Havre Mont
8.25	Pentecostal Assembly of God Cottage Grove Ore
8.45	Full Gospel Church Waco Tex
8.58	Assembly Caldwell Kans
8.60	Assembly of God Trenton Mo
8.75	Miami Assembly Miami W Va
8.75	Assembly of God S S Carthage Mo
9.00	Assembly of God Mission & S S Pe Ell Wash
9.08	Gospel Tabernacle Oceanside Calif
10.00	Pentecostal Pilgrim S S Smoke Run Pa
10.00	Hammond Full Gospel Tabernacle Hammond Ind
10.00	Millville Missionary Prayer Band Millville N J
10.00	Gospel Tabernacle Florence Colo
10.00	First Pentecostal Assembly of God Eaton Ohio
10.00	Alexandria Full Gospel Assembly S S Alexandria Va
10.00	Full Gospel S S Inglewood Calif
10.25	A group of saints Spokane Wash
10.82	Glad Tidings Assembly San Diego Calif
10.89	Full Gospel Church Burbank Calif
11.12	Ladies' Missionary Council Phoenix Ariz
11.70	New Crichton Assembly Crichton Ala
12.03	Assembly of God S S Sunnyside Wash
12.35	Passover Prayer League Chicago Ill
12.51	Gospel Light Pentecostal Tab Harrisburg Pa
12.71	Assembly of God S S Mattoon Ill
14.00	Full Gospel Assembly Santa Ana Calif
15.00	Calvary Pentecostal Church Freeland Pa
15.00	Full Gospel Mission Lakewood N J
15.00	Pentecostal Assembly Mishawaka Ind
15.07	Kingston Assembly and S S Laurel Miss
15.35	Assembly of God Arifton Ala
15.50	First Pentecostal Church York Pa
15.50	Assembly of God S S Flint Mich
15.50	Assembly of God Westby Mont
16.00	Open Door Mission Clifton N J
16.50	Full Gospel Assembly Monrovia Calif
17.11	Full Gospel Tabernacle East St Louis Ill
18.00	Assembly of God Mortonsville Ky
20.00	Missionary Society First Pent'l Church Pacific Grove Calif
20.00	Trenton Pentecostal Assembly Trenton N J
20.75	First Church Assembly of God Kansas City Kans
22.50	South Fork Church South Fork Colo
22.85	Sunnyvale Highway Pent'l Assembly Sunnyvale Calif
22.89	Assembly of God Coffeyville Kans
23.52	Gospel Tabernacle Alton Ill
24.14	Evangelistic Full Gospel Tab Salem Ore
24.17	Wapato Pentecostal S S Wapato Wash
24.20	Assembly of God and S S Wood River Ill
25.18	Assembly Pittsburg Kans
25.00	Central Park Assembly Central Park N Y
25.00	Assembly of God Oshkosh Wis
25.50	8th Ave Pentecostal Church Gary Ind
26.00	Pentecostal Sunday School Wilmington Dela
26.00	Pentecostal Church Elizabeth N J
26.63	Apostolic Faith Church New Rochelle N Y
28.61	Busy Bee Missionary Band Berwind W Va
29.14	Trinity Pentecostal Assembly Shaft Md
30.00	Full Gospel Tabernacle Auburn Calif
37.18	Pentecostal Assembly Anacortes Wash
38.90	Full Gospel Assembly Brainerd Minn
39.20	Inglewood Full Gospel Assembly Inglewood Calif
40.00	Full Gospel Tabernacle Hammond Ind
40.00	Central Gospel Tab Long Beach Calif
41.47	Faith Temple Kansas City Mo
42.75	Pent'l Assembly of God and S S Spokane Wash
43.00	Bethel Pentecostal Church Maple Shade N J
43.65	Bethel Tabernacle Canton Ohio
50.00	Busy Bee Mission Sherrburn Minn
55.00	Assembly of God Church & S S Topeka Kans
55.00	Assembly of God Miles City Mont
60.00	Pentecostal Mission Philadelphia Pa
60.00	Full Gospel Assembly Washington D C
61.10	Assembly of God and S S Minot N Dak
63.28	Pentecostal Church Long Branch N J
96.75	Ebenezer Church Elizabeth N J
99.46	Highway Mission Tab Philadelphia Pa
105.07	San Diego Pent'l Full Gospel Tab San Diego Calif
105.90	Pentecostal Door of Hope Youngstown Ohio
117.00	Full Gospel Church & S S Neptune N J
122.00	Christian Assembly Cincinnati Ohio
137.00	Full Gospel Church Morgan Hill Calif
140.40	Glad Tidings Mission Everett Mass
233.00	Christian Assembly Zion Ill
252.00	Bethel Tab German Branch Milwaukee Wis
317.45	Pentecostal Gospel Hall Yonkers N Y
675.00	Students' Missionary Band Springfield Mo
Total amount reported	\$7,236.04
Home Missions fund	\$124.78
Office expense fund	150.70
Deputational expense fund	28.42
Reported as given direct to missionaries	555.82
Reported as given direct to home missions	9.05 868.77
Total for foreign missions	\$6,367.27
Amount previously reported	8,885.45
Total amount to date	\$15,252.72

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Have you ever been embarrassed by having some one ask you a question about the Bible or about Bible history that you could not answer?

Here are three questions a preacher recently asked a class of preachers and Christian workers. Only a very few could answer part of these questions, and none of the class could answer all of them. How many can you answer?

NO. 1

What historical events took place in the Holy Land in the period between the close of Malachi and the beginning of Matthew?

NO. 2

What was the name of the pagan general who sacrificed a sow, on the altar in the Temple?

NO. 3

Where did the Herod family originate, and what blood relationship existed between Herod the Great and Herod Agrippa?

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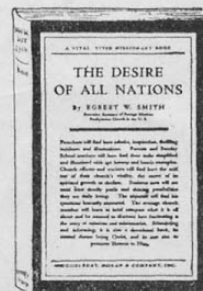
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