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Things Laid Up For Those Who Love Him

EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. God Himself hath prepared them. And He gave a summary of these things to John, fragmentary because human capacity was so limited that it could not take them in. What God has prepared! Surprise upon surprise, glory upon glory, revelation beyond revelation, vista beyond vista! Cycle follows cycle, age follows age; so each cycle, each age will have fresh revelations of God's marvellous unfoldings.

In the beginning of the Book we have a picture of the Garden of Eden, then at the close we have another picture. We see the river and the trees. But the second picture transcends the first. And do not you think God has garden beyond garden? Each epoch a fresh surprise! In age beyond age, God unfolding His own infiniteness! O the privilege of be-

ing saved! O the privilege of this high calling, the privilege of being in Christ! For in Christ you will be in all the blessings of eternity.

Do you think that John murmured about his imprisonment on the Isle of Patmos, at being cut off from fellowship, at being banished, when he saw what was prepared for them that love Him? Patmos was left behind when he saw Him whose countenance shone like the sun, whose head and whose hair were white as wool, and whose feet were as burning brass. John learned how to put things in proper relative position. Banishment, isolation, punishment brought revelation, manifestations of the Spirit's power, and glimpses of the unutterable glory. The very angels were so bright with the reflex glory that he mistook the created for the Creator. Don't magnify your Patmoses, but answer the cry of the Spirit to come up higher. If Patmoses were understood they would lead to revelations

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THE far-reaching effect which such books as "Missionary Methods; St. Paul's, or ours" are exercising in certain quarters to-day, shows how deeply a return to New Testament methods and principles in the work of the ministry is interesting earnest Christian workers in many different spheres and communions.

In the very vanguard of such a movement should be found "Pentecostal" believers; for they, with their personal experience of an essentially New Testament type of Baptism in the Holy Spirit "as at the beginning," coupled with their tasting of the fuller restoration than ever before of all the Gifts of the Spirit, are more favorably placed than any other body of believers for possessing, recognizing, enjoying, encouraging and developing a ministry which conforms wholeheartedly to the ideals of the New Testament.

More and more strongly, therefore, do we feel convinced that studies on such a subject will be "meat in due season"; meeting the hunger of the saints, safeguarding them from false trails; but above all, teaching, we humbly believe, one of the deepest purposes of God in this present "Latter Rain" outpouring of the Holy Spirit.

THE EXALTED GIVER ON HIGH

Our pivotal passage will be Ephesians 4; and the vision is first lifted to the source of all true ministry. "He gave some apostles, some prophets, some evangelists, and some pastors and teachers." "HE gave." These ministries come fresh from the hand of the exalted and glorified Christ at the Father's right hand in heaven. Verse 8. They are His own provision for the continual need of ministry in His church until she has arrived at her appointed consummation; they reveal His continued love and thought for His own on earth, even though He has "ascended on high;" they represent His deepest wisdom in the perfection with which they fully meet her deepest needs for powerful witness without, and steady spiritual growth within. The One who died, who rose again, who ascended up into heaven, is now the One who GIVES. Blessed tokens, these holy ministry-gifts, of a living, loving, magnificent Christ!

The Giver and His Varied Gifts

By Donald Gee

Much is implied right here at the outset; much that may be contrary to certain ideas concerning "entering the ministry." If "He gave," then there can be no question but that there is no divinely-ordained ministry without His gift. It cannot be a mere matter of the human will to "do this" or to "be that." Ambition is legitimate if it be a seeking to apprehend that for which Christ has apprehended me, of seeking to be at my very best along my own God-given line of ministry; but if my ambition is simply a desire to achieve a position considered desirable by my own judgment, the judgment of my friends, or of my church—then it becomes sheer vanity, and even worse.

The divine sovereignty in this matter of our appointed place in the body of Christ in general, and in the work of the ministry in particular, is stated so emphatically that it leaves no question. The preparatory gifts of the Spirit are given "as HE will" (1 Cor. 12 —): the resultant ministries are

"set" in the church by GOD" (v. 28): the men who embody them are "given" by Christ. Eph. 4:11. It is often not sufficiently remembered that He has a title of the "LORD of the harvest," and nothing is clearer in the New Testament than the authoritative direction of the Spirit in all the activities of the early church. The evangelist Philip, the apostle Peter, the assembly

at Antioch, the missionary band headed by Paul, are one and all seen to move in a very real and marked obedience to a divine guidance, which quite plainly sometimes clashes with their own ideas but is nevertheless accepted as final. See Acts 8:29; 10:19; 13:2; 16:6 and 7, etc. Jesus Christ was LORD.

The methods by which this guidance was given are not so important as the principal that all the work of the ministry comes under the Lordship of Christ in a very practical manner. The New Testament views Him as actively directing all operations from the throne. He was mightily "working with them, confirming His word with signs following," (Mark 16:20); but it was as their "Lord," and not merely as their helper or their comrade; even though the faithful servant had personal visitations from his divine Partner which brought inexpressible comfort. Acts 7:60; 18:9; 23:11, etc. It will be of considerable importance that we study the methods of both the divine giving and the divine guiding; but for the moment it is vital to recognize the fundamental principle that in both giving ministers, and in guiding their ministries—"JESUS CHRIST IS LORD."

"DIVERSITIES OF OPERATIONS"

One of the most charming things that meet us on the very threshold of Studies on the Ministry-Gifts of Christ, is their wise variety.

It is true that the first on the list, the apostle, seems to almost embrace every type of ministry; but there are prophets, whose ministry is inspirational and appeals to the emotional elements of human nature; and then to balance these there are teachers, whose ministry is logical and appeals to the intellectual faculties. Note how finely these were balanced in the great missionary center of the early church at Antioch. Acts 13:1. Then there are evangelists whose ministry

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GOOD THINGS TO COME

It was the editor's privilege to attend a camp meeting last summer, where Donald Gee was one of the principal speakers. It was a rare treat to listen to about twenty-five of his hundred per cent Pentecostal messages.

Now it may not be possible for all our Evangel readers to go to a camp meeting to hear our brother preach, but we are glad to say that it will be possible to have some of the richest and choicest of Brother Gee's Pentecostal ministry brought right to where you are living. For the editor has just received a letter from Brother Gee stating that he is planning to write a series of twelve articles for the Evangel, dealing with the subject of The Ministry-Gifts of Christ; the Apostle; Prophet; Evangelist; Teacher; Pastor; Other Ministries; etc. etc.

Having heard Brother Gee preach on many of these subjects, I know that what he will be writing will be of great value to our Pentecostal people. I would like not just a few, but all our Pentecostal saints to receive this rich teaching. And so I would appreciate it if every reader of the Evangel would form himself into a committee of one to try to get all the folks in our assemblies to take the paper and thus receive the benefit of Brother Gee's unique Pentecostal ministry.

Ask your Pentecostal friend to give you 50c, then send it in for a six month's "Getting-acquainted-with-the-Evangel" subscription. If all who read this will do their part, there will be no difficulty in doubling our subscription list. The editor's birthday is coming soon and he would like to have 50,000 new Evangel subscriptions for that occasion.

Yours in the boundless love of Christ Jesus our Lord,

Stanley H. Prosham



HE subject is not a very inspiring one; but it is important. One would rather hear about the love of God, or the grace of God, or the peace of God. One would rather hear about "the riches of His goodness and forbearance and longsuffering," than to hear about His wrath. But Paul speaks of "the terror of the Lord," and he speaks of it as something he knew: "Knowing therefore the terror of the Lord, we persuade men." How did he know it? By revelation. And we may thus know it, too, and must know it if we read the Word and believe what we read, for the wrath of God as well as the love of God is taught in the Word. In fact the two are linked up together and cannot be separated.

In many pulpits in these days "the terror of the Lord" is never appealed to as an incentive to righteousness. But it was not thus in the days of the fathers. They knew how to preach the wrath, and to preach it in such a way that sinners quailed under their preaching. God through their messages, spoke in thunder tones to the hearts of men, and many were smitten down by mighty conviction and cried unto God for mercy.

We sometimes underestimate the manifestations of divine power that characterized the preaching of the Word in the days of the Wesleys; in the days when George Whitefield swayed the multitudes with his magnetic eloquence, magnetic because touched by the fire of God; in the days when Jonathan Edwards announced in no uncertain tones what Paul, inspired by the Spirit of God, had announced centuries before: that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

When Jonathan Edwards preached that wonderful sermon, "Sinners in the Hands of an Angry God," the hundreds who sat in the meeting house were moved by the power of the Spirit as the preacher unfolded his text, "Their foot shall slide in due time," until they felt that they were actually slipping into hell; they thought the very floors were sinking beneath their feet; the foundations of the meeting house seemed to be giving way, and they almost imagined that they could hear the flames of the lake of fire that was just ready to swallow them up. Was it the personal magnetism of the speaker by which they were thus influenced and through which they were thus moved? No! It

The Wrath of God

By Pastor J. Narver Gortner

was the mighty power of that Word which is likened in the Scriptures to a "hammer" and to a "fire," that Word which is "quick and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Edwards preached under the unction of God. To him the wrath of God was a reality; and as he treated the subject, the Spirit, through him, impressed the people with the awful reality of the fact that God's righteous indignation burns against sin of every kind, against evil of every character. Multitudes were smitten down by conviction; they fell like dead men; they cried for mercy until pandemonium seemed to be reigning; the preacher's voice was drowned by the cries of penitent sinners who were pleading with an offended God to have mercy upon their souls and save them from an awful hell, through the power of that Christ who came into the world "to seek and to save that which was lost."

The joy of the saved ones was great, not only because the love of God had been shed abroad in their hearts, but because they knew that they had been delivered from the wrath to come.

The fathers not only believed in heaven; they believed in hell. They believed that if it was important that men gain the former, it was imperative that they shun the latter.

But this is such a cultured age, and people are so highly civilized and so refined, it is hardly polite to preach that men without God are lost; and that, unless they repent and accept Jesus Christ as a Substitute and a Saviour, they will wake up some day, like the rich man, in hell. But if hell was a reality in the days of the fathers it is a reality to-day; if men needed to fly from the wrath to come then they need to fly from it now. And so Pentecostal preachers ought to ask God to help them to resist the temptation of the age to

"Smooth down the stubborn text to ears
polite,
And calmly keep damnation out of sight."

Somebody has defined the wrath of

God as "the will of God which forever has linked together sin and suffering; that will by which woe follows wickedness everywhere and always. It is calm, not passionate; inexorable, not capricious; ever just, as man's wrath too often is not; and never selfish, as ours too often is."

God is doing His best during this age of grace to save humanity. How patient and longsuffering He has been! He is not willing that any should perish. He desires that all shall be saved. That is why our Lord is delaying His coming. But this age of grace will end. This is the teaching of the Word. God will have done His best on behalf of man; the time will have come for unstinted wrath to be poured out upon the race that will have gone so far away from God that God Himself will see there is no further hope.

The world tells us "it is never too late to mend." But God did not say that. There is no intimation in the Bible that it is true; it is one of the devil's lies. Though beautifully expressed; it is nevertheless a lie. A poet, writing on the theme, "Too Late," has written:

"Bitter the anguish with these two words
blended,
For those who contemplate their hopeless lot,
Who find life's summer past, its harvest ended,
And winter nigh, while they are gathered not.

"Yet do Thou, Lord, by Thy supreme conviction,
Give them to feel that, though their sins are great,
Thy love and mercy own not our restriction,
But that with Thee, it NEVER IS TOO LATE!"

But the fact remains that with many it is too late, and with others, it will be too late when, having sinned away their day of grace, having neglected their last opportunity to be reconciled to God, they shall awaken, like Dives, in the regions of despair. He was told that between him and Lazarus, who was in Abraham's bosom, there was "a great gulf fixed." It had been fixed by that immutable law of God by which righteousness and sin cannot be mixed and must remain in separation throughout eternity. The gulf was an impassable gulf; there was no bridge, and there was no intimation that the time would ever come when God would build one! for the righteousness of God, that righteousness which burns against iniquity and cannot look upon sin, is as everlasting and as unchangeable as God is. The Bible
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THROWING THE BIBLE AND GOD OVERBOARD

A Travesty of Pentecost

There are surely many indications that we are in the days of the "falling away." Under the auspices of the Ohio Council of Churches, which consists of seventeen Protestant denominations, 5000 delegates recently gathered in Columbus, Ohio, to celebrate the nineteenth centennial of Pentecost. According to the magazine *Time*, as the days passed "the convention became definitely Modernistic." This paper states that one speaker, Samuel S. Wyer, declared, "I doubt if there is any other book which reaches from such sublime heights to such degrading depths as the Bible. The Bible was not written by God. . . . If written now it could not be sent through the United States mails. . . . All scholars agree that the Trinitarian references in the Bible are pious forgeries. The question of the divinity of Jesus is not worth a hill of beans. . . . We must scrap the Bible before we can attain church unity. It has no part in the twentieth century civilization."

A Pure Book

We turned from this blasphemous statement to the old Book and once more read what Peter had to say concerning how the Scriptures came to be. "Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And some of us will still persist in believing that what Peter said was true, and that God the Holy Ghost really did give us the Scriptures of truth. We will still insist that these were holy and not impure men to whom God gave this Book, and we set our seal to the words of the Psalmist, "Thy word is very pure; therefore thy servant loveth it." We are aware that sin in all its hideousness is shown forth in this Book; but praise God, the way of deliverance from sin is also shown. We are inclined to think that Paul was writing of those who professed to see impurity in this seven times purified Book when he wrote: "Unto the pure all things

are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind is defiled.

We do not read that at this "Pentecostal" centennial at Columbus there was a rushing mighty wind from heaven, or cloven tongues of fire; nor do we read that the place was shaken where they were assembled.

Yet Worse

In the same issue of *Time* we read: "Many religiously-minded moderns believe that unless organized religion stops seeking old, illusive gods, and identifies itself with scientific humanitarianism in an attempt to improve mankind, it is doomed to perish from the earth. Five able pedagogues subscribed to this belief in a letter they sent last week to many a United States scholar, author, teacher, scientist." In the letter these five university professors state, "While the imperial Deity, seated on a throne and demanding worship and flattery, is a myth, the Super-Self of our own nobler nature, the Hidden Dynamo within mankind, can and does lead man from primitive society to the State, to the Democracy, and on to that which does not yet appear . . ."

The New Idolatry

So while at Columbus there was a move to scrap the Bible, these men go still further in an attempt to scrap the God of the Bible and to place on the throne the "Super-Self of our own nobler nature." This is a new form of idolatry which elevates your own super-self as an idol. I admit it may not appeal to some of us who have found out by experience the truth of Paul's statement, "I know that in me, that is in my flesh, dwelleth no good thing." And so in spite of what these great men tell us we shall still worship the God of the Bible. When Israel came out of Egypt the cloud that brought light to them was darkness to the Egyptians. And so to-day the same Book that is a light to the believer is darkness to the wilfully unbelieving. They reject the Word of the Lord, and the

Lord of the Word will reject them.

An Atheistic State

To what will this repudiation of the Word and of the Lord lead? Where has it led in

Russia? Mr. Winston Churchill once said, "Lenin was the great repudiator. He repudiated everything. He repudiated God, king, country, morals, treaties, debts, rents, interest, the laws and customs of centuries, all contracts written or implied, the whole structure—such as it is—of human society." All his followers united with Lenin in repudiating the Bible and the God of the Bible, and the Communistic party not only proclaimed itself atheistic, but has set to work to make the whole of Russia atheistic. Dr. Paul Hutchinson, of the *Christian Century*, recently returned from Russia, says, "There was a time when teachers in the Soviet schools were expected to take a neutral attitude on religion. That is past. For some time now all teaching has become actively anti-religious. To-day every school is required to instruct its pupils that there is no God, and that religion is superstition. All the testimony that one gathers indicates that a stridently affirmed atheism now characterizes not only the three or four million of young Russians that belong to definite Communistic organizations, but to at least ninety per cent of all school children."

Fighting the Evangelicals

The Communists first trained their guns on the old state religion, the Greek Catholic Church, but since May last have started a tremendous drive against the Evangelicals. Dr. Hutchinson states concerning the decree of restriction then enacted: "By the terms of this decree, no minister could preach in more than one church. This brought to a stop the work of the traveling evangelist who had been so successful in arousing religious interest. Neither could a minister or church conduct organized classes for the teaching of religion. Neither could they engage in any form of social work. And the young people's societies, which had been growing at an astonishing rate, were summarily suppressed. But the

Soviet authorities had no intention of stopping with these merely negative acts, they went ahead to close churches. In Moscow, for instance, the number of Evangelical churches or orthodox churches in which the reformed movement has established an evangelical type of worship, has been reduced until there were, I believe, only three left functioning by the middle of August. The chances are that these three are closed by this time. Five hundred churches were closed last year (1928), before the present storm burst. The figures for this year (1929) will, when totaled, run well into thousands." The last issue of *Time* states that "every week, almost every day, some Russian church is being turned into a school, day nursery, workers' dormitory, theater, factory, or granary."

Persecuting Christians Dr. Hutchinson tells us that not only are the churches being closed but also the schools of training for ministers. The entire faculty of the Baptist seminary in Moscow was put into prison. The publications of evangelical bodies were either suspended or cut to a shadow. The censor is refusing to permit the publication of religious books. He says, "The authorities are going ahead to rid the country of the men and women who, by their preaching and personal devotion, might keep the flame of a vital religion alight. Ministers and laity are being arrested, often on the flimsiest of charges, and exile is being pronounced on hundreds."

Pentecostal Preachers Arrested We have rejoiced that for years the Pentecostal preachers have had a great measure of liberty. A letter dated January 10 has reached us, stating, "Three days ago in the office of our Union Christian Evangelical Faith, and in the lodgings, persecutions and arrests took place by the representatives of the G. P. U.—government secret police. To our great grief all the Council of the Union of the Christian Evangelical Faith have been arrested, including the following—the chairman of the Union, John Voronaeff; the vice-chairman, the general secretary, the secretary of the magazine and also a few other brothers. We are very grieved with what has happened but seemingly all this was necessary to our loving Lord Jesus." Pray much for these brethren.

A Bad Situation Dr. Hutchinson says, "The worst part of the situation is its secrecy. There has been a return to secret police control within Russia. The G. P. U. is omnipresent, and apparently clothed with complete pow-

er. The former Soviet claim that all trials are public is now abandoned. Men and women are secretly accused, secretly seized, secretly examined, and secretly condemned. The authorities would deny there is any such persecution under way. . . . This new terror is no myth. . . . The fate of hundreds and perhaps thousands of these Christians is already shrouded in the mists of prisons and far places of exile."

Christians Starving In a recent issue of the Sunday School Times, Mr. Ernest Gordon writes: "A private letter from Russia is before me. It describes the suffering of Christians. Every day from early morning, and sometimes all day and night, we stand in long rows at the Soviet provision shops trying to get bread or meat or sugar. It is a horrible life. Christians are expelled from government institutions. The dilemma put to them is, 'Choose God or this crust of bread.' We have nothing to do and nowhere to go. Our preachers are banished to the cold island of Saloviki in the White Sea."

Against the Jews Professor M. Kroll of the American Jewish Congress has published a very sad report of the condition of the Jews in Russia. He lays much of the blame on the Yeosekzia, the apostate Jews whom he describes as "the most fanatical and servile of all branches of the Communistic party." He states that these are doing their utmost to incite the Communists against the religious Jews. Mr. Kroll says, "Religious oppression becomes more and more savage, and the confiscation of synagogues has assumed a systematic character." He says, "The Bolshevik assaults and persecution against the Zionists are growing from year to year in mercilessness. . . . The Soviet prisons are filled with Zionist youth, and so are the concentration camps and remoter places of exile in European Russia and Siberia." Professor Kroll gives an insight also into the recent trouble in Palestine: "To destroy our faith in the possibility of peaceful existence in Palestine in friendship with the Arabs, to foment the fire of mutual hatred between Arab and Jew, to remove with one stroke the hateful Palestinian problem, and to deal a heavy blow to the prestige of England in the East—such is the plan which is being carried out by the Communistic International incendiaries, who regard any and all means as admissible."

A Moral Cesspool Dr. E. J. Dillon, who spent many years in Russia prior to the war, has recently revisited that land. His de-

scription of things there reminds one of what Paul describes in Rom. 1: 26-32. Writing in the *Contemporary Review* of July last, he says that Bolshevism "denies such a thing as sex morality. Incest, sodomy, abortion, may be indulged in with impunity." Badjan, a Russian writer states, "Nowhere on earth is there a rural population so miserable and brutalized." Much more might be written but we have said enough to show the condition of things which comes with the rejection and repudiation of the Word of God and the God of the Word.

The Way Out The American Bible Society published some years ago a suggestive four-page tract. The outside was all black. There were just three words printed faintly in white on the cover, "The Only Way Out of the Dark." You opened the tract, and inside you saw just the picture of a Bible. It is the only way out of the dark. But the way into the dark is to scrap the Bible and the God of the Bible as the Russians have done and as some blind leaders would have us do. But, praise God, there are still a few old-fashioned folks who won't do this. Someone interviewed George Muller, the founder of the five great orphan homes in Bristol, England, some years before his death, and asked him how many times he had read his Bible through. "More than one hundred times," said George Muller, "and I read through the whole Bible four times every year." One man like George Muller who loved the Bible and the God of the Bible has meant more to the world than a myriad of infidels in cap and gown who would lead us into the dark.

Back to the Bible Our need to-day is to get back to the Bible and to the God who poured out His Spirit so wonderfully in the early days, confirming His Word with signs following. The power vouchsafed on the day of Pentecost is still available. The very apostasy of to-day should make us cry desperately to God, "It is time for Thee to work; for they have made void Thy law." The best answer to the formal Pharisees and the atheistic Sadducees in the days of Christ and His disciples was the miraculous, which they could not gainsay. And to-day we should pray as they did of old, "Behold their threatenings; and grant unto Thy servants that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus."

Fishing on the Top of a Bus

A True Story by A. Lindsay Glegg

THE Lord might have gone to Athens and called great men of learning; but, thank God, that hasn't been His plan through all the ages. He just loves to take the simple heart, the willing soul, and fill that one with His Spirit and use that life for His glory.

A little while ago we were talking along these lines, and a young girl was there. While going home she said that sitting on the top of a two-story bus she felt a real impulse from the Lord that she ought to speak to a girl who was sitting at the back of the bus. She felt very nervous about it, and she looked up and found a man sitting in front of the girl. She said, "O Lord, if You want me to speak to her You must send the man off at the next stopping place." But the Lord didn't send the man off.

"Well," she said, "I must be obedient," so very nervously she got up and went and sat down beside the girl. Shaking all over, she began, "I would like to tell you about my Saviour." She found that the girl was under deep conviction of sin and longing for someone to speak to her. She led her to the Lord Jesus. Then she said, "Now we will praise Him," and they both knelt down on the top of that bus and prayed one after the other. That girl has since given evidence of true conversion.

The sequel of the story was this—that three weeks afterwards the girl was taking a short train journey. When she got into the coach it was empty. She said to the Lord, "If you have any work for me to do, just send the people along that I can tell them about my Saviour." As the train started a man jumped on. She thought, "Well! there can't be any work here for me to do, but at any rate I can read my Bible." The man reached forward and said to her, "Do you find any comfort in that Book?"

That gave her an opening. What was there but to tell him about her Saviour? She found he was under conviction of sin. She said, "What brought you into this state of mind?" He said, "You wouldn't believe it if I told you. It sounds absurd. It was three weeks ago, and I was on the top of a bus, and there were two girls who knelt down to pray. I have never been able to get that sight out

of my mind, and have ever since been burdened."

About two months ago, at our service, a young married woman came in. She sat down at the back. After everybody had gone she was still there. One of the workers went up to her and said, "Can I do anything for you?" She said, "Well, if that is Mr. Glegg on the platform, I should like to have a word with him."

I went down to her and said, "I am very glad to meet you." She said, "Do you know me?" "No, I don't think I have ever seen you before." "Well, when I was a girl you came to speak at the Sunday School where I was. I have never been inside a church since. I married an infidel, and until two months ago I had no thought at all of coming in such a building as I am in now."

"What brought you in?" I asked.

"I was going past the hall, and I heard your voice. I said to myself, 'I know that voice.' I went home, gave my husband the baby, and came straight here."

"What did you come for?"

"I came to find peace."

"What are you doing to find it?"

"Well, I have been to the picture shows for weeks, and to the theaters, and have tried to brighten my life up, but somehow I can't."

"Did you try anything else?"

"Yes; I went to dances to shake off the depression. At last I said to my husband, 'I believe it is religion I want.' He said, 'My dear, you want something, that's quite clear!'"

"I went to the Library and said, 'Please, I want all the books you have on religion.' I got some old volumes and went home."

"I said, 'Did you read them?'"

"Yes, I read them all."

"What were they about?" "There were some on Christian Science, Russellism, and all sorts of 'isms.' I got in an awful muddle, and I thought perhaps you could help me to find peace."

I called my wife, as I think that ladies can so much better deal with ladies. She opened the Word of God and read, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." She said to her, "Could you receive a gift?"

"Yes, I could."

My wife said, "Jesus says, 'I will give you rest.'" She just dropped on her knees, burst into tears, and found rest in Christ.

I tell this story for two things. For the encouragement of some Sunday School teacher. You know the reason why that good woman became burdened was because away back when in the Sunday School some teacher planted the seed that later on brought the conviction of the Spirit of God to her heart. You may not see the result, but plod on, work on, you are sowing the seed that one day will spring up in conviction and conversion for the glory of God.

I tell you the story because it shows that there are so many people really burdened. There may be people in your street that want to know about the Saviour, that would readily hear about Him if you would only carry the message—people close to you, working with you in the train, people that you may meet, friends you may know, and they have never opened their heart, but there is a real sense of need; and you know about the only Saviour that can give them peace.

If we were only under the control of God's Holy Spirit, we should have more stories to tell of His great work.

The Giver and His Varied Gifts

(Continued from Page Two)

will be almost exclusively *without* the church; and pastors whose ministry will be almost exclusively *within* the church—both equally needed and honorable.

This matter of balance in ministry is vitally important to effective, aggressive ministry without, and well-rounded growth within; far more important than most believers realize. Many assemblies have no vision but that of a one-man ministry, which is expected to fulfil every requirement—evangelistic, pastoral, teaching, prophetic. One man is expected to have marked success in evangelism, be a splendid organizer, a good pastoral visitor, a competent Bible teacher, possessing in addition gifts of healing and inspired utterance. The marvel is that so many men seem to approximate at least in some measure to these exorbitant and unscriptural demands. Usually it is at terrific strain to themselves; and it may easily result in their never reaching a first-class competence in what IS their truly God-given line of ministry.

Other assemblies and individuals do not even seem to have the desire or vision for one man to fill every needed line of ministry; they only appear to see one line of ministry, and

have neither time, nor appreciation, nor encouragement for anything beyond their own line of things. For instance, some assemblies and individual believers have no vision or enthusiasm for anything but evangelism in the narrowest sense of that term, and almost ignore teaching and teachers. On the opposite hand, there are others who would, if they had their way, have so much Bible teaching that they would turn any assembly into little more than a Bible school, and completely ignore an aggressive outside testimony. Both the above types may quite likely unite in "despising prophesyings" (1 Thess. 5:20), and have no time nor place for the gifts of prophecy, tongues or interpretation. Yet at the other extreme there are those who place such an undue value and importance upon these very gifts that they do not consider a preacher in the blessing and liberty of the Spirit at all unless his ministry is continually sprinkled with manifestations of this description; and they like every meeting of the assembly to be dominated by these features. In each and every case there is a serious lack of balance.

What is needed is an appreciation of the *varied* ministries Christ has placed in the church, and a realization that each and all of them are essential to well-rounded activity and growth. It is no uncommon thing to hear teachers disparage evangelists by calling them "superficial" or "sensational"; and then to hear evangelists stigmatize teachers as being "stodgy" and "dry." Both types may unite in calling "prophets" fanatical and extreme; and then the inspirational folk retaliate by calling the equally God-given ministry of their brethren "carnal" and "fleshly" when, rightly understood, it is nothing of the kind. All such attitudes are wrong.

It is perfectly true that there can be extremes in evangelism which ARE superficial: there can be extremes in teaching which ARE heavy and barren: there can be extremes in prophesying which ARE most undeniably fanatical. Yet the true remedy is not to be found in repressing therefore any particular one of these lines of diverse ministry, for thereby we may all too easily quench the Spirit of God also. Indeed this has been actually done all too often; men have dealt with the false and unprofitable at the terrible expense of cutting out the real at the same time. It needs an inspired touch to regulate inspired ministry. The divine plan is for each and every ministry which God has set in the church to correct and complement the other, thereby providing just the elements lacking and just the check

needed to restore overbalanced tendencies on any one line. The prophet to inspire the teacher, the teacher to steady the prophet; the evangelist to continually remind us of the needy world outside dying for the gospel, the pastor to show us that souls still need much caring for even after they have been "won." The apostle above all to inspire and lead the way to fresh conquests for Christ and His church.

We all need each other; and happy is the assembly that possesses something at least of all these varied ministries within its borders. If this seems impossible, then only less to be congratulated is the assembly or individual believer who at least possesses the Scriptural vision that these things ought so to be, and is therefore earnestly striving to attain to it. The Lord will assuredly work for such, and delight to give His manifold gifts unto them.

THE ULTIMATE AIM OF ALL MINISTRY

The more clearly the ultimate aim of ALL true ministry in the Spirit is grasped, the more we shall appreciate the riches of divine grace and wisdom revealed in its varied forms; for the final purpose of God with regard to our salvation is so stupendous that no one line of gift is sufficient to achieve that end of itself. Paul immediately follows his list of ministry-gifts in Eph. 4:11 by stating their object: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." vv. 12 to 16.

Note particularly that this is positive and not merely negative. So many view salvation as an escape from final retribution, principally contained in the pardon of sins. The divine forgiveness is absolutely a first essential for that life of fellowship with God which is the whole secret of growth in the spiritual life; and God delights to graciously bestow this upon faith in the atoning work of His dear Son. But to view this as the sum total of salvation is like imagining that the journeys of the children of Israel were over the night they passed through the Red Sea. A modern illustration would be to think that you knew all about America directly you set foot upon an Atlantic liner at Liverpool en route for America!

Man was made in the image of God, but sin has marred that image until often it is almost beyond recognition. Yet the glorious consummation of redemption is more than once stated to be nothing less than a complete res-

toration to be "like Him." Eph. 4:13; Rom. 8:29; 1 John 3:2, etc. The "measure of the stature of the fulness of Christ" is the declared goal.

Among the divinely-ordained means to achieve that glorious end are these varying ministry-gifts placed within the church by the Author and Finisher of her salvation: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is by means of these gifts that her necessary spiritual nourishment is given, and her necessary spiritual activity carried on. It therefore logically follows that if any of these ministries are lacking from the church there must inevitably be somewhere or other loss and hindrance to normal spiritual health and growth. If any of the gifts are developed in unbalanced proportion, then spiritual growth and activity will also become equally unbalanced, and—when viewed from the highest standpoint—abnormal. For these gifts, be it remembered, do not represent the wisdom of man in most conveniently meeting the needs he is personally conscious of; but they represent the wisdom of God in Christ providing our deepest need from the standpoint of the throne.

The inspired illustration is the human body. 1 Cor. 12:14-28. It is common knowledge that we need varied diet for perfect physical health and strength, and exercise of every faculty is needed for all-round development. Few attain this in the natural; the brain is highly developed at the expense of the body, or vice versa. *Some* mental or *some* physical powers are perfected and hardened by continual use, while others remain dormant and flabby. In the realm of things seen and temporal this may be immaterial; but in the realm of the unseen and eternal the consequences are much more grave. The church needs all-round spiritual growth and activity to arrive at her destined perfection in Christ. The means to this end are the ministry-gifts of Christ which we shall shortly by His grace go on to study in detail.

"From David learn to give thanks for everything.—Every furrow in the Book of Psalms is sown with the seeds of Thanksgiving."—Taylor.

A. B. Simpson says that the "widow's mite" at compound interest would now amount to: \$150,000,000,000,000,000,000,000,000,000,000,000,000.

"He enjoys much who is thankful for little; a grateful mind is both a great and a happy mind."—Seeker.

How to Prosper and Be in Health

By Fannie F. Rowe

"Fear came upon me, and trembling, which made all my bones to shake." Job 4: 14.

Here is the statement that fear affects the body. Eliphaz was shaken to the foundation of his body by fear. The fear which shook the bones must have shaken every vital organ, the muscles and nerves, and disturbed the flow of the blood. The harmonious action of the body is destroyed by fear. We see people suffer in body for months, and sometimes for years, as the result of a fright; and there are cases of death known resulting from fear.

The body often regains its equilibrium without any serious results; but how must it be with those people who are always giving way to fear—fear of circumstances, fear of people, fear of criticism, fear of the dark, fear of accident, of poverty, of old age, of sickness, of contagion, and the multitude of fears that beset the average life, and from which the Christian is not always free? (These fears, though of lesser degree, are affecting nerve action, circulation and vital action. The blood, interrupted in its flow, will settle somewhere; congestion and inflammation follow, often producing disease.

Fear also invites disease. "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." Job 3:25. "How can this be?" someone asks. Fear is a depressant. It depresses mind and body. It lowers vital action and breaks the harmony of the physical life, thus rendering the body more susceptible to disease than it would otherwise be. Disease germs find lodgment in the system and develop. The contagious disease which we feared has opportunity to lay hold of the body because vital action is below par. And thus the thing which we feared is come upon us.

We fear also because of the tendency to inherited weakness or disease, and in like manner the body is rendered subject to the very thing we fear.

But God has a remedy for fear. "Perfect love casteth out fear." 1 John 4:18. Love—the love of Jesus—is a healing power, and as it fills the heart, the body will respond in health and strength, as we accept our healing by faith in Him who so loved us that He gave His life for us.

"Why art thou cast down, O my

soul? and why art thou disquieted within me?" Psa. 42:5.

The Psalmist was evidently discouraged when he wrote these words. People when discouraged give up and fall to pieces as it were. They have no ambition, zeal or purpose. Their discouragement is expressed in the motion of the body, the countenance, and in the entire physical condition—the vital organs drop, the nerves get out of order, the circulation is sluggish, vital action is below par. Discouraged people never feel well.

But the Psalmist tells us the way out. He speaks to his cast down and disquieted soul, "*Hope thou in God.*" It is the God of Hope who fills us with all joy and peace in believing, that we may abound in hope through the power of the Holy Ghost. Rom. 15:13. We can look to the God of Hope always to let us abound in joy and peace in believing the Word and one who believes the promises of God will never let down in discouragement.

The Psalmist further says, "For I shall yet praise Him for the help of His countenance." In the margin of our Bibles the last phrase reads, "For His presence is salvation." If we have the presence of Christ within (and unless we are reprobates He does dwell in us—2 Cor. 13:5), we can be praiseful continually. Praise will ever put to flight the demons of discouragement.

Are you discouraged, my friend? Are the conditions of life hard? Has there been failure, and are there mountains of difficulty in your way? God says to you: "Be strong and of a good courage." Josh. 1:6. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. Courage is a tonic—a tonic for stomach, blood, nerves. Courage is ours through the indwelling of Jesus—purchased and paid for by His precious blood, shed on the cross.

"My life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed." Psalm 31: 9, 10.

Grief is a consuming power. How often we see those who are sick because of grief. Some dear one has

fallen asleep in Jesus. The heart's idol has been taken. The light of life is gone, and there is nothing to live for. The body is languid, the step listless, the appetite gone—nervous prostration often follows, and sometimes a lifelong invalidism is the result of violent and prolonged grieving. The whole body, circulation, nerve action and vital action respond to this condition of heart and mind. Cases are known where sight, hearing and mind have been greatly impaired by violent grief.

But this is not the only form of grief that affects the body. The frequent grievings because of a sensitive nature and easily-hurt feelings are leaving their mark, too, in nerve action, circulation and vital organs. All these feelings are born of self. Let us give our sensitiveness and sorrow to Jesus, and take His remedy for grief. He has promised us "the oil of joy for mourning, the garment of praise for the spirit of heaviness," Isa. 61:3. Again He says: "The joy of the Lord is your strength" Neh. 8:10; and "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." Prov. 17:22. The joy of the Lord in the heart is medicine—it is health and strength. Linked with faith in Jesus, it will bring healing; for it is a life-giving quality. "Rejoice in the Lord alway and again I say, Rejoice." Phil 4:4.

"There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin." Psalm 38:3-10.

This is a strong statement of a spiritual law, showing the relation of soul to body—of sin to disease. The sins of which we have been speaking are spiritual forces working destruction in soul and body. Sin makes restless. Unrest in the body is because of unrest in the heart. But restlessness is not confined to the sinner; the child of God is often restless because of ambition, of hurry, of thwarted plans; because held in check when desiring to be in action. We are restless until we have His rest—the rest that remaineth to the people of God (Hebrews 4:9); the rest of faith; the rest that is born of a surrendered will and a yielded life—a rest for spirit, soul and body. In Jesus there is rest for the weary heart, the worn-out nerves, the tired brain. The peace that "passeth all understanding" settles down through all our being, possessing every tiny nerve.

"When I kept silence my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me. I acknowl-

edged my sin unto Thee, and mine iniquity have I not hid." Psalm 32:1-5.

"Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16.

In these words is embodied a law of God the law of confession. Sin has closed the heart and life to God; repentance and confession open the heart to receive. We naturally shrink from confessing our sins. We withhold them because of pride. But confession cancels pride, humbles the soul, and brings it low at the foot of the cross—where God can forgive and heal. With forgiveness of sins comes the healing of the body. "Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103.

In all the cases of healing narrated in the Old Testament we find repentance, confession and forgiveness in connection with healing. The same way is also given in the New Testament. Do we desire God's forgiveness and healing to-day?

Let us confess our sin and believe His promise. Is there unforgiveness in our hearts? Or has our brother aught against us? God says to us: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23, 24.

Preparing for the Coming Bridegroom

A union of Spirit! The Spirit of Christ, yea, Christ Himself, through the Holy Spirit, conveys to the spirit of the redeemed one the plan, purpose and desire of Christ. And as the day of His espousals is drawing nigh and He is looking forward to it, there should be and must be a corresponding quickening in the heart and in the spirit of the one for whom He is coming.

Lack of response in the bride shows declension. Many are lamenting, "We have not the same zeal, fire, and manifestations in our meetings as in the early days of Pentecost." It is true. It is to be lamented. Yet the most lamentable thing is the decline of heart moving, heart desire, and heart longing for the Bridegroom to come. The outpouring of the Spirit was accompanied with the cry, "Jesus is coming soon," and because there has been a delay, the love of many has grown cold.

The cry, "Jesus is coming soon" expressed a fact. It was an advanced call of the last call, the first warning of the last warning—of the extended last warning;—and because the last

warning has been extended in period, there is doubt in the hearts of many who said in the Spirit, "Jesus is coming soon," and there is doubt also in the baptized ones who heard the message. It has usually been an unexpressed, unuttered doubt; nevertheless they have doubted whether He is coming soon.

The delay was sent to test and to give time for man to repent, prepare and get ready. God's judgments are delayed, as well as His blessings. In the days of Jeremiah the long period occupied in bringing to consummation God's judgment upon the House of Judah, was granted in order to give the people an opportunity to repent so that the prophesied calamities might be averted. This time, which might be called days of grace, lasted some twenty years. Correspondingly days of grace were given after the "Jesus is coming soon" message began to go forth in the early days of the Latter Rain outpouring, so that the people might get ready for that august event. It is also given to test the reality and the sincerity of those who profess to love His appearing.

There are premillennial conferences and studies held by the Fundamentalists relative to the Lord's coming—good in their way as conferences and study—but the Loved One is not going to come for those who have conferences and studies only.

Imagine a conference of young girls at a club, having a debate about the coming of the lover of the president of this young woman's club. They talk about him, consider his qualities, and debate all the details concerning his coming. But there the thing stops, and only one member of the club sends loving invitations and letters to him. He is to be her bridegroom. The one who is the head of the club therefore listens with amused interest to the discussion about her lover. And she is sending daily messages to him to hurry, and he sends back secret messages to her which she does not discuss with the club.

God wants Latter Rain saints to be in close union with the coming Bridegroom, like the head of the club with her expected lover. The club girls can be bridesmaids. There is only one bride. Do not let the Pentecostal saints be mere club members.

There is need of revival, afresh in-filling of the Spirit, a revival that will remove all lukewarmness and that will bring a fresh touch on the heart of the saint from the heart of Him who wants to come for His saints, to be glorified in His saints.

They that were ready went in to the supper.

Doing Your Best

J. Russell Howden

Many folks when asked if they are Christians will reply that they are doing their best. Perhaps it seems a harsh thing to say, but to do our best to be a Christian is no good.

Did you do your best to be your mother's child? Of course you didn't. You were hers by right of birth, and though you may grieve her you are still her child. In the same way you cannot be God's child by doing your best.

First of all, our best is never good enough. "All our righteousnesses are as filthy rags." Isa. 64:6. I can understand when God says my sins are as scarlet; but here I am told my very goodness is not good enough.

In the next place, to set up our best as an acceptable offering to God means a lowering of the divine standard. If my best were good enough, God would have no reason to demand that any one should be better than I am; and the world would be a sorrier place than it is!

But also, to do our best requires an effort which is beyond our unaided power to sustain. None of us is at his best for long. We have our "off" days, days when we are not at our best. Our moods fluctuate, our powers of resistance to evil vary. We cannot really count upon ourselves.

And finally, we do not need to do anything. We are God's children not by doing, but by being; not by effort but by receiving.

This is so gloriously simple that we stumble over it. But just you adopt the method and see. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. "Doing your best" is not the way of salvation, and it is a fatal mistake to trust for acceptance to "doing your best." God has given One altogether good, whose entire goodness is counted to all who receive Him, because He took their whole guilt and doom.

Not because of our best, but in spite of our worst, God can righteously receive all who come unto Him through Christ.

Our best is a broken law, an ideal unreached, aspirations unfulfilled. But the entire and perfect goodness of the Lord Jesus is not only counted to every one who is humble enough and practical enough to put God's method to the test, it also becomes operative in every such person.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

-:- The Gospel in Foreign Lands -:-

Missionary Offerings

We are planning to put in the Evangel each month a chart as shown in the illustration which will enable our missionary contributors to know what progress or fluctuation is occurring in funds received. The black column to the left indicates the height of offerings January 1930 in comparison with the months of 1929 which are shown in shaded columns. The total amount received January this year was \$19,613.30, when in 1929 it amounted to \$23,145.03.

Let us pray very definitely that the black column illustrating 1930 offerings may surpass the grey columns of 1929 instead of falling below their level. It is not only a matter of money, but an indication of the progress of the cause of Christ.

Raised From the Valley of Death

OR, A MIRACLE WROUGHT IN LIBERIA
Edna M. Dobbins

"I was brought low, and He helped me." Psa. 116:6.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psa. 146:5.

I praise God for the time He has privileged me to spend in service for Him in Liberia. I thank Him for the tests and valley experiences as well as for the mountain tops. I am sure my first term in Liberia will never be forgotten and especially the second year. It was filled with momentous experiences. At the beginning of the second year on the 22nd of January I was taken very ill with what proved to be Black Water Fever, the worst and most dreaded of all West African fevers. For two months before, I had been having a considerable amount of low fever and had forced myself to go about my work, but one day as I went into the store room to measure the rice for the boys going to the coast, things suddenly became dark be-

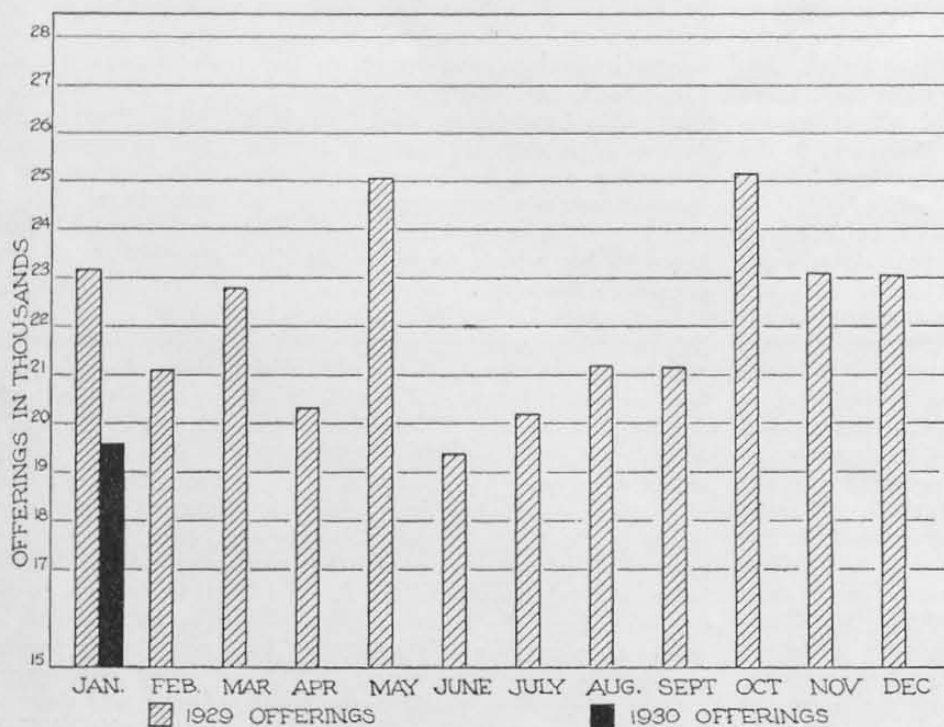
All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.

fore me and I fell over on the rice bin. I later came to myself and finished my task and then prepared our morning meal and rang the bell. About 2 P. M. a very hard chill overtook me and my fever rose very high. The fever broke that evening but it had affected my heart and we thought my heart would give out. We did not want to believe that night that it was Black Water Fever, but the next morning symptoms proved it to be that. I was in a critical condition for 48 hours, just twice the usual time and I was still alive. The next morning, which was Wednesday, my coworker brought some oatmeal gruel thinking I might be able to take it as up to that time I had been unable to take anything at all, not even water. She set the gruel down beside the bed and knelt to ask God's blessing on it. Then God's power fell and I never did see the gruel again. The native worker and some of the children gathered in and prayed. As Wednesday is our service day, at the appointed hour my

coworker took the boys and girls out to the chapel for service, leaving the other missionary with me. There was no message given that morning but just a volume of voices crying to God. I praise God for the faithful prayers of the native Christians and of my coworker. While in prayer the Lord spoke very clearly and told Miss Martin that if they would hold on in prayer and only believe that I should not die but live. They prayed constantly until 2 P. M. At that hour the burden lifted and they could pray no longer but just rejoice and what rejoicing there was. At exactly the same hour over in the house I felt a very definite divine touch. I could feel new life given and I knew without a doubt that God had undertaken. We knew the enemy had been defeated and that another victory had been won over the powers of darkness. From that time I improved. The enemy tried in other ways to bring defeat but though he is mighty, Hallelujah! God is almighty.

This terrible disease seems to affect every part of the body in some way. For six weeks my eyes were in a very bad condition. I could see to read and write but very little. My nerves were in a very shattered condition. I would try to write and I could not hold my hand steady enough to do it. My whole system had been affected by the fever. Some one may say that it was the medical aid I received and the care, but praise God I was not taking any medicine of any sort. There are no doctors out there to call on and those who were caring for me realized that they could do nothing for me, but that it was only as God helped that I could live, so this poor soul cried and the Lord heard and saved her out of all her troubles. I remained on the field one year longer which is also a very remarkable thing and my health is good. After a rest in the homeland I expect, the Lord willing, to

COMPARISON OF MISSIONARY OFFERINGS



go back to Liberia and there labor again as long as the Lord leads. All the praise and glory is His for He alone did the work.

Souya Watame
Emil Chastagner

As these words uttered by one of the natives sounded in our ears, we looked up and heard in the distance the cries and shrieks of the natives, and the beating of tin cans. Gradually the sound approached and increased in intensity as one after another took up the cry and resorted to this same means of defense (if such it might be called) against the gigantic army of locusts which advanced as though it were a moving mountain.

Souya Watame—the locusts have come. Yes indeed, in countless numbers, and though each native was stationed in his field of grain, waving his arms frantically and making all manner of noise to frighten them away, it seemed that for every locust that flew away before him, many more would light back of him.

Until the darker shades of night had fallen, this gigantic army hovered over the town and its environs, and then settled down for the night. The moon being in the first quarter, rose some three hours later, and from that time until morning, we could hear on the night air the sound of the tramping of feet, and it seemed the beating of grain. The natives had been cutting their grain by moonlight in a desperate attempt to save it from destruction. Wherever the locusts stayed for the night, they destroyed the crops almost completely, but where they passed over, the damage was much less. Many of the natives in this section will suffer from hunger between now and harvest time next year; many will be without clothing and blankets during the cold weather, for they have no crop to sell.

God is speaking to this people. Each year they offer sacrifices to be protected from the locusts, and while God in His mercy has spared them from this plague for over thirty years (as far as we are able to ascertain), He has seen fit to send judgment these last two years. Shall we not pray that their eyes may be opened, that they may turn from their sacrifices to serve the true and living God?

Jesus asked, "Think ye that they were sinners above all men." (Luke 13:4) and the thought comes to us, think ye that the Mossie people are sinners above all men? Beloved, let us pray for the Mossie people. God is moving; He is working. Let us work with Him and remember "Ethiopia shall soon stretch out her hands unto God." *Psa. 68:31.*

A Good Word From Japan

One night a man of about twenty-nine years of age came to our door and said, "I heard the sermon on Sunday night and received the papers and tracts and read them. Now I want to believe on the Lord Jesus Christ and repent of my life of sin." Then he said, "Teacher, what must I do to be saved? I've been so wicked, disgraced my family, relatives and myself. I feel there is no hope for me. What shall I do?" I invited him into our little parlor and then brought out the Bible and began to explain the way of salvation plainly to him in Japanese. He could hardly wait until I was through. He was anxious to believe and receive the Lord Jesus as his Saviour. What a joyful time that was for him and us. He went away rejoicing in his new found Lord, trusting and believing that He would help him through. A week later a man came into our mission. At first we thought he would cause some disturbance, but instead as the Word of God went forth on the subject of "Eternal Life Through Jesus Christ," conviction seized him and he said, "What shall I do to inherit eternal life?" He came forward when we again pointed him to the Saviour. He told much of his troubles, he having been a member of a prominent church but had never found Jesus as his Saviour or healer. Then and there that night he believed on Christ as his Saviour. So we rejoice in these two coming to the Lord, and our faith reaches out for many more that God wants to save in this city. **PRAY FOR A REVIVAL!**—
Mr. and Mrs. J. W. Juergensen.

NAGOYA, JAPAN

DISTRIBUTION OF JANUARY 1930 MISSIONARY FUNDS		
CONGO BELGE FIELD		
Allowances of Missionaries	385.50	
Allowances of Missionaries on furlough	95.00	
Mission Station Expense	72.50	553.00
EGYPTIAN FIELD		
Allowances of Missionaries	322.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	85.00	
Native workers	40.00	
Lillian Trasher orphanage	263.50	760.50
FRENCH SUDAN FIELD		
Allowances of Missionaries	396.00	
Mission Station Expense	40.00	436.00
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	520.50	
Allowances of Missionaries on furlough	70.00	
Mission Station Expense	40.19	
Native workers	107.31	738.00
SOUTH AFRICAN FIELD—TRANSVAAL		
Allowances of Missionaries	287.50	
Mission Station Expense	50.00	
Native workers	5.00	342.50
TOTAL DISTRIBUTION—AFRICA		
		2830.00
NORTH CHINA FIELD		
Allowances of Missionaries	1153.60	
Allowances of Missionaries on furlough	20.00	
Mission Station Expense	71.00	

Native workers	45.00	
L. M. Anglin orphanage	634.00	1923.60
WESTERN CHINA & TIBET		
Allowances of Missionaries	292.98	
Mission Station Expense (famine 189.40)	308.52	
Native workers	139.50	741.00
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	466.90	
Mission Station Expense	24.00	
Native workers	15.00	505.90
CENTRAL CHINA		
Allowances of Missionaries	133.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	23.00	
Native workers	15.00	221.00
SOUTH CHINA		
Allowances of Missionaries	551.12	
Allowances of Missionaries on furlough	80.00	
Mission Station Expense	15.00	
Native workers	49.00	
South China work & workers	321.00	1016.12
TOTAL DISTRIBUTION—CHINA		
		4407.62
INDIA		
Allowances of Missionaries	3147.62	
Allowances of Missionaries on furlough	280.76	
Mission Station Expense	526.63	
Native workers	129.00	
Almyra Aston orphanage	184.00	
Leper work	112.76	
India District Council fund	184.00	4564.77
SOUTH INDIA & CEYLON		
Allowances of Missionaries	383.00	
Mission Station Expense	35.00	418.00
TOTAL DISTRIBUTION—INDIA		
		4982.77
JAPAN FIELD		
Allowances of Missionaries	689.00	
Allowances of Missionaries on furlough	50.00	
Mission Station Expense	332.00	
Native workers	20.00	1091.00
PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	450.00	
Mission Station Expense	120.00	570.00
PORTO RICO FIELD		
Allowances of Missionaries	240.85	
Mission Station Expense	5.00	
Porto Rican work & workers	150.00	395.85
CENTRAL AMERICA FIELD		
Allowances of Missionaries	204.00	
Mission Station Expense	100.00	304.00
SOUTH AMERICAN FIELD		
Allowances of Missionaries	471.00	
Allowances of Missionaries on furlough	156.00	
Native workers	20.00	647.00
PHILIPPINE & FIJI ISLANDS		
Allowances of Missionaries	148.00	148.00
WEST INDIES FIELD		
Allowances of Missionaries	30.00	30.00
MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	414.35	
La Luz	20.00	
Co-laborers	1.00	
Latin-American Institute	40.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	
California work	75.00	
Publishing House	45.00	
Mexican truck	2.00	
Testaments	3.00	925.35
MISCELLANEOUS FIELDS		
Alaska Allowance:	10.00	
Hawaii	95.00	
Straits Settlements	100.00	
Persia	142.00	
Poland	600.86	
Russia	243.24	
Latvia	50.00	
Bulgaria	60.00	
Greece	35.00	
Hungary	35.00	1371.10
Non-Council missionaries (designated)		1434.94
Total amount missionaries' allowances	19137.63	
Missionary Rest Homes	100.00	
Fares, Buildings, Etc.,	1002.45	
	20240.08	
Debited to held accounts	558.05	
Borrowed from February funds	68.73	
TOTAL OFFERINGS FOR JANUARY		
		19613.30

In the Whitenened Harvest Field

GENERAL UPLIFT

Pastor H. E. Hardt, Falling Waters, W. Va., writes: "We have just closed a 3 weeks' campaign in Marlowe, W. Va., with District Evangelist H. A. Nunley and wife in charge. Nine sought the Lord for salvation, and a general uplifting came to all."

ZEPHYRHILLS BLESSED

M. D. Price, Secretary, Zephyrhills, Fla. writes: "Sister Effie Su Ann Miller of Orlando, Fla., assisted by our pastor, F. G. Symonds, and wife, closed a very successful meeting January 29, which had lasted 4 weeks. The church was greatly strengthened in the Lord, and the meeting was a great blessing to the town."

PENTECOSTAL FLAMES

Pastor C. O. Haymaker, Guthrie, Okla., writes: "Sister Ethel Musick and workers have been holding a precious revival here. In spite of the bad weather the glorious work of salvation went steadily on; some one was saved or baptized in almost every service. Twenty-four professed salvation, some of these being reclaimed, and 18 were baptized with the Holy Ghost. Acts 10:46."

STREAMS FROM CALVARY

Pastor Ralph E. McCaulley, Lake City, Ia., writes: "The Lord greatly blessed in the meeting held Dec. 1 to Jan. 7, by the Steidle Sisters, of Dorrance, Kans., Musical Evangelists. Thirty-six sought for salvation, some of them to be reclaimed, and 38 received the Baptism with the Holy Ghost. Glorious streams from Calvary continue their downpour into our midst."

VICTORY AT LEBANON

David H. Grindell, Eugene, Ore., writes: "Our evangelistic party recently held a 12 days' meeting in Lebanon, in which the power of God was manifested in every service. Some were saved, others reclaimed, and a number were baptized with the Spirit. The revival fire continued to burn after we left. The Lord is blessing our ministry at this place. Many are seeking for the deeper work of God, and the Latter Rain is beginning to fall."

STIRRING MESSAGES

Pastor M. J. McClellan, Tulsa, Okla., writes: "Our recent 10-days' meeting with General Superintendent Ernest S. Williams in the Full Gospel Tabernacle proved a great blessing in reviving the church and creating a splendid spirit of unity among the people. His expositions of the 53rd chapter of Isaiah, in the day services, were especially enjoyed. A great fellowship meeting and C. A. rally was held Jan. 26th. Twenty-two churches in this section were represented and more than thirty preachers were present, many coming from a distance of forty and fifty miles. Special music was rendered by young people from different churches and Brother Williams preached a stirring message of encouragement and consecration to the young people."

GOD'S PRESENCE FELT

Pastor E. A. Lowmaster, Barnesboro, Pa., writes: "Evangelist J. R. Hummel and wife were with us in a 10 days' meeting, in which God's gracious presence was felt by all present. Some were saved by the power of the blood; others were seeking the Baptism with the Holy Ghost. Brother Christopher, pastor at Coalport, followed with a 2 weeks' meeting; the work was carried forward and blessed by the approval of the Lord, and the church is moving on as His Spirit leads the way."

NEW CHURCH SET IN ORDER

Evangelist J. J. Bolton and wife, Plant City, Fla., write: "We just closed a precious 2 weeks' revival at Charlotte Harbor, where a good number were saved and 5 received the Baptism with the Holy Ghost. Acts 2:4. Every night the tabernacle was well filled with hungry hearts eager to hear the Word of God. On Sunday morning we set a church in order with 20 members. Brother Newell, who has been laboring faithfully in this place, was chosen as pastor. We had to move on, but we got Evangelist Myrtle Snair to continue the meeting in this new field."

54 BAPTIZED

Pastor L. L. Riley, Russellville, Ark., writes: "Refreshing shows of latter rain have been falling here. We began a revival in Dec., which lasted 4 weeks, in which we witnessed the conversion of 57 people. Fifty-four were baptized with the Holy Ghost and 18 were baptized in water. A large percent of those newly converted were young men and women of the community. Sister Simms, of El Dorado, Ark., was with us for the first 2 weeks of the meeting. Since these special services closed, the work of salvation and the outpouring of the Holy Spirit has continued in our regular meetings."

WITH THE LORD

Brother Aaron J. Loveless, pastor of the assembly at Hershey, Neb., has gone on to be forever with the Lord. He entered his eternal home on January 18th, after having spent twenty-five years in the ministry. In his last hours he preached some wonderful sermons. Brother Loveless will be much missed from the conventions and camp meetings. The funeral was conducted at the Gospel Tabernacle, Fort Morgan by Pastor F. C. Ferguson and Pastor V. F. Shores of Chappell, Nebr., the latter bringing the message. Our warmest sympathies go out to the bereaved widow.

Mrs. Sinfield, beloved wife of Pastor Albert Sinfield, of Portland, Ore., has also gone to be with Jesus. She made her triumphal entry into heaven on January 26. "Precious in the sight of the Lord is the death of His saints." May God comfort our brother in his great loss.

Pastor Ivar O. Nelson of Los Angeles, Calif., has also crossed the borderland. He

was taken very suddenly with heart failure, and in two hours time he had departed to be with Jesus, "which is far better."

Tender sympathy is extended to the loved ones who are left behind.

DR. G. N. ELDRIDGE WITH THE LORD

A Word of Appreciation

Brother Louis Turnbull has just telegraphed us from Los Angeles, Calif.: "Father Eldridge fell asleep peacefully in Jesus, Thursday evening, Feb. 7. Funeral at Bethel Temple, Monday."

Dr. G. N. Eldridge was a stalwart Methodist preacher of the old type. It was when he was pastor in Indianapolis that light on Divine Healing came to him and, recognizing it was according to God's Word, he and his wife took a strong stand for this truth. There was much opposition, and the result was that Dr. Eldridge had to leave the Methodist church.

He became associated with the Christian and Missionary Alliance and was with that body for many years. But his heart was open for all of God's truth, and when the Lord began to pour out His Spirit in Los Angeles and was baptizing believers in exactly the same manner as at Pentecost, Dr. Eldridge and his dear wife not only became candidates but also recipients of this blessing.

I met Dr. Eldridge and his wife early in 1913, and attended their Los Angeles meetings regularly for more than a year. It was like a Bible school to me. I have copious notes in my Bible of the many stirring one-hundred-per-cent faith messages that I heard them give. Dr. Eldridge's messages could be summed up in the words, "Have faith, think faith, talk faith, act faith. Victory!"

I met Dr. Eldridge in a Los Angeles cafeteria in May 1916 and had a talk with him. He told me that after an Alliance convention, which was just about to be held, he was going to separate from that body and come out entirely to preach the full Pentecostal message. The Lord honored him in this step and gave in response to his prayers the beautiful Bethel Temple of Los Angeles. This Pentecostal assembly has stood solid on the Word of God and has radiated blessing to all the world.

Dr. Eldridge was for some years the first chairman of the Southern California District Council. All ministers in Southern California esteemed him highly and looked upon him as a spiritual father. For several years he has been tested physically and has not been able to preach. Whenever we were in Southern California we visited him in his home and found him unwavering in his faith and always full of praise. On one of the last occasions that I visited him I asked him to lay hands on me, and as his hands rested on my head the dear old man gave me his blessing just as Jacob gave his parting blessing to his sons.

Our hearts go out in loving sympathy to Mrs. Turnbull, his daughter, and to Mr. Luther Eldridge his son, at this time of the loss of their best earthly friend and counsellor, and we pray that God's infinite grace may be their portion.—Stanley H. Frodsham.

Things Laid Up

(Continued from Page One)

and to unutterable joy, as visions of glory to come are unfolded.

The Revelation was not for John only. It was the Revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass. God gave the Revelation to His Son and the Son is anxious to pass it on. He wants listeners, enquirers, searching and enquiring how and when these things shall be. The Lord Jesus wants to share His secrets. He says, "I go to prepare a place for you." If He has told you that, He will tell you the rest as you are able to bear it. Why the head hung down and the feeble knees? Get a glimpse of some of the glories laid up for them that love Him. Hope thou in God. Set your affections on things above, the things that are worthy, the gates of pearl, and the precious foundation stones. If the outside is so beautiful, what must the inside be like? In the midst God and the Lamb!

But it was not complete till the bride herself was there. God and the Lamb delighting to glorify the bride! John heard a great voice of much people in heaven, saying, "Alleluia!" And they say, "Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." The fitting, the readiness, accomplished by the Son Himself. She must be worthy of the beautiful place and must be worthy of Him.

It hath not entered into the heart of man to conceive what things are laid up for them that love Him. And Jesus says: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom!" The best, most glorious kingdom of earth is just rubbish—the dust of the balance—compared with the kingdom God is going to give to the redeemed. An inheritance, incorruptible, undefiled, that fadeth not away! Don't be afraid of the temporary cloud. This must needs be. The trial of your faith is much more precious than of gold that perisheth, though it be tried by fire, and will be found unto praise and honor and glory at the appearing of Jesus Christ.

It is the Father's good pleasure! And He does not give all these glories grudgingly, stintingly. He delights to give. He gave His Son first, and with Him He is willing to freely give us all things. And the privilege of these things is brought to us by being partakers of the divine nature, and therefore of the divine environment—heaven and all the glories that follow.

He has given unto us His exceeding great and precious promises, and the seal of the Spirit; and above all, Christ in us, the hope of glory. Never despair, never doubt; rejoice always, for this is the heritage of the weakest saint.

The Wrath of God

(Continued from Page Three)

does not teach us that man will have "a second chance." And the preacher who preaches it is one of the devil's agents, for the assertion that man will have "a second chance" is one of the devil's lies.

In the Revelation we read of the seven angels that had the seven last plagues in which were filled up, or completed, the wrath of God. When the golden vials, or bowls, containing these last plagues, were given by one of the living creatures to the seven angels, we read that "the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." The temple into which "no man was able to enter" was the inner temple, the place of intercession. The meaning is that at the time of the end, at the time of the fulfillment of the prophecy, intercession will not be possible. To-day in the glory our great High Priest is pleading on behalf of lost sinners, and "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." But at the time when the seven angels shall be given the seven vials, or bowls, to be poured out upon the earth, upon the sea, upon the rivers and fountains of waters, upon the sun, upon the throne of the beast, upon the great river Euphrates, and into the air, there will be no place for intercession on behalf of lost men. The throne of grace which is now accessible will not then be accessible; the inner temple will be "filled with smoke from the glory of God, and from His power, and no man will be able to enter into the temple, till the seven plagues of the seven angels are fulfilled." The time will have come for unstinted wrath to be poured out upon the earth. Awful days indeed! It will be the time of which Paul speaks when he says that "sudden destruction shall come upon them, and they shall not escape."

But we who have been born again will not be here. The saints will go up before that terrible storm at the time of the end shall have broken. The Lord has said, "Behold, I come as a thief." But it will not be "as a thief" to the waiting saint. It will

be "as a thief" to the unprepared sinner, and to the world that lieth in the power of the evil one. Paul wrote to the Thessalonians, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." God's salvation saves the saints, not only from sin, but from wrath. Hence it is spoken of by Peter as "salvation ready to be revealed in the last time." 1 Peter 1:5. Paul wrote, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5:8, 9.

Sin merits the divine displeasure; and, by God's immutable law, sin and suffering, wickedness and woe, are linked together. It is impossible to separate them. That is why it was necessary for our Lord to suffer and die, to bear our sins in His own body on the tree. He took the sinner's place, and bore the sinner's guilt and punishment, that the sinner might go free. God cannot smile upon the sinner or connive at sin; He cannot condone it. It must be punished. He who does not recognize it as having been borne by Jesus Christ, and who does not receive Jesus Christ as his Substitute and Saviour, must face his guilt and pay the penalty of his sin in his own person. That will mean eternal separation from God in the regions of despair and death.

The preaching of the wrath of God is vitally linked with the preaching of the love of God. If it is not true that God's wrath burns against sin and that there is no deliverance from that wrath outside of a personal acceptance of Jesus Christ as a personal Saviour, there is no reason why the Son of God should have suffered and died. This is why the preacher who questions the wrath of God almost invariably questions the doctrine of the atonement and the efficacious character of that blood which was shed for the redemption of lost sinners. The justice of God who is infinitely righteous, requires that sin be punished; His love required that an effort be made to save lost men. So He gave His Son to suffer and die in man's stead, that God "might be just and the justifier of him which believeth in Jesus." Rom. 3:26.

A study of what the Word of God says concerning the righteous wrath of God which burns against sin, and requires its punishment, should lead us to hate sin and avoid it as our greatest foe.

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.

Bristol Covered Edition Now Ready

Round Notes

After so long a time the first edition of SPIRITUAL SONGS (Bristol Binding, Round Notes) is now ready to deliver. The orders we have been holding will be shipped Feb. 24.

About ten days more will complete the cloth bound edition (round notes). We are now at work on the Shaped Note edition which will be ready soon.

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**Gospel Publishing House
Springfield, Mo.**

WORLD MISSIONS CONTRIBUTIONS

February 1st to 6th incl.

- All personal offerings amount to 1301.49.
- 1.00 Sitkum Sunday School, Sitkum, Ore.
 - 1.00 Assembly of God S. S., Crane, Mo.
 - 1.00 Sunday School, Ambrose, N. Dak.
 - 1.05 Assembly of God S. S., Willow Springs, Mo.
 - 1.15 Christ's Ambassadors, Arcadia, Kans.
 - 1.50 Assembly of God Carrollton, Ill.
 - 1.50 Full Gospel Assembly Pillager, Minn.
 - 1.50 Faith Mission, Nelogoney, Okla.
 - 1.53 Assembly of God S. S., Ilmo, Mo.
 - 1.62 Assembly of God S. S., Campbell, Mo.
 - 1.93 Assembly of God Afton, Okla.
 - 2.00 Pentecostal Church Ashland, Ohio
 - 2.00 Assembly of God S. S., Humboldt, Kans.
 - 2.00 Assembly, Stonewall, Miss.
 - 2.00 Assembly of God Church, Lebanon, Mo.
 - 2.03 Christ's Ambassadors, Enid, Okla.
 - 2.03 Assembly of God S. S., Paris, Ill.
 - 2.04 Christ's Ambassadors, McCook, Nebr.
 - 2.14 First Pentecostal Church, Cullasaja, N. C.
 - 2.20 Pentecostal S. S., Chappell, Nebr.
 - 2.31 Assembly of God Church, Hereford, Tex.
 - 2.35 Assembly of God, Chickasha, Okla.
 - 2.50 Assembly of God Yazoo City, Miss.
 - 2.50 Booneville S. S. Booneville, Ark.
 - 2.50 Assembly of God, So. Haven, Mich.
 - 2.56 Assembly of God Ault, Colo.
 - 2.56 Assembly of God & S. S., Ilmo, Mo.
 - 2.60 Busy Bee Band, Dardanelle, Ark.
 - 2.75 Pentecostal Assembly S. S., Yale, Okla.
 - 2.84 Assembly of God S. S., McCracken, Kans.
 - 3.00 Assembly of God S. S., Muncie, Ind.
 - 3.00 Assembly of God S. S., Dodge City, Kans.
 - 3.00 Christ's Ambassadors, Elk City, Okla.
 - 3.35 Pentecostal Assembly of God S. S., Guthrie, Okla.
 - 3.50 Assembly of God S. S., Virden, Ill.
 - 3.50 Assembly of God and S. S., Chetopa, Kans.
 - 3.60 Busy Bee Band, Earl, Ark.
 - 3.72 Pentecostal Mission, Stone Station, Blue Rock, Ohio
 - 3.76 Assembly of God S. S., Anadarko, Okla.
 - 3.85 Full Gospel Assembly and S. S., Weskan, Kans.
 - 3.95 Busy Bee Missionary Band, Coulwood, Va.
 - 3.96 Assembly of God and S. S., Oswego, Kans.
 - 4.12 Assembly of God S. S., Wright City, Okla.
 - 4.16 Assembly of God, Emerson, Nebr.
 - 4.25 Bethel Assembly, Ariton, Ala.
 - 4.32 Assembly, North Miami, Okla.
 - 4.39 Full Gospel Mission Macksburg, Iowa
 - 4.50 Pentecostal Assembly, Paonia, Colo.
 - 4.50 Assembly of God, Alta, Iowa
 - 4.52 Assembly of God Church, Chaffee, Mo.
 - 4.70 Assembly of God Mercer, Mo.
 - 4.93 Assembly of God, New Castle, Tex.
 - 5.00 Christ's Ambassadors, Kingsburg, Calif.
 - 5.03 Crusaders S. S. Class, Four Fold Church, Battle Creek, Mich.
 - 5.00 Pentecostal Mission, Redlands, Calif.
 - 5.00 Assembly of God, Van Buren, Ark.
 - 5.00 Assembly of God S. S., Wellington, Tex.
 - 5.00 Elmer Assembly, Elmer, Mo.
 - 5.00 Assembly of God, Byesville, Ohio
 - 5.00 Prairie Lea Sunday School, Ingalls, Kans.
 - 5.05 Assembly of God, Electra, Tex.
 - 5.07 Bethel Assembly of God, Elkhart, Ind.
 - 5.07 Assembly of God S. S., Warrior, Ala.
 - 5.35 Lebanon Full Gospel Assembly, Lebanon, Ore.
 - 5.35 Harper Pentecostal S. S., Harper, Kans.
 - 5.45 Busy Bee Missionary Band, Walthill, Nebr.
 - 5.50 Assembly of God, Mulberry, Fla.
 - 5.57 Full Gospel Assembly, Marysville-Yuba City, Calif.
 - 5.68 Assembly of God, Wesson, Ark.
 - 5.89 Assembly of God, Keenesburg, Colo.
 - 6.00 Green Ridge Assembly, Green Ridge, Md.
 - 6.00 Mount Pearl Assembly, Kit Carson, Colo.
 - 6.05 Great Bend Assembly, Great Bend, Kans.
 - 6.40 Full Gospel Assembly & S. S., Walker, Minn.
 - 6.50 First Pentecostal Church, Lonaconing, Md.
 - 6.61 Home Gardens Assembly of God, Tulsa, Okla.
 - 6.69 Assembly of God Church, Perry, Ia.
 - 7.00 Busy Bee Plan, Portsmouth, N. H.
 - 7.00 Full Gospel Mission S. S., Michigan City, Ind.
 - 7.06 Assembly of God Church, Elk City, Okla.
 - 7.40 Assembly of God, Mortonville, Ky.
 - 7.41 Calvary Pentecostal Church & S. S., Galesburg, Ill.
 - 7.54 Assembly of God, Hannibal, Mo.
 - 7.60 North Peoria & Haskell Mission, Tulsa, Okla.
 - 8.00 Assembly of God, Bridgeport, Nebr.
 - 8.28 Pentecostal Assembly of God, Chivington, Colo.
 - 8.30 Stem Full Gospel S. S., Calhan, Colo.
 - 8.49 Sachse Pentecostal Church & S. S., Sachse, Tex.
 - 9.00 Sunday School, Regan, N. Dak.
 - 9.05 Assembly of God S. S., Turkey, Tex.
 - 9.20 Mexican Women's Missionary Council, San Antonio, Tex.
 - 9.39 Thelma Assembly, Tribune, Kans.
 - 9.60 Assembly of God S. S., Vernon, Tex.
 - 10.00 Ambassadors for Christ, Glad Tidings Temple, San Francisco, Calif.
 - 10.02 Assembly of God Church & S. S., Chinnville, Ky.
 - 10.37 First Pentecostal Church, Oildale, Calif.
 - 10.66 Assembly of God and S. S., Sullivan, Mo.
 - 11.00 Busy Bee Band, Turtle Creek, Penna.

- 11.00 A Group of Friends, Bradford, Penna.
 - 11.45 Full Gospel Tabernacle, Big Springs, Nebr.
 - 12.00 Truesdale Assembly of God, Truesdale, Iowa
 - 12.40 Busy Bee Band, Newville, Penna.
 - 12.50 Assembly of God S. S., Wetumka, Okla.
 - 12.50 Assembly of God S. S., Rush Springs, Okla.
 - 12.50 Assembly of God Brimson, Mo.
 - 12.50 First Pentecostal Church, Beaver Falls, Penna.
 - 12.85 First Pentecostal Church, Elizabeth, N. J.
 - 12.97 Assembly of God, Senath, Mo.
 - 13.04 Full Gospel Tabernacle, Westernport, Md.
 - 14.21 First Pentecostal Assembly of God, Eaton, Ohio
 - 14.40 Full Gospel Assembly S. S., Springfield, Ill.
 - 14.75 Lighthouse Mission, Springfield, Mo.
 - 15.00 Lettish Pentecostal Church, Philadelphia, Penna.
 - 15.00 Assembly of God, Fort Madison, Iowa
 - 15.06 Edgemont Full Gospel Mission, Edgemont, Ill.
 - 15.10 Assembly of God Mission, Williston, N. Dak.
 - 15.20 New Crichton Assembly, Crichton, Ala.
 - 16.00 Missionary Society, Bunker, S. Dak.
 - 16.35 Pentecostal Church, White City, Kans.
 - 16.70 Pentecostal Mission, Vallejo, Calif.
 - 17.50 Girard Assembly, Buffalo, Okla.
 - 17.71 Assembly of God S. S., Mattoon, Ill.
 - 17.81 Rosen Heights Assembly of God, N. Fort Worth, Tex.
 - 18.00 The Gospel Tabernacle, New Kensington, Penna.
 - 18.04 Assembly, West Monroe, La.
 - 18.75 Pentecostal Assembly, Eagle Bend, Minn.
 - 20.00 Assembly of God, Ewing, Mo.
 - 20.00 Pentecostal Church, Bradenville, Penna.
 - 20.00 Assembly of God, Holland, Ohio
 - 22.25 Bethel Tabernacle, Havre, Mont.
 - 24.33 Christ's Ambassadors and Y. P. Class, Faith Temple, Kansas City, Mo.
 - 25.00 Assembly of God Church, Newton, Ia.
 - 25.35 Pentecostal Church, Latah, Wash.
 - 27.10 Busy Bee Missionary Band, Pentecostal Mission, Concord, N. H.
 - 28.85 Full Gospel Tabernacle, Shawano, Wis.
 - 30.00 Knoxville Pentecostal Assembly, Knoxville, Penna.
 - 31.50 Assembly of God, Jerseyville, Ill.
 - 33.94 Assembly of God, Okmulgee, Okla.
 - 34.60 Full Gospel Tabernacle, Cuyahoga Falls, Ohio
 - 34.80 Pentecostal Church, Framingham, Mass.
 - 35.74 Assembly of God S. S., Springfield, Mo.
 - 39.50 West Central District, Cedar Rapids, Ia.
 - 40.00 Bethel Church, Sisseton, S. Dak.
 - 49.20 Altoona Pentecostal Tabernacle, Altoona, Penna.
 - 50.00 Assembly of God, Allentown, Penna.
 - 50.00 Church of the Four Fold Gospel, Battle Creek, Mich.
 - 51.00 Pentecostal Gospel Tab'n., & S. S., E. St. Louis, Ill.
 - 53.00 Assembly of God S. S., Breckenridge, Tex.
 - 60.70 Assembly of God, Bethel Church, Quincy, Ill.
 - 67.00 Assembly of God, Burlingame, Kans.
 - 70.00 Elim Tabernacle, Rochester, N. Y.
 - 71.10 Bethel Pentecostal Assembly, Juneau, Alaska
 - 75.00 Pentecostal Church, New Castle, Penna.
 - 75.00 Bethel Temple Missionary Society, St. Louis, Mo.
 - 84.12 Assembly of God, Springfield, Mo.
 - 95.00 Full Gospel Assembly, Washington, D. C.
 - 95.00 Pentecostal Church, Akron, Ohio
 - 104.88 Ohio State Christ's Ambassadors
 - 107.10 First Pentecostal S. S., Miami, Fla.
 - 115.00 Pentecostal Tab'n. & Y. P. Society, Lancaster, Penna.
 - 130.00 Pentecostal Church, Jeannette, Penna.
 - 164.50 Assembly of God, German Branch, Benton Harbor, Mich.
 - 853.50 Bethel Temple, Los Angeles, Calif.
- | | |
|---|-------------|
| Total amount reported | 5092.91 |
| Home missions fund | 114.52 |
| Office expense fund | 58.91 |
| Deputational expense fund | 27.64 |
| Reported as given direct to missionaries | 632.50 |
| Reported as given direct to home missions | 3.56 837.13 |
| Total for foreign missions | 4255.78 |

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—My mailing address is changed from "Box 631, National City, Calif., to 3721 Mississippi Street, San Diego, Calif.—H. G. Miller.

WANTED.—A single young man to lead singing in revivals. One that can play and sing specials.—Evangelist E. M. Blount, Lockney, Tex.

WANTED.—To take care of aged or sick persons, or young children, who want a Christian home. Prices reasonable.—Mrs. Ed A. Evans, c/o Pentecostal Home Mission, Hedrick, Ind.

FOR SALE.—Sliding trombone, silver, with 8-inch gold bell; good as new. Used only a few times. Case also. Price \$60.—Mrs. Paul Reath, 343 So. Albermarle Street, York, Pa.

Forthcoming Meetings

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

TACOMA, WASH.—Dr. Chas. Price and party at Tabernacle, South 11th and "L" Sts., beginning February 23.—Frank Gray, pastor.

MARSHFIELD, ORE.—Revival campaign, Feb. 16-Mar. 9, Evangelist R. S. Peterson of Pelican Rapids, Minn., in charge.—Pastor Edwin G. Lawrence, 116 Market Ave.

SAN LUIS OBISPO, CALIF.—Fellowship meeting of the Coast District of the Southern California-Arizona District will be held Feb. 24, at 1023 Nipoma Street.—Walter B. Jones, pastor.

TULSA, OKLA.—Dr. Chas. A. Shreve will conduct a revival in Full Gospel Tabernacle, 5th and Peoria Streets, Feb. 23 to Mar. 9.—M. J. McClellan, pastor.

NUTLEY, N. J.—Bethel Pentecostal Assembly, 388 Franklin Ave., revival services Mar. 5-23; conducted by Evangelists Meyer and Alice Tan Ditter.—O. Olsen, pastor.

TIPPECANOE CITY, O.—Revival campaign, Mar. 28-Apr. 20, at Bethel Tabernacle, 4th and Plum Streets, by Meyer Tan Ditter, converted Jew, and wife, singing evangelists.—Pastor E. P. Cooper, 416 Richard St., Dayton, O.

OLNEY, TEX.—In the Assembly of God Church, Feb. 23, all day fellowship and dedication service. Superintendent H. M. Cadwalder will be with us. Surrounding assemblies are urged to attend. Basket dinner served to all present. C. L. Stewart, pastor.

GREAT FALLS, MONT.—Evangelist E. Elsworth Krogstad will conduct a revival at the Assembly of God Church, 213 9th Street, N., beginning Feb. 16, continuing till Mar. 2, or longer.—W. Paul Jones, pastor.

MEMPHIS, TENN.—The eastern section of the Tennessee District will meet with the church at Kingsport for their quarterly fellowship meeting, Feb. 28-March 2. Churches from all surrounding Districts invited.—I. A. Smith, district superintendent.

JOHNSTOWN, PA.—Revival campaign at Grace Pentecostal Church, 414 Franklin Street, Feb. 27-Mar. 18, Evangelist C. Stanley Cooke and wife in charge. Every night except Mondays, 7:30.—Charles C. Eyer, 17 Jefferson Street, Roxbury.

FORT MORGAN, COLO.—The Annual Mid-winter Convention of the Rocky Mountain District will convene at the Gospel Tabernacle, 7th and Main Sts., Feb. 25-28. The first day will be given to the District Christ's Ambassadors. Let all the young people plan to be present, and please bring you instruments. Each church is urged to send its pastor and two delegates. Bed and breakfast free to delegates. The local ministers will be speakers for the meeting.—Pastor Clyde Ferguson, 114 E. 7th.

OPEN FOR CALLS

EVANGELISTIC—Any new field, or assembly needing a revival.—Evangelist E. M. Blount, Lockney, Tex.

PASTORAL—Wm. G. Walker, 437 Columbus Ave., Syracuse, N. Y.

PASTORAL OR EVANGELISTIC—Reference Elder A. A. Wilson, district superintendent, 21 Market Street, Dexter, Mo.—J. Lon Hale, Box 217, Senath, Mo.

EVANGELISTIC—We are en route from Atlanta, Ga. to Tulsa, Okla., and will be available for services in Ark. and Okla. after Feb. 16. Our mail will be forwarded.—M. Kullman, Box 1022, Tulsa, Okla.

PASTORAL—Am in full fellowship with the North Central District Council; have been in evangelistic work for some time. Am young and have no family.—Alvin Ruehmann, First Pentecostal Church, 27th Street and 9th Ave., Beaver Falls, Pa.

EVANGELISTIC—I have changed my address from Meeker, Okla., to Tatum, N. Mex., and will accept calls in Arizona or New Mexico, especially in new fields.—Evangelist W. H. Whelchel.

EVANGELISTIC—We expect to be engaged in a meeting at this place during the early part of Feb., and after that will be open to evangelistic calls.—Mr. and Mrs. Bert Roberson, Elk City, Okla., 301 W. Ave., B. St.

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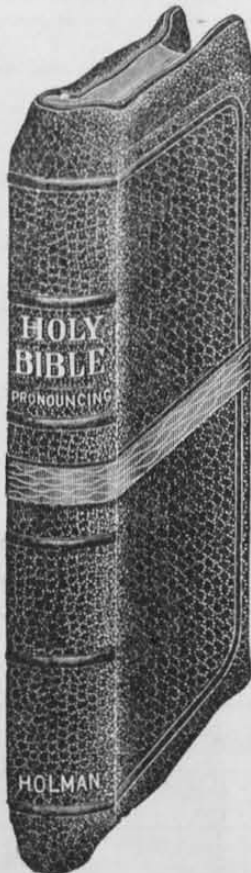
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Specimen of part of Page

olden candlestick. ZECHARIAH, 4.

herit land, gain, before out of the h'u-a before Sa-l to 'tan; 'tan; rosen; not fire? with before unto ying, from hold, pass thee a fair y set cloth- e an- pro- s; If nd if then ouse, , and walk high

B. C. 519.

Deut. 32. 9. Job. 1. 17. Hab. 2. 20. Zeph. 1. 7. Ps. 68. 5. Is. 57. 15. Heb. the habitation of his holiness, Deut. 28. 15. Is. 68. 15.

Hag. 1. 1. Ps. 109. 6. Rev. 12. 10. That is, an adversary. Heb. to be his adversary. Jude 9. ch. 1. 17. Rom. 3. 23. Amos 4. 11. Rom. 11. 5. Jude 23. Is. 64. 6. Is. 61. 10. Luke 15. 22. R-v. 19. 8. Ex. 29. 6. ch. 6. 11. Lev. 8. 35. 1 Kin. 2. 3. Ezek. 44. 16. Or, ordinance. Deut. 17. 9. Md. 2. 7. Heb. walks. ch. 4. 14; 6. 5. Ps. 71. 7. Is. 8. 13; 29. 3. Heb. men of wonder, or, sign, as Ezek. 12. 11; 24. 24. Is. 42. 1; 49. 3. 5; 52. 11; 63. 11. Ezek. 34. 23, 24. Is. 4. 2; 11. 1. Jer. 23. 5; 33. 15. ch. 6. 12. Luke 1. 73. Ps. 118. 22. Is. 28. 16. ch. 4. 10. Rev. 5. 6. Jer. 31. 34; 50. 20. Mic. 7. 18, 19. ch. 13. 1.

neighbour under the vine and under the fig tree.

CHAPTER 4.

By the golden candlestick is foreshowed the good success of Zerubbabel's foundation.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zê-rûb'ba-bêl, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zê-rûb'ba-bêl thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zê-rûb'ba-bêl have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of

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