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Are You "Ready"?

W. E. Moody

I WANT to give seven Scriptural applications to the above question. I will take them in the order in which they are found in God's Word.

1. Are you *ready* for face-to-face communion with God?

In Exodus 34:2 we read, "And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount." Mountains in Scripture stand largely for communion; and of the varied kinds and degrees of communion, that of the early morning is the sweetest and best. Someone has truly said, "All God's noted saints and successful workers have been early risers." It is also a well known and common saying that "it is the early bird that catches the worm."

From the example of Jesus Himself who "rising up a great while before day went out, and departed into a solitary place and there prayed" (Mark 1:35) down to the humblest saint of our own day who loves to steal away in the early hours of the morning for a season of communion with God, we are encouraged to make communion with God a vital part of our Christian walk.

Moses, Joshua, David, and all the Bible worthies were early risers and felt a special need of communion; and with this feeling of need there came, I am sure, a conscious need of special preparation for such communion.

Note the emphatic statements contained in the verse to which I have referred (Ex. 34:2)—"Be ready." "Come up." "Present thyself there to me." "Present thyself in the top of the mount."

"Be ready"—with a heart clean, and with a set pur-

Wake, for the Morn Is Coming!

*Wake for the morn is coming,
Hear how the songbirds sing.
Wake for the night is fleeing,
Wake for flowers spring.
See how the east grows brighter,
Lit with the rising sun;
Wake, for the night is passing,
Comes now the golden dawn.*

*Wake for the morn is coming,
Things unseen appear.
Myst'ries of darkness vanish,
Light now hath made them clear.
See how the bright beams glowing,
Usher the glad new day,
Wake for the night is passing;
Shadows shall flee away.*

*Wake from thy sloth and slumber,
Open thine eyes to light.
Sleepers are clothed with darkness,
Wrapped in the robes of night.
Winds of the morning whisper
Message of life and love;
"Wake for the Lord is coming—
Coming from God above."*

*Nor shall the night returning
Cover thy soul again;
Light—holy light supernal
Over the earth shall reign.
Christ hath the velvet curtain
Torn from the gates of dawn;
Wake, for the night is passing,
Darkness will soon be gone.*

—Wm. Burton McCafferty.

pose. "Come up"—communion is an upward calling, and entails resolution and determination to leave the lowlands of self-seeking and personal ease. "Present thyself"—let it be a definite and concise act on thy part, and for a definite purpose, to interview the King. "Present thyself there." Where? "In the *top* of the mount." Let your aim be the highest, richest, deepest, communion. Do not be content with a half-way communion. Scale the heights. This will cost labor and determination on your part, but it will pay you to aim for and realize a face-to-face communion with your Lord.

When I lived in England I went one morning with a friend to scale one of the highest of the Malvern Hills. Instead of taking the circuitous route on the backs of donkeys as was general with most climbers, we decided to climb in a straight line to the top. We had not gone far before we got into a heavy snow-storm. But we kept climbing on our hands and knees, and by and by we passed the cloud line and finally reached the top.

Looking back we saw nothing but dark heavy clouds—for the snow-storm was still raging beneath our feet. But there we stood in the sunshine, amid the pure and bracing air, and with a charming view into three counties.

As I stood there God spoke to me and encouraged me to scale the mount of Communion, and leave behind the clouds and dust and dirt of the world, and get into the pure sunlight, the bracing air, and the beautiful scenery of that "life in the heavenlies" provided for me in Christ Jesus.

2. Are you *ready* for the battle?

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Standard of Membership in a Pentecostal Assembly

A Sermon by Pastor Ralph M. Riggs at the Assembly of God,
Springfield, Missouri

INASMUCH as we live in a world of actions and experiences, we consider that it is good to translate our doctrines into terms of human conduct. We preach holiness and a separated life, but these terms are rather elastic. We feel the need of a distinct definition of holiness, a plain detailed statement of what a separated life involves. Hence the following description is offered of what we believe a life should be in order to be recognized as Christian and admitted as such into fellowship in our assembly.

First of all, of course, a person must be truly born again. John 3:3. To admit into the church one who has not above all doubt experienced regeneration is a sin against him, against the church into which he is admitted, and against the public at large. Such persons are sinned against because they are thereby led to consider that all is well between them and God. The general temperature of the church into which an unconverted person is admitted is lowered by his presence there, and the public is stumbled by the presence of an unconverted person in a Christian church.

The Bible quite clearly teaches that water baptism by immersion is not only a testimony to regeneration, but is a part of the human side of the new birth. "He that believeth and is baptized shall be saved." "Make disciples of all nations and baptize them." As faith in Old Testament times was expressed by conforming to the ceremony of the blood sacrifice, just so faith in Christ in the New Testament times should be expressed by the observance of the beautiful ceremony of water baptism.

Christian life and experience begin with God's power in regeneration and our obedience to His command concerning water baptism. But that life by the power of God thus begun, must find expression in the actions of the life. Otherwise it is abortive. Faith without works is dead—of no avail. "Whosoever doeth not righteousness is not of God." And that is God's final word in the matter. We dare not then admit into Christian fellowship any whose lives do not reveal the power of God as manifested in transformation of habits and practice.

One of the first things that will happen in a new born Christian's life is that separation will be made between him and his former evil companions and sinful practices. His testimony and his avowed ceasing from evil works if he remains faithful to his new determination and new life, will soon effect a complete separa-

tion between him and his old companions. They will not care for his company and there should be a definite change in his own heart's desire in this matter. We believe that one who is thoroughly born again will have no more desire to associate habitually with those who are unconverted. (Psa. 1:1.)

This change in the convert's life will find expression for one thing in his entirely ceasing to attend places of worldly amusement. If a Christian needed a command along this line he has it definitely given in God's Word. "Come out from among them and be ye separate." 2 Cor. 6:17. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. This last scripture definitely states that if love for the world remains in the heart of an individual then that individual lacks the love of God in his heart. This is Scriptural justification for the exclusion from church membership of all who manifest a love for the world.

There are also other arguments which could be advanced against attending worldly amusements, such as movies, theatres, dance halls, professional ball games, public skating rinks, and the like. First, a person has no right to exhort others to righteousness, who himself practices the things which those others do. His words and his profession are but mockery to those who have seen his life. Therefore let us by all means avoid appearing at places of worldly amusement.

Again, the very atmosphere in which one finds one's self when in such places is an atmosphere of worldliness and sin. He has deliberately exposed himself to evil contacts, and necessarily the wickedness around him will deaden his spiritual sensibilities and make him more responsive to the allurements of evil. The blasphemy, the obscene remarks, the tobacco smoke, and general demon-infested atmosphere will permeate those who deliberately expose themselves to Satan's influence. Particularly in the movie show with its pictures of crime, lust and wickedness one is exposed to the devil's direct propaganda.

The Lord commands us to redeem the time because the days are evil. Eph. 5:16. You will never find a lover of God's Bible, or a lover of souls wasting time with worldly amusements. There is so much more of God's Bible to learn and

so much more of Christian work to do that no one with the love for these things lying deeply in his heart, will waste valuable time in worldly pursuits.

In the general realm of personal righteousness and godly living there comes the question whether or not tobacco using can be indulged in by one who wishes to make Christian profession. D. L. Moody said ironically that it is all right to continue to use tobacco for the Scripture says, "He that is filthy let him be filthy still." In these days of financial extremity many men take that little and only sum which they have with which to purchase food for their wife and children and offer it at the shrine of the god of nicotine. The Bible enjoins, "Wherefore do ye spend money for that which is not bread?"

Another reason why it is wrong to use tobacco is that it is a definite sin against the physical body. The Word declares, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." That tobacco is not a distinct hurt to the human body has rarely been advocated and never been successfully proved. It is well known and commonly admitted that after the first passing stimulating effect, the general brain capacity is hurt and the nervous system impaired. Therefore, they who would respect the Word of God and the presence of the Holy Ghost in their bodies should not disobey and offend Him by the use of this weed. Would it not be blasphemy to picture the Lord Jesus Christ's using tobacco in any form? It should be equally objectionable for those who constitute His body to do so.

Paul write, "All things are lawful for me, but I will not be brought under the power of any." This being brought under the power of tobacco is one of the serious charges against it.

It has been observed by some experienced Christian workers and confessed by some confirmed sinners that the conviction of the Holy Ghost brought by the anointed preaching of God's Word is oftentimes nullified and dissipated if only the sinner can escape the place of meeting and smoke or chew tobacco for a while. Its very nature thus as a moral sedative and an antidote to Holy Ghost conviction proves that it is an agent of him who is an enemy of God. Therefore let all those who love God and who would serve Him shun this drug as they would any other recognized poison.

A final and to some the most important argument against the use of tobacco is the fact that in most communities of our

country it is generally considered that a good Christian will not have this habit. A very clear and oft repeated principle of the Scripture is to take heed that we place no stumbling block or occasion to fall in another's way. "Destroy not him with thy meat, for whom Christ died," and "If meat make my brother to offend, I will eat no flesh while the world standeth." By our use of tobacco in the face of this public consciousness we are acting as though our indulgence were more important than the salvation of precious souls.

All that has been said in the above arguments against tobacco of course holds good in the matter of intoxicating liquors.

But the above mentioned sins are by no means the only sins that should exclude persons from Christian fellowship. 1 Cor. 5:11 and Gal. 5:19-21 give lists of practices which will never exist in heaven and which should not exist in the Christian church. Persons guilty of adultery, fornication uncleanness, lasciviousness, and all such sins are positively excluded from Christian circles. "It is a shame even to speak of such things." Idolaters and practicers of witchcraft which is communion with and worship of Satan are also, of course, excluded. Hatred, wrath, strife, as deep-seated enmity, contention, and quarreling, are things which God absolutely forbids among His children. He declares solemnly, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This law of the New Testament in support of that first and essential command of Christ that we should love one another is an absolute law and demands greater respect among God's children.

"Variance, emulations, seditions, heresies," are similar to the last mentioned sins, but may be called collective rather than single. Sedition is "a standing apart." Heresies are creations of sects, and as such are positively condemned. Some may be surprised to find covetousness and extortion listed in these absolutely forbidden practices. But God's children must learn to be more respectful to God's commands. He has told us definitely, "Lay not up for yourselves treasures on earth," and "Set your affections on things above." He evidently means that we shall be obedient in this regard for He says that covetousness is idolatry and with covetous men we should keep no company, no, not even to eat.

There is another matter which commonly arises for consideration in this regard, and that is the question whether or not a person who is married and yet who has another former companion still living should be admitted into church membership. For a Christian the law

of God is clearly written. There are seven New Testament scriptures on the question of divorce and remarriage. In five of them (Mark 10:11; and also verse 12; Luke 16:18; Rom. 7:3; 1 Cor. 7:11, 39) the Lord and the Holy Spirit definitely and unequivocally forbid remarriage after divorce. Separation is allowed on the ground of fornication and (if the initiative is taken by the unbeliever) upon the ground of incompatibility because of one being a Christian and the other not. But in no one of the five mentioned scriptures is remarriage ever permitted but in all is distinctly forbidden. In Matt. 5:32 and 19:9 statement is made that no one shall put away his wife save for the cause of fornication, and the statement continues that whoso shall marry her that is divorced committeth adultery. To some people the inference is carried here that if an individual divorces another because of fornication, he or she is then free to remarry. If there were no other Scriptures than these in Matthew, such an inference might be taken and such a position maintained. However, these two scriptures allow this position only on inferential grounds and neither makes a positive statement that any divorced person may remarry. In all of the five scriptures (referred to above) the absolute and positive statement is made that remarriage is always forbidden. The two passages in Matthew must therefore be interpreted as consistent with the teaching of the other Scriptures. It is only thus that we can get the tenor of teaching of God's Word and arrive at a final understanding of its laws. Thus, taking all seven of these Scriptures (all that are given us in the New Testament) we come to the inevitable conclusion that although separation is allowed under some circumstances, remarriage while the former companion

is living is never allowed. This is the law for Christians.

However, there are many people, particularly in these days, whose matrimonial experiences are all atangle. Before ever coming to Christ or honoring or respecting His Word, they married, divorced, and remarried, some many times. They come in contrition to God's throne; both parties to the remarriage are soundly converted and many times filled with the Holy Spirit. The question arises, Shall they live on together or must they separate? The law for Christians becomes the law of their life *when they become Christians*. The Bible tells us that if any man be in Christ he is a new creature, old things have passed away and all things are become new. The whole wicked past is gone, washed away by His precious blood. As absolutely new creatures these people arise. God has forgiven them and accepted them into His family. Shall they continue as married? In discussing this very question I believe that in 1 Corinthians 7 the wisdom of the Lord is there revealed: "Brethren, let every man, *wherein he is called*, therein abide with God. . . . Art thou bound to a wife? Seek not to be loosed." vv. 24, 27. I personally believe that these scriptures justify Christians in admitting into their fellowship men and women who have been divorced and remarried, but who now *since* their so acting have been saved and many of them filled with the Holy Spirit.

And so, by erecting such a definite standard for church membership, our present church members, candidates for church membership, and the world at large may know what the minimum of Christian experience and righteousness must be in order to be recognized as a member of our church.

A Senator Preaches the Gospel

It is not often that a senator makes a Gospel address before a legislative body. This was done by Hon. J. Hughes before the Canadian Senate. After stating the spiritual causes of the depression, and reviewing the economic, moral and spiritual confusion of these times he said, "Destitution follows spiritual infidelity and moral decadence. In all these respects the United States is but an intensified replica of all the other Christian nations. What will be the outcome? Anybody who will read St. Paul's Second Epistle to Timothy and St. Matthew's Gospel will see all the signs that were to precede the end of the world. They may not mean the end of the physical world as we know it, and, if not, will not mean the end of any institution established by Christ, but they may well mean the end of the institutions established by man to oppose God's plan and to make it appear that Christ was not omniscient, but was an impracticable law-giver whose legislation could not be observed."

The Pentecostal Evangel

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The Editor's Notebook



The Inextinguishable Flame

When I was a little fellow I took delight in a well illustrated volume of *Pilgrim's Progress*, and followed with great interest the adventures of Christian on his way to the Celestial City. The picture of the encounter of Christian with Apollyon was marked with a big brown burn where we children, in trying to help the pilgrim out, had landed a red-hot poker on the figure of the abominable Apollyon. There was one picture in that book which especially appealed to me—and it still retains its old fascination. It showed the devil vigorously pouring water upon a fire; but despite all his efforts to put it out, the flames were burning vehemently. Unseen by the devil, upon the other side of the wall, was a beautiful being who was pouring oil on the fire.

God started a fire on the Day of Pentecost, and through the centuries the devil has tried to put it out; but when he was most certain it was extinguished, the flames again leaped up. The invisible Lord is ever pouring oil upon the fire, and, thank God, the holy flame will never go out.

Constant Supplies

Come with me to Sarepta, to a tiny home owned by a widow. In this humble dwelling there lives a man of God, a prophet. King Ahab had combed the kingdoms of the earth to find him, but the king's messengers overlooked the widow's insignificant shack. The prophet has just received a revelation from God that he is to go back to drought-stricken Israel, and there on Mount Carmel he is to challenge the wicked prophets and priests of Baal who have led the children of Israel astray. His reason tells him it would be utterly useless, for what could one lone prophet do against King Ahab, his hell-inspired consort Jezebel, the many priests and prophets of Baal, and all the hundreds and thousands of Baal worshippers. But the prophet goes over to the widow's meal barrel and looks into it. There is still some meal at the bottom. That peniless widow has been taking out supplies from it day after day, week after week, and month after month, but the barrel has not emptied. The God who supplied fresh manna to His children in the wilderness every morning, was constantly replenishing this barrel of meal. Then he turns to the widow's cruse. It still contains a supply of oil, even though every day it has been supplying the demands of the household. The God who sent such

abundant and miraculous supplies can surely be trusted! And so the prophet is not disobedient to the heavenly vision; he starts for Carmel.

The Challenge of Faith

Listen to the prophet as he speaks to the people, "I, even I only, remain a prophet of the Lord; but Baal's prophets are 450 men. Let them therefore give us two bullocks; let him choose one for themselves and cut it in pieces and lay it on the wood and put on fire under it; and I will dress the other and lay it on wood and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the god that answereth by fire let Him be God." See those prophets of Baal as they take their bullock, dress it, and lay it on the altar, and then cry aloud to Baal to hear, leaping on the altar and cutting themselves; but all in vain. Then watch the man of God as he repairs the altar of the Lord which has fallen down, digs a trench around it, and then when the wood and sacrifice are on the altar he invites the people to fill a dozen barrels with water and pour the same on the sacrifice. Surely, Elijah, you don't expect that water-soaked sacrifice to burn? Elijah was counting on God.

As I have contemplated this scene I have gone back to my fascinating picture in *Pilgrim's Progress*. When that water was being poured on the sacrifice, surely some invisible hands were pouring oil upon it, so that, when the prophet prayed and the fire fell from heaven, not only the wood and the sacrifice were consumed, but the very stones of the altar and the water in the trench!

An Exhaustless Supply

Let us move on to another widow's home. She is in absolute need, and her two little boys are about to be sold as slaves to meet the claims of a creditor. She appeals to the prophet, who inquires, "What hast thou in thy house?" The poor soul is destitute and says to him, "Thine handmaiden hath not anything in the house, save a pot of oil." The man of God says to her, "Go, borrow vessels abroad of all thy neighbors; even empty vessels; borrow not a few." And so she and her sons go out and borrow the neighbors' vessels; then they take them into the house, shut the door, and begin pouring the oil into one of them. One after another is filled, and still there is a supply of oil. And if the widow had brought in every tub, container, vessel, and pot in the neighborhood, there would

have been enough oil to fill them all to overflowing. I am sure that if she had brought in ten million of the largest tanks owned by the oil companies that day, they would all have been filled. The oil would not have stayed until there was not a vessel more. We cannot exhaust the infinite resources of our God. The prodigal said, "In my father's house is bread enough and to spare." The child of God can say, "*In my Father's infinite resources there is enough of the oil of the Spirit for every one, yea, for all flesh.*"

A Hindered Flow

One time General Booth was addressing a number of Salvation Army officers, encouraging them to seek for a mighty baptism in the Holy Spirit. He reminded them of that picture in Zechariah of the golden lamp that was supplied from living olive trees through the golden pipes, and he remarked, "See to it that the channel of communion by which the Holy Spirit must be received, is kept open. I heard of some people the other day who could not get any water. They turned the tap repeatedly but no water came. They sent to the office of the company, who sent a man to examine the connections and fittings, but all was right. Plenty of water in the reservoir, pipes, tap, and connections all right, but no water. At last they pulled up the pipe and found a mouse in it. It is no use turning the tap, praying, singing, or even believing, if there is something you are holding back or refusing to do—some idol, something about which you feel condemned but which you refuse to give up, something in the pipe; perhaps some trumpery, contemptible thing. Out with it! Give it up! Destroy your idols and hindrances and stoppages! Let there be free communion between you and God. Let all go, and you shall be flooded before you rise from your knees. The world shall feel the power of it, and God shall have all the glory." See to it that the golden pipes never become clogged, that every day you receive a fresh supply from the infinite resources of glory.

A Lack of Oil

Alexander Maclaren, the great Baptist preacher, once said, "Is Pentecost a vanished glory? Has that 'rushing mighty wind' blown itself out, and a dead calm followed? Has that leaping fire died down into grey ashes? Has the great river that burst out on the Day of Pentecost, like the stream from the foot of the glaciers of Mount Blanc, full grown at its birth, been all swallowed up in the sand, like some of those rivers in the east? Has the oil dried in the cruse?" Alas, his picture is only too true of conditions today; and yet the resources of God are just the same today as of old, and it is our Lord Himself who says to us, "If ye be-

ing evil know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to them that ask Him!" *A constant supply of the Spirit can be had for the asking. The precious blood of Calvary's Lamb has purchased an abundant and exhaustless supply for all the children of God.*

Exhausted Supplies

One day I went into a tiny church in the south of England and saw on the walls a painting by one of the greatest artists of the nineteenth century, Lord Leighton. On one side of the painting were five virgins, with brilliantly lighted lamps, being ushered into the presence of the heavenly Bridegroom. On the other side of the picture, in the darkness of midnight, were five virgins upon whose

faces is pictured anguish, for their lamps were flickering their last rays. One of them is trying to coax the tiny flame to give a better light, but all in vain. Upon the visages of those foolish virgins the artist had depicted the utmost despair and dismay. The door has been closed. They are outside. Upon the faces of the five wise virgins there is intense joy. It has been abundantly worth while to have a supply of oil. And for their forethought in securing a supply they have been ushered into the glorious marriage feast. Let us solemnly apply the words of the Master that gave the inspiration for this picture, to ourselves. Readiness for the marriage supper depends wholly on an adequate supply of oil. Is your vessel full?

The Passing and the Permanent

A Review of Current Life and Thought in the Light of Scripture

A Very Thin Crust

"The peace of Europe as it now exists is on a very thin crust, beneath which are volcanic passions. Poverty alone is its life-insurance," says Sir Philip Gibbs, the British war correspondent in his latest book, "Ways of Escape."

Christ Unites

There is no war between the saints of China and those of Japan. According to *World Dominion*, "Dr. Cheng Ching-yi, the Chinese Christian leader, and Kagawa, the Christian social leader of Japan, were photographed together some time ago. Cheng's arm was over Kagawa's shoulder, Kagawa's arm encircled Cheng, and a smile of Christian friendship beautified their faces. That will be the end of the tale if Christ is accepted in China and Japan."

Increase in Suicide

According to the *Evangelical Christian* a Berlin despatch states that suicide is growing at such a rate that it is rapidly becoming a menace to civilization. More than 100,000 persons are committing suicide each year now and the number is steadily increasing.

The adverse conditions of this age are not responsible for this, because when the hearts of men are right they can triumph over every circumstance. The explanation is that men have lost faith in God, and in consequence life has become empty and meaningless.

God Working in Russia

"Concurrent with a general swing away from religion in every land, which is making the progress of godless organizations possible, there is a gracious activity of the Divine Spirit, kindling renewed

faith and promoting closer fellowship among God's people," says a writer in *World Dominion*. "In Russia, religion driven from the Church finds sanctuary in the warm hearts of the peasantry, who are orally transmitting it at group meetings in the open country and in small cottage gatherings. Especially strong is the religious sense of the Russian women."

Godless Organizations

"In nearly every country of the world godless organizations, which are militant and fearless, are at work with the devotion of a religious crusade," says *World Dominion*. "We are at grips with a crisis of universal magnitude. In the Ukraine, West Siberia and the Volga Basin thousands of peasants are being ruthlessly butchered or deported to Siberia for withholding grain, which is needed for food, from the Soviet. 'The amorphous mass of the peasantry must be knocked into shape with a battering ram,' declared Bukharin at the recent Moscow Conference. Dr. Lodygensky, lecturing recently in Geneva, upon the activities of the godless organization in Russia, showed that this atheistic propaganda is directed from one source—the Ministry of Anti-Religion. The resources of other departments are, however, freely employed, notably those of Public Instruction, War, Labor and Agriculture, each of which organizes anti-religious propaganda within its proper sphere and furthers it by means of special publications and manuals for organizers. The lecturer estimated that after fifteen years of Sovietism half the adult population of Russia remain faithful to their religion, but more than half the Russian youth are anti-religious."

The Vatican's Radio Station

The *Elim Evangel* quotes the following from an English daily: "The Pope's powerful wireless receiving set looks like a palatial chest of drawers and cupboard. You pull two handles and out slides an armchair. You press a button and panels open to reveal a loudspeaker. You press another button and a radio gramophone rises to view and volumes of discs come to hand.

"At another place a switch connects up a golden radio microphone holder with the Vatican broadcast station, from whence the Pope can tune in to speak privately to his Nuncios and missionaries or can address the world at large.

"Other deftly concealed switchboards carry controls that light the Cross above the Dome, illuminate the 'Gloria' at the high altar, open the loudspeakers in the cathedral, floodlight the principal statues, operate the bells in Saint Peter's belfry, and by means of electrically controlled shutters regulate the volume of their clamor over Rome."

Many years ago Bible students may have wondered and speculated as to how the false Prophet could communicate with the entire world and do the wonders that are recorded of him in Rev. 13. The above paragraphs (without affirming that the Pope will be the Antichrist) show how perfectly simple it will be.

Israel's Sad Condition

According to the *Palestine Post* the situation of the Jewish people in most countries of the Dispersion has, during the last years, undergone a marked change for the worse. "Our political status," says the report, "is threatened in some lands, and our economic position is seriously endangered in almost every country in the world. Jewish youth sees itself threatened with complete elimination from the economic scheme under which he lives." In brief, it is becoming increasingly difficult for Jews to make a living in many countries. The *Jewish Chronicle* reports the following conditions in Poland. "Hunger and distress have reached the lowest depths. Thousands are without food. Armies of Jewish boys are forced into the ranks of Communism, and Jewish girls of tender age into a life of infamy. Jewish craftsmen are begging in the streets. Lawyers desperately seek work in return for a meal. Poets tramp the villages in search of food, and artists sell their work for a crust of dry bread. Jewish towns are ruined. 'Children die in the streets like helpless frozen birds.' And each hour brings new victims, new suicides, new cases of starvation."

Looking into the future of Israel the "Weeping Prophet" said, "Alas! for the day is great, so that none is like unto it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:7.

Modern Miracles in Mwanza

By James Salter, of Belgian Congo at the Springfield Assembly

The chief of a village about twenty miles from our head station was a very wicked man. The village itself was like an annex of hell. Everything was vile and devilish about the place. One day one of our Christian men came to me and said God had been speaking to him about this village. I said, "But you know what kind of people they are." "Yes," he said, "I know, and I have a wife and three children. It will be awfully difficult." I said, "You talk it out with God." So he and his wife prayed all night. The next morning he came along with his Testament and hymn book tied up in a dirty rag, and said, "White man, I am going." And away he went, right in the middle of the rainy season.

He got a little hut and planted a garden. But just when his corn was getting ripe on the cob, white man with some soldiers turned up. Without any leave, the soldiers began to break the cobs of corn from the stalk and to eat them. "That is mine," said the preacher. They said, "It is ours now." When he began to reason with them, they turned on him and treated him very cruelly. They broke all the steiks they could find on his body, then they used a hippopotamus hide whip. I saw him about a week after they had beaten him, and his body was very swollen and there were marks on his back; also on his knees and elbows and ankles where they tied him with string. They had put water on the string, then when the string dried in the sunshine, it made it very painful. They put him in prison, and although he was suffering terribly he braced himself against the wall to get support, and preached to the people until he fell exhausted. Two days later he was released and went back to his village.

Now the chief of this village was a witch doctor and he determined to drive the preacher out of the village. But the preacher seemed to have no fear of their charms and witchcraft, and kept preaching the gospel. Singularly some of the chief's wives were among the first converts. That only made the chief wilder. The converts put up a nice church building, but with every bit of progress the gospel made, the chief became more annoyed. Then the influenza scourge went through the village, and folks were dying off on every hand. The witch doctor said, "I will kill off this disease that is killing my people." The preacher asked him to come to church and hear about God and the Lord Jesus. "God," he said, "I am God, and tonight I will kill this death that is killing all the people." "Come and hear about Jesus," pleaded the evan-

gelist. "I won't. I am going to kill this disease."

The preacher went to his meeting and the witch doctor went to his hut. Next morning most of the folk were around in the village, but the door of the witch doctor's hut was still closed. They thought that perhaps he was sleeping and they would leave him awhile. Still the door did not open. At last, nearly midday, someone went to the hut, pushed away the reed mat, and looked inside. The witch doctor had gone in to kill the disease but it had gotten him, and he was dead. It made a wonderful impression in the village and many people came to the Lord Jesus.

Then one day the preacher came to me and said, "Our church is too small. We must have another." I told him it was impossible. "But," he said, "in another month the rains will come and I have no place to put all the people. Please, we must have one." I saw a big ant hill over to the right and said, "You get your Christians to help us break up the ant hill. I will send you a brick mould and you make the bricks, and we will build." When the church was finished, the new chief was wild. The Spirit of God made him miserable, almost too miserable to live. On Saturday night he walked up and down in front of his hut, not knowing what to do or where to go. Finally he started running and never stopped until he had gone the twenty-two miles to the Mwanza mission station, arriving just when the Sunday morning service was beginning.

As soon as the altar call was given, the chief flung himself on his face, cried for mercy, and along with a number of others gave his heart to the Lord Jesus Christ. It changed the whole face of his village. Now he wanted his soldiers to be saved. He wanted everybody to be saved. In fact, he said he would rather preach than be the king. He sent messages out to the surrounding chiefs telling them to get saved. Some of them replied very kindly, but one young man couldn't read himself, so the native who did all the reading and writing said, "Chief B— got saved. He is asking you to forgive him for all the wrong he has done, and he forgives you and wants you to accept the Lord Jesus Christ." The young chief's reply was, "Let him have his God. My gods are wives, women, and wine. Send the letter back."

About four days later there was a knock at the door of the mission station. Some one called, "White man, white man, we want a big box." "Whatever do you want a big box for?" The missionary thought it was for some new ceremony

they were having. "We want a great, big box to put the chief in." "Why?" "He is dead." The chief who said "Let B— has his God, his Jesus; wine and women are my gods" was dead. The people dressed him up in all the suits he had, put all his hats on his head. Then they put in an old gramophone with some cracked records, his money, and his beads. In fact they put so much stuff in that they had to squeeze the lid down. The people said, "We must not let any more chiefs go that way. We must get them all saved."

There was chief living about ten miles away from him, who gave us considerable trouble. So much so that Brother Burton on one occasion publicly shook the dust off his feet and left the village. But one of our natives tackled the village and said to the chief, "You ought to get saved." "But I don't want to get saved." The worker stuck to him until he got the chief to walk with him the twelve miles to Mwanza mission station, and he got saved. He went back to his village, got the soldiers to collect the charms and idols, then he brought them to the mission station and they had a big bonfire.

Upon my return to the field this last time I was along the Congo river and its lakes. There were two chiefs on either side of the river, one of whom was a real old scoundrel. One of my natives said, "I am going to preach in his village, but you do not need to take any thought about my support. There is a big lake there, and I am a fisherman; I will catch fish and will preach." And so he did, until the chief's favorite wife got saved. The chief didn't like that a bit. However Philip, the preacher, kept after this old chief, but he wouldn't yield.

A message came to me one day from the chief K— across the river while I was in his village. He said, "White man, tell me what it will mean if I get saved." I said, "I will do no such thing. If you want to find out, you get saved." He wanted me to argue the point about what he would have to do with his wives, and how he could get along with the native customs. He was like a lot of people in America; he wanted to live tomorrow today. I said, "Get saved, and you will soon find out." Finally he got saved. One day I said to him, "Come along with me across the river to A—'s village." When we saw A— I said to him, "Here is K— and he has got saved." The old chief answered, "Who believes that. I don't. He cannot get saved." I said, "It isn't a matter of cannot, he has done it." "White man, he cannot get saved because he makes my idols. He is my witch doctor. You see these charms and fetishes; I bought them all from him. He makes them for me." "Well," I said, "I don't know what he used to do, but you ask him now."

So A— asked K—, "Are you

saved?" "Yes, I am saved." The old fellow scratched his head and said, "If the one that made my charms, my idols, and my fetishes has no more confidence in them, there is not much use for me to stick to them." So right on the spot A—— got saved. Now here they were on either side of the river, K—— and A——. K—— said, "White man, I have over forty villages, and I want a native missionary in every village. I don't want any of these witch doctors or secret societies." So right there he built a bulwark against the power of evil.

Now when we gave our boys the Word of God in their own language, it was a wonderful thing. One day some of the boys with their Testaments under their arms were met by a Seventh Day Adventist missionary. He asked if they were mission boys and then began to peddle this Seventh Day Adventism stuff. They politely listened, but when he finished, they said, "That stuff is all right for you, but we believe this Book."

In one village there was a poor demented man tied to a long pole in the middle of the village. He was wild, and the people said he had a devil. The poor man had a string around his neck which was attached to the pole, and he walked around and around just like an animal in a zoo. No one dared go near him; they were afraid he would tear them to pieces. Two of our boys came to his village with their Testaments. They asked permission to read the Book to this man, but the people told them to keep away or he would tear them to pieces. So they asked the chief. The chief said, "I wouldn't be answerable if you went near." "We will take the responsibility upon ourselves. Please let us go." So they went near him, stood with their Testaments in their hands and began to read.

The man was a wild-looking creature with long finger nails, matty hair, body in a filthy condition, and his eyes glaring like headlights of an automobile on a wet night. The whole make-up of the man was terrible. As the boys read, he became quiet and sat down by the pole. As soon as he sat down, the two boys sat down beside him, one on either side, and continued reading God's Word to him. The folks all gathered around and looked amazed. The chief himself came. Before five o'clock that afternoon, the wildly insane man was as well and as sane as the boys who were reading the Testament to him. The chief came and released him, saying to the boys, "I have got some wonderful magic myself, but I have no magic that will do that." No, it was God's Book that did it. Just the reading of the Word of God!

When the missionary talks to the people they generally make some response in order to show that they are taking it in. In one place a man sat off by himself, ap-

parently as interested as any of them, yet he did not speak. Afterwards the missionary found out that he was dumb and was covered with a loathsome disease. He could communicate with the people by signs, and he made them understand that he would very much like to be saved. The missionary began to pray with him, and before long the dumb man was praying louder than the preacher. Although he was dying with disease, he was soon on his feet and was very much alive. God saved him and healed him! Not only so, but he received the Holy Spirit, speaking in new tongues!

My last mail brought a letter telling of over a thousand souls in one district that have been saved; over a hundred in one village alone. The missionary writes, "My church is too small. I need more room. I will have to have a bigger building." In one of our native outstations the power of God fell and more than forty received the Holy Spirit speaking in other tongues. And so it goes on, with miracles of healing and salvation. There are not less than a thousand meetings every day. There are between 350 and 400 native missionaries. There are ten stations with white folks, and we are now thirty-two missionaries.

The Coming General Council

The fifteenth General Council of the Assemblies of God will be held in Highway Tabernacle, 19th and Green Streets, Philadelphia, Pennsylvania, September 14 to 20.

What does God have for us from this Council? Would it not be well to think seriously concerning the times in which we live, our responsibility to God and to the world, then to plan to attend in the fear of the Lord, looking to Him that the Holy Spirit might guide into all His will for us? Another such meeting as was held at Antioch when "the Spirit said" would advance our cause greatly.

As far as possible the different sections of the fellowship will be represented in the speakers which have been chosen and those asked to lead the song services. It is also a pleasure to have heard from Brother Donald Gee, of England, that he hopes to be with us for at least a part of the convention. We wish it might also be possible for others of our brethren from other lands to be there. Missionaries will be present from different fields to stir our hearts with good tidings from afar.

We are meeting for counsel and not for sight-seeing. We believe, however, that the Lord would be pleased for the brethren to see some of the historic spots which lend charm to the City of Brotherly Love. No city in America holds more points of interest for the lover of America than Philadelphia. Historic Betsy Ross house, where the first American flag

was made; the grave of the beloved benefactor of his country, Benjamin Franklin; Independence Hall, in which the Declaration of Independence was signed; the old liberty bell; Congress Hall, where hangs the beautiful display of Ferris pictures in which the history of the country from its infancy to the present is told on painted canvas. All these are within walking distance of each other. In another direction is the house in which William Penn, founder of Pennsylvania, lived, the cabin which sheltered General Grant during a part of the Civil war; and twenty miles away is famous Valley Forge where the Continental army suffered so greatly during the winter of 1777-78.

The Council assemblies at Philadelphia will make it as pleasant as they can for the ministers and delegates who attend, and hope to arrange free rooms for a goodly number of the ministers. Everything possible will be done to lighten expense. Highways throughout the East are excellent for those planning to travel by auto. Plan to attend and begin now earnestly to pray that our hearts may be humble and tender and that God may send a season of refreshing from His presence. A time of rich fellowship is expected.

COMMITTEES

Roster: J. R. Flower, Chas. Weston, Leonard Palmer, Earl Rogers.

Resolutions: W. I. Evans, Frank Gray, Roy E. Scott, J. C. Wilder.

Missions: Gayle Lewis, C. A. Lasater, J. Narver Gortner, E. L. Newby.

Bible School: Glenn Millard, Flem Van Meter, R. A. Brown, James Hutsell.

Sunday School: David Burris, Edgar White, A. G. Osterberg, A. G. Voight.

Young People: Ralph Jeffrey, Fred Vogler, F. J. Lindquist, Alfred Wight.

German Jews and Palestine

"Let the German Jews return to Palestine and rob each other reciprocally," said a Hitlerite chief of police. According to *Time*, hundreds of frightened Jews in Berlin besieged the British consulate seeking visas to visit the Holy Land.

When Palestine was first given to the Jews as a homeland many Bible students wondered how the prosperous Jews of modern countries would be made willing to return. Recent events in Germany indicate the answer. If Germany expels all the Jews, as Spain once did, and if Poland follows suit, as they would like to do, the children of Israel will be glad enough to go to Palestine. The founders of the Zionist movement were correct in their conclusion that the Jewish problem will not be solved until they have a homeland of their own. And the Bible teaches that they will not enjoy peaceful and complete possession of the Holy Land until they have returned to God and to their Messiah.

The Gospel in Foreign Lands

The Sacrifice of the Sisam Tree

A sisam (pronounced seesum) tree stood in the mission compound, proudly lifting its huge trunk and waving its graceful branches hidden away under a canopy of green leaves. For many years it has kept vigil. It had seen the opium grower Sahib's bungalow converted into a Public Library; had seen mission ladies come and fill its walls with the sound of prayer, of singing, and of laughter. Then a pall of sadness had suddenly swept over the sky as one of their number was stricken down with smallpox and a few days later was laid away in the little graveyard out in the country. The bungalow was again empty. Then one day tables and chairs were brought in and there was the noise of government clerks coming to and fro on business bent.

One day other missionary ladies came and examined the walls and foundation of the house; masons, coolies, and carpenters followed and for many days, there was the sound of hammers, saws, and trowels—yes, and a din of happy voices.

Then another catastrophe followed. For days and nights rain fell in torrents—the river banks broke and the streets of Chapra city were filled with water. Screams of helpless women and children filled the midnight air as house after house fell in the darkness. In the morning the sisam tree stood in a lake of water. Several feet of water had filled into the mission house and its walls were tottering. The sisam tree didn't know how sorely the missionary ladies were tempted to doubt the love and care of their heavenly Father—it didn't know how just at the point of despair, their heavenly Father had whispered to them, "Straight forward!" and it didn't know—how could it?—how because of this whisper they began patiently and hopefully to tear down the bungalow brick by brick, to dig deep and lay a new foundation and to build a new bungalow.

Bright happy days followed. Children's

voices filled the air and the sisam tree smiled but again there was the sound of weeping as she, who had been the bravest, the strongest and the most joyful of all was carried away and laid to rest beside the other missionary lady in the little graveyard out in the country.

* * * *

A blow of a sharp axe fell upon the roots of the sisam tree and then another and another. Had its turn to suffer come? Deeper and deeper the gashes struck, not into its branches alone but into its very heart. The trunk of the old tree writhed in pain, its branches shuddered and its leaves trembled with fear. Was



The Sisam tree which has for so many years adorned the mission compound at Chapra India. It is now making room for the erection of a church building.

it too to lay down its life? Would it no more keep vigil close by the Mission House? What wrong had it done to deserve the blows? Was it not still strong and beautiful? Why, Oh why?

Over in the corner of the compound a new building was being made. The tree had watched it with interest, little knowing that it would some day have a vital part in it. It was to be a chapel in memory of the strong precious soul that had counted not her life dear unto death. Hers had been the greater love—the love of one who had laid down her life for her friends. Now the sisam tree was to lay down its life. The wood cutter's axe was sinking deeper and deeper into its

very soul—soon it would crash to the ground, its leaves would wither, its glory fade and there would be nothing left to mark its place but a vacant spot. Of what use had its life been? Was all to end in defeat and shame?

Ah, if the sisam tree could have seen; if it could have known the glory set before it; if it could have seen its beautiful wood made into a pulpit for the little church in the corner—a pulpit to hold the Word of the living God; if it could have seen itself made into a table to bear the sacred emblems of its Creator's poured out Life; if it could have seen itself made into an altar where sinners shall weep their way through to Calvary; if it could have seen its wood made into chairs to seat the Ambassadors of God—Ah, yes if it could have seen perhaps it would have been comforted.

* * * *

Dear heart, wouldst thou also know the mystery of thy sufferings, the meaning of the gashes the great wood cutter's axe has made in thy life, stripping off not merely thy branches but cutting into the very heart of thy life? Thou art to have a place in the great eternal temple of thy God. If thou overcomest thy God will make thee "a pillar in the temple of thy God and thou shalt go no more

out." The "sufferings of this present time are not worthy to be compared with the glory which shall be revealed" in thee.

"He that findeth his life shall lose it and he that loseth his life for my sake shall find it."

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

* * * *

Oh, fair sisam tree, honored above all the trees about thee! I thank thee for the lesson thou hast taught me. I take courage at the sight of thy sacrifice and follow on in the way of the cross.

Note

I have penned these lines close up by the fallen sisam tree. Yesterday it fell. Today its leaves are already withered and there are many deep gashes through it from side to side but it *lives* on in my life—perhaps it will in your life also and God grant it will continue to live in the lives of thousands who will worship within the doors of the Sara Coxe Memorial chapel in the days to come! The leaves are being carried away in baskets and buried out of sight in the ground to lose their life in making leaf mold for next year's flowers—flowers white, yellow, and crimson red.

"Oh cross that lifteth up my head
I dare not ask to fly from thee
I lay in dust life's glory dead
And from the ground there blossoms red
Life that shall endless be."

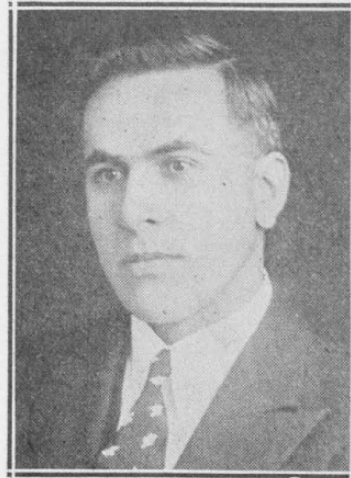
Violet Schoonmaker.

Many Turn to God in Persia

We have been so happy at headquarters to have the good help of our dear brother John G. Warton of Persia who has been so ably assisting the Missions Department in convention work. Our brother has of course, like all missionaries, many things he would like to see accomplished in his own field, but realizing the great need of all the fields at this present time he has voluntarily given of his time and ministry to help bring before the people a vision of world missions such as we believe God would have us have.

Encouraging reports in the meantime have been coming in from the workers in Persia. Brother Warton gives us a summary in his own words He writes: "The scripture, 'Not by might, nor by power, by by my Spirit saith the Lord of hosts,' is well illustrated in what God is doing in Persia.

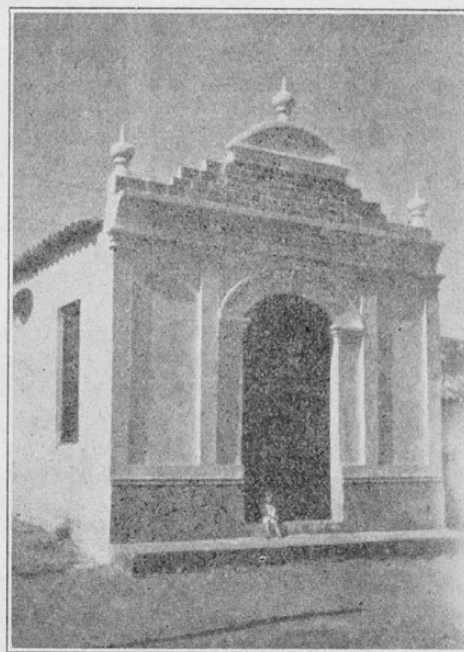
"After seven and half years' ministry in Persia during which time God has saved many precious souls and helped us to establish several assemblies, we are at present in America on furlough. Our hearts are however continually burdened by the call of the work in the land of our calling and our prayers have been 'O Lord establish thou the work of our hands.' How glad we are to learn how blessedly God is answering prayer. Lately I have received several letters from our native workers telling how God is graciously blessing by saving and baptizing in the Spirit a number of people in Rezaich. Recently in one of our outstations six got saved and four received the Baptism in the Spirit, and in another place six more were saved and one received the fullness of the Holy Spirit. In another town thirty were saved and fifteen re-



John G. Warton of Persia

ceived the blessed Baptism in the Spirit, and the end is not yet; Praise the Lord!

"We were most happy to receive a letter from our brother S. J. Kamber who is working in the great city of Tabriz and also supervising the assembly in Rezaich. He tells how wonderfully God is blessing there, and we feel he is worthy of all encouragement. When our brother Kamber went to Persia he was unmarried, but since being on the field God has given him a precious companion. Because of the difficult financial conditions our brother and his wife are seeking to get along on what is really only sufficient for a single man; if therefore any extra help is sent him he would deeply appreciate it and it would lift from his shoulders a little of the burden he is now carrying."



The new Pentecostal church building in Carora, Venezuela. Erected by the labor of the native Christians, under Brother Bueno's supervision.

Erection of First Pentecostal Church Building in Carora, Venezuela

In June 1932 the Lord made it possible for us to purchase a small house and lot. At first we thought we could conduct services in the long corridor of the house as the rooms were not suitable for meetings, but we soon found that it was too small to accommodate the people. We felt deeply the need of a chapel, but there were no funds available for the purpose.

A few weeks went by and the native brethren themselves, realized the need more and more. So they offered to work with their hands and to help in every way possible. Providentially, one of the brethren is a builder. On a given day all the men from the congregation gathered to make adobes (mud bricks) and soon we had enough to begin the building. September 20 the foundation was laid. It was surely wonderful to see how joyfully the men carried rock, mud, etc., although many were not used to such work.

The women of the congregation did not want to be cheated out of their blessing of contributing to the building, so since they had no money they sold their rings, bracelets, earrings and other things and brought their offerings for the chapel.

In three months time we saw the seemingly impossible brought to pass. A beautiful little chapel stood as a monument to the untiring labor of the faithful Christians here in Carora, and also you in the homeland have a part of the reward because without your constant co-operation this beacon of light could never have been erected. By January 25th the little building was completed and dedicated. The Lord set His seal upon it my manifesting His glorious presence and every one who had any part in the sacrificing labor was filled to overflowing by the sweet presence of the Holy Spirit.

Please pray that many souls will be won to Christ in this chapel set apart for Him, and that the living Church here may grow and deepen in Him.—Theodore Bueno.

Pressing Forward in Japan

Florence M. Byers

We have just closed our special revival services. I am so grateful to say that droppings of blessing from above fell upon us, and we are expecting the showers soon to follow. Some new ones have come into the mission, which causes our hearts to rejoice in Him alone. We can report victory in a few precious Japanese who gave their hearts to the Lord. Last evening in our regular Wednesday evening prayer meeting, it did me so much good to hear one of the new Christians, who was saved only a week ago, pray out in the service with a deep de-

(Continued on Page Eleven)

I Am the Lord that Healeth Thee

Diphtheria Healed

October 24, 1932 our four year old boy took sick. He kept growing worse, could not speak above a whisper, and found it difficult to breathe. October 30 we sent to Zion Hill Church for prayer. The Lord touched his body and he was able to get down and play around in the house. That night was a time of great testing. The child grew worse. The saints again came and prayed, and he got better. After they left he grew rapidly worse. His breathing grew very difficult and there was a rattle in his throat. We thought him to be in a dying condition. About three a. m. we sent for a doctor. He said it was diphtheria in its last stage, and that he feared we had called him too late. He gave him a serum and said it would take effect in four hours if at all, and that the baby *might* be alive at sun-up. At sun-up he was still alive and we sent for a number of the saints. When they all arrived at our house our baby was dying. His eyes were set and the death rattle was in his throat. His body was limber and we expected every breath to be the last.

They laid hands on him and anointed him in the name of the Lord according to James 5:14, 15. The Lord touched his body and instantly healed him. His eyes became bright and a rosy color took the place of the death pallor in his cheeks. He got down out of the sister's lap where he had been lying and walked to me, asking for a drink. He took the glass of water and drank it without assistance. He was healed. He is seemingly in better health than ever before. Mr. and Mrs. Tilman Nixon, C. A. Fife, J. T. Crocker, and Mrs. Clara Munn, all of Route 5, Athens, Texas, will verify the above statements.—Mr. and Mrs. Charlie Stephens, Box 44, Route 5, Athens, Texas.

Typhoid Fever Healed

In the latter part of September my seven year old son was sick with typhoid fever. I was urged by several to have him given medical attention but we decided to trust God. Finally he passed about a gallon of bloody refuse from his bowels in three hemorrhages in one night. Those who know typhoid fever know what that meant. I had sent to Springfield for an anointed handkerchief. It came and we called C. L. Stratton, District Presbyter, and Brother Sherman Cox to be with us and lay on the handkerchief. We and the women knelt and prayed. The child was very, very low, at the point of death. When we prayed the hemorrhage ceased, the fever broke, and soon he was fully recovered.

After four months' time none of the symptoms have returned; the healing stands.—John Markin, Leachville, Ark.

Ed. note. Attached to the above is the testimony is C. L. Stratton, District Presbyter, as follows:

"This is to certify that the above statement is true, although I am not positive about the date. I was called to apply the handkerchief and as I did so the Lord's presence was felt in a wonderful way. And, too, the father of the boy was stricken, I am sure with the same disease. He was in bed and the symptoms were those of typhoid fever. We prayed for him and the Lord instantly healed him."

Healed of Nervous Spells

Through overwork in caring for my sick father for three years I became a complete wreck. I would have spells, sometimes two a day, in which I would jerk so that my husband and son would have to stand on each side of me to hold the chair on the floor. My hair would come down and fly around as if one were popping a whip. I knew everything but could not control my nerves. The doctors said they had never seen anything like it, but that if I didn't get help soon I would be in the asylum. I was in that condition for two years, knowing all of the time that the Lord could heal. When I saw that I was gone without His help I began to try to exercise faith. I was in Oklahoma City, Okla. at the time, and sent for Brother Smith to obey the Word. He anointed me with oil and the Lord healed me. That was over two years ago and I am still healed. When He healed me He called me to minister for Him, and now at the age of 46 I walk six miles to tell of this wonderful Christ.—Mrs. Rhoda Fulbright, Route 1, Oneal, Ark.

Ed. note. To this testimony is attached the following:

"I can witness to this testimony as Sister Fulbright is one of my closest neighbors, and I know that what she has testified to is true. I knew her condition and know that she hadn't taken any medicine for over a year before she was healed, and I truly believe that God healed her body. I know she has no more of those awful spells that I saw her have.—Lillian Aydelotte, Route 1, Oneal, Ark."

Are You "Ready"?

(Continued from Page One)

Joshua 8:3, 4. "So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valor, and sent them away

by night. And he commanded them saying, Behold ye shall lie in wait against the city; go not very far from the city, but *be ye all ready.*" Are we where God has placed us in the battle? We cannot all be *generals* or chief *officers* in the army, neither can we choose the part we should play in the warfare against sin and Satan.

If God would have us stay in ambush waiting indefinitely for the time when we shall strike the blow, while others are conspicuous in the frontal battle charge, let us be content. Our time will come for action, and our absolute and unquestioning obedience to orders may prove to be the turning point between victory and defeat. The command was "Be ye all *ready.*"

At the Battle of Waterloo the British soldiers had to stand for hours in solid squares; and as soon as one man became a victim to the thundering charges from the pick of the French cavalry, another took his place, and thus kept the squares intact. But the time came when the command was given, "Up! guards, and at them." This command found the soldiers ready, and they immediately charged and swept the French from the field.

Let me put this question in still another way, "Are we ready armed to the war?" (1 Chron. 12:23); or, as we have it in 2 Chron. 17:18, "Are we ready prepared for the war?" Or, in the language of the New Testament, have we on "the whole armour of God"?

That armor is sevenfold: 1. Loins girt about with truth. 2. The breastplate of righteousness. 3. Feet shod. 4. The shield of faith. 5. The helmet of salvation. 6. The sword of the Spirit. 7. The weapon of all-prayer. This whole armor is summed up in one word—*Christ*. Rom. 13:14. Having put on *Christ*, we are *ready*, and victory is sure.

3. Are you ready with Tidings?

In other words, Have you a message from God to give to the people? In 2 Sam. 18:22 we read, "Then said Ahimaaz, the son of Zadok yet again to Joab, But howsoever let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings *ready.*"

How can we "speak as the oracles of God" (1 Peter 4:11) if we have no tidings *ready*? If the gospel has failed to grip our own hearts, and fire our own imaginations, so that we can say with Jeremiah (20:9), "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"; or with Paul, "Woe is unto me if I preach not the gospel" (1 Cor. 9:16), how can we give it forth with power?

Paul's advice to Timothy was, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed,

rightly dividing the word of truth." 2 Tim. 2:15.

It will not do to say, "I have been baptized in the Holy Ghost, and therefore I can and ought to preach the Word." Are you *called* to preach? You may be and *are* called to witness (Acts 1:8), but are you called to *preach* or *teach* the Word? That is a distinct calling of itself, and entails special qualifications and preparation although there is a real sense in which preachers are *born* not *made*.

God said to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." But that cannot be said—except in a very limited sense—of all who are born of God.

When I was a local preacher in my home town in England, I was riding with another brother on my way to preach in a certain village (he was to preach in an adjoining village); and on the way I asked him what he was going to preach about. When he replied that he did not know, I said, "Have you not waited on God for a message?" His reply was, "No, God's Word says, 'Open thy mouth wide and I will fill it!'" Feeling that he had made an altogether wrong application of that Scripture I was curious to know how he got along. I therefore inquired of a brother who heard him speak that day. His reply was, "Yes, he opened his mouth, but it was filled with nonsense."

While it is true that God can and does sometimes speak a powerful message through one who has not had the time to prepare, yet to make a practice of attempting to preach or teach the Word without any preparation of heart and mind is to tempt God, and bring confusion upon both preacher and hearer. Let us get our messages *from God*, and they will not return void.

4. Are you *ready* to take the message of God where it is *not* wanted? In Rom. 1:14, 15, Paul says, "I am debtor both to the Greeks and to the barbarians: both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." When Paul wrote these words there was no certainty that the gospel would be acceptable to the people of Rome, but rather the contrary. We know that when he purposed to go and preach the word of truth in Jerusalem, Paul uttered those memorable words, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the

gospel of the grace of God." Acts 20:22-24.

How many of us stand *ready* to "follow in his train"? O that we may qualify to be among the "shock" troops under the leadership of our Emmanuel in the days of bitter conflict that we are now facing! God forbid that we should be like the children of Ephraim who, though armed, and carrying bows, turned back in the day of battle. Psalm 78:9. Let us rather "stand like the brave with our face to the foe," and not only stand in the *defence* of the gospel—though that in itself is a great and needed work—but let us not hesitate to boldly "carry the war into the enemy's country," and know no defeat.

5. Are we ready to meet the *scorn* and *sarcasm* of the *critic* and *gainsayer*?

Men who have been at the battle's front tell us they found it took more courage to face the sneer and ridicule of the scorner, and to take a public stand for Christ in the face of such criticism than to face the shot and shell of the enemy on the battlefield. 1 Peter 3:14-16 puts this matter before us in a very striking way. "But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled: but sanctify the Lord God in your hearts: and *be ready always* to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience: that, *whereas* they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

(See Weymouth's illuminating translation of this passage.) In a score of passages in God's Word we are exhorted to "be strong and of a good courage." In the strenuous times upon which we have entered we shall need the courage and boldness of a lion to take us through with a note of victory and triumph.

6. Are we *ready* to *suffer* even unto death?

Listen to Paul again as he cries out (Acts 21:13), "What mean ye to weep and to break mine heart? for I am *ready* not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

And again as he draws near to the day of his martyrdom, we find him saying exultingly (2 Tim. 4:6, 7), "For I am now *ready* to be offered, and the time of my departure is at hand." But Paul, what makes you so confident and triumphant now that you are about to face the block—that you are *ready*? The answer comes back unhesitatingly, "I have fought *the* good fight. I have finished *the* course. I have kept *the* faith (R. V.)."

O may I triumph so
When all my warfare's past!
And dying find my latest foe
Under my feet at last.

7. Are you *ready* for the coming of the Lord?

These are days when all kinds of conflicting and contradicting views are being given forth with respect to the coming of the Lord, and the events that gather around that precious truth. The longer I live the more I feel like stressing the necessity of being *ready* for that glorious coming.

Matt. 24:44 tells us, "Be ye also *ready*: for in such an hour as ye think not the Son of man cometh."

Matt. 25:10 states that "they that were *ready* went in with Him to the marriage."

Luke 12:40 warns us, "Be ye therefore *ready* also: for the Son of man cometh at an hour when ye think not."

And in Rev. 19:7 we are told to "be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself *ready*." Let us see to it that our hearts are cleansed by the precious blood of Jesus, and that we are filled with and are walking in the Spirit, and we will assuredly be ready when the last trumpet shall sound.

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

The chorus of the little hymn of four lines which the Lord gave me in Findlay, Ohio, Sept. 18, 1907, and which has been a blessing to multitudes, still comes to me fresh and green.

The Lord is coming soon
Be ready, night or noon.
He'll take His Bride up to His side
Yes, He is coming soon.

"Amen, Even so come, Lord Jesus."

A Revival Spirit at Leon, Nicaragua

Brother Jose Ibarra H., who left Mexico to help in the work in Nicaragua, sends an encouraging report of how God has been saving souls. In January he baptized in water fourteen, two of whom received the Baptism with the Spirit. The work is spreading out in the surrounding district.

Pressing Forward in Japan

(Continued from Page Nine)

sire to work for the Lord and to win others for Christ. What a great change the Lord has wrought in his life; once a heathen far from Jesus, now a very earnest Christian. In this short time he has read the New Testament almost through. God is blessing us because someone is praying, and I do praise God for the dear ones who are willing to take time to pray for the souls in heathen Japan!

In the Whiten'd Harvest Field

PRAYER A PATHWAY TO GOD

Pastor and Mrs. O. T. Killion and daughter Verena, Trenton, Tex., report: "We held a meeting at Whitewright, which continued 3½ months. About 35 prayed through to salvation and 25 received the Holy Ghost. Eighteen followed the Lord in Baptism. We organized a church with 27 on the roll and a Sunday school with 56."

30 JOIN VICTORIOUS RANKS

Pastor A. N. Burns, McGehee, Ark., reports: "We have recently had a meeting conducted by Gladys Taylor, of Russellville, and Willie Reid, of Hector. God was with the evangelists, anointing them for giving out the Word. There were more than 30 saved and 9 received the Holy Ghost. The church and Sunday school were greatly revived, the latter doubling in attendance."

BURDENED HEARTS RECOMPENSED

Pastor J. C. Snyder, Pharaoh, Okla., reports: "We came here last August for a meeting and found a few who had a burden on their hearts for an assembly to be organized. We conducted a 5 weeks' revival, in which a good number were saved. At the close of the meeting we were asked to remain as pastor. We have just closed a 4 weeks' revival, with W. O. McDonald in charge, in which 6 found pardon for their sins. On March 16 District Superintendent James Hutsell was with us, setting the church in order. Council brethren passing this way will find a welcome."

GOOD FOUNDATION DEEPLY LAID

Guy Peacock, Kelleyville, Okla., reports: "We feel greatly encouraged and wish to share our good news with others. After conducting a 3 weeks' revival, with much interest on the part of the townspeople we accepted the pastorate of this assembly. They seemed to really hunger for Pentecostal truth. I believe the foundation stones for substantial work have been laid. We have a healthy Sunday school with an average attendance of about 75. Tired of the world and formal religion the masses are gladly receiving the Word of God. We are looking to God in faith for a fruitful ministry. Council brethren are invited to stop over with us."

GOD'S WORD AN INSPIRATION

Thomas M. Gray, Presbyter, McAlester, Okla., reports: "The presence of the Holy Spirit was felt throughout the 3 days of the Southeast Sectional Fellowship Meeting and Bible Convention at this place, May 27-30. The meeting was well attended and the services were an inspiration to all present. About 60 ministers besides many other visitors came and all studied the Word together with great interest. James S. Hutsell, District Superintendent, taught dispensational truths and Wallace Bragg gave instructions from the prophecies, the Book of Revelation, and also from the Epistles. The reports of pastors and evangelists showed an increase in the work all over the section."

FLAMES ON ASHLAND ALTARS

Pastor Ida M. Stuart, Ashland, O., says: "I must tell you how much God has done for us in this little town in the revival B. E. Hillman conducted, which closed April 2. About 54 accepted the Saviour, 15 were filled with the Spirit, 39 were baptized in water, 44 new members were received into the fellowship of the church. The Sunday school campaign, which was conducted at the same time, went over the top with 248 in Sunday school the last Sunday. About 30 others, mostly young people, are seeking the Baptism with the Holy Spirit. For the purpose of getting these young folk organized, we plan to open a Christ's Ambassadors campaign the last of the month."

ENRICHMENT OF PRAYER LIFE

Pastor Estella Maffet, Mansfield, O., writes: "God gave us a precious meeting Jan. 5-Feb. 26, conducted by Basil E. Hillman, of Marion, O. The power of the Holy Ghost was present. Many were healed in answer to prayer, about 58 conversions were recorded, and 12 received the Baptism, speaking with tongues as the Spirit gave utterance. Twenty-eight were buried with Christ in baptism and 33 united with the assembly. The revival spirit remains and all are filled with new courage. During the campaign the Sunday school increased from 97 to 223. We are grateful for the unity and co-operation of the saints and for their faithfulness in prayer."

HIGH-SCHOOL STUDENTS FILLED

Pastor J. K. Gressett, of the Full Gospel Tabernacle, Reedley Calif., reports: "We praise the Lord for His presence the past year in Reedley. The year has been marked with several marvelous healings; 63 have been baptized in water, 40 baptized with the Spirit, in the Pentecostal way, and 27 have been added to our number. The church has not grown so much in numbers as we should like to see, as the depression has driven many of the saved elsewhere to find employment in the fruit. But in spite of this we have paid over \$450 indebtedness on the church. We have just closed a very profitable revival with Evangelist and Mrs. F. R. Anderson and daughter, of Houston, Tex., in charge. Some 29 were filled with the Spirit and about as many were saved; 17 followed the Lord in baptism, 15 were added to the church, and 12 to the Christ's Ambassadors group. The high-school students were granted the privilege of attending the morning prayer meetings during the revival, and several were saved and filled with the Spirit. We mean to begin our summer street meetings soon with a good band of Christ's Ambassadors in charge."

FIRST PINK WRAPPER NOTICE

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship.

MIGHTY REVIVAL ENERGY

Pastor D. R. Speck, Aitch, Pa., reports from Saxton: "We praise the Lord for the recently closed 6 weeks' revival. For 5 weeks Dorothy Livingston, of Frostburg, Md., was in charge, and the pastor continued the meeting one week longer. Many times the house was filled to capacity; some prayed through to victory, and we are still blessed with revival fire; some are being saved and filled with the Holy Ghost. This work was opened last July; we shall be glad for visits from Council ministers passing this way."

INTERPRETERS WITNESS MIRACLE

Pastor B. C. Olson, writes from Eagle Bend, Minn.: "Evangelist F. Pepper, of Wolf Point, Mont., closed a 2 weeks' campaign here April 2. During the week nights the church was well filled, and on Sunday nights we were unable to accommodate the crowds. Some were saved and a number were baptized with the Spirit. One sister who knew nothing of the Scandinavian language, when receiving her Baptism spoke in the Scandinavian tongue. Many present who were of that nationality understood her. Seven were admitted to our fellowship."

SPIRITUAL GIFTS RESTORED

Pastor E. J. Dewey, Fay, Okla., reports: "The Oakwood Assembly have had a precious meeting in which God's blessing was manifested. About 12 were saved and reclaimed; among these was a man aged 78 who had never before experienced conversion. He also received Christian baptism. Eight were baptized or refilled with the Holy Ghost according to Acts 2:4, and 8 were immersed. The meeting was in charge of Park Reed, who was assisted by Robert Peters, both of Longdale. In the last few months the church has been wonderfully built up and the Lord is restoring some of the gifts of the Spirit."

REVIVAL WIND SPREADS FLAME

Pastor Edwin G. Johns, Wausau, Wis., reports: "The Christian assembly of Wausau has been having some blessed times of victory. This work is growing and the Sunday school is gaining. Quite a number of new people are coming into the full gospel fellowship, so we are getting cramped for room. We have had 2 campaigns of late, which have been a blessing and an asset to the assembly. The Fox Evangelistic Party of four from Washington gave us a fine meeting in January. Quite a number were stirred, saved, and reclaimed, and some wonderful healings took place. Christian Hild, of Fergus Falls, Minn., held a revival recently. A number were saved and much prejudice was broken down. People from every faith and denomination came and night after night the church was crowded. One young girl brought 99 new people to the services in one week. For the last 2 Sunday night services we had to secure the Elks auditorium, where 500 people came to listen to the old-time gospel. The revival has aroused a city-wide interest, and we pray that it may continue."

WORK IN THE ROCKIES

Visiting the brethren of the Rocky Mountain District in the month of February, it was a pleasure to see the development of the work both spiritually and numerically during the past two years. The District Council held at Denver was a time of happy fellowship under the blessing of the Lord, and it was a delight to meet the faculty and students of the Rocky Mountain Bible Institute, where promising youth are preparing for service for the Lord.

After the Council some brief missionary conventions were held at Fort Collins, Pueblo, and Grand Junction, which were well attended by pastors and people of neighboring assemblies. At Fort Collins, the saints came from as far as Laramie, Wyo. At the close of one of the services fifty missionary prayer cards which had been signed by saints from Laramie were handed in with a promise that they hoped to make the assembly there 100% a prayer band for missions.

At Pueblo the Lord has enabled the saints to raise the walls of their church sufficiently to give them a commodious basement chapel, which was well filled, and best of all, God was saving and filling souls with the Holy Spirit. The work at Grand Junction, which began with considerable struggle, has grown to a large assembly. They have built a new, large and neat tabernacle which was filled at the services. Here it was our privilege to meet many of the brethren from the Western slope. The Lord bless all His children of the Rocky Mountain section.—Ernest S. Williams.

IN NEBRASKA

In the month of March Brother E. W. White, District Superintendent of Nebraska, and I had an interesting trip through the District where were held five sectional Bible and missionary conventions. At Lincoln, where a new work has recently been started, brethren came from surrounding churches and a time of helpful fellowship was enjoyed, with some souls saved. At Grand Island a blessed response to the Word was received as ministers and saints came in from many miles about. Our next stop was one night at Ord, where the church was packed to capacity, the assemblies of Berwin and Ord co-operating. Our visit here was in the midst of a revival meeting which the Lord was richly blessing.

From Ord we drove to Burton, not far from the boundary of South Dakota. The weather became colder and before we had reached Burton fog on the windshield had quite frozen making driving very difficult. Burton is a small place, but that gospel which in Paul's time "turned the world upside down" has effectually wrought here also. For miles about, the country has turned to Pentecost, the village church now being pastored by one of our ministers. Even the old dance-hall seems to have become sympathetic to our message and was used for the convention, while some of its old-time fiddlers, having been soundly converted, played for Jesus in the meetings. Since Pentecost has come the old dance-hall stands largely deserted. In spite of a heavy wind that blew from the frigid north and a substantial fall of snow, friends gathered from many miles about, including a goodly number from southern South Dakota. It was a glorious fellowship.

Next we were heartily welcomed at Bayard, in the western part of the state, where, in the well irrigated valley from the waters of the harnessed North Platte. God gave us another

gathering, brethren from Bridgeport and Scottsbluff co-operating. Our last stop was at McCook, where we found a gracious revival which was being conducted by Brother Sheall of Topeka. In one week twenty had received the Baptism with the Spirit and hungry hearts were getting through daily.

At each assembly the pastor kindly received a special missionary offering and many of the saints signed the missionary prayer-band cards. Throughout the land God's children are praying for their brethren who are laboring for them far across the oceans. Without the kindness of Brother White it would have been almost impossible to make this trip for the Lord, as it would have been most difficult to do so by train service. We thank the brethren of Nebraska for their love and co-operation. God bless them.—Ernest S. Williams.

GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of March 1933. Calhoun, Ewing M., Rocky Ford, Colo. Ellenwood, Oliver L., Laramie, Wyo. Lowry, Cecil M., Denver, Colo. Morton, Wesley F., Denver, Colo. Pigg, Charles E., Manhattan, Kans. Ramirez, Gumersindo, San Angelo, Tex. Roberts, Walter L., Longmont, Colo. Shirley, Mrs. Grace M., New Haven, Conn. Ziegler, W. O., Bridgeport, Nebr. Ziegler, Mrs. Clara G., Bridgeport, Nebr.

The following names were removed from our ministerial list during the month of March 1933.

Hudson, Thomas H., Los Angeles, Calif. (deceased)
Kaiser, W. H., Lake City, Fla. (withdrew)
Lenz, Carl F., Akron, Ohio (dropped)
Patterson, S. H., Denver Colo. (dropped)
Wewetzer, Frec C., Anacortes, Wash. (withdrew)

BRIEF MENTION

Ivan Carper, Lineville, Ia., reports a good meeting in that city, where a few were saved, and another in the country near with encouraging results.

W. D. Fleming, Secretary, Laurel Hill, Fla., writes: "On March 17 we met with Brother Martin at Clear Springs, and after the preaching the church was set in order with 15 members, A. J. Martin officiating."

A word from A. R. Colbert, New Castle, Tex.: "The Lord is giving us an old-time meeting. H. H. Wray is the evangelist in charge. A number have been saved and baptized and the 'end is not yet.'"

Clarence Repsher, in charge of work at Bangor, Pa., reports: "A new Pentecostal prayer band was opened March 26, with Benj. H. Cox of Philadelphia, Pa., in charge. Fifty attended the appointment at 2:30, and in the evening 66 were present."

PENTECOSTAL RADIO WORK

We have been asked to print a list of the radio stations which are broadcasting Pentecostal programs. We shall be glad to have the Pentecostal brethren who are broadcasting programs over the radio send us the following information: Name of town, hour of broadcast, time (eastern, central or standard), call letters of station and kilocycles.

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The Sunday School Lesson

The Lord Jesus Sets New Standard of Living

Lesson for April 30: Mark 10:13-27.

CHRIST REQUIRES CHILD-LIKENESS

Mark 10:13-16.

The Disciples Forbid the Children. When some mothers brought their children to Christ for His blessing, the disciples rebuked them, as if to say, "Can't you see that the Master is too busy with the weighty matters of the kingdom to be bothered with children." To one another they must have said, "These children are always getting in the way, etc."

Christ's rebuke of this attitude (verse 14) would warn us to avoid doing anything to hinder children from coming to Him. How can we hinder children? (1) Be setting a bad example before them. Whether or not people speak about religion, the way they live is the kind of religion that the child learns and imitates. (2) By neglecting their spiritual and religious education. Secular education is insufficient. Said Warden E. Lewis of Sing Sing prison, "There is no moral force in the average classroom. The average prisoner boasts of a complete public school record and in many cases he has reached high school. The failure of our schools and general education methods is filling our juvenile homes, our reformatories, our prisons."

Christ Receives and Claims the Children. Verse 16. The picture of Christ holding the children in His arms reveals two sides of His nature. (1) It reveals His tender, loving humanity, and His love and sympathy for mankind. (2) It reveals His Divine nature. Since He was the Son of God and Saviour, His act of blessing and receiving the children will encourage parents to dedicate their infants to Him and lead them to accept Him as soon as they attain the proper age.

The Childlike Spirit. "... of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The Lord is not teaching that we be *childish*, but *childlike*; for the natural characteristics of childhood are those which a man must have in order to enter heaven. What are the characteristics of small children? (1) Unreserved trust and dependence. (2) Sense of security based upon trust in their parents. (3) Simplicity. (4) Teachableness. (5) Cheerfulness and optimism. (6) Absence of worldly ambition and prejudice. Compare Matt. 18:1-5; Psa. 133:1, 2.

Commenting on Mark 10:15, Huxley, noted scientist of the nineteenth century, said, "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of the entire surrender to the will of God. Sit before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever nature leads, or you shall learn nothing. . . . I have resolved at all risks to do this."

CHRIST REQUIRES ENTIRE CONSECRATION. 10:17-27.

A Great Question. "Good Master, what shall I do that I may inherit eternal life?" The questioner was a rich young ruler, a loveable, moral, reverent young man, who, evidently dissatisfied in spite of his riches, was seeking, as have many wise men before and after his time, that supreme thing in life that will satisfy the soul. He was quite right in concluding that the "greatest thing in the world" was eternal life—the divine life that begins now and lasts forever. He was deeply sincere in his desire to possess it and was ready to do whatever was necessary for that end.

A Great Mistake. While the young man's desire was commendable, the words in which the request was presented reveal two profound errors concerning the way to securing life eternal. (1) He had a shallow notion of what was "good," as indicated by applying the word to One whom he considered simply a human teacher. That is why the Lord said, "Why callest thou me good? There is none good but one, that is, God." In other words the Lord as much as said, "The way you apply the word 'good' to a person of whom you know so little (the young man did not know that Jesus was divine) indicates that you do not realize what real goodness is. The only One good enough to *merit* eternal life is God Himself. No man is good enough to deserve eternal life." (2) He thought that eternal life could be secured by the performance of deeds, and when the Lord mentioned the commandments dealing with duty toward man, he replied, "All these have I observed from my youth." The Lord referred this young man to the Law because it represented the standard of conduct for that time. But the young ruler was thinking about external deeds, and was an utter stranger to the depths of his own heart.

"How many of us are there," writes Dr. Maclaren, "who, if ever we cast a careless glance over our lives are quite satisfied with their external respectability! As long as the chambers that look to the street are fairly clean, many think that all is right. But what is there rotting and festering down in the cellars? Do we ever go down there with the 'candle of the Lord' in our hands? If we do, the ruler's boast, 'All these have I kept' will falter into 'All these have I broken.'"

A Great Test. Like a skillful physician, Christ probed, and put His finger on a secret spiritual disease in this young man's life. "One thing thou lackest: go thy way, sell whatsoever thou hast, and come, take up thy cross and follow me." This demand was not made upon all rich men; but to the rich young ruler it was a test to reveal that sin which stood between him and eternal life—the sin of *covetousness*. One besetting sin will block the channel through which God's blessings come to man.

A Great Refusal. "And he was sad at that saying and went away grieved: for he had great possessions." The light faded from the eager face of the young man, and hope died within him. Like many others, he really desired eternal life, but when it came to giving up the dear-

est thing, like many others he recoiled. He as much as said, "You can have anything else, Master, but not that." Christ as much as said, "If I cannot have that, you cannot have Me." This young man made a poor bargain; he kept his possessions but lost Christ.

A Great Hindrance. As the Lord watched the retreating figure of the young ruler, He said, "Children, how hard is it for them that trust in riches to enter into the kingdom of God." The Lord did not condemn wealth as being sinful in itself, for in the parable of the dishonest steward (Luke 16) He showed clearly that money may be used in a way pleasing to God—that we may make friends by means of the "Mammon of unrighteousness," by spending it for the propagation of the Gospel, etc. Compare 1 Tim. 6:6-9. But Christ recognized the peculiar temptations connected with wealth. (1) Riches tend to take the mind off God and spiritual things. Matt. 13:22. (2) They tend to make people selfish. Luke 16:19-21. (3) The struggle for wealth tends to make people hard and grasping. James 5:1-6. (4) Wealth enslaves. It is difficult for a man to possess it without its possessing him. Unlike other passions, covetousness becomes stronger with advancing years. The desire for pleasure dies; the value of fame withers; but covetousness often grips a man until his old age, often until death.

A Great Encouragement. When the astonished disciples said, "Who then can be saved?" Christ graciously answered, "With men it is impossible, but not with God; for with God all things are possible." The first words of the Lord's answer are well illustrated by the attitude of the young ruler, who thought that *in his own power* he could obtain the thing required for the securing of eternal life. We do not know what happened to him after this incident. We may hope, however that the last words of Christ's answer may have been fulfilled in him—that, touched by the power and grace of God, he may have willingly given up his wealth in order to gain Christ and the true riches. Compare Matt. 21:28-31.—M. P.

"THE END IS NOT YET"

Evangelist and Mrs. R. S. Peterson, report God's gracious blessings in their labors in California: "We have closed a 3 weeks' meeting at Kingsburg, with Pastor Severson, in which God gave us some encouraging results. From there, we came here to Porterville, for my second campaign, now with Pastor Smith. This meeting has continued every night for two weeks, with the church often crowded to its capacity. Several souls have witnessed to definite experiences in salvation and healing. All glory to God, the end is not yet; deep conviction is evident in most every service."

CROOKED PATHS STRAIGHTENED

W. E. Harrelston, Deacon, Weleetka, Okla. reports: "Louis Dunzy, a Creek Indian minister, closed a blessed 8 weeks' revival at this church recently. Several prayed through in the old-time way and made their paths straight, according to John's preaching. Several were baptized with the Holy Ghost, as recorded in Acts 19. Brother Dunzy was then called as pastor. The revival has created much enthusiasm in the hearts of men and women in Weleetka, and the present church is far too small to accommodate the interested public. The new pastor has decided to put on a drive to raise funds for a new house of worship, and we are trusting God to lead us on to victory."

Forthcoming Meetings

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

BOSWELL, OKLA.—Sunday school rally May 7. All assemblies within reach please co-operate.—Burl Melton, Pastor.

NEW CASTLE, TEX.—Clyde C. Gorce, of Amarillo, Tex., will conduct a revival May 7-21. J. W. Burchfield, Singer, will likely accompany him.—C. Gbree.

BURTON, NEBR.—E. Ellsworth Krogstad, of Albert Lea, Minn., will begin a campaign April 25.—Mr. and Mrs. James, Pastors.

HAVERSTRAW, N. Y.—Special services for nearly all of May, in charge of Evangelist and Mrs. J. T. Reed, at 3rd and Middle Sts.—H. J. Livermore, Pastor.

McGEHEE, ARK.—Fifth Sunday Fellowship meetings for the Southeast section to begin Friday night, April 28, with Pastor A. C. Burns and church.—Roy Canady, Sectional Presbyter, Warren.

LEWISTON, PA.—Revival April 28-May 20, Masonic Hall or Temple, Monument Square. Each evening 7:45. Nimrod Park, Evangelist.—H. A. Christopher, Pastor.

TRENTON, TEX.—A fifth Sunday Rally, April 30. All-day services with basket dinner. Revival to be conducted by D. D. Lewis will begin also on that day.—O. T. Killion.

COMMERCE, TEX.—Nolon B. Rayburn, of Dustin, Okla., will begin a tent revival April 22, to continue as long as the Lord leads. Neighboring assemblies, please co-operate.—H. P. Lovelace, Pastor.

DYERSBURG, TENN.—Christ's Ambassadors rally and fifth Sunday fellowship meeting April 28-30. All churches and ministers are urged to be present.—H. D. Coaplen, President; E. C. Sumrall, Pastor.

MONTANA STATE CONVENTION
HAVRE, MONT.—Montana state convention April 25-27. Entertainment provided for ministers, Christian workers, and delegates, and for visitors as far as possible.—Write Pastor Paul Jones.

VINELAND, N. J.—Evangelist H. E. Hardt, Falling Waters, W. Va., will conduct a revival in the Full Gospel Assembly, 6th near Park Ave., April 19-May 7. Neighboring assemblies please co-operate.—Leo S. Starnier, Pastor, West and Chestnut Ave.

WACO, TEX.—Evangelist and Mrs. Wm. Burton McCafferty, of 1212 Denver Ave., Ft. Worth, will begin meetings April 10, continuing to the last of the month. Address c/o Mrs. Fannie Jamison, 2822 Gorman Ave., Waco, Tex.—W. B. M.

DALLAS, TEXAS.—Dr. Charles S. Price will conduct a city-wide campaign at the Full Gospel Tabernacle, corner of Peak and Garland, beginning April 23. For further information address the pastor, Albert Ott, Box 25, Dallas, Texas.

IRVINGTON, N. J.—Joseph Terlizzi, of Columbus, O., will conduct a campaign April 25-May 14, at Irvington Pentecostal Church, 58 and 60 Prairie Ave. Every night, except Mondays, at 8:00. Sundays at 10:45 and 8:00.—Jos. R. Potter, Pastor.

FLORIDA STATE CAMP
DURANT, FLA.—Semi-annual camp, Pleasant Grove camp ground, May 11-20. Dormitory rooms free. Bring linens and covering. Restaurant on grounds, prices reasonable. Write W. H. Couch, Chairman camp committee, 1220 16th St. N. E., St. Petersburg, Fla.—N. A. Bell, Camp Secretary.

PECKVILLE, PA.—Pentecostal Tabernacle, Keystone Ave. and Brook St., beginning May 4, through the month, Harry E. Bowley, of Tulsa, Okla., evangelist. Each night except Mondays, 7:30. Sundays, 10:30, 2:30, 7:30. Fellowship meeting of the Lackawanna and Wyoming Valleys, May 10, 2:30, p. m. Young People's rally, 7:30. Neighboring assemblies kindly co-operate.—W. L. Couzens, Pastor.

EASTERN DISTRICT SUMMER SCHEDULE Note Latest Changes

Maranatha Park, Green Lane, Pa.—Grand rally, Memorial Day, May 30. Special speakers. June 1, opening day, summer Bible school. First and second year courses; classes morning and afternoon. Intensive Bible instruction for those who cannot attend our regular Bible schools. Visitors welcome. Low rates for room and board. Address Mrs. J. R. Flower, Lititz, Pa.

Western New York Camp—June 23-July 2. Evangelical Park, Ebenezer, N. Y. Mary Louise Page, Ben Hardin, and other speakers. Address Pastor Harold J. Snelgrove, 629 E. Delavan Ave., Buffalo, N. Y.

Maranatha Park, Green Lane, Pa., Camp.—Aug. 3-27. Dr. Chas. S. Price and party, and many other ministers and missionaries. This is the 14th annual camp for this District. Address E. C. Sikes, Secretary, Box 115, Green Lane, Pa.

SAN ANGELO, TEX.—E. R. Winter began a revival April 1 to continue many months, on principal business street near center of city. Brother Winter, Council Presbyter, is pastor here.—R. L. Bryson, Sr., 106 N. Pope St.

ARDMORE, OKLA.—Sunday school rally April 30, or fifth Sunday meeting. Assemblies, please co-operate. Expect Jacob Miller to begin a revival on that date. Church located at 12 Third Ave., N. E.—Ed. M. Bice, Pastor.

JOHNSTOWN, PA.—Benjamin A. Baur, of Rochester, N. Y., will begin a revival in Grace Pentecostal Church, 414 Franklin St., April 9, to continue as long as the Lord leads. Every night at 7:30.—Chas. C. Eyer, Pastor, 17 Jefferson St., Roxbury Station, Johnstown.

ELIZABETH, N. J.—Revival meetings at First Pentecostal Church, 645 S. Broad St., April 21-May 14. Evangelist and Mrs. Meyer Tan Ditter in charge. Every night except Mondays, 7:30. Sundays 10:30 a. m. also. Neighboring assemblies kindly co-operate.—Adolf Gritzmacher, Pastor.

COLUMBUS, O.—Special revival service in Lincoln Theater, 1193 N. High St., April 9-May 15. Bring the sick for healing. Will broadcast Tuesday and Friday over WAIU, Columbus, 9:00 to 9:15, a. m. Services by Earl W. Clark evangelistic party, son and daughter assisting.

WASHINGTON, D. C.—Loren B. Staats will conduct a revival in Full Gospel Tabernacle, North Capitol & K Sts., April 16-May 14. Services Nightly, 7:45, except Saturdays; Sundays, 11:00 and 7:30. Divine Healing service Thursday, 7:45 p. m. Rooms at reasonable rates near Tabernacle. For information write Pastor Harry L. Collier.

CHRIST'S AMBASSADORS RALLY
FREDERICK, MD.—Three days' rally of Potomac District Christ's Ambassadors, April 26-28. All young ministers and workers urged to attend. Missionary pageant and offering, April 28. Entertainment for young people as far as possible. Please write.—Evelyn D. Becker, Pastor, Box 27.

ROCKY MOUNTAIN C. A. RALLY
DENVER, COLO.—Rocky Mountain District Christ's Ambassadors, April 26, 7:30 P. M., April 27, 10:30, 2:30, 7:30. At Pentecostal Assembly, 1447 Lawrence St. Entertainment free as far as possible. All assemblies within reach, kindly co-operate.—Paul L. Ferguson, District C. A. president, H. J. Ketner, Pastor.

PRATT, KANS.—Last fellowship meeting of the Southwest section, May 1-3, Fred Vogler, District Superintendent, in charge. Services open Monday night at 8:00. Three services daily on May 2 and 3, at 10:00, 2:00, and 8:00. Pratt assembly will furnish entertainment. Surrounding assemblies, please attend.—Leonard Palmer, Pastor, 524 S. Pine St.

WEST CENTRAL DISTRICT CONVENTIONS
Perry, Ia. April 7-9, Truesdale, Ia. April 10-12, Sioux City, Ia. April 13-16, Emerson, Nebr. April 17-19, Leon, Ia. April 21-23, Ft. Madison, Ia. April 30-May 7. It is expected that in most of these meetings there will be representatives from headquarters and also Brother John G. Warton of Persia. For further information write Roy E. Scott, District Supt. Merceer, Missouri.

ILLINOIS DISTRICT COUNCIL
WOODRIVER, ILL.—The 11th annual session of the Illinois District Council May 2-5. All regular business will be transacted. Those desiring license or ordination should make application to the superintendent or the secretary at once. Room and breakfast free to the ministers of the District. Write Pastor M. D. Hartz, Woodriver; or Arthur Bell, District Superintendent, Belleville.

NEW ENGLAND DISTRICT COUNCIL
PROVIDENCE, R. I.—New England District Council meeting, Full Gospel Church, cor. Potters and Prairie Aves., May 2-3. First day devotional services, 9:30, 2:00, 7:30; second day, business session, 9:30, 2:00; evangelistic service, 7:30. All ministers will be taken care of. Expenses met on freewill offering plan. Bring musical instruments. Please attend and send delegates.—H. T. Carpenter, Secretary.

SHIELD OF FAITH SCHOOL COMMENCEMENT
Shield of Faith Bible and Literary School, 901 N. Pierce St., Amarillo, Tex., start their closing April 28, with literary and high school exercises. April 29, parent, teacher, and student reception; April 30, baccalaureate sermon for Bible school department. May 1, Bible school commencement exercises. We cordially invite all ministers and Christian workers within reach to be with us. Visiting ministers will be speaking from time to time.—S. G. Shields.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—A. P. Rudenko, 122 Constantine, Three Rivers, Mich. "All Council missionaries are welcome to stop at our assembly."

WANTED.—Old Sunday school quarterlies and cards, Bible lesson pictures and mottoes, Sunday school papers, Bibles, Testaments and portions. I can use thousands of these and other good literature.—James Chapman, Route 1, Box 117, Barnesville, Ga.

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WANTED—Pastor or evangelist, or both. The Full Gospel Mission of Vale has purchased a building with living rooms in connection and desire to put on a campaign at once. Write Glen Grant, Vale, S. Dak.—Mrs. E. M. Holtry, Secretary.

OPEN FOR CALLS

Evangelistic

Wm. F. Herbig, Cowboy Evangelist, Clarksville, Ark. "Have some open dates for revivals and Bible Conferences. In fellowship with the Council."

Lester L. Ferguson, Willowbrook, Calif. "Will accept a few more calls to the field. Good references. In fellowship with the Council."

Evangelist and Mrs. Bert Roberson, Erick, Okla. "We have the old-time Pentecostal message on our hearts for the lost world. Can answer any call. References furnished."

Pastoral or Evangelistic

Thomas M. Gray, 416 E. Chickasaw Ave., McAlester, Okla. "Reference, James Hutsell, Slick."

WORLD MISSIONS CONTRIBUTIONS

April 1-6, inclusive

- All personal offerings amount to \$913.36.
- .65 Missionary S S Newark S Dak
- .67 Assembly of God S S Skellytown Texas
- 1.00 Assembly of God San Jon N Mexico
- 1.00 Cliff Sunday School Cliff New Mexico
- 1.00 S S Class Ft Smith Ark
- 1.00 Assembly Sweetwater Okla
- 1.00 Assembly of God S S Chickasha Okla
- 1.00 Girl's S S Class of Gospel Tabernacle Hermosa Beach Calif
- 1.00 Happy Corner Assembly Leachville Ark
- 1.00 Assembly of God Homer Nebr
- 1.61 Assembly of God Santa Anna Texas
- 1.05 Assembly of God Church Koshkonong Mo
- 1.17 First Pent'l Church Mt Union Pa
- 1.20 Junior Church Springfield Mo
- 1.21 Assembly of God Mansfield Okla
- 1.24 Lithia Holiness Church Lithia Fla
- 1.30 Assembly of God Cambridge Ohio
- 1.30 Midway Assembly Hoxie Ark
- 1.45 Assembly of God Church Campbell Mo
- 1.45 Full Gospel Church & S S Denison Texas
- 1.59 Full Gospel Tabernacle Fairview Okla
- 1.62 Missionary Convention Burton Nebr
- 1.62 First Full Gospel Church Christ's Ambassadors Pomona Calif
- 1.68 Pentecostal S S Gerald Mo
- 1.81 Christ's Ambassadors of Oklahoma Enid Okla
- 2.00 Christ's Ambassadors of Full Gospel Assembly Maywood Calif
- 2.00 Assembly of God Highbridge Ky
- 2.00 Oak Grove Gospel Tabernacle Monterey Calif
- 2.00 Pleasant View S S Coldwater Kans
- 2.00 Young Men's Bible Class, Bethel Temple Dayton Ohio
- 2.00 The Ambassadors Bridgeport Conn
- 2.25 Pentecostal S S New Haven Mich
- 2.41 Peniel Assembly Massillon Ohio
- 2.48 Sneed Assembly Swifton Ark
- 2.50 Assembly of God S S Dodge City Kans
- 2.50 Assembly of God S S Angleton Tex
- 2.50 Assembly of God Church Camden Ill
- 2.55 Assembly of God S S Warrior Ala
- 2.61 Ashland Pent'l Church Assembly of God Ashland Ore
- 2.70 Full Gospel S S Arlington Wash
- 2.80 Full Gospel Assembly Williamsport Md
- 2.80 Assembly of God Church Ainsworth Nebr
- 2.85 Assembly of God Morland Kans
- 2.87 Assembly of God Knoxville Ia
- 3.00 Assembly of God Kensington Kans
- 3.00 Assembly of God Elmer Mo
- 3.00 Maranatha Mission Plainville Pa
- 3.21 Full Gospel S S Belvoir Va
- 3.25 Havana S S Havana Ark
- 3.25 Assembly of God W Terre Haute Ind
- 3.35 Pentecostal Assembly of God S S Guthrie Okla
- 3.37 Wilmore Assembly of God Wilmore Kans
- 3.43 Assembly of God S S Pittsfield Ill
- 3.45 Busy Bee Band Assembly of God Oswego Kans
- 3.45 Assembly of God Church Trenton Mo
- 3.55 Thorndyke S S Seattle Wash
- 3.57 N Bay St Church Tampa Fla
- 3.60 Sunday School & Christ's Ambassadors Monticello Ark
- 3.75 Brawley Assembly of God Brawley Calif
- 3.80 Assembly of God S S Greeley Colo
- 3.85 Pent'l Church & S S Sachse Texas
- 4.00 Sunday School Sitkum Ore
- 4.00 Assembly of God Miami W Va
- 4.00 Mt Zion Assembly Tampa Fla
- 4.00 Bethel S S Glencoe Okla
- 4.00 Excelsior Mission Highpoint Mo
- 4.00 Ladies' Home Missionary Class El Dorado Ark
- 4.10 Milan Mission Milan Wis
- 4.50 Assembly Westernport Md
- 4.50 Glad Tidings Assembly Idaho Falls Idaho
- 4.50 Assembly of God Loveland Colo
- 4.55 North Howell Community Church Silverton Ore
- 4.58 Springdale Assembly of God Tulsa Okla
- 4.80 Full Gospel Assembly S S Dorothy N J
- 4.90 Assembly Winfield Kans
- 4.91 Assembly of God S S Oronoque Kans
- 4.94 Pentecostal Church Des Moines Iowa
- 5.00 Assembly of God Brimson Mo
- 5.00 Pent'l Bible Class Falls Pa
- 5.00 Denver Assembly Houston Texas
- 5.00 Pent'l Assembly Geneva N Y
- 5.00 Assembly of God Church & S S Lawrence Kans

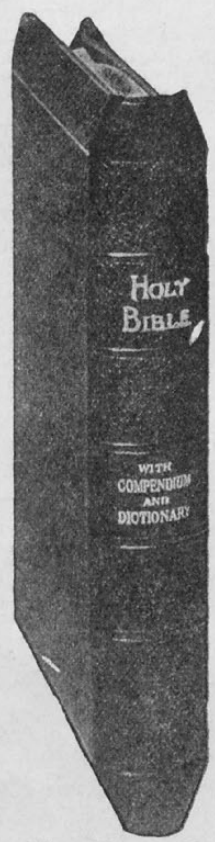
- 5.00 Hayfield Assembly Winchester Va
 - 5.00 Assembly of God S S Smithville Tex
 - 5.00 Assembly of God Mission Emerson Nebr
 - 5.00 Full Gospel Mission El Paso Texas
 - 5.50 Pent'l Church Latah Wash
 - 5.50 Assembly of God Clay City Ind
 - 5.58 Woody Assembly of God Bloomington Nebr
 - 5.65 Assembly of God S S Port Lavaca Tex
 - 5.90 Assembly of God Crichton Ala
 - 5.95 Assembly of God Wetumka Okla
 - 5.96 Assembly of God Monette Ark
 - 6.00 Assembly of God Washington Mo
 - 6.00 Denver Assembly of God S S Houston Tex
 - 6.00 Pentecostal Tabernacle Lansing Mich
 - 6.05 Pentecostal S S Glenburnie Md
 - 6.15 Assembly of God Church & S S Parsons Kans
 - 6.17 Assembly of God Church Pillager Minn
 - 6.18 Assembly of God Church Linn Grove Ia
 - 6.20 Assembly of God & C A Galena Kans
 - 6.28 Assembly of God Fellowship Meeting Athens Tex
 - 6.35 Assembly of God Church Keenesburg Colo
 - 6.50 Central Pentecostal Church S S Houston Tex
 - 6.50 Full Gospel Assembly Alexandria Va
 - 7.00 Women's Missionary Council Full Gospel Tabernacle Waco Tex
 - 7.00 Christ's Ambassadors Bakersfield Calif
 - 7.00 N Peoria & Haskel St Mission Tulsa Okla
 - 7.00 Assembly of God Church Chaffee Mo
 - 7.10 Full Gospel Assembly Three Rivers Mich
 - 7.21 Gospel Tabernacle Paynesville Minn
 - 7.30 Pentecostal Assembly of God Bad Axe Mich
 - 7.30 Assembly of God Riverside Calif
 - 7.43 Assembly of God Turon Kans
 - 7.59 Assembly of God S S West Port Ill
 - 7.85 Assembly of God Breckenridge Mo
 - 8.00 Assembly of God Truesdale Ia
 - 8.51 Full Gospel Assembly Fitchburg Mass
 - 8.70 Assembly of God Church & S S Chanute Kans
 - 9.00 Bethel Assembly of God Phoenix Ariz
 - 9.00 Full Gospel Assembly Longmont Colo
 - 9.00 Assembly of God Church Tarkio Mo
 - 9.50 Full Gospel Revival Mission Anaconda Mont
 - 9.70 Bethel Assembly Benton Harbor Mich
 - 9.89 First Tabernacle Firth Idaho
 - 10.00 Christ's Ambassadors Society Mansfield Ohio
 - 10.00 Assembly of God Ringling Okla
 - 10.00 Grace Pent'l Church Johnstown Pa
 - 10.00 Christ's Ambassadors Brookfield Mo
 - 10.00 Calvary Evangelistic Church Lomita Calif
 - 10.00 Full Gospel Assembly S S Inglewood Calif
 - 10.00 Bellbrook Mission Dayton Ohio
 - 10.00 Pentecostal Church Livingston Mont
 - 10.62 Christ's Ambassadors Rally Lawrence Kans
 - 11.00 Indiana Christ's Ambassadors Jasonville Ind
 - 11.00 Assembly of God S S Coldwater Kans
 - 11.02 Assembly of God S S W Monroe La
 - 11.35 Prayer Band Salineville Ohio
 - 11.54 Assembly Bayard Nebr
 - 12.05 Gospel Tabernacle Powers Lake N Dak
 - 12.16 Pent'l Church of God & Christ White City Kans
 - 12.46 Assembly of God Mattoon Ill
 - 12.47 Full Gospel Church Medford Ore
 - 13.00 First Pent'l Church Columbia Pa
 - 13.90 Pent'l S S Sumas Wash
 - 14.00 Assembly of God Church N Cumberland Md
 - 14.08 Assembly of God Amarillo Texas
 - 15.56 Assembly of God Church & S S Wood River Ill
 - 16.28 Bethel Pent'l Assembly Nutley N J
 - 16.50 Children's Church Amarillo Texas
 - 18.00 Pentecostal Church & S S Long Branch N J
 - 19.14 Gospel Tabernacle Sioux Falls So Dak
 - 19.65 First Full Gospel Church Pomona Calif
 - 20.00 Calvary Pentecostal Church Galesburg Ill
 - 20.00 Trinity Tabernacle St Louis Mo
 - 21.95 Full Gospel Tabernacle Pent'l Cuyahoga Falls Ohio
 - 22.00 Bethel Pentecostal Church Hagerstown Md
 - 22.50 Glad Tidings Tabernacle Roseville Calif
 - 23.00 Pentecostal S S Grafton W Va
 - 24.23 First Pentecostal Church Warren Ohio
 - 24.96 Full Gospel Church Ord Nebr
 - 25.00 World Wide Christian Couriers Pasadena Calif
 - 25.00 First Pentecostal Church Newcastle Pa
 - 33.00 Glad Tidings Tabernacle S S & Miss Society Jamestown N Y
 - 35.00 Assembly of God German Branch Chicago Ill
 - 35.39 Bethel Assembly of God Akron Ohio
 - 36.00 Pentecostal Church & S S Harrisburg Pa
 - 38.74 Pentecostal Full Gospel Tabernacle McCook Nebr
 - 40.00 Full Gospel Tabernacle Fresno Calif
 - 50.00 Bethel Church Pent Modesto Calif
 - 50.15 Bethel Pentecostal Assembly Juneau Alaska
 - 51.00 Pentecostal Tabernacle Wichita Kans
 - 60.00 Pentecostal Mission Turlock Calif
 - 60.00 Full Gospel Bible School Lyons N Y
 - 61.77 Ohio State Christ's Ambassadors Dayton Ohio
 - 80.00 Pentecostal Full Gospel Tabernacle San Diego Calif
 - 96.00 Full Gospel Assembly Washington D C
 - 105.00 Glad Tidings Tabernacle Everett Mass
 - 116.10 Minneapolis Gospel Tabernacle Minneapolis Minn
 - 140.00 First Pentecostal Church Lancaster Pa
 - 307.18 Highway Mission Tabernacle Philadelphia Pa
 - 485.00 Bethel Temple Los Angeles Calif
- | | |
|---|-----------|
| Total amount reported | \$3902.61 |
| Home missions fund | \$ 96.22 |
| Office expense fund | 26.95 |
| Deputational expense fund | 3.93 |
| Reported as given direct to missionaries | 254.84 |
| Reported as given direct to home missions | 94.50 |
| Total for foreign missions | \$3426.17 |

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14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon

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