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"Is There Any Word from the Lord?"

By W. E. MOODY

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

"Is there any word from the Lord? And Jeremiah said, There is." Jer 37:17.

"He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29.

There is a famine in the land. It is not a famine of bread—that is yet to come, but it is a famine of hearing the words of the Lord. Men are wandering from sea to sea, from the north even to the east; they are running to and fro to seek the word of the Lord, and they are not finding it.

These are days of apostasy, when the pure Word of God is being crowded out of the pulpits of our land, and the people seem to love to have it so. Some hungry hearts here and there are sighing for the living Bread, but in-

stead of Bread they are getting the stones and ashes of human creeds and dogmas, which can never satisfy the soul.

A wave of Modernism with its rejection of the supernatural, is sweeping over the land; and the blessed truths which we took in so eagerly at our mothers' knees, and in the Sunday school and churches of bygone days, are now being trampled in the dust by a multitude of "blind leaders of the blind," who, while retaining a form of godliness, have long since lost

the power of it. Would that every true minister of God in this our day would listen to and obey the stirring word of Paul to Timothy (II Tim. 4:1-4), "I charge thee, therefore, before God and the Lord Jesus Christ . . . preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come (it is already here) when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned to fables."

The drift to-day is distinctly away from the pure word of God to fables; and there is an urgent call to those of us who have not "lost the vision," and are not "on the drift," to stand amid the shocks of battle, and exclaim triumphantly in the words of one of our spiritual hymn-writers,

"Should all the form that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind Thy gospel to my heart."

I say that many hungry souls are running here and there if haply they might find that food which would satisfy them. But, for the most part, they are getting ashes instead of bread. Others are satisfied with ashes and have no appetite for the living bread. They are in the condition of the man in Isa. 44:20: "He feedeth on ashes; a deceived heart hath turned him aside that he cannot deliver his soul nor say, Is there not a lie in my right hand?"

During some tent meetings a sister testified that for years she had gone from church to church and from meeting to meeting to see if she could find anything that would satisfy her soul. But each time she came away with her heart still unsatisfied. Finally she felt drawn to attend the tent meetings, and as she listened to the simple truth of the gospel she said within herself, "That is what I need." She yielded herself to the Lord, was blessedly saved and a few days later was baptized in the Holy Spirit. She ceased her wanderings and was at rest in Him.

In Jeremiah 37:17, Zedekiah, king of Judah, asked Jeremiah, "Is there any word from the Lord?" And Jeremiah answered, "There is." Jeremiah had been placed in a dungeon by his enemies and had remained there many days. But Zedekiah the king sent and took him out and asked him the question of the text. To this question, "Is there any word from the Lord?" Jeremiah had a quick and decided an-

swer, "There is, for thou shalt be delivered into the hand of the king of Babylon." Surely this question is coming to many hearts to-day.

In the midst of present-day apostasy and Christ-rejection, when many who have sought to be true to God's Word are drifting from their moorings, the question comes unbidden to our hearts, "Is there any word from the Lord?" Thank God, *there is*. He is still speaking to those who have ears to hear.

Is there any word from the Lord with regard to *sin*? *There is*. "The soul that sinneth, it shall die." Ezek. 18:4. "The wages of sin is death." Rom. 6:23. "The sting of death is sin." 1 Cor. 15:56. "Whatsoever is not of faith is sin." Rom. 14:23. "Sin is the transgression of the law." 1 John 3:4. "All have sinned and come short of the glory of God." Rom. 3:23. "The scripture hath concluded all under sin." Gal. 3:22. "The thought of foolishness is sin." Prov. 24:9. "Except ye repent ye shall all likewise perish." Luke 13:3.

In these days when sin is treated so lightly, it is refreshing to read the above and a multitude of similar scriptures which show up sin in all its hideousness and lets us know what God thinks about it. Sin has cursed and blighted humanity and is the thing that God hates.

Is there any word from the Lord with regard to salvation? *There is!* Christian Science, Spiritism, Theosophy, and the tenets of Modernism, Evolution, etc., pour contempt upon the scriptural way of salvation. But the Word of God is clear. "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast." Eph. 2:8, 9. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16.

These are a few of many scriptures which go to prove that man is not and can never be his own saviour. His only hope is in the grace of God as revealed in the death of Jesus Christ on Calvary.

"We have no other argument,
We want no other plea.
It is enough that Jesus died
And that He died for me."

Is there any word from the Lord as to holiness and a holy life? *There is*. "But as he which hath called you is

holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy for I am holy." 1 Peter 1:15, 16. "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. "Husbands, love your wives, even as Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:25-27.

If ever we needed to preach and emphasize the necessity of a holy, pure, sanctified life, it is to-day. And the Word of God is truly emphatic on this point.

Sad indeed it is to see the looseness of living even among those who profess to have been cleansed from sin and filled with the Spirit. Upon all our words and actions, "Holiness unto the Lord" should be idelibly written.

Is there any word from the Lord as to our equipment for service? *There is*. "Be filled with the Spirit." Eph. 5:18. "Tarry ye . . . until ye be endued with power from on high." Luke 24:49. "But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto Me." Acts 1:8. "But covet earnestly the best gifts; and yet shew I unto you a more excellent way." 1 Cor. 12:31. "Follow after love and desire also spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

The Baptism in the Holy Spirit, and our endowment with spiritual gifts according to God's own will, coupled with an intense prayer life, will give to us all the equipment we need for the work to which God has called us, and without this equipment we are "criminally weak."

Is there any word from the Lord as to His soon coming? *There is*. "Behold, I come quickly." "Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:7, 12, 20.

In these days when multitudes are crying in unbelief, "Where is the promise of His coming?" we can turn to a whole host of scriptures similar to the ones quoted, and say with triumphant joy, "*Jesus is coming soon!*"

Is there any word from the Lord as to the doom of the lost? *There is*. "And these shall go away into everlasting punishment, but the righteous into life eternal!" Matt. 25:46. "And the smoke of their torment ascendeth up for ever and ever." Rev. 14:11. "But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars shall have their part in

the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8.

In these days when men are ridiculing the reality of hell and judgment, when others are holding out a second chance to those who may enter the lake of fire, it will pay us to get down to a close study of God's Word on the matter, particularly to note what Jesus Himself has to say about hell, for He deals with it in a most solemn manner. (See Matt. 5:22, 29, 30; 10:28; 18:9; 23:33; 25, 41, 46; Mark 9:43, 45, 47. Matt. 13:40-42, 49, 50; Mark 3:29; Matt. 22:13; 25:30; 24:51; Luke 13:28. Matt 3:7. Luke 3:7; 13:5; 16:19-31.)

Jesus spoke more about hell than any other person ever did. Shall we not heed His words?

Last, but not least, is there any word from the Lord as to *what proportions* of my income I should give to His work? *There is.* I will refer to but two scriptures bearing on this matter, one from the Old Testament, and one from the New. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse . . . Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:8-10. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

Tithing has always had upon it God's blessing, and however Christians may differ as to its being obligatory or otherwise in this church age, God graciously smiles upon it as the writer and thousands of others can abundantly testify. How a Christian can feel satisfied to give less under the Gospel than the Jew gave under the Law has always been a hard problem to the writer. One feels tempted to enlarge on this most fascinating subject, but I will simply say to those who are skeptical "Try it and see how it works." You will find it to pay spiritually, physically and financially.

Regarding the question of the text, let me add a word to the Ministry. In these days of increasing apostasy and false teaching, it is a matter of tremendous importance that we get our message direct from God. This will involve much quiet waiting on Him in order that He may speak to our hearts the very message that the people need. As we step on the platform, or stand before the people, it is of vital

importance to know that we have a message from God. "If any man speaks," says the Apostle Peter, (1 Peter 4:11) "Let him speak as the oracles of God." When Paul wrote the words, "Desire spiritual gifts, but rather that ye may prophesy," he placed prophecy in the forefront of the gifts of the Spirit. It is the gift that is most to be coveted, for it expresses the longing to be in truth and verity, a mouth-piece for God. May it be our constant prayer that He may give to the church, in these closing days of the dispensation, prophets who will speak boldly the messages to truth which come direct from Him. It is only then that a sleepy church and an unbelieving world can be aroused from their lethargy and sin.

A closing word on Jer. 23:28, 29. "He that hath My word, let him speak My word faithfully." Let us not cringe before the power of darkness and stand in fear before the criticism and ridicule of men. First let us be sure we have the word from the Lord, and then let us preach it faithfully and without mixture or compromise.

"What is the chaff to the wheat?"

What is the chaff of human theories and doctrines to the wheat of God's pure word?

Chaff can never feed the hungry soul. Instead it will choke and strangle the one that tries to digest it. The soul that is hungry for God and His truths must be fed on "the finest of the wheat" and with honey out of the rock"; nothing less can satisfy.

If we have more good food given from the platform and less entertainment, we would have a more vigorous spiritual life in evidence. May God give us shepherds who will feed the sheep and who will guard them from the wolves.

"Is not My word like as a fire?"

God's Word, like fire, searches, cleanses, purifies, warms, illumines. God's true children desire to have their hearts searched, cleansed, purged, warmed, illumined, and the Word of God can do it as it comes from the mouth of the Spirit-baptized prophet of God.

"Is not My word like a hammer that breaketh the rocks in pieces?"

It is the pure word of God that alone can break rocky hearts in pieces, and melt the flinty nature into tears of submission.

Let us then in these days, when Modernism is making such inroads upon the truth, bind this word of God to our hearts, and speak it forth from our lives with faithfulness and love, remembering and staying upon the words of Isaiah 55:10, 11. "For as the rain cometh down, and the snow from the

heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it."

THE SON OF MAN COMETH

By Andrew Bonar

When those that upheld the banner of truth in Scotland had almost lost heart, and Protestantism seemed failing, John Knox accepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread. "The cry arose everywhere, 'John Knox has come!'" Edinburgh came rushing into the streets; the old and the young, the lordly and the low were seen mingled together in delighted expectation. All business, all common pursuits were forsaken. The priests and friars abandoned their altars and their masses and looked out alarmed, or were seen standing by themselves, shunned like lepers. Studious men were roused from their books; mothers set down their infants and ran to inquire what had come to pass. Travelers suddenly mounted and sped into the country with the tidings, "John Knox has come!" At every cottage door the inmates stood and clustered, wondering as horseman after horseman cried, "John Knox has come!" Barques, departing from the harbor, bore up to each other at sea to tell the news. Shepherds heard the news as they watched their flocks on the hills. The warders in the castle challenged the sound of quick feet approaching, and the challenge was answered, "John Knox has come!" The whole land was moved. The whole land was stirred with a new inspiration, and the hearts of enemies withered.

Brethren, if that was the effect of the sudden presence of a man like ourselves, what will the land feel, what will earth feel when the news comes, "The Son of Man; The Son of Man! His sign has been seen in the heavens!"

Meanwhile what should our attitude be? Every day let us go again and look upon the blood of the atoning sacrifice, look till we find our hearts burn within us with longing to know the love that passes knowledge: the love that has height, and depth, and length and breadth! Every day let us go to the shore, and look across to yonder throne—and the King! He is coming, Himself, wearing many crowns also for all that love His appearing.—*Alliance Weekly.*

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Fishers of Men

"Follow Me, and I will make you fishers of men." The calling, training, and sending out of the twelve apostles was one of the chief objects of Christ's earthly ministry. Competent teachers who faithfully teach are absolutely essential to the life and growth of the church. The history of the church from the remotest times shows conclusively that wherever and whenever the gathering of the people together for teaching has been neglected, personal piety has diminished and the church has fallen into decay. Therefore, while the pre-eminent purpose of His earthly career was to provide salvation by His death and resurrection, the provision for the perpetuation of His doctrines through the labors of skilled teachers was of almost equal importance. Were it not for the fact that He gave constant and personal attention to the training of the apostles, the doctrines, the work, and the image of Jesus doubtless would have been lost to the generations which followed. It is of great significance then that He daily sought to impress Himself upon the mind and into the very nature of the apostles. In teaching men about Christ they were to reflect the image of Christ, and to do that clearly and fully they must be finely polished and possessed of extraordinary spiritual endowments. Only a close, constant, and intimate contact and relationship with Jesus could accomplish this.

Jesus in His intercessory prayer speaks of the training which He had given the apostles. "I have manifested Thy name unto the men which Thou gavest Me out of the world. . . . Now they have known that all things whatsoever Thou hast given Me are of Thee. . . . I have given unto them the words which Thou gavest Me; and they have received them. . . . I am glorified in them."

When Peter and John were haled before the tribunal for their preaching, Peter, the Christ-taught fisherman, spoke words of such spiritual power and wisdom that the learned members of the Jewish Sanhedrin marveled and took knowledge concerning them that they had been with Jesus. Such an accomplishment was not the result of a dream of ambition. It was the fruit of patient teaching by the Lord Jesus, and constant application on the part of the disciples.

These industrious, hard-working men, some with family responsibilities, did not leave their nets at the call of the Master with any idea of ease or of idleness. The call was too plain, "Follow Me, and I will make you fishers of men"; that is to say, "I will train you, prepare you, drill you, correct and reprove your faults and errors, and make you efficient, capable, industrious fishers of men. Peters, Pauls, Finneys, and Moodys are not prodigies or miracle-men. They were great soul winners because they had paid the required price to become all that Christ implied when He said, "I will make you fishers of men." The price of leaving all, which Jesus demanded, is ever the price which the eminently successful soul winner must pay to achieve his goal. *Expert* fishers of men is the challenge of our text, and Jesus says that He will personally train and equip those who will follow Him. He will make them fishers. The only limitation to our capacity as soul winners is our willingness to let Him teach us, to contact Him, to enter into that close fellowship.

"Follow Me," said Jesus, "and I will make you fishers of men." These words reveal the fact that Jesus not only would gather His disciples about Himself, to love and worship Him, but that He would train them to make disciples of others. His supreme desire—His paramount purpose concerning us—is that we shall be great soul winners, so skillfully casting the net of divine truth into the sea of the world as to land on the shores of the kingdom of God a great multitude of believing souls.

Let us sing even when we do not feel like it, for thus we may give wings to leaden feet and turn weariness into strength.—Jowett.

The greatest sermon Jesus ever preached was His life. He did not merely urge us to be good; He showed us goodness in action.—Marble.

SHE WANTED A CLEAN MOUTH

Dr. Lyall, a Presbyterian missionary to China, was asked by a woman, "Give me some of your medicine for cleansing mouths." She told the missionary that a neighbor of hers had been in the mission hospital for a month. "Before she went there," said the woman, "she would answer with the foulest words, if she were crossed in any way. Now there is never a coarse word on her lips. I want my mouth to be clean like hers." Many Americans should take notice. The blood of Christ cleanses the heart and with a clean heart there is a clean mouth.

A white man, traveling through a country where the natives had some years before been cannibals, found one of them reading a Bible. The traveler, himself an unbeliever, sneered at the occupation. "That will do you no good," he said. "It never did us any; we are giving it up." The islander stared at him in surprise. "If it does you no good in your own land, it is surely of use to you here," he said, "for if it had not been for this Book you would have been cooked and eaten before this." There are not a few scoffers at Christianity who forget that their personal safety and their liberty of speech are the gift of that which they revile.

WESLEY'S COW SERMON

One day John Wesley was walking with a troubled man who expressed his doubt as to the goodness of God. He said, "I do not know what I shall do with all this worry and trouble." At that moment Wesley saw a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?" "No," said the man who was worried. Wesley said "The cow is looking over the wall because she can not see through it. That is what you must do with your wall of trouble—look over it and above it." Faith enables us to get above circumstances and to look to Christ who is over all, blessed forever.—*Wonderful Word*.

The Millennial Reign of Jesus

By P. C. Nelson

The word "millennium" is made up of the two Latin words for "thousand" and "years," and refers to the reign of Christ on earth. The great text on this theme is Rev. 20:1-10. In the first seven verses of this chapter the period of a thousand years is mentioned six times.

There are two great schools of interpretation concerning the Millennium, the first being called the Modernist, and the second the Fundamentalist. The Modernists hold that the Millennium will be produced by the preaching of the gospel and the forces now at work in the world, and that Christ will not come till after the Millennium when He is to appear to judge the living and the dead and to fix their eternal state. Until fifty years ago this view was held by nearly all the orthodox churches, and such men as Spurgeon, D. L. Moody, Wilbur Chapman, A. J. Gordon, and others who would not accept this teaching, were considered as peculiar, and their teaching dangerous. All the so-called Modernists take this post-millennial view, or utterly deny the return of Christ. The Fundamentalist or pre-millennial view holds that men in this age, as in other ages, will prove a complete failure, that instead of the world's getting better, it is ripening for judgment; that we are not going to gradually drift into a millennium, or evolve a millennium, but that there will be and can be no millennial reign of Christ until He personally appears with the holy angels and all the saints to execute judgment upon His enemies (Jude 14, 15), to destroy the Antichrist (2 Thess. 2:8; Rev. 19:30), to break in pieces all ungodly human governments, to bind Satan and cast him into the abyss, and for Christ to establish His rightful throne and reign upon the earth for a thousand years. Without attempting to describe this glorious Millennial period in detail, let us enumerate some things that the Scriptures declare will take place in connection with it.

1. The Millennium will be ushered in by the return of our faithful Lord, who will come with all His holy angels to scatter and to destroy everything that offends, including every vestige of the reign of Satan and the Antichrist. Matt. 13:41; Dan. 2:34-35.

2. The Jews will be regathered to Palestine and will be converted and will accept Christ as their Messiah

(Zech. 12:10; Ezek. 36:37); the temple in Jerusalem will be rebuilt; Jerusalem will be the center of our Lord's administration (Jer. 3:17; Micah 4:8), and the Lord will build up again the tabernacle of David, which is fallen. Amos 9:11, 12.

3. Our Lord during the Millennium will lift the curse from man, and from the animal and inanimate creation, and the whole earth will become more fertile and fruitful. Rom. 8:29; Ezek. 24:37.

4. During the Millennium the world will enjoy a thousand years of peace under the pacific reign of the Prince of peace. There will be no need of standing armies or of military camps for training or equipment. Implements of destruction will be made into implements of agriculture. Hosea 2:18; Micah 4:3.

5. During this glorious period the term of life will be greatly increased and death will be the exception rather than the rule. Isaiah 65:20-23. Satan will be bound and imprisoned—"We'll have no tempter then." Rev. 20:1, 2.

6. The Holy Spirit will be poured out upon all flesh. Joel 2:28, 29. A nation will be born in a day and the Gentiles will come to the brightness of Christ's glorious righteous reign.

7. All mankind will know the Lord from the youngest to the eldest and the whole earth will be filled with the glory of the Lord who will be King over all the earth. Zech. 14:9; Isa. 2:2.

The Lord God of heaven has decreed it; Jesus taught it; the Bible predicts it; prophets proclaimed it; psalmists described it; angels announce it; the Transfiguration prefigures it; the apostles preached it; and the Cross assures it.

O glorious day! for which a million hearts have longed; for which the oppressed, the sorrowing, the suffering of earth have cried; for which the animal creation in its suffering moans; for which all nature waits—the day of the personal, glorious reign of our Lord and Saviour Jesus Christ with His saints in robes of white and all His holy angels. O day of all days for the people of God! when the children of the kingdom shall shine forth as the noonday sun. The devil subdued and imprisoned. Sin eliminated. Sorrows past. Sufferings ended. Tears wiped away. O glorious day! We hail Him from afar. "Even so, come, Lord Jesus."

PRAYER HINDRANCES

W. Graham Scroggie

1. Of course disobedience is a hindrance. John tells us that his prayers were answered because he obeyed (1 John 3:22), "because we keep His commandments." If God has given you light on any point, and you have not obeyed, your prayers will be largely powerless until you do. If He has told you that a certain practice is displeasing; that a certain friendship is damaging; that certain services lie unfulfilled for you to do; that you must speak to a certain soul about his spiritual condition; that you must strike that shady practice in the business; or whatever it be—until you do the will of God, you will get no more light, and the longer you delay, the dimmer will become the light which you have. "If any man will do the will of God, he shall know the doctrine." Knowing and doing, then doing and knowing. Disobedience and powerlessness go together.

2. Wrong motives. "Ye ask, and receive not, because ye ask amiss." James 4:3. What a sin it is to wish to pray well in the presence of others, so as to be thought holy by them. How wrong to seek for a lost soul in order to get the promised reward, instead of to glorify God. How we sometimes do long to be used of God for quite unworthy motives! I fear we seek the fullness of the Holy Spirit far more often that we may use Him, than that He may use us. We have much need to confess the sin of our "holy" things. Wrong motives are a terrible hindrance to prayer. All our intercession should be prefaced with, "Search me, O God, and know my heart: try me, and know my thoughts."

Did you ever write an exceptionally deep article or utter what seemed to be a profound truth and hear the devil whispering before you had finished, "They will think you have wonderful insight"? My beloved friends, we have no insight except by the Holy Spirit, and I shall lose that as soon as I leave Him.

3. To have an unforgiving spirit is a terrible hindrance to prayer. Mark 11:25. We cannot be right with God so long as we are wrong with our fellows.

4. Haste is a hindrance to prayer. "My soul, wait thou only upon God." "Thou wilt keep him in perfect peace whose mind is stayed on Thee." David said, "I give myself unto prayer." I surrender myself up to it, all things else excluded.

How many hindrances there are! May God reveal them all to us and deliver us from them.—*The British Evangelist*.



AS I SIT here at the typewriter I can make words appear on the paper according to my will. If I undertake to write the word "can," for example, some other word does not appear on the sheet. When I ask the typewriter, in the proper method of asking a typewriter, to write the word "can," I find, when I look, that "can" is on the page. Is it that way with changing things by prayer? When you ask God for a job will He answer by letting you distractedly walk the streets to test your patience? When you ask Him for health will He give you sickness because He sees that sickness is the thing you really need? If you ask bread will He give you a stone, or if you ask a fish will He give you a serpent?

Now those questions are not foolish as they at first may appear to be. There are many people who believe—as I judge by their actions—and some who even teach, that while God will answer prayer, in answering He may give you the very reverse of what you asked for. To prove the sensibleness of their statement they say, "If a baby asks its father for the glittering razor he holds in his hand, the loving father would answer the baby's prayer by giving it something else that would be better for the baby, a shiny rattle, for instance. They say, if one should ask for wealth God might know that poverty would be far better for that particular pray-er, so He would answer the prayer by giving poverty. Or if one ask God to heal his dying baby, God might know that the baby when grown would become a sinner and drop into hell, and so that it would be far better that the baby die now in its innocency. So, they say, He answers the prayer for healing by letting the baby die. I say, *He does not answer the prayer, being prevented.* The "razor and shiny rattle" argument overlooks the fact stated herein that one of the essential prerequisites to the praying of the prayer of faith is to ascertain and know that it is the will of God to give us the thing for which we are asking. If it is something we actually ought not to have, we shall be unable to be sure the thing is God's will for us.

The people, who in thinking about prayer decide that while God answers prayer always, there is no telling how He will answer it, by doing the thing asked for or by doing something entirely different, hold the views they do with the idea that in so believing they are displaying a commendable spirit of submissiveness. But the Scriptures teach no such thing. They say, "If ye shall ask anything in My name I will do it." There is a precious promise

in John that I will misquote, making it read according to the interpretation of the kind of pray-ers about whom I have been talking. So changed, it reads, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and *whatever I see to be best for you shall be done unto you.*" You know how Jesus actually worded the promise. Doesn't it sound absurd, quoting it as I have? Isn't it a shame to so change God's Word, destroying the sweetness of His promises?

But our *experience* is that, as a general rule, God does not answer our prayers as we pray them; our *observation* is that He does not answer the prayers of others either, according to their terms, except occasionally. That He *usually* does not answer prayers as they are prayed has been the experience of mankind through the centuries, and this experience has so convinced men that God does not answer prayer by giving the thing asked for, that the church generally, and all but universally, has forsaken prayer as the means of cure for sickness, although the Bible plainly promises to heal our sicknesses in answer to prayer.

Such a state of faith, or preferably let us coin a word and say, "unfaith," in the church, is extremely confusing to honest, straight-thinking people, whether they be in the church or out of it. Holding such views, the church is compelled to subscribe to the statement that as a practical matter we cannot rely on the truth of what God says about giving us the things for which we pray and ask. But if we judge the church by her actions, we are forced to the conclusion that the church believes that God does not answer prayer by giving the thing asked for. What other explanation can there be for church people all but universally giving themselves over in times of stress to anxiety, worry, despair; to murmurings, complainings, and criticism, than that they do not believe God's promises to answer prayer?

Not only is this "unfaith" in the church very confusing, but it naturally results in men's falling into hell. Not believing God's promises hinders our prayers when we pray for that equipment which we need to make us successful as soul winners; it hinders us as we undertake to pray conviction on

persons and upon communities; it hinders the seeker when he prays for pardon, because his observation of the way Christians approach God makes him doubt God's willingness to answer prayer. Thus whatever hinders faith tends to populate hell.

Why then does not God answer all prayers? The answer must be one of two things: (a) His promises are not true and reliable, or (b) He who prays prevents God's answering the prayer prayed. To say that God's promises are not true or reliable is an impossible assumption. Therefore the reason prayers go unanswered must be that the one who prays prevents God's answering. Evidently that is the explanation.

There are four principal ways in which he who prays prevents God's answering the prayer:

1. *The pray-er does not ask with fixed determination to have the thing for which he asks.* Jesus said, "Men ought always to pray and not to faint," while Paul says the same thing in the words, "Pray without ceasing"; that is, never give up praying until you have the answer. These words are like the last cry of the dying sea captain when he said, "Don't give up the ship." Our instructions to seekers for the Baptism illustrate the idea. We tell them to tarry. If they inquire how long, we answer, "Tarry until." It is the teaching of the two parables, the Friend at Midnight, and the Importunate Widow. God wants us to come to Him with a fixed and unalterable determination that we will have the thing.

2. *The pray-er qualifies his request with, "If it be Thy will," or words of similar import.* These words universally mean that a doubt is entertained as to whether God will answer. They are put in with very pious purposes, but such a prayer is prayed in doubt, and the fact that it is so prayed is actually proclaimed in the wording of the prayer. "If" means doubt. When asked, "Do you really believe God will give you what you have prayed for?" he who so prays must confess, "I am not sure, because I do not know His will, and so I had to say, 'If it be Thy will.'" Such a prayer is not a prayer for a certain thing, but is a prayer in the alternative. A prayer

Moving Things By Prayer

By CHAS. E. ROBINSON

which is worded, "God, heal him if it be Thy will," is not a prayer for healing, but is a prayer for healing or for continued sickness, either the one or the other, depending on which one is God's will. Now sinners are seldom so foolish as to pray, "God, forgive me if it be Thy will." They ask for forgiveness without any alternative. If they are really in earnest, they do not expect to stop until they have forgiveness. But sick people often say, "Heal me if it be Thy will." They have an idea that possibly God does not want them to be well, and, as they have a submissive spirit, they pray that God may have His way and so, that they may be healed or remain sick, whichever shall be God's will. The thing to do is first to find out what God's will is, and then pray for that thing without any "if" and with unalterable determination to have the thing.

3. *The pray-er does not state his request with definiteness.* It is so much easier to say, "Bless our pastor," which is a prayer that no one can really say whether or not it is answered, than it is to say, for example, "Bless our pastor with a nice new suit of clothes." That is definite. If you will listen in as people pray, you will find there is a tremendous amount of indefiniteness in prayers. Even prayers for healing are usually indefinite. The mind is not clear as to what is expected, and if any bad symptom abates even a little, it is said the prayer was answered. But if you pray that God will make this stiff joint supple like the other, that is definite as to *what* is asked, and if you will say, "and do it now," that is definite as to *time*. It is far easier to pray for the Baptism with the Holy Ghost if you believe that no sign goes with it, than it is to pray for it when one believes that when it is received the one receiving will speak in other tongues. In the one case the prayer is for an experience of a nature very indefinite in the mind of the pray-er which he expects to take by faith and then go away with no actual knowledge of having received it; while the other is for an experience evidenced in a very definite way. Thus you see people of one kind going down and praying for the Baptism and soon arising and going home, saying they have it; while people who know just how the Baptism is evidenced often have a great struggle before they can definitely ask God for it in faith.

4. *The pray-er by his iniquities has separated between himself and his God.* This last of the four ways in which he who prays hinders God's answering is a *matter of clothing*, rather than of words. He has come

into the presence of the King Eternal, who like other potentates, is very particular indeed about the dress in which those who petition Him appear before Him. To have access to Him one must be robed in the righteousness of Jesus Christ, having every filthy rag of his own righteousness carefully concealed by the covering blood of the Son of God. God is of too pure eyes to behold iniquity, and sins unconfessed and hence unforgiven, often cause Him to turn His eyes away and to turn a deaf ear to the most agonized petitions. In my book, "Praying to Change Things" (Gospel Publishing House, Springfield, Mo., 50c) you will find many pages given to pointing out a large number of sins of which people making the highest claims to holiness are very likely to be guilty. I cannot take space here even to mention more than a few of them.

Among them are the following: Judging according to the appearance instead of judging righteous judgment: He prays for healing and, because he still feels the pain, he judges he is *not healed*, instead of judging he *is* healed because God has promised it. This sin manifests itself in very many ways. The sin of sensitiveness: If the minister must correct or rebuke some one, in so doing, no matter how careful he may be, he is likely to give offense. People are *so* sensitive. That is, the "old man" in them is so very much alive. The sin of murmuring: Complaining, criticizing, and murmuring form a triplet, hard to be equaled in their power to destroy the efficiency of the church. But how common these sins are even among people who consider themselves saints.

Neglecting the people who will not go to church is another very common heinous sin of people professing holiness. Jesus said for us to go to every creature and preach to him the gospel; but when we have preached to those whom we can induce to come to our services, many of us are prone to stop, refusing to go, as Jesus commanded, to those who will not or who cannot come to church. Many from so-called Christian lands in that great day, as they hear those dread words, "Depart from Me," will be able to truly say, "No man cared enough for my soul to come and tell me lovingly about Jesus."

The sin of non-unity must not be left out even in so abbreviated a list as this. What makes for ineffectiveness in the church generally, or in any assembly in particular, more than this very sin of non-unity? What? It is like the deadly trichina, which, establishing itself in vast and rapidly increasing numbers in the fibers of the muscles, produces trichinosis. Be-

cause the trichina eat out and destroy the fibers of the muscles, this disease often results in death through extreme weakness. A *man* may get trichinosis by eating insufficiently cooked pork, but a *church* gets it—if one may be understood in so saying—by its members being in disunity. Disunity eats out and renders helpless the spiritual muscles of the church. But unity involves far more than being in love with each other. There must be oneness of effort and of purpose as well as of love. If the people of our assemblies could have the good sense of the wild geese unquestioningly following their leader adown the sky, how wonderful would be the progress of churches! To love each other fervently, and to all do the same thing, at the same time, in the same way, and under the same leadership produces unity. The terribly destructive sin of non-unity has rendered ineffective a million prayers. 1 Peter 3:7.

So, if you want something from God—and I am thinking of some important thing, to get which you are willing to put forth the necessary effort—(a) make sure that it is the will of God to give it to you at this time; (b) set out with fixed determination to pray for it until God gives it to you, using no words of doubt in your prayer; (c) be quite definite. If possible get some one to pray with you, for God is very partial to people who *meet* to pray. Then (d) go down, low, low before God, confessing and forsaking your sins until faith for the thing springs up, and until you see it realized before your eyes.

If you are sick and pray for healing, first make sure that He wants you to be well; and if you are not making a living and pray for a better job, make sure first that God wants you to have the things you need. If you pray for deliverance from some evil habit, such as dope addiction, drunkenness, or cigarettes, first make up your mind that God is willing to deliver you. You can make yourself certain about all these things I have mentioned, from the Word of God. Then set out to "tarry until" you receive it, carefully observing the instructions in this article, and you will soon have a prayer answered about which to testify to everybody, for the glory of God.

"If ye shall ask anything in My name, I will do it."

The one who slights the smaller thing and neglects the humbler tasks will not be called to places of responsibility.—Meyers.

"A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness."



REJOICE, O daughter of Sion, rejoice in the hope of the greater fulfillment of this prophecy which is rapidly drawing nigh. As Christ once entered triumphantly into the earthly Jerusalem so shall He again appear to take His own redeemed ones by rapturous flight into the heavenly Jerusalem.

The story begins by telling us that as they drew near to Jerusalem, Jesus requested two of His disciples to go into the village and loosen the ass, "which," said He, "you shall find tied," and to bring it unto Him. To any who should seek to interfere they were to say, "The Lord hath need of him."

By comparing Ex. 13:12 with our narrative, we learn that our Lord chose for this occasion an animal which had already the sentence of death resting over it. The text reads, "Every firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it then thou shalt brake his neck." The colt then was doomed to have his neck broken except a lamb were offered as a substitute.

What a picture of frail, lost humanity; doomed to certain death, resting under its awful sentence, that sentence being lifted by our Substitute the Lamb of Calvary, who redeemed us with His own precious blood.

This colt, then, is a true picture of man, living, redeemed,—the death sentence gone,—but tied to a hitching post, and needing to be loosed and led into the presence of the Lord, that He may make unhindered His triumphal entry into Jerusalem.

Perhaps you too have felt the saving power of Christ, but you are tied to some hitching post, from which you are unable to free yourself. It may be to some pet doctrine, notion, idea of your own, a tradition of your fathers, a cherished desire, a relative, a friend, a particular spot or location, a prejudice—anyway you are not free. You long to fly to Him to Bethphage and the Mount of Olives, but you are tied. But God is sending forth His messengers that you may be loosed, for the Lord hath need of you.

Now this ass did not know where the Lord was, but the Lord knew where he was, and sent and found him. God knows where we are, when we are not aware of His presence or whereabouts. He said to Nathanael, "Before Philip found thee, when thou wast under the fig tree, I saw thee."

Neither did the colt know what the Lord wished to do with him, but the Lord knew; and all the colt had to do was to follow the path laid out for him, and very soon that brought him into close contact with the Lord. After you have yielded yourself soul and body

The Lord Hath Need of Him

By EDNA M. GOODWIN

"Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."
Matt. 21:5.

into the Master's hands, and He has baptized you with the Holy Ghost, there should be no more cause for anxiety on your part. "Whither I go, ye know, and the way ye know"; then all there is for you and me to do is to go on with our Lord.

But there is almost certain to be some one at the hitching post to enquire, "What do ye, loosing the colt?" To this there need be but one answer, "The Lord hath need of him." That is sufficient. Some one is sure to say, "You'd better not go too far, now," or, "You'd better stay where you have always been." But, I tell you, the Lord hath need of you, and if you have been redeemed you had better be loosed from every hitching post and fully yielded to the perfect will of the Master, if you expect to make the entry into the new Jerusalem.

God has ever had a place for the yielded and obedient, who are willing to go forward, but no place for the stubborn, willful, and headstrong (either men or donkeys) who refuse to obey His will, "For if any man draw back unto perdition, my soul shall have no pleasure in him."

Before the colt could come into the actual presence of the Lord, he had to yield obedience to the messengers who had been sent for him. Had he failed in this he would never have found the Lord in the close or intimate way in which he did, or have been of real service to Him. In fact, he would have missed the triumphal entry altogether.

It is easy to recall how in my own experience, after I was loosed (from my old doctrines so dear to my heart, from my church, from my family, and from my own desires), I had next to learn the lesson of submission and obedience. When I began to draw nigh to Jesus, praying for the baptism with the Holy Ghost, I had to learn to yield to another, in order to know, when the Holy Spirit should gain full possession of my being, how to humbly live in full submission to Him. This colt, you see, was one "on which never man sat." We should say it was "unbroken," had never learned obedience to any one but its own mother, and had to pass through experiences new and untried on the great "entry" day. How much

like ourselves. We should be all right if we could always run along like a child, cared for, waited upon, fed, cherished and nurtured by loving hands, without responsibility or thought of rendering service to another. Above all, let none of our fellow beings try the act of "sitting" on our feelings, or tramping on our "toes." Why we wouldn't tolerate it without getting all ruffled up and avenging ourselves of the offense at the first opportunity. Well, we shall see how the loosened colt behaves. Some One hath need of him, some One is going to "sit" on him to-day. First the messengers covered him with their garments. He might have rebelled at this for the day was warm; he might have thought he looked well enough without any covering. This exactly describes my experience in my "loosened" state. I thought I was good enough. I was sure I knew as much about the Lord as those who were trying to instruct me. My kind are well described in the Revelation: "Thou sayest, I am rich. I have need of nothing; and knowest not that thou art poor and wretched and miserable and blind and naked!" Oh, what a plight I was in! But the dear messengers covered me with their garments of charity, for they knew when I should come fully into His wonderful Presence, I should become like the King's daughter, "All glorious within." How I thanked God for those who possess such garments and are willing to cover our shame.

The colt yielded perfectly to the will of the Master. As he had been obedient to the messengers so now did he meekly stand every test of submission to the Master. It was sufficient reward for him to be in the presence of the great King. How sweet it is to find ourselves thus led to an intimate, close relationship with our Lord, into this yielded life where His ruling is supreme, where His word is our cherished law, where His own dear name is the sweetest music our souls ever care to hear, where He is all and we are nought, where the very joy of His dear presence is the sweetest pleasure of which our souls would care to drink! Oh, joy of joys to be illuminated by

(Continued on Page Seventeen)

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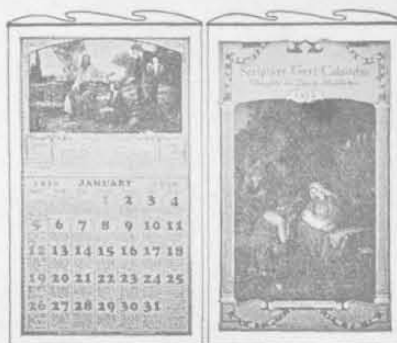


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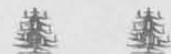
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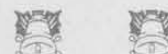
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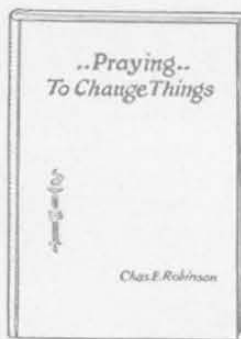
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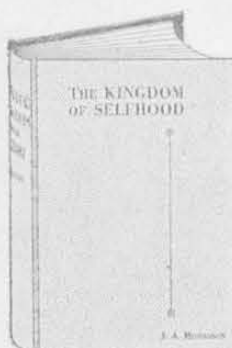
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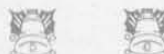
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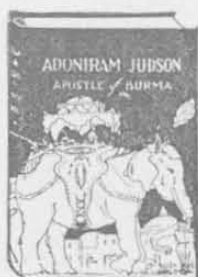
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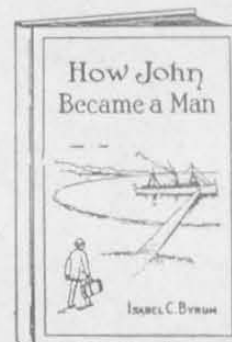


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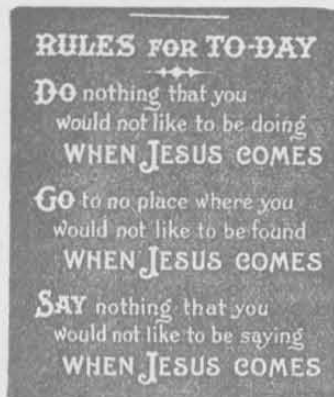
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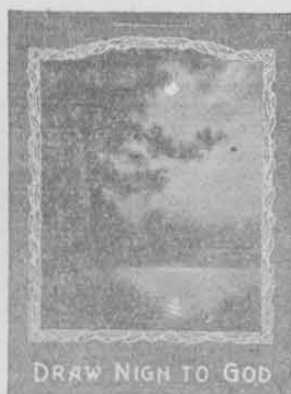
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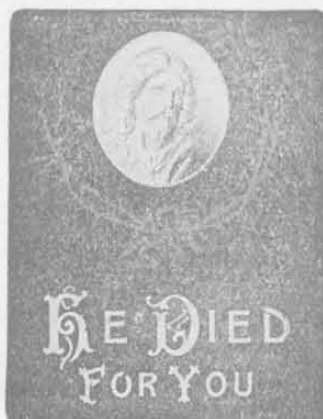
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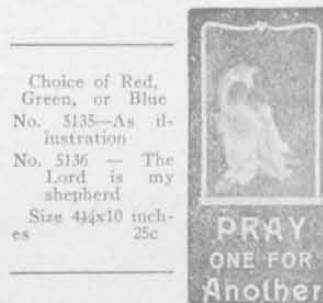
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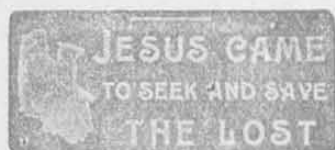
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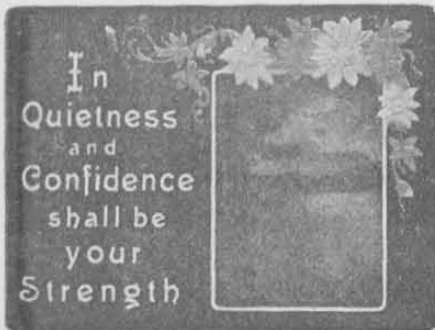
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THE LORD HATH NEED OF HIM

(Continued from Page Eight)

His dear presence at last! The struggle ended, the journey over, we cry like Philip did to Nathanael at the first sight of Jesus, "We have found Him! We have found the Messiah at last! Him of whom Moses in the law and in the prophets did write, Jesus of Nazareth."

Being thus filled with His Holy Spirit we take no chances on missing the "Triumphant Entry," that great and rapturous journey with our Lord into the New Jerusalem, the beautiful City of God. Day by day as we wait and watch for His glorious appearing we must constantly yield ourselves unto His holy will. A little self-will, a little stubbornness, and the Son of man may call for us at a time when we are not aware and so we may be left mourning while they who were watching go with Him through the air.

There is at least one inevitable conclusion to be drawn from this picture, and that is that Jesus was the only One who received any attention along this

line of march. Jesus is the One worthy to receive all honor. He it is who shall be praised, He alone glorified. He has given us this wondrous treasure in earthen vessels that all glory may return to Him. The shouts of the children along the streets of Jerusalem on that memorable day were not for the colt that bore Him, but for the honored Master Himself. It was He of whom they said, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" Those branches in the way were tokens of love for the Master; those shouts that ring along our way are from blood-washed saints who praise and glorify the Lamb who was slain for their redemption.

Keep pressing on. We are nearing the day when He, whom we shall crown as King of kings and Lord of lords shall triumph over earthly kings and dominions and we, His blood-washed bride, shall stand by His side eternally.

In that day the "colt" will have the unspeakable satisfaction of feeling that he did not disappoint his Master in the hour when "The Lord had need of him."

ing and looking eagerly down into his eyes.

"What is it, Ed?" Will asked.

"Will, did I do my best?"

"You saved seventeen!"

"Yes, I know; but, Will, do you think I did my very best?"

Will put him back in bed; but during the rest of the night Ed tossed in a semi-delirium, thinking, not of the seventeen he had saved, but of the many who went down to watery graves that day. Will held his hand and tried to comfort him, saying, "Ed, you saved seventeen!" But the hero answered, "I know it, I know it; but, oh, if I could only have saved just one more!"

When the trumpet blast shall summon us higher, when we shall stand before the throne of God in that day when every deed shall be made known, when our work shall be tried as by fire because "the day shall declare it," with a conscience free from any sting because of our past carelessness, shall we be able to answer Him "who weeps o'er the last straying lamb until He find it," "Lord, I did my best?"

LITTLE LIGHTS AND BIG ONES

"Ye are the light of the world." Matt. 5:14.

The other day a flashlight of a single candlepower, in the aldermanic chamber of New York City, was turned on a portrait of Thomas Jefferson. Instantly the flash traveled by wire to Charlottesville, Va., and put into operation the most powerful searchlight in the world, one of 1,380,000,000 candlepower, which enables a newspaper to be read fifty miles away, and which is visible for two hundred miles. The searchlight was trained on Monticello, the home of Jefferson, and instantly a return impulse, reaching the aldermanic chamber in New York, illuminated a painting of Monticello.

What a wonderful illustration of Christ's words about the light of our lives! That one-candle light started a light more than a billion times as bright, and it was all to glorify Jefferson. So our lights, feeble as they are, may kindle lights that are enormously greater than ours, and may kindle them all over the world, while the entire flood of illumination is not at all for us, but to give glory to God from whom the light originally came.

What we are to do is only to let our light shine. God will take care of the results. He will see that our light reaches the billion-candle lights and starts them up. It is our task to see that in the chamber of our soul the portrait of Christ is hung up, and that our one-candle rays are thrown upon it.—Amos R. Wells.

"Did I Do My Best?"

By Reuben A. Torrey

Many years ago there came to what is now Northwestern University, at Evanston, Illinois, two sturdy farmer boys named Ed and Will Spencer. Early one morning word came that there was a shipwreck on Lake Michigan. A great crowd hurried to the place. Ed saw a man clinging to some wreckage and vainly trying to reach the shore. Being a famous swimmer, Ed threw off his outer clothing, and without stopping to tie a rope round his waist and throw the other end to his companions, sprang into the lake and swam out to the drowning man. But a piece of wreckage struck the swimmer and made such a gash on his head that he was blinded by his own blood. Nevertheless he managed to bring the man ashore. After a little Ed saw another man trying to make the shore. Tying one end of a rope round his waist, Ed swam out, grasped the struggling man, and was hauled ashore. Again and again he swam out into the icy waters, until he had saved a third, a fourth, a fifth, a sixth, a seventh, an eighth, a ninth, a tenth! Then trembling from exhaustion and shivering from the cold, he stood by a fire which his companions had built. Looking out over the lake, he saw another man struggling in the water. "Boys," he said, "I'm going in again."

"No, no, Ed!" they cried; "it's no

use. You couldn't save him; you would simply throw away your own life."

"I'll try anyhow," he answered, and again he sprang into the lake, reached the drowning man, and was pulled ashore. Again and again he went in, until he had saved an eleventh, a twelfth, a thirteenth, a fourteenth, and a fifteenth. Then, tottering over to the fire, he stood there trembling, so haggard and pale and blue that the hand of Death was apparently already upon him. But after a few minutes, turning and looking again out over the lake, he saw the heads of a man and woman above a spar that was rising and falling on the waves; and he saw that they were drifting toward a point beyond which waited certain death. "Boys," he said, "there's a man trying to save his wife: I'm going to help him."

"No, no, Ed!" they protested; "it would be suicide: you would only be throwing your own life away."

"I'll try anyhow," he answered; and he sprang again into the water, swam out to the spar, and brought them to safety.

Then loving hands carried him to his room, rubbed the chilled and exhausted body, and put him to bed. He seemed to fall asleep. But after a while his brother Will, who was sitting by the fire in the grate, felt a touch on his shoulder. Turning, he saw Ed stand-

.: The Gospel in Foreign Lands .:

THANK OFFERING TO THE LORD

The picture on this page portrays the kind of Christmas dinner many people in heathen lands will have while we in America shall be enjoying the benefits of God's bounty. Would it not, therefore, be fitting for us to make a special thank offering to the Lord as a token of our gratitude to Him for the blessings which He has bestowed upon us? The money thus collected could be used to send portions "to them for whom nothing has been prepared." The wise men brought their gifts of gold, frankincense, and myrrh and laid them at His feet. Shall we not follow in their footsteps? By giving for the great cause of missions, we shall without doubt reap in our own souls the blessing which God bestows upon those who are willing to give of their substance to others. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Mark your contribution "thank offering" and send it to the Foreign Missions Department, 336 W. Pacific St., Springfield, Mo., when the money will all be sent to the foreign field for the carrying out of our Lord's great commission.—Miss'y Sec'y.

HONORABLE MENTION

GLIMPSES OF CONGO LIFE

J. A. Barney

About 70 miles in a day and a quarter! It was this way. It was Monday morning in the Congo Forest. We were this far from the home station. Half of the distance was by footpath. The other half was by motor car. We wanted to have the auto at the place where the path meets the motor road. How could we send the message in this telephoneless country?

We drafted Bundu, a short trusty lad of some 16 dry seasons. We all took the trail together Monday morning at daybreak. At 10 a. m. we had arrived at the place where we were to stay over night. Bundu did this path with us some 17 to 20 miles. He had

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carried the teakettle up to this time.

After a half hour's rest, he took a written message, left the old teakettle behind, tied his mat and his blanket on his back and started off alone over a trail over which he had never been



Those for whom nothing has been prepared

The above picture was sent to us by Brother V. G. Plymire and typifies the conditions under which thousands of people are living in Western China at the present time. The basin in the foreground has only weeds in it and this is absolutely all many of the people have to eat.

before. Remember he had already walked what the white man called a good day. Before night he had covered 50 miles and on Tuesday at 10 a. m., he was at Gombari.

The auto started for the place where the trail joins the motor road. The travelers left their resting place at 7 a. m., and at noon they came to the motor road and found the auto there waiting for them. This is the kind of boys we need and the kind we are training for the service of the King.

MEXICAN MISSIONS IN CALIFORNIA

Mabel Bax

During August and part of September the writer was in Lodi, Calif., in pioneer work among the few Mexican families residing there at that time.

Through the generosity of the saints of the American assembly who for two years had felt burdened for the salvation of these people whom they were unable to reach, the way was opened for the sending of a worker. A sister opened her home for meetings and from the first the Lord blessed. One dear woman who had been secretly seeking God for salvation and healing, although entirely without instruction and the Word of God, gladly yielded herself to Him at the first meeting. She experienced the joy of the Lord and her countenance was transformed. Her joy was deepened when her husband was saved a few weeks afterward.

This was the first fruit among a number, over twenty in all, who came to the Lord. Some in their homes, others in the meetings which were regularly held in the home of the sister above mentioned and on the car tracks, where the men in the Mexican gang camp were temporarily stationed. We learned that the saved ones in the camp met together each evening for prayer and reading of the Gospels which we gave them, in one of cars. Several arranged to make public confession of their faith but very shortly before the hour of the baptismal service the

camp moved to a distant town. A few of the resident candidates were immersed.

Sick bodies were also healed with and without special prayer and anointing. One young woman, recently arrived from Mexico, petitioned the writer to accompany her to a doctor as interpreter. When she heard of the great Physician she came to Him with the faith of a little child and received instant healing from a sickness of five years' standing. This was the means of the salvation of both husband and wife. To God be all the glory!

It may be that this article will be read by some pastor or saints living in a town where there is a Mexican population not being reached with the gospel. If so, may the Lord lay it

upon your hearts to follow the example of this American assembly and make it possible for the Word of salvation to be carried to those who otherwise might never hear it.

SAILING FOR THE FIELD

Miss Hilda Wagenknecht is returning to India. She sailed from New York on the "S. S. City of Poona" on Nov. 8th. Miss Mabel Hicok accompanied her and is expecting to take up work at Nawabganj, India, after her arrival.

Brother and Sister A. H. Post, two of our veteran Pentecostal missionaries are also on their way back to Egypt.

On Nov. 20th, Mr. and Mrs. J. Clifford Morrison and family sailed from San Francisco on the "S. S. Taiyo Maru," returning to China. They expect to remain in Hongkong for a few months, after which they will make their way through to Yunnan Province, S. W. China.

Mr. and Mrs. J. R. Spence, who are going back to China under appointment from the Pentecostal Assemblies of Canada, have asked us to announce that they leave this country Nov. 23rd, and their permanent address in China will be Care, Thos. Cook & Sons, Hongkong, China.

On Dec. 4th, the following missionaries will be sailing from San Francisco, on "S. S. Tenyo Maru": Miss Blanche R. Appleby, returning to S. China; Miss L. B. Hough, and Mr. Leland Johnson, two new missionaries, for S. China; Mr. and Mrs. H. E. Osgood, two new missionaries for Yunnan Province, S. W. China, whose ultimate purpose is to work among the Tibetan people; and Mr. Emil Bernaldes who is proceeding to the Philippine Islands to engage in missionary work among his own people. He is one of our Central Bible Institute students although he is not going under official appointment of the Council. Let us pray that the blessing of God may accompany these workers as they set forth and that they may be used of Him to win many precious souls for the Lord.

HORIZON

Mrs. J. J. Mueller

Our hearts rejoice as we are again permitted to return to the land of our adoption, but we deeply feel the need of your earnest prayers that many may turn from their idols to serve the living God.

While we write, we are sailing, sailing away from home, loved ones and native land. The day is closing in our favored land; the afterglow illuminates and hearts are warmed with thoughts

of One who has brought salvation nigh. But far away, the dim horizon touches another land, a land "where the blue begins" as we call it. Sometimes with outstretched hands we almost touch its borders; sometimes it seems far away!

In the land that lies just behind the horizon, it is still dark and silent. There is also another thick darkness which can be felt, namely that of paganism.

We reflect upon days and nights freighted with service in Hindustan. The Indian arises with the sun and retires with it. So the missionary must get his "quiet time" in before the tide of needy ones begins to flow in. Our Indian workers also gather for united prayer prior to the beginning of the day's love-service. With His touch upon them, they too catch the vision and set forth armed with God's sword to penetrate the darkness and superstition of the heathen.

Can you follow them: Here are the native preachers, each with his bag of Gospel portions, Bible, and songbook, making their way two by two in and out among men to tell of the great love of Jesus. Thus the seed is planted in the heart of the man on the roadside, in the field, or sitting in his shop. It is sown into the hearts of the village crowd which gathers under a tree where men, low caste women, and children listen to the story of redeeming love, or scattered among the masses who gather at the shrines and sacred (?) rivers. For hours during the day, the Word goes forth and numbers hear who perhaps had never heard of Christ before.

From the mission house veranda you may follow the Bible women as they take the thought of freedom to the shut-in zenana women in their "cages" and they in turn tell of gracious answers to prayers prayed in the name of their new-found Jesus.

The gari (closed carriage) is leaving the compound too. It returns three times loaded with little girls from the zenana homes, girls who are otherwise shut up in Purdah, and the same as their mothers are. Yes, that little girl, all toggled up is wearing her wedding garments. She is in our kindergarten and only five years old. A number of the others are girl-wives. No child widows attend our school since they are considered only a defilement. They can have but one coarse meal daily and are thought to be a bad omen in the home. Instead of the vile songs of the gods, the school girls are singing songs of Jesus' love; they memorize Scripture verses and learn Bible stories, and like little missionaries, they repeat them to their shut-in mothers in their zenanas. Now they are

praying, not with clasped hands bowed before the family idol, but with touched hearts they pray to the God of love who answers them. All too soon, they are demanded by their husbands and taken to distant villages, perhaps never to hear the name of Jesus again, but the seed once sown in the child heart goes on bearing fruit.

We think too of our Indian library with Christian books in the five languages used in the district. There hungry ones linger in prayer and some have found their Lord as we have labored with them in the library room, often in the night hours.

Out, out into the district we drive, scattering Bible portions and preaching in the distant villages. Large crowds gather as Mr. Mueller and his Indian preachers give forth the Word of Life, while my Bible women and I visit the zenana women who are not permitted to attend the open air meetings. The seed sown, the prayer prayed, the messengers move on to another part of the village. Another crowd gathers. Perhaps our burden becomes akin to our Lord's when He was "moved with compassion" as He looked. Simple and clear, the message of the marvels of God's love peals forth, but the silent, perplexed faces reveal a little of the shadows that hover over and enshroud the very soul. Hushed groanings fill our own hearts as we move on. More "Bhajans" are sung, more of His love told, and a man in the center of the company, as if speaking deep, thoughtful meditations says, "If a man has a load on his own head, HOW can he carry the load of another?" And continuing his thoughts he murmurs, "If a man is in the pinjara (cage or trap) can he help another man out of his pinjara? Our gods were men with loads; men caught in the same pinjara in which we are entrapped, but Jesus—this story of Jesus is different." The love of Jesus had gripped his heathen heart. Praise God! Village after village, we enter, sow the seed, then in the gathering darkness return home having committed them to His love and keeping.

Once more we view the horizon and as we breathe a prayer for those who sit in darkness, we find our steamer has moved out and in the distance, all, all around the great vessel lies one vast horizon, and we feel with Him, "The world is the field."

May we have your earnest prayers as we again take up the burden just beyond in Hindustan's wide horizon?

When you are in argument for the truth, do not grow angry, for this would be to fight the Lord's battles with the devil's weapons.—Spurgeon.

-:- In the Whitened Harvest Field -:-

NEW FIELD

Brother W. A. Mainard, Peno, Okla., writes: "Just closed a 4 weeks' meeting at Peno Schoolhouse where 6 were saved, and 5 baptized in water. This is a new field for Pentecost and passing ministers are invited to stop with us."

NEW CHURCH HOME

Sister Emma Waack writes from Rock Island, Ill.: "I came here a year ago and began services in a hall. March 1, 1929, we purchased the First Christian Church, which is now our church home—Bethel Assembly of God. Brother O'Guin, of Granite City, set the church in order Oct. 2, 1929. Any Council minister passing this way is cordially invited to stop over with us."

THE SICK HEALED

Mrs. John Bullock, Newcastle, Tex., writes: "A 2 weeks' meeting in charge of Brother W. S. Ferguson and wife, of Fresno, Calif., has just closed. The church was edified and sick bodies were healed. We have a new brick-veneer church building, but have no pastor at present. Three services each week are conducted by different members of the church."

CHURCH REVIVED

Pastor R. E. McCarrell, Tahlequah, Okla., writes: "Just closed a 4 weeks' revival here with Evangelist Lola DeVault in charge. Eleven were saved, most of this number being church members who had never been born again; 2 were baptized in the Holy Ghost and 15 or 20 healed of various diseases. The assembly was greatly revived and is now in condition to accomplish things for God."

NAZARENE BAPTIZED

Pastor N. E. Layne and wife of Troup, Tex., write: "Evangelist Irene Hodges of Chandler, Tex., assisted by Mr. and Mrs. Greis, recently held a revival here in which the Lord graciously poured out His Spirit upon many hearts. One Nazarene brother received the Baptism with the Holy Ghost as in Acts 2:4, and a few nights afterward his mother, who is almost 100 years of age, accepted Christ and also was baptized in the Spirit. At the close of the meeting her son and 2 others were baptized in water, and the aged mother hopes soon to thus follow the Master's example."

PORTSMOUTH REVIVAL

Brother Earl Clark writes: "We conducted a meeting in Portsmouth, Ohio, during October, in which the Lord worked from the very beginning, souls being saved at the first service. During the meeting we were called to the hospitals to pray for the sick and a number were healed. A brother from Lyra, Ohio, was healed of a broken bone in the chest after 3 doctors had failed to help him. A dying baby was healed when the pastor and myself were called to pray, and the father knelt by the bedside and gave his heart to God. About 25 souls were saved and some baptized with the Holy Spirit."

SCHOOLHOUSE REVIVAL

Evangelists W. O. and Henrietta Thornberry of Stockton, Kans., write: "We have just closed a 3 weeks' meeting at Survey Schoolhouse, 8 miles southwest of Woodstock, Kans., in which 9 sought and found pardon, and as the meeting closed a number were still tarrying for the Baptism with the Spirit."

REVIVAL AT SUMRALL, MISS.

Secretary Ota Barr, Sumrall, Miss., writes: "Evangelist Florence Travis recently conducted a revival here, during which a number came to the altar for salvation, some were filled with the Spirit and the saints were encouraged. Sister Travis' oil paintings are very helpful in getting her important messages to the people."

REVIVAL SPIRIT CONTINUES

Mrs. C. E. Kennedy, Massillon, Ohio, writes: "Evangelist John Jacobs recently conducted a meeting here which resulted in the conversion of 7 souls; 4 were reclaimed and 11 baptized with the Holy Spirit. Revival still on a week later, 2 more saved, also 2 filled with the Spirit. The saints are uplifted and pressing on."

CONTINUOUS REVIVAL SPIRIT

Mr. and Mrs. Bert Roberson of Cache, Okla., write: "We are praising the Lord for the continuous revival He is sending into our midst. We have recently moved into our new church, a building 40x60, built of cobblestones. At present there are 68 members and souls are constantly coming to the Lord, a number having been baptized in the Spirit and some miraculously healed. Passing Council ministers are invited to visit us."

HEAVENLY SHOWERS

Brother V. R. Jackson of Crosby, N. Dak., writes: "I have just returned from Roseau, Minn., where the Lord sent a blessed revival. From the first the meeting was well attended; the Baptist church secured for the meeting was often more than filled, and many times numbers had to be turned away. About 30 sought and found pardon, and many others opened their hearts to the full gospel. Brother R. E. Smith and wife are in charge of the work."

STEADILY GROWING ASSEMBLY

Lorain McLain of Delano, Calif., writes: "We wish to praise the dear Lord for His continued goodness to us here in Delano. We have just closed a 3 weeks' meeting with Mrs. Adelaide D. Mills, baritone soloist as evangelist. A number of backsliders were reclaimed and 19 definitely consecrated themselves to the Lord for His service. The assembly here has been enjoying a steady growth and has increased in membership during the last 18 months from 23 to 56 members."

CANADA REVIVAL

Pastor S. T. Odegard, Moose Jaw, Sask., writes: "Christians in Moose Jaw are

praising God for the blessed revival He has given us. The week-night services were conducted in our church and two services each Sunday in the Orpheum Theater. It became necessary to borrow extra seats for our church and the theater was crowded until some were turned away. Brother Watson Argue was the evangelist. A total of possibly 50 adults answered the altar call for salvation. Besides these, a great many children came to the altar, but no record was kept of them.

"Two quite large children's services were held Saturday afternoons. At one of these there were 656 present by actual count. We are encouraged to press on in the good fight of faith."

A DOUBLE DEDICATION

Pastor Douglas G. Scott, River Rouge, Mich., writes: "On Sunday, Oct. 12, we dedicated our new tabernacle to the Lord. Brother Flem Van Meter delivering the dedicatory sermon. A number of pastors were with us. At the afternoon service two young people were ordained to the ministry—Miss Mabel Hicok, of River Rouge, for work in India; Brother Leland Johnson, of Battle Creek, for work in China. The assembly raised \$250.00 for Miss Hicok's fare to India, which amount was raised to \$500.00 by Brother Fairall of this assembly."

VICTORY AT CERRO GORDO

Mrs. R. C. Kirk, Cerro Gordo, Okla., writes: "Just closed a 13 days' meeting with Brother Harry E. Shaw and Brother and Sister Monroe Johnson in charge. Three souls found the Saviour, 3 backsliders were reclaimed and 4 baptized in water; the saints were strengthened and outside prejudice somewhat broken down. One person was miraculously delivered from the tobacco habit. This church was started about 3 years ago and was built by four women, there being no men in the community at that time who were believers. It has been an uphill climb, but we can now see victory."

NEW CHURCH DEDICATED

Sister Hattie Swearingen, of Sweetwater, Okla., writes: "Our new church was dedicated Oct. 27. Near-by assemblies were with us in blessed fellowship. Brother A. J. Willcox, pastor of Hammon, Okla., delivered the morning message; Brother George Baker, vice president of Christ's Ambassadors, spoke to the young people immediately after noon; Brother Gordon Millard preached the dedicatory sermon and set the church in order with 25 charter members. Things are moving on for the Lord. We invite any Council minister passing by to stop over with us. We are located 3 miles north of Sweetwater. Services are held Sunday morning, Sunday, Thursday, and Saturday nights."

NEW WISCONSIN CHURCH

Pastor Roy K. Reed of Shawano, Wis., writes: "We have just closed a good meeting in the northern part of the state, at Alvin, where 8 definitely sought the Lord

for salvation, and some testified to having been healed in answer to prayer. The church was set in order with a roll of 28 members, under the leadership of Brother Robert Spencer and his wife, both of whom have a real vision of the need in these parts. Enough money was raised in cash and pledges to entirely pay for a building which had formerly been a pool hall, also a fine piano, all of which were dedicated to the Lord in a beautiful and touching service. Eleven children were also dedicated at that time to their Saviour. This was followed by a consecration service in which the entire congregation took part."

TESTIMONY

When I was very young my mother took my younger brother and myself to a great revival meeting in which I witnessed the wonderful power of God in the healing of many diseases. This made a great impression upon my heart and mind, which, however the years that followed seemed almost to blot out completely.

I attended Sunday school regularly at a popular church, but I heard little that impressed me about the truth of eternal life and the great Saviour who purchased my redemption on Calvary at the cost of His own life's blood.

Deeper and more deeply I sank into sin. I started to caddy at the golf course. I was soon gambling in a small way, just with pennies at first, then with larger money until it grew to dollars. Winning now and then kept me pressing on. The spirit of the game took possession of me so completely that I could scarce wait until I had earned my pay for a chance to gamble with it. But I was never contented, for even if I won I had to lie to my mother about how I got the money. It was hard to look into mother's face and tell her a lie, but I gradually became hardened to it.

Later I went to work in a lumber mill, but my sins followed me. All I did was to gamble and bet. I soon learned also to play pool. The very spirit of the pool room beckoned me, invited me, possessed me. I would hasten through my evening meal and almost run to the pool room. Yet all this brought me no inward peace. Condemnation settled over me, my conscience ever lashing me for leading such a profligate life and spending my hard-earned wages for such folly. Cigarettes became a constant habit with me, and after gambling all my money away I craved them so strongly that I would watch for the butts of the cigarettes my partners threw away and when no one was looking, would smoke them for a little puff of satisfaction.

I resolved again and again to break myself of these accursed habits, but the chains they had forged around my soul were already too strong. Every cent I could get hold of I spent either in the pool room or theater or for cigarettes. How I longed for a stronger Hand to break these chains and give me peace.

For several years my mother had been attending the Pentecostal church. Once I went there and sought for peace at the altar, but I was not thoroughly convicted of my sins, so I received no lasting help. I did not return for a long time. But one night I was persuaded to attend a service there once more.

As the minister talked I became very miserable. I could not sit still. A conviction that seemed to be my master seized my heart. I thought the minister had studied my life and was now telling its history to all present. He invited all to seek a refuge in Christ. I could not go, I could not stay. Some one spoke from behind me, "My boy, won't you give Jesus your heart?"

I could stand it no longer. I started down the aisle with tears streaming down my face. I prayed and wept, confessed my sins, and when I arose I knew they were all washed away in the blood of the Lamb. A great peace flooded my spirit. I threw away my cigarettes that night for the old chains that had bound me were loosed when I met my Lord, and I have ever since been free and happy in the wonderful peace and joy which are mine. Praise the name of the Lord!

Dear reader, if you are without Christ, give Him your heart to-day. He will receive even the vilest; I have proved His word true, "Though your sins be as scarlet, they shall be as white as snow."

I am still a young man and have consecrated my whole life to the service of my King.—Irwin Phillips, 217 Henry St., Dayton, Ohio.

FEED MY LAMBS

That feeding both the lambs and the sheep is in the highest degree important is shown not only by the thrice repeated question of the Lord Jesus to Peter on the lake shore, but by the words of the Great Commission as well. "Teaching them to observe all things whatsoever I have commanded you," Jesus said. I am convinced there is a fearful lack of teaching in the ministry of many pastors. A teacher surely must be counted a failure when he does not make those he is teaching to *know*. To tell them a thing or a doctrine from the pulpit, we all know, does not make them know it. Teaching necessarily involves at least four things, repetition, questionings, answers, and other questions to drive away the darkness disclosed by those answers. This was the established method of the Jewish synagogue services and was used by the Lord Jesus, by the twelve apostles, and by Paul, who "reasoned" with the Jews in the synagogue. Acts 17:2 and 18:4. Here is a true story. May it help some preacher to pay more attention to feeding the lambs.

"Papa, are you going to say anything to-day that I can understand?" asked a little girl of her father—a Massachusetts pastor—as he was setting out for church on a Sabbath morning. This tender appeal touched the loving father's heart, and he could not answer his little daughter, Nay; he could not say to his child that she must sit in penance through all the long service with never a word designed for her instruction and cheer. So as he preached he said, "And now children, I shall say something to you about this." At once the face of every child in that audience brightened. Sleepy little ones started up; tired ones took fresh heart. Looking first at the minister, then at each other, again back to him, they were all eagerness for his message, as though now there was something else for them than to nod and yawn and ache uncared for; and although the pastor's following sentences to them were few and simple, doubtless many felt as did the

child who had pleaded for this attention when, on her return at noon, she said contentedly, "Papa, I understood all that you said this morning." Dear children! Who wouldn't do as much as this for them in every sermon? They are gratified so easily."—C. E. R.

VARIOUS MALADIES HEALED

I was afflicted with heart trouble, nervousness, and indigestion for eighteen long years. Nine years ago I underwent a very serious operation, after which I was compelled to take a large amount of medicines of many kinds. Hardly a day passed that I did not have to take something, otherwise I would nearly smother to death. At times it seemed I could not live any longer. One year ago last September the Lord sent Brother Wiseman to us with this wonderful gospel and I was saved and filled with the Holy Ghost. My sick body also was healed and to-day finds me still saved and healed. I have not taken a bit of any kind of medicine since the day the Lord saved and healed me.—C. M. Burlison, Atoka, Tenn.

THE CORRECT ANSWER TO A GREAT QUESTION

Question: How shall we keep our young people, when they have grown up, from quitting the Sunday school?

Answer: By building a wall of old folks between them and the door, so high they can never climb over it.

Love is the only thing that can truly and perfectly obey God.—Watson.

ATTEND A REAL BIBLE SCHOOL IN YOUR OWN HOME

C. B. I. Correspondence School's SEVEN COURSES of Bible study help you to bring this great school right into your own home—into the store—the shop—the farm—wherever you have a few minutes for study. These great Bible courses are written by and are under the direct supervision of C. B. I. faculty. Students are examined just as if they were in the school—they are helped over the "hard spots" by personal advice and assistance. Every effort has been made to make these courses practical and easily understood in home study. YOU need one of the Seven C. B. I. Correspondence courses.

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SPECIAL NOTICE

Did your *Evangel* come to you last week wrapped in a pink wrapper? If so, that was notice that your subscription expires with this issue. We trust that if you have not already renewed your subscription you will do so immediately, as we are sure you will not want to miss a single issue of this excellent magazine.

Forthcoming Meetings

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

LAKE CITY, IA.—Revival services beginning November 24, continuing indefinitely. The Steinfeld sisters, young musician-evangelists, of Dorrance, Kan., in charge.—Pastor Ralph E. McCaulley.

SAN ANTONIO, TEXAS.—Revival services beginning Dec. 15, to continue 2 weeks, or longer, Corner Lancaster and Dittmar Streets, Brother Floyd Hawkins in charge.—Pastor O. W. Edwards.

MILL CITY, PA.—We are opening up a new work here in connection with our work in Dalton. Services will be held in the Red Men's Hall every Thursday evening at 7:30; Sunday afternoons at 2:30. We welcome the assistance of any Pentecostal brethren.—Pastor Paul J. Schmidt.

TRENTON, MO.—The Iowa-No. Missouri-N. E. Nebraska District convention will be held Jan. 7-12, 1930. There will be considerable business to attend to and all are urged to be present for the first session on the morning of the 7th. Our district superintendent having resigned, another will be elected at this meeting. The saints will entertain visitors in their homes as far as possible. There will be a free will offering table for two meals each day. For further information write, Roy E. Scott, Mercer, Mo., secretary-treasurer.

FREE BOOKLET

The Second Coming of Christ

We will give a FREE COPY of the booklet, "The Second Coming of Christ," for the names and addresses of the Superintendent and Secretary of every FUNDAMENTALIST SUNDAY SCHOOL not now using our literature or who are not satisfied with the literature they are using and want to change.

1. The Sunday school MUST be Fundamentalist.
2. It MUST NOT now be using our literature.
3. It MUST NOT be satisfied with the literature it is using, or
4. It may not be using literature of any kind, but would like to see samples.

If you know of a Sunday school filling these requirements, send us the NAMES and the ADDRESSES of the Superintendent and Secretary and we will forward your FREE BOOKLET.

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Brethren: I am sending on separate sheet of paper pinned to this coupon, the names and addresses of the Superintendent and Secretary of my Sunday School. This is a (name of church) Sunday School, and it is not satisfied with its present literature. Send my booklet to

Name _____
Address _____
City _____ State _____

BONIFAY, FLA.—First annual session of the West Florida District Council will meet with the Bonifay assembly Dec. 3, at 10:00 a. m. Ministers and a delegate from each assembly are urged to attend. Come prepared to stay throughout the session. Entertainment will be on the free will offering plan.—W. J. Hurst, O. O. Huguen.

FARGO, N. D.—Evangelist V. R. Jackson will begin a campaign at Gospel Tabernacle, December 1. Services every week night at 7:45; Sundays, 3:00 and 7:30 p. m. Broadcasting every Sunday morning, from nine to ten o'clock, over station WDAY, 1280 kilocycles, 1000 watt.—Pastor Henry H. Ness, 515-7th Ave. N.

PORTLAND, ME.—Winter Bible Course, Hephzibah Home and Bible School, December 2 to March 28. Pastor T. Arthur Lewis of Framingham, Mass., Pastor Gordon C. Shedd of Portland, Me., Sister Evangeline Tilley of Portsmouth, N. H., Pastor (Mrs.) James R. Hicks, and Clinton Simonton, of faculty. For further particulars address the school at 103 Read Street.

OPEN FOR CALLS

PASTORAL OR EVANGELISTIC.—Anywhere in the Texas-New Mexico District.—Joe Cook, Wills Point, Tex.

EVANGELISTIC.—In Oklahoma and adjoining states. Am in General Council fellowship; have been in the ministry 16 years.—W. W. Rockholt, General Delivery, Norman, Okla.

EVANGELISTIC.—In Colorado, Wyoming, Idaho or Washington. Am in fellowship with General Council.—Joseph Terlizzi, 215 Third Ave., S. E., Le Mars, Iowa.

EVANGELISTIC.—In pioneer fields, or wherever the Lord may lead. In full fellowship with the General Council.—H. E. Hardt, Falling Waters, W. Va.

MISCELLANEOUS NOTICES

CHANGE OF ADDRESS.—Delbert and Valeria Lee Hammond may now be addressed, R 1, Ringling, Okla., instead of Dixie Okla.

CHANGE OF ADDRESS.—Brother Guy Phillips, formerly of Galesburg, Ill., has accepted a call to succeed J. F. Bryan at E. St. Louis, Ill., and may be addressed, 1322 N. 40th St., E. St. Louis, Ill.

FOR SALE.—A 60 ft. round khaki gospel tent, walls and poles and electric wiring—in very good condition. Cost \$750.00; will sell for \$250.00. Also 160 folding chairs, slightly used, none broken, in first-class condition, 75c each.—W. J. Boucher, Hydro, Okla.

WANTED.—Owing to a resolution passed at the last General Council, I have been requested to furnish the General Secretary a list of assemblies, name of pastor and number of members in each. Will our ministers who are pastors of assemblies in this district, please write me at once, giving me the above information.—C. M. Ward, secretary District Council Texas-New Mexico, P. O. Box 447, Grand Prairie, Texas.

WORLD MISSIONS CONTRIBUTIONS

November 8th to 14th inclusive

- All personal offerings amount to \$1,851.62.
- 1.20 Hertford Assembly S S Hertford N C
 - 1.37 Christ's Ambassadors Arcadia Kans
 - 1.46 Assembly of God S S Virden Ill
 - 1.50 Full Gospel Tabernacle Fillmore Calif
 - 1.58 Assembly of God Decatur Ill
 - 1.65 Calvary Pentecostal Church Willits Calif
 - 1.67 Full Gospel Church Redding Calif
 - 1.85 Assembly of God Wesson Ark
 - 2.00 Christ's Ambassadors Electra Tex
 - 2.00 Assembly of God S S Chester Ill
 - 2.17 Chaneyville Assembly Chaneyville Pa
 - 2.57 Seward Community Church Seward Kans
 - 2.65 Assembly of God and S S Oswego Kans
 - 2.65 Christ's Ambassadors Oakwood Okla
 - 2.66 Busy Bee Missionary Band Seagraves Tex
 - 2.71 Assembly of God Haskell Tex
 - 2.80 Sunday School Pasadena Texas
 - 3.00 Assembly of God Pennville Mo
 - 3.00 Berean Class Ewing Mo
 - 3.00 Greenridge Assembly Flintstone Md
 - 3.00 Christ's Ambassadors Fort Collins Colo
 - 3.00 Full Gospel Rescue Mission Marshfield Ore
 - 3.40 Hollister Pent'l S S Hollister Calif
 - 3.00 Assembly of God E Rochester Ohio
 - 3.10 Wright City S S Wright City Okla
 - 3.25 Gospel Lighthouse Manhattan Beach Calif
 - 3.40 Young Ladies' Class Full Gospel Tab Sacramento Calif
 - 3.41 Assembly of God Church Pittsfield Ill
 - 3.41 Gilpen Assembly Flintstone Md
 - 3.50 Assembly of God S S Chickasha Okla
 - 3.50 Latin-American Bible Institute San Antonio Texas
 - 3.60 Assembly of God Indian Valley Idaho
 - 3.85 Assembly of God S S Seneca Mo
 - 3.87 Assembly of God Church Pelly Texas
 - 3.89 Pentecostal Assembly of God Casper Wyo
 - 3.93 Assembly of God Mission Emerson Nebr
 - 4.00 Assembly of God S S Elvins Mo
 - 4.00 Assembly of God S S Beaumont Texas

- 4.00 Pentecostal Assembly Hesler Ky
- 4.00 Glad Tidings S S Hanford Calif
- 4.00 Gospel Tabernacle Florence Colo
- 4.03 Assembly of God Church Flat River Mo
- 4.10 Assembly of God S S Overland Park Kans
- 4.25 Assembly of God Big Flat Ark
- 4.39 Assembly of God and S S Chetopa Kans
- 4.31 Assembly Stonewall Miss
- 4.40 Assembly of God S S Arcadia Kans
- 4.52 Assembly of God Church Seadrift Texas
- 4.73 Pent'l Full Gospel Assembly Chula Vista Calif
- 4.77 Assembly of God S S Anadarko Okla
- 4.82 South Park S S Bassett Nebr
- 5.00 Calvary Tabernacle Waynesboro Pa
- 5.00 Assembly of God Bristol Va
- 5.00 Assembly of God Plymouth Ill
- 5.00 Bear Creek and Columbia Assembly Franklin Tenn
- 5.00 Ladies' Bible Class Yakima Wash
- 5.00 Full Gospel Mission Michigan City Ind
- 5.00 Pent'l Pilgrim S S Smoke Run Pa
- 5.00 Pent'l Assembly Ione Ore
- 5.00 Christ's Ambassadors Riverside Calif
- 5.00 Magnolia Park Women's Missionary Council Houston Tex
- 5.00 Young People's Society Fourfold Tab Bellflower Calif
- 5.00 Assembly of God S S St Petersburg Fla
- 5.01 Thelma Assembly Tribune Kans
- 5.13 Full Gospel S S Lima Calif
- 5.22 Assembly of God S S Booneville Ark
- 5.27 Glad Tidings Tabernacle St Charles Mo
- 5.34 Burns Assembly S S Slocumb Ala
- 5.50 Pentecostal Assembly of God Orlando Fla
- 5.50 Assembly of God Leon Iowa
- 5.54 Ladies' Missionary Council Electra Tex
- 5.55 Assembly of God North Venice Ill
- 5.64 Full Gospel Mission National City Calif
- 5.70 Assembly of God Mission Hillsboro Ore
- 5.84 Congregational Church San Juan Bautista Calif
- 5.85 Assembly of God S S Chinnville Ky
- 6.00 Assembly of God Lamesa Tex
- 6.00 Bethel Tabernacle Sedro Woolley Wash
- 6.00 Christ's Ambassadors Harlingen Tex
- 6.03 Full Gospel Mission Washington Mo
- 6.15 Glad Tidings Assembly Weed Calif
- 6.20 Full Gospel Mission Half Moon Bay Calif
- 6.25 Full Gospel Assembly Marysville-Yuba City Calif
- 6.40 Assembly of God S S Chanute Kans
- 7.00 Full Gospel Tabernacle Ironton-Crosby Minn
- 7.01 Full Gospel Tower Chapel Hintonpoint Wash
- 7.09 Assembly of God S S Phoenix Ariz
- 7.10 Full Gospel Assembly Tulare Calif
- 7.17 Full Gospel Church Fowler Calif
- 7.20 Lawrence S S Hobart Okla
- 7.31 Assembly Bazine Kans
- 7.32 Assembly of God Church North Little Rock Ark
- 7.35 Assembly of God Eakly Okla
- 7.50 Assembly of God McComb Miss
- 7.50 Full Gospel Tabernacle Garibaldi Ore
- 7.52 Assembly of God Church Tahoka Texas
- 7.70 Assembly of God Hannibal Mo
- 7.75 Pleasant Hill Assembly Mt Ayr Iowa
- 7.81 Full Gospel Assembly Santa Ana Calif
- 8.00 First Pent'l Assembly of God Eaton Ohio
- 8.00 Full Gospel S S Rosalie Nebr
- 8.00 Christ's Ambassadors Four Square Gospel Tab Tampa Fla
- 8.00 Mexican Women's Missionary Council San Antonio Texas
- 8.02 Miller Assembly Hill City Kans
- 8.06 Assembly of God Fredonia Kans
- 8.13 Assembly of God Brimmon Mo
- 8.13 Assembly of God Gray Iowa
- 8.32 Assembly of God Perry Iowa
- 9.00 Kitzmiller Assembly Kitzmiller Md
- 9.00 Workers in Gospel Tabernacle San Diego Calif
- 9.10 Assembly of God Porterville Calif
- 9.29 First Local Assembly of God Gooding Ida
- 9.35 Full Gospel Assembly of God Tillamook Ore
- 10.00 Full Gospel Mission Lakewood N J
- 10.00 Grace Pentecostal Church Johnstown Pa
- 10.00 Full Gospel S S Inglewood Calif
- 10.00 Full Gospel S S Marlin Tex
- 10.00 Turkey Assembly of God S S Turkey Tex
- 10.00 Children of Assembly Eagle Bend Minn
- 10.02 Glad Tidings Assembly S S Gilroy Calif
- 10.50 Pent'l Tab Bakersfield Calif
- 10.70 North Cumberland Assembly Cumberland Md
- 11.00 First Pent'l Church Harrisburg Pa
- 11.00 Pentecostal Church Dinuba Calif
- 11.05 Assembly of God S S Roswell N Mex
- 11.25 First Pent'l Assembly Klamath Falls Ore
- 11.50 New Crichton Assembly Crichton Ala
- 11.83 Pleasant Grove Assembly Durant Fla
- 12.00 Assembly of God Byessville Ohio
- 12.00 Full Gospel Assembly Woodland Calif
- 12.00 Assembly of God S S Newton Kans
- 12.40 Lavoye S S Columbine Wyo
- 12.40 Busy Bee Band Newville Pa
- 12.75 Assembly of God Attica Kans
- 13.00 Pent'l S S & Assembly of God Grand Jet Colo
- 13.01 Pentecostal Tab Madera Calif
- 13.25 Monterey Park Pent'l Tab San Gabriel Calif
- 13.50 First Pentecostal Assembly Savannah Ga
- 13.60 Busy Bee Missionary Band Eureka Calif
- 14.00 Russian, Polish, Ukrainian Pent'l Church Chelsea Mass
- 14.16 Full Gospel Church Los Banos Calif
- 14.40 Glad Tidings Temple Lodi Calif
- 14.43 Assembly of God Creston Iowa
- 14.60 Highway Pent'l Assembly Trenton N J
- 14.71 Glad Tidings Mission Tracy Calif
- 15.00 Assembly of God S S Holtville Calif

15.00	Assembly of God S S Robinson Ill
15.00	Full Gospel Mission S S Corcoran Calif
15.00	Full Gospel Tabernacle Reedley Calif
15.00	Lettish Pent'l Church Philadelphia Pa
15.00	Gerard Assembly Buffalo Okla
15.02	Assembly of God Davenport Okla
15.19	Pent'l Tab Riverbank Calif
15.50	Bethel Chapel Assembly Bethel Mo
15.59	Dunsmuir Pentecostal S S Dunsmuir Calif
15.59	Assembly of God Mortonsville Ky
15.65	Edgemont Full Gospel Mission Edgemont Ill
15.75	Pent'l Assembly of God Chico Calif
15.91	Full Gospel S S Arlington Wash
16.00	Oak Park Holiness S S Seftner Fla
16.05	Busy Bee Band and S S Sharon Kans
16.07	Eagle Bend Assembly Eagle Bend Minn
16.20	Pentecostal Assembly Denver Colo
16.57	Full Gospel Tab Big Spring Nebr
17.07	Portland Gospel Tab Portland Ore
17.25	Assembly of God and S S Pawhuska Okla
17.32	Payette Assembly and S S Payette Idaho
18.10	Sunnyvale Highway Pent'l Assembly Sunnyvale Calif
18.29	Smithville Assembly Smithville Tex
18.58	Full Gospel S S Granite City Ill
20.03	Trinity Pent'l Church Elizabeth N J
20.00	Pentecostal Church Midland Pa
20.00	Four Square S S Central Wash
20.00	Pentecostal Church S S Cincinnati Ohio
20.10	Huron Gospel Tabernacle Huron S Dak
20.20	Puyallup Full Gospel S S Puyallup Wash
20.20	Glad Tidings Church and S S San Antonio Texas
20.25	Bethel Assembly of God Phoenix Ariz
20.86	Assembly of God S S Enid Okla
21.00	Assembly of God Milford Nebr
21.00	Hephzibah Pent'l Church Portland Me
21.23	Full Gospel S S Tulare Calif
22.15	Assembly of God Fort Collins Colo
23.80	Pentecostal Church Southport Fla
24.00	Full Gospel Mission Jamestown N Y
24.48	Assembly of God Toledo Ohio
25.00	Assembly of God Cambridge Ohio
25.00	Missionary Prayer Band Millville N J
25.20	So Cumberland Assembly Cumberland Md
25.55	Faith Temple Kansas City Mo
25.86	Full Gospel S S Raymond Wash
26.33	Assembly of God Gridley Calif
27.11	Assembly of God Bethel Tab El Dorado Ark
28.24	Pentecostal Tab Seattle Wash
28.66	Assembly of God Lawrence Kans
30.00	Gospel Tabernacle Memphis Tenn
30.00	Pilgrim Class So Calif Bible School Pasadena Calif
30.00	Summit Pentecostal Church Girard Ohio
30.00	Full Gospel Tabernacle Auburn Calif
31.11	Assembly of God Church Great Falls Mont
31.51	Full Gospel Assembly Raymond Wash
32.24	Full Gospel Mission Pomona Calif
32.34	Bethel Tabernacle Oakland Calif
32.50	Bethel Pentecostal Assembly Nutley N J
32.65	Pentecostal Church of God New Haven Conn
33.07	Hagerstown Assembly Hagerstown Md
33.16	Assembly of God Alexandria Minn
35.00	Fairview Heights Community Church Santa Monica Calif
35.91	Portland Gospel Tabernacle S S Portland Ore
36.00	Lancaster Assembly Lancaster Pa
40.00	Gospel Tabernacle Sherburn Minn
40.00	Glad Tidings Assembly Newburgh N Y
40.00	Full Gospel Tabernacle Hammond Ind
42.00	Glad Tidings Tabernacle Santa Cruz Calif
42.11	Pentecostal Assembly Anacortes Wash
42.19	Assembly of God Church & S S Coffeyville Kans
45.31	Full Gospel Tabernacle Sioux City Iowa
45.41	Bethel Tabernacle Watsonville Calif
50.00	Full Gospel Assembly Lyons N Y
50.00	Women's Bible Class Bethel Chapel Glendale Calif
50.00	Free Gospel Church Corona N Y
50.23	Bethel Chapel Glendale Calif
51.00	First Pent'l Church Warren Ohio
59.38	Bethel Church Modesto Calif
59.51	Assembly of God Bethel Church Quincy Ill
60.51	Assembly of God Peak & Garland Dallas Tex
62.00	Assembly of God Leavenworth Wash
62.61	Four Fold S S Bellflower Calif
64.94	Full Gospel Tabernacle Meckling S Dak
67.15	Pent'l Gospel Tab & S S E St Louis Ill
67.60	Full Gospel Assembly Inglewood Calif
79.67	Assembly of God Miles City Mont
80.00	Faith Homes Zion Ill
80.10	Pent'l Assembly of God & S S Spokane Wash
94.00	Full Gospel Tab Chicago Ill
90.57	Full Gospel Tab S S & C A Tulsa Okla
100.00	Pentecostal Mission Turlock Calif
124.71	Assembly of God and S S Topeka Kans
125.00	Bethel Temple Missionary Society St Louis Mo
164.00	Bethel Tabernacle Canton Ohio
175.00	Students' Missionary Band Central Bible Inst Springfield Mo
287.96	First Pentecostal Church Oakland Calif
Total amount reported \$6,770.36	
Home missions fund \$210.27	
Office expense fund 53.40	
Deputational expense fund 47.11	
Reported as given direct to missionaries 269.91 580.69	
Total for foreign missions \$6,189.67	
Amount previously reported 4,843.92	
Total amount to date \$11,033.59	

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