



The Great Shepherd of the Sheep

By Eva Stuart Watt, Missionary to Africa



OD is always teaching us new lessons. I remember so well an evening in the spring of 1928, when with my mother and sister I first set foot in Jerusalem.

Heavy rains had just fallen, and big white clouds were scudding fast across a clear blue sky. Against this transparent background stood out the dark crests of the surrounding hills from which the air blew keen and fresh. The pedestrians in floating eastern robes walked softly and gracefully—if not a little sadly—down the narrow, rain-washed streets, without the chatter and bustle characteristic of so cosmopolitan a population. It was not difficult to imagine the Man of Galilee Himself walking beside us. Our expectations as we neared the capital had been high: we wondered, like the Queen of Sheba, whether they would be realized. First impressions, anyway, proved very good, and if they were to be trusted we should not be disappointed. The most tragic, most incalculable, most sacred city in God's universe had won our hearts. I fell in love with Zion.

But I had previously prayed for clearer light on the Scriptures through my visit to Palestine, and as I look back now—much as I was charmed with the loveliness of her terraced hills and rocky valleys—I treasure most of all those experiences which have made the Bible more of a living Book to my soul.

It was not long after my arrival: we were comfortably settled in a Swiss pension close to the Jaffa Gate. At a large table about a dozen of us were seated for dinner. We needed no introductions. From every part of the globe we had individually heard the call of the Holy Land and were comrades in a pilgrimage that mounts high

above the mire of national or social distinctions. A professor engaged in literary and research work was sitting beside a mason, who for months had been putting away hard-earned pennies to pay his third-class fare from America—a man whose love for the Master was such that he was satisfied to miss every other scene of interest, and for nearly two weeks to pace alone all day the Mount of Olives, and there keep watch with Him who spent so many hours of vigil on its lonely heights.

As I said, we were all one, and we talked that evening as though we were members of a scattered family home for Christmas. I wondered who talked the most! I remember best, anyway, the conversation of a short, elderly man—grey-haired, but vivacious, quick-witted, and entertaining.

"I was out at Bethlehem today," he was saying, "along with my friend, and I guess we never walked through more mud in our lives! Never mind: 'twas worth it. We have gotten over all the tracks where little David must have led his sheep. There were black and white lambs with their black and white mothers. Every flock was following its own shepherd. One yellow-skinned boy sat whistling on the rocks while the sheep enjoyed themselves nibbling the new grass around. It began to rain, but we went on till we reached a high ridge overlooking the village of Bethlehem. There we struck a sheepfold, and went right in to inspect. It was not long before the owner turned up—a veteran, like Moses, with a long beard. He seemed to have lived always out of doors. His skin was as brown as a chestnut, and his hair as white as snow. 'This your sheepfold?' my friend asked. 'Aye.' 'And this where the flock sleep,' pointing to a rough, tumble-down shelter

thrown up against a rock in one corner. He nodded: 'That is where they sleep.' 'But you've no gate to the fold: how d'you close them up at night?'

"The old man, a trifle dignified, looked at us as though we ought to have known better. 'I am the door,' he said, with emphasis; and gathering his loose robe tight about his ankles, he was down in a moment squatting in the doorway, back against one post, feet against the other, his knees drawn up and clasped by his old weather-beaten hands. Gently he bowed his head and closed his eyes, as many a time he had closed them to snatch a few hours' sleep under the starlight. 'I am the door,' he repeated; 'I keep watch here at night. If thieves or wild beasts attempt to enter, they have to tackle me first. I have never lost a lamb from the fold yet.'"

Our raconteur rehearsed the drama with considerable emotion, but I doubt whether even he ever knew how much it meant to us just then. I had often read without being greatly moved: "I am the door; by Me, if any man enter in he shall be saved, and shall go in and out and find pasture;" but it has meant volumes to me ever since.

We were at a cross-roads on life's highway. The wolves of doubt were howling and snarling around us. But the old mountaineer had said that no beast could enter while he kept the doorway. My Shepherd blocks the entrance—what a thought! He is there to tackle the foe: He has never lost a lamb yet.

That is a beautiful gospel, but it shines with more luster when translated into personal experience. A few days passed: we had been driving with our friend through the Jordan Valley, and were in the desert, made immortal by the preaching of John the Baptist,

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What Manner of Persons Must We Be?

Chas. E. Robinson

Three classes of persons are, in the New Testament Scriptures (in the original tongue), always kept strictly separated one from another. They are, (a) "babes in Christ" (1 Cor. 3:1), (b) "children of God" (Phil. 2:15), and (c) "sons of God." Rom 8:14. Reading in the English Bible one does not perceive this very important distinction, for *nepios*, translated "babe" in 1 Cor. 3:1, is translated "child" in Gal. 4:1; while *teknon*, translated "children" in 1 John 5:2, is translated "sons" in John 1:12; and *huios*, which in Rom. 8:14 is translated "sons," in Rom. 9:26 is translated "children." Thus the translations of these three words are crossed and confused throughout the New Testament. The distinction between these three classes of Christians, viz., the babes in Christ, the children of God, and the sons of God, which God always keeps clear in the Greek, has been entirely ignored by the translators of the King James Version.

Bible translations have until now always been made by a scholar's reading a sentence or a paragraph and then setting down as accurately as possible its meaning in English. It is only now, when a translation has been made which everywhere uses a fixed English equivalent of every Greek form, that such a truth as I am writing about, comes to light. Thus it is that if I inquire of one of my readers, "Are you a Christian?" and he answers me quite frankly and truthfully, "Yes, I am a Christian," before I shall know much about him I must inquire further, "What kind of Christian are you; the kind that God calls *nepios* or *teknon* or *huios*?" But I believe there are many of my readers, even those who read Greek fluently, who, if I should ask that question, would be quite bewildered and be unable to answer. They might say, "Why, I didn't know there were different kinds of Christians." But God knows more than we know, and in His Word He recognizes three kinds.

Which Kind Are You?

Now a man becomes deeply interested to know which kind of Christian he is just as soon as the thought possesses him that in the Bible different kinds are described. Because of this interest I purpose telling what God says about the different kinds, and then anyone can easily tell for himself to which kind he belongs. How-

ever, in this little article I shall speak of only two kinds, and possibly some of my readers may find that they do not belong to either one. I shall speak of the *nepios* and the *huios* only, and perhaps some reader is a *teknon*.

Now God says of the *nepios* that they are not spiritual but are carnal, guilty of envy, strife, and divisions and walk as men. I Cor. 3:1-3. They are not different from servants, and are "in bondage under the elements of the world." Gal. 4:1-3. They are "tossed to, and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

Whenever God speaks of those of His children who are led by the Spirit, who are the heirs of Christ, who are overcomers, who are "worthy to obtain that world," who can die no more, who are equal to the angels, who are "children of the resurrection," who walk in the light, who will not be taken by surprise by the coming of the Lord, or whom the Lord will lead into glory, He never uses the word *nepios*. So, you will see that if, in examining your own self you find that you class with the *nepios*, it is highly important that you take immediate steps to get out of that class and become *huios*, or sons of God.

Perhaps You Are a Son of God

Just as babies naturally and when properly fed and protected grow into men, so *nepios* normally and rightly grow into *huios*, for *huios* is the word used in the New Testament when a mature, grown-up man or woman is mentioned as a son. The two sons of Zebedee and the seven sons of one Sceva a Jew, are called *huios*, that is, mature sons, grown to the stature of men and so able to have responsibility placed upon them by their father.

Now God carries the word *huios*, in its natural meaning, over into the expression "sons of God." Here are some of the things that God says about His *huios* which He never says about His *nepios*. By observing what God says you can readily tell whether you are a grown-up son of God and so entitled to call yourself an *huios*, or are still a babe in Christ, doing the works of the flesh and carried about by every wind of doctrine, in bondage under the elements of the world.

The *huios* are led by the Spirit of God (Rom. 8:14); they realize that

they have become sons of God and so cry "Abba Father" (Rom. 8:15); they have ceased to be children and so are no better than a servant, and have become heirs of God through Christ (Gal. 4:7); because they are overcomers, they have the promise that they shall inherit all things (Rev. 21:7); they are peacemakers, and so are called the sons of God (Matt. 5:9); one of the things done by them which has resulted in their ceasing to be babes and becoming sons was their loving their enemies, blessing those who cursed them, doing good to those who hated them, and praying for those who despitefully used them (Matt. 5:44, 45); they walk in the light and are the sons of light (John 12:35, 36); they are sons of the light and sons of the day upon whom the day of the Lord will not come unawares (1 Thess. 5:1-5); they are babes in Christ, grown to perfect manhood in the measure of the stature of Christ (Eph. 4:13, 14); they have severed their connection with the worldly companions and the evil practices of their baby-Christian days, and have consequently been received by God as His sons and daughters (2 Cor. 6:17, 18); they are they whom the Lord will lead into glory (Heb. 2:10); and, exercised by the chastening of the Lord, they bring forth in their lives the peaceable fruits of righteousness. Heb. 12:5-14.

Age Is Not the Test

In thinking about babes in Christ and comparing their prospects in the age to come with the prospects of the sons of God, it is very easy to fall into the serious error that, like natural infants, one is a babe in Christ because he has but recently been converted. In this matter spiritual babies differ utterly from natural babies. What makes a Christian a babe in Christ is the fact that he has not put away the works of the flesh, but yields to the bondage of the elements of this world, and permits himself to be carried hither and thither in his thinking about God by every wind of doctrine. This he may do, and, I am sure, often does do, although for many years he has been accounting himself a good Christian. Upon the other hand, cases have been known where, seemingly, newly-born Christians became at once free from the things that mark one as a babe in Christ and showed in their lives the marks of the sons of God.

God expects babes in Christ to grow into mature men and women in God whom He calls sons, much as we expect *our* babies to grow up, and that they may do so He sends to the assemblies the various kinds of ministers. This He tells us plainly, as follows,

to quote from the literal Greek: "And he indeed it is who gives the apostles, the prophets, the evangelists, the pastors and teachers for the readjusting of the saints, with a view to the work of dispensing, for the upbuilding of the body of Christ, until we should all attain to the unity of faith, and the realization of a son of God, to mature manhood, to the adult stature of Christ's complement, that we should by no means still be minors [*nepios*], surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception." Eph. 4:11-14.

The word "mature" in the above passage, is translated "perfect" in the A. V., not only in this passage in Ephesians but in Matt. 5:48 and Phil. 3:15. Understanding that the true meaning of the word is that maturity to which children of God come when they have put away childish things and have become full grown men in Christ Jesus, the passage in Philippians and the one in Matthew yield richer meanings to us. In Philippians Paul is speaking of pressing on toward the goal for the prize and then he exhorts all who are mature—the children of God who have come to maturity—to do so too. He says, "Let us therefore, as many as be perfect (mature), be thus minded." Jesus has been giving many rules for immature and defective Christians—children (*nepios*) of God—by which they may become sons (*huios*) of God. The word "children" in Matt. 5:45 should be sons as it is *huios*. Then He concludes with the exhortation: "Be ye therefore perfect (mature), even as your Father which is in heaven is perfect (mature)," Matt. 5:48.

Now I believe there is quite a widespread conviction that a Christian has backslidden and must be reclaimed if he is unstable and in bondage, doing the works of the flesh. This false belief is, I believe, being industriously promulgated by Satan. When an immature or baby Christian finds himself still doing the works of the flesh, Satan tells him that he is no Christian, and that for him to pretend further to be one will be hypocrisy. Thus Satan gets some of the most honest and upright among God's children to give up in despair, and to commit themselves unreservedly to lives of sin. By the pressing of this same false doctrine upon the church the devil induces the old saints to look upon immature Christians, who continue to live carnal lives, as unfit to be called Christians. Thus working by deception on both the baby Christians and the mature saints he fills our land with multiplied

thousands of discouraged people whom God has saved, but who look upon themselves and who are looked upon by mature saints, as backsliders or sinners, and as they are not growing to maturity as sons of God.

This being the case, is it not of the most far-reaching and vital importance that the church generally, and all ministers in particular, should awake to the idea that God recognizes carnal Christians, who walk as men, as His precious children whom He expects older and more mature ones to train and bear with, and bring on until they too attain to the full stature of men and women in Christ?

How I Received the Baptism in the Spirit

Roy E. Scott

It was in the summer of 1909. A Pentecostal meeting was in progress not far from my home, and the entire neighborhood was stirred. Many people were finding the Lord in salvation and the Holy Spirit was falling on others. Even though it was in the midst of corn plowing, yet people would drive for miles to come to the meeting, and stay until daylight many times. On Sundays people would drive twenty-five miles in buggies to attend the meetings. It was estimated that from two to four thousand people attended.

Men, women, boys, and girls were being saved at every service. The Holy Spirit was falling each day, and it was not an uncommon thing for people to receive the Baptism at home or out in the fields or riding along the road, and each night some new person testified that they had been filled.

I was an unsaved young man of 23 at that time, but although unsaved I was a teacher in a Sunday school. Some of the scholars from my class were saved and filled with the Holy Spirit in the meeting. This of course pressed the matter home to me more deeply. One Sunday I found all my scholars had deserted me. I don't blame them now, although I thought then that it was too bad to see a Sunday school broken up. I had watched the meeting with much interest and had seen several things that I did not understand or approve of, yet I felt that I had to go back, and the more I thought about it the more conviction seized upon me and the more anxious I was to return. So on the following Thursday night I went again, and by this time I was under conviction enough that I gladly went to the altar and prayed, but found no relief. Saturday night I returned and prayed again, and this time I found God. The things that had seemed so complicated

before were plain now, and like the blind man near Jericho, when I received my sight I was glad to line up with the crowd and follow Jesus in the way.

Others received salvation, and without getting off their knees received the Spirit, but I did not seem to grasp that kind of faith. For the next sixteen months I sought the Baptism at about every meeting I attended. I did my best to do what I was told to do, but although others all around me were going through I still kept seeking.

Finally in October 1910 I heard of a Bible school in Joplin, Mo. I attended this school and sought the Lord each night, but by this time I suppose I had become a "chronic seeker." Finally one night as the school was drawing to a close I went to the altar as usual, prayed about as long as I usually did, and got up to go home. As I walked down the altar I saw a man about eighty receiving the Holy Spirit, then a young man lying under a table, then another, and another, until I had passed six of them, all receiving the Holy Spirit. By this time I was ready, thoroughly ready, and dropped on my knees and in less than half an hour I was gloriously filled with the Spirit and praised God for some time in other languages.

I had been told to praise the Lord, which I tried to do with all my heart, but I found that when my faith really touched God there was no need to tell me what to do, because the praises seemed just to spontaneously roll from my lips. And as I yielded to God these praises were changed to another language, but my spirit was just as conscious of praising God as I was before, although my ears did not understand the words I was saying. I was fully aware of all that I was doing, but Oh how blessed it was to be so close to the Lord and to really know that it was His mighty power moving upon my being. I did not want to quit. Others might think it was foolishness, but this mattered nothing to me now that I *knew* it was God, and worldly things looked very cheap compared to the filling that was being poured into my soul from heaven. The mocking and jeering of the world did not even enter my mind. I was receiving Him, and joys unbounded filled me. Praise God!

And what this infilling has meant to me! Twenty years have gone by since that time and the experiences have been many, but never once has this moment been forgotten or become common in my life. It was a sacred time never to be forgotten.

I was a backward person and had
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The Editor's Notebook



The Life After Death

One title given to the Lord Jesus is "the faithful witness." Rev. 1:5. He spoke with certainty concerning the things He had seen and the things He had heard from God His Father; and told us of things about which man knew either very little or nothing at all. He was faithful in removing the veil which hid the unseen, and in giving us a picture of life after death—a vivid portrayal of torment coming to the rich man in Hades; and of comfort coming to the poor man who was placed after death in "Abraham's bosom." He was faithful in giving warning after warning of the eternal punishment coming to the unbelieving and disobedient. Men are scoffing at the idea of an eternal hell, but in doing so they are rejecting the testimony of the One who spoke on the subject with authority.

* * *

The Furnace of Fire

Our Lord Jesus Christ did not misrepresent things. What came from His lips is absolutely true. Some endeavor to persuade themselves that the story in Luke 16 of the rich man and Lazarus is just a parable. But no one can honestly read this chapter without seeing that it is a record of an event which actually took place. "There was a certain rich man. . . . There was a certain beggar." However there are two parables in Matt. 13 which teach the same truth as that given to us in this actual story—one concerning the wheat and the tares, and the other concerning the net and the fishes caught therein. These are two parables that our Lord explained, and oh, the dread reality of those explanations! Listen to His explanation: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." "So shall it be at the end of the world;

the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:41, 42, 49, 50. Our Lord Jesus was no preacher of smooth things and put no pads on the hammer of the Word.

* * *

Our Judge

Our Lord was not only a faithful witness, He was also a true prophet of things to come. He told of that coming day when He will ascend the throne as King and Judge. That judgment scene is depicted in Matt. 25. Listen to the Judge's verdict to the nations assembled before Him. To the sheep, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To the goats, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

* * *

Sharing the Devil's Fate

The last word concerning these two groups in Matt. 25 is, "And these shall go away into everlasting punishment, but the righteous into life eternal." Alford, in his translation of the New Testament, points out that the words translated "everlasting" and "eternal" come from one Greek word. He says, "It is very important to distinguish between the blessing and the curse here. 'Blessed—of My Father;' but not 'cursed of My Father;' because all man's salvation is of God—all His condemnation from himself. 'The kingdom, prepared for you;' but 'the fire, which has been prepared for the devil and his angels' (greater definiteness could not be given than by the words in the original; that particular fire, that eternal fire, created for a special purpose)—not, for you; because there is election to life—but there is no reprobation to death; a book of life—but no book of death; no hell for man—because the blood of Jesus hath purchased life for all; but they who will

serve the devil, must share with him in the end. The repetition of all these particulars shows how exact even for every individual the judgment will be."

* * *

Will Hell Be Eternal?

There is an endeavor these days to soft pedal what the Word has to say concerning eternal punishment. Some would try to teach us that the period of punishment will be only for an age, a limited time. In this they do greatly err. That very able scholar, F. W. Grant, writes in *Facts and Theories as to a Future State*, as follows: "Forever," the most common expression of all, is that for which no more suited rendering for the word *aion* can be found than forever. It is used 28 times; and not in a single instance can it be proved to have a limited sense. It, too, is used for the duration of the life of Christ (John 12:34), of the abiding of the Spirit of God with His people (John 14:16), of Christ's priesthood (Heb. 7:28), the enduring of the Word of God (1 Peter 1:23), and of the doer of His will (John 2:17), and of the believer's righteousness (2 Cor. 9:9). It is used too for the duration of the blackness of darkness forever (Jude 13; 2 Pet. 2:17). Amid all this varied phraseology, not one passage can be shown where our common translation gives some equivalent of forever, in which less than eternity can be proved to be meant."

* * *

Remorseful Memories

Returning to the picture the Lord gave us of the rich man and Lazarus we see that the mind of the rich man was quite clear, despite his torment. Abraham said to him, "Son, remember." In the great hereafter men will remember the things of the past, and the memories of rejected opportunities will haunt them forever. "Of all sad words of tongue or pen, the saddest are these, It might have been." The writer recently heard Evangelist Otto J. Klink tell the following story from his own experience. He was called to pray for a dying man who was a steward in the Methodist church but who, alas, apparently knew nothing of the

new birth. Lying on his bed, the dying man would cry out, "Put that black and white dog out." Years before while living in Mexico he had lost his position and had had to tramp his way back to the United States. Being an able-bodied American, the Mexicans were not disposed to give him food when he knocked at their door and asked for a meal. It angered him, and he vowed he would wreak vengeance. At the next farm house he visited the father and mother were out, but he found a baby on a bed. A little black and white dog barked and snapped at him, but he kicked the dog against the wall and broke its neck. Then with his heart full of hatred he walked with the baby until he found a large ant hill. He laid the baby upon it and watched the ants eat it to death. And now in his dying hour the memory of that deed was with him as he cried out again, "Take that black and white dog out of the room!" God will graciously forgive the past of those who seek cleansing through the precious blood of Jesus, and forgiving He will forget; but the memory of the past will forever haunt those who have neglected this great salvation.

* * *

The Gehenna of Fire

There are three Greek words which are translated "hell" in the New Testament. The first is *Hades*, and it is used of the place in which the rich man awaited that great day of judgment described in Rev. 20. The second is *Tartarus*, and it is only used once, in 2 Pet. 2:4. This is the place where fallen angels are incarcerated. The third word is *Gehenna*, the word our Lord used on ten different occasions. It was the name given in His day for the place of the lost, and all the Jews knew what He meant when He spoke of Gehenna. Outside of Jerusalem there was a place where they threw the bodies of criminals and the carcasses of beasts, and where they burned the offal. Worms fed upon the dead bodies until they themselves were burned. In this place the fire might go out and the worms be consumed, but Christ spoke of an eternal *Gehenna* where the fire would not be quenched and where the worms would not die. Seven times our Lord used the expression, "There shall be weeping and gnashing of teeth." See Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28. In Mark 9:43-48 our Lord twice speaks of "the fire that never shall be quenched," and thrice adds, "where their worm dieth not, and the fire is not quenched."

* * *

The Undying Worm

Samuel Keller, a German pastor

who labored for some time in Russia, tells the following story. A Stundist friend of his was put into prison and he went to visit him. The poor fellow had chains around his feet and hands and neck, and there was a very heavy collar around his neck. He was chained up in such a way that he could not ease himself at all, and he told Mr. Keller he was suffering at the back of his neck with a continuous irritation. The preacher lifted the heavy collar and to his great disgust found an ugly worm under it, eating its way into the man's flesh. He immediately pulled the thing out and threw it on the floor, and was about to stamp on it when one of the jailors stopped him. "Please don't destroy that worm, or I will lose my position," he said. "We are commanded to put those worms on the prisoners. They eat their way right into the brain and the prisoner dies, and so the State does not have to keep them for a long time." There came to the preacher's memory those awful words of warning given by the Master Himself, "Where their worm dieth not." The Lord Jesus knew of this awful place of retribution, and because of this He came from the glory to die on men's behalf, to save them from such a doom. But men reject the great salvation He died to bring, and trample under foot the precious Blood He shed on their behalf. Christ not only died on behalf of sinners but He sent the Spirit to convict of sin—but men do despite to the Spirit of Grace. They reject God's remedy, and in consequence they will have to receive God's retribution.

* * *

The Last Picture

Our Lord Jesus Christ not only warned of this eternal fire during the days of His flesh, but He came back to the exiled John on the island of Patmos and gave him further pictures of things to come, and these pictures have been faithfully passed on to us. In the 20th chapter of Revelation we are given the picture of the last judgment. Every sinner who has ever lived will be raised to this judgment. God's books will be opened. On that day it will be seen that God is a careful and accurate bookkeeper. Today men can register the human voice on wax, and sights and scenes on gelatin. They are not more clever than God, and it will be found on that judgment day that He has every idle word registered on the ether. It will doubtless be found that He has kept a registered impression on the ether of every murder and of every sin of adultery. It will be vain to deny guilt. Every man

will be judged according to His works. And they whose names are not found in the Lamb's book of life will be cast into the lake of fire.

* * *

Eternally Fixed

In the last two chapters of the Revelation we are given a vision of the home of the blessed. Outside that home, down in that lake of fire, are all the fearful, the unbelieving, the abominable, the murderers, the whoremongers, the sorcerers, the idolaters, and all liars. Their part is the lake which burneth with fire and brimstone; which is the second death. We read nowhere in Holy Writ of any resurrection from this second death. Someone recently stated to the writer that the last two chapters of Revelation were not the final picture, but that in 1 Cor. 15 we have a picture beyond this, the picture where the Lord Jesus Christ turns over the kingdom to the Father. But in 1 Cor. 15 we do not see any reversal of the final judgment shown here in Revelation. Our Lord said to the Pharisees, "Whither I go ye cannot come." John 8:21. John the Baptist declared, "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life but the wrath of God abideth on him." John 3:36. The words, "shall not see life," forever contradict the views of the reconciliationist; and the words, "the wrath of God abideth on him," forever contradict the views of the annihilationist.

* * *

Sounding the Alarm

Dr. Torrey once said that it was the realization of the awful fate of the unbeliever that spurred him on to evangelistic service. At times when he was inclined to grow slack, the Spirit of God would remind him of the lake of fire, the second death, and once more he would set forth to preach the glorious gospel of *Christ, God's door of escape*. The writer is reminded of a day in his childhood. At the back of where he lived there was a hotel, and one night a fire started in a store below. One of our household was awakened and saw the flames leaping up. My brother and I wanted to awaken the slumberers in that hotel, so we opened our windows wide and shrieked at the top of our voices, "Fire!" There was such intensity in our cries that everyone in the hotel was awakened and made their escape. That fire was only temporal, and was soon put out. There is a fire that is eternal, which will never be put out. Let us not fail in sounding the alarm and proclaiming the way of escape.

What Time Is It?

Look at the Clock

Frederick W. Childe

The Bible speaks specifically of a period it calls the "Time of the End." And we are told that this "Time" has been definitely appointed by God (Dan. 8:17-19).

The Bible also says that we may know when we are in the "Time of the End," because there are certain things that belong to that "time" which will be so plainly manifested that men will have no difficulty in understanding their meaning.

In Jer. 22:29 we read this strong exhortation: "O earth, earth, earth, hear the word of the Lord!"

In other words, "Take a look at God's great time clock and note the hour!" "What of the night?" It is the hour of midnight darkness and the lighted lamp! The clock of time is about to strike twelve! We are in the time of the "Midnight Cry!"

There is a great awakening today with reference to Dispensational and Prophetic truth. A recent incident occurring back East proves this:

One of the great radio broadcasting stations in an eastern city sent out a request over the air asking their listeners to send them a reply to this question: "What would you prefer that your pastor preach to you about?"

Hundreds of postcard replies were received from people in all walks of life. They were classified and listed, and this was the result: A number said, "We want to hear more about the Second Coming of Christ." A larger number replied, "We want more real Bible teaching!" And eighty-five per cent of them urged that their pastors tell them "More about the Holy Spirit!"

Which goes to show that the "common people" are still willing to "hear Christ gladly," and are hungry in their souls for the old truths. What a rebuke to "Modernism!"

The present generation is fortunate. The hidden truths of God's Word, which were "sealed up until the time of the end," are now being unsealed. And the emphasis is laid upon the glorious fact that He who was that Prophet "like unto Moses," and that Priest "like unto Melchizedek," is also that KING "like unto David!" Hallelujah!

And we are assured today that this great King of all kings is soon to return to our earth and inaugurate His universal kingly rule. How this wonderful truth should stir every heart

and cause us to make that preparation of heart and mind so needful in view of this transcendent event!

"This generation" is the one undoubtedly that Jesus was speaking about, in Matt. 24:34; (not the one He was speaking to!). The "fig tree" is budding fast these days, and the same people that see the buds will see the figs! Let him that readeth understand!

O people of God, study your Bibles these days! And pastors, feed your sheep with knowledge and understanding! And do not fear to send for teachers of the Word to come and hold a Bible Conference occasionally in your Assembly to help get your people "rooted and grounded in the Word!" It is as necessary as sending for an evangelist to promote a revival. Your saints need to be established and strengthened, and confirmed in the faith, as much as sinners need to be saved! And the time is so short; what you do must be done quickly, for He is "at the door!"

D. L. Moody said, shortly before he went to heaven, "The next great revival will be a revival of Bible study, and it will be brought about by a teaching evangelism."

Many believe that, and are seeing the great need of a teaching evangelism, especially along the lines of dispensational and prophetic truths for these days.

Thank God for the teachers He is raising up of late. It is the fulfillment of His promise in Isa. 30:20, "Thy teachers shall not be hidden any more, but thine eyes shall see thy teachers." (A. R. V.) See also Jer. 3:15.

In Eph. 4:11, 12 the Apostle Paul in naming over the officers in the Church who were to labor together "for the perfecting of the saints," mentions the office of "teachers" last; not because they are the least in efficiency and necessity, but because a comprehensive teaching evangelism would characterize the final activities of the Body of Christ just before the coming of the Lord in the air to call the Church unto Himself!

So in these days of political and industrial and religious chaos, when men's minds are perplexed and bewildered, and nations are "in distress" (literally that means the crowding pressure of nations, with no way out—like a frenzied mob of panic strick-

en people in a burning building unable to make their escape through the exits!); these days of Bolshevik blasphemy, and the increasing perils of tyrannical Fascism and anarchic Communism; when the shadow of the coming Superman, the "Man of Sin," is so plainly discernable, it is time for the people of this old storm-tossed drifting world to seek the Lord and to hear His Word!

Keep your eye on God's great Time Clock of Prophecy and note the hour! If to be "spiritually minded is life and peace," as the Apostle says, then certainly to be "air-minded" (looking for and loving His appearing in the "air") is to be assured and unashamed in these days of translation imminency!

LOS ANGELES, CALIF.

The Great Shepherd of the Sheep

(Continued from Page One)

surrounded by a liquid blaze of heat.

It was there he struck deeper and confided to us some happenings in his early life. Brought up in the Southern States, his younger days were clouded by suffering, having been lame from infancy. His parents had a plantation, but were comparatively poor and struggled hard to bring up their large family. He himself as a lad did what he could to help on his pony, opening gates for the cattle, carrying them buckets of salt or bran, and driving them home at night. So passed the busy hours, yet they were never too busy to exclude the Bible. It had first place in the home, and many a long summer evening the cripple lad spent in the fields engrossed in its pages. He was thrilled most of all by the miracles of healing. These appealed to him in a special way. He was a boyish boy, full of fun and spirits, but two crutches marked the boundary between his life and the boundless freedom of a world of liberty beyond his reach.

One day he saw what was, to him, the chance of a lifetime. Revival meetings were being held in the nearest town. "Don't you think," he said to his father, "that if that man of God in the meeting would pray for me that Jesus would heal me, as He used to heal the people in Galilee?" The evangelist was sent for, and a memorable day it was for the boy when their eyes first met. "So you wanted to see me, sonnie!" said the big man, rather kindly, laying his hand on the thin little shoulder. "Yes," replied the youngster; "I thought if you'd pray for me that the Lord would cure me, sir, same as He did the others long ago."

"He did, He did, laddie, when He was on earth, but not now—you see, He's gone to heaven and doesn't do that any more. You'll have to be His good, brave soldier and love and serve Him. Then one day He'll take you home to heaven. There's no pain and no suffering there."

"Hard lines!" the lame boy thought to himself: "There's only one place where there's no pain, and I can't get there. Suppose I must just wait like he says, and make the best of it!"

The man of God noticed the cloud of disappointment on the hitherto expectant little face. And now he had to hurry back to the crowds, "Just a word of prayer before I go," he said, and knelt with the family on the kitchen floor. He prayed fervently, but the cripple took in little till he came to the Lord's prayer—"Thy will be done on earth as it is in heaven." It came as a flash of light from the other golden shore. "No pain, no suffering in heaven." "Thy will be done on earth as it is in heaven." The lad put the two together and in earnest, simple faith, added, "for me, oh God." That moment his body was completely and miraculously healed. Later he himself became an evangelist and preached to thousands.

D. L. Moody used to say, "Some Christians have a very small Saviour. It is not that He does not want to be a great and mighty Saviour, but it is that they are not willing to receive Him fully and let Him do great and mighty things for them."

I was beginning to find out, anyway, that my Shepherd was greater than ever I imagined Him to be. I admit I had tried to believe that "with God nothing shall be impossible"; but although I had read now and again of His miraculous intervention in curing incurables of the twentieth century—physical as well as mental and spiritual incurables—yet from the bottom of my heart there always welled up three words, words which account for so much stagnation in the Church—three cold, human words: "*I doubt it.*" Now for the first time I had seen and talked with a man whose testimony rang true as steel. I would sooner disbelieve myself than discredit him. Jesus is able to save to the uttermost all that come unto God by Him. I do not deny the ministry of suffering, but I believe that He is able to mend our mortal frames, and to do it instantly down here, if through the healing they can better be used for His glory.

So, besides many other lessons I learned this one, as I followed the earthly footsteps of the Son of God,

and I left Palestine with a bigger, and far wider conception of the great Shepherd of the Sheep. As we had trusted Him in Africa to provide for us, so would we trust Him, and trust Him wholly to care for us in the whirl of a conventional civilization and in the most materialistic age the world has ever known.

How I Received the Baptism

(Continued from Page Three)

found it very difficult to testify, but now it was much easier as something seemed to help me when I came to the end of myself, and I found that this Something was the Holy Spirit within me.

In the spring of 1911 I started preaching, and found that this same Holy Spirit helped me as I went in Jesus' name. The Bible schools I had attended lasted only four to six weeks, so I had had no opportunity to train for the work. Thus it surely was a blessing beyond expression to feel that Someone was with me to help every time help was needed, and to realize that He knew best how to do things after all. Probably we made many mistakes in trying to do things as we thought they should be done, but each time the Spirit was given right of way all things moved in a perfect manner. I had the privilege of hearing some good Bible teachers for a short time on different occasions, and appreciated every word I heard from them, but these occasions were sometimes far apart; and what a blessing to know that the Spirit would help us learn the Word when we went alone in earnest prayer and study before God. I am a firm believer in teachers whom God places in the church, and I feel that we should sit at their feet to learn with thankfulness the words of truth that the Spirit brings us. In fact I feel that this is God's plan of teaching in the church. But if the hour comes when it is impossible to get to a place where we can be taught, the Spirit can help us.

In prayer how empty I have found myself and how unable to pray effectively. Occasions would arise when it seemed that I knew not which way to turn nor how to begin praying. I somehow could not rise to the occasion and get to God with it. Or maybe after I had prayed until I could not think of words to express myself further, this same Holy Spirit came and helped in prayer with groanings that could not be uttered, and suddenly I would find that after I had failed to get access to God He took me through right into God's very presence and made my requests known for me. How

we need the Spirit in prayer to make it effectual!

There have been lonely hours so far as worldly friends are concerned. While on the foreign fields many times we would find ourselves away out in the village with no one but the natives about us, days and nights isolated from our friends and the family—a stranger in a strange land. But what fellowship and what communion I had with this same Holy Spirit who had come into my life years before.

There have been sad hours. As we stood beside the casket of some dear one and wept our hearts out, friends spoke words of comfort to us. Sometimes we felt that we had tried and failed and were so downhearted about it, and others tried to encourage us. But after kind friends had done all they could—and we appreciated every word—and after we had tried other plans we found that this Holy Spirit was also the Comforter who could really touch the spot that is uneasy and sad, and could speak just the word that really comforts.

MERCER, MISSOURI.

A Baby Healed

January 22, 1931, my five months' old baby started to cough. She was sick for five days when I took her to the doctor. He said she had bronchitis and gave me medicine for her. I gave her the medicine three times but she got worse. The next day, Sunday, the baby was very bad. I called up the doctor at noon but he said he could not give me any more medicine. She seemed to be dead. I took a pin and pinched her feet to see if she would show any signs of life, but she didn't. I shook her but could get no sign from her. My husband went to the church, but the pastor was absent. Three or four of the sisters came however and prayed for her, anointing her with oil, and the baby opened her eyes but didn't move. At night my mother went to the Italian service and called for special prayer for the baby. After service the brothers and sisters came over and all prayed, one after the other, for the baby. After they had been gone about two hours the Lord answered prayer. The baby opened her eyes and smiled as if she had never been sick. She had been as cold as death, but now she was warm, and her color returned to her face. The next morning she played as if she had never been sick. She has been well ever since. I give God all the praise for rebuking death from my baby. Mrs. Dora Cosenza, 450 15th Avenue, Newark, N. J.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.



MAIN ENTRANCE

Central Bible Institute Springfield

"Beautiful for..."

CENTRAL BIBLE INSTITUTE offers the advantages of an ideal environment. Located in a beautiful grove of oaks just outside the city of Springfield, Mo., the Institute lies near the summit of the Ozark Plateau about fifteen hundred feet above sea level. The air is pure; and the climate, while changeable, is considered mild. The School is within easy walking distance of the car line which reaches all parts of the city. And the fifteen acres of school campus surrounding the building, and extensive city parks on either side of the property, give the School that restful rural atmosphere which is so conducive to quiet meditation and concentrated study.

YOUR SCHOOL

To our Pentecostal reader we can say, This is *your* school, for Central Bible Institute was established by the *General Council* to meet the growing demand of the Pentecostal movement for a Bible Training School which would be owned and controlled by the duly chosen representatives of the entire movement. Its fine new building was erected and completely paid for by offerings of God's children and is owned by the General Council itself. Since the school is located in Springfield, Mo., it is under the constant supervision of the chief executives of our fellowship. Thus the purity and power of its spiritual life, the soundness of its doctrine, the correctness of its discipline, and the general

efficiency of its operation are guaranteed to be in accordance with the desire of the Pentecostal fellowship as a whole.

IMPORTANT ADDITIONS TO THE FACULTY

The Institute has been fortunate in securing for its next term, the services of three well-known leaders of our fellowship: Brother Ernest Williams, General Superintendent; Brother Stanley Frodsham, Editor of the Pentecostal Evangel; and Brother Noel Perkin, Missionary Secretary. Brother Williams and Brother Frodsham will teach classes in the Pastoral Course, and Brother Perkin, in the Missionary Course.

THE NEED—AND THE CONTRIBUTION OF CENTRAL BIBLE INSTITUTE

All over the land there are numbers of young people who, having consecrated themselves to the Lord's service, feel their need of systematic training before entering on their life-work. To serve these young people, and through them the cause of the Kingdom of God, Central Bible Institute offers training along the following fundamental lines:

Spiritual Training

This aspect of the training is mentioned first for the reason that it is considered of prime importance in the school work. Since the students are to be sent forth to serve a movement whose power

lies in its inspirational character, they are constantly urged and given abundant opportunities to cultivate a life of vital fellowship with God. Such opportunities come to them in the daily chapel service, the morning and evening quiet hour for prayer and meditation, the noon-day missionary prayer meetings, and the Friday evening fellowship meetings. Class-work is readily set aside whenever it is evident that God's Spirit is moving in an unusual way. The spiritual objective of the institution is the creation of a happy, healthful, spiritual atmosphere in which character shall be moulded and impressed for the service of God.



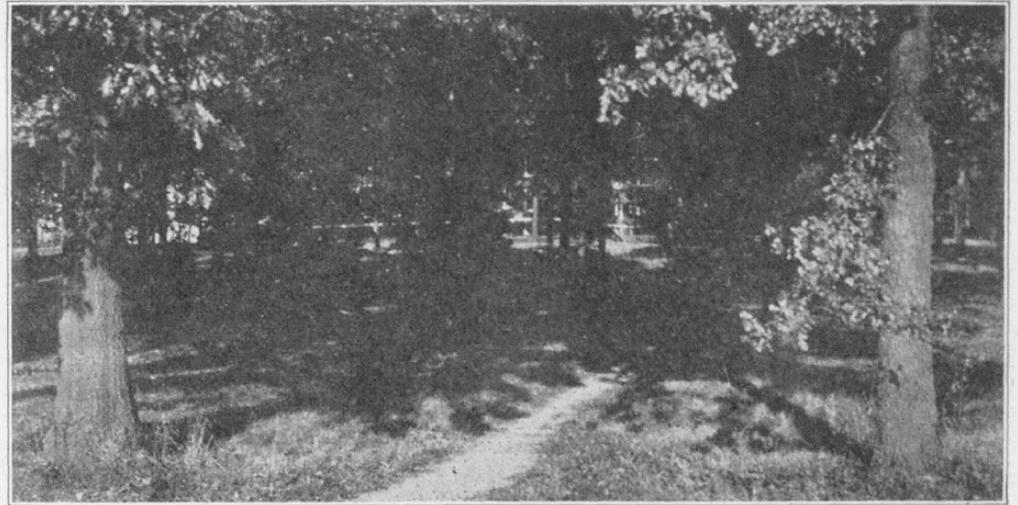
MISSIONARY CO...



MISSIONARY WORLD GROUP—VOLUNTEERS FOR ANY FIELD

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PATH THROUGH THE GROVE

Intensive Study

Central Bible Institute is happy to announce an extension of its courses, planned with the end in view of providing a more thorough and specialized training of prospective Christian workers. Next year the following five courses will be offered, each covering three years and leading to graduation:

1. *The regular course*, including the following subjects: Old and New Testament Book Studies, Dispensations, Personal Evangelism, Typology, Reading, English, Music, Doctrine, Epistles, Prophecy, Biblical Introduction, Sunday School Organization, Christian Evidences, Church History, Parliamentary Law, Public Speaking, History of Missions.

2. *The Pastoral Course*: In this course the following subjects will be studied in addition to the regular subjects: Cultism (study of false cults), Greek, Homiletics, Hermeneutics (interpretation of the Bible), Pastoral Theology.

3. *The Missionary Course*, including the following special subjects: Survey of Mission Fields, Principles and Practice of Missionary Work, Comparative Religion, Practical Nursing.

4. *The Religious Education Course*, for those desiring to specialize in Sunday School Work. This course includes the following special subjects: Principles and Methods of Teaching, Child Study, Illustrative Course, Children's Songs and Music, Story Telling, Religious Education of Adolescents and Adults. A few words are in order here in emphasis of the importance of this often neglected part of our Pentecostal work. Modern conditions present a



COMMITTEE

danger and issue a challenge that may be briefly summed up in the following extracts from a recent magazine article: "It is in the very matter of education that the real battle line is drawn between Christianity and the new paganism. *The church can do the preaching, but if paganism can do the teaching, the preaching will be on the losing side.* The secular educational system, by its very vitality, efficiency and richness, constitutes a source of

unintentional danger to religion so long as these schools give to religion no more effective place than they do now. . . . A teacher in our public schools, who had no better training for his work than many of those in our Sunday Schools could not hold his place. . . . There is but one remedy—the church must make religious education a major enterprise." The Religious Education Course is planned to meet this need by providing thorough training for Sunday School Workers.

5. *The Music Course*, including the following special studies: Conducting, Harmony, History of Music, Appreciation, Hymnology, Principles of Teaching.

Note. In the first two years, the subjects for all the above named courses are about the same. It is in the third year that the student has the opportunity to specialize according to the sphere of work to which he feels called.

In addition to the above, two other courses of shorter length are offered, namely:

A. *The Christian Worker's Two-Year Course*, for those in the active ministry who wish to devote two years to special study.

B. *The Christian Worker's One-Year Course*, for those in the active ministry who wish to devote one year to special study.

The student in course A or B will be allowed to
(Continued on Page Thirteen)



CENTRAL BIBLE INSTITUTE ORCHESTRA

∴ The Gospel in Foreign Lands ∴

Ministry Among the Lisu

L. G. Bolton

Greetings once again from the Tibetan Border! It is a long time since we have written you but probably you have heard from Mr. Andrews of the English Assemblies of God of our taking a six-days' trip to Likiang for the opening of their new church, which was a very profitable time for us missionaries and also for the native Christians.

Since our return here we have been very busy getting ready for the Morrisons and Osgoods, who arrived here just before Christmas, and also for our yearly Christmas among the Lisu. The Christians had prayed hard for fine weather, since last year it was so cold, snowing or raining all the time. Praise God, He bountifully answered their simple prayer, and we had lovely sunshiny days during the whole time we were assembled together.

We held our Christmas service at a different village this year where live an old shepherd and his wife who had earnestly requested our gathering there. She wanted the whole village to hear the gospel and to see the colored lantern slides on the Life of Christ. We took our big tent, which some of the dear friends in the homeland helped us to purchase for this work, and the natives spread pine needles on the ground which served instead of seats for them, while meetings were in process, and they also provided bedding at night. The people came from many districts, and we were so blessed to hear the different ones testify of what God had done for them since they had put away their idols and started to serve the only true God. One woman said that when the Tibetan robbers came and were stealing her grain, she fell on her knees



Lisu Christians on their way to church

and started to pray aloud. God put a fear upon the robbers, and they left quickly leaving most things they had prepared to take. This same woman since Christmas has gone out preaching, and God blesses and uses her. She went to a number of different villages, and although some who don't believe threatened to beat her, she is fearless for God. This last week she came to us with a smile on her face and said the devil harmed her, since at one village a fierce, wolfish dog bit her on the face. It looked terrible, and we washed and bandaged it up, and she went back home so happy.

We started to build a small house in one of our Christian Lisu villages where they have had a church for over eight years. We had the wood cut for it when the magistrate, who is anti-foreign, called the head men in, and after beating them for cutting the timber, put them in prison where they have been for two weeks. We did our

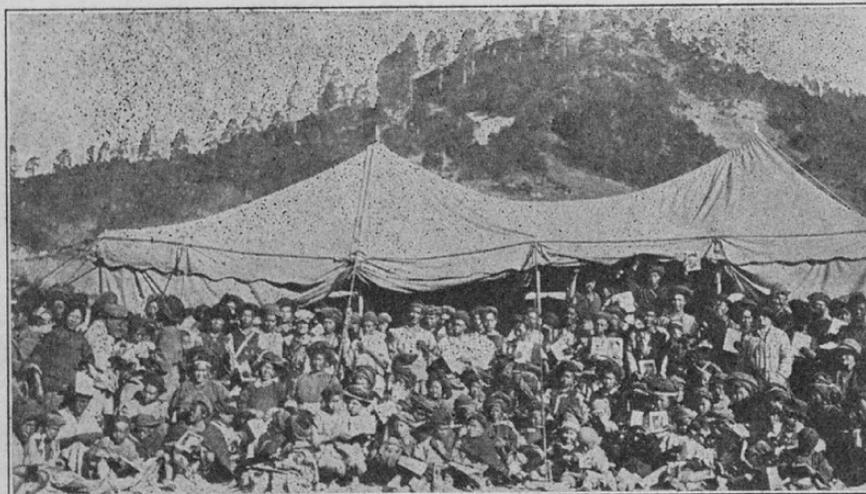
best to get them out, but the magistrate would not grant us an interview. They suffered so much and pleaded for us to get them out that after paying about \$25.00 gold we managed to do so. We have asked the consul to please have this bad magistrate removed as he is hindering us in our work, and we are believing that the Lord will work it out for His glory. We asked the magistrate last year for the privilege of preaching to the prisoners. This request was denied us, but now since the Lisu Christians have been shut up in prison, the prisoners have heard the gospel of good tidings. Oh, the wonder workings of our God! His ways are past finding out. So through all this persecution we praise God and we believe God is going to deepen the work of grace in our Lisu church.

A Great Convention in Liberia

J. M. Perkins

On Dec. 12th, I started from Newaka, Barobo, with eight of our mission boys, four to act as hammock men, and four as carriers. We held a short gospel service in each of the four towns we passed through along the way. In Sorrika, Gropekuka, and Sasstown the people listened well, but in Gropekuka they had heard a little about President King and his cabinet's being deposed, and were so anxious to hear more, that they did not listen well to the gospel message.

In the high bush the boys saw a bird that always follows the monkeys, and hoped to see and shoot some monkeys, but did not. All along, the natives had begun to cut their rice farms. One of the first things they do is to make easy seats and lounging chairs and beds to rest on. The program is to work and rest by turns,



Christmas services among the Lisu on the Tibetan border

and often it seems that they rest more than they work.

In Gropekuka we saw a man who claims to be over 100 years old. He says he was a small boy when the Liberians first landed here over 110 years ago. His hair and beard are white, his teeth in good condition, and his eyesight appeared to be good. He was eating rice and palm-butter from a wooden plate, using his hands for a spoon as they did when he was a boy. He did not lick the plate clean with his tongue, but wiped it with his fingers and then licked them. I asked him through my interpreter if he knew God and he answered, No. His mind seemed dense to things spiritual. In Sorrika, about 20 years ago I met another man who claimed to be 114 years old, who told me he had never heard of Jesus. In Gropekuka the people said they wanted to do "God-way," but had no one to teach them or show them how.

We reached Whooya about 5 P. M. and received a hearty welcome from missionaries and mission people there. This is the place where Tableau, the Christian chief lives, and preaches the gospel. The success of our mission work here is evidently due to his earnest Christian life. The last time I was at Whooya I officiated at the marriage of two couples, and this time two more couples on my way up and one couple on my way home. Several of these were Chief Tableau's immediate family, and he was very happy to see his children married "Christian way," and starting out to do "God-way" proper. Whooya is the place where "Praying William" and Peter had their all night prayer meeting with the natives about eight years ago, and where a continuous revival has been going on ever since. Praise the Lord. It was here where Rebecca was so wonderfully saved and filled with the Holy Spirit a little later on. Rebecca is still on fire for God and loves to preach the gospel and point dying souls to Christ.

From Whooya we went to Tiembo, about 30 miles farther on, where Sisters Peterson and Manilla are laboring. Six months ago the people there were much stirred up because some of their devilment had been exposed, but now they are coming to the chapel services in large numbers. During the trouble it appears that the towns people tried to witch or poison the mission people, and had all of the people in town take the devil-doctor's medicine. The Lord overruled and protected the mission people from harm, while a number of those who took and trusted the devil doctor's medicine have died.

We next visited or called at Geddabo Station, where Miss Carlson has been

laboring. This is the place where the king mailed the letter containing the promises of a missionary, to a tree, and sat down to wait for the missionary. After waiting about four years, their faith and patience were rewarded by having two missionaries sent to them. The work in this place is quite encouraging. The next night we spent in a heathen town, where we had a gospel service with the natives. Several men came forward for prayers, and the king and chief men begged us for a missionary to come and live with them and show them how to do "God-way." There is none to give them.

The next day brought us to Putu, where our meeting was to be held. Brother and Sister Schwartz had everything in readiness, and the compound looking fine. From the very beginning peace and harmony reigned, so that there was scarcely a jar throughout the eight days we were there. God's presence and blessing were very noticeable, and seemed to settle down upon, and hover over the place. Boys from other stations who feared palaver and trouble so much that they did not want to go, were happily surprised and came away happy. A big palaver came up between two heathen towns, just as the meetings began, and threatened to seriously interrupt the meetings, but prayer prevailed and the parties concerned agreed to put the palaver down until after the meeting. About ten years ago an old king walked four days from Putu to beg for a missionary, and refused to return to his tribe without one. After waiting seventy-two days, two missionaries went back with him.

From the very first meeting there was a readiness to seek the Lord and to wait upon Him. Brother Schwartz had made two long altar railings clear down the center aisle of the big booth, and these would fill up with seekers in a few minutes after the altar call, at almost every meeting. No one kept any record of those who seemed to get through to God, but there were forty-two baptized in water, from the different stations represented. An offering of thirty dollars was taken, which is to be sent to the Pentecostal Bible School in Poland.

While we were holding our Christmas convention in the far Interior, Brother Walin and the seven missionaries who have just arrived, were having a real revival in the rest home at Cape Palmas. There has been a real stir among the people down there. Praise the Lord!

There are now 29 Pentecostal Missionaries here on the field. Six of these, namely, Sisters Brisben, Bender, Lewis, Bjorklund, Dommermuth, and

Carlson, hope to take a furlough as soon as they are able to get off. Other arrangements may be necessary, but at present the appointments are as follows: Cape Palmas, Brother and Sister Walin; Blebo, Miss Thompson; Newaka, Mr. and Mrs. Perkins and Miss Shelton; Palipo, Miss Pickel; Konobo, Miss Marker and Miss Mattison, just from Sweden; Tchin, Mr. and Mrs. Stevenson; Putu, Mr. and Mrs. Schwartz; Geddabo, Miss Nygaard and Miss Peterson; Tiempo, Miss Ramsey and Mrs. Manilla; Whooya, Miss Erickson and Miss Bullard; Bowah-station and Bible school — Miss De Groat, Miss Martin, and Miss Bingeman. Brother Torta will make his headquarters here at Newaka, and Brother Jacobs, as missionary-carpenter will fill in where most needed.

This trip in some ways has been long and hard, but I enjoyed the opportunity of giving out the Word of God all along the way. We got off the trail several times, and had to retrace our steps. Once or twice we walked right into the midst of a regiment of drivers, or army ants, and received real punishment at their hands, or rather from their terrible pincher-shaped jaws. I did not count them, but I judged them to be about two million strong, of rank and file, besides the thousands of larger ants acting as officers in charge.

The last time I made this trip there was no town or sleeping place between Konobo and Palipo, a distance of 50 miles, so we started in the night with torches. But this time we found a town in the middle of the long high bush, and slept there. The people young and old brought their seats, and listened attentively to the gospel message, and thanked us heartily for giving them the Word. One of the first men to settle in this town met with a big elephant, who, regarding him as an intruder on his domain, ran after him and gored him so badly with his great tusks that he died. In many of the towns along the way we saw the big bones of great elephants that had been killed by the people. They are using the bones for seats. In one long stretch of high forest we found many great mahogany trees. Some time, if the natives do not cut them down before, these will make quite a little fortune for some company or individual. We have furniture made of some we found near Newaka. We found more of those giant forest trees across the trail. One was about five feet thick and another about seven feet.

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

-:- In the Whitenened Harvest Field -:-

IN SWEET CONFIDENCE

Pastor C. B. Cox writes from East Ardmore, Okla.: "The Lord wonderfully blessed in our 5th Sunday meeting March 29. The house was crowded, with many standing outside. Brother Monroe Fortenberry brought the morning message. About 16 ministers attended, some giving reports from their various fields. A number were present from other denominations, and blessed fellowship and sweet confidence were enjoyed by all."

BROKEN BACK HEALED

Evangelists Charles and May Miller, Houston, Tex., write: "We came to Putnam, Okla., about the first of November and started a meeting in a schoolhouse. Large crowds came out to hear the Word; old prejudice was broken down, a number were saved, and 3 received the Holy Ghost, who came with floods of glory. One woman whom the doctors had pronounced incurable was healed of a broken back. As she and others were healed many unbelievers were convinced of the truth."

SUNDAY SCHOOL DOUBLED

Pastor R. L. Stegis writes: "We wish to praise the Lord for the way He has been blessing us since we came to Anadarko, Okla. Our Sunday school has grown from 60 and 70 to 130 and 140. Last month Brother M. F. Mason, of Rush Springs, came to our assistance with a 3 weeks' revival, and about 20 received pardon of sins. Several also received the blessed Baptism with the Spirit, and a sweet spirit of unity prevails in our assembly. Our church, especially on Sunday nights, will scarcely accommodate the crowds."

READY TO WITNESS

Sister Gilmore writes from Slay, Tex.: "An old-time Holy Ghost meeting has been conducted in our midst by the Evans Brothers and their wives, of Plain View, in which the power of God was present to reveal to men the corruption of their own hearts and cause them to flee to the Cross for pardon and deliverance. There were 18 saved, and 11 received the Holy Ghost with the accompanying power of Pentecost; the church was wonderfully built up, and are now ready to witness to the mighty things He hath done."

"ON THE HOMEWARD TRAIL"

Brother Rufus C. Nicholson and family write: "God gave a blessed outpouring of the Spirit near La Sara, Tex., in a 7 weeks' revival. In the first place the few saints who were there without a pastor or a church were revived. About 33 others found the 'homeward trail' and followed it to Calvary; 22 were baptized with the Holy Ghost and fire, and 21 received Christian baptism. The young people are zealous in their service to Christ, which proved to be a great help in the meeting. We plan to hold our next revival in Raymondsville, about 8 miles away."

THROUGH THE OPEN PORTALS

Secretary Boyd Jones, writes from the Elk City, Okla., assembly: "God has given us a precious revival at this place where 17 found the precious blood of Christ sufficient to save, and 2 received the Holy Ghost, speaking with new tongues. Brother J. I. Miller was in charge and God's anointing made the messages rich to their hearers. The church has been wonderfully uplifted and the town enthused; our Ambassadors Band has also increased in numbers and strength. As we were without a pastor, Brother Miller has been asked to act in that capacity for the coming year. All are praising God for these who came through the portals which swung wide to receive them."

"I WILL DRAW ALL MEN"

Pastor W. J. Lewis, Anacortes, Wash., writes: "Brother A. C. Valdez, Ripon, Calif., has just concluded a glorious 3 weeks' campaign here. From the very first service the glory of the Lord fell and signs and wonders were wrought in the name of the holy child, Jesus. Each night the prayer room was packed to suffocation with people of all denominations; some who were looking on from curiosity were suddenly slain by the power of the Lord. During the campaign about 55 received the blessed Holy Ghost magnifying God in the tongue given by the Spirit, including people from the Baptist and Presbyterian denominations. Several backsliders came home to God and several were healed by the power of His name and Word. Pastor J. L. Isaacs followed with a week's meeting; 5 were saved and 5 received the Holy Ghost; also the saints were greatly edified. The church was packed at a special service where 38 received Christian baptism."

IN HEAVENLY STILLNESS

Evangelist and Mrs. W. I. Smith, Cliff, N. Mex., write: "We want to praise the dear Lord for the way He blessed in the work at Ft. Quitman, Tex. We started a meeting in January in the Cox schoolhouse where there were no baptized saints and only a few who believe in holiness. God began to bless from the first services and His power was felt at times in the heavenly stillness that reigned, and at other times as all the saints rejoiced in the joy of seeing the contrite bow at Jesus' feet. About 25 were saved, 23 received the fullness of the Spirit, as in Acts 2:4, about 15 gave up the use of tobacco and were made clean through the Blood, and 15 were immersed. There were also many sicknesses and diseases healed. Among the number who were filled with the Spirit were a Baptist minister and his wife, whom we left with another young brother called to the ministry, in charge of the work. We have now begun a revival in the Christian church in Monohaus, another new field, and are expecting the same God to call the lost to Himself here as in the other place."

STONY HEARTS SOFTENED

Pastor C. P. Melvin, Bucklin, Kans., writes: "Evangelists Oda B. Teets, of Aurora, W. Va., and Pete Salesky and wife, of Westernport, Md., have been with the assembly here in a deeply spiritual revival. The power of God was present to melt the stony hearts of the unconverted, and both saints and angels were given cause for great rejoicing as the lost came home to the precious fold of Christ. Eight prayed through to the Baptism with the Holy Ghost and others are tarrying before the Lord for the fullness."

HOPE'S BRILLIANT BEACON

Pastor Henry Moody writes of a great revival at Mansfield, Mo.: "The meeting, which ended March 8, conducted by Brother and Sister McGuire, and Sister Pearl Sheets, of Tyrone, was characterized from the beginning with Holy Spirit conviction. Large crowds thronged the place of service, and many became deeply interested in the Word of the kingdom; at most of the services there were about 600 present. As the beacon of the gospel was lifted high, about 30 laid hold of the hope set before them in Christ Jesus, and 15 received the Holy Ghost, as in the early church. The church and community still express deep gratitude for the wonderful revival showers from heaven."

ILLINOIS DISTRICT COUNCIL

The 9th annual session of the Illinois District Council convened March 24-27 in East St. Louis. About 225 ministers and delegates attended—the largest number we had ever had. Love and unity prevailed in all features of the meeting. The Superintendent's report showed splendid progress: during the year 10 new churches were set in order; and some phenomenal revivals were held, in one of which, held in one of the oldest churches in the District, over 100 persons received the Holy Ghost. The treasury showed an increase of over \$400.00 above the previous year. A proposal to have a state-wide camp meeting this summer met with a tremendous ovation. Two commodious tents for this purpose were promised on the spot; other assistance and equipment have been volunteered, and the plans for the camp are now under way. Our General Superintendent, Brother E. S. Williams, was with us. His ministry was helpful to all and was greatly appreciated. We were also privileged to enjoy the presence and ministry of Brother Fred Vogler, Superintendent of the Kansas District. Three of the old presbyters, Guy Phillips (Secretary-Treasurer), C. M. O'Guin, and M. D. Hartz, were elected, also 3 new ones, M. J. Hagli, Richard Carmichael, and W. C. Anderson. A large class was licensed and ordained on the last night. Everyone returned to his field of labor better prepared to fight the battles of the Lord, in whose presence all had enjoyed such a glorious convocation.—Guy Phillips, Secretary.

THE PINK WRAPPER

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

ABUNDANT SHOWERS—54 BAPTIZED

Brother Harold Collins, Ponca City, Okla., writes: "The Lord has been visiting the work at this place with abundant showers. In April, 1929, the church was set in order by Brother F. E. Conrad, beginning with 27 members. Evangelist Ernest Adams has just concluded an 11 weeks' campaign among us where the Lord did wonderfully bless; the power fell in all the services; about 47 came home to God in humble repentance, and 54 prayed through to the Baptism with the Holy Ghost until He fell upon them as at Pentecost. The last night of the meeting 54 took part in a blessed ordinance of service, 28 new members were received into the fellowship of the assembly, and 2 others have come in since then. A beautiful spirit of co-operation prevails in the entire church."

BRIEF MENTION

Brother H. G. Oxner, Grayson, La., reports a precious meeting at Columbia on March 22; "One received the Baptism with the Spirit, one was reclaimed and 3 were blessed with the healing touch. The saints rejoiced as a blessed ordinance service was carried forward."

The recent meeting reported by Evangelist and Mrs. Alexander, as having taken place in Porterville, Calif., where 24 received the forgiveness of sins and 2 were baptized with the Holy Ghost was conducted in Sister Taylor's mission in Oakland instead.

Pastor Fred Eiting, writes: "After five years as pastor of the church here at Okmulgee, Okla., I have resigned the work, but will remain until the board can arrange for a new pastor to come. The church has developed several ministers, who are now on the field, and missionary interests have greatly increased. The assembly is working harmoniously."

"THE WALL JOINED TOGETHER"

Brother Arthur W. and Mrs. Erickson, Maywood, Calif., write: "The assembly here is overjoyed because of what God is doing in our midst. The work proper, began as a result of many earnest prayers and 'sowing tears,' about three and one half years ago. Soon the Lord began to save the lost and to heal the sick among us, and also sent His Holy Spirit to baptize believers. For about three years we worshipped in an old pool hall, where the Lord continually poured His blessings upon us. Many began to feel the urge for a church home, and plans to this effect were soon laid. Help seemed to come from everywhere; people in no way affiliated with our assembly volunteered assistance. The men worked on the building, sometimes until midnight, and the women served delicious meals. Those who

were not working prayed, and in spite of the depressing times 'the wall was joined together for the people had a mind to work.' The entire cost of the building would have been about \$11,000, but this amount was reduced by donations of both material and labor to about \$4,000. The church is well equipped with class rooms for the Sunday school, which has an enrollment of more than 200. By March 1, the building was ready for dedication. Brother A. G. Osterberg gave the dedicatory address. The Lord's blessings are continually falling; during the first month in the new building more than 40 additional church members were received. We distribute 40 *Evangel*s weekly, free of charge. The gifts of the Spirit are being distributed among us. To God be the glory for all He hath done."

GENERAL COUNCIL FELLOWSHIP

The following names were added to our list during the month of March, 1931. Anderson, Francis E., Brocksburg, Nebr. Barnes, Roy S., Loveland, Colo. Bragg, Wallace S., Muskogee, Okla. Cronic, Myrna C., Torrington, Wyo. Ferguson, Lester Lee, Haskell, Okla. Freeman, Cletus E., Pinneo, Colo. Hart, John M., Soper, Okla. Hart, Mrs. Ilar, Soper, Okla. Hodges, Chas. E., Ft. Collins, Colo. Hokanson, A. Ephraim, Greeley, Colo. Huffman, Pawatan, Malden, Mo. Huffman, Mrs. Dollie, Malden, Mo. Justus, Thos. R., La Junta, Colo. Kinderman, Gustave, Danzig, Europe McDonald, Daniel P., Bagdad, Fla. Postille, Frank T., Chickasha, Okla. Sloan, Harry T., Tulsa, Okla. Sloan, Wm. H., Miami, W. Va. Smith, Guy L., La Junta, Colo. Torrans, Linard M., Rocky Ford, Colo. Walker, Clair Leo, Goodrich, Colo. Walker, Loyce Otto, Broken Bow, Okla. The following names were removed from our list during the month of March, 1931. Timrud, K. A. (deceased), Brooklyn, N. Y. Vincent, Alson (deceased), Covina, Calif.

AT REST

On Feb. 27th, Sister J. L. Davis of Osborne, Kans., went quietly and peacefully home to be forever with the Lord. Most of Brother and Sister Davis' married life has been spent in the work of the Lord, and she has now gone on ahead to their reward. We extend our deepest sympathy to the ones who are left behind.

CENTRAL BIBLE INSTITUTE
(Continued from Page Nine)

elect his own subjects, and will be awarded a certificate for the work done.

Practical Work

This part of the school curriculum is being emphasized and developed as never before in the history of the school. The student does not have to wait till he leaves school or graduates before putting into actual practice what he has learned. Abundant opportunities are provided for active ministry, for Central Bible Institute

is ideally located for reaching a city and country population, in that it is situated on the outskirts of a fairly large city and on the border of a rural district. The student body is divided into twenty-five squads, and every week there is a regular exodus from the school to places of service. Almost half the year street meetings are held. City and County jail, factory, hospital, Poor Farm, Children's Home, Tubercular Sanitarium, Pythian Home, —all provide avenues for Christian activity. Every student is required to do house-to-house visitation. A number of vacant rural churches have been reopened by the students, where Sunday Schools, Evangelistic meetings and mid-week prayer meetings are held. Student pastors are in charge, and corps of students assist the pastor in the regular services.

YOU MAY SHARE IN OUR WORK

Central Bible Institute is not endowed, but is dependent for support on income from students and gifts from friends.

All may assist in prayer, and in any one or more of the following ways:

1. By a contribution to the current expenses, of any amount, large or small. Regular monthly donations are especially desirable.

2. By paying the expenses of one or more students for one year. This amounts to about \$280.00 per year. This is for room, board, etc., of a needy student and should be sent to Student Fund. For a student who works for part of board the amount necessary would be about \$184.00.

3. By investing in Annuity Bonds, which will yield you a regular, sure income during the remainder of your life, and then live and work for God after you are gone.

4. By giving a lump sum of \$3,500 to endow a scholarship, the income from which will meet the expense of board and room for a student perpetually till Jesus comes.

5. By remembering the Central Bible Institute in your will. (If you make a will, make it to the General Council of the Assemblies of God, Inc., with headquarters at Springfield, Missouri, and state that it is for the Central Bible Institute.)

Inquiries are invited from those who may be interested in the work of spreading the gospel to the ends of the earth.

All checks should be made payable to the Central Bible Institute and mailed to the Institute at R. 5, Box 42, Springfield, Mo.

Catalogs and further information concerning the school may be obtained by addressing the Principal at the above-mentioned address.

Forthcoming Meetings

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

General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.

CULLASAJA, N. C.—Rally to be held May 1-3; first service Friday night.—I. A. Smith, District Superintendent, Memphis, Tenn.

KANSAS AMBASSADORS RALLIES
Humboldt, April 17; Oswego, April 21; Newton, April 24; Coldwater, April 28; free entertainment.—Silas Rexroat, President Kansas District.

WICHITA, KANS.—Evangelist Harvey McAlister, of Denver, will conduct an evangelistic campaign at Pentecostal Tabernacle, corner S. Main and Lincoln Sts., May 1-18.—Pastor H. B. Garlock.

ALTOONA, PA.—Evangelist Loren B. Staats, of Blue Rock, O., will conduct a revival campaign at the Altoona Pentecostal Tabernacle, 219 5th Ave., May 10-31. The sick will be prayed for at every service. Rooms and board near church at reasonable rates.—Charles B. Peters, Pastor.

SHAWANO, WIS. ANNUAL STATE CONVENTION—April 29-May 3; free entertainment to ministers and others as far as possible. If you arrive either by the Northwestern or Soo railway, call 329-J and some one will meet you and bring you to the tabernacle.—Roy K. Reed, State Presbyter.

COFFEE SPRINGS, ALA.—A revival, known as a "Home-Coming Meeting," will be held April 18-31, at Weeks' schoolhouse, Pastor M. C. Whitaker, in charge. Brother M. L. Smith, from Ohio, will preach 2 sermons; April 26, at 10:30 and 6:30. Address Pastor M. C. Whitaker, New Brockton.—J. H. Powell.

OKLAHOMA CITY, OKLA.—A special Bible study of prophetic and dispensational truths will be given in Faith Tabernacle with Brother William Kitchen's congregation, 2nd and Western, beginning April 28. This will be the second campaign I have held there within a short period.—Wm. Burton McCafferty.

NEW YORK, N. Y.—The 24th anniversary service of Glad Tidings Tabernacle, will be held May 3-17th. Evangelist Ben Hardin will be the speaker. A large corps of workers and singers will be present to assist the evangelist. Special prayer will be offered for the sick according to Isaiah 53:5 and James 5:14-15. Write Miss E. K. Schuster, Secretary, 325 West 33rd St.

WASHINGTON, D. C.—Evangelist Edith Mae Pennington, whose call to the ministry while engaged in a successful stage career is a modern Pentecostal miracle, will lead a city-wide evangelistic campaign April 19-May 17, at the Full Gospel Tabernacle, North Capitol & K Sts. Services every night, except Saturday, at 7:45; Sundays at 11:00 and 7:30. Special healing services will be conducted.—Harry L. Collier, Pastor.

SOUTH CENTRAL DISTRICT COUNCIL
BRECKENRIDGE, TEX.—District Council of Texas and New Mexico, June 9-11. The Christ's Ambassadors rally will be held in connection with the Council, June 7-8. The Council proper will begin at 9 o'clock, June 9. There are matters of great importance to be attended to at this meeting, so we urge all who may be interested to attend. Ministers and delegates entertained free as far as possible; special rates for those who may need to find rooms. Every pastor should take an offering from his assembly to help defray the expense of the convention. Write Pastor H. H. Wray, Breckenridge, or District Superintendent, E. L. Newby, Box 447, Grand Prairie.

CENTRAL DISTRICT COUNCIL
DAYTON, O.—The Central District Council of the Assemblies of God will convene April 28-May 1 at Bethel Tabernacle, corner of Buckeye and Pulaski Sts. Arrangements are being made for special missionary and young people's meetings. The ordination service will be held on Thursday evening; the commencement exercises of the first graduating class of Peniel Bible Institute Friday evening. Brother Flem Van Meter now of Philadelphia, will be one of the principal speakers. Brother J. N. Hoover, of Santa Cruz, Calif., will be conducting a revival at Dayton during the period of the Council meeting. All who expect to attend should notify A. B. Cox, 347 Verona Drive, Dayton, O. Free rooms will be provided for all delegates and ministers by members of the Dayton assembly. Applications for credentials must be in by April 15.—James Menzie, Secretary.

DUNCAN, OKLA.—District Superintendent James Hutsell will be with us May 3 to conduct a revival for 2 weeks, or longer.—Pastor W. L. Fortenberry, 501 Ash.

COLUSA, CALIF.—Meyer and Alice Tan Ditter, singing Evangelists, will begin a campaign at the Full Gospel Church, 337 Market St., May 13.—F. T. Alford, Pastor.

DURANT, FLA.—Camp meeting at Pleasant Grove, May 7-17. Plenty of shade, dormitory, and restaurant on grounds. Bring linens. Write for reservations.—N. A. Bell, Secretary, 1907 N. B St., Tampa.

BELLFLOWER, CALIF.—Evangelist Floyd L. Hawkins, president of Christ's Ambassadors of Texas and New Mexico, will be with us in an old-time revival at the Four Fold church, April 19-May 10.—J. K. Gressett, Pastor.

ELDON, IA.—Old-time revival campaign beginning April 26. Will the assemblies near us please co-operate? The Steidle Sisters, of Dorance, Kans., evangelists.—Elmer L. Simbro, Pastor.

CHELSEA, MASS.—Evangelist C. S. Cooke, of Hagerstown, Md., will conduct a revival in the church at 113 Hawthorne St., May 13-31. Young People's rally on Saturday evening May 30, Sunday services at 3:00 and 7:45. Week nights except Saturdays, 7:45.—C. C. Garrett, Pastor, Revere, Mass.

CHICAGO, ILL.—Saturday night, April 25, Brother Paul Peterson, President Russian and Eastern European Mission, will speak to the young people at their monthly fellowship meeting, at the All Nations Pentecostal Church, 3716 Langley Ave. Leaders of young people from several of our churches will also speak.—Carl J. Frizen, Chairman.

OKLAHOMA C. A. CONVENTION
TULSA, OKLA.—Sixth annual convention of the Christ's Ambassadors of the Oklahoma District Council, June 5-7, at Full Gospel Tabernacle, 5th and Peoria. Brother E. S. Williams is planning to be with us. Rooms, breakfast, and dinner provided to all Ambassadors, ministers, and visitors, as far as possible. Write to Clarence H. Gordon, State President, 63 N. Columbia Ave., Tulsa.

BREMERTON, WASH.—Full Gospel Mission tent revival campaign. May 10-Sept. 1. Evangelists J. R. and Grace Thompson Masters will be with us during May; and new speakers and missionaries on occasions. Several pastors from the Seattle district, also some local ministers have promised assistance. The tent is on 5th, adjoining public library. Rooms reasonable, good auto camp close by.—Write Robert Gillespie, Pastor, 526½ 5th St.

BRECKENRIDGE, TEX.—The 5th annual convention of Christ's Ambassadors of the Texas and New Mexico District will be held in the high school auditorium June 7-8. Bert Webb, of Alexandria, Minn., Arthur H. Graves, of Houston, Tex., and others will speak. Sunday morning service at 10:00. Rooms provided as far as possible; meals may be had at reasonable prices; provision made for all who are unable to pay. Will every local group in the District please send a representative?—Floyd L. Hawkins, District C. A. Superintendent, 602 North Rose Ave.

OPEN FOR CALLS

Evangelistic

Evangelists R. A. and Mrs. McClure, Brimson, Mo., experienced in gospel work, in new or old fields; references from Council.

Evangelists Shelt Webster and O. G. Dawson, Cottonwood, Ariz., are on their way to Missouri, and will be glad to hold meetings en route. In fellowship with District Council. Reference, Brother A. G. Osterburg, Los Angeles, Calif.

Brother H. T. Owens, 608 N. 9th St., Humboldt, Kans., has given up the pastorate of the assembly there and is anxious to hear early from those wishing campaigns for the summer. The church he leaves will need a pastor. Please write before coming.

Brother T. T. Carmical, Holtville, P. O. Box 824, Calif., would like to get in touch with some small band without a pastor with the prospect of building a good assembly or a few saints who are willing to co-operate in constructive Christian service. Has been 15 years with Texas and Louisiana District Council. References if desired.

Finis J. Dake, 828 St. Louis St., Tulsa Okla., who, with Mrs. Dake has been for 2 years on the faculty of the Southwestern Bible School, announce that their party, including also Mr. and Mrs. Caleb McAfee, are open for summer evangelistic campaigns. Besides special vocal numbers, they use the xylorimba, piano-accordion,

trumpet, mellophone, saxophone, baritone, banjo, and guitars. Brother Dake gives Bible chart lectures before the evening services.

Pastoral or Evangelistic

William L. Stevens, Versailles, Mo., Have resigned the pastorate at this place; Am in fellowship with the Council and can give good references.

MISCELLANEOUS NOTICES

WANTED.—A large tent, 40x60 or 80. Should like to purchase immediately.—E. T. Edwards, McAlester, Okla. General Delivery.

DISTRIBUTION OF MARCH, 1931, MISSIONARY FUNDS

CONGO BELGE FIELD		
Allowances of Missionaries	\$521.00	
Allowances of Missionaries on fur- lough	75.00	
Mission Station expense	132.59	728.59
EGYPTIAN FIELD		
Allowances of Missionaries	393.00	
Allowances of Missionaries of fur- lough	20.00	
Mission Station Expense	60.00	
Native workers	40.00	
Lillian Trasher orphanage	202.00	715.00
FRENCH SUDAN FIELD		
Allowances of Missionaries	349.70	
Allowances of Missionaries on fur- lough	70.00	
Mission Station Expense	43.00	462.70
LIBERIA & SIERRA LEONE FIELDS		
Allowances of Missionaries	581.15	
Allowances of Missionaries on fur- lough	115.00	
Mission Station Expense	157.00	
Native workers	110.00	963.15
SOUTH AFRICA FIELD—TRANSVAAL		
Allowances of Missionaries	283.00	
Mission Station Expense	1.00	
Native workers	5.00	289.00
TOTAL DISTRIBUTION—AFRICA		\$3,158.44
NORTH CHINA FIELD		
Allowances of Missionaries	1230.60	
Allowances of Missionaries on fur- lough	30.00	
Mission Station expense	101.04	
Native workers	58.00	
L. M. Anglin orphanage	427.47	1,847.11
WESTERN CHINA & TIBET		
Allowances of Missionaries	81.00	
Allowances of Missionaries on fur- lough	141.00	
Mission Station Expense	50.00	
Native workers	230.00	502.00
SOUTHWESTERN CHINA—YUNNAN PROV.		
Allowances of Missionaries	225.00	
Native workers	15.00	240.00
CENTRAL CHINA		
Allowances of Missionaries	176.21	
Mission Station Expense	65.00	
Native workers	8.00	249.21
SOUTH CHINA		
Allowances of Missionaries	820.35	
Mission Station Expense	90.00	
Native workers	34.00	
South China work & workers	360.00	1,304.35
TOTAL DISTRIBUTION—CHINA		\$4,142.67
INDIA		
Allowances of Missionaries	2937.50	
Allowances of Missionaries on fur- lough	613.74	
Mission Station Expense	865.53	
Native workers	117.00	
Almyra Aston orphanage	127.00	
Leper Work	90.00	4,750.77
SOUTH INDIA & CEYLON		
Allowances of Missionaries	356.00	
Allowances of Missionaries on fur- lough	100.00	
Mission Station Expense	40.00	
Native workers	26.00	522.00
TOTAL DISTRIBUTION—INDIA		\$5,272.77
JAPAN FIELD		
Allowances of Missionaries	592.00	
Allowances of Missionaries on fur- lough	65.00	
Mission Station Expense	315.00	
Native workers	20.00	992.00
PALESTINE & SYRIA FIELDS		
Allowances of Missionaries	490.96	
Mission Station Expense	141.60	632.56
PORTO RICO FIELD		
Allowances of Missionaries	257.00	
Porto Rican work & workers	140.00	397.00

CENTRAL AMERICA FIELD		
Allowances of Missionaries	218.25	
Mission Station Expense	75.00	293.25

SOUTH AMERICA FIELD		
Allowances of Missionaries	665.00	
Native workers	10.00	675.00

FIJI ISLANDS		
Allowances of Missionaries	100.00	
Allowances of Missionaries on fur- lough	41.66	
Mission Station Expense	18.00	159.66

MEXICO & MEXICAN BORDER FIELDS		
Allowances of Missionaries	276.00	
Mission Station Expense	4.00	
La Luz	20.00	
Co-laborers	1.00	
Latin American Institute	40.00	
Mexican workers—Border	200.00	
Mexican workers—Mexico	125.00	
California work	75.00	
Publishing House	40.45	
Mexican truck	1.00	782.45

MISCELLANEOUS FIELDS		
North American Indians	5.00	
Alaska	10.00	
Canary Islands	50.00	
British West Indies	30.50	
Straits Settlements	205.00	
Philippine Islands	70.00	
Persia	361.00	
Poland	127.83	
Russia	195.40	
Bulgaria	60.00	
Greece	60.00	
Hungary	35.00	1,209.73

Non-Council missionaries (designated)	\$ 925.02	
Total amount missionaries' allowances	18,640.55	
Missionary Rest Homes	375.00	
Fares, Bldg.	1,602.94	
Total disbursements	\$20,618.49	
Amount paid from held accounts	101.31	
Total offerings for March	\$20,517.18	

WORLD MISSIONS CONTRIBUTIONS

April 1 to 9 inclusive

All personal offerings amount to	\$2681.39
51 Pentecostal Sunday School Monette Ark	
57 Assembly of God Cardin Okla	
1.00 Assembly of God Illmo Mo	
1.00 Christ's Ambassadors Brimson Mo	
1.00 Marietta Gospel Mission Marietta Ill	
1.00 Assembly of God S S Littlefield Tex	
1.04 Christ's Ambassadors Tri City Park Church Granite City Ill	
1.21 Wiser Chapel S S Alton Mo	
1.22 Assembly of God S S Happy Corner Leach- ville Ark	
1.25 Assembly of God Pocahontas Ark	
1.37 Assembly of God Woodward Okla	
1.45 Assembly of God S S Davenport Okla	
1.56 Hardscrabble Assembly S S Curtis Okla	
1.56 Assembly of God Camden Ill	
1.62 Assembly of God Greenville Tex	
1.79 Morris Assembly Morris Okla	
1.93 Christ's Ambassadors McCook Nebr	
1.94 Assembly of God and S S Oswego Kans	
2.00 Pentecostal Assembly of God Gerald Mo	
2.00 Assembly of God S S Chester Ill	
2.00 Assembly of God Chaffee Mo	
2.08 Sunday School Pottsville Ark	
2.11 Christ's Ambassadors Class Monticello Ark	
2.23 Assembly of God North Venice Ill	
2.30 Assembly of God S S Willow Springs Mo	
2.31 Assembly of God Trinidad Colo	
2.34 Assembly of God Lufkin Tex	
2.46 Lighthouse Mission Springfield Mo	
2.50 Women's Missionary Council Burkburnett Tex	
2.50 Assembly of God S S Bridgeport Tex	
2.51 Assembly of God S S Bridgeport Nebr	
2.55 Assembly of God Homer Nebr	
2.57 Assembly of God S S Turon Kans	
2.66 Christ's Ambassadors Enid Okla	
2.71 Moscow Pentecostal Assembly of God S S Moscow Ohio	
2.72 Assembly of God Dexter Mo	
2.75 Sparks Pentecostal Assembly and S S Sparks Okla	
2.77 Assembly of God Bucklin Kans	
2.81 Christ's Ambassadors Roswell N Mex	
3.00 Auburn S S Auburn Wash	
3.00 Assembly of God S S Avant Okla	
3.00 Women's Missionary Council Central Pent'l Church Houston Tex	
3.00 Berean Class Ewing Mo	
3.00 Christ's Ambassadors Burkburnett Tex	
3.00 Women's Missionary Council Amarillo Tex	
3.00 Pentecostal Church Ashland Ohio	
3.00 Lighthouse Church Kendrick Colo	
3.05 Assembly of God S S Nevada Mo	
3.06 Pentecostal Church Seabrook Tex	
3.09 Assembly of God Muncie Ind	
3.10 First Pentecostal Church Fort Lauderdale Fla	
3.15 Pentecostal Assembly Decatur Tex	
3.20 Sunday School Las Cruces N Mex	
3.22 Assembly of God S S Pilot Point Tex	
3.25 Assembly of God S S Palmer Nebr	
3.35 Thelma Assembly Tribune Kans	

3.49 Assembly of God Broken Arrow Okla	
3.50 Busy Bee Band San Jon N Mex	
3.75 Lone Center Assembly of God Vinita Okla	
3.75 Full Gospel Church Sonnett Mont	
3.75 Pentecostal S S Angora Nebr	
3.82 Assembly of God Berry Mo	
3.85 Full Gospel Tabernacle S S Watts Calif	
4.00 Oakland Evangelistic Association Oakland Calif	
4.00 Prairie Lea S S Ingalls Kans	
4.00 Sunday School and Young People Danville Ill	
4.10 Assembly of God Bandy Va	
4.15 Assembly of God S S Beaumont Tex	
4.25 Full Gospel Pentecostal S S Winter Garden Fla	
4.27 Christ's Ambassadors Bethel Temple	
4.46 Assembly of God Cyril Okla	
4.46 Pinedale Assembly Clanton Ala	
4.52 Assembly of God S S Broken Arrow Okla	
4.65 Faith Mission and S S Springfield Mo	
4.75 Payette Assembly Payette Idaho	
5.00 Baldhill Assembly Haskell Okla	
5.00 Assembly Otsego Mich	
5.00 Magnolia Park Women's Missionary Council Houston Tex	
5.00 Christ's Ambassadors Kingsburg Calif	
5.00 Acampo Sunday School Acampo Calif	
5.00 Christ's Ambassadors Granite City Ill	
5.00 Assembly of God Rocky Ford Colo	
5.00 Assembly Orlando Fla	
5.00 Pentecostal Church Parkin Ark	
5.00 East Side Gospel Mission Davenport Iowa	
5.00 Assembly of God Havelock Nebr	
5.10 Springdale Assembly of God Tulsa Okla	
5.15 Assembly of God S S Bird City Kans	
5.30 Full Gospel Marion Ohio	
5.40 Long Assembly Miami Okla	
5.42 Assembly of God S S Harper Kans	
5.50 Young People Calvary Tabernacle Centralia Wash	
5.50 Assembly of God Milan Mo	
5.55 Home Gardens Assembly of God S S and C A Tulsa Okla	
5.58 Assembly of God Electra Tex	
5.60 Painter Assembly Swanton Md	
5.61 Tri City Park S S Granite City Ill	
5.84 Pentecostal Assembly of God S S Guthrie Okla	
5.93 Busy Bee Missionary Band West Graham Va	
6.00 Assembly of God Eaton Ohio	
6.00 Pentecostal Mission Concord N H	
6.20 Dorothy Assembly Dorothy W Va	
6.40 Full Gospel Assembly Windber Pa	
6.50 Pentecostal Assembly Ore Hill Pa	
6.70 Coulwood Busy Bee Band Coulwood Va	
6.80 Aberdeen Gospel Tabernacle Aberdeen Wash	
6.84 Assembly of God Warrior Ala	
6.91 Assembly of God Mirando City Tex	
7.00 Assembly of God S S Puxico Mo	
7.00 Pentecostal Assembly Livingston Calif	
7.00 Assembly of God Cuero Tex	
7.20 Sumas Pentecostal S S Sumas Wash	
7.30 Full Gospel Tabernacle Portola Calif	
7.42 Assembly of God S S Humble Tex	
7.53 Pentecostal Assembly of God and S S Chiv- ington Colo	
7.61 Assembly of God and S S Decatur Ill	
7.82 Sunday School Alta Iowa	
8.00 Elizabeth S S Elizabeth N J	
8.00 Assembly of God S S Amarillo Tex	
8.00 Pentecostal Assembly Hayfield Va	
8.00 Assembly of God Fort Madison Iowa	
8.00 Assembly of God Allen Nebr	
8.00 Green Ridge Assembly Flintstone Md	
8.10 Assembly of God Monroe Iowa	
8.25 First Pentecostal Church Beaver Falls Pa	
8.30 Church of God Malvern Ark	
8.45 Assembly of God Thurston Nebr	
8.50 Full Gospel Assembly Powers Lake N Dak	
8.55 Elk Street Assembly Eureka Springs Ark	
8.55 Community Heights Church Nameoki Ill	
8.72 Bethel Assembly of God Phoenix Ariz	
8.90 Assembly of God S S and C A Humboldt Kans	
9.00 Christ's Ambassadors Full Gospel Tab'n Hammond Ind	
9.00 Assembly of God Church Tarkio Mo	
9.00 Assembly of God Maxwell Nebr	
9.07 Full Gospel Tabernacle Enid Okla	
9.07 Attica Assembly of God S S Attica Kans	
9.15 Assembly of God Linn Grove Iowa	
9.24 First Assembly of God S S Oklahoma City Okla	
9.69 Assembly of God Garden City Kans	
9.80 Assembly of God Springfield Ill	
10.00 Full Gospel Church Morgan Hill Calif	
10.00 Assembly of God Austinburg Ohio	
10.00 Sunday School Carbondale Pa	
10.00 Assembly of God First View Colo	
10.00 Gospel Mission Reno Nev	
10.00 Pentecostal S S Oxford Pa	
10.00 Sherman Assembly Kane Ill	
10.00 Assembly of God Kitzmiller Md	
10.00 Calvary Pentecostal Church Galesburg Ill	
10.00 Assembly of God S S Mt Morris Pa	
10.00 Assembly of God Grand Junction Colo	
10.60 Assembly of God S S Bad Axe Mich	
10.61 Newville Assembly Shippensburg Pa	
10.87 Busy Bee Band and S S Medicine Lodge Kans	
11.00 Gospel Tabernacle and S S Antler N Dak	
11.50 Assembly of God S S Wetumka Okla	
12.00 Full Gospel Assembly Mount Vernon Wash	
12.00 El Bethel Sunday School Davenport Iowa	
12.00 Gospel Tabernacle Sauk Centre Minn	

12.25 Glad Tidings Revival Mission Oakland Calif	
12.37 Tri City Park Church Granite City Ill	
13.00 Assembly of God Terral Okla	
13.08 Assembly of God S S W Monroe La	
13.70 Assembly of God Church and S S Sorrento Ill	
14.00 Wildhorse Assembly Hominy Okla	
14.20 Full Gospel Tabernacle Westernport Md	
14.57 Full Gospel Tabernacle Big Springs Nebr	
15.00 Chambersburg Assembly Chambersburg Pa	
15.00 Pentecostal Church Bradenville Pa	
15.00 Pentecostal Mission Newfoundland Pa	
16.69 Assembly of God Bayard Nebr	
17.00 First German Pentecostal Church Akron Ohio	
17.00 Glad Tidings Tabernacle Assembly Pueblo Colo	
18.00 Sunday School Firth Idaho	
18.06 Assembly of God and S S West Point Ill	
19.00 Dothan Church and S S Dothan Ala	
20.00 Students' Missionary Band Southwestern Bible School Enid Okla	
20.00 Assembly of God Ewing Mo	
20.00 Emmanuel Mission Harveys Lake Pa	
20.00 Pentecostal Church and S S Long Branch N J	
20.00 Assembly of God and S S Chanute Kans	
20.00 Full Gospel Assembly Crosby Minn	
20.17 Smithville Assembly Smithville Tex	
20.50 Assembly of God Hannibal Mo	
20.50 German Pentecostal Church Benton Harbor Mich	
21.00 First Pentecostal Church Fort Worth Tex	
24.00 North Cumberland Assembly Cumberland Md	
25.00 Sunday School Peckville Pa	
25.00 Assembly of God S S Miles City Mont	
25.50 A group of pledgers Los Angeles Calif	
27.01 First Full Gospel Church Pomona Calif	
28.03 Pentecostal Tabernacle Puyallup Wash	
28.24 Behel Mission Arkansas City Kans	
29.00 Pentecostal Church Greensburg Pa	
30.00 Ladies' Auxillary First Baptist Church San Jose Calif	
30.00 Glad Tidings Tabernacle Hornell N Y	
30.00 Assembly of God Noonan N Dak	
31.00 Full Gospel Tabernacle Tulsa Okla	
32.00 Assembly of God Peak and Garland Dallas Tex	
32.49 Assembly of God Mattoon Ill	
33.47 Pentecostal Church White City Kans	
34.00 Missionary Society Pent'l Church Pacific Grove Calif	
34.01 Portland Tabernacle S S Portland Oreg	
34.05 Assembly of God Bethel Church Quincy Ill	
35.00 Assembly of God Kansas City Mo	
37.05 Pentecostal Church Latah Wash	
40.00 Hollywood Temple S S Seattle Wash	
40.99 Pentecostal Assemblies of Canada	
41.00 Full Gospel Tabernacle Cuyahoga Falls Ohio	
43.36 Riverside Tabernacle S S Flint Mich	
46.00 Morgan Hill Full Gospel S S Morgan Hill Calif	
47.05 Assembly of God Russellville Ark	
50.00 Students' Missionary Band Central Bible Inst. Springfield Mo	
51.00 First Pentecostal Church Warren Ohio	
55.00 Assembly of God German Branch Chicago Ill	
55.04 Assembly of God Tabernacle Sioux City Iowa	
56.00 Ebenezer Pentecostal Church Elizabeth N J	
56.00 Pentecostal Church Jeannette Pa	
58.84 First Pentecostal Church Miami Fla	
65.00 Assembly of God Peckville Pa	
70.35 Full Gospel Bible School Lyons N Y	
71.83 Ohio State Christ's Ambassadors	
75.00 Glad Tidings Tabernacle Everett Mass	
75.00 Full Gospel Assembly Lyons N Y	
78.20 Full Gospel Assembly Casino Minn	
86.00 Bethel Temple St Louis Mo	
95.34 Assembly of God S S Springfield Mo	
100.00 Assembly of God Springfield Mo	
115.00 First Pentecostal Church Akron Ohio	
131.00 Christian Assembly Cincinnati Ohio	
135.33 First Pentecostal Church Wilkes-Barre Pa	
137.00 Full Gospel Church Baltimore Md	
165.00 Pentecostal Assembly of God Scranton Pa	
173.00 Church of the Four Fold Gospel Battle Creek Mich	
208.00 Kansas District Council Topeka Kans	
300.00 Highway Mission Tabernacle Philadelphia Pa	
390.36 First Pentecostal Church Wilmington Dela	
797.35 Bethel Temple Los Angeles Calif	
Total amount reported	\$8518.39
Home missions fund	\$ 124.63
Office expense fund	67.74
Deputational expense fund	20.24
Reported as given direct to mission- aries	1053.91
Reported as given direct to home missions	30.00 1296.52
Total for foreign missions	\$7221.87

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General Council of the Assemblies of God, San Francisco, Sept. 6 to 13.



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