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Not By Might, nor By Power

The Pentecostal Evangel

By My Spirit saith the Lord

HOLY BIBLE

The Whole Gospel to the Whole World

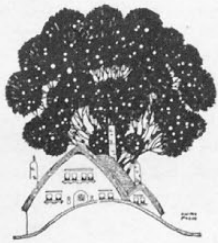
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"All Things Are Yours"



"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23.

We are ambassadors for Christ. And since we are appointed to this office, all things that pertain to godliness are obtainable for this godly work.

"All things are yours." The wealth, the knowledge, the grace that was in Paul, Apollos or Cephas, are equally available to those to whom the epistle was written and to the children of God everywhere. All things that pertain to godliness—the graces, the gifts, right living and right walking, all are yours, and ye are Christ's and Christ is God's. Relationship to Christ, who is related to God, is the heritage of every believer.

Paul declares, "And ye are complete in Him." Col. 2:10. Man is ever learning the subtraction sum from the enemy. "You are not this and you are not that." The Holy Ghost wants to teach us addition and multiplication, and He tells us all things are ours, that we can do all things through Christ, that all things that pertain to life and godliness are our portion, that through His grace we have victory over all the power of the enemy.

Cleansing from all sin is provided, and all-prevailing power through the all-victorious blood. These are part of the all-things that are yours.

Christ was living in poverty and yet possessed all things, for He possessed God and God possessed

Him. And He is the link of man to God and God to man. The man Christ Jesus is the God-ordained channel, and God-provided way through which God could speak to man, could get related to man, and could be restored to man. Salvation is of God. Man is the recipient of redemption, of salvation. False religions make man his own saviour; and man, by his own merit, tries to get into favor with God. That discounts grace, sets aside grace, kills grace. The grace of God is seen in Jesus Christ that though He was rich yet for our sakes He became poor that we through His poverty might become rich. Christ became bankrupt as it were in order that the bankrupt

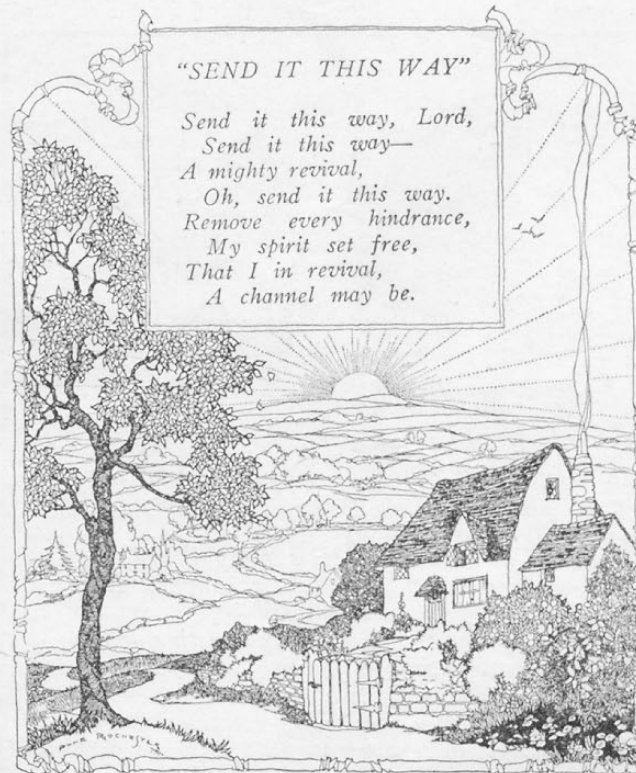
man could have the riches of God.

As long as man has a banking account of his own it will be his own, but it won't buy an inch of heaven. All the riches of all the rich men that have lived in all ages will not buy even a small portion of grace. If it could be bought it would not be grace. Grace provides all you need without money and without price. Accept your bankrupt position. Then you can have the riches of heaven.

Man by wisdom knew not God—never will, never can. True wisdom from God shows man his foolish position, his undone state, that he is an alien from God, and that he is a child of wrath.

Divine wisdom teaches us to flee from the wrath to come, to flee to Another for salvation, to flee from ourselves to Him who is the true City of Refuge. The world by wisdom knew not God—and never will. Controversy, argument and searching will never find out God, salvation or the Author of salvation.

But the simple child of God believes the God-inspired statement, "ALL THINGS ARE YOURS." Oh, the wealth underlying that simple statement! All things are yours! Victory over fallen nature. Victory over self-life. Victory over disinclination for the things of God. Victory over foes, known and unknown, seen and unseen. And you can extend the list. Life is yours, and you can multiply and extend the description of all that it means. Life now, life eternal, abundant life, victorious life. (Continued on Page Fourteen)



"SEND IT THIS WAY"

Send it this way, Lord,
Send it this way—
A mighty revival,
Oh, send it this way.
Remove every hindrance,
My spirit set free,
That I in revival,
A channel may be.



Some Things a Pastor Cannot Do

By Ernest S. Williams



The pastor has his duties to perform and is responsible to the Lord for doing them consistently and in the fear of God. But there are some things he cannot do. The pastor cannot do the praying of his people for them. Many expect to have blessing upon the services, to see souls saved, believers filled with the Spirit, and the work of God prospering; but they either do not pray, or if they do pray, they do not hold on in earnest intercession until the Spirit answers.

How much unjust criticism is often heaped upon the pastor because things do not move as they ought, when were the time spent in finding fault devoted to earnest intercession in his behalf and in behalf of the work, all would be so different. People sometimes forget that the pastor his human, just a fellow Christian, Beloved. He feels pressure as well as others. He knows heartaches and discouragement. And when the spiritual tide is low he likely feels it more keenly than any of his flock. While some in the pews may be sitting back and finding fault, he is wrestling in prayer, seeking to pull, at times, an almost "unpullable" load, and he must be actively engaged, seeking to lead the service up into the atmosphere of God; searching the Scriptures and trying to minister the Word, while unsympathetic hearts may be hindering his message by their unresponsiveness, their lack of spiritual burden, prayerlessly failing to co-operate with him in his conflict against the unseen powers of darkness.

How different it might be if the saints all took the work to heart and earnestly upheld him with loving sympathy and prayer. We hear much about the sermons of Spurgeon. But back of his message was a united official board which were in prayer in an adjoining part of the building while he preached. Much emphasis is put upon the preaching of Mr. Finney and the great results. But concealed in his bed chamber was the little man of prayer, wearing his life away in wrestling against the forces of evil that the Word of the Lord might run and be glorified.

If only the people knew the load it lifts off a pastor's heart

to see an appreciative smile or hear the earnest petitions of the saints in behalf of his humble ministry, surely they would pray more. But go into many of our churches before the service begins. Instead of the quiet hush or the earnest prayer, we find the people listlessly looking about or idly talking until the opening song is announced. No burden, no apparent concern! They have likely come from prayerless homes for a service, and expect the man behind the sacred desk to bring the power to flood the room with glory, and at the impulse of his word a revival to ensue. Then if the results are not forthcoming, instead of taking things to the Lord in prayer a whisper starts its round—"We need a new man here, one that can meet the need, for things are drying up."

Then, too, after the pastor has toiled in preaching, when he seeks to bring souls to the altar and get them through to God, the church becomes a babel of voices. No burden, just greeting one another and having a little social time; while a few faithfully try, amid the confusion, to help some wanderer into the fold, or to hold on to God in prayer. Such a church is far from revival.

And instead of laying the blame on him who has stood between the living and the dead, it needs to bewail its own indifference and unbelief.

The pastor cannot exercise faith that his people should exercise. Do you not know God answers faith? Years ago when but a young preacher I confided to a man of mature years that when I found it difficult in preaching I felt like stopping and sitting down. To this he answered that when he found it difficult to preach he believed it was Satan trying to hinder because there was someone there who needed the message, and he often found some were saved at such times. This was a new viewpoint and helped me much. When it seems most difficult to plow through, it will often be found that, as the church looks to God in faith, He honors the Word with souls.

"Without faith it is impossible to please Him" has just as much to do with the success of our services as with anything else. The success of Peter and of the other apostles was as much the result of the united faith and faithful prayers of the believing church as it was of their own consecrated labors. What preacher could not succeed with such backing as these men had when the church lifted its voice with one accord and said, "Lord, Thou art God; and now grant unto Thy servants that with all boldness they may speak Thy word." The place was shaken where they were assembled, not by the praying of Peter and the other apostles, but by the united believing prayer of a consecrated and sympathetic church.

Too many in our churches require that the pastor have all the faith. Some expect him to trust for his salary whether they contribute to his support or not; expect him to pray them well when sick; to accomplish every other requirement of faith; and if he fails, or they think he fails, they do not blame themselves but put the blame on him, seeming to think he can do the impossible. No, my friend, there is a limit to the pastor's faith as well as to yours. Paul knew his need of faithful brethren, and said, "That our hearts might be com-



A Living Church

*A band of faithful men
Met for God's worship, in some humble room,
Or, screen'd from foes by midnight's starlit gloom,
On hillside or lone glen;
To hear the counsels of His Holy Word,
Pledged to each other and their common Lord:
These, few as they may be,
Compose a church, such as in pristine age
Defied the tyrant's steel, the bigot's rage;
For where but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ present, is a church complete.*

forted through the mutual faith both of you and me." And the pastor needs the prayerful faith of a faithful church if his ministry is to be a success.

The pastor cannot do our personal work for us. We go to church and hope for a crowd—that is, we go if the weather is fair. And if the crowd is not there, we think our need is a pastor whose pulpit ability will draw them in. How much have we done toward trying to interest the people? Many during the entire week have not invited one soul. What the church needs is live, wide-awake, believing, praying men and women who will become personal workers, going out into the highways and hedges, giving forth the gospel, inviting the people in.

Many of us are almost entirely asleep to our calling and opportunity. The Bible has not said, "Sinner, come to the church and be evangelized." It says to the church, "Go ye, preach the gospel to every creature." We cannot get every creature into the church to hear, but we can go outside the church to every creature. The major part of success to be reaped by the church is the fruit of personal ministry. People will pay evangelists, spend hours in meeting, seeking

a good time for themselves, when they do not give one hour to personal evangelism. Then they wonder why there is not a revival. They are too selfish, too much wrapped up in seeking their own good time, and too unconcerned about their fellowmen. People saved are fruit. And most of them (often the best of them) are hand-picked. Paul preached publicly and from house to house, and while the church neglects the house to house and heart to heart aspect of evangelism it need not look for great revival.

Much of this personal evangelism is impossible to the pastor. If he is a faithful shepherd, by the time he has ministered to the sick, called on the bereaved and other members of his flock, together with a multitude of other duties which his congregation cannot share or realize, he is pressed for sufficient time to prepare his message for the congregation. The principal part of personal evangelism must therefore be carried on by the faithful church. Then, having gotten the people into the house of worship, while the united church prays in faith, God makes His Word quick and powerful; and the fruit of our united labor is revival, and joy of our own hearts.

Pray ye therefore the Lord of the harvest, and go ye to every creature.

lives in our village," meaning that one of His disciples lived there.

"Jesus was in our village last autumn," is another man's report, referring to the visit of some itinerant preachers.

The heathen stands looking at a human being who is walking toward him, and actually thinks:

"Here comes Jesus. How will He act?"

"What kind of things does He say?"

"Is He approachable?"

"Is it all right to ask Him into my house?"

To some, such words may sound blasphemous, to others they may appear irreverent, but in no case is blasphemy or irreverence the intention of the speaker. As a matter of fact we have here exactly what the missionary is in an unevangelized land, and, for that matter, what the Christian is in the world.

Christ's Ambassador goes to the uttermost parts of the earth as His representative, the embodiment of His teaching, the demonstrator of His ethics and the upholder of His Name and reputation. It is of no use for him to protest that he is not prepared for such a position, that he never undertook to represent among the heathen the whole character of his Lord. The Christian cannot escape the responsibility of being guardian of his Master's reputation and of His good name, for most of the people who have their eyes on the Christian never turn up the old Book where Christ's portrait is preserved. They just look at His representatives and say: "Christianity is this or that," according to their behavior.

Herein lies the honor of the missionary's calling. He is a man sent to a far country to speak the name of Jesus to men who have never heard it. It is the greatest honor that can fall to the lot of any man, but whoever accepts it must, with the honor, accept the responsibility of being the interpretation of that new Name wherever he proclaims it.

What manner of men ought ye therefore to be?—Mildred Cable and Francesca French in *Ambassadors for Christ*.

(Can be obtained from the Gospel Publishing House, \$1.10 postpaid.)

Hitler—a Friend of Israel

We learn from *Jewish Missionary Magazine* that under this startling title an article recently appeared in an influential Jewish paper of Vienna. The editor of this paper pointed out that Hitler's persecution of the Jew will serve to create a stronger national unity among the Jews and consequently will hasten the creation of a self-governing Jewish State.

He who used Assyria and Babylon as scourges to chastise Israel is now employing Hitler as a sheep-dog to drive the "lost sheep of the house of Israel" back to Palestine.



Christ's Ambassador



It was a congenial circle that sat talking on a chilly afternoon, around an open fire. It held people of various nationalities, and their conversation was concerned with international affairs.

"Things could not look blacker than they do in our country. We are up against a formidable foe this time," said a young Easterner.

"Do not despair, things may come out all right," said another, "for they have found a big man to handle the situation. He is the strong personality to whom everyone looks in this contingency."

"I think you are quite wrong," said another. "The person you refer to is not a big man at all; in fact, he is of quite ordinary ability, and only big because of the standing of the one he represents."

The conversation went on, but the missionary who sat in the corner ceased to follow it. That sentence: "He is not a big man at all—only big because of the man he represents," had started a train of thought. Here was the peculiar honor of the Christian worker's calling expressed in a sentence—only big because of Him whom he represents. That's it, it is all that a man who is appointed as ambassador stands for that makes him so important, that gives such weight to

everything he says, so that he never dare speak lightly or flippantly. Anything unworthy which he may do reflects on the King who appointed him. Any lack of dignity, any carelessness in dress or manner, may not be tolerated—he must think always and ever of the reputation of his Royal Master.

The honor and distinctions which that service carries are unlike those of the courts of earth. The most important commission may be entrusted to the humblest servant, and with the commission, the necessary equipment for its execution is supplied. In the case of Christ's Ambassador, the honor is not one of riches and prestige, but of being chosen to convey in Christ's stead an offer of reconciliation to a rebel people. His credentials are the documents he presents, confirming his authority, and his seal of office is the Spirit whose stamp impresses all he says and does, in fact, all that he is.

The scene changes. That same missionary is in the court of a Chinese inn, talking to a crowd of gaping, inquisitive villagers.

"Is that your Jesus?" one woman asks when another missionary appears.

"I know Jesus," says another; "He



A First-Class Sunday School

Ralph M. Riggs, Springfield, Missouri



Schools and schools and all kinds of schools! The land is full of Sunday Schools—good, poor and indifferent. First-class, second-class, third-class, and even fourth- and fifth-class Sunday Schools. Schools that are inherited and schools that run by themselves. Disorderly schools, inefficient schools, one-man (or woman) schools, and schools that are deep in a rut. The same sleepy superintendent, the same “late” or disinteresting teachers, the same singsong secretary, the same “arguing” old folks, and the same rowdy children. Little interest, less life—that is, spiritual life and power—and no progress.

Why not have first-class Sunday Schools since they cost no more? Why not be up and doing for the Lord since His coming is at the door? Who said we shouldn't revamp our Sunday School and start all over? Who believes we should not arouse a sleepy church to action? Sluggishness and indifference must be pushed firmly aside. Nothing and nobody must be allowed to stop God's work.

Now what is a first-class Sunday School? First of all, a first-class Sunday School grows, and really grows too. Not just an inch a year but at least 20% each year. If a child doesn't grow, it is abnormal and a deep disappointment, and if your Sunday School isn't growing, brother, it is abnormal, stunted, and deformed in the sight of Almighty God.

Not only growing, but at least as big as your church. If every member of your church comes to Sunday School, as they should, and you also have children in your Sunday School who are too young to join the church, as you should have, and you have sinners in your Sunday School who aren't spiritually fit to join your church, which you ought to have, then of course your Sunday School will be even larger than your church—which it ought to be.

A Sunday School will have a hard job to succeed without the enthusiastic leadership of the Pastor, and no Pastor can lead by “remote control.” He must be on the job and in the harness, present at at least 95% of the regular services and monthly business meetings of the school.

The same of course applies to the Superintendent and to the teachers. Strong,

good leadership will inspire to beautiful, faithful following and this produces a splendid Sunday School.

Intelligent leadership will provide training for active and prospective Sunday School teachers. Systematic courses of Teacher Training have been worked out by the Gospel Publishing House and it is recommended that such a course be taught in each Sunday School.

No Sunday School can have the best blessing of the Lord upon it if it is in any wise detached from the church. That



The Master commands:
“Feed My lambs.”

is to say, Sunday School scholars ought to stay for church when Sunday School is over if the session is held just before a regular church service. Keep a record of those staying for church, and if it isn't at least 90% then your Sunday School is failing along this line.

A good Sunday School is a spiritual Sunday School, and a spiritual Sunday School is an evangelistic one. Souls ought to be saved during Sunday School sessions and, if everybody in the school is converted, go out and bring the sinners in. Conversions each year should total 3% of the school's enrollment.

When the heart is open, the pocket-book will open too. Regular and missionary offerings will increase along with attendance and the record will show at least a 20% increase yearly.

And no Sunday School is complete without a Cradle Roll and a Home Department. Each of these home extensions of the school should carry a list of names which is at least 5% of its total enrollment. “Everybody of every age” is the goal of a first-class Sunday School.

Here's the description of a first-class Sunday School in outline form:

1. One that gains in average attendance at least 20% each year.
2. Whose enrollment is at least equal to the membership of the church of which it is a part.

3. Whose Pastor is present at at least 95% of the regular sessions and the monthly business meetings of the school.
4. Whose Superintendent is present at at least 95% of the regular sessions and the monthly business meetings.
5. Whose regular teachers are present at at least 90% of the regular sessions and the monthly business meetings.
6. One that conducts a Teacher Training class according to or equivalent to the plan recommended by the Gospel Publishing House, and completes at least one subject of such courses each year.
7. At least 90% of whose scholars over eight years of age attend church weekly.
8. One in whose sessions the number of conversions each year is at least 3% of its enrollment.
9. One whose regular offerings increase at least 20% each year.
10. One whose missionary offerings increase at least 20% each year.
11. One whose cradle roll is at least 5% of its total enrollment.
12. One whose home department is at least 5% of its total enrollment.

The relative value of these various features can be listed as follows:

1. 20% gain	20 points
2. Sunday School equal to church	10 points
3. 95% attendance of Pastor	5 points
4. 95% attendance of superintendent	5 points
5. 90% attendance of teachers	20 points
6. 1 Teacher Training subject completed	5 points
7. 90% of scholars attending church	9 points
8. 3% of scholars converted	6 points
9. 20% increase in regular offering	5 points
10. 20% increase in missionary offering	5 points
11. Cradle roll 5% of enrollment	5 points
12. Home department 5% of enrollment	5 points
	100 points

How would you like to measure your Sunday School just as it stands? It will

pay you even if it does surprise and maybe disappoint you. It will be for your good in the long run. Here is how to do it.

Allow your school 1 point for each per cent gain in average attendance this year over last, up to 20%. How do you figure that? Look up your last year's Sunday School record. Take the average attendance of say the last month of last year and subtract it from the average attendance of last month this year. Divide the average attendance of a year ago into that remainder, and you will have the *per cent* gain in average attendance. For instance, if attendance of the last month of last year was 75, 81, 70, and 78, an average of 76, and attendance last month this year was 101, 96, 119, and 112, an average of 107, the difference would be 31. Divide 76 into 31 and the answer is .407 or nearly 41%. (A full grade of 20 points is thus gained on this score.)

But, you ask, why not give ourselves 41 points for our 41% attendance gain? The answer is that growth is not the only requirement of a good school. A revival in a small church could easily double the attendance at Sunday School. Should that fact alone be allowed to prove that this is a first-class school? What if it still is below the church in membership? What if the pastor takes no part and the teachers attend irregularly? It would then not be as good as another school that had made the same per cent attendance gain and had also equalled or exceeded its church in membership and had an interested pastor and faithful teachers. In order, then, to be fair in grading and to encourage all-round development it is best not to allow more than the prescribed credit for each point.

Then allow 1 point for each 10% the Sunday School is over one-half of the church membership. (Say your church enrollment is 150 and Sunday School is 107. One-half of 150 is 75 and this subtracted from 107 leaves 32. Thirty-two is about 43% of 75. One point for each 10% of this 43% equals 4 1-3 points. Add these points to your credit column.)

Your pastor's and Sunday School superintendent's attendance should be computed on a basis of 1 point for each 19% of the times they are present at regular sessions and monthly business meetings. (So if each were present at least 95% of the time, each one would bring 5 points to the credit column; 75% or 50% of the time would only bring 4 and 2½ points respectively.)

Since there are more teachers than other officers in a Sunday School, their attendance should be valued more highly. So we suggest that you allow 1 point for each 4½% of the times the teachers are present at the regular sessions and business meetings up to a maximum of 90%

or 20 points. (If the teachers were present only 75% of the time, 4½ into 75 goes 16 2-3 times, which would be the number of points gained.)

Also allow 5 points if at least one subject is completed in a Teacher Training course as prescribed by the Gospel Publishing House.

For the attendance of Sunday School scholars at church allow 1 point for each 10% of such scholars remaining for church up to 90% which is considered a very good record.

Keep account of children converted in Sunday School sessions and allow your school 2 points for each per cent of the school's enrollment which are converted during the year. (If 3 children get converted through the year in a school whose enrollment is 300, this is 1% of the whole and only 2 points would be allowed. If 3 children were saved in a school of 100 enrollment, then this would be 3% and 6 points should be allowed. This is com-

Seed Thoughts

Gathered by Alice F. Luce

These "last days" are characterized by *fear* in every department of social and national life, neither men nor nations any longer having confidence in one another. Jesus foretold this: "Men's hearts failing them for fear." Luke 21:26.

In similar circumstances God said to His little flock of old: "Be not afraid . . . of whom ye are afraid; be not afraid of him, saith the Lord; for *I am with you* to save you, and to deliver you from his hand." Jer. 42:11.

If we trace God's dealings with nations all through Scripture history, we find that He never failed to keep and deliver every individual who trusted in Him.

The nation as a whole may have rebelled and been drastically punished; but the Lord's trusting ones were always under His care. See Jer. 26:14, 15, 24; 35:19; 39:18; 40: 2-4.

Christians should have such a simple, unafraid, joyful, and praiseful confidence in their heavenly Father's care that they would stand up like lighthouses amid the stormy seas of doubt and fear.

Someone has said: "O contentment, make me rich: for without thee there is no true wealth."

No one can be really contented until he has Jesus in his heart and life; and then he finds that *godliness with contentment* make him rich indeed.

Lofty ideals often live in a lowly place. People never criticize a corpse; and if they did, it would never answer back. Are you really dead and buried with Jesus?

puted up to 6% which is the credit allowed for evangelism in the school.)

Offerings should increase at the rate that attendance increases, and since normal increase in attendance is about 20%, then offerings also should increase at the same proportion. Allow 1 point for each 4% increase in both regular and missionary offerings, which will mean 5 points for regular offering increase of 20% and 5 points for missionary offering increase of 20%, which is the maximum allowed for this feature.

Lastly, figure 1 point for each per cent which Cradle Roll and Home Department are of the whole school's enrollment up to 5% and thus 5 points. (If school has 100 members, 5 of which are on the cradle roll and 5 in the home department, then allow 5 points for each of these departments.)

If the total of all these credit points exceeds 80, then you have a first-class Sunday School, and, if you use the literature published by the Gospel Publishing House of Springfield, Mo., they will send you free of charge a beautiful banner and also print the name of your school with its pastor and superintendent in the Pentecostal Evangel.

If your total of credit points comes between 61 and 80, rank your school as second-class. From 41 to 60 points makes a third-class school, from 21 to 40 a fourth-class school, and less than 21 points means your school is only fifth-class.

Now why not take time off and grade your school? Come, look into the mirror of this standard and behold what manner of a school you have. You deserve the commendation which will be yours if you discover that your school is first-class, and you will profit by the action which will doubtless follow your discovery that your school is not so good. Have courage and industry enough to take your own picture and see yourself as God and others see you.

(Write to the Gospel Publishing House, Springfield, Mo., for a large poster card entitled "Our Sunday School Goal." This card and a pamphlet explaining how to reach that goal will be sent you free of charge.)

Our wants are fathomless, but our help is infinite. None but God can tell the uttermost our God can do.

Love makes drudgery divine; the question is not, what *must* I do, but what *may* I do.

Have you ever marked the Lord's gentleness, when bringing a painful message?

God's glory is to be found only in simple obedience.



"Our Daily Bread"



Lilian B. Yeomans, M.D.

"And He said unto them, When ye pray, say, Our Father which art in heaven . . . Give us day by day our daily bread." Luke 11:2, 3.

The Lord Jesus Christ asked His Father, with utter simplicity, and child-like confidence, for His bread, a day's supply at a time.

The Father of our Lord Jesus Christ is our Father too, by virtue of the new birth, and we should ask Him for our bread just as confidently as our Elder Brother did, realizing that our Father heareth us always, and we have only to ask in order to receive.

What problems would be solved, what anxieties stilled, what cares banished if we always did this!

If our love were but more simple
We should take Him at His Word
And our lives would be all sunshine
In the sweetness of Our Lord.

The Lord Jesus knew, as we never can know, what intricate adjustments and complex arrangements have to be effected by divine wisdom and omnipotence in order to answer that simple little petition that any tiny child can breathe, "Give us our daily bread."

When have we our daily bread?

When we have a bank account, or a meal ticket reposes safely in our pocket, or we have a standing invitation to the hospitable board of some kind friend?

No indeed; in any and all of these situations we are still far from our daily bread.

Driving through thousands of acres of golden grain in the Canadian North West I said to myself, "There's our daily bread straight from Our Father's hand."

Then, as I watched the men working like tigers to gather the precious grain before the frost or storm could blight it, I said, "And Our Father knows that it is good for us to eat our bread in the sweat of our faces and so lets us work hard for it, and do much towards answering our own prayers."

But, as in thought I turned from the external and apparent to the internal and invisible, and remembered the elaborate processes and complex changes every atom of food has to undergo before it can be utilized by the system, I changed my tune and said, "Oh the work those men are doing is just child's play, they are . . . like little ones running errands for Mother who is doing all the

real work. God alone can give us our daily bread."

When have we our daily bread?

When we take it into our mouths, taste, masticate, and swallow it?

By no means.

Do you realize that you are inconceivably complex, made up of millions of units, microscopic cells, each of which is eagerly waiting for its daily bread, and a goodly number of which require a special diet to enable them to perform peculiar functions upon which the continuance of life depends?

When you say, "Give us this day our daily bread" you are praying for the necessary food supplies for a whole community, so to speak, and the raw materials which you take into your mouth have to be acted upon by a number of secretions of various organs, beginning with the salivary glands in the mouth, passing on to the gastric juice, of the stomach, pancreatic juice from the pancreas, and so on through the intestines, being modified during the whole progress by glandular secretions of the most complex chemical nature poured in from the various organs.

Not until this work is fully accomplished, and the digested food carried into the circulation, and duly distributed, do the cells hear the dinner bell and get their daily bread.

So essential is every detail to the answer to the prayer, "Give us our daily

bread" that failure at one point may be fatal even to life itself.

For example sugar is necessary to life, and normal blood contains it in the proportion of 1-1000.

But before the sugar taken with the food can be utilized by the body cells, which cannot exist without it, it has to be acted upon by a glandular secretion produced in the so-called "islets" of the pancreas, from which fact it takes its name "insulin" (Latin *insula*, an island).

In the absence of insulin the sugar taken into the system is thrown into the blood as refuse, and upon the kidneys devolves the task of excreting it. Meantime the cells are starving for sugar, and ultimately the individual dies of sugar starvation with his blood loaded with it. Just as a man may die for lack of water in an open boat in the middle of the ocean.

Surely we are "fearfully and wonderfully made!"

Well might the Lord Jesus say, "Take no thought . . . what ye shall eat, or what ye shall drink. . . . Is not the *life* more than meat?" Matt. 6:25.

What is the corollary from all this? God, and God alone can give us our daily bread.

We may have it in the bank, in our hands, in our mouths, in our stomachs, in our blood even, but only God can *give* it to us. This He does by making His Word health to all our flesh, including every gland and cell.

So this beautiful prayer, "Give us this day our daily bread," is a petition, not for food only, but for LIFE, which is more than meat. In other words it is a prayer for *perfect health* put in our mouths by the Lord Jesus Himself.

"Forbid Not to Speak with Tongues"

The apostle Paul, writing under the power of the Spirit, said, "Forbid not to speak with tongues." Suggestions come to those who speak in tongues—"They are not of the Spirit"; "It is simply yourself speaking"; "The thing has no value." These are the suggestions of the enemy, who is a liar. He knows that those who speak much in tongues are edified and become strong in the faith and do great damage to his kingdom, and so he seeks to forbid, to suggest that men and women should refrain from speaking in other tongues as the Spirit of God gives utterance. But he that speaketh in an unknown tongue "speaketh unto God." Is it a good thing to speak unto God? Yes, but the enemy would seek to discourage the saints from speaking unto God in this mysterious manner. All the suggestions that the speaking in tongues does not profit, come from the enemy who does not like to see the saints speaking unto God.



Does God delight in His saints speaking unto Him? Yes; it is written, "Let me see thy countenance." He delights in the upraised countenance of His saints, and He says, "Let me hear thy voice." Will you keep from your Lord that which He desires, just because an enemy who is a liar suggests that it is not profitable? The speaking in tongues *is profitable*, for he that speaketh in an unknown tongue *edifieth himself*, becomes strong in the Lord and in the power of His might.

The apostle Paul, who knew the power of the Spirit, gave thanks to God that he spake in tongues more than they all. He did not listen to the suggestion of the enemy that the speaking in tongues was not profitable. He knew that the speaking unto God was profitable. It was evidently in private that he spoke in this manner, continually, more than they all. But in the assembly he knew that prophecy would be more edifying, to build up others, than the speaking in other tongues, which simply built up himself. And so in the assembly he would rather speak ten words that could be understood than ten thousand words in an unknown tongue.

Did the apostle believe that the speaking in tongues was profitless? No. He said to the saints at Corinth, "I would that ye all spake with tongues." This was his encouragement to those saints, for he knew it was profitable and would edify. But he further said, "But rather that ye prophesied," for those who prophesy edify the assembly and he would have that which would bring profit to the assembly.

Do not listen to the enemy's word, "Forbid," but remember that the Holy Spirit has given the word, "*Forbid not to speak with tongues.*"

Asleep in Christ

1 Thess. 4:14.

The Jews who gnashed with their teeth on Stephen, hurried him forth without the walls of Jerusalem, and stoned him to death with a fury like that with which they had crucified his Master and Forerunner, would have been confounded to learn that the stoned Stephen was after all not dead, but sleeping a heavenly and exquisite sleep. They will see him when he awakes; when he comes forth again, his spirit from the chambers of the skies, his dust from the chambers of earth; when Stephen, with his face shining indeed like that of an angel, comes with the thousands of saints and with the King of saints. This sleep of the righteous is simply with reference to this world. They are disrobed for a season from this visible scene; they are in a slumber, so that we cannot hold converse with them. Their awakening has also reference to this earth; they are to come again with powers sublimely recruited. But while asleep

with reference to us, they are awake with reference to heaven. They are with the spirits of just men made perfect.

The advent we look for is the advent of all the good. We look back to them in history; we look forward to them in prophecy. Their advent will be a baptism of fire for this earth. Heaven will come with them. The throne of God with them; Christ with them. Shall we be there? When the Lamb's book of life is opened, shall our names be read off? If we now live in Jesus, we shall sleep in Jesus, and afterwards appear with Him in glory.—George Bowen.

Questions and Answers

Explain Rom. 5:13 relative to the heathen who have never heard of the Lord, or known the law.

Paul is showing in this chapter that all from Adam have sinned and that by the obedience of Christ the free gift of righteousness has come upon all men unto justification of life. vv. 12, 18. He then inserts a parenthesis, vv. 13-17, in which he introduces the law of Moses and mentions that "until the law sin was in the world; but sin is not imputed where there is no law." He has made a similar statement in ch. 4:15. In Gal. 3:19 he tells us that the law was added because of transgression.

The fact, however, remains that there was sin for which man was accountable before the law of Moses was given, and that man was under condemnation (v. 18), the invisible things of God from the creation of the world being understood, thus leaving the world without excuse. Rom. 1:20. Further, that those who had sinned without the law of Moses should also perish without law, ch. 2:12, and that conscience and nature had written a law in the hearts of the heathen world by which they will be either accused or excused in the day in which God will judge the secrets of men by Jesus Christ. ch. 2:12-16.

If Jesus was always perfect how was He made perfect through suffering? Heb. 5:8, 9.

The chapter deals with Christ as our High Priest and as such His humanity must be tried and, through suffering, He must be fully perfected "to be touched with the feelings of our infirmities," ch. 4:15; 2:18. Also it was necessary that as our Saviour His atoning work should be accomplished through suffering, Heb. 2:10; Phil. 2:8. Making Him perfect as our Saviour and High Priest required the perfectness of His quality that He might endure and accomplish redemption through His suffering, and death.—E. S. W.

The Important "Five Words"

By J. J. Schaumburg

"Yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in a tongue." 1 Cor. 14:19.

These Pauline words are innocent! They were not written to be mutilated and misplaced! Yet, in many places, today, they are violently wrested from their context, and quoted before a congregation, but for one object, viz., to belittle "the gift of tongues."

What says the context? This: "I thank my God, I speak with tongues more than ye all" (1 Cor. 14:18). Did Paul in these words mean to say that the "gift of tongues" was of no value? If so, why does he "thank" God for the "gift"?

The word "yet" must not be overlooked.

The apostle means to say that though he spoke often "in tongues," under the Spirit's authority, yet, he never forgot that his "spirit" was master over that gift (1 Cor. 14:32), and that the purpose of ALL speaking and preaching is to "edify" the assembly.

The "gift of tongues" had a place in the Corinthian church. It has that place today. But, as "love" must serve as the means to the exercise of that great gift, so wisdom—divine wisdom must be the safeguard in the exercise of the gift. Once the gift is exercised without the governor belt on and the result is chaos! But, in writing to Corinth about this, Paul does not belittle the gift of tongues. Neither should Christians of today do that. A wise man does not destroy his house, when he returns home from a long visit elsewhere, because it has been filled up with cob-webs!

Russia Rediscovered Life's Values

The Soviet government is slowly but surely learning that they cannot erase from human nature the law of life that God has written there. "Signs are multiplying that Russia is making the backward trek to the niceties and sanities proved by social experience," we read in *Literary Digest*. "Love is to be re-enthroned since the rediscovery that the family is the corner-stone of civilized society. Children who so lately would be rewarded for betraying their parents to the OGPU (secret police) now must be taught to honor their fathers and mothers.

"Traditional hostility to religion, too, seems to be weakening under the softening influence of time. The churches, it was reported, were filled at Easter. People greeted each other in the traditional manner."

Man shall not live by economics alone!

Sample Packet of Tracts—25 cents.

The Gospel in Foreign Lands

1935 Reinforcements to Missionary Ranks



Willis G. Long

It is with great joy that we review the additions to our missionary ranks during the past year. All of these young people have been tried in active service in the homeland before being given appointment to foreign lands. Eight different mission fields are represented, namely: Gold Coast, Liberia, North and South India, South China, Central America, Peru, and Argentina. Those who have been sent forth come from eleven different states: Arkansas, California, Colorado, Illinois, Iowa, Kansas, New York, Oregon, Texas, Washington, and Wisconsin.

With the addition to our missionary force there has come a corresponding increase in missionary funds so that November proved to be the greatest month for missionary offerings that we have ever had in the history of the General Council work. Surely this proves that as we dare to trust God and press forward in obedience to His great command to preach the gospel among all nations He will be with us. We regret that we have not had time to hear from all those who have gone out since they reached their new fields of labor, but we are giving a few extracts from the letters that have been received thus far.

All our days direct us in the ways we go.
Lead us on victorious over every foe.



Mrs. Lavera Long

Mr. and Mrs. Willis G. Long, after spending several years in pastoral work in the State of Illinois, offered themselves for service in North India. Word has been recently received that they have reached their destination in India. They are locating with Miss Hettie Steffen at Laheria Sarai. Their address will be, Laheria Sarai, Darbhanga District, Bihar, India.

Mr. and Mrs. Glenn Dunn write from Hawaii en route to China that they are experiencing a very rough voyage (the roughest this ship has had in 20 years) but the Lord has kept them from seasickness.

Brother and Sister Dunn have enjoyed the blessing of the Lord upon their ministry in Texas for several years and are fully qualified for missionary work in China. Further word of their exact location on the field will be given later.



Glenn Dunn

Our brother, **Russell Christopher**, while new in our ranks as a General Council missionary, is not new in missionary work. Brother Christopher has been in Peru for some little time in evangelistic work. It was upon the basis of his faithful work there and the recommendation of the other missionaries of Peru that he was granted missionary appointment. Brother Christopher received his Bible training at the Berean Bible Institute in San Diego, California. His field address is: Apartado 203, Callao, Peru, South America.

Mr. and Mrs. W. F. Dunbar arrived in Argentina several months ago and are already taking active part in the work at 25 de Mayo. One of the older missionaries writes that Brother Dunbar is proving a blessing to the many assem-



Mrs. Pauline Dunn



Russell Christopher



Mr. and Mrs. W. F. Dunbar



Mr. and Mrs. Harold Landrus



Mr. and Mrs. James K. McConchie



Mr. and Mrs.

blies in the near-by villages while Sister Dunbar has acquired sufficient of the language to take care of the services at the main station in their absence. These workers come from the Northwest District, their home being in Oregon. Their foreign address is, Mission Evangelica Estacion, 25 de Mayo, F. C. S., Argentina, South America.

Mr. and Mrs. Harold Landrus were formerly from the Rocky Mountain District, and also spent some time in California where Mr. Landrus attended Southern California Bible School. They have responded to the call of the Lord upon their lives for missionary work in Liberia. No word has been received from them since their sailing in November, but we presume they have reached Cape Palmas before this time and that we will be hearing from them shortly. Their mailing address will be: Cape Palmas, Liberia, West Africa.

Mr. and Mrs. James K. McConchie are the new recruits for Gold Coast, West Africa, which is one of our newer fields. The work in Gold Coast has been marked by the blessing of the Lord upon it since its opening and we are happy to have this young couple added to our missionary ranks for this work. A letter just received from W. L. Shirer, field superintendent, states that Brother and Sister McConchie had just arrived at the time he wrote and that they were heartily welcomed by the missionary staff already on the field. In view of some necessary furloughs in the near future, these young people will doubtless fill a very great need at this time.

We are sure Brother and Sister McConchie will not be forgotten by their many friends in California, where Mr. McConchie was graduated from the Southern California Bible School, and

also their friends in Chicago, where Mrs. McConchie was formerly Miss Jean Frazer.

Mail will reach them addressed in care of W. L. Shirer, Yendi, N. T., Gold Coast, West Africa, via England.

Mr. and Mrs. James Modder recently arrived in India and are now located at Chapra, with Mrs. Modder's mother, Mrs. V. Schoonmaker. We are sure it is a great joy to our Sister Schoonmaker to have these young people to help her in the work there which has become a heavy burden upon her these last few years.

Mrs. Modder, formerly Miss Grace Schoonmaker, came to America to attend Bible school several years ago. She was graduated from our Central Bible Institute in 1931 and later took special training in preparation for her work in India. Mr. Modder is also a graduate of the Central Bible Institute, being a member of the class of 1933. Brother Modder comes from the State of Wisconsin. Their address on the field is, Chapra, Saran District, Bihar, India.

Mr. and Mrs. Forrest G. Barker have recently returned to Peru where they have already spent a number of years in missionary work. Brother and Sister Barker leave a host of friends in California as well as in Texas and other places who, we are sure, will be holding them up in prayer and financial support. Their foreign address is, Apartado 30, Huancayo, Peru, South America.

Mr. and Mrs. LeRoy Williams are also new recruits for Peru. Word has recently been received of their safe arrival there. They are being located at Huancayo with Mrs. Minnie Williams and their address is the same as Mr. and Mrs. Barker's.

Brother and Sister Williams are both graduates of the Southern California Bible School and have been active in the ministry in the homeland since finishing school. Brother Williams came into the General Council fellowship through the West Central District Council.

Mr. and Mrs. M. L. Hodges have offered themselves for that great and needy field of Central America, where at present we have no General Council missionaries located, since Brother and Sister Ralph Williams, our only missionaries to that field, are in the homeland on furlough and in deputational work.

Brother and Sister Hodges are at the present time gaining experience in the Latin American work under H. C. Ball, superintendent of our work on the Mexican border, and also studying the language. Mail will reach them at 714 South Cibolo St., San Antonio, Texas. These young people are well known in the Rocky Mountain District, where they have spent several years in the ministry.

Mr. and Mrs. W. E. Davis recently arrived in South India in response to the call of the Lord upon their lives for this field. Their first year will be largely spent in study of the language

and preparation for their future work there. They are being located with Brother and Sister J. H. Burgess at Mavelikara, Travancore, South India.

These young people are well known in the Central District where they have had several years of ministry for the Lord, however, they claim Kansas as their home State. Both are graduates of the Southwestern Bible School.

Mr. and Mrs. E. H. Simmons have no doubt reached their field of labor in Liberia before this time, but no word has been received from them since their sailing in October in company with Miss Emily de Groat.

These young people are workers from the Northwest District, their home being in the State of Washington. It is expected that they will meet a very great need in Liberia at this time, and will probably take charge of the work at the coast. Their address will be, Cape Palmas, Liberia, West Africa.

Miss Florence Steidel is also to be located at Cape Palmas but as yet we have not heard from her since she sailed early in October with the above mentioned missionaries. Miss Steidel has had special training which will equip her for excellent missionary service in Africa. Miss Steidel was formerly from the middlewest states but now claims New York as her home.

All offerings for any of these missionaries should be sent through the FOREIGN MISSIONS DEPARTMENT, 336 West Pacific Street, Springfield, Missouri. We are in close contact with all of our missionaries and are acquainted with the safest means of sending money to them as well as the most convenient way for them to receive it. It is only as the funds pass through our hands that we have any way of knowing just how much is being sent for each one and how well their needs are being met.

All funds for missions are sent 100 per cent to the missionary for whom they are designated, and when an offering is not given for some specific purpose, we use it entirely for our general missionary fund. Nothing is retained from any offering for the expense of maintaining the Missions Department, this phase of the work being taken care of by special offerings sent in for that purpose by our contributors.

"THOU GOEST WITH US"

The presence of God is the great privilege of God's people, and their only power against the enemy. God had promised to Moses, **I will bring you in** unto the land. Moses proved that he understood this when God, after the sin of the golden calf, spoke of withdrawing His presence and sending an angel. He refused to accept anything less than God's presence. "For whereby shall it be known that I and Thy people have found grace in Thy sight? Is it not that **Thou goest with us?**" It was this gave Caleb and Joshua their confidence: The Lord is with us. It was this gave Israel their victory over Jericho: the presence of God. This is throughout Scripture the great central promise: **I am with thee.**—The Latin American Evangelist.



W. E. Davis



Mrs. Helen Davis



Edward H. Simmons



Mrs. Elsie Simmons



Florence Steidel



James Modder



Mr. and Mrs. F. G. Barker



Mr. and Mrs. LeRoy Williams



Mr. and Mrs. M. L. Hodges

The Passing and the Permanent

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

THE JEW AND THE SEA

It is reported that there has been organized in Palestine a school for the training of Jewish seamen. It is known as the Zebulun Seafaring Society.

PALESTINE CITIES

There are today in Palestine four cities with a population of 100,000 persons each. The outstanding city is not Jerusalem but Haifa announces the *Watchman-Examiner*.

PALESTINE IMMIGRATION

Approximately 4,500 Jews entered Palestine during November; 5,631 Jews entered Palestine as immigrants during October, 399 of them entering the country under the capitalist category.

PALESTINE'S RADIO STATION

The first broadcast over Palestine's first radio station was the Christmas service at the Church of the Nativity in Bethlehem. The broadcast was in Hebrew, Arabic, and English. The station is located in Ramallah near Jerusalem.

ROMAN EMPIRE

New Republic says: "Recently Mussolini placed four maps, in inlaid marble, on the Basilica of Constantine at Rome. They show the growth of the Roman empire, and the fourth map shows England as a tributary to Rome. It will be a long time before the British forgive Mussolini for that."

Paul tells us that God "hath determined the times before appointed, and the bounds of their (the nations') habitation." Acts 17:26. When the time comes for the world's crisis the stage will be set as predicted in the Word.

ISRAEL'S ORDEAL

The following items remind us that the curses of Deuteronomy 28 still follow the wandering Jew. "The Yiddish press of December 7th publishes a list of about one hundred names of Polish Jews wounded during the pogroms between the 11th and 21st of November.

"Bomb throwing is a new method now employed by Polish persecutors in their 'war' against Jews. In Katowice a bomb was thrown into the local synagogue. In Lipnica another bomb ruined several Jewish houses. The same happened in Grubaszow. In Wilna a Jewish china shop was ruined by a bomb."

"GATHERED TO HIS FATHERS"

"The late Baron Edmond de Rothschild, noted banker and philanthropist known to Jews throughout the world as the 'Father of Jewish Colonization in Palestine,' and his wife are to be buried in Palestine, according to instructions left in their wills," writes Keith L. Brooks. "This was announced recently by their son, Baron Maurice de Rothschild, at a large meeting in Palestine commemorating the death of the world-famous philanthropist who passed away a year ago. Baron Rothschild said that the bodies of his father and mother would soon be transferred to Palestine in the special yacht in which the founder of the first Jewish colonies made his voyages to Palestine. Over a period of 50 years Rothschild contributed more than \$20,000,000 toward the development of Jewish settlement in Palestine."

BACK TO THE LAND

Said a prominent Jewish leader in Palestine: "Today thousands of young Jews and Jewesses from Germany are preparing in Palestine itself, in Germany and in countries of refuge in Europe, for life on the land. Of an emigration of thirty thousand German Jews of all professions and trades in the last two years, one third had gone to or were preparing to work the soil, and hundreds are being absorbed in the co-operative and communal settlements."

The Jews are returning to the Land; the next step is the return to the God of the Land.

THE GERMAN EXODUS TO PALESTINE

The conference of the officials of the Zionist Offices in Germany, which has just opened in Berlin, has recorded a big influx of applications of German Jews who are anxious to liquidate their businesses in Germany and go to Palestine. So big is the rush now of German Jewish business men to transfer some of their capital to Palestine, that under the existing arrangements it would take about three years for the latest applicants before they could see their first \$5,000 transferred to Palestine. It has therefore become necessary to open new negotiations with the German Reichsbank in order to expedite these arrangements.

NEW HOME FOR THE WANDERING JEW

Plans for an independent colony of Jews in the South American Republic of Ecuador, to provide homes and freedom for thousands of distressed Jews and refugees, were outlined at the recent conference in London. An important Jewish colony, capable of supporting thousands of Jews is being planned. The East Jewish Organization, Rotterdam, said: "There is a definite possibility of our finding in Ecuador the answer to many of our settlement problems. It is my hope that the project, probably the most ambitious ever attempted this century, to settle our people in a new land will have the blessing of the conference."

CONFESSION AND RESTITUTION IN THE CONGO

"The Baptist Mission among the Bolobo, Congo Free State, has been visited by the Spirit of God after a time of deadness and declension," writes Ernest Gordon in *Sunday School Times*. "It began with the quickening of a carpenter who had read 'Sammy Morris, the Kru Boy who sought the fullness of the Holy Spirit,' and passed from him to others. There has been confession, restitution, struggle in prayer, transformation of character, a revival of evangelism. The hymn 'Far, far away in heathen darkness dwelling,' has become the outstanding hymn of the revival. Nineteen young men have gone out in all directions, usually in pairs, preaching the gospel. Pastor-evangelists in the back-lands are calling for help because of the too large catch of fish. They are asking for directions as to how to deal with people broken down, crying aloud under conviction. This rapid multiplication of inquirers in a big district has driven the workers to prayer, for many have not hitherto had the spiritual qualifications needed."

CHRIST OR ROME

The *Alliance Weekly* states that an Ethiopian Prayer League has been formed on behalf of the suffering Abyssinians. One of the organizers of this League states that the rapid progress of the gospel in Ethiopia in the past seven years has been probably without precedent in the history of missions, and he deplores the fact that war has come at a time when evangelism is being intensified in Ethiopia; when a revision of the whole Bible in Amharic is in progress; when churches are being planted. He adds a warning that the issue is Christ or Rome. Some hundred missionaries, of seven societies, are remaining at their posts, and they look to their brethren to uphold them at such a time as this.

"THOSE OF JESUS"

Fifty years ago, a missionary of the American Board baptized the first 14 converts of the Ovimbundu tribe, West Africa; today, in this tribe, there is a church with 7,000 communicants, the largest Church named "Those of Jesus." One thousand members were added in 1934. The pastor is one of the original 14 first members. From this center, work reaches out into hundreds of villages. Instead of establishing a Christian community inside a heathen village, the custom is to start a new village near by, with good drainage and attention to all principles of hygiene. Life in these model villages centers about the "meeting house," which is also school, and about the preacher's home.

UNDER THE PALESTINE MOON

Writes one who has just returned from Palestine (quoted by Keith L. Brooks): "To see Jerusalem at its best, one should see it at nightfall, with the big Palestinian moon shining down on its stony homes. The moon of Palestine incidentally is one of the land's prime aesthetic assets. It is commonly said that during the full moon the nights are so bright that one can read a newspaper by this great lunar lamp alone and there is little need for artificial illumination in the streets. As a matter of record, the municipality of Jerusalem actually cuts off much of the electric lights in the streets at periods when the moon is full."

Looking to the time of Israel's renewed blessing, Isaiah records: "Moreover the light of the moon shall be as the light of the sun . . . in the day that the Lord bindeth up the breach of His people and healeth the stroke of their wound." Isa. 30:26.

"INIQUITY SHALL ABOUND"

Prophecy passes on the following information: Worse each week grows the prison situation in the U. S. Since repeal of the 18th amendment the increase of prisoners has reached such proportions as to send government authorities into huddles over the problem. Since 1927, the number of persons confined in Federal prisons has almost doubled. Latest figures secured from the Bureau of Prisons show that there are now 13,708 persons in Federal prisons, reformatories and camps compared with 7,508 in these institutions for the whole of 1927. The type of prisoner also is greatly changed. Wardens are having to deal with the confirmed gangster, the desperate racketeer, and the roving criminal possessed of ingenuity, resources and cunning far beyond that of the ordinary offender against State laws. Congress will be asked to authorize funds calling for the construction of six new Federal penitentiaries, each to cost a half million dollars.

The Sunday School Lesson

Jesus Declares His Purpose

Lesson for January 26. Lesson Text:
Luke 4:16-44.

After winning His victory over Satan in the wilderness, Matthew tells us: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

I. ANOINTED AND EMPOWERED

The Proclamation of a Jubilee. Jesus came to Nazareth, but His fame as a prophet performing miracles in Capernaum had preceded Him. Coming into the synagogue He was given the book of the prophet Isaiah and He read what that prophet had foretold of Him, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, etc." He declared, "This day is this scripture fulfilled in your ears." In Lev. 25 we see that God ordained that once every fifty years there should be a great year of jubilee. A proclamation of liberty was made and every captive throughout the land was released. Jesus came to announce deliverance to every captive of the devil. For as Peter tells us in Acts 10, "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Christ has given forth a proclamation of emancipation: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Today, if you hear His voice, can be made a jubilee day for you.

An Acceptable Year. In reading from Isaiah's prophecy Jesus stopped short before the words, "and the day of vengeance of our God." He came to preach "the acceptable year of the Lord." Paul declared, "Now is the acceptable time, now is the day of salvation." "TODAY, if ye will hear his voice." The devil always wants us to put off our acceptance of Christ, and the liberty He gives, until tomorrow. Said a Dutch sister, "I have no fellowship with that tomorrow devil!" Those who reject God's word "today" and accept the devil's "tomorrow" will be damned. "The day of vengeance of our God," a day when "a fire shall devour before Him, and it shall be very tempestuous round about Him," will surely come, when all Christ-rejecters "shall be punished with everlasting destruction from the presence of the Lord."

II. DESPISED AND REJECTED

Recognizing Unbelief. It is clear that Christ quickly sensed the atmosphere of unbelief around. Dean Alford insists that this incident in Luke 4 is precisely the same as that given in Matt. 13 where it is stated, "He did not many mighty works there because of their unbelief." In the early days of Pentecost there was a tiny tract on which the words were printed, "What would happen if we believed God?" and the text just quoted was placed underneath these

words. Despite the gracious words which proceeded out of His mouth, the Nazareth crowd simply questioned, "Is not this Joseph's son?" They were looking at things on purely natural lines. He was not the son of Joseph, He was none other than the Son of God, but their eyes were blinded to this. Says the Apostle, "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Said one who had recently been travelling in Palestine, "Everywhere I went I was reminded of the human Christ, and I had to continually say to myself the words of John 1:1, 'In the beginning was the Word, and the Word was with God, and the Word was God.'" I was once in an evangelistic meeting held by John McNeill, the Scotch evangelist, and in closing he said, "Glory to God the Father, glory to God the Son, and glory to God the Holy Ghost." A Unitarian who was present cried out at the top of his voice, "Yes, glory to God the Father—He is God; but not to the Son—He is only a man!" John McNeill rose to his full height and shouted out, "Return that lie to hell from whence it came! Jesus, the Son of God, is God." Concerning human relationships, when one said to Christ, "Behold, thy mother and thy brethren stand without," He answered, "Who is my mother? and who are my brethren?" Then He stretched forth His hand toward His disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Of these it can be said, "He is not ashamed to call them brethren." Heb. 2:11. The New Birth is essential to this new relationship. John 3:1-36.

Man's "Whys." Jesus could read all the thoughts of those unbelieving hearts around. He knew they were reasoning, "If you are a prophet, why don't you do the things here like you have done in Capernaum?" We were at one time with Dr. Yoakum when a woman came questioning, "Why is not that man healed of his deafness? why is that man still blind? and why is that person not healed?" Dr. Yoakum laid his hands on her and said, "Lord, deliver this woman from the 'why' disease."

Christ's Answer. With His intimate knowledge of all the prophets who had gone before Him, He declared, "No prophet is accepted in his own country." He pointed out that in the days of Elijah, when apostasy and unbelief were everywhere rampant in Israel, the prophet was not sent to any widow in Israel but to a Gentile woman at Sarepta, who ministered to him, and to whom he ministered. In the days of Elisha there were many lepers in Israel, but in the atmosphere of prevailing unbelief, none of the lepers of Israel came to the prophet to have the prayer of faith offered for them; none came for cleansing save the despised Gentile, Naaman, the Syrian. When Paul gave testimony before the Jewish multitude and declared that the Lord had said to him, "Depart, for I will send you far hence to

the Gentiles," the whole audience lifted up their voices and said, "Away with such a fellow from the earth: for it is not fit that he should live." This same spirit animated the unbelieving crowd at Nazareth who immediately wanted to destroy this Prophet who spoke of the Gentiles receiving the Gospel. And yet it had been prophesied concerning the Messiah: "I will give thee for a light to the Gentiles." Isaiah 49:6.

III. DELIVERED AND PRESERVED

Kept. "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Were they successful? No. Had they been so, the Scriptures would have been broken, and "the Scriptures cannot be broken." The cross was ahead, the cross on which He was to be "pierced" (Psa. 22:16; Zech. 12:10), and God preserved Him until that hour when He was to be "lifted up" upon the cross, to "draw all men" unto Himself. We read, "But he passing through the midst of them went his way." It is written in Psalm 91, "He shall give his angels charge over thee, to keep thee in all thy ways." The angelic guard was not off duty that day. They never are. The "how" of His escape we do not know, and speculation is worthless. The fact remains, however, that He was preserved. And we can count on being preserved, not only by angel body guard but by the Lord Himself (Psa. 121), until we have finished our course. Paul Bettex, one of our Pentecostal missionaries in South China, was surrounded by a bloodthirsty mob seeking his life. But the Lord let some of the mob find some strange theatrical clothes and put them on. The crowd became so amused and laughed so much at the ridiculous appearance of those who had put on these stage clothes that they were diverted from the big business of slaying Bettex and he escaped. God knows how to preserve the godly. Elisha was not a bit disturbed when the Syrian army surrounded Dothan purposing to take him. His servant was, but he said to his servant, "Fear not, for they that be with us are more than they that be with them." Elisha prayed that the eyes of his servant might be opened. The Lord answered the prayer, and "Behold, the mountain was full of horses and chariots of fire round about Elisha." Those who trust in the Lord have nothing to fear. They shall be preserved unto His heavenly kingdom.—S. H. F.

Waiting

*Waiting at the Captain's side,
'Mid the battle fray;*

*Waiting—looking unto Him,
Through the busy day.*

*Waiting—as a learner meek,
At His precious feet;*

*Waiting—and renewing strength,
For His service sweet.*

*Waiting—watching, "till he come,"
Listening at His gate;
Blessed are the hearts who thus
Love and trust and wait.*

Ethel Tapp.

In the Whiten'd Harvest Field

NEW WORK IN WEST VIRGINIA

In 1934, Mrs. Elva K. Stump, a minister of the Assemblies of God from Ohio, answered the call that the Lord and some of His people had laid on her heart.

The first place was at Mudlick, in an old forsaken schoolhouse. Here she lived in a cabin set up on stilts, slept on the floor, and sat very still when she read so the wasps would not sting. The Lord owned this meeting, and men and women and some children found Him.

Sand Fork was the next field, and here a 6 weeks' meeting was held by Mrs. Stump, assisted by workers who followed. A two-room parsonage and an abandoned church, holding 200, have been given to the work here. A very spiritual pastor and his wife are carrying on the work.

At Beall's Mills, near Copely and about 12 miles from Weston, we obtained an abandoned Methodist church and held a revival. We have a building at Beall's Mill which is now a Faith Home. The workers who live there carry on the work at the church and also at a colored community near by and a good work at Butcher's Fork about 2 miles away.

Gilmer, Pittsburg-Franklin, MacKay, all in the coal fields, are evangelized and are equipped with 4 workers, 2 women, and a man and his wife. These places had a tent meeting last July and August. This work is very encouraging. The children are real Christians and are very active in the services.

At St. Mary's we had an inspiring meeting in a Community Church. This is a very promising field. We expect to go back this winter for real constructive work towards building a church.

Glenville, a town of 7,000, has an opening which we shall take this winter. We are opening a Pentecostal work at Barr which the workers will carry on and will live with the workers at Gilmer. Burnsville is also on our hearts. These will all be kept shepherded as they are evangelized. At the present time, there are 12 Spirit-filled workers, real prayer-warriors and good preachers. This is the result of one year's absolute surrender to the Lord.—Mrs. Minnie Allensworth, Gilmer, W. Va.

ROSEBURG, ORE.—Evangelist Hetty Bailey, San Jose, Calif., has just closed a successful revival here with Pastor Jess Gunder. God worked in a special way in the outpouring of the Spirit and in divine healing. Nine were filled with the Holy Ghost and fire, speaking in tongues as the Spirit gave utterance, and when the revival ended many were almost filled, speaking with stammering lips. One Sunday morning 8 children were slain under the mighty power of God while the service was in progress; a number of children had stammering lips. One night a little girl who was seeking the Baptism, began to praise Jesus, the power

of God came on her, and she danced in the Spirit. The Lord healed her stiff knees, the result of a recent illness when she was confined in bed in a hospital. The pastor's son was wonderfully reclaimed and refilled with the Holy Spirit, the mighty power of God flooding his soul until victory came. Three souls were saved and a few backsliders were reclaimed. A brother who had not slept for 3 years asked prayer on divine healing night. He was told to go home and sleep. He reported that God heard prayer and that he can now sleep soundly. A sister asked prayer for cancer of the breast; she declares it fell out, roots and all. An old Methodist minister was prayed for, and one deaf ear was unstopped. Now he can hear a watch tick. Others reported having been healed. On the last day of the revival 25 new members were added to the church roll. The meeting closed in love, with many still hungry for God. Brother Gunder is now on the air with a program, and people are awakening to a spiritual church in Roseburg.—By Evangelist.

CORNING, N. Y.—We came here on November 1. The saints were discouraged and the enemy was doing his best to divide the work. We praise the Lord for the way He has blessed. The meetings have been going on every night for 2 months, and the end is not yet. A man who had been lame in his back for 4 weeks, unable to stand up straight, when anointed and prayed for straightened up and praised the Lord, and then came to service and testified. Others have been wonderfully healed. A number have been saved, and others have received the Baptism. The saints are encouraged, and the work is moving forward in the name of the Lord.—L. W. and Eunice Martin.

HERMOSA BEACH, CALIF.—We have just closed an 8 weeks' meeting at the Gospel Tabernacle, Evangelist and Mrs. W. B. Northrup in charge. The glory of the Lord was greatly manifested in our midst. Several were saved, some were reclaimed, and the saints were edified and expressed a renewed determination to go through with the Lord. The pastor and his wife have been encouraged and helped in their plans for the erection of a new church building.—LeRoy B. Reynolds, Pastor.

FT. SMITH, ARK.—In a 4 weeks' meeting, more than 40 were converted and 15 were filled with the Spirit. Though we had a lot of rainy weather the crowds were good, especially during the last week, which was the best one of the revival. We closed with a high spiritual tide prevailing, there being 7 saved and 3 filled with the Spirit on the last night of the revival. My daughter, Chrystelle, assisted me throughout the meeting by singing the gospel.—Clara A. Grace, Wetumka, Okla.

MARION, O.—God has been present with us in a 9-day revival conducted by Cecil Good, of Lima. The Lord blessed in a wonderful way. Nine were saved and 5 received the Baptism in the Holy Spirit.

Lawrence Davis, pastor of the Marion assembly, took charge of the Sunday services at Lima. The Lord blessed; 3 were saved and one was reclaimed.—Lawrence Davis, Pastor.

THE DALLES, ORE.—We have recently concluded a 3 weeks' revival meeting, Gordon Lindsay, Evangelist. About 12 showed good evidence of real salvation and 2 received the Baptism in the Holy Spirit. The assembly was wonderfully stirred to take a new hold on the promises of God and to believe Him for greater victories ahead.—Arden Ragsdale, Pastor.

POTEAU, OKLA.—On December 22 there was a local fellowship meeting held in the newly erected tabernacle. God gave us a blessed time together. Haynie Nichols, pastor at Howe, Okla., brought the morning message. The afternoon was devoted to short talks by the different ministers present, also to special songs.—C. J. Brown, Secretary Fellowship Committee.

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. If you renew your subscription now, we will send you as a premium a splendid new book, written by Brother Myer Pearlman, entitled, "The Heavenly Gift." Send in your renewal at once, and you will not miss a paper. Subscription price in U. S. A. \$1.00 per year. Outside U. S. A. please add 50 cents to pay for extra postage.

Sample Packet of Tracts—25 cents.

Not By might nor By power

The Pentecostal Evangel

By the Spirit saith the Lord

STANLEY HOWARD FRODSHAM
EDITOR

CHAS. E. ROBINSON --- MYER PEARLMAN
ASSOCIATE EDITORS

NOEL PERKIN
MISSIONARY EDITOR

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The Way of Salvation

SOME OTHER TIME

By Harold Horton

A bright-eyed school-boy passing an open-air meeting on his way home one day heard a young zealot shouting out his text: "My son, give me thine heart!" He was arrested and convicted by the voice. He stayed to listen. "My son, give me thine heart." Yes. It was about time he got right with God. He would wait till the end of the meeting and then and there give his life to the Lord. Good resolution. But a whisper came—"No hurry. Some other time." And he went away. Seven years later a brilliant university student went into a Sunday evening service and heard the preacher fervently crying out, "My son, give me thine heart." The word suddenly opened a door in his memory. He thought of a bright-eyed school-boy years ago who heard that message in an open-air meeting. He was melted and broken, and resolved to yield to God that night after the service. But he looked round the congregation and saw some of his college chums present. He blushed with shame at the thought of yielding. A voice said, "Some other time." He went out unsaved.

Many years later a successful lawyer was drawn into a great revival meeting to hear a famous evangelist. The powerful mes-

sage went forth with many passionate repetitions of the text: "My son, give me thine heart!" The lawyer was moved. He thought of a brilliant university student who had heard that message long ago, and a bright-eyed school-boy years before that who had been convicted of his need. He must get right with God. His learned and

prosperous friends came into his mind. His professional associates—what would they think! He was overcome with a sense of shame. A voice whispered, "Some other time." He neglected his salvation and put out of his thoughts every divine claim.

Many years passed away. An old man lay dying. He was catching at what few threads of memory remained. A long, a brilliant career unfolded itself step by step backwards. It was all finished now. What about the future! A harsh, cold voice—the voice of outraged conscience—rang in his brain: "My son, give me thine heart!" He thought of a successful lawyer, a brilliant student, a happy school-boy who had heard those challenging words repeatedly, long, long ago. Yes. It was now time. He would give his heart to God at last. He tried—but knew not how. He called for the local minister, who was a stranger to him. He was a modernist. He spoke something the dying man did not understand. He read a prayer which left no impression on him. A sickening realization came over the dying man's consciousness like an advance cloud from the pit. It was too late! He could not give his heart to God. He turned his agonized face from the minister, groaned—and went unsaved to his Judge—and everlasting doom.

"Behold, now is the accepted time; behold now is the day of salvation." Some other time may easily be never. "My son, give me thine heart," says the Lord to you. Will you—now?

Growth in Grace

Trial is the food of faith. Let us leave ourselves in the hands of our Heavenly Father! It is the joy of His heart to do good to all His children!

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we by them may acquaint ourselves with God, as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God; but we shall find how gracious He is, how gentle, how kind, how bountiful He is; in a word, what a lovely being God is.

—George Muller.

Forward for 1936

These Suggestions Will Help Your School

"THE STAR MEMORY CERTIFICATE" (below) is 5x7 inches in size, printed in a variety of beautiful colors. There are indicated spaces for the affixing of large stars, green, red, blue, silver and gold, as each one of the memory essentials is achieved.

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We also furnish the Star Memory Certificate without the subjects listed above the stars. These can be used by departments that wish to award stars for other subjects. Same size and price as regular certificate.

Price, with heavy envelope, 6 CENTS EACH, in any quantity.

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REGISTER OF ATTENDANCE & OFFERING	
ATTENDANCE TO-DAY	301
ATTENDANCE LAST SUNDAY	382
OFFERING TO-DAY	1250
OFFERING LAST SUNDAY	1523
NUMBER ON THE ROLL	453

An attractive "Register Board" which is priced within reach of every Sunday school. Ornamental top and bottom, 5 separate panels (others may be added) 6 sets of black numerals from 0 to 9, 11 buff colored slides with black letters.

Size 18 1/2 x 23 3/4 inches. Complete, \$4.00 postpaid. Extra panels, 50 cents each. Additional numbers, 0 to 9, 8 cents per set. Set of eleven slides and 6 sets of numbers. 60 cents.

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SIZE NO. 5 STARS HAMMOND PUB. CO. MILWAUKEE, WIS.

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4. _____	★ ★ ★ ★ ★
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6. _____	★ ★ ★ ★ ★
7. _____	★ ★ ★ ★ ★
8. _____	★ ★ ★ ★ ★
9. _____	★ ★ ★ ★ ★
10. _____	★ ★ ★ ★ ★

This "QUARTERLY STAR RECORD," is printed in four beautiful colors. Good for three months. Space for thirty names. The Flag Seal may be used for Banner Scholars or another standard may be adopted.

Credit given each scholar once a week. Gold Star for present on time. Red Star for coming in late. U. S. Flag for sending word if sick. A space if left blank for absence.

At the end of the quarter the chart is cut up into long strips, each scholar receiving his record to take home.

Roll, with space for thirty names, 30 cents.

Stars and Seals, gummed, put up one hundred of one kind only, in a box; per box, 10 cents.

The Gospel Publishing House, Springfield, Missouri

Many Thanks

We want to express our heartiest thanks for the beautiful way you have responded concerning our new *Primary Story Paper*. We printed ten thousand, thinking that would doubtless be all there would be any call for. But the ten thousand were taken and we had to print another fifteen thousand. Then our gracious heavenly Father added still more blessing and we had to print another ten thousand! We are very happy about it. And we are most grateful to you for your co-operation and response.

We don't know of any literature that we think will be so valuable to children of primary age—6, 7, 8—as this little paper. Single subscriptions can be had for 25c a year (30c to Canada). In quantities, 6c a copy each quarter. If you order now we will start your subscriptions with the first issue in January.

"All Things Are Yours"

(Continued from Page One)

Health is yours. Elaborate on that and think on that. Wisdom is yours. Knowledge is yours. Faith is yours. And Christ is yours, with all that He was, and is, and shall be.

The eternal God is thy refuge, thy stronghold, thy reservoir. He is more to thee than all the banks. Earthly things cannot be compared with the wealth of God. He is God, the eternal Jehovah. The universe and all the planets it contains are but the expression of His word. Great is our God—past finding out. The Lord Jesus came to reveal the Father. He said, "I ascend to my Father, and your Father, to my God and your God." He was partaker of the divine nature. He says that all things are yours, and therefore you are partakers. He is partaker of the same. He is partaker of the Father's love. You are partaker of the same. It doth not yet appear what we shall be, but when He shall appear, the God-man, we shall be like unto Him, and God shall be all in all. Amen.

THE GREATEST NEED

During a recent campaign, we urged the Christian workers to seek out the non-churchgoers and try to induce them to come to the tabernacle. Near the close of the meetings a man was found by two of the brethren, who had never been inside a church and had never heard a sermon preached. He was 65 years old. He had lived all these years in a town full of churches, was a respectable citizen, and yet in all these years of his life he had never been invited to church and had never been spoken to about his soul. These Christian men told him the story of Jesus and invited him to the meetings. Before they left him he had accepted Christ. He afterwards came to the tabernacle and testified to his salvation.

Note: The evangelist did not bring him, neither did the pastor, but two laymen doing *personal work*. It is the last hour. "Go

out into the highways and hedges, and compel them to come in."—Evangelist Mae Eleanor Frey.

NEGLECTED UTAH

Utah is, as far as we have been able to discover, without a single full gospel minister within its borders. The people die in sin with no old time message of salvation brought to them, while other states are overrun with preachers. Utah needs the Pentecostal message fully as much as any other state, or perhaps even more, yet it is denied it for want of someone to go and take the message.

May everyone who reads this get the burden for Utah. God needs someone to **pray** for Utah, someone to **give** for Utah, someone to **go** to Utah and give it the full Gospel. May God burn the words, "UTAH FOR CHRIST!" into every heart until Utah has the Pentecostal message. O. L. Mabry, Rocky Mountain District, Delta, Colo.

ROARING SPRINGS, PA.—We feel very thankful to God for the earnest and devout service which Evangelist and Mrs. Charles B. Peters, Norfolk, Va., gave us. During the 46 nights' meeting, a number of souls were saved; many tarried for their Baptism and a few received it, according to Acts 2:4; 14 followed the Lord in baptism. The church was set in order, and 3 deacons, 3 trustees, and 3 on the executive board were elected from 40 charter members. The undersigned was unanimously elected as pastor. The remaining indebtedness of \$102.00 was cleared off the books and the evangelists were given a similar sum as a gift; also the running expenses were well taken care of. Brother and Sister Peters' sincere co-operation will be long remembered and appreciated.—D. M. Nissley, Pastor.

Scatter Tracts Everywhere, Large Sample Packet—25 cents.

Forthcoming Meetings

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

DAYTON, OH.—Bethel Temple; month of January; Watson Argue, Evangelist.—A. B. Cox, Pastor.

NEWARK, DEL.—Jan. 12-26; R. M. Jeffrey, Hagerstown, Md., Evangelist.—John D. Tubbs, Pastor.

JOPLIN, MO.—1508 Virginia; Jan. 10-26; H. A. Brooks, Evangelist.—S. K. Biffle, Pastor.

ABERDEEN, S. D.—Feb. 9, for three weeks or longer; Clarence H. Jensen, Evangelist.—H. E. James, Pastor.

TULSA, OKLA.—North Peoria and Haskell; Jan. 26-Mar. 1; Henry R. Samples, Evangelist; David C. Plake, Pastor.—By Evangelist.

KEY WEST, FLA.—Jan. 5—; Joseph and Helen (Kline) Floreck, Evangelists.—Wm. Skondeen, Pastor, 1008 Olivia St.

WETUMKA, OKLA.—Jan. 17—; Chas. C. Robinson, Evangelist.—Pastor and Mrs. J. D. Birge, Box 292.

ST. PETERSBURG, FLA.—Now in progress; Evangelists A. H. and Zelma Argue; W. H. Couch, Pastor, 1205 17th St. N.—By Evangelists.

PABLO, MONT.—Jan. 12, for 2 weeks or longer; A. Knudson, Evangelist; Nixon and Hafterson, Pastors.—By Evangelist.

BIBLE CONVENTION

DALLAS, TEXAS—Full Gospel Church, Peak and Garland Sts.; Dec. 31-Jan. 26; W. T. Gaston and H. E. Bowley, Main Speakers.—Floyd L. Hawkins, Pastor.

HAMBURG, PA.—Full Gospel Tabernacle; Jan. 23-26; Joseph Tunmore, Speaker; all near-by assemblies are invited.—Coley H. Jacobs, Pastor.

EAST ST. LOUIS, ILL.—Full Gospel Tabernacle, 26th St., near State St.; Jan. 26—; Hattie Hammond, Evangelist; Maude Gross, of Chicago, Song leader.—Guy Phillips, Pastor.

MID-WINTER BIBLE CONVENTION

(Southern Missouri District)

SULLIVAN, MO.—Jan. 28-31; E. S. Williams, General Superintendent, Speaker; E. D. Cockman, Pastor.—S. L. Johnson, District Superintendent.

FELLOWSHIP MEETING

HOWE, OKLA.—Jan. 26; near-by assemblies invited; bring basket lunch; Haynie Nichols, Pastor.—C. J. Brown, Chairman of Committee, Bokoshe, Okla.

LONG BEACH, CALIF.—Central Gospel Tabernacle, 10th St. and California Ave.; Jan. 26, for 2 weeks; J. N. Hoover, Evangelist.—George A. Jeffrey, Pastor.

REVIVAL, C. A. RALLY

M'COOK, NEBR.—811 E. C St.; Jan. 19, for 3 weeks or longer; George Hayes, Evangelist. Sectional C. A. Rally Jan. 22; 3 services; bring basket lunch.—G. A. Reed, Pastor.

WESTERNPORT, MD.—Pentecostal Tabernacle, Maryland Ave.; Jan. 19—; Evangelist and Mrs. Grover T. Owens, Shawnee, Okla.; meeting every night at 7:30, except Monday.—Oliver P. Brann, Pastor, 128 Wood St.

FREELAND, PA.—Calvary Full Gospel Church, Front and Birkbeck Sts.; Jan. 19-Feb. 2, or longer; Jack and Esther Martz, Singing Evangelists, and Richard B. Yunker, Missionary to India.—J. Grayson Jones, Pastor.

FELLOWSHIP MEETING

(State of Connecticut)
SPRINGFIELD, MASS.—Bethany Pentecostal Church, Armory and Springfield St.; Jan. 27, 3:00 and 7:30 p. m.; all Pentecostal saints are requested to attend.—E. E. Volland, State Presbyter, New Haven, Conn.

BROADCAST

BLYTHEVILLE, ARK.—Station KLCN, direct from church; first Sunday of each month, beginning Jan. 5, 11:00 a. m.-12:00 m. Also every Fri. 10:30-11:00. Friends and former listeners are invited to listen in.—Pastor and Mrs. N. H. Rhodes, 600 N. 5th St.

PROPHETIC MEETINGS

ALTOONA, PA.—First Pentecostal Church, 5th Ave. and 6th St.; Jan. 21-Feb. 9; 7:45 p. m.; Evangelist Harold C. McKinney, Toronto, Ontario, Canada, will conduct a series of meetings unfolding Bible prophecies in the light of present day events. Near-by assemblies invited.—Pastor and Mrs. James Roland Hummel, 513 E. Logan Ave., Phone 2-3656.

NINETEENTH ANNUAL CONVENTION

(Rocky Mountain District)
DENVER, COLO.—1447 Lawrence St.; Feb. 10-14; 3 services daily; ministers and delegates cared for as far as possible. C. A. rally and convention afternoon and night of 14th. Paul L. Ferguson, President, 509 Baker St., Longmont.—F. C. Woodworth, District Superintendent, 2648 S. Lincoln, Denver, Colo.

OPEN FOR CALLS

Evangelistic

R. D. Zook, Ft. Morgan, Colo.—"I have resigned the pastorate here effective Feb. 10. Will enter the evangelistic field about the 16th. The party (4) will travel with a house trailer for emergency living quarters. Will go any place. Permanent address will be 1209 Greenwood, Pueblo, Colo."

Evangelistic or Pastoral

Wm. Hagan, 398 Simms St., Pittsburgh, Pa. "Will consider a pastorate as God may lead. Good references."

Pastor and Mrs. R. E. Taylor, Chipley, Fla.—"We are resigning the pastorate here; have been in Pentecost 27 years; have experience in both branches of ministry. Just the two of us. References, K. D. Johns, Superintendent of West Florida District, Florida, Ala., and J. C. Thames, Superintendent of Alabama District, Elba, Ala. Will consider a pastorate."

Henry R. Samples, 806 N. Griffin, Okmulgee, Okla. References: James S. Hutsell, District Superintendent, Slick, Okla.; R. H. Hoyer, District Secretary, Enid, Okla.; Floyd E. Heady, Pastor, Okmulgee, Okla., 712 North Oklahoma. Any date after March 1.

WORLD MISSIONS CONTRIBUTIONS

December 26-31 Inclusive

ALABAMA. Personal Offerings	\$ 6.02
Excel Assembly of God Church	3.56
Floral Assembly of God Jr Missionary Class	1.50
ARIZONA. Chandler Christ Ambassadors	5.00
Palo Verde Assembly of God	2.00
ARKANSAS. Personal Offerings	2.01

ANNOUNCING THE

Summer Bible School

of the

Central Bible Institute Springfield, Mo.

June 1 to July 24th, 1936

This is to be a regular session of study at Central Bible Institute, providing credit for a full semester's work in the subjects taken. The period of study is for eight weeks only, but subjects will be taught twice as often each week in order that sixteen weeks' work will thus be accomplished. Members of the regular faculty will be retained as teachers in the Summer School, and many of the same courses taught in the winter will appear in the Summer curriculum.

❖❖

A Most Restful Place for Study and Meditation



❖❖

Plan to spend your vacation here and increase your knowledge of the Bible and replenish your spiritual life at the same time.

The School is to be divided into two terms of four weeks each and subjects will be taught accordingly. This is to enable Pastors and others who can come only for a shorter period or in a certain month to take work in the Summer School and receive full credit for the same.

The following subjects will be offered this summer during the weeks mentioned:

First Term June 1 to 26th	Hours per week	Second Term June 29 to July 24th	Hours per week
Old Testament (Pearlman)	16	Old Testament (Pearlman)	16
Doctrine (Evans)	16	Epistles (Evans)	16
Dispensations (Riggs)	16	Prophecy (Riggs)	16
Sunday School Organization (Burns)	8	Biblical Introduction (Burns)	8
Pedagogy (Burns)	8	Child Study (Burns)	8
Personal Evangelism (Hoy)	4	Personal Evangelism (Hoy)	4
Private lessons in Voice and Piano will also be available.			
Registration Fee, for all students for whole or any part of time	\$1.00	Room and Board, per week, for those who do not do additional work	\$6.00
Tuition, per week	\$1.00	Room laundry will be done by the Institute free of charge, and personal laundry may be arranged for at reasonable rates.	
Room and Board, per week, for those who assist in housework	\$4.50		

Here is the opportunity for Pastors, Evangelists, Sunday School teachers and Bible lovers of all kinds to improve their knowledge of the Holy Book. Prospective Bible students can here get credit for work on their regular course and thus complete the regular course in a shorter time or have more time in which to take many of the large number of electives which are available at Central Bible Institute. Others who would find it difficult because of handicaps of any kind to keep up with the regular classes in the winter may here receive advance credit on their regular work and thus have a lighter load when they come to school in the Fall.

Send NOW for application blank for admission in the Central Bible Institute Summer School, for the choice rooms will be assigned to those who apply early. Address:

CENTRAL BIBLE INSTITUTE - - - - - SPRINGFIELD, MISSOURI