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Giving Christ His Rightful Place

IN JESUS Christ dwelt all the fullness of the Godhead bodily. And it is the will of God that His children shall be "filled with all the fullness of God." Ephesians 3:19. God in Christ and Christ in you! A living, vital, mighty Christ in you. "Of His fullness have all we received, and grace for grace." John 1:16.

Don't speak of your poverty, of your emptiness, but speak of your fullness. "Of His fullness have we all received." Not shall have, but have. Have you thanked Him for the fullness of His divine reality? Has the vitality of the sun in the universe decreased? Scientists have puzzled how the sun maintains its light and heat. The sun's light is finite, but the light of the Sun of Righteousness is infinite.

God would have all men honor the Son, glorify the Son, magnify the Son. Who are doing most for God in the earth to-day? Those who magnify the Son the most.

"Yet have I set My King upon My holy hill." Have you set Christ upon the holy hill in your heart? Is He the crown of your life? God has highly exalted Him; can't you exalt Him too?

The highest point of service is to crown and to glorify Jesus Christ.

The religious leaders of His day belittled Him, but the children praised Him. Take a lesson from the children and praise Him. "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord." Hosanna to Him who is Lord! Honor to the King of kings! Not only King of glory, but He is triumphant in the regions of death. He declared, "I have power to lay down My life, and power to take it again." Christ has power to give life to the spiritually dead and the physically dead. Life to dead tissue and life to dead souls. "I have power to lay down, and to take up,"—to impart, to infuse. He was so full of life that death could not stay in His presence. He radiated life, and dispelled death. If He did this in the days of His humanity, how much more can He do it now?

We are witnesses of His life, of His power, of His divine glory. He has sent us as witnesses among the people. Are you a light, a lighted candle in a dark city? God has highly exalted Him. God has glorified Him and will glorify Him again. Will you let Him do it in your life? Amen.



Mixed Conditions and the Remedy

By W. E. MOODY

PEOPLE who are in position to know the truth are compelled to admit that there is in the ranks of Christendom a lack of solidarity of doctrine. As to various doctrines, groups of saints, equal in wisdom and godliness, hold views of doctrine irreconcilably contrary to each other. The exhortation of the apostle that we all speak the same thing is not being fully realized. If this is an undesirable condition, and it is, there must be a remedy, and there is.

In stating what that remedy is, so far as the Pentecostal ministry is concerned, we cannot improve upon the stand taken by the apostles in Acts 6:4: "But we will give ourselves continually to prayer, and to the ministry of the Word."

1. *Let us give ourselves to prayer.* Let us put first things first.

This lack of unity of doctrine that is found among the people of God generally, ought to drive us to our knees.

Think you that God is pleased with conditions as they are? With praise and gratitude to God we thank Him for the marvelous work that has been and is still being done both at home and abroad. But it does not take any special discernment to perceive that, taking a broad view of things, we are considerably on the drift, and that the chief cause of it lies in our enfeebled prayer life.

We well know that we cannot of ourselves create a "spirit of prayer," but we can humbly and with deep confession of need, tell Him that we are willing and anxious to be made mighty intercessors, and then stay at His feet until He melts us into tenderness, and until He ushers us into the fellowship of His sufferings.

Above all, let our prayer focus on John 17:21-23: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. . . . I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

In the mixed condition in which we find ourselves, those at least who have caught the vision should earnestly en-

deavor to keep the unity of the Spirit in the bond of peace, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

2. *Let us give ourselves to the ministry of the Word.*

We are told in Romans 1:16 that the gospel "is the power (dynamite) of God unto salvation to every one that believeth."

In Galatians 1:8 Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

In the face of these tremendous statements it is important to know the nature of that gospel which Paul so fearlessly and faithfully preached. He tells us in Galatians 1:11, 12, "that the gospel which is preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." In other words he received this gospel by direct revelation from heaven. And he tells us in the 16th verse of the same chapter that it was through the revealing of Christ in him, that he was able to preach Him among the Gentiles.

What then was this gospel which was committed to Paul, and which he preached not "in word only, but also in power, and in the Holy Ghost, and in much assurance?" It was that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

That part of the gospel has been more or less faithfully preached to practically all nations. But the gospel which Paul preached, which he received from God, went further than this. It included our "identification with Christ in His death, burial, resurrection, and ascension." This part of the gospel needs to be preached just as faithfully and earnestly as that "Christ died for the ungodly," thus becoming our substitute.

We cannot too strongly emphasize the truth of Romans 6:6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

And also the triumphant words of Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," etc.

And further the words of Colossians 3:3: "For ye are dead, and your life is hid with Christ in God."

Satan has succeeded in blinding the minds of the people against the truth of Ephesians 2:4-6: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

We are persuaded that the one and only way to get the children of God out of the mixed condition in which they find themselves, is to preach the gospel in its fullness and purity, with the Holy Ghost sent down from heaven—the gospel that Christ died for us, and that we are dead in Him, that we rose with Him from the grave, and that we are now seated with Him in the heavenlies. This part of the gospel has been woefully neglected. We must, by a definite act of faith, take our place with Christ in His death, and just as definitely take our place as risen with Him, and as definitely take our place with Him in the heavenlies, all on the ground of God's Word as already referred to in Ephesians 2:6: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Reckon—hold the ground by faith—that what God says about us is true, and becomes actual in us the moment we believe. Oh, that we as Pentecostal people would first take and then hold the ground, by simple faith, that we have died with Christ to sin and its results, to the world, to the law, and to self, and that now we no longer live, but that Christ liveth in us. Christ would become our center and our circumference, the beginning and the ending of all our activities; the source and spring of all our joys, and this would produce such a harmony of spirit among the brethren that love would come to be the prevailing force in life and work, and would hasten the time when the unity of the Spirit would culminate in the unity of the faith, which we so earnestly desire to see accomplished.

This would further result in the speedy evangelization of the world, and the hastening of the time of the seventh trumpet of Revelation 11:15, when "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

An Actor's Conversion

By DUNCAN McNEILL

The fascination of the footlights found me an easy victim, for the earliest aspiration of my boyhood was to be an actor. Many of my nearest relatives were "on the boards," and at the most impressionable time of my life I lived in a stage-struck atmosphere. I made my debut on the stage at a very early age, as a variety artiste and dramatic vocalist. I also acquired some repute as an exponent of what was then a very popular item on the music-hall stage—clog and step dancing. The songs I sang were my own composition, both words and music, and for many years I was well known as a song writer to the music-hall profession.

My conversion to Christ was brought about, I believe, through the instrumentality of a godly aunt, who prayed for me for years, and never once seemed to doubt that God would save me. How I remember her prayers, her tears, and her pleadings! How often I ignored and refused them. Just to please her, as I thought, I consented one day to accompany her to church.

Never shall I forget the service I attended in the little Methodist Church. Even to this day I remember the feeling of ennui that possessed me as I sat through the service. I was, truth to tell, bored to the verge of tears! Then the unexpected happened. A young lady in the choir stood up to sing a solo. It was just the bait for me. I was always the lover of a good song well sung. And so she sang:

"There were ninety and nine that safely lay

In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

It was not the words of the hymn that impressed me first, but the singer's voice. It was sweet, rich, and appealing, and I began to appraise her value as a professional singer on the stage. Then I paid heed to the words she sang, and my heart was strangely melted.

"But none of the ransom'd ever knew
How deep were the waters cross'd;
Nor how dark was the night that the
Lord pass'd through
Ere He found His sheep that was
lost;

Out in the desert He heard its cry—
Sick and helpless, and ready to die."

I do not think I ever attended a church service again from that day till the day of my conversion. I began to drink heavily to forget the prickings of conscience and the striving of God's Holy Spirit. Then, one night, in a city concert hall, as I passed to my dressing room I saw some fellow artists, all well known to me save one, a young lady. Yet her face was familiar. I tried to recall her name, but I was baffled. Before my turn to go on the stage arrived, I suddenly remembered where I had seen the face. She was the girl I heard singing in the little Methodist Church choir. She had entered the profession as a ballad vocalist. My heart smote me, and I felt sad. Why did she not stay in the church choir? She was better and safer there. This was not a life for her. But conscience said, "If it is not good for her, it is not good for you." She made shipwreck of her life and died broken-hearted, early in life. Later on, when God saved me, I joined the little Methodist church where I heard her sing first, and filled the place in the choir that poor little I—G—vacated.

It was in the month of August, 1896, in the city of Glasgow, after listening to an earnest gospel address by James Lyall, that I gave my heart and life to Jesus. The way to God is very simple. He invites us to come to Himself, and then says, "Him that cometh to Me I will in no wise cast out." And He never yet has broken His promise. But His Word also says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Our part is simply to come to Him in a yielded attitude, willing to let Him be Lord of our life, and then to confess our sins to Him. His part is to forgive us, and cleanse us from all sin. If we do our part, He most surely will do His. Having come to Him in that attitude, and having confessed our sins, the only thing left for us to do is to believe that He has received us and has cleansed us.

At once I bore witness to all my old companions. For more than thirty years I have preached the gospel in many parts of the world, to hundreds of thousands of people, and thousands have been blessed and saved. I have told this old, old story of Jesus and His

love to the sailors on the battle-ships and mine-sweepers, to the soldiers in the barrack room, the camp, and on the battlefield; to the merchantmen and the working men; to the wealthy aristocrats and the poorest of democrats; to the pure and prostitute, the innocent and the guilty, the living and the dying; and always I have found it to be the panacea for all human sins, sorrows and sufferings.

Debt

Someone will say:—"When we need something and have no money, what can we do? We cannot steal; if we may not borrow, what should we do?" The answer is clear—we should *do without*.

The writer, with three or four others, in the early days of his experience in India, was more than once without a pie (half a cent). On one occasion not one of us in the station had an anna (two cents). Foodstuffs had gradually come down to only a handful of rice and dal and a good deal of sago. When the rice and dal was finished they lived on the sago for three days. Yes, they got weak, but the joy of the Lord was their strength: no, it wasn't very palatable but they had tasted and seen that the Lord was good! A Hindu passing through the station said to some missionaries elsewhere: "They have nothing to eat, but they have plenty of salvation." Before the sago was finished, the Lord provided. The experience was invaluable, it strengthened faith and caused us to realize the Lord's presence and power to answer prayer, and the curry and rice tasted nicer than ever.—W. C. Irvine.

His Saviour's Name

Mrs. Booth used to tell a beautiful story of a man whose saintly life left its permanent and gracious impress upon her own. He seemed to grow in grace and charm, and in all nobleness with every day he lived. At the last he could speak of nothing but the glories of his Saviour, and his face was radiant with awe and affection whenever he mentioned that Holy Name.

It chanced that, as he lay dying, a document was discovered that imperatively required his signature. He held the pen for one brief moment, wrote, and fell back upon the pillows dead. And on that paper he had written not his own name, but the Name that is above every name. Within sight of the things within the veil that seemed to be the only Name that mattered.

We can never have power until we are implicitly obedient to all that we know of God's will regarding our own personal lives.

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WILL THE TEMPLE SOON BE REBUILT?

Two Prophecies A Jewish authority states that when, on the occasion of the visit of the three wise men from the East, King Herod gathered the priests and scribes together and demanded of them where Christ should be born, that there was no small disputation among the learned rabbis. While some contended for the prophecy of Micah, that the ruler of Israel was to be born in Bethlehem, others affirmed that Malachi predicted, "The Lord whom ye seek shall suddenly come to His temple," and that, of course, meant that He would come to Jerusalem. Both prophecies are given concerning the Lord. It is clear that Micah's prophecy was fulfilled in the first advent of the Son of God, and we have not the slightest doubt that the second will be fulfilled just as literally at His second advent. We are aware that this second prophecy is fulfilled spiritually again and again as the bodies of the saints, which are the temples of the Holy Ghost, are opened up to the Lord; nevertheless we cannot but believe that Malachi's prophecy is to be just as literally fulfilled as was Micah's.

The Reviving of Israel Some will say, "But won't that make the coming of the Lord a long way off?"* Not necessarily. Things move rapidly these days. Scriptures are being fulfilled before our eyes. A prophetic writer recently pointed out that it was in the year 1917 B. C. that Abraham was called out of Haran to the land which God promised to his seed, and that it was in the year 1917 A. D. that General Allenby drove out the Turks and laid the foundation for the restoration of that land to the Jewish nation. The declaration of Lord Balfour that the British government looked with favor upon the establishment of a national

home for the Jews in the land of Palestine stirred into flame the already smoldering nationalism of Jewry. Since the signing of the Armistice in 1918, much has been accomplished toward making Palestine the homeland of the revived Jewish nation.

Arab Opposition There is very much opposition. Carnal men will always oppose the will of God. It is well to reread the books of Ezra and Nehemiah these days. The Arabs opposed in the days of the restoration just as they are doing to-day. The name of one outstanding Arab agitator, Geshem, is given more than once. But this opposition did not disturb Nehemiah in the slightest, and while the enemies stormed he went on with his work of rebuilding, and so did all the Jews who were with him. Back of Ezra and Nehemiah was the strong government of Artaxerxes and Darius, and back of these kings was God. And to-day, behind all the Jewish activities is the British nation which holds the mandate over Palestine. Because of the proximity of this land to India and Egypt, Great Britain for political reasons is glad to hold this mandate. Mr. Ramsey MacDonald, Britain's prime minister, has personally visited Palestine and is an enthusiastic supporter of the Jewish cause, and has declared himself absolutely opposed to the present Arab agitation. But back of Great Britain and its premier is God, who is hastening to perform His prophetic word. He will not fail in His promise to His friend Abraham.

Black Flags That the Arabs have a great hatred for the Jews is obvious from the various disturbances we have seen of late in Palestine, especially the recent outbreak when many of the Jews were massacred. On November 2 last, on the anniversary of the Balfour Declaration which was made in 1917, all the Arab stores and offices in Palestine were closed. According to *Falastin*, the Arab national organ: "In Jerusa-

lem tens of thousands of black flags were hoisted over shops, balconies and houses. More than three dozen large flags of black silk waved over the Arab executive offices around which clicks of cameras were to be heard for many hours in the morning. Every person in the streets except Uncle Cohen and his kin of course, wore a black ribbon in his or her button hole. But some of these flags and ribbons were not dead black, as they had on them many inscriptions such as 'Down with the Balfour Declaration,' 'We ask for Justice,' etc. Similar inscriptions were to be seen in white chalk, and black paint all over the pavements and the walls. Hundreds and hundreds of telegrams of protest, condolence, support and sympathy, simply poured into the offices of the Arab Executive from Syria, Transjordan, Hedjaz, Iraq, India, Egypt, and other North African Arab States. In Beirut all Arab students went on strike and marched in a huge demonstration shouting all the time, 'Down with the Balfour Declaration.' In Aleppo a demonstration was prevented by the police. In Transjordan the inaugural meeting of the Legislative Assembly was postponed as a protest against the Balfour Declaration and the British Zionist policy in Palestine."

More Opposition Threatened In the evidence at the Royal Commission of Inquiry now in progress, the leading Arab sheiks who are being put on the witness stand, are saying, "It is impossible for the Arabs to live with the Zionists." The Executive Committee of the Palestine Arab Congress, at the time of the recent massacre sent a telegram to the League of Nations stating that this was the fourth revolt, and threatening "many future revolts." The national organ of the Arabs threatens that unless the Balfour Declaration is repealed Palestine will in the future be the scene of incessant disturbances and insecurity, riots and bloodshed."

A British Threat An interesting sidelight on the recent disturbances comes from Mr. M. L.

*Malachi's prophecy concerning the Lord's coming to His temple is not to be confused with the translation of the saints, which event takes place prior to His coming to the temple.

Maxwell, head of the Jerusalem mission: "At twelve o'clock exactly, thirteen aeroplanes from the two warships, *Barham* and *Courageous*, which are lying off the coast of Jaffa and Haifa, were seen flying up to Jerusalem, and for one hour encircled the city, till the Mosque crowds had dispersed. Some of them nose-dived to what seemed to be within an ace of the Dome of the Rock, others cork-screwed or looped over the Temple area, and all the time the indefatigable wings were hovering over the Holy City." Mr. D. M. Pantton states that a correspondent wrote to him from Jerusalem: "On August 30, the government made a threat that if the Mufti allowed the Moslems to go out of the Mosque of Omar and cause a breach of the peace, they would send aeroplanes to bomb and blow up the Mosque." It is written, "The wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." These very Arab disturbances, where the wrath of man is manifest, are likely to contribute to the praise of God in the accomplishment of His purpose—the getting rid of the Mosque of Omar which could be destroyed in a few minutes by a fleet of British bombing planes.

The National Desire If the Mosque of Omar to which, it is discovered, the Moslems hold no title, is blown up, it will not take long for a new temple to be erected on the site. Dr. A. E. Jones, president of the Melbourne Hebrew Congregation, in April of last year stated, "The Holy Land has again become the home of our race, and in a little while, when the mandate shall have faded away, we will again become a nation, and our great temple again will be built in its splendor as of old." Lord Melchet, one of the wealthiest British Jews, who is at the head of the Imperial Chemical Industries, a corporation that has a capital of \$285,000,000, which has been given the right to the hundred billion dollars worth of chemicals that are contained in the Dead Sea, is credited with saying, "The day on which the temple shall be rebuilt is approaching, and I shall devote the remainder of my life in building a mighty temple where the Mosque Al Aqsa stands."

The Rabbi's Testimony The Chief Rabbi has recently been under examination before the Royal Commission now in progress in Palestine, and some interesting things fell from his lips. He shows plainly that they are looking for Redemption. When cross-examined he said, "The redemption of the land which was promised by our holy prophets can be divided into two sections. The first

category deals entirely with heavenly matters. These matters resemble in nature the miracles performed by our Lord to the Jews when He redeemed them from Egypt, and they are matters which no human man can touch. This promised redemption will be similar to the days of the creation itself." When asked whether this day of redemption would be conferred on the Jewish people alone or whether it be widespread, he replied, "The main foundation is that the redemption, through the Messiah, will also bring blessings and peace on the whole world through the redeeming of the Jewish people." When asked, "Is it necessary that the Messiah Himself come for this day of redemption?" he replied, "We of course believe the Lord will send the Messiah whom the whole world will recognize, and through whom all blessings will be carried out. Returning to my former point, all these matters pertain to certain matters of faith and our ultimate aim. Redemption will be the building of the temple which will be a place of peace for all nations."

What Will it Mean? The Lord Jesus is alike Prophet, Priest and King. As

Prophet, He will return to the Mount of Olives from which He gave forth His prophetic forecast of things to come. Matt. 24:3. "His feet shall stand on that day upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst." Zech. 14:4. As King, He will sit on David's throne upon God's holy hill of Zion. Psa. 2:6. And as Priest, He will suddenly return to His temple, as Malachi predicted. This latter prophet wrote, "Who may abide the day of His coming? And who shall stand when He appeareth?" These are two searching questions and we do well to face them honestly.

"Even So, Come, Lord Jesus"

"What I say unto you I say unto all. Watch." These are the words of Jesus.

"Behold the bridegroom cometh!" This was the Holy Spirit's cry. Both these warnings are for the same purpose—to arrest.

The outpouring of the Spirit in these last days is primarily a preparation for the Lord's coming. In the early days of the Latter Rain outpouring the message was, "The Lord is coming soon." The cry went forth, "Behold the bridegroom cometh!" But there has been a softening of that cry. It has been a muzzled cry. While the bridegroom tarried they all slumbered. A letting down! He is coming but we say it in a sleepy way.

"Ye shall be My witnesses," said Christ, "unto the uttermost parts of the earth. Tarry, that ye may be endued with power from on high."

What is the desire of the Spirit? The Spirit says, "Come"; and the bride should say, "Come." The oncoming of the Spirit on the bride should enable her to say, "Come." Did, does and should.

Letting down on this is a losing of power. That which is the keenest desire of the Spirit should be the keenest desire of the Spirit-filled one.

What does He say? "Come!" And the Spirit-filled bride will also say, "Come!" A half-dressed bride won't say "Come!" A bride who is filled with the Spirit is a fully clothed bride. There is preparedness on every other line, expansion, consolidation, enthusiasm for the cause of Christ, but a letting down in the desire of His own for His coming in person. For a bride to be more taken up with her trousseau than with her bridegroom is a sorry state of affairs. Let the Latter Rain saints beware they are not more taken up with their attire—in the broadest aspect of the word—than with the One who is coming. He wants a bride-welcome and not an attire-welcome.

Ahasuerus wanted a bride. He did not want the perfumes and all the spices; he provided them to satisfy the bride, and Esther declined extras from the attendants. The prospective brides liked the extras and accepted them. The true beauty of the bride is hidden by accessories! Esther had nothing more or less than that which the king provided. Beware of getting after extras; manufacturing them from material in the Word, and going outside the Word for additional extras. The King has supplied all.

Watch, love His appearing. Be filled with the Spirit and you will have the message of the Spirit, which is, "Come."

Be filled with the Spirit and there will be an adornment with the gifts of the Spirit. Be filled with the Spirit and there will be a flowing forth of the fruit of the Spirit. Be filled with the Spirit and there will be an equal balancing of the individual, the superstructure crowned with the topstone—with the cry, "Come!"

The lofty tower is surmounted with the national flag which waves in the breeze. On the Spirit-built tower the flag that waves, fluttering in the breeze of heaven, is subscribed with the words, "Even so, come, Lord Jesus."

The reason why Jesus Christ did the work of the cross alone is because He alone could do it.

Forbid Not To Speak With Tongues



OLLOW after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." 1 Cor. 14:1, 2, A. S. V.

This chapter follows immediately after the wonderful divine exposition of the value and place of love. And the apostle, under the inspiration of the Spirit, follows on with forty verses regarding the regulation of prophecy and the speaking in tongues.

There are critics to-day who quote, "Tongues shall cease," and then argue that because "tongues shall cease," they have already ceased! Paul did not say or mean that they should cease in this dispensation, for he himself says, "Follow after love; yet desire earnestly spiritual gifts." One would not be told to desire that which has ceased.

What are the spiritual gifts? Prophecy is one. "Rather that ye may prophesy." But did not Paul say, "Whether there be prophecies, they shall fail"? He would not request us to seek "rather that ye may prophesy," if the thing was to fail or cease to be, in this dispensation. In speaking of tongues ceasing and prophecies failing, he was not referring to any period during which his inspired utterances were to be accepted by the church.

"For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." See the close analogy between prophesying and speaking in the unknown tongue. "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understands him . . . but he that prophesieth speaketh unto men to edification, to exhortation, and comfort." There is a distinct inference that they were to seek to prophesy and to speak in the unknown tongue. And yet the critics continually quote: "Tongues shall cease." Nevertheless the apostle Paul shows the advantage and enjoins seeking love, prophecy and speaking to God in the unknown tongue!

But tongues shall cease. They will cease when the occasion for speaking to God in the unknown tongue has ceased. We see through a glass darkly. By faith we see Him whom we

love. But there is a time coming when the veil will be removed. It is necessary now owing to our fleshliness. Now we have our mother tongue to pray in. It is supplemented by the tongue of the Spirit. They both will be done away when a higher order will eclipse the two previous ones.

"He that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him." Men, yes even Christian men, have fallen down under this simple twofold statement—"speaketh not unto men, but unto God"; and because he does not speak unto men, men who are in the natural fail to understand the speaking in the unknown tongue when it is not unto men—not even to heathen men. This is the rock of offense. "Because we don't understand it, therefore it is of no use, and those who have the gift of tongues, do not exercise it for that purpose for which we think the gift ought to be used." Therefore, not knowing the other advantage, they denounce it.

"We have piped unto you and ye have not danced." Matt. 11:17. The Spirit has spoken and ye have not repented!

"Speaketh not unto men, but unto God!" This is the positive side. The real advantage is lost sight of by the critic because he has failed to see the advantage to humanity arising from the fact that he who speaks in an unknown tongue does not speak unto men. He has lost sight of the great advantage that *he does speak unto God*. The Holy Spirit does not give a dissertation on His own Word for the enlightenment of critics. A clear statement is made, so simple that a child can understand it—that he who speaks in an unknown tongue does not speak to men but he does speak unto God. To God he speaks, but to man he does not speak.

If man were less carnal and more spiritual he would understand it.

"No man understandeth him!" "Yes," the critics say, "but on the Day of Pentecost they did understand." There was apparently not twenty per cent of the languages spoken that were understood. It was the exception rather than the rule. The rule is, "no man understandeth him." This is perfectly in line with man's objections stated above. "What is the use? They speak in tongues but they cannot preach to the heathen. They speak in tongues,

and yet when they go abroad they have to learn the languages. They go to China and they have to learn the Chinese language. The Chinese had no representative in Jerusalem on the Day of Pentecost. Therefore, because no man understands, the thing is not of God." Fools and slow of heart to believe the Scripture! The Holy Spirit says distinctly, "No man understandeth him." And you would *have* men understand.

Your making man understand, or declaring he should understand, nullifies and cancels the full import, the divine intention, of giving a new language for a new purpose. It was that man should not understand, because he was speaking to God. If man did understand, God's plans and intentions would be thwarted. But, on special occasions, God does use the speaking in unknown tongues as a sign to them that believe not.

God spoke to His Son, and those around did not understand. They said that it thundered. Others said, "An angel spake to Him." John 12:29. Those Jews were polite. They were reverent. Why, what had happened? God had spoken to His Son in a language that was not understood by the crowd. He let them hear the sound but they did not understand the message.

The converse is now happening. The sons of God are now speaking to God. The world hears the sound but they do not understand the message. But they have degenerated to a lower plane than those of old. Those of Christ's day said, "An angel spake." But these to-day have no reverence and they say it is of the devil.

Fellow saint, do not denounce them. There is no need to do so. Their own utterances are recorded and will witness against them in that day. God's Word says, "He that speaketh in an unknown tongue, speaketh not unto men, but unto God," and yet men to-day have the audacity to say, "It is the devil speaking!"

Christ silenced the demons when they spoke on the earth and He would not encourage them to speak to-day, and it would not be possible for God to listen to devil-inspired talk in His own children who honor, serve and love Him.

What says Paul? "I thank my God, I speak with tongues more than ye all." Ver. 18. "But Paul, no man understands you." "I don't want them to!" "But, Paul, you have had revelations, you have had unfolding of mysteries. Why do you want this?" "Because I need it. It builds me up, it edifies me. I see so much in paganism that does not edify that I need a counteraction, and

this speaking in tongues is a divine counteraction. And I would that ye all spake in tongues." "Why do you say that, Paul?" "Because I want you to share the benefit that I receive by this divine exercise and gift."

There is an invitation, a request, a desire, that is followed by the warning, anticipating the objectors: "Forbid not to speak with tongues" (v. 39). Going contrary to Paul's warning, you suffer loss and invite retribution.

destroy Kuo's opium pipe and pitch his opium into the fire. Kuo had had a suspicion that they would do this, so he had secreted some morphia pills in the lining of his garment. It was his intention that, when the craving came on him with its irresistible power, he would first make sure that no one was looking and then just take one of these pills out and eat it. But his friends were up to his tricks. They searched his garment, removed all the pills and threw them into the fire too.

Poor Kuo was now in a terrible state. "What am I going to do?" he groaned; "for I can't live without it." "We'll pray for you," his friends replied. As Kuo couldn't even bear the jolting of a cart, the men set him in a big animal feed-basket, and the four of them carried him the five miles to the meeting. To his great surprise, Kuo slept all through the first night without any uneasiness. As yet, however, it did not occur to him to give God the credit. He decided that it was probably due to the fact that the extra dose of opium, which he had taken as a precautionary measure prior to setting out on the journey, had not as yet worked off its effects. The second night, as he was about to retire, an intolerable craving came over him. His friends, seeing his distress, walked him around the village several times, brought him back to his room, prayed with him, then put him to bed. He slept peacefully all through that night. In five days the craving had completely disappeared, and Kuo was a new man in Christ Jesus.

In a few years Kuo came to be recognized as one of the ablest preachers in North Honan. He set to work, too, and recovered all the property which he had lost. On one occasion I heard him give his testimony before a large crowd which had gathered from his own and neighboring villages. "You people know what a hopeless wreck I was at forty-five years of age," he said. "I had squandered away all I possessed. My first wife had died of a broken heart. My second wife was living in a continuous agony of apprehension. She expected me to die any day. In those days I couldn't walk five li to save my life. Now I'm sixty years old and I can walk ninety li any day without the slightest difficulty. I have a happy wife and four happy children. My two eldest daughters are graduates of the Christian Girls' School at Changteh. My youngest son and daughter are at present attending the same school. Yes, I can certainly recommend my Saviour, the Lord Jesus Christ, for He has surely done great things for me."

Love never faileth.

The Gambler and the Opium Addict

TRUE STORIES FOR YOUNG AND OLD

By JONATHAN GOFORTH

The following stories are taken from a new book entitled, "By My Spirit."*



IN ONE village in China there was a certain notorious character who was renowned far and wide for his phenomenal success at the gambling table. One day this man saddled his donkey and started up north to collect some money from certain of his victims who lived in that direction. But he got no farther than the outskirts of the village when the donkey stopped. The gambler kicked and beat and cursed it, but all to no avail. The animal was adamant. North it would not go. Then it occurred to the man that there were some villages to the south where money was owing to him. So he turned the donkey around and it started off without any trouble. Everything ran smoothly enough until they came to a crossroads where one branch went southeast and one southwest. The gambler had in mind a village which lay along the road running southwest. It was upon that road, therefore, that he endeavored to urge his steed. But again the donkey had decided differently. It made quite clear to its master that if it were to budge another inch the route followed must be the one running southeast. Blows and entreaties were alike of none effect. "All right, have your own way," said the man at last disgustedly, "and anyway, if I am not mistaken, there are some who owe me money down that way too." So they proceeded on their journey.

In a little while they came to a village. They continued up the main street until they were directly opposite a little Christian church. Here the donkey stopped, and nothing the man could do could make it move a foot farther. In despair the man alighted. Now it happened that some of the Christians who had attended the Liao-

yang meetings were holding a service in the church. The gambler, standing nonplused outside the door, heard the sound of singing. His curiosity aroused, he decided to enter and see what it was all about. The power of God was present that day. He heard this one, in tears, confessing his sins; and that one, with radiant face, telling of the joy and peace that had come into his life. Soon a powerful conviction came over the man. He stood up and confessed his sins and told how he had been led to the meeting. "How can I help but know," he cried, "that this is the voice of God?"

* * * *

Sometimes when people ask, "What about permanent results?" I tell them the story of Kuo Lao Tsui. Kuo lived in a little village about five miles from Changtsun. He had once been one of the wealthiest men in the district, but had become addicted to opium, and in a short time had squandered almost everything. His condition was such that even the weight of a quilt on him was agony to him. He couldn't sleep a wink unless dosed full of opium. His wife had finally died of a broken heart, leaving one little child. Kuo had immediately taken to himself another wife, a young woman in her teens who had been forced into the marriage by her family. It is said that when the poor girl had correctly sized up the situation she fell into a fit of weeping that lasted for days; for she knew quite well that this husband who had been forced upon her might die at any moment, and that would mean that both she and the child would be sold into slavery.

During the revival at Changtsun a number from Kuo's village attended the meetings, and were brought under conviction. One day four of the new converts called at Kuo's house and told him to get ready, as they would be back in half an hour to take him to Changtsun "to get saved." When the men returned the first thing they did was to

*"By My Spirit," by Jonathan Goforth. Price \$1.75, from the Gospel Publishing House, Springfield, Mo.

Made Perfectly Whole

A HEALING THAT HAS STOOD GOOD FOR NEARLY 50 YEARS

By MRS. E. M. WHITTEMORE, New York

Being earnestly requested by a friend to attend some religious services conducted by Dr. A. B. Simpson, I consented, and accordingly went one Sunday afternoon. At that meeting many remarks were made relative to the healing power of Christ, and the possibility of enjoying a richer experience of divine love.

For a while I listened attentively, then withdrew, previous to the closing of the service, prompted by feelings of disapproval and criticism. Such ideas advanced and expressed I felt assured were decidedly fanatical and that Mr. Simpson and all who visited there certainly entertained peculiar views.

Several months later I consented once more to attend a similar meeting. I became deeply interested, though up to this time my sentiments had remained unchanged. I was, if anything, in a more argumentative frame of mind, and decidedly averse to "Divine Healing."

After being present at three or four Bible readings there, and constantly hearing statements of marvelous cures, and even witnessing some truly wonderful manifestations of God's willingness and power to heal, my former conceptions of His love were seriously put to confusion, and for the first time my own heart began to question if something could not be accomplished for myself. I had been a Christian for several years, and though I frequently had tested and proved His faithfulness, it had never occurred to me to trust Him implicitly in the hour of sickness, without advice of doctors, or the assistance of medicine; nor could I even then perceive how any one was justified in stating that he or she had taken their healing before it could be experienced by sight or feeling.

Over twelve years before this I fell downstairs, severely injuring my spine by striking the lower joint against the edge of one of the steps. Possibly through improper attention or treatment at the time, the lower joints knit together wrongly; and since then much suffering has been the consequence. I was by no means a confirmed invalid, but can conscientiously state that a day never passed during all those years without my having experienced acute pain during some portions

of it. Other physical difficulties which previous to this were slight became more or less aggravated as well. Different doctors on several occasions have endeavored to give me relief, but all to no purpose; in fact, most of those consulted felt convinced no permanent cure could be accomplished unless an operation was consented to. Fearing the results, I decided not to undergo it. At times I would become greatly depressed, both spiritually and physically; and never until thoroughly aroused by the influence of God's Spirit in the meetings referred to, had I ever imagined the possibility of being actually healed.

Never readily accepting what I cannot understand without deliberation or investigation, I decided to question Mr. Simpson upon the subject. One morning, with feelings of perplexity and disturbance, I sought an interview with him. We conversed freely together several times; and then he gave me this advice: Not to permit myself to be over-influenced or persuaded by remarks or suggestions into believing as he or others did, but to commend the entire matter to God, and prayerfully consider His Word on the subject; and then, if prompted by the Holy Spirit, to accept freely of that promise, "The prayer of faith shall save the sick," and others as plainly given in the Scriptures, if I could with a clear conscience claim them for myself.

During the next few days I was most wonderfully led by God, for each time I opened my Bible, in answer to prayer, He certainly directed me to dwell especially on what was uppermost in my thoughts, by the verses which met my eyes. I was clearly shown that, if my health was to be established, it must be consecrated in return to the One who could do it.

Ever ready with suggestions, in a subtle way the devil tried to convince me that it was only by mere chance these verses applied; also, if I ever stated that Christ healed me, I would quickly be regarded as a fanatic; and that common sense alone should prevent my believing or expecting what was, humanly speaking, impossible, and almost contrary to the laws of nature, to be accomplished.

Between assent and reluctance, finally

I asked the Lord to guide me, and I opened the Bible at 2 Chron. 19:6,7: "Take heed what ye do, for ye judge not for man, but for the Lord who is with you in the judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

Nothing could be more emphatic, nor could I feel otherwise than convinced that God was leading me in a very direct manner. From that moment I sought His truth with greater earnestness, and with Christ's help, determined that pride or fear should not hinder me from believing or accepting anything God's Spirit might reveal unto me. At the next meeting I attended Mr. Simpson took for his text: "A body hast Thou prepared Me." Heb. 10:5. I began to perceive the completeness of Christ's atonement. He not only forgave sins and took our infirmities, but bare our sicknesses, and "with His stripes we are healed." Isa. 53:5; Matt. 8:17.

This revelation was truly wonderful, and though I accepted the message and invitation as from God, for fear even then of deciding under impulse, I returned home without receiving the blessing which certainly was my privilege to take with me.

But while kneeling in prayer before retiring that evening, I felt impressed that this question, relative principally to my healing, must be settled, fearing lest by delaying I should be limiting God's power. After debating a while, in all humbleness and sincerity I asked for the faith required to be healed, and waited several minutes in bewilderment of mind, as no newness of life was experienced. Then, as for encouragement, I was shown that my "healing" was to be received in the same way as the forgiveness of my sins, when I gave my heart to Christ. First it must be claimed by faith and afterward the feeling which evidently had been expected would follow.

I then calmly and deliberately claimed a perfect healing, and solemnly consecrated it to God for future love and service through Jesus Christ. "The peace of God which passeth all understanding" entered my heart, and a quiet restfulness took possession of me, and with full assurance I began praising Him for a complete restoration to health.

No marvelous change in my physical condition was immediately experienced; but I was confident that my petition was granted.

Just here, some might say I was not

actually cured, if it could not be proved by feeling or sight. An illustration given me by a friend might better explain than words of my own. "If we girdle a tree, it is destroyed, and in one sense is as good as dead; no matter whether for a season the leaves may remain green or not, the growth of the tree is arrested. So, when by trusting the Lord Jesus we girdle practically our sicknesses by prayer, it is by faith *cured*, whether the pain and effects of it exist a little longer or no; these are only to the disease what the leaves are to the tree.

Sometime previously to my healing I came to the conclusion that it was God's will that my sufferings should continue, and that it was a conscientious duty to be resigned. Since then, however, after God revealed Himself more definitely by His Holy Spirit, I could not but perceive how inconsistent my actions were with that decision, and every new proposition was eagerly listened to and taken advantage of. In one breath I would state that I *was* abiding His will; in the next, almost, I was working in opposition to it, by admitting I was always open to suggestions, for the purpose of availing myself of them.

One great mistake I made, after accepting Christ as my Healer, was in discussing this subject of Divine Healing with those who did not appreciate its meaning. We are distinctly told in 2 Tim. 2:23 "to *avoid* foolish questions." The Bible, besides, teaches us *not* to rest in the wisdom of man, "but in the *power of God*." By thus doing, we can "walk in the light of the Lord," and all doubts and anxieties can be overcome.

It was after holding a conversation of this nature with one who was not in sympathy, and who considered the subject of a rather fanatical order, that my faith was sorely put to the test by my little boy coming to me for relief from some physical difficulty. The temptation was overcome, and, after earnestly asking guidance, I suggested that he should allow Jesus to remove the sickness. At first, with some hesitation, he said: "It's such a *little* thing to trouble Jesus about!" After I explained in as simple a manner as possible our privilege of making known *all* our wants, he was willing to accept Him. That verse, "And a little child shall lead them," came to my mind, and in my heart I prayed that in answer to my next question he might be prompted to reply in such a way that my faith would be strengthened, particularly on this point of "faith claiming" *before* the actual experience of possession came.

I asked if he would be perfectly willing to accept a healing by *faith*, even

if he could not perceive it by sight or feeling *instantly*. With a questioning look of surprise he promptly answered: "Of *course*, mamma dear, if I asked Him. It is just the same as if I asked you to give me a bicycle, and you would say *yes*, wouldn't I thank you?"

"Suppose I didn't give it to you immediately, what then?" I replied.

"That wouldn't make any difference about it not being *mine*, for of course as *soon* as you would say *yes*, it would be just as much mine as if it were right in the room then," he answered. From that hour my faith began to increase, and I could not but feel assured once more that, by experience, I was shortly to know that my healing *was* completed.

The following day another test came. My baby seemingly required medicine. I had for several weeks been in the habit of giving it to him regularly. I was sorely tempted to continue doing so, on the plea of not wishing to see him suffer, as he had frequently, when it had been omitted for a day or so. While prayerfully considering the matter I determined to trust in God for him, as he was unable to exert the least faith for himself. I take great pleasure in giving the results, as so many persons who do not understand this life of faith have often suggested that the *imagination* and *will* have much to do with it.

Taking baby in my arms, I *claimed* through the atoning blood of Jesus, a *perfect healing* for him. The cure *was* effectual, and for over four years the trouble has been controlled without the assistance of even the simplest drug. Many other instances could be given of God's goodness in every time of need, and of the healing power of Christ upon my little ones, did space permit.

In four days after that acceptance I was prompted to test the healing which I reckoned had been accomplished by faith and for which I continually thanked and praised God. It was by stooping over into a certain position, which since my accident it had been impossible to do, even when thoughtlessly attempted, without producing acute pains. Once more the devil interfered, with ready advice, and counseled me to be very *prudent*. Somewhat weakened by even listening to him, I confess I attempted to do so rather cautiously, and though so unworthy, I arose, feeling satisfied that God *had* cured me, not only by faith, but by feeling. Taking courage and asking for more faith I tried it again, as only a little soreness was felt the first time; and this time even that disappeared, and from that day I have never had the slightest sensation of

pain in connection with my spine. I cannot but give God *all* the glory. Even the other difficulties referred to also disappeared.

The physician who had been attending me for several years, and had made a careful study of my complaint, is a man who stands high in his profession. Seeing me one day while conversing concerning this wonderful recovery, he acknowledged in a most candid and straightforward manner, most emphatically, that no human power could *possibly* have given me permanent relief, without the proposed operation; therefore he congratulated me most heartily at what God had accomplished.

Many years have now elapsed since the dear Lord so graciously healed me; and it becomes a pleasurable duty to briefly add that my spine has never caused me a moment's distress or the slightest anxiety since, so the cure has, indeed, proved effectual.

"He is faithful that promised." Heb. 10:23.

Who Has the Strongest Title?

At a recent meeting of Arabs at Haifa, Captain R. G. Canning stated: "The soil of Palestine belongs to the Arabs, and it has been so since 630 or even before. Is not that a good enough title?"

In the year 1857 B. C., Abraham said unto Eliezer his servant: "The Lord God of heaven sware unto me saying, Unto thy seed will I give this land." And Eliezer testified to Laban and Bethuel, "Sarah, my master's wife, bare a son to my master when she was old; and *unto him hath he given all that he hath*."

Jacob testified to Joseph also: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold I will make thee faithful and multiply thee . . . and will give this land, after thee *for an everlasting possession*."

Who has the prior right to the land, the Arabs or the seed of Jacob?

The Badge of a Christian

The badge of a Christian is not one that the world can see. One has for his badge a crosier, another has a crucifix, another has a tonsure, another has a robe of some color or shape; but a Christian's badge is not a tonsure, not a crucifix, nor a crosier, nor a shibboleth, nor a robe, nor a phylactery; but it is—"By this shall all men know that ye are My disciples, if ye love one another." This is the badge of the Christian.—Dr. Cumming.

Covet earnestly the best gifts.

The Gospel in Foreign Lands

Three Hindrances to Our Witness

J. A. Barney

There are three outward, material hindrances to work in this part of the Congo. They are probably slight as compared to moral and spiritual forces of heredity, superstition and demon force. On these latter I do not dwell in this article.

1. Physical geography of the country and a sparseness of population in parts is a real hindrance. The whole of Africa, the second largest land mass on the globe, contains less people, than either China or India. This whole part of the country, better known as Stanley's Dark Forest Region or the Pigmy Forests, do not contain any large towns like the above countries. The thousands of people scattered through the little clearings of this great belt have never in our day at least, built a town of a thousand people and rarely of one hundred. It was raided a great deal by the Arabs in the slave days, which also speaks volumes. They are an agrarian people, and while being great lovers of social affairs they also love the woodland retreats for their little homes.

Almost the only way to work the territory and give them the mighty witness is by some form of station work. If there were towns like India and China one could locate near or in them but here it is almost impossible to go to a large crowd. You must draw the ones and twos and tens from all over the country till you have a crowd to work with. Disband and you have nothing, swallowed up over night by the overwhelming forces of opposition to the believer. Some of our folks must walk three days and sleep two nights. If they desire to attend just the Sunday services regularly they must spend all their time on the path. Rather than do that they bring their bed and stay with us. In time they are as remote from us as New York is from Kansas City.

2. Industrialism is flooding the country, rich in resources. The industrialist on these far-flung lines is a lover of money which is the root of all evil. He at least passively hates the souls of men. He waves his bait to these poor souls to get them in his mesh, then kills them almost, to extract his money out of the natural resources. He demands and commands sometimes, for "money talks."

Go these days to these small villages of 25, 50 or 100 (normally) for a service and you will find that practi-

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cally all the manhood has been drafted or has enlisted for industrial service elsewhere. This is often through pressure from the chief who is paid well for every man he supplies. You find only the very young and the very old in abundance and 95 per cent of these do not understand the commercial language which has also flooded the country and is used by all missions in this section. One often has to fight almost desperately for some soul who desires to live under the ministration of the gospel.

3. Restrictions. We must be subject to the powers that be and above all we cannot think of revolution against them. But when these powers almost make you contract for every man you work with and step in (They have had to do it in the case of industrialism from the standpoint of humanity and they impose the same on the missions) and tell you what you must pay, how you must clothe him, and stipulate his food allowance to the very gram, what can you do but fall in line? All this has recently been accelerated and one wonders what the outcome will be.

Under the outward handicaps we labor for Christ. With deep dependence on God we go forward. We so-

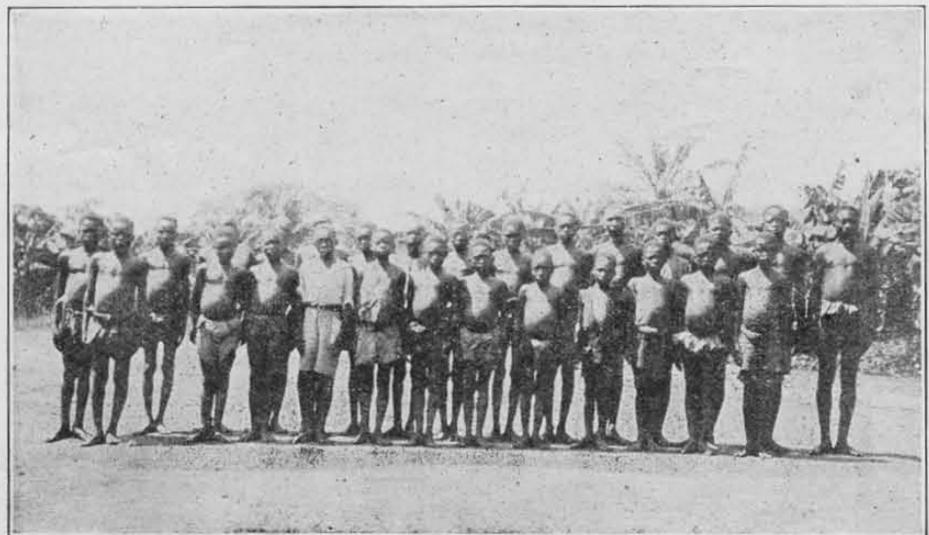
licit your prayerful and concurrent efforts in placing the witness before all peoples.

Opening New Territory

The Erickson brothers, writing from Peru, state: "Our souls thrill with gratitude as we write to our beloved fellow laborers in the far-off land which was our home until we took His yoke upon us and saw our own ambitions, plans, and wishes in ashes at our feet. But when we saw the great golden harvest field, over-ripe, we could not stay. We had to go to the 'Regions Beyond.' How we long to see the latter rain fall in abundance upon this country.

"It seemed hard to leave the mountains where we had worked for three years. As we wound our way along the seashore in nature's great boulevard (the moist sand when the tide is ebbing), we looked upon the great purple-veiled mountains and wondered how we could leave them to labor in a new and strange field. But I said, 'We trust the Lord will raise up a work on the coast that will reach to the mountain heights and save souls there, and connect with the work that our beloved colaborers are carrying on in the many towns and villages.'

"The country around Trujillo is nearly all owned by capitalists. They have great haciendas (plantations) and employ thousands of poor people. The wages are very small and the work is hard. The people receive little schooling and are in a very hopeless state. We have been visiting these plantations



Thirty-seven new boys who have just arrived at our Gombari Station to learn to read the Bible.

with the gospel, and our hearts are enlarged as we pour forth the message to this simple people. The gospel has been kept out of this country a long time, but we surely trust that God will let His Word have free course through us.

"Saturday we were forbidden to proclaim the good news in one plantation. We asked to see the manager, and were presented to an elderly English-speaking gentleman. He had visited America and said he knew we had a good message; but asked us not to disturb the ideas of his workmen, as 'they are better off as they are,' he said, 'and I am here to grind cane, not to save souls.' We told him of our responsibility to preach the gospel, and he gave us an offering for the work; but we told him we were not clear in taking it, as it might put us under obligations to obey him and cease to preach to the people in his plantation, and we could not do that. Tears welled up in the old gentleman's eyes then and he begged us to take the offering, saying that he would not hinder our preaching.

"In another great plantation we were also forbidden to make His name known; but, since we have learned to sing back of prison bars and to bear His marks in our body, it takes more than that to make us hold our peace. We went on with the good work unmolested. Hallelujah!

"We are still holding public meetings on the street, trains, etc., and God is with us. A few evenings ago some hoodlums from a secluded place threw rocks into the crowd and hit one young lady, a believer, quite hard but—Victory! Pray for us that our hearts faint not, until souls are brought in in great numbers.

"We brought with us our two girls who have been with us ever since we have been in the mountains, and are two more to train for the Lord, also the two young ladies who came to help in the Lord's work, especially with the printing. This makes quite a little native missionary band. The meetings are especially blessed by their prayers and testimonies. All have been baptized with the Holy Ghost but the little girl, and we praise the Lord for these Spirit-baptized helpers."

Advancement of the Gospel

Miss C. Swinfen Eady writes from Yercaud, India: "For some time we have been having meetings for the Tamil people in a room on our compound, and we do indeed praise the Lord for all He has done, and for the way He has worked; but it was suggested to me that if we could hold meetings in the

center of the village, which is ten minutes walk from us, we could practically bring all the inhabitants under the gospel teaching, and not only all the inhabitants of the village, but the many people who pass along the road going to and from Salem, our nearest Indian town. I was told that there was a house, a very nice new house, in the village which could be rented. It had only lately been built and had been taken by a Mohammedan for a shop, but after a couple of months the shop proved a failure and the house was left vacant. We approached the landlord of the house, and he said he was willing to rent the place to us. The house is exactly what we need. It is in the center of the village on the main road and has a nice veranda, and a large room for meetings with big doors that open wide. Then there are rooms downstairs where our evangelist and family can live. We have put mats on the floor, Bible pictures on the walls and have begun meetings. Many of all classes come to the meetings and the numbers increase each evening. The man who owns the house has been coming. He brought his sick child for prayer, and the Lord healed the little one. After the meeting there are many inquirers. Each night the big doors are thronged with people listening to the gospel story. One night I saw a policeman and some of the European residents outside. Last night a man came to argue and to disturb the meeting, but before long he was drinking in the Word, given out in the power of the Holy Spirit.

"We have a special class for boys from the age of 14 to about 18. They are taught to read and write on condition that they come to the gospel meetings, and that class is growing. Then we have a special Bible class for men. They are studying the Gospel of St. John, and are more than interested and the meeting is enlarging daily. Yesterday our milkman walked into the meeting and sat down among the others and listened most attentively. We claimed that man for Jesus some time ago, and we see the Lord answering our prayers. Hallelujah!"

News From Many Lands

HAWAIIAN ISLANDS

F. F. Fischer

A brother who has been troubled with gallstones after being anointed and prayed for was delivered immediately. This healing took place over two months ago and he has had no more attacks since that time. The Lord has manifested His healing power in our midst many times. Therefore, we wish to offer praise.

TAKINOGAWA, JAPAN

C. F. Juergensen

Our special meetings here were greatly blessed of the Lord. Many sin-sick and burdened souls found the Lord. If I could only tell you of them all! The last night of the meetings from among those gathered, some twenty-five or more testified to His glorious saving power! One young man told how two nights ago was the first time he had been in a Christian meeting. He was much impressed by an illustration the preacher used to show the mighty power of God, telling of the wonderful change wrought in a certain man, how his wife was healed and saved, and how their home had become a beautiful Christian home. He felt he was like that man and he too came to Jesus. On the women's side his little wife stood up and said, "Since I have heard about Jesus in these meetings, I too am saved." Another man told how he had been trying to *understand* this Jesus religion, but he had found out the way was "only believe." Hallelujah! (This is only part of his testimony.) Then a young girl stood up and said, "My father is a Nichiren priest, etc." which made every one almost catch his breath! What would he do if he knew his daughter was in a Christian church seeking the true God! Pray for her.

Another precious soul weary of life wrote two letters to her people to say she was going to end it all—drank some rat poison and left the house intending to throw herself on the track in front of an electric train. Just near the tracks she heard the drum and songs, a few words of comfort and an invitation to come to the church. That night she was saved, and is out to most every service with a radiant face. How many poor, darkened, sin-sick, weary hearts commit suicide in this dark land! Pray for Japan!

Another splendid young man told how he had heard the gospel message but was not saved until, when on a trip in the mountains, he and his brother lost their way and wandered for several days meeting a terrible typhoon that it seemed would sweep them down the mountain side to destruction. Clinging to a rock for 15 hours in the fury of the storm he said, "I was saved!" When he finished Mr. Suzuki arose and said, "this young man's experience is like Luther's," and putting his hand on his shoulder he bowed his head and prayed, "O Lord, make him a Luther for Thee in Japan!" To which our hearts cry "Amen. Amen! Lord, do it for Thy glory!"

"Give, and it shall be given unto you."

"The Footsteps of Jesus"

J. R. ELSOM

(Continued from January 18th issue)

"We have seen His star in the east and are come to worship Him."

Softly the evening breeze is whispering through the leaves of the stately palms which cast their long shadows on the burning sands. Now the autumn sun has mysteriously sunk beneath the western plain, and almost as soon has the darkness of the night come down, while the torrid atmosphere has suddenly turned chill. Heaven's lofty, vaulted dome has mysteriously been sown with myriads of scintillating lights. All of this is as it has been throughout the centuries of the past. Winds have whispered, suns have set and stars have shone. The marvelous handiwork of God is everywhere in evidence, writing that men may read a story of God's love and might and wisdom, but which with repeated reading has grown to be an idle tale which holds no fascination.

The Psalmist's soul was deeply stirred when he beheld and read the record of Creation, and he gave utterance to words of eloquence and wisdom in the language of the 19th Psalm: "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." But no heavens which David had ever seen spoke so plainly of the thoughtfulness, care and glory of the One who moves the stars, as did the heavens under which journeyed the three Magi from the East. They, the advisers of an Eastern king, looked in wonder and beheld a sight which none before had seen. A star, not unlike its fellows, was seen to move across the face of heaven's dome. Slowly it came, and as it drew near it became more luminous, until its beauty outdid all the rest. So soft and mellow was its light, so slow and thoughtful seemed its movements that no fear accompanied its approach, but rather it seemed to appeal and beckon like the One whose messenger it was.

The three wise men forget the affairs of state and all their official duties; they meet in consultation and agree that God has spoken. It is theirs to listen and obey. Hastily they prepare for a long journey. Their camels are well laden with the necessities of life for many days, and also with a princely gift for a Prophet, Priest and King. Out of their city gate they pass into the stillness of the night; and as they go, the radiant guide moves on

before them. Silently they journey, the sublime strangeness of their situation making them to feel as though they were actors on the stage of another world. Ever towards the west they go until the land of Palestine is reached. Soon Jerusalem, the "City of the Great King," is entered, and they hasten to find the object of their quest, "Him that is born King of the Jews." Strange it seems to them that to their oft-repeated question, "Where is He that is born King?" no one is able to give an answer. Undoubtedly they seek Him in the Temple, but find no trace of Him there. There are plenty there who know about Him and who have heard of His anticipated appearance, and are sure that He will come. For many years they have been praying for their Messiah to appear, but, when the time has come that He should appear, God could not entrust them with His revelation.

If the priests could not solve the riddle, perhaps the king would know, and after all, it is only reasonable that a king should be born in a king's palace. King Herod, calling scribes and those learned in the Scriptures, asks where the Prince should be born. They search the Sacred Word and give the king their answer, "In Bethlehem of Judea, for thus it is written." The treacherous heart of the jealous king is at once bent on the Babe's destruction.

Jealousy's green fire burns amid the poisons of his soul. Fierce, but subtle rage, conceived in hate, becomes his master. "Go, and when ye have found Him bring me word again, that I may come and worship Him." But back of those fair words is a heart that sought to slay Him. I fear that Herod left his progeny, for many there are who still "seek the young child to slay Him." To make pretense, they gather in His name; and as they gather, they rob Him of His scepter and of His crown, and say He never reigned on high. They take from Him the garments of deity and say He is only a Jew born of a woman and a man in illegitimacy. They, like Herod, are bent upon killing the young Child, and with Him, true Christianity.

As the three searchers from afar turn toward the south to leave the city, the star again appears to guide them forward. It may be that it would not have been hidden had they depended upon it as their guide, instead of seeking human instruction. All who "trust"

instead of "try," are always led aright.

Over Bethlehem it stands to cast its mellow light upon a little home. The three wise men alight; they enter; see the object of their tedious quest and their souls are satisfied. They, in adoration, bow and worship. The spirit of the divine in the baby Christ wins their hearts; and with them, all that they possess. "They open their treasures and give unto Him gifts,"—gold, the gift for a king; frankincense, typifying true worship; and myrrh, which pointed forward with unerring finger to a distant scene, when His would be a lifeless form, ready for embalming, He having shed His blood for the sins of the world.

Now the rich and poor have found Him,
And have wrapped their love around Him,
And in their hearts have crowned Him
"King of kings."

Among the Indians of California

Mrs. D. L. Brown

We are laboring among the poorest tribe of Indians in California. We travel some twenty-five miles over rough roads and mountains, through snows, rain and sleet, that these souls may find Christ. There is a precious band of Holy Ghost filled Indians in these mountains who are looking for the coming of Jesus.

We have one established mission and are now some thirty-seven miles east of this mission trying by the help and grace of God to establish another. However, we are laboring under many difficulties. Our meetings are held in a schoolhouse with oiled floors and no lights, so that we are handicapped to go forth as God would have us. A little mission could be built and furnished together with living quarters for five hundred dollars with the labor donated. Under existing conditions, our gas and oil bill runs up every month to nearly twenty dollars since we have so much territory to cover, but if this mission were built, it would save greatly in this line. The roads are very rough and there are levees to cross which are very dangerous in wet weather, so that the tires are a problem.

I want to tell about an Indian girl for whom we were called to pray. We had some eighteen miles to go and had to bring her from the other mission where there was a meeting. We took her in our car, and while traveling along, the devil took full control of her and she screamed and tried to choke Brother Brown, but we had victory through the blood of Christ, and

finally she fell as one dead in the back of the car. We carried her out into the hut and there we continued in prayer until she fell into a sweet sleep and has not had another since, for Christ delivered her. This is just one case, but we have many of them.

I would rather be in an Indian hut under the protection of the blood of Christ, clothed with the power of the Holy Ghost, and even among the demons and witch doctors, than to have any other position in the world, for the King of kings and Lord of lords is our Victor and Captain. He has promised never to leave us nor forsake us.

NINGPO, CHINA

Mrs. Nettie D. Nichols

Blessed showers of the Latter Rain have been falling and a blessed spirit of prayer is among us. Praise God for new-born souls rejoicing in salvation. Another business man and family are earnest inquirers, having accepted the gospel of Jesus Christ. The Lord used their twelve-year-old son to bring the parents. He had a serious eye affliction which cost him his eye. In their distress the mother or grandmother was burning some paper money (idol paper) as a gift to the devil to appease his wrath. That night a white-clad person appeared to the boy and told him they were on the wrong road and that He would lead him to the way of truth. The boy had heard the gospel and knew his visitor was the Lord Jesus; so he urged the father to come to us and inquire the way of salvation, as one of our brethren had been there testifying to them of the power of the gospel and of the name of Jesus. They come regularly to meetings now. Sister Chang visited them, and in answer to prayer the flesh which was protruding from the eye at once returned within the socket.

SHANGHAI, CHINA

Emma Daechert

A Chinese sister about 66 years old was sick unto death, but in answer to our prayer and the prayers of our Christians, the Lord raised her up. She very earnestly is seeking the Baptism with the Holy Spirit, so we are glad that the Lord has left her with us yet so that she can have a chance to receive this blessing. A number of children also have been healed.

Recently some new people have been coming to the mission and have knelt to pray with us. We shall continue to pray that the Lord will definitely save them and ask you to help us in this. At present we are having a week of revival meetings and our Christians are earnestly seeking the filling of the Holy Spirit.

In the Whitened Harvest Fields

BRIEF MENTION

Evangelist Dan McNalley of Kansas City, Mo., is holding a revival at Fairfax, Okla., in the city hall. Souls are being saved and filled with the Spirit. God is working miracles. All Council ministers will find a hearty welcome.

Pastor Perry Haddock reports a two weeks' revival meeting at Jacksonville, Fla., with Evangelist A. A. Smith of Tampa. The attendance was good, the interest beyond the average, and the Lord blessed in a number of remarkable healings.

Pastor E. J. Bruton writes from North Little Rock, Ark.: "A profitable revival campaign has recently been conducted at the new stone Assembly of God Church by Mrs. E. M. Pennington of Pine Bluff, Ark. A number were saved and filled with the Spirit during the three weeks' meeting."

A HEALTHY GROWTH

Pastor Ada Kelley reports a meeting in Yarbo, Ala., with the District Superintendent, Brother Stephen Vandermerwe in charge. "A number were saved, about 8 received the Baptism with the Spirit, and 13 were baptized in water. Several names were added to the roll. This is a new work, just set in order in September with 39 charter members. At present we have about 80 on the roll. Some wonderful healings have been wrought by the Lord. We praise Him that the revival spirit is still with us."

CONTINUED BLESSING

Pastor Bessie Hartwell writes from Lawrence School House, Okla.: "Since I held a meeting here last spring we organized a Sunday school and had services Thursday and Saturday nights and Sundays. Souls have continued to get saved and baptized. Then at Hobart, 7 miles from here, several were saved and received the Holy Ghost as in Acts 2:4. Our church was set in order by Brother E. M. Adams, with 23 charter members on Oct. 10th. Since then more have come in. We need a church house in Hobart."

HEAVEN

The fullness of Heaven is Jesus Himself.

The duration of Heaven is the eternity of Jesus.

The light of Heaven is the face of Jesus.

The joy of Heaven is the presence of Jesus.

The melody of Heaven is the Name of Jesus.

The harmony of Heaven is the praise of Jesus.

The theme of Heaven is the work of Jesus.

The employment of Heaven is the service of Jesus.—Author Unknown.

TWENTY-THREE SAVED

Oda B. Teets writes concerning a revival at Honaker, Va., which closed Dec. 18: "About 23 were saved and 16 received the Baptism with the Holy Ghost. The meeting lasted five weeks. The pastor, Roby Rasnack, was a great blessing in the meeting; also Sister Edna Francisco from New Jersey and Sister Ruth Beach from Connecticut. The Sunday school was reorganized and a Christ's Ambassadors class started."

WITH THE LORD

News has reached us of the Home-going of Dr. Wm. Keeney Towner of San Jose, Calif. Dr. Towner received the Pentecostal experience a few years ago, and a large number of the members of the First Baptist Church of San Jose, of which he was pastor, likewise received the same experience. Our brother has been used of the Lord in evangelistic work.

We desire to express our sympathy with Mrs. Towner and children. May God sustain them in this hour of trial.

BENT KNEES

He stands best who kneels most;
He stands strongest who kneels weakest;
He stands longest who kneels lowest;
Bent knees make strong backs.

MISCELLANEOUS NOTICES

NOTICE TO WEST CENTRAL DISTRICT (Formerly Ia. & N. Mo. District). At the convention in Trenton, Roy E. Scott of Mercer, Mo., was elected Dist. Supt. and Chas. E. Long, 610 N. 15th St. E., Cedar Rapids, Ia., was elected Secy-Treas. Please address mail accordingly.—R. E. Scott.

TAMPA, FLA.—Radio services from station WDAE, by Evangelist A. A. Smith and party. Vesper services each Sunday at 6 p. m. Good Cheer program for the sick and shut-ins, Tuesdays at 1 p. m. Sunshine Hour with the children Saturdays at 2 p. m.—Perry Haddock, pastor.

PASTOR WANTED.—The assembly at Camden, Ill., is desirous of having a Council man communicate with them relative to taking the pastorate in that place. You may address Mr. Frank Cady, Camden, Illinois.

OPEN FOR CALLS

EVANGELISTIC OR PASTORAL.—Am in full fellowship with the Okla. District Council and have been attending Bible school this winter.—H. V. Foley, R. 2, Atlanta, Mo.

EVANGELISTIC.—We are both in fellowship with the General Council.—Brother and Sister Bert Roberson, P. O. Box 362, Cache, Okla.

EVANGELISTIC.—Prefer new fields where the gospel is most needed.—J. W. Sloan, Stillwater, Okla.

EVANGELISTIC OR PASTORAL.—For references write R. E. Scott, Mercer, Mo., or Chas. Long, 610 N. 15th St. East, Cedar Rapids, Ia.—I. M. Glanville, Sioux City, Ia.

FOR SALE.—Alto saxophone and C melody saxophone. Write Pastor Alex Clattenburgh, 404 Washington St., Conneaut, Ohio.

WANTED.—Copies of Pentecostal papers for distribution. Must be prepaid.—Fred Zimmerman, State Hospital, Topeka, Kans.

FOR SALE.—A folding organ, as good as new.—Mrs. E. D. Cockman, Bismark, Mo.

NOTICE.—Until June 1st my address will be Corsicana, Texas, R. 1.—E. R. Winter.

The Making of a Songbook

The spiritual experiences of old and young, rich and poor, wise and unwise—are mirrored in their songs. We sing for joy . . . and in our deepest sorrow. Many have been led to the Saviour, . . . many have been strengthened, encouraged, inspired . . . through the songs of God's people.

And so—a songbook is more than a product is more than paper and ink—it is a part of our spiritual life tool chest . . . along with the Bible . . . for song, as well as prayer and preaching . . . forms a part of our worship. SPIRITUAL SONGS is worthy of such a place.

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Single copy	_____ \$.35 Postpaid
Dozen	_____ \$3.60 Not Prepaid
Hundred	_____ \$30.00 Not Prepaid

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Springfield, Mo.

Forthcoming Meetings

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

ERIE, PA.—Revival campaign, First Pentecostal Church, 418 State St., Feb. 2-16. Alfred N. Trotter, evangelist.—Ernest A. Schink, pastor.

SEAGRAVES, TEX.—Dedication Service and Fellowship Meeting at the Assembly of God, Jan. 26. Supt. H. M. Cadwalder will be there. Near-by assemblies invited.—Pastor T. F. Frazier.

CAVALIER, N. DAK.—Evangelist A. H. Argue and Sister Zelma Argue will hold evangelistic services in our newly purchased church building, Jan. 26-Feb. 9.—Pastor Blanche E. Brittain.

GLENDALE, CALIF.—Evangelist H. Earl Winburn, of Winnipeg, Canada, will conduct a revival campaign in Bethel Chapel, Chevy-Chase Drive, Jan. 26-Feb. 9.—Eugene V. Branson, pastor.

SALINAS, CALIF.—Revival Meeting at the Full Gospel Assembly, 309 Lincoln Ave., Jan. 26 to Feb. 9. Wm. F. A. Gierke, Los Angeles, evangelist. For further particulars write C. C. Wagner, Rt. 1, Box 269A.

CANTON, OHIO.—Sister Estella Maffet will conduct an evangelistic campaign at Bethel Tabernacle, 313 Elgin Ave. N. W., Feb. 9-23. Services every night.—Pastor G. F. Lewis, 2224 Fourth St., N. W.

POPLAR BLUFF, MO.—Mid-winter Bible Convention of Southern Missouri District Council, Jan. 28 to 31. Meals on free will offering plan. For further information write Pastor H. E. Waddle, 741 N. Main, Poplar Bluff; or A. A. Wilson, 21 Market St., Dexter, Mo.

EVERETT, MASS.—Pentecostal Glad Tidings Mission, 134 School St., Jan. 29 to Feb. 16, revival services conducted by Evangelist L. B. Staats of Blue Rock, Ohio. Services each night except Monday, at 7:45. Sunday services 3 and 7:30. For further information write Rev. W. J. Mitchell, 56A Highland Ave.

OKLAHOMA SECTIONAL COUNCIL MEETING of the N. E. Section, at Tahlequah, Feb. 6-7. All ministers of this section are expected to be present. Those wanting license or ordination must apply in person. Entertainment for all who come. For further information write James Hutsell, Dist. Supt., Slick, Oklahoma.

MILFORD, NEBR.—Nebraska District Council meeting, mid-winter convention and Christ's Ambassadors rally will be held Feb. 5-9. Preachers and delegates are urged to attend, as there are some very important matters to come before the Council. Free entertainment as far as possible for preachers and delegates. Our field secretary, Harold H. Moss, will be present. For information write Pastor W. M. Lamar, Milford, Nebr., or Edgar White, district superintendent, 722 W. 9th St., Grand Island, Nebr.

WORLD MISSIONS CONTRIBUTIONS

January 10th to 16th inclusive
All personal offerings amount to \$975.77.

.75	Assembly New Castle Nebr
1.00	Assembly of God Williamsville Mo
1.00	Assembly of God Soper Okla
1.00	Assembly of God Decatur Ill
1.10	Assembly of God Bourbon Mo
1.10	Bethel Assembly Arifton Ala
1.18	Bethel Assembly Harrison Ohio
1.30	Primary Class Full Gospel Tab Lindsay Calif
1.85	Sunday School Many Islands Ark
1.96	Full Gospel Assembly S S Snohomish Wash
2.00	Maple Ave Assembly of God Dallas Tex
2.00	Calvary Pentecostal Church Willits Calif
2.00	Assembly of God Stonewall Miss
2.00	Assembly of God S S Chanute Kans
2.20	Gospel Mission and S S La Grande Ore
2.26	Assembly of God Mission New Raymer Colo
2.30	Assembly of God Big Flat Ark
2.41	Christ's Ambassadors Kansas City Kans
2.48	Assembly of God Picher Okla
2.50	Assembly of God S S Dodge City Kans
2.54	Full Gospel Tabernacle Hereford Tex
2.61	Bald Hill Assembly Haskell Okla
2.75	Assembly of God Zybach Tex
2.75	Christ's Ambassadors Quanah Tex
2.90	Assembly of God and S S Chetopa Kans
2.90	Assembly of God Mission Hillsboro Ore
2.95	Christ's Ambassadors Keenesburg Colo
3.00	Harpersfield S S Harpersfield Ohio
3.00	Christ's Ambassadors Elk City Okla
3.00	Pent'l Assembly of God & S S Chivington Colo
3.00	Assembly of God S S Elvins Mo
3.00	Assembly of God Shawnee Okla
3.10	Shoal Creek Assembly Subiaco Ark
3.10	Assembly of God Church Ava Ill
3.19	Assembly of God Church Jester Tex

3.32	Assembly of God Elk City Okla
3.45	Assembly North Miami Okla
3.45	Wynne Assembly Wynne Ark
3.65	Full Gospel Mission Washington Mo
3.68	Pentecostal Assembly of God Holly Colo
3.70	Mehida Pent'l S S Canaan Center N H
4.00	Hesler Pent'l Assembly Owenton Ky
4.00	Havana Busy Bee Band Havana Ark
4.00	Pentecostal Assembly of God Sheridan Wyo
4.00	Full Gospel Mission Los Gatos Calif
4.00	Glad Tidings S S Hanford Calif
4.15	Pentecostal Assembly of God S S De Leon Tex
4.40	Busy Bee Missionary Band Walthill Nebr
4.40	Assembly of God Indian Valley Idaho
4.50	The Gospel Lighthouse Ingleswood Calif
4.62	Siletz Gospel Tabernacle Siletz Ore
4.70	Assembly of God Fredonia Kans
4.97	Busy Bee Band Keenesburg Colo
5.00	Mulberry Assembly Mulberry Fla
5.00	Bethesda Mission Richmond Va
5.00	Rocklin Full Gospel Assembly Rocklin Calif
5.00	Fairview Heights Community Church Santa Monica Calif
5.00	Assembly of God Winchester Va
5.00	Full Gospel Assembly Vallejo Calif
5.00	Christ's Ambassadors Russellville Ark
5.05	Assembly of God Siloam Springs Ark
5.09	Assembly of God New Castle Tex
5.20	Assembly of God Jasonville Ind
5.26	Glad Tidings Tabernacle St Charles Mo
5.35	Pent'l Assembly of God Cottage Grove Ore
5.45	Busy Bee Missionary Band Berwind W Va
5.45	Full Gospel Mission and S S Marshfield Ore
5.47	Gospel Mission Canyonville Ore
5.50	Willowbrook S S North Long Beach Calif
5.59	Assembly of God S S Roswell N Mex
5.61	Full Gospel S S Selma Calif
5.70	Assembly of God Emerson Nebr
5.72	Full Gospel Assembly Santa Ana Calif
5.81	Assembly of God Hoxie Ark
5.86	Pentecostal Assembly of God Monroe Iowa
5.96	First Local Assembly of God Gooding Ida
6.00	Assembly of God Grand River Iowa
6.00	Assembly of God Pelly Tex
6.00	Pent'l Tabernacle Bakersfield Calif
6.05	First Pentecostal Children's offering Spokane Wash
6.10	Assembly of God S S North Little Rock Ark
6.31	Busy Bee Band Frostburg Md
6.33	Pent'l Assembly of God S S Hoquiam Wash
6.40	Assembly of God Mission Kensett Ark
6.50	Pentecostal Assembly Manteca Calif
6.50	Hollister Pent'l S S Hollister Calif
6.50	The Pent'l Church Harrington Wash
7.00	Glad Tidings Mission Stockton Calif
7.00	Ironton-Crosby Full Gospel Assembly Crosby Minn
7.00	Assembly of God Galena Kans
7.25	Assembly of God S S Pawhuska Okla
7.37	Pent'l S S Union Gap Wash
7.65	Assembly of God Ringling Okla
7.74	Full Gospel Assembly Colusa Calif
8.00	Full Gospel Mission Half Moon Bay Calif
8.00	Busy Bee Band Stamford Conn
8.06	Assembly of God Great Bend Kans
8.20	Bay View Gospel Tabernacle Milwaukee Wis
8.23	Stem Full Gospel S S Calhan Colo
8.28	Assembly of God Thayer Mo
8.50	First Pent'l Church Lancaster Calif
8.50	Assembly of God Morland Kans
8.80	Full Gospel Assembly Longmont Colo
8.82	Full Gospel Church Redding Calif
8.95	Pleasant Hill Assembly Mt Ayr Iowa
9.00	Pent'l Assembly of God Hoquiam Wash
9.00	Orlando Pent'l Assembly of God Orlando Fla
10.00	New Crichton Assembly Crichton Ala
10.00	Full Gospel S S Hawthorne Calif
10.00	Pentecostal Pilgrim S S Smoke Run Pa
10.00	Atwater-Winton Assembly Winton Calif
10.00	Assembly of God Girard Okla
10.00	Full Gospel Assembly S S Alexandria Va
10.25	Glad Tidings Temple Lodi Calif
10.25	Full Gospel S S Hereford Tex
10.25	Glad Tidings Assembly Weed Calif
10.82	Assembly of God Porterville Calif
11.00	Assembly of God Church Bridgeport Nebr
11.00	Assembly of God S S Bad Axe Mich
11.00	First Pent'l Assembly Savannah Ga
11.05	Exeter Assembly Exeter Calif
11.43	Full Gospel Mission National City Calif
11.75	Assembly of God S S Vernon Tex
12.00	Full Gospel Church Morgan Hill Calif
12.00	Assembly of God S S Goose Creek Tex
12.01	Assembly of God McCook Nebr
12.44	Busy Bee Band Grand Jet Colo
12.75	Full Gospel Church Fowler Calif
12.84	Junior Christ's Ambassadors Full Gospel Assembly Longmont Colo
13.00	Busy Bee Missionary Band Eureka Calif
13.26	Assembly of God Creston Iowa
13.35	Pent'l Church Midland Pa
13.70	Huron Gospel Tabernacle Huron S Dak
13.75	First Pent'l Assembly Harrisburg Pa
14.00	Assembly of God S S Flint Mich
14.08	Full Gospel Church Medford Ore
14.31	Assembly of God S S Carthage Mo
14.40	Bremerton Pent'l Assembly Bremerton Wash
14.56	Pent'l Tab Riverbank Calif
14.60	Vine Pentecostal Church Huntington Sta L I N Y
14.70	Glad Tidings Mission Tracy Calif
15.00	Four Square Gospel Tab Tampa Fla
15.00	Lettsish Pent'l Church Philadelphia Pa
15.00	Assembly of God Hominy Okla

- 15.00 Full Gospel Tabernacle Reedley Calif
 - 15.00 Full Gospel Mission S S Corcoran Calif
 - 15.00 Assembly of God Truesdale Ia
 - 15.00 Farmers Mills Mission Carmel N Y
 - 15.00 Puyallup Gospel S S Puyallup Wash
 - 15.00 Assembly of God S S Coldwater Kans
 - 15.50 Gospel Tab Oceanside Calif
 - 15.50 Bethel Chapel Assembly Bethel Mo
 - 15.55 Busy Bee Band Newville Pa
 - 15.63 Dunsmuir Pent'l S S Dunsmuir Calif
 - 16.00 Assembly of God Edina Mo
 - 16.00 Assembly of God Austenburg Ohio
 - 16.50 Young People Our Saviour's Church Chicago Illinois
 - 16.50 Pent'l Assembly Loveland Colo
 - 16.95 Fairhaven Gospel Mission Bellingham Wash
 - 17.50 Independent Full Gospel Church Roseburg Ore
 - 17.92 Pent'l Tabernacle Seattle Wash
 - 18.00 Millville Missionary Prayer Band Millville N J
 - 18.32 Bethel Tabernacle Havre Mont
 - 19.00 Full Gospel Assembly Woodland Calif
 - 19.86 Full Gospel Tower Chapel & Huntspoint S S Huntspoint Wash
 - 20.00 Trinity Pent'l Church Elizabeth N J
 - 20.66 Bethany Home Workers Richmond Va
 - 21.00 Missionary Rest Home and Full Gospel Mission Lakewood N J
 - 21.59 Houston Pent'l S S Edmond Kans
 - 22.33 Assembly of God S S Mattoon Ill
 - 22.70 Pent'l Church Fredonia N Y
 - 22.76 Full Gospel Assembly Tillamook Ore
 - 22.85 Laurel St Mission Indianapolis Ind
 - 23.03 Full Gospel S S Granite City Ill
 - 23.50 Full Gospel Tab Granite City Ill
 - 23.78 Assembly of God Collinsville Okla
 - 24.00 First Pent'l Church & S S Spokane Wash
 - 24.11 Full Gospel Mission Pomona Calif
 - 24.17 Gospel Tabernacle Memphis Tenn
 - 24.43 Sunnyvale Highway Pent'l Assembly Sunnyvale Calif
 - 24.83 Evangelistic Full Gospel Tab Salem Ore
 - 25.00 Assembly of God Newton Ia
 - 25.00 Glad Tidings Assembly Newburgh N Y
 - 25.00 Gospel Tabernacle Oshkosh Wis
 - 25.02 So Cumberland Assembly of God Cumberland Md
 - 25.62 Assembly of God Fort Collins Colo
 - 26.25 Full Gospel Tabernacle Big Springs Nebr
 - 27.50 Assembly of God Terre Haute Ind
 - 28.25 Full Gospel Assembly Inglewood Calif
 - 30.00 Pent'l Assembly of God Mission Denver Colo
 - 30.00 Full Gospel Mission S S Coalinga Calif
 - 30.66 Altoona Pent'l Tabernacle Altoona Pa
 - 31.40 The Pent'l Church of God New Haven Conn
 - 32.56 Busy Bee Band Madera Calif
 - 33.02 Pent'l Tabernacle Anacortes Wash
 - 34.50 Full Gospel Tab Mozart St Chicago Ill
 - 35.36 Full Gospel Assembly & S S Kingsburg Calif
 - 37.50 Full Gospel Assembly Lyons N Y
 - 38.00 First Pent'l Church Jamestown N Y
 - 38.50 Assembly of God Alexandria Minn
 - 40.00 Glad Tidings Temple San Francisco Calif
 - 40.50 Highland Park Pentecostal Assembly Los Angeles Calif
 - 46.73 Assembly of God North Hollywood Calif
 - 41.44 Fourfold Gospel Mission Wasco Calif
 - 45.00 Full Gospel Tabernacle Lindsay Calif
 - 45.00 Glad Tidings Assembly Huntington Station L I N Y
 - 45.50 First Pentecostal Assembly Klamath Falls Ore
 - 46.84 Assembly of God and S S Coffeyville Kans
 - 48.07 Assembly of God Miles City Mont
 - 48.35 Bethel Tabernacle Oakland Calif
 - 50.00 Free Gospel Church Corona N Y
 - 50.00 Bethel Temple Dayton Ohio
 - 50.00 Students' Missionary Band Central Bible Inst Springfield Mo
 - 51.00 Bethel Church Modesto Calif
 - 56.76 Assembly of God and S S Topeka Kans
 - 57.42 Pentecostal Gospel Tabernacle Sioux City Ia
 - 62.00 Pentecostal Gospel Mission Millvale Pa
 - 70.00 Christ Covenant Church Chicago Ill
 - 75.58 Assembly of God Wichita Kans
 - 80.00 Bethany Pent'l Assembly Springfield Mass
 - 83.00 Gospel Lighthouse Tab Asbury Park N J
 - 94.10 Full Gospel Tab S S & C A Tulsa Okla
 - 98.40 Missionary Society So Calif Bible School Pasadena Calif
 - 100.00 Pilgrim Class Southern Calif Bible School Pasadena Calif
 - 100.05 Upper Room Pent'l Mission San Jose Calif
 - 100.93 Assembly of God Meckling S Dak
 - 107.00 Berea Tabernacle Detroit Mich
 - 110.00 Full Gospel Tab Asso Fresno Calif
 - 129.13 Michigan Christ's Ambassadors
 - 168.00 Christian Assembly Zion Ill
 - 219.57 Assembly of God Tab Minneapolis Minn
 - 390.71 First Pentecostal Church Oakland Calif
 - 461.24 Bethel Temple Chicago Ill
- | | |
|---|--------------------|
| Total amount reported | \$6,431.56 |
| Home missions fund | 278.96 |
| Office expense fund | 64.67 |
| Deputational expense fund | 52.46 |
| Reported as given direct to missionaries | 718.88 |
| Reported as given direct to home missions | 8.00 1,122.97 |
| Total for foreign missions | \$5,308.59 |
| Amount previously reported | 5,661.66 |
| Total amount to date | \$10,970.25 |

CHRISTIAN WORKERS WANTED

"In the last days perilous times shall come," the great apostasy will be in force; men will devise false doctrines and false Christs will arise to deceive many; false prophets shall be numerous and false churches shall be blind leaders of the blind. Those days are upon us. The false doctrines of Christian Science, Mormonism, Spiritualism, Unity and scores of other "denominations" are being spread around us. Their followers are active in placing their books and magazines in every home. They are evangelizing for the false. IT IS TIME FOR THE PEOPLE OF GOD TO AWAKE!

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The testing days are at hand and every child of God should be helping preach the good news of the Full Gospel. Millions have never heard the message. Misery, want, sorrow, destitution and disease stalk through the land. The only remedy is the CRUCIFIED AND RISEN CHRIST.

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- The Lord's Healing
- The Pentecostal Message
- The Return of the Lord Jesus Christ

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